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ON THE WATCH-TOWER

WELL may we, who *know* the truth, think of H. P. Blavatsky—who was the Messenger from the White Lodge for the last quarter of the nineteenth century—with a passionate gratitude too great for words—all words are too feeble to express it—a gratitude due to the One who brought to us Theosophy, the “Divine Wisdom,” that we might grasp it and live it, and make it our own, changing a dim hope into a radiant, a living certainty. I, who recognized the Divine Wisdom as I eagerly read *The Secret Doctrine*, and promptly sought the writer—who refused me as pupil till I had read the childish Hodgson Report. I accepted Theosophy at once at 42 years of age—and I am now on the verge of my 84th year and have never had a doubt—for I *remembered* it, and gave myself as pupil to the writer. All over the world I have taught it, and it has never failed me; I know my Teacher, to whom Mme. Blavatsky led me, and have laid my life at His Feet. Is it then wonderful that I, having passed through many changes and many storms, having found Theosophy and with it found Peace, remain steadfast to Theosophy? My belief is based on knowledge, not on authority, though I gratefully study any line of study recommended to me by my Teacher.

A. B.

Among those who have "gone to the Light" in the past year, one name stands out, because of its close association with H.P.B. It is that of Dr. Archibald Keightley. When H.P.B. settled in Europe in 1885, one by one there gathered round her Countess Constance Wachtmeister, Bertram Keightley and Archibald Keightley, Isabel Cooper-Oakley, Laura Cooper, G. R. S. Mead, C. F. Wright, Annie Besant, and others. Among the earliest to come to H.P.B.'s help were the two, uncle and nephew, Bertram Keightley and Dr. Archibald Keightley. They had both independent means, which they offered unreservedly in H.P.B.'s service. Both young men, they helped her in every possible way, surrounding her with material comforts, and assisting her literary work also, particularly in connection with *The Secret Doctrine*. In 1895, when a division of opinion arose as to the *bona fides* of the then Vice-President, W. Q. Judge, uncle and nephew took opposite sides, Bertram Keightley against, and Dr. Archibald Keightley for Mr. Judge. When Mr. Judge led his secession from the T.S., and formed the independent organization "The Theosophical Society in America," Dr. Keightley joined him. Mr. Bertram Keightley is still living, a member of the Parent Society.

Another who has "passed on" is James Scott, M.A. who leaves behind him a splendid record of service. He was General Secretary of the T.S. in Australia 1897-8. Later he came to India, and was one of the band round Dr. Besant who built up the Central Hindu College. Then he took up the post of Principal of the College in Junagadh State, Kathiawar. On retirement, he returned to England where, at the time of his death, he was one of the National Lecturers, and travelled all over the world in its service, being specially welcomed in the Universities of many countries.

A less distinguished personality was Mrs. Merton, who passed away in England. As a young woman she saw much

of H.P.B., for she was then the wife of Herr H. Schmiechen, who painted the two portraits now at Adyar of the Masters M. and K.H., and the portrait of H.P.B. now at Benares. Mrs. Merton, then Frau Schmiechen, had the rare distinction of being one of the twenty-one who in 1884 offered themselves to the Masters as the "Oriental Group," and were formally accepted as such by the two Masters in a document signed by both. (See Letter V., *Letters from the Masters of the Wisdom, First Series*). For some years, Mrs. Merton "dropped out," but resumed her interest again in the T.S., and particularly in the Star Movement, to which she was a generous contributor.

It was once said by the Master K.H.: "Ingratitude is not one of our vices." Those who serve Theosophy, "the cause of Humanity," from whatever organisation they serve, will know as a wonderful experience how that gratitude will come to them. So to those who "go to the Light," still "in the ranks," we have but one greeting: "Happy are you, friend, that you have earned Their gratitude."

C. J.

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The Vacation Course of study held in Geneva, after the Congress of the Federation of Theosophical Societies in Europe, was a marked success. It was attended by sixty-five registered students, two of them being Professors of the University of Geneva. Three public lectures were given in the Hall of the University. The first consisted of three expositions of the ideals and methods of the course by Dr. Anna Kamensky, Dr. James H. Cousins, and Professor Marcault. This was graciously opened by Professor C. Werner, Rector of the University of Geneva, who welcomed the lecturers and students of the Course as fellow searchers for Reality, between

whom and himself, as a Platonist in philosophy, he saw no difference in ultimate aim. The second public lecture was by Professor Marcault on "The Psychology of Human Evolution"; the third, by Dr. Cousins, was on "The Symbolical Representation of Cosmic Verity illustrated by lantern slides of Hindū architecture, sculpture and painting".

Morning studies on the premises of the International Theosophical Centre were devoted to religion, art, philosophy and science in the light of synthetical understanding. These were given by Dr. Kamensky, Dr. Cousins and Professor Marcault. In the afternoons, excursions were made to local art galleries, or to some beauty spot by boat or tram, where refreshments were partaken of and free discussions by lecturers and students were held. A whole-day excursion was made to Mount Salève and discussions held at various intervals. The discussions not only touched on the subjects of study, but also on the repetition of so valuable a gathering annually, with a view to its ultimately being made a permanent institution. The need of a common language was much felt. A dozen Nationalities were represented among the students. Their warm fraternal relationship, and mutual enthusiasm for work, that brought illumination and joy to all, was most inspiring.

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The Seva Samiti Boy Scouts Association, U. P., held a display at Benares on December 29th in connection with the Educational Conference. Dr. Besant, Honorary Scout Commissioner of India, unfurled the association's flag, which was duly saluted.

After the flag salutation, the VANDE MĀTARAM song, drill signalling and other items, Mr. Anand Rao, Provincial Organising Scout Commissioner, requested Dr. Besant to give a message to the Indian Scouts on the occasion.

She gave the following message :

The supreme duty of the Scouts of each Nation is to their native land. Indian Scouts have good karma, which has brought them to be born in India, the world's sacred land. Therefore, they must think nobly and act nobly, if they would be worthy of their birthplace and if India is once more to take her place as the leading Nation of the world. It is to you, the Youths of India, that we elders have to look to put her in her right place among the peoples. Brother-Scouts, let us win back our birthright, and let the Indian Scout be the model of a good citizen in the faithful discharge of his duties to God and to his Motherland.

The Leader

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A friend in Bangalore (India) who signs his letter, "An old subscriber to THE THEOSOPHIST," writes :

Being convinced that one of the best ways of Theosophical propaganda is to increase the circulation of the President's magazine, THE THEOSOPHIST, I intend to dedicate Rs. 50 as a humble offering towards the attainment of that object during this year. Especially, it should be the objective of Theosophists to see that every Lodge gets a copy, whatever other extra work he may or may not be doing. I offer to grant a subvention of half the cost, viz., Rs. 4-8 to ten Lodges that will newly subscribe for this year's THEOSOPHIST. The offer is made primarily to Lodges in Karnāṭaka (Mysore, South India) but other Lodge Secretaries are invited to come in! On hearing from the Lodges through the Superintendent, T.P.H., the money will be remitted to the said Superintendent.

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To Protect Animals.—We are just back from Shrirangam, an island of the Cauvery river close to Trichinopoly. Here Dr. Besant had been invited to preside over the Sixth Session of the All-India Humanitarian Conference, held in the world-famed Temple buildings. I am still filled with wonder at the mighty architecture, with passages 43 feet high, exclusive of the roof, and vast stone monoliths over 40 feet high used as uprights. How did the men of past centuries manipulate such huge masses. The Gopuram, on the north is 152 feet high!

(An older and more artistic Temple, dedicated to Shiva Jambukeswar, is on the same island, but we did not see it.)

The more often humanitarian meetings are held the better. People have grown so accustomed to torture the creatures around them that conscience is dead on these matters. Who can go for a drive of a few miles without seeing cows with heads close tied to leg, unable to do more than hobble along; or a donkey crippled and lame, with marks of overloading all over its poor thin body; or dogs covered with sores; or bullocks and horses dragged by the head and beaten—the former often terribly poked and pricked at the tail?

The proceedings of the Conference began on Jan. 18th with a procession, through the streets and the temple grounds, to the huge and beautiful pandal of the meeting.

Three monster and ancient temple elephants headed the procession in gold and embroidered cloths, after first bowing to Dr. Besant and trumpeting to greet her with raised trunks. Then came banners with pictures of cows and cocks and other creatures to be protected, while musicians called the attention of visible and invisible inhabitants of Shrirangam to the effort to do good that was on foot.

The whole march through such ancient grandeur recalled the memories of the wonderful Past of the country, and engrossed our minds until the work of the day began.

Sir T. Desikachariar, the able and distinguished Chairman of the Reception Committee, opened the proceedings, and Dr. Besant then gave her Presidential address, in which she showed that real humanity extends to all sentient things, and that the exercise of love and protection to all around is the noblest quality of advanced mankind. Dr. Besant pointed out that great opportunities will never come to us unless we take advantage of every little daily opportunity. The higher we ourselves climb, the more capable are we of ever expanding service.

In the afternoon Mr. Singam Iyengar, who works so hard in Municipal, Educational and other work, opened the

proceedings, and papers were read and speeches made by many members; also animal sacrifice *versus* meat eating was discussed.

On the second day, thanks were voted to those Rulers who had given active sympathy and support to the Conference and especially for prohibition of the Deva Dasi system. Also to all others who had helped the movement—including the S. P. C. A.

In her closing remarks Dr. Besant stressed the fact that we must work *tirelessly* to influence public opinion, and each must return home with a conscious burden of responsibility in regard to suffering of all kinds: "If each left the Conference with the steadfast resolution that each in his own place would become a centre for the work of carrying out its resolutions we should be able to look back, at the next Conference, on a year well spent."

Sir T. Desikachariar, so well known as a worker for all good causes, then closed the Conference with a few words of appreciation and hope.

A. J. WILLSON

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In these days when, as the result of Krishnaji's teachings, "traditions" are being discarded, one tradition at least was perpetuated concerning Krishnaji himself. This was a pleasant little party under the Banyan Tree on January 11th given to the residents by the President. As the invitations were being sent out, Mr. Jinarājadāsa remarked to the President that she would come under the grave charge of being superstitious, desiring to keep up as a "festival" the 11th of January. Her remark with a twinkle in her eye was: "I like this particular superstition." Mr. Jinarājadāsa hurriedly brought out from his "Records" a few exhibits of pictures and manuscripts concerning Krishnaji, and exhibited them at the

gathering. The President suggested sending a cable of greetings to Krishnaji "from the Banyan Tree," and this duly done, sending the Banyan Tree's affection and hope that Krishnaji would soon be under its shade once more.

* * *

As we go to press, Adyar has just lost the services of one of its most valued workers—C. Ramaiya. His career was that of a schoolmaster, in which he distinguished himself, till he became headmaster of the High Schools at Cuddapah, Proddutur and Madanapalle. He gave up his career then to dedicate himself to Theosophy. As a Telugu lecturer and author he drew large audiences.

He was a "man of the old school"—courteous and ever making allowances for the weaknesses of others. He settled down in Adyar ten years ago, and helped in the work of the T. S., E. S., and Bhārata Samāj. At the time of his passing he was Joint General Secretary of the Indian Section for South India, and both Mr. Jinarājādāsa's secretary for international E. S. work and Corresponding Secretary for South India as well. He was also secretary of the Bhārata Samāj.

Thirteen years ago, he fell a victim to diabetes, and during the last five years, the malady brought him much discomfort and suffering. Yet in spite of it, he did a certain amount of travelling, and was always at work.

A cultured broad-minded Theosophist, a faithful worker in the cause of humanity, and a most loyal colleague—this is a high record for one life time. He was a Freemason, and the brethren led the procession to the burning ground. At the time of his death he was in his sixty-fourth year.

C. J.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(Continued from p. 174)

September, —, 1890

H. P. B. said :

The first question¹ is the last word in magic.

(1) It is Kundalini, known to the Adept only. To us, if it were told, it would be useless and might kill.

(2) How could it be karmic if the Adept put into it anything but what belongs to the personality? The A. E. [Auric Envelope] is purely karmic.

The Adept can draw upon the planet to which he belongs into his A. E. and also from around him.

A child's Auric Envelope contains only the Tanhas from a previous incarnation, and is not responsible until seven years old. The Auric Envelope is the transmitter from one series of lives to the one Life. Like a sensitive plate. An idiot has no Auric Envelope at all; he has only the material envelope. The great sin in the R. C. [Roman Catholic] and Greek religions is the confessional; it passes external matter into the Auric Envelope and thereby infuses foreign elements as the confessor interferes with the A. E.

(3) The Higher Manas chooses its rebirth within karmic limits, the Tanhas; [that and] the environment all decide the constitution of the Lower Manas.

¹ There were evidently three questions presented to H. P. B. They are not recorded in the minutes.—C. J.

All that is good-intentioned must have a good effect, it is unconscious White Magic. The question is, which will be strongest. Intention is everything. No moral karma can reach a child until the age of seven. Only that of his parents can affect him: for instance, a child being born with a hunchback.

The Auric Envelope is to the man
 As Akaz " " Ether
 As Ether " " Astral Light
 As Astral Light " " Earth

Desires and passions may be so intense that they do not fade out in the ordinary way in Kama Loka, but there may be so much personality attached to them that they may become the "Dweller on the Threshold" to the re-incarnating ego, by strengthening through affinity the Kamic element in him, thus lending him a dangerous potency.

H.P.B. said: "I have known Adepts of not more than average intellect who are the highest Adepts; it is goodness, purity and virtue which give the highest Adeptship. Intellectuality leads to pride. You must be too spiritual to have pride. For spirituality prevents pride and vanity.

Kama Manasic thinking is the material brain functioning. Kama Manas is the material thinking entity. Manas is the metaphysical Entity.

The Metaphysician will master mathematics and apply them. Kama has to do with physics; Manas with metaphysics.

September. —, 1890

Teaching suspended by order.

November 12, 1890

It was thought necessary to form the group into a pledged band, and after prolonged discussion the group resolved to bind itself together by a special pledge. There was a division

of opinion as to how far the pledge should extend, and finally the following form was adopted and signed by all present. (— and —¹ had severally taken the pledge of the Inner Group during the suspension).

FORM OF PLEDGE TAKEN NOVEMBER 12, 1890

We, the undersigned, pledge ourselves, each to each, to remain and work together in Occultism for the remainder of our lives.

We pledge ourselves to make the residence of the majority of the members of our Body, after the death of H.P.B., the Headquarters of the Society.

We pledge ourselves to refer to the judgment of our Body any private matter that may directly, or indirectly, affect our common interest—Theosophy.

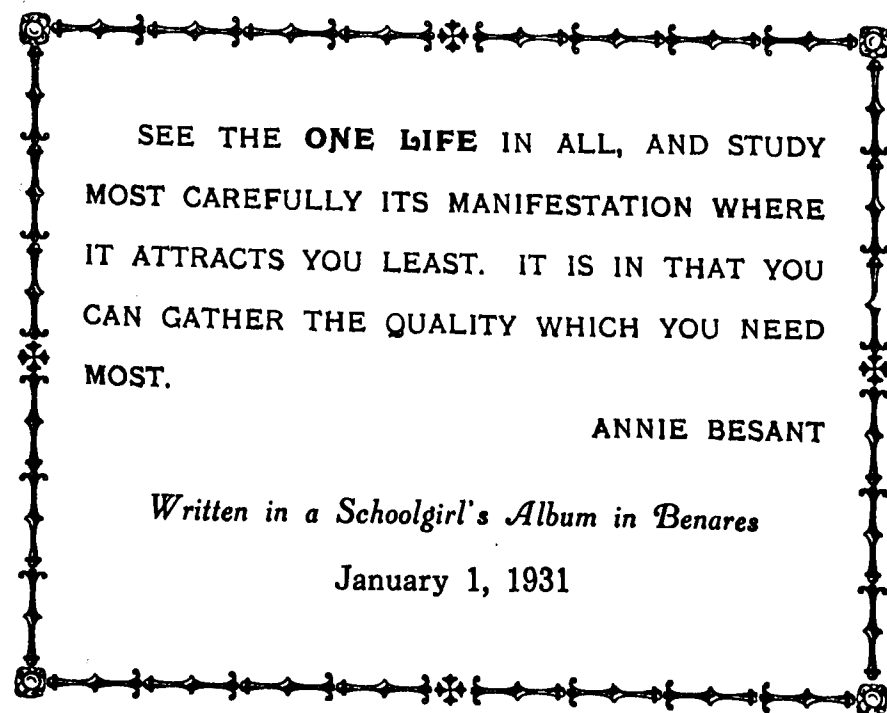
We pledge ourselves to be ready to give a frank explanation to our Body on any matter which has given rise to question, and generally to cultivate frankness of dealing with each other.

[Here follow ten names of those signing.]¹

H.P.B. said that the Inner Group was the Manas of the T.S. The E.S. was the Lower Manas; the T.S. the Quaternary.

(To be continued)

¹ Names omitted by me.—C. J.



SEE THE **ONE LIFE** IN ALL, AND STUDY
MOST CAREFULLY ITS MANIFESTATION WHERE
IT ATTRACTS YOU LEAST. IT IS IN THAT YOU
CAN GATHER THE QUALITY WHICH YOU NEED
MOST.

ANNIE BESANT

Written in a Schoolgirl's Album in Benares

January 1, 1931

THE FUTURE OF THE T. S.

By ANNIE BESANT, P.T.S., D.L.

The First Convention Lecture, Benares, December 22, 1930

FRIENDS:

We have met here this morning as members of a world-wide society, the Theosophical Society. I have often wished that we had translated that name into English, and we should then have had as our name the "Society of the Divine Wisdom". We should thus have avoided a danger. For when a Society has existed for many years, there is always a certain peril that it will become crystallized in its thought and in its methods of activity. If that danger should overbear freedom of thought and of discussion, then the Society will become a danger to the progress of the world, instead of being an inspiration. We cannot avoid facing that danger, as we go on year after year; but, to recognize it is really half the victory.

We must everywhere, in our influence upon the world and our influence over our young members, remember that the life of the Society depends on its remaining a Society in which thought is entirely free, and frank discussion is encouraged. Anyone who has—as he or she may believe—an idea, a truth, to give to the world, should be encouraged in its delivery, so that every member may exercise his own free judgment as to the truth or error which that idea conveys. The intellect of man is, or should be, the great motive power in the world of thought; and that intellect, if it is to act

usefully upon the world, must make the common good, the common welfare of the world at large, its inspiration to activity.

There is but one thing, as you know, which must be accepted by everyone who comes into the Theosophical Society, and that is the existence of Universal Brotherhood as a law of Nature. But merely to profess acceptance of Universal Brotherhood is a small part of our work. Every member of the Society should be doing his utmost to *live* Universal Brotherhood, to carry it out in his ordinary everyday life, not only to use it as a great light, a light thrown on the road of right thinking, but also to realize that Brotherhood must embody itself in brotherly activity, if it is to be worthy of its name.

Hence, it is well to be awake to the dangers which threaten every movement that goes on year after year, decade after decade. The great danger which threatens every such movement is what we may call crystallization; putting it in a common phrase, the getting into a particular rut, because it is found more easy to run along a pathway which is already made, than to strike out pathways which are new. But the vitality of any Society, as regards intellect, must depend on the intellect being open to the entry of new thought, new ideas, judging each entirely by its value, as it does or does not subserve the welfare of all, ultimately of the world at large. We must then be on our guard against becoming crystallized. That is the first danger. We must encourage the expression of new thought, the open expression of any new idea. Every intellectual advance is initiated by an individual, by some one person who has caught a glimpse of a truth from an angle differing from that of others who are around him.

We must make it easy for new thought to express itself in the Theosophical Society; we must encourage it actively.

For instance, we should welcome it in our Lodges. In a Lodge, any subject of interest which may be brought up should be thoroughly discussed from every angle of thought of which the members are capable. To think freely is a very difficult thing, especially as the Society gets older and older. It is easier to go along a trodden path than to cut out a new way through the boundless forest of truth. We must make it easy for our members to express a new thought. The mind has—as you must know from your own thinking—a very strong tendency to repeat itself, to make a difference which, when you come to analyze it, is only a difference of words, not a difference of thought. I consider that the life of the T.S. depends very very largely on the encouragement that we give to thought which is new, however repugnant it may happen to be to some idea that we already hold, that we may cherish as being very noble. It is true what Milton once said: "Let Truth and Falsehood grapple. Who ever knew truth put to the worse in a free and open encounter?" You must lay stress on the words "free and open". You must not have a man shouted down by a number of opponents, who are too prejudiced to listen to some new thought that he may wish to express. Encourage him even if he be only groping. Neither must you be too ready to accept a new thought until you have carefully examined it, analyzed it as far as your intellectual power goes, tested it, seen that it is what has been called "right thinking". For, there are so many things that lead us astray from right thinking, such as old prejudices we may have; so many of our prejudices are inherited, or spring from the conventions that surround us, which become so many of them dangers rather than helps to the usefulness of our Society.

And regarding this, there is one answer that I read many many years ago by a great man who put it in the form of a question that was asked him by God. If God, he said,

were to ask him: "Which will you have, absolute truth or the search for truth?" his answer would be: "I choose the Search for Truth, for, absolute Truth is for Thee alone." That is the answer of a man who seems to me to be as wise as he was humble. Absolute truth is illimitable, has no boundaries, no kind of barrier which should not be faced and over-climbed.

Where you doubt, suspend your judgment; do not reject the idea. Keep an open mind continually, a mind that tries to see whether any belief needs fresh revision, so as to adapt itself to new circumstances. See whether your beliefs are becoming habitual, lifeless, instead of throbbing with new intellectual life.

Let us realize that as our Society grows older and older, we have to be on our guard against a special danger—the repetition of a phrase which is not really a living expression of our own thought, and thus let ideas grow into dogmas. Now, a dogma means an opinion which rests on authority. Examine it. Do not accept it blindly, without a very careful examination of the credentials, intellectual, emotional, spiritual, which are shown by the person who propounds it.

One great duty we old people have to the youth of a country is to remember that the forward advance of a country depends on the thinking of its youth. Expressions of new thought by the young should not be hindered in any way by the older people. Elders may ask questions to help the young thinker, leading him to test the value of his thought, but it should not be repressed by authority. Let it be considered, even encouraged to go out into the world to make its own way, or to fail to make it, according to its real value. What we call a mistake is, as Ford pointed out, a lack of experience merely, and the lack is supplied by the so-called mistake. Youth is necessary for the continuing life and growth of the Theosophical Movement.

Then, there is another danger which may be regarded as more contentious than the one noted, and that is fear. We need fearlessness. It is true that danger sometimes exercises a sort of fascination for some people, and this dulls the purely intellectual judgment. Yet this may not be an essential part of a thought, but attractive from its outer appearance. Nor must we fear to suspend our judgment, and to say so frankly. There is no necessity that we should express an opinion on everything; but it is vitally important that we should have some great central principles that guide our life. But even these we should not fear to re-examine from time to time, in case other outside circumstances, or our own youth, rather than our own growth by evolution, should bring about the possibility of some fresh angle of vision which we feel has a right to careful examination.

There are some ideas which seem to me to be vital to the growth of the T.S. Personally, I consider that the growth of the T.S. very largely depends on the existence of a proportion of the members who believe strongly in the existence of the Masters; but these must never try to enforce that opinion on others, while, at the same time, they are always ready to give the reasons for their own strong belief. The moment any idea falls back on authority as a reason for blind acceptance, that moment you should begin to suspect that authority. Truth should be able to face every difficulty, to try to meet every question; and if one is unable to meet a question, we ought frankly to say that we are not able at present to decide in favour of a definite opinion. We ought to examine and re-examine our convictions, being always ready to listen to arguments against them, and to weigh those arguments fairly and without prejudice, as far as we can. It is quite possible that we are not yet sufficiently developed to weigh the value of a thing at first sight. We feel a certain repugnance to weighing it fairly in the

balance of the intellect; but, unless we try to examine and re-examine our convictions, we shall check our intellectual growth.

There is one phrase which I very often quote from the Hebrew Scriptures, because to me it has an enormous importance, whether you put it in an allegorical form, such as is sometimes used for its expression, or whether you put it in ordinary plain and simple language. Take for instance the striking illustration of the allegorical form in the thinker occupied in the search for God: "If I ascend up to heaven, Thou art there"—that seems natural enough; but: "If I make my bed in hell, behold, Thou art there also." That is put in what I may call an allegorical form; but it contains a profound truth. The only thing that enables a falsehood to live is the fragment of truth that the falsehood contains. A very well known Hindū Scripture says that "truth alone continues; falsehood passeth away". In matters of enormous importance to ourselves or, still more, to others, we must be scrupulously careful to exclude, as far as we possibly can, our own preconceptions, our own inherited ideas; to examine them and to see how far they are our own, or are the mere echo of the thinkings of others.

There is never any danger in examining and re-examining a truth. It comes out the more illuminating the more we test it by each new light. Hence, we should, every one of us, be careful, especially with those over whom we may have some authority, either from age or from experience, to test and re-test our intellectual and emotional conclusions, to give to every idea propounded to us its fair weight. Some problems you may decide very quickly. Some, though of no use to yourself, may be useful to other people. Now and then, in the Hebrew Scriptures to which I just alluded, you have one of these deep thoughts flashing out; "The Divine Wisdom," we are told, "mightily and sweetly ordereth *all things*." So

that everything is worth examining from the very fact of its existence by virtue of a truth, however fragmentary, that it may contain. Or again: "Shall there be evil in a city, and the Lord hath not done it?" Does not that suggest that evil is only imperfect good? That it will grow into good?

Keeping that as a rule of life, we are likely to avoid prejudices to some extent, and I am inclined to say: examine every new idea which comes to you, which appeals to you or repels you. Each is growing; do not reject it without consideration; even if you cannot see in it anything useful or good, you will fulfil your duty by leaving it on one side. We cannot, without danger of error, make our own knowledge, our own thought, the measure for the truth that another may have glimpsed. When there is an opinion that is repugnant to us, we should look into it the more carefully, and see first whether our personal repugnance is not making a barrier to a fair examination, or whether perhaps it is only repeating some old idea in a new form of words.

Freedom of thought then, is vital for the Future of the Theosophical Society. Encourage discussion; listen to it fairly and patiently; be willing to test your own opinion again. You might have grown between the time when you formed an opinion and your present stage of consciousness. It does not follow that, because it is true under one set of circumstances, it is necessarily true under another set of circumstances. A certain congruity is necessary before we should act upon a thought.

The other main danger that we have to avoid, I think, is letting the superiority of our own belief in a particular truth that we hold, lessen the keenness of the analysis that should enter into the examination, and in this way carefully exclude it, even if cognate to the subject under discussion. There are some beliefs we have which are so useful to us, that some of us think that infallibly they must be useful to everyone.

We are a little inclined to force them unduly. Whether a truth is useful to a person or not is determined by his own stage of consciousness; whether he can respond to it or not, that is the real test. If he cannot respond to it, either he has passed beyond it, or has not yet grown up to its height. Above all else, let us never discourage the free thinking of a brother. Let his thought go its own way, unless you can add to it a helpful idea. It may be that the holder is struggling after a fragment of truth enveloped in a husk of error; that sometimes a truth, the most difficult to find, is the most valuable when found. Let us in thinking of the future of the Society, make freedom of thought within it an essential condition.

There is another point which is very much more debatable than those mentioned, and that is when we hold an opinion very strongly which is congruous to our own, but lessen its value in expression, because we have a certain prejudice lurking in the mind. It may be a national prejudice, it may be an inherited prejudice, it may be the general force of opinion all round us which dulls our perception of an error. Thus, it all comes back really to the idea: "Keep an open mind."

There is one point that arises that I think I can quite frankly mention to you, that I once heard put by a Master, when He said, that if people held what may be a true idea, but one which would not be suitable to the person to whom it was expressed, you might hinder that person instead of helping him. It arose out of a curious discussion whether it was a good thing for people to see both sides of a question. Most people would say hastily: "Certainly it is. Let us always help people to see both sides." The idea which was put forth was: "Suppose an ordinary person were to see both sides quite equally, so that each of them has a similar attraction or repulsion for him, then he probably would not act at all. That is an idea of the value of one-sidedness that you might think over."

There is a deep truth in it. It is quite possible to be inactive, because you see both sides either so imperfectly, or so very perfectly, that the mind fails to perform its real function of thought, the direction of activity. It might paralyze instead of guide. It struck me so much, because I had not thought of that particular difficulty. When one comes to think of it, one sees that a certain amount of one-sidedness is necessary for action, except in the case of the perfect. It would be for others like putting equal weights into the balance of a weighing-machine.

Test your thought in every way possible; you cannot do it perfectly, I know; none of us can. But use your utmost discrimination, especially if you know that the person who propounds a statement is very much more advanced in his knowledge than you are. We must, as a matter of fact, accept many things on the authority of the expert. We are unable to go into everything from the beginning by experiments made by ourselves; in that way, there grows to be a certain body of accepted truths, but even with those, I think we should examine ourselves to see whether some imperfections in ourselves is not our difficulty in accepting a truth presented to us.

For a Society like the Theosophical, keenness of intellectual perception is of enormous importance. There are so many Theosophical teachings which fascinate us naturally and inevitably. I do not think that any of Krishnaji's many valuable teachings is more valuable than his exhortation to examine everything before you accept it. If you find you cannot understand it with your best efforts, wait until you grow a little more, and try again. Keep an open door, even though it be risky. But take care what kinds of thought they are which are coming through the open door, and are establishing themselves as pieces of permanent furniture in your mind. An idea may be true when it came in, but it may come into

contact with something in you which diminishes and destroys its present value for you.

So, let us stand in the Society for complete Free Thought. I do not say there is no risk in it; there is. But the risk is a lesser risk than the acceptance of everything, unless the authority relied upon is that of One who is infallible. We may take authority as a guide to experiment; but I do not think that we do wisely to take it as an authority for action, unless we have tested our own capacity to judge it, and are not overpowered by some fascination it may have, possibly because it confirms a prejudice of our own. That is one question that you may well discuss at present, and that is the reason why I am speaking about it.

There is one other question that I would ask you to think over very carefully, and that is a question which to me is of vital importance for the future of the Society: "What is your own attitude to the Masters?" If you have really thought over that as strongly and as carefully as you are able to do, if you arrive at a decision, or if you do not, have you the courage to say frankly to yourself: "I have"—or, "I have not—sufficient evidence, either to convince me of the existence of the Masters, or to enable me to say that They do not exist". It is a far better method to cultivate the suspension of judgment than to deny too hastily. The question arises for those of us who believe in Them, or know Them. If we know Them, and if we find that knowledge beneficial to us, we should not, even then, try to impose it on anybody who does not want it. But also we should never withhold our testimony from fear of ridicule, from that kind of fear which does not appear in its own ugly guise, but only as a "wise caution". The existence of the Masters is such a vital question that seems to me unwise to leave untested, without examining it to the very utmost of our power, and re-examining again later on, when we may hope we have

grown somewhat more. If we know it, I think then, without unduly pressing it on anyone, we should, if the question arises, very quietly say that we know of Their existence, and quite frankly and readily answer the question: "Do you know of your own judgment, of your own experience, or only on the authority of some one whom you think superior to yourself?" It is better, I think, to wait, without coming to a full decision, for the time when no lurking doubts remain in the heart. If They exist, your belief or non-belief makes no difference to Them. But it makes an enormous difference to you. They do not press Themselves on any one. Probably you know that beautiful picture, in which the figure of the Christ is standing at a closed door and knocks. You may have observed in the picture that there have grown across the lower part of the closed door a number of thorns and prickly growths of the jungle. It is worth while always to see whether we have a jungle in our own minds which has shut out a Great One; that we do not wish to believe, because the implications of that belief would make demands which we are not ready to answer. We should do well to examine whether it is not that kind of an inner reluctance, which arises from the possible implications, which is the unworthy cause of our inability to believe. Almost above all other questions, this question as to the existence of the Masters seems to me one for which we should ever be seeking an answer, or have come possibly to a temporary decision upon on one side or the other. That it has tremendous inspiration there is no doubt; that inspiration may grow into fanaticism, seeing only one side of the case. If that is so, it is better to seek for more evidence, and not to let the mere fascination carry you away.

I do not for a moment hide from you, or wish to hide, that my devotion to my Master is the dominant motive power in my mind and heart. It is so, because from experience,

which has now lasted for a little more than half my life, I have had the joy of knowing what it is to live with Them. That that will expand and increase, I have no doubt. It is the ruling motive in my life for service.

Everyone had better make his choice. No one has a right to dictate to another. Only this I can say: it is my own experience that the more I have believed in Them, the more I have found that I understand, and that I serve. I propose to cling to that belief, and only to put it by if I find it hampering further service. But I close with the statement: "Do not believe because some one else believes; out of your own knowledge you should judge." That was the advice of the Lord Buddha, the most illuminated so far of our humanity. The longer you are in the Society, you love it the more. That is my experience.

A MATHEMATICAL PRESENTMENT OF KARMA

BY C. W. LEADBEATER¹

IT is a fundamental article in our Theosophical teaching that perfect justice rules the world. We have heard a great deal about "God's holy law that changes not," the Law of Karma, of cause and effect, of action and reaction, or of readjustment; and those of us who have succeeded to some extent in opening the faculties of the soul (and have thereby obtained the power to see upon other planes than the physical) have seen enough to convince us absolutely of the existence and perfection of its working.

We have not the smallest doubt as to that, and those who do not yet see on higher planes, if they will follow the argument out logically and carefully, will realize, I think, that this law is a necessity. It is a great truth that "God is not mocked, and that as a man soweth so shall he also reap." Even without the inner sight one may arrive at a very reasonable certainty with regard to the fact of that law. But as to the method of its working little is known, and it is not easy for us to form even a rudimentary conception upon the subject.

We know that its administration is in the hands of the four great beings who in India are called the Four Devarājas. (Devarāja means Angel-King, or King of the Angels.) Sometimes those four are spoken of as the Four Regents of the Earth or of the Elements, or sometimes of the four quarters of the globe. You will remember that Sir Edwin Arnold speaks

¹ I can claim no originality for this paper; the argument of it was shown to me many many years ago; I now share it with my brethren.—C. W. L.

of them in that way in a picturesque passage in *The Light of Asia*:

... the four Regents of the Earth, come down
From Mount Sumeru—they who write men's deeds
On brazen plates—the Angel of the East,
Whose hosts are clad in silver robes, and bear
Targets of pearl; the Angel of the South,
Whose horsemen, the Kumbhandas, ride blue steeds,
With sapphire shields; the Angel of the West,
By Nagas followed, riding steeds blood-red,
With coral shields; the Angel of the North,
Environed by his Yakshas, all in gold,
On yellow horses, bearing shields of gold.

A poetical Oriental description, you will say; yet it has a definite foundation in fact. The form in which it is cast is obviously merely traditional—a sort of fairy tale; but always there is a fact behind. Those Great Ones are surrounded by, and in constant communication with, vast hosts of agents and assistants, but they do not take the form of a guard of horsemen; yet the colours of the respective hosts are correctly given.

The evangelist St. John, in one of his visions, sees these strange Beings, and makes an effort to describe them. He speaks of them as four "beasts" (meaning of course simply creatures) full of eyes before and behind. He says that the first "beast" was like a lion, and the second like a calf, while the third had a face as a man, and the fourth was like a flying eagle. Each of them had six wings about him, and they were full of eyes within; and they were in the midst of the throne and round about the throne. If we try to imagine them to ourselves we cannot do it. We cannot understand how there could be four creatures there in the midst of the throne, and yet round about the throne, and how they could be full of eyes within, each having six wings. Yet all this has a definite symbolical meaning. The "beast" with a face like a man stands for the physical body (the earth); the ox or the bull (as in the case of the bull of Mithra) typifies the emotional or astral body (water); the lion symbolizes the

will, or the mental aspect (air); and the soaring eagle is taken to indicate the spiritual side of man's nature (fire).

We find that symbolism in all the religions. There is a four-faced Brahmā; there is the four-fold Jupiter, who is aerial, fulgurant, marine and terrestrial. These are the Mystical Four; and they are full of eyes within, because they are the Lipika, the Scribes, the Recorders; they watch all that is, all that happens, all that is done, all that is written or spoken or thought in all these worlds.

The prophet Ezekiel saw them also, but he pictured them a little differently. Though equally impressed by their tremendous inherent vitality, he did not envisage them as animals, but as wheels, and he tries very hard to give a description of that which is indescribable. He says that they are wheels within wheels, as though they were set at right angles to each other, making a sort of skeleton of a ball or sphere. According to him, each one has all the four faces, because each man has within him all these characteristics which are symbolized by the man, the lion, the ox and the eagle. He was evidently greatly impressed by the readiness and smoothness of their movement, for he specially emphasizes that "they turned not as they went," but in whatever direction they wished to move they followed the face that pointed that way. He too says that the wheels were full of eyes. I would advise all who are interested to read the first and tenth chapters of Ezekiel, and to compare them with St. John's description in the fourth chapter of the Revelations.

These Lords of Karma are all definitely represented in each one of us. Each one of us has in him something of each of them—something which comes under their domination. Each of us has in his body solid matter, liquid matter, gaseous matter, and etheric or fiery matter; and so in every one of us is what is truly a part of one of these mighty Four. Each of them has six wings about him. In the poetry of the ancient

scriptures, wings are always symbolical of powers, just as are the superfluous arms of the statues of Indian divinities. In this case these are clearly intended to indicate the six forces or Powers of Nature of which we read in *The Secret Doctrine*; and perhaps there may also be a reference to the six directions of space in which these Powers may be exercised.

These are the Four Holy Ones for whom, and for their armies, Fohat builds four winged wheels. Madame Blavatsky writes of them in *The Secret Doctrine*:

These are the Four Maharajas or great Kings of the Dhyan Chohans, the Devas, who preside each over one of the four cardinal points. They are the Regents or Angels who rule over the cosmical forces of north, south, east and west—forces having each a distinct occult property. These Beings are also connected with Karma, as the latter needs physical and material agents to carry out its decrees—such as the four kinds of winds, for instance, professedly admitted by science to have their respective evil and beneficent influences upon the health of mankind and every living thing.

Vossius writes to the same effect:

Though St. Augustine has said that every visible thing in this world has an angelic virtue as an overseer near it, it is not individuals but entire species of things that must be understood, each such species having indeed its particular Angel to watch it.

All these descriptions are sufficiently incomprehensible, and yet no one who has seen these strange and wondrous potencies can doubt for a moment, when reading these accounts, that those men of old had seen them too. But even this vivid description gives us no hint of the manner of their action, of the way in which They do their wonderful work.

They are full of eyes within, typifying unceasing watchfulness on all planes and in all dimensions; yet They never see the millions of human beings for whom They legislate with such amazing accuracy—never see them, I mean, as beings, as individuals, as entities of any kind. How then *do* they see them, and how do they carry out their work?

Perhaps the nearest that we can come to the truth is to say that to the Lipika the whole of our evolution is a

stupendous mathematical problem, a vast equation to be solved, a kind of sum, but a sum so immense that all heaven and earth are but the slate upon which it is written; and that in that vast sum each man is a little subsidiary calculation, a tiny, yet quite necessary part of that inconceivable whole, a single item in a colossal celestial account—infinitesimal in itself, and yet indispensable to the balance and symmetry of that tremendous total, and therefore to be treated with uttermost care and respect, and worked out with meticulous accuracy.

That is no doubt a somewhat mechanical view, but we must observe that this law of Karma is one of the great laws of Nature, and that it does thus act mechanically, and that there is a close and real analogy between the mathematical idea and this idea of the working out of Karma. When the One becomes many, when the Logos puts Himself down into matter, He may be said to state that prodigious problem. Indeed, He makes an almost infinite number of separate statements which He throws forth in ever greater and greater quantity as the universe passes onward; and all these influence one another, borrow factors one from another, act and react upon one another, creating ever increasing complexities until all possible combinations and permutations have been made, until the fullest expression has been attained. This is the Pravritti Mārga, the Path of Outgoing.

When this has been trodden, when its results have been fully achieved, then commences the Nivritti Mārga, the Path of Return—the process of simplification and solution. Each minor equation balances itself, cancels itself out; one by one these are withdrawn as men attain Adeptship, until finally *all* is withdrawn; the great effort is over, the Hidden Work is done, and nothing is left upon the lower planes. Each one who achieves Adeptship reduces the complexity and lessens the pressure for all the others, until finally all is balanced; the operation has succeeded, the harvest is garnered, the victory

is won, the purpose of the Logos is accomplished in the consummation of the ages.

That statement of karma may be new to some, but I think it will be found an illuminative statement; and if we follow it out carefully and fully it will be seen that the analogy is a close and real one. I do not know the higher mathematics sufficiently well to trace it fully, but I am sure that along that line there is illumination to be attained. As Plato said long ago "God geometrizes," and he will surely get some hint who thinks of man, the variable, always drawing nearer and nearer to the limit, but never fully touching it—if he thinks of the different variables and of the constantly changing relation between them which in mathematics is called the differential, which has to be calculated at every moment by these great Lords of Karma.

Meantime we are in the midst of all this intricate calculation, and far as yet from that great fulfilment. Each man is still striving to find expression for himself—that full expression of what the Logos means him to be which is needed for the realization of the Divine Plan. And because as yet we are so far from the goal, man finds his expression often in unbalanced forms, in incomplete statements, leaving many reactions for the present unsatisfied, putting aside one part of the sum until another has been worked out.

The whole problem, with all its manifold ramifications, is before the Lipika; that is their work, and they are fully competent to deal with it. But they can give it to us only bit by bit, as we come to it and as we are capable of handling it.

As each man ends his life in the heaven-world, they glance over the state of his account and its relation to scores—perhaps hundreds—of other accounts around it; and they at once decide for him two things—the kind of physical body which he has earned for his next birth and the amount of

karma that he can work out during the forthcoming incarnation. This is his *Prārabdha Karma*, the destiny which he has to work out during that life.

The design of the future body is thrown out in the shape of a thought-form into which, as into a mould, the matter of his etheric body will be poured; the prescribed karma presents itself as a mathematical problem to be solved by the legion of agents of the Lipika on the various planes, who have to find suitable methods for its application. In each birth some advancement is made towards the working out of the greater problem, and some of its factors are resolved; but necessarily in this process fresh karma is generated and certain new factors are introduced, which have to be resolved or adjusted in turn. Often some sort of surd or apparently irreducible quantity will be left over, and will have to be handed on from life to life, until some factor turns up which will balance or absorb it. Sometimes quite a large amount of entirely fresh but reducible karma has to be introduced in order to get rid of that surd—thus creating fresh complications in order to solve others, but always bringing the whole nearer to the final solution.

Thus it is that these great Lords of Karma envisage the magnificent task which is entrusted to them; complexity which no human mind could grasp is simplicity to them. All is absolutely impersonal, for they see men only as equations, and the law which they administer works with flawless accuracy. Remember how it said in *The Light of Asia*:

It knows not wrath nor pardon; utter-true
Its measures mete, its faultless balance weighs;
Times are as naught; tomorrow it will judge,
Or after many days.

Their ingenuity is taxed, if we can reverently put it in that way, to find the readiest solution for each man's problem, giving due consideration to all the myriad influences involved, and ever taking heed that the weight of long past evil shall

not press too hardly in any one incarnation, and so defeat the ultimate object of human evolution.

When the end is reached, perfect justice has been done to all, even in the most minute particular. But that very fact implies that to our consciousness, limited as it is by our illusion of space and time, there must be intermediate points at which justice is not yet complete, at which we still have many debts to pay to others, and many compensations to receive from them. Observing this, as sometimes we must, let us not allow ourselves to be misled by the appearance of the moment into doubting the perfect working of the Divine Law. So many people have said to themselves: "Because I cannot see perfect justice in all that exists around me, therefore there is no perfect justice." It is not so. We might as well say that the limit of the horizon which we can see from any given point is the limit of the whole world. Of course it is not. It is the limit of our vision, but that is all. So first make sure for yourselves that there is this law of perfect justice, and then trust your conviction in cases where for the time you are not able to see how that justice is working. Be sure that it is there:

Though the mills of God grind slowly,
Yet they grind exceeding small.
Though in patience stands He waiting,
With exactness grinds He all.

But it is only at the end that the perfect consummation shall be seen. Yet all the way through, at every point, un-sleeping vigilance is being exercised. Every man has his little quota to contribute to this great sum; every man is a necessary part of that august and sacred plan. Therefore it is that we lean upon His justice as upon a pillar of His throne; therefore we know that all is well even when roads are rough and skies seem dark; for behind all clouds shines always the Sun of Righteousness and above our heads gleams ever the Star of the King.

LETTERS OF W. Q. JUDGE

(Continued from p. 214)

VI

FROM W. Q. JUDGE TO DAMODAR K. MAVLANKAR

71 BROADWAY, NEW YORK,
March 1, 1880.

MY DEAR FRIEND AND BROTHER,

It was with great pleasure that I received and read your favor of 24th ult. Let me refer to its closing words first, where you hope soon to see me. That is my hope too, but alas, I am afraid it will not soon be gratified, but that I shall have to possess my soul in patience for a long while. I would give much, had I it, to be with you and see Olcott and H. P. B. and spend my time in work, and study of that subject which I see is equally dear to the heart of each of us. Ever since I was born, I may say, my aspirations have turned me towards the East, but an adverse fate has seemed to inexorably drive me West. For, being a native of Ireland, I came here with my father when thirteen years of age. Perhaps though it is the natural movement of my physical cycle; for only a year ago I had an offer, which I am now sorry I refused, of a good position in the Kingdom of Hawaii, in the Sandwich Islands, off our western coast.

That would have taken me further west, but of course nearer India, in the direction of Hong Kong. Astrologically speaking, I was born with what they call a "natural" figure; that is, with the first sign of the Zodiac, Aries, rising in the

east in the first house, and with Mars, my significator, a planet that designates me in the figure, just moved toward the first house and bound to go toward the west in order to make his Zodiacal circuit. That is to say, as the Zodiacal signs rise in the east, the planets go in the opposite direction through the Zodiac while moving through the Zodiacal signs—or from east to west, when they start as they do in my natal figure. Now, as light, or knowledge, comes from the east, so I infer ignorance comes from the west. And as I am ignorant, I must move on to the west far enough to reach that place which I called the East when I was in the West. I do not know but that you will laugh at me, but I am inclined to think there is some grain of truth in this.

And I think so all the more when I reflect that I was once in the East and was reborn in Ireland. This explains to me, too, why I have so little sympathy with the people here and so much with India, and such a profound desire to go there. And that naturally leads me to what you say "Maji" said of Olcott. That I was told some time ago, but did not mention it to him. It is easy however to believe when one considers his leaning that way, and the very aggressive and warlike—or Kshattriya—bent of his mind.

So you will not wonder that I wish to reach India. I am sure that in you I would meet one most congenial and sympathetic, for I perceive from your letter that your mind acts in precisely the way mine does, for you have arrived at your conclusions in just the way I arrived at the same before H.P.B. left here. Yes, I am satisfied that both you and I, when we talk or have talked to her, have unwittingly at first talked with one or more of the *higher ones*. And now that we know it, how careful we should be to improve the golden opportunity.

And speaking of having lived before, I think I have seen the place where I lived or else where I may have visited: in

this way. H.P.B. had in her room in New York a photograph of a Thibetan or Indian place. She told me one day to look at it carefully, which I did. And that is all I could get from her about it. It is either the place I was in, or it is the residence of one of the Brothers. Will you read this portion of this to her carefully and watch its effect, and if allowed tell me what she says? If she does not prohibit your repeating it, do not go to the trouble of asking her permission to tell, because if I should not know she would quickly enough tell you.

While I am on this personal subject, allow me to say that I cannot accept the lofty position you give me when you say that you find I am far superior to you in intellect and have made greater progress. And I am sorry that you should have failed to give me any reflections you had because of such an assumed superiority of mine. It is all assumed, for I am no one's superior that I know of in the Society. And as to having made greater progress than you, I think I have some positive knowledge on that point. At one time I *may* have been further than you, but not now. Oh, how I am cramped, how I am chained here! Indiscretions of years not far past have forged their chains, and I find them strong. Oh, how strong!

Perhaps I may have mistaken views of duty and honor, but one cannot take the very marrow out of one's bones. And so I live on here, as it were in a dream; for I look upon this stage of my existence as a dream. I only hope this body will endure, for should it fail before I have been able to leave these shores, I will have lost my last chance. And that it is my last chance I am sure, for my information comes from a source that cannot err. If I only had some idea of what the future will be, I might get more patience; and yet, on the other hand, it might have the opposite effect. I feel within me, just as you felt about Mme., a voice telling me that one day I will be in India. But then whether in the body or out of it, I know not. I would prefer to go there in the body, for

I do not wish to come under Karma out of the body, but rather while I am in it and have the chances to restore the equilibrium which a mortal existence gives.

I know just where I stand—at least I think so—and what has to be changed, and what the gordian knot that has to be cut; and it does seem that if I stay in the position many years, the result will be bad for me. H.P.B. knows where I am and has given me the proper advice; but as I said before, it seems to be an impossibility.

I can easily see that, if your end is to become of the elect, you must stay by H.P.B. Whatever else, you will find her a faithful friend; and as she says, alone you might become insane, for truly the great science is not one that a man can easily study alone. Your idea of rushing off into a jungle I should say is not a good one. The first efforts should, I suppose, be directed toward getting an insight into oneself, and that can be more easily and calmly done in the city. Neither, it seems to me, is it good to walk in the way of temptation, but rather to find the key of one's own mind and imagination. A friend of mind once said he thought that in order to acquire power to resist sensuality it would be good for him to remain in company with women and sleep with them for months, all the while resisting desire, and thus at length becoming callous. But I thought and still think that is a very poor, in fact a useless, thing to do. The right way is to watch the avenues of the mind, so that entrance may be denied to the first sensual thought and thus the demon may be always kept out. For by his way you would be working from the flesh to the spirit, whereas the natural and proper way is from the spirit to the flesh.

To refer again to H.P.B. and the things you relate. Your explanation of the five-legged cow is good. I supposed it had a meaning, but did not know what it was. I can easily believe all these things, for I have seen them all and others far more wonderful. Look on the ring H.P.B. wears and

you will see three letters. Do they not mean *Satya*, and is not that the spiritual or holy state? Does it not mark the possessor as an adept? I have seen her cause objects in the room to move without aid from anyone. Once a silver spoon came from the furthest room through two walls and three rooms into her hands before our eyes, at her simple silent will. Another time, she—or he—produced out of the wall a dozen bottles of paint that I desired to use in making a picture in her room. At another time a letter was taken by her unopened, sealed, and in a moment the letter lay in her hand, while the envelope was unbroken; again the same letter was taken in the fingers and instantly its duplicate was lifted of it, thus leaving in her hands two letters, facsimiles of each other. Still further, her three-stoned sapphire ring was taken off, given to a lady who wanted it to wear for a while, taken away by her, and yet on her departure the real ring remained on H.P.B.'s finger, only an illusion was taken by the lady. And so on for hundreds of instances.

But all that paled and grew dim before the glorious hours spent in listening to the words of those illuminated Ones who came often late at night when all was still, and talked to H.S.O. and myself by the hour. I am persuaded such was the case, because there were many indications, too slight for ordinary sight but easily seen and recognised when one is expectant and on the alert for such things, that led me to believe others were occupying that body and either watching or instructing us. But that some pre-eminently great One comes there or occupies there I am sure, though not informed. Be sure of this, however, for I had it from them, that your intuitions are more reliable in these matters than your ratiocinations can be.

Well, here I am only on my third page and with almost nothing more to say in repayment for your five pages. But think, I am alone here with nothing of interest occurring,

while you are with H.P.B. and the rest. Do for Brahm's sake give me a letter now and then with some of the things detailed that happen in the evening or are said when you are present. It was after twelve midnight until 4 a.m. that I heard and saw most while with her in New York. The habit cannot be much changed, for there must be European Brothers who now and then come and occupy that deserted home. Or else Brothers from the secret Benares. Ask, ask all you can. Get all the valuable hints you can, and now and then drop me a few crumbs from your full table and I will bless. Olcott is a dear friend, but he is too busy to give me any particulars, and as for H.P.B. of course I do not expect it.

Some day I may get there—and I hear behind me now a voice say, "Perhaps sooner than you think"—but until I do I want the encouragement which news from home always gives the absent traveller. I am now striving to accumulate money enough to be able to go there, independent of circumstances, and leave my wife with enough, or take her if she will come. Already have I asked her to go with me, but met with a refusal. Perhaps you, a Hindoo, cannot understand that, but Olcott will explain it if you ask him.

Herewith I send you my photograph, and beg that you will send me one of yourself, for I desire very much to see your face and cannot in any other way. It is not a good one, but it is the best, because it is the only one I have and was taken not sixty days ago.

Give my love to Olcott and H.P.B. and Wimbridge and all the others. And believe me that my prodigal soul longs to return to the house of its father.

Sincerely and fraternally yours,

WILLIAM Q. JUDGE

By accident I see that ∴ is over my heart in the photograph.

KARMA-LESS-NESS

By C. JINARAJADĀSA

(Concluded from p. 222)

EACH one of us who is in earnest must examine this problem, of how he is to accept life as it is, and yet somehow to change it. Here the scientist helps, the philosopher helps, all the arts help; but we must remember all the time that we must stand detached, if we are to change the thing which is outside of us. But we stand detached only when we know how to take each circumstance of our life, each event in the world, and fashion it into something beautiful, something artistic.

Let me read you a short article which I wrote at the Star Camp in Ommen, which gives this same thought in another way. So many people say, "Oh, but I am not an artist; I cannot even bring out a decent note when I open my mouth and try to sing; still I love music." True; but if you love music, if you love a beautiful sky, if you love the tone of a child's voice, well, the very fact that you love those things makes you something of an artist. Love is the beginning; it is only a question then of going on and on.

WHAT THE FLOWERS SAY

*"They said, God meant the flowers He made—
Blossom and leaf and stem—
Something like what the lilies said
When Jesus looked at them."*

—GEORGE MACDONALD

Among the desires in our hearts, there is an intense longing to achieve something that is perfect. Those who are bound by the fetters of impurity long for perfect purity; those who are carried away by anger long for perfect self-control. The hundred and one faults and failings in our human nature do at least this much service for us—they make us long for the hundred and one virtues which reflect perfection.

But who may achieve absolute perfection? Which of the greatest painters can draw the perfect line, which musician call out the perfect chord when he strikes his instrument? Perfection ever eludes us. So when we contemplate the perfect character which we desire to offer to Life, it seems as if we should never achieve it, for so many are the virtues, each with its perfection, which are necessary for the perfect character of our dreams. The Liberation which requires the perfect character seems unrealisable.

Such a Liberation is indeed unrealisable by us, until we stand on the threshold of Divinity. And to come to that threshold, we must carve our way through many a thick and tangled forest of experience. Yet though it may take a dozen lives, or a hundred, before we build the perfect character, it is nevertheless possible for us, even where we now stand, to sense the glory of perfection. The *volume* of perfection which Liberation requires may be for us still far out of our reach; nevertheless, the *quality* of that perfection can be known and sensed by us even now.

For perfection is not a matter of heaping virtue upon virtue, but of touching Absolute Perfection even in one virtue. The daisy of the fields is as perfect as the most exquisite product of the expert gardener; the tiny heather-bell at our feet in Ommen fields can give us as pure and as deep a joy as the golden-hearted lotus of Indian pools. Little things can be perfect, and the perfection in them is as full of Divinity as the greatest creation of a great character.

Often our hearts ache because of the exquisite smile of some God-like woman; but our hearts can ache just the same—if we will let them—at the exquisite smile of a little child. The quality of perfection just then in the child is as regal, as full of power to release Divinity in us, as the smile of the goddess. Such a *quality* of perfection is everywhere, though its *volume* may need to increase age by age, before the Perfect Universe is fashioned.

Little folk though we be, yet we can each achieve perfection, though small in volume, still unsurpassable in its intrinsic beauty. The man or woman incapable of intellectual heights may yet sense perfection through the performance of humble duties. One little vice sublimated into a little virtue can be a mirror, small though it be, of all the perfections which the universe contains.

So the beginning of the Path to Liberation lies in the perfection which we achieve in some one little thing in our character. When once such perfection has begun, it will grow in volume, till the

whole character is involved, and the great day of Liberation is at hand. Just as the sun's noon-day glory is but a continuation of the dawning which, at its commencement, was scarce distinguishable from the night, so the making of the Adept begins with the perfection achieved in one little virtue.

Therefore, in these lives of ours, so full of limitation to-day, so full of pain and disappointment, Liberation can begin even now, if somewhere in our character, somewhere in our life, we make some one thing utterly perfect.

That is what we can all do. Exactly where we are, with our limitations, even with our little cultural training, it is possible for us to create something that is beautiful. Do not think it is only the poets who can write poetry. They write great poetry for all mankind; but we can write little poems for ourselves. Do not think it is only the great painters who can paint; we can paint for ourselves. We must try; we must take ourselves exactly where we are, and train the eye, the hand, to see and then to draw a line, the shape of a leaf. We have a voice; we can do something to train that voice. We have the eye; we can train the eye to find out what is beautiful in life, and educate the ear to distinguish a chord from a discord, and so on. We can utilise our senses one by one, and it is only as we do so utilise them, that slowly we begin to understand what real freedom means.

I pass from this particular phase of my subject, to deal with another phase which especially applies to us as Theosophists, that is, men and women who are working to give a Wisdom to the world. Theosophy is not merely a philosophy which is to be written down in books. It is an embodiment of the Divine Thought, it is an expression of the never-ceasing Divine Creation in worlds above which we are to call down in music, in painting, in dancing, in whatever is the creative activity which humanity evolves race by race. Every aspect of creation is in very truth a *Secret Doctrine* of the Divine Wisdom. Therefore, we who are Theosophists, who have been helped by a great philosophy, must pass from the mere philosophical

aspect of Theosophy, and realise that the Wisdom is a Life that God is living. His Wisdom is not merely the way that He thinks; it is also the way that He acts and energises. We say that Theosophy is the Divine Wisdom; but far more it is the Divine Energy that we label as Theosophy. So we must understand the hundreds of ways in which this Divine Energy manifests itself. One great way is what is called in civilisation "Art".

I want Theosophists to realise that our progress in Theosophy, our further unfoldment in the spiritual life, depends upon the recognition by us of this fact, that we must learn to create in some fashion. But not only must we who are Theosophists become creators through art, we must also make artists into Theosophists. Now here I may be easily misunderstood, and so I want to explain that I do not mean by this the inducing of artists to join Theosophical Lodges, or to accept a particular statement of Truth which is called Theosophy.

The artist has two aspects in himself: first, the aspect as the man involved in Karma, and in duty; and secondly, the aspect as the creator, the artist not involved either in Karma or in duty. When the artist works in his true function, in this latter aspect, none of us has any kind of message for him. As artist, he communes directly with the Divine Mind, with the Divine Energy. So wherever an artist creates something, not following any tradition but by going direct into his inmost nature, he must be given freedom to express himself; we must not bind the artist in any way. When we take the great musicians—or the little musicians, it does not matter—so long as they are truly sincere, that is, have gone into their own recesses as they create, their message stands by itself, and no one, not even the greatest of critics, has the right to say, "This is right, that is wrong." The artist *as artist* deals with a world which cannot be measured by philosophical measuring rules; art and philosophy are two distinct things.

In his function as the artist, he is himself the revealer; and so our aim must be to understand what is his revelation.

On the other hand, the artist has another aspect. He is also a man, a human being involved in the Kārmic process; and so he is slowly unfolding, stage by stage, his spiritual life and going towards Liberation. The artist too is a brother-man, bound on the wheel of life and death as we all are. It is there that we Theosophists can approach him as man; we can give him a philosophy which, though it will not specially inspire him in his art creations—because his inspiration must come not from any outward philosophy, but from something which he has found within himself—yet can inspire him as a human being who has evil debts of Karma to pay. We can lead him to find in himself a strength to stand loyally by his work.

We know how artists fly up, as it were, to the mountaintops in their moments of inspiration, and then fall back. It is as they fall back that we as brother-men can approach them, and give them a philosophy which will make them steady and purposeful. We know that artists are often vacillating, not steady in their character. Their waywardness is due to the lack of a great philosophy by which to live their daily life. The day may come, in a future Root Race, when, from the world of Art itself, artists will create a great philosophy for themselves; but they have not found it yet. The only one who has at all given something of a philosophy for the artist is Plato, with his concept of the Archetype. But the modern artist is not looking where Plato looked and found the strength for all artists.

Hence it is that we Theosophists can help the artist by meeting him as man, and by giving him our sympathy as man to man. In each Theosophical Lodge there should be an atmosphere of sympathy towards artists; wherever there is any Theosophical Lodge, the artists of the place should have the feeling, "Oh, those Theosophists, curious people, you know,

but so friendly to us". That is the attitude which we need to have; so that, when an artist feels that the world is not inspiring him, is giving him discouragement, when his own Karma has depressed him, he will know that he can come to a Theosophical Lodge, and though not a member, meet with people who will recognise that the artist is the prophet of a new age to come. If we Theosophists realise the value of artists to help mankind towards Liberation, we shall be thankful to welcome not only priests to give us their blessing, but also artists to give us their inspiration.

I am dealing with a subject which does not become clearer by long explanations. I feel sometimes that we really understand things only when we do not talk about them; I know that is the experience of many when they sit in perfect silence after Mr. Krishnamurti's addresses. For the quality of his message penetrates them deeper when there is utter silence. Similarly it is with this great problem of creation; we have to solve the mystery of it, each for himself. I am only expounding and telling you that there is a mystery, trying to make you understand that if you would fathom the beauty of the Divine Wisdom, it must not be merely by studying, not even merely, shall I say, by service, but also by trying to re-create the universe.

It may seem rather daring for us little men to attempt to do better than God has been able to do; yet that is exactly what God wants us to do. When He created this universe, do you suppose He was satisfied? Surely He said, "I am going to send these fragments of Myself, and see if, through them, with their aid, I can create something more glorious still." Surely, He intends us to work with Him. He intends that we all take our thoughts and actions, even the whole material of civilisation, and change and change them all. But the philosophy of it all, how we are to induce those changes, that comes from the inmost depths of our own heart.

I have said that it is our duty to re-create our own past, as also the entire universe. Now there is a word in English—I do not know whether it exists in any other language—which is interesting, and that is "recreation". The word "recreation" usually means seeking pleasurable activities; when we are tired, we seek "recreation". So the idea of recreation usually involves getting away from the business routine of living, and going to Nature, and there once again sensing the joy of life. But recreation is *re-creation*. When we go out into the woods, we re-create ourselves. When we look at the stars and admire the beauty of the evening, we re-create our self. When we go to a concert, our friends may call it recreation, but we have the right to call it *re-creation*. Every embodiment of art is a re-creation, but a re-creation which is not through agony but through joy.

It is quite true that we can carve out of our griefs a statue, fashion out of them a melody, or compose a poem; but there is little joy then in our creation. Yet we shall find sooner or later that there is a kind of subtle satisfaction in creation when we have freed ourselves from our greatest enemy—our past—which gives birth to another enemy, grief. There awaits us all a sense of victory, a sense of joyousness, if we will not be Theosophists merely in name, but if we will be Theosophists in deed, that is, those who re-create themselves continually. In that re-creation we shall find the joy which comes from within—not a joy which is the result of outer circumstances, of pleasant comradeship, of whatever Karma brings to us from without, but a joy which wells up from within.

All these and many other truths exist in the Wisdom which we call Theosophy. My greatest interest—one of them, at least—is to make people realise that the Wisdom is a mighty creative Energy, not something negative, like a placid lake which we contemplate, but a great Force at work, which is creating through our hearts and through our minds. If we

become one with that act of creation of the Divine, we become artists.

So often when we look at ourselves, we say, "Oh! we are not artists at all; what beautiful thing can we make or do?" Ah, if you will unite yourself in a spirit of love and tenderness and desire to offer yourself to the uttermost to your Ideal, you will find that He who is the Great Artist will create through you; and out of you, the non-artist as you think, He will make something of an artist.

There are many, many joys for us all waiting, and one of the greatest joys is to know that we are not just mere ordinary people, suffering, enduring, but beings able to make out of our world something that is beautiful—beautiful for ourselves, beautiful for others, and yet ourselves free. Once we have created any beauty, it remains as a part of the Perfect Universe. The greatest joy is to give something, to create something, that we know is glorious, that we know is beautiful. It may seem to vanish into space, but all the same it lives in eternity. So, a sense of peace, a sense of strength, a sense of joy can come to us all, if where we stand now we turn inwards awhile, and create some little perfect thing. Then Karma ends.

BROTHERHOOD

BY WILLIAM E. DUCKERING

I

ONE of the most hopeful signs of benefits arising from the present unsettledness of ideas among Theosophists, is evident in the careful examination which many are giving to their principal purposes and objects in life. Leaving out of consideration those who are obviously only concerned with bolstering and protecting their pet beliefs, their settled opinions, we find a large number who for the first time are taking a healthy interest in a painstaking investigation of new angles of thought, or in seeking the indestructible amid the old familiar ones.

To one not governed by fear, all this discussion about the possible disloyalty or ingratitude of those who feel driven to examine the very basis of familiar teachings, appears strangely futile. We do not consider a child debased, who endeavours to understand instead of merely accept what is offered for his guidance. Many paths and truths have long rested under the banner of what we have believed to be truth, but it is possible that the banner itself was not quite accurate. If these things are true, examination and sincere challenge cannot disturb them. If they are mere distorted fragments of truth, or are utterly false, the sooner they are stripped of their masques the better.

Once he recovers from the shock caused by the blinding flash of light released by the Teacher's statement, "Truth is a pathless land," the instinctive pioneer, instead of merely

denying that which is not obvious, searches at once for that which will enable him to explore this "pathless land". People are so easily enamoured of the detail of minor progress amid the dense underbrush, which obscures and makes difficult the path they believe they have freely chosen, that they unconsciously lose the pioneer's greatest aid, the sense of "direction". With heads bowed, with eyes glued upon the sayings of the past, with minds filled with efforts to remember books read in earlier searches, they are not aware of any real desire or necessity to plunge into unknown, uncharted regions of potential understanding within their own being; regions that might be speedily traversed if they would but bring forth the compass of their own uniqueness and from it obtain their proper bearings.

Paths are created by passing travellers upon the earth's surface, and are recognizable as such only when many feet have trampled their problems into the dust or the mire. Ships, however, follow no beaten paths, leave no lasting traces of their passing. They plunge onward in accordance with a chosen direction, modifying it as little as possible in necessary compromise with winds and waves. The air-pilot is guided solely by direction. Though he may dodge clouds and storms, the ordinary air-pockets and incident perils are invisible and unknown until he glides into them. How much less are there beaten trails with guidebooks and signposts, when we deal with truth and with spiritual affairs. Truth is indeed a pathless land, and literally no paths lead to its domain. Is it not more truly a sense of "direction," born of contact with causes rather than effects?

In the field of understanding, the trail left by another cannot be more than a record of his contact with truth, a description of its effect upon himself. He can leave no markers for pilots who follow. Only records of the goal he chose, of the constantly varying vicissitudes of combat with

the medium in which he flew, and of the instrumental variations observed, may be made; but the path he carves is obliterated even as it comes into being. No wonder then, that the Teacher is so emphatic in his constant reiteration that in spiritual affairs man follows no path, makes no advance studying the records of other people's progress, but progresses only when flying his own machine, guided by his own choice and sense of direction determined by the definition of his own goal.

The writer believes that in the Theosophical Society we have been carried away by the impressive descriptions of the pattern and plan of man's unfoldment, and have lost sight of the life which alone can make any pattern a reality. For instance, the primary object of the Society has become for the majority a sort of badge of virtue attained, rather than a living purpose. Because they wear the badge, members feel that in some occult manner it sets them apart from ordinary folk. Separated from the common herd by this veil of brotherhood, they imagine that by the ritualistic recitation of precepts the great pattern of brotherhood is stamped upon them, insuring them reserved seats in the hall of spiritual advice and recognition. A subtle affectation of attributes and virtues underlies the very basis of our membership and participation in nearly all the so-called subsidiary activities of the Society, evolved out of our desire to express our beliefs in action. So many specialized truths, so much separateness in modes of becoming, that it is no wonder that even though brotherhood is the only belief demanded of the theosophical neophyte, brotherliness in its widest and truest sense is hardly found among our members.

The great blunder lies in the fact that the magnificent pattern of brotherhood has been warped into a sort of cause, whereas it can never be anything but an effect. Too much emphasis has been given to voicing the statement that brotherhood is a fact in nature, and too little emphasis directed toward becoming that which alone can make it a fact. Theosophists,

by the very vehemence of their proclamation of the Oneness of Life, have lost sight of their eternal intimacy with Life itself, and have been blinded by contemplation of the form which happens to be one of its transitory modes of expression.

After all, *why* should one believe in brotherhood? *Why* should one be brotherly? Because such belief and such action will bring you spiritual progress, say our lecturers and members. But is not such belief without understanding, and such action for the sake of promised reward, regardless of the form or ritual chosen as its medium, merely a sort of play put on for the sake of box-office receipts? Regardless of the skill of the players, and no matter how grand the concept of the author, it remains a play in which the actors pour forth their energies according to a prescribed pattern, instead of freely creating under the driving force of their own uniqueness. In such circumstances as the play may determine, the actors may depict love-scenes of compelling beauty while remaining utterly indifferent or even antagonistic toward each other. No matter how great an artist the actor may be, the play must forever be the pattern in which his effort is cast, imprisoning and moulding his life in a form created by another. Obviously such a performance, however perfect the technique, cannot in itself lead the individual to a state of spiritual understanding. What the man is, independent of the play, must be the measure of his spiritual stature, the sign of his own unique perfection.

There is no need to confuse the issue by debating about the relative merits of different players, the spiritual significance of the various parts, or about the effects, elevating or otherwise, produced upon the audience that listens and applauds. When we deal with life we must concern ourselves with causes, not with modes of expression, however attractive these latter may be. So, it must be clear that the play itself can never be the cause of real

understanding or of love between the actors; but when understanding and love exist between players in the drama of life, the inevitable effect is harmony and brotherhood.

It seems that the basis for this mistake among our members arises out of the fact that in all ages the great pioneers, searching for truth, were so impressed by the grand symphony in which the Oneness of Life expressed itself, that they felt impelled to stimulate each and all into some sort of accord with the great pattern. They saw the long vistas of progressive unfoldment, of beauty and harmony in man as he gradually climbed the heights of spiritual greatness, and they felt the bonds of recognized brotherhood linking them to their less fortunate brethren on lower rungs of the ladder of evolution. Small wonder then, that they should emphasize and hold before the eyes of their lesser comrades, the fact of the Reality of the Oneness of Life, and should make the attribute of brotherliness, which showed so dominantly in advanced men, the mould of brotherhood into which the lesser must cast their thought if they would ascend the ladder. Thus brotherhood became a sort of duty imposed upon all who desired to reach spiritual enlightenment, instead of being simply the inevitable effect of spiritual growth.

Did it ever occur to us that there can never be a true brotherhood in a society of conscious superiors and inferiors? All our societies claiming brotherhood as a basis for their internal relations, attempt to enforce some sort of equality, and hope, by staging a drama in which the lines of the players contain many affirmations of brotherliness, to spread the feeling of co-operation and mutual support. But even these pods, filled with more or less uniform peas, are intricately organized to insure recognition of the relations between officers and members, between leaders and followers, between initiates and neophytes. Advancement comes about through imitation or emulation of the greater by

the lesser. This can never be true brotherhood; it is but a synonym for a dilute similarity which however much it makes for temporary contentment and harmony, can lead to nothing but spiritual stagnation and utter degradation and denial of the unique perfection of each individual. *True brotherhood can be nothing less than the recognition and full acknowledgment of the life in each, by each.*

The claim that the Hierarchy is to furnish the pattern for the unfoldment of each individual, must be false, for surely the White Lodge has no members but those who have already established a measure of their own uniqueness. Their co-operation and harmonious blending of activity is based upon a full understanding and acknowledgment of each other's varying qualities. True brotherhood is an unconscious attitude in the sense that it grows as the flower grows and spreads its perfume likewise. Brotherhood fostered by organizations is like the mould in which the glassblower shapes the bottle, merely another cage for the imprisonment of life. A group of perfect men, who have attained, will unconsciously demonstrate brotherhood because each will be pouring forth the perfection of himself, and cannot fail to recognize the perfection in every other. A so-called brotherhood composed of undeveloped, imprisoned human beings whose mutual relations are built upon the limitations of their imperfections, is unintelligent. No matter how ideal the surroundings, no matter how highly evolved the leaders, a brotherhood which denies equality of rank to the uniqueness of life in each member, leaves each individual a prisoner, however magnificent the cage may prove to be. Brotherhood propounded as a reason for moulding our lives according to some pattern, can never lead to the development of that true brotherliness which rests upon the understanding of life.

Nothing can be more detrimental to true growth than the conscious effort to mould it upon a so-called Eternal Truth.

There is but One Eternal Truth, LIFE. All other truths are but passing manifestations in more or less persistent form. The brotherhood idea had its origin in the consciousness that humanity was a sort of family in which the majority were children. Just as a mother gently advises her brood to love each other because they are all members of the same family, so the leaders of humanity admonished us to recognize the tie that binds us to one common source. The family has come down to us from ancient times with its elders and youngers, strong members and weak, parents and children, brothers and sisters, to say nothing of the whole nest of much less intimate relations and often too intimate "in-laws," all bound together by the necessity of mutual support and fear of general extinction. In the face of this necessity, love becomes a duty, a sort of obligatory emotion to be expressed between those who boast or deprecate a common ancestor, in order that a united front may be presented to the disintegrating pressure of life.

Another angle of the matter may be mentioned in passing. It is seen if we turn our eyes upon the manifestations of life in this world; what we might call the "brotherhood motif" is found to be strongest and most unified in the mineral kingdom. Here we find the most complete conformity to a pattern, and the smallest variation from uniform response to what we designate as natural laws. Freedom of life is at its lowest ebb. Advancing through the kingdoms until we come to man, we find a continual increase in the variations of individual character, and a parallel increase in what we call freedom and uniqueness. It is clear that *not* life, but form tends to brotherhood and conformity. It is not brotherhood, but brotherliness that belongs to an understanding of life.

As life manifests more clearly and manipulates form more and more easily, the boundlessness of its riches becomes ever more apparent. Man's grave mistake appears to be that in spite of the irresistible forward-driving pressure of life,

he has constantly turned his head backwards because his teachings led him to rely upon ideals, religious forms, moral tenets and so on, rooted in the past. This was quite natural, for *never before has man received the Supreme Teaching as to his own Unique Perfection*. Teachings given in the mass, applied to the mass, were correct just so long as all dealings were in masses of form; but man, in whom *life* is to become predominant, must be rebellious by virtue of his own intuitive perception.

Though the Oneness of Life is the very essence of Brotherhood, any manifestation of brotherhood which is the logical outcome of an understanding of life, must be the Perfection of Unique Originality. It is to an understanding of life that we are relentlessly drawn by our search for happiness and truth. Go forward we must; hungry and miserable, spiritually starved, if we choose the comfort of forms; vibrant and joyous, constantly expanding spiritually, if we choose to struggle ceaselessly to release life freely and clearly. Paths are but forms laid down by the lives of others, prescribing the scenery for familiar stage settings. Beliefs and creeds, rituals and disciplines are but lines prepared by more or less skilful playwrights. Shall we always remain satisfied to be actors in a make-believe, or must we sometime awaken to realization of the fact that Life is the only Cause, that Understanding is the Goal of all experience, that the release of our own Unique Perfection is the only Truth? If such be truly our purpose, shall we not begin now to clear away the debris that ages of negative thinking and reliance upon authoritative teaching have piled before the windows of our minds and intuitions? Perhaps this freeing of ourselves from such reliance is a phase of the agonizing despair and isolation depicted as incident to the fourth Initiation. Is the postponement of freedom and realization a necessity?

WORK FOR THE THEOSOPHICAL SOCIETY

BY BHAGAVAN DAS, D.LITT.

I have been asked by Dr. Besant, P.T.S., to make suggestions "how Adyar may become a more useful centre of work." I comply, as below.

Adyar is the Headquarters of the T. S. Therefore its chief, nay, its only work is to promote the objects of the T. S. The more effectively it does so, the more useful it will make itself. These objects may be promoted more systematically than they have been hitherto, thus (amongst other possible ways):

1. By reason of its first object, the T. S. can and ought to be, to such an Institution as the League of Nations, as soul to body, its spiritual complement, without which the latter will remain morally dead and inherently concept. Let the T. S. form a "League of Nations" of its own, consisting of representatives of the nearly fifty countries which have been sectionalised; and let this League, sitting at Adyar, think out and promulgate the principles, and the ways and means, of reducing *class*-hatreds in every country, and of establishing a "balance of power" between the *classes* in each, as distinguished from, and as far more necessary for internal and external peace for every Nation and all Nations, than any artificial, forced, and ever-unstable "balance of power between the Nations". Manu's System of Socialism

or Communism and the schemes put forward by the various modern schools of Socialism and Communism, may be discussed and pros and cons threshed out carefully, and results and recommendations published, in connection with this.

2. The second object may be regarded as subservient to the first. The great hope of the study of comparative religion, philosophy and science is that a deep unity in essentials, running through the superficial unessentials, may be discovered, which would illuminate head and heart alike, and fill them resistlessly with the sense *feeling*, of Universal Brotherhood, the feeling of the non-separateness of all men. The P. T. S. should arrange to form a Committee of representatives of each of the great living religions who may be learned in their Scriptures and philanthropic in their hearts. This Committee should prepare and publish a volume showing parallel passages from all the Scriptures, proving the identity of views of all the religions on each essential point, arranged under proper heads, in some such scheme as that of the *Universal Text-Book of Religion and Morals*, by Dr. A. Besant, and the Text-Books of Hindūism. Such a collection of passages, if thoughtfully compiled and wisely expounded, may become the National Bible of a fresh revival of Universal and Scientific Religion, which seems to be the significance and purpose of the second object, and is calculated to minister powerfully towards the realisation of the first.

3. The third object, successfully carried out, will supply rational, scientific grounds for accepting the essentials, and for rejecting the false, useless, or harmful accretions, in the several religions; will thus subserve the second and the first objects; and will advance human progress generally. For this carrying out of the third object, a (*public*, not esoteric) school should be started, and carried on in the *spirit* of a *scientific* Society for Psychical Research, where the conditions

of Yoga (or *Su/ūk*) would be strictly observed, but in an above-board manner, as the conditions of scientific research and experiment are observed in a laboratory. While relations of affection and trust between teacher and taught would prevail in such a school, as they ought to and do in any ordinary school which is at all good, and would prevail in a much greater degree, yet sensationalism and emotionalism and mystery-mongering and posing would have to be guarded against, proofless claims of superphysical powers by living persons, and discussions of personalities instead of principles and laws of physical, superphysical, and metaphysical Nature, would be disallowed. Briefly, it would be understood by all concerned, that where demonstration cannot be firm, faith cannot be firm either.

The objects of the T. S., if and to the extent they are successfully carried out, will usher in a new era of a fresh promulgation of Scientific Religion, and of its correspondent New Civilisation, a promulgation made, not by any single individual, as hitherto in past history, but by a co-operating body of thinkers and workers, of which the T. S. would be the nucleus, or ought to be, in conformity with the spirit of *democracy*, and *socialism* as against *individualism*, which the Oversoul of the Human Race is introducing to-day into every Department of Its manifestation in the Life of that Race.

I should be glad to receive some articles, about four pages in length, on the above subject from earnest workers in the Theosophical Society. Adyar is a centre for the influence radiating from Shamballa, and the more spiritual force it can transmit to subsidiary centres, the more it will receive from our Elder Brethren.—A. B.

THE VALUE OF THEOSOPHY

BY ERNEST V. HAYES

AMID all the misunderstandings, bickerings, and metaphysical "cross talk" which seems to be occupying so much of the time and energy of T. S. members at the moment, may a plain, theosophical "man in the street" place on record what Theosophy means to him? He makes no excuse for being "personal," since only one's own experience can rightly be offered in any essay of appreciation or analysis.

The writer came into contact with the first breath of the strong air of Occultism when he was a boy of sixteen (many, many moons ago) and the introduction, humanly speaking, was not a favourable one. He was, to begin with, intensely, fanatically orthodox in religion and politics, and his first memory of the name of Annie Besant was from an equally orthodox grandparent, who spoke her name with undisguised horror. Then some one put into his hands a little book entitled: *Isis Very Much Unveiled, or The Great Mahatma Hoax*. From that book, written in acrid and mocking hostility, the writer's first interest in Theosophy starts and his innate conviction that if the Masters are only a dream, They are the very best dream humanity has ever indulged in; that if Their teachings, Their ideals were only spun out of the vastnesses of the mind of H. P. Blavatsky, there alone you have the sufficient answer to every unfriendly report upon her, to every slander, to every half truth about her (worse than an unblushing lie). Now, approaching Theosophy through such an unpromising introduction, has perhaps given the

writer a firmer hold upon its eternal verities than would have been the case had he discovered it for the first time rose-lit with the glamour of devotees.

From the first, Theosophy had to him a certain practical value. Naturally, during the progress from the adolescent of sixteen to the man of fifty, there have been changes in what represents the practical, and this should be placed on record at once: that Theosophy has not faded out of the picture, farewelled to by the mature man as a pathetic dream of the boy, but has seemed to grow, to expand, to insinuate itself, to illuminate, to act as a spur; at times, to humiliate.

Theosophy has never been to him (and it was never intended to be to any other) a cast-iron system, a dogma, a creed. It was Divine Wisdom striving to express Itself, and obviously, the expression must vary in the individual, otherwise, the very word "expression" loses its rare meaning. Take, for example, Karma. If an older Theosophist, one with some standing in occult circles, maintained that to be crippled in this life was a sure sign that one had been a debauchée in the previous one, the writer demurred. It was not his own expression of what Karma really is, and therefore (though it might be true) he could not accept it save as a lie. Karma, to him, was a very flexible thing; very intricate; a bewildering network of unreckoned "workings," a readjustment (with every breath we breathe) so swift and subtle that to pass judgment on any particular "effect" seemed to him then—as now—hopelessly unsatisfactory, raising more problems than it could rationally solve. But the *sense* of it, its intimate touch with his own life and all its doings, no matter how petty, *that* clutched at the writer, held on to him, and has never left him, let outer changes be what they will. Any attempt at its supposed details he shrank from, but its essence gave life a meaning, gave work a purpose, gave failure a new hope.

But, to avail himself of this essence, life had to be revered, work had to become a joyous art rather than a drudgery; failure had to arise from a sincere, daring effort to reach what was apparently out of reach.

Reincarnation, too, was much more elusive to him than to some others who understood it with a complete literalness. He leaned, and still leans, to the evasive presentation of it by Buddhist thought. There was great danger in a confusion between individuality and personality; danger, because the man in a physical body, expressing himself through lower emotions and an enchained mind, must inevitably, unless constantly on his guard, identify himself with the personality; must, no matter what pious protestations he might make to the contrary, believe that "E. V. Hayes" or "George Smith" or "Mary Brown" is the reincarnating Ego. To save himself from this, the true student should constantly go back to the earlier teaching of the Masters, in spite of its elusiveness, its unsatisfactory presentation—from the concrete point of view. Better still, in a living teacher, now with us, the student will find both "individuality" and "personality" flung aside, and "individual uniqueness" (the real individuality of the Masters) maintained as the goal, as the criterion of immortality. But though the writer preferred reincarnation in a more tantalising dress, yet the idea was real enough, vivid enough; it sustained through a hundred futilities and annoyances—the pinpricks of mundane life—and it sustained him through four years of war. Seeking for the reincarnating principle in some dimly felt background of his life, he drew near at times to that Higher Self, in the realisation of which alone lies Brotherhood. Amid a thousand doubts and agonies, he has become conscious of something shadowy but potent, directing, insisting, correcting, over-riding, approving, faintly manifest. It may be the clearly outlined figure of C. W. Leadbeater's "Ego" idea; it may be the *Augoiedes* of ancient thought;

it may be the rather abstract "individual uniqueness" of Krishnamurti; what is important lies in the fact it is there, it is felt, it gets hold of the lower man when he is failing, despairing, frightened, and it puts new life into him. Call it what metaphysical name you like!

The Masters—what are They in Their value to us save as ideals, as inspirations? They are such ideals to the writer. For reasons best known to himself, he believes that the Masters are, humanly speaking, as They are frequently described. But Their value to him does not consist in the accuracy of the descriptions given of Their dwelling-places, Their bodies, Their modes of occupation. Whether the Master Jesus is now in a Syrian body or not matters very little; sometimes the beauty, stern and yet compassionate, of that Semitic teacher becomes to one more real than daybreak. The Master M. may or may not live at the little house near a Tibetan Ravine (I see no reason why He should not) but He stands as the fine embodiment of masculinity, the true Sikh, that splendid, virile religionist among a number of softer, weaker devotees; an ideal any man worthy of the name might strive to reach. That is why Krishnamurti is justified in refusing to say whether the Masters do or do not exist. To have a Master as a Friend must be a priceless thing, but His value is that He embodies all that one hopes to be.

Thus understood, Theosophy has become to many, as to the writer, a mode of self-expression, inner self-expression flowering into action among men. When in an office (among a normally superficial crowd of men) one can win interest, respect (after a little good-natured banter) and questioning for the Theosophical Teachings, one surmises there must be value in them. If one can carry the message into the trenches (where maddened men might be expected to care little for philosophy) and win there attention, it is safe to believe there is an urgency and a value in that message. When it can be spoken

from an open platform in a public park in the East-end of London to hard-bitten working men and women, and evoke an almost incredible response, the one who has done these things unaffectedly can surely say whether in Theosophy there is what humanity is seeking for, as soon as its eyes are turned from the muck-heaps of earth to the stars. And the writer has done this, and here are a few final conclusions.

What happens after death is of profound interest even to those whose misery here and whose efforts to escape might well occupy all their strength. The harnessing of all that is fine in man by a common aspiration and a common Brotherhood appeals, beats down every thin and threadbare argument, such as "you cannot change human nature," "these things have always been," and so on. Reincarnation, greeted with a laugh at first (as its twin sister, scientific evolution) insensibly begins to permeate the most ordinary human consciousness; in my work in the East-end of London, it comes back to me, an accepted truth, from the most unlikely sources. After all, the truths men laugh at to-day, they accept to-morrow. The ideas of Krishnamurti (to be found, remember, in *The Voice of the Silence*, *Light on the Path*, *In the Outer Court* and many an older book) arouse animated discussion, are partially grasped, grappled with, related to the simplest circumstance of daily life. And last, but not least, the name of Annie Besant is still a talisman in London's poverty-stricken, neglected East-end streets and boroughs, though many years have passed since she fought valiantly for match-girl, unemployed, and school-child.

So, to the writer, the promise that Theosophy is to be the corner stone of the spiritual and ethical future of the human race still holds good, still has every prospect of fulfilment. And he offers this simple tribute to Theosophy's redeeming work, feeling that the tribute cannot do any great harm.

KĪMIYĀ-US-SA'ĀDA

BY MOHAMMAD GHAZĀLĪ¹

(Translated from the Persian by Bay Nath Singh)

INTRODUCTION BY THE TRANSLATOR

OUR author is universally admitted to be one of the brightest gems of the Mohammadan faith. His full name is Zain-ud-dīn Abū Hamid Mohammad Ghazālī [Gazzālī], but he is more widely known by the abbreviated name of Mohammad Ghazālī. His title is Imām Hujjat-ul-Islām (the chief leader of Islām). He was born at Tūs in the province of Khurāsān in Persia in 450 Hijrā, in the suburbs of which lay his ancestral village Gazzālā. His education began at Tūs under Ahmad Rāzkānī, but was completed at Neshāpūr² under Imām-ul-haram in Abul Maānī. His genius enabled him to master speedily the various branches of knowledge—scriptural and philosophical, and ere long he took to the writing of original works. His remarkable scholarship gained him an appointment in the Madrasa Nizamiā, Bagdad in 484 Hijrā, where

¹ Ghazali or Algazel (Mohammad Abu Hamid al Ghazali, 1058 to 1111) Arabian Philosopher and Theologian, was born at Tūs, and was educated in his native town, in Jerjan and Nishapur. In A.D. 1091 the celebrated vizier Nizam-ul-mulk appointed him Professor in his college at Bagdad. Here he was engaged in writing against the Ismailites (Assassins) but after four years he suddenly gave up his chair, left his family and devoted himself to an ascetic life. This was due to a growing scepticism, which gradually gave way to mysticism, and to his attack on philosophers. Some of their problems, which he declared insoluble, were the eternity of the world, the reality of the Divine attributes, God's knowledge of things outside of himself and the independence and immortality of the soul. Ghazali wandered through Damascus, Jerusalem, Hebron, Mecca, Medina and Alexandria until, at the wish of the Sultan Malik Shah, he became professor in the College of Nizam-ul-mulk at Neshapur. He returned soon after to Tūs, where he died in December A.D. 1111.—*Encyclopædia Britannica*.

² Neshāpūr, usually called Gandisapura, is in the east of Persia.

he worked with great success up to 480 and of his brother Ahmad Ghazālī in charge. He had himself retired for ascetic and devotional purposes to Jerusalem, visited Damascus and Alexandria, made a pilgrimage to Mecca, and finally returned to Tūs. Here he erected a school for youths and a resting-place for ascetics, and gave himself entirely to education and other beneficent works. He died at Tūs at the age of 55, Monday the 14th Jamādi-ul-Akhir, 505 Hijrā.

Imām Mohammad Ghazālī is accredited to be the author of 400 volumes, the chief of which are: *Tahāfat-ul-falāsafā* (*The Philosophical Presents*), *Yāqut-ul-tāwīl* (*a Commentary on the Qorān*) *Minhāj-ul-abidīn* (*The Ways of Devotees*), *Biḍāet-ul-hidāet* (*The First Instructions*), *Ahyā-ul-olūm-uḍ-ḍīn* (*The Vitalising of the Religious Teachings*) *Kīmiyā-us-sa'āda* (*The Alchemy of Weal*). *Ahyā* is an Arabic work of great erudition on the principles and practices of Islām—the four volumes treating severally of the religious observances, the social duties, the evils to be purged off, and the virtues to be acquired. *Kīmiyā* is a condensed and popular version of the same in Persian.

Ahyā and *Kīmiyā* are reckoned amongst works of great authority by the pious Mohammadans. Emperor Akbar recommended their study to all the governors of his kingdom (See *The Letters of Abul Fazal*). Shaikh Sharfuḍḍīn Mane-ri had a great admiration for Mohammad Ghazālī, and not a few of his letters evidently reproduce his teachings, as contained in those works.

The present booklet consists of translations from the original Persian work *Kīmiyā* and of occasional notes gleaned from an Urdu Version of *Ahyā* by Mohammad Ahsun (Nawal Keshore Book Depot., Lucknow). The translations do not pretend to be always quite literal, but an honest attempt has been made—as in the first series of my translations, *Letters*

from a Sūfī Teacher—to present a faithful rendering of the text to the English reader. May these humble efforts tend in a measure to bring about peace and harmony amidst the adherents of different faiths, and thus facilitate the advent of a really human civilisation, the key-note of which will be love and brotherhood, not strife and aggrandisement!

INTRODUCTION BY THE AUTHOR

Verily God deserves thanks to the number of stars in the sky, the drops of rain, the leaves of trees, the sands of the desert, and the atoms of the Universe. His characteristic attributes are unity and glory. None save Himself is aware of the immensity of His Glory, and the final secret of His knowledge. Nay, the confession of the inability to know Him is the loftiest flight of the highest saint; and the admission of failure to sing His Praise is the last hymn of the angels and the prophets. The most developed intellect of the philosopher is dazzled by the first ray of His Glory; and the highest disciple seeking to approach His Gentle Beauty is awe-stricken. It is foolish to despair of mastering the elements of His knowledge, as it is vain to claim perfection therein. The head is bound to feel giddy at the contemplation of His Essential Nature, but it is necessary to study His Wonderful Works as the most wholesome exercise of the intellect. Let none attempt to gauge the Majesty of His Nature; let none fail to study His Wonderful Works—so that the student may know the source of His Existence, and everything in the Universe as an emanation from His Energy, a reflection of His Glory, or an exhibition of His Wisdom—that whatever is, is by Him, with Him, nay is verily Himself: since He alone is the Essential Existence of everything, nay, the existence of everything is a reflection of the Light of His Existence.

May the blessings of God pour on Mohammad, the Chief of the Prophets, the Guide of the Faithful, the Guardian of the Divine Secrets, the One chosen and uplifted by the Lord! May his friends and the members of his family be blessed, each of whom is the leader of a host, and a teacher of the Law!

Now, it should be borne in mind that man has been created, not to play or make merry, but to accomplish a great work or risk a great deal. Though not beginningless, he is endless. Though his body be earthly, his spirit is divine. His nature, though originally tainted with animal propensities, is capable of purification by asceticism, and then it responds to the divine call. His functions range from the lowest to the highest. He is degraded to the stage of the animal by yielding to lust and anger, he is elevated to the rank of the angel by conquering them. Like the alchemy that transmutes the base metals into pure gold, so the alchemy that raises man from the animal to the angelic stage and secures his permanent weal, is a difficult science and known to the few. The object of the present work is the exposition of this alchemy—the alchemy that secures the permanent weal. Hence the book is named *Kīmiyā-us-sa'ādā—The Alchemy of Weal*.

As the philosopher's stone cannot be found in the store of every old woman, but only in the treasury of a few rare personages so the alchemy of the permanent weal cannot be found anywhere, but only in the Divine Treasury—formed of the Celestial Spirits in heaven, and the souls of the Divine Messengers on earth. He who enquires concerning this alchemy of any save a Divine Messenger misses his way, receives alloy for pure gold; and his poverty, counterfeit possession, and mistaken views are ultimately brought to light on the day of resurrection. One of the many boons conferred by God upon man is the sending of 124,000 prophets, in order to impart to him the method of purging off the evils in the heart—the animal qualities—and acquiring virtues—the

angelic qualities. To put it in a nut-shell, the method consists in turning from the world to God. The method includes four principles of knowledge, and four principles of conduct.

The four principles of knowledge are: (1) The knowledge of the self, (2) the knowledge of God, (3) the knowledge of the world, and (4) the knowledge of the after-death conditions.

The four principles of conduct are: (1) Duties to God comprising the articles of faith, the acquisition of knowledge, cleanliness, prayer, fasting, the study of the *Qorān*, the sacred mutterings, etc. (2) Duties to the world comprising food, marriage, honest livelihood, social duties, seclusion, music and ecstasy, government. (3) Purification of the heart from evils enumerated as—the desire-nature generally, gluttony and lust, the abuse of speech, anger, malice, and envy, the love of the world, the love of money, the love of power, hypocrisy, pride, heedlessness. (4) Means of salvation turning from evil, fortitude and gratitude, hope and fear, asceticism, the purity of motive, supervision of the desire-nature, contemplation, trust in God and monotheism, devotion. 1 and 2 are the outer, 3 and 4 the inner duties. Evils dealt with under 3 are termed the destroyers. Virtues described under 4 are designated the saviours.

PART I. THE FOUR PRINCIPLES OF KNOWLEDGE

CHAPTER I

KNOWLEDGE OF THE SELF

§ 1. Self-knowledge is the key to Divine knowledge. "He who knows the self verily knows God." Nothing is nearer to you than the self: when you cannot know the self, how can you know anything else? Your present claim to know the self, is a false pretension and cannot lead to Divine Knowledge. Such a self-knowledge as you have is possessed

by the animals as well: you do not know yourself to be more than the body: as to your inner consciousness, you know only this much—that you eat when hungry, that you assault when angry, that you wish to marry when lustful. You should seek after your Real Being. Who are you? Whence have you come? What is your goal? Why have you come to this world? Why have you been created? What will serve the purpose of your life? What will hinder it? Out of the qualities found within you—the bestial, the ferocious, the demoniac, the angelic—what is your Real Self, and which mere accidents? If you do not know this, how can you improve? The function of each is different: the function of the beast is food, sleep, and the propagation of species; that of the ferocious animal is to assault to kill, and to be angry; that of the demon is mischief, fraud, and cunning. If you are one of these, perform the corresponding function and thereby seek your progress. The function of the angel is Divine Vision: if you are of angelic essence, endeavour to acquire Divine Knowledge, qualify yourself for Divine Vision, and liberate yourself from the bonds of lust and anger. The last have been created to conquer you, so that you may finally conquer them, and use the one as a horse, and the other as a weapon, on your journey onwards. By using them in this way, you will sow the seed of advancement and turn the face to the goal—heaven with many—God with the elect. You have to understand all these things in order to gain knowledge, albeit partial, of the self. The absence of this knowledge disgraces the pilgrim, and veils the essence of religion.

§ 2. Man is twofold: the body or the visible vehicle, and the soul, invisible to the outer eye, but known by the inner sight. The soul is the Real Man, the Ruler of the body. His is the function of Divine Knowledge and Divine Vision. It is he who suffers or enjoys, recedes or advances. It is his knowledge which is the key to Divine Knowledge. He is an

Angelic Essence, having God for his origin and goal. He is not of this world, but has come to this world for trade.

§ 3. The existence of the soul does not depend upon the life of the body. Bereft of it, the body is dead. If one closes the senses, forgets the body and everything in the Universe, one may catch a glimpse of the life of the soul independent of the body, and of the after-death conditions.

§ 4. It is not permitted to speak of the soul *per se*; the Prophet himself was allowed by God to say this much only: "The soul is out of the Divine Will." It is imponderable and indivisible. It is neither a body, nor a quality, nor the animal soul, but a Spiritual Essence similar to an angel. The knowledge of the soul *per se* pertains to occultism, and is not needed by the beginner. His first concern is self-discipline, according to the rules, which help him to unfold this knowledge without the intervention of an external teacher. Besides, it is unlawful to speak of the soul *per se* to one who has not yet undergone the purificatory discipline.

§ 5. The permanent weal of the soul hinges upon the acquisition of Divine Knowledge. This Divine Knowledge is to be gained through the contemplation of the Divine works. The works pertain to the sensuous world, and are to be known through the senses. The senses are rooted in the body. The body composed of elements and humours is weak and liable to decay—owing to the demands of hunger and thirst from *within*, and exposure to heat and cold and the attacks of animals and enemies from *without*. The food-bringing agents are: hunger and thirst (functional); hands, mouth, etc., (corporeal). The injury-repelling agents are: anger (functional), hands, feet, etc., (corporeal). These agents are by themselves not efficient, so that they have been reinforced by the sense-faculties, the sense-organs, and the intellectual powers (*e.g.*, thought, imagination and memory). All these are the instruments of the soul, unconsciously obeying its

behests, as the angels are the servants of God, consciously carrying out His will.

§ 6. The body may be compared to a town, the limbs and organs to the citizens, lust to the Tax-Collector, anger to the Watchman, reason to the Prime Minister, the soul to the King. The King has to do with all these for the peace and progress of his kingdom. But the Tax-Collector (lust) is prone to untruth, exaggeration and avarice, and to disobedience to the Prime Minister (reason), and ever craves to seize the wealth of the citizens on the pretext of the revenue collections. The Watchman (anger) is wicked, rough, and irritable, and loves to harm and kill. As the King intent upon good government consults with the Prime Minister, checks the dishonest Collector, turns a deaf ear to his complaints against the Prime Minister, deposes the Watchman to supervise his conduct, and controls the Watchman as well, lest he too should exceed the prescribed limit—so the soul should seek the advice of reason, and control lust and anger by reason, in order that the bodily life fitly be used as a means of progress to the Divine Sanctuary. If reason be dominated by lust and anger, the country must be ruined, and the King perish.

§ 7. From the foregoing remarks, it will be seen that lust and anger are the servants of the body, intended for its maintenance and protection; that the senses are the servants of reason, being its spies to gather informations of the external world; that reason is the servant of the soul intended to illumine it; that the illuminated soul is intended for the Divine Vision which is the *Summum Bonum*.

§ 8. The soul is related to each of the afore-said energies, each one developing a quality therein—some evil and leading to its ruin, others good and leading to its progress. Numerous as they are, these qualities may be classified into four groups:

(a) The bestial or the "hoggish," *e.g.*, lust and avarice; (b) The ferocious or the "canine," *e.g.*, anger

impelling to the harming and killing of others; (c) The demoniac, *e.g.*, cunning, fraud, intrigue; (d) The angelic, *e.g.*, the search after knowledge, noble character, harmony with other beings, the bliss of Divine Wisdom.

§ 9. Every man should constantly watch which of these four is the ruling principle in his nature. Every activity or experience unfolds a quality in the soul, and accompanies it as a quality, on the death of the body, to other worlds. The sum total of these qualities is termed character, the whole springing from the four ruling tendencies above-mentioned. The dominance of the "hoggish" qualities breeds uncleanness, shamelessness, greed, flattery, meanness, envy, indecent jesting, etc.; whereas its subjugation leads to self-control, contentment, modesty, piety, good humour, etc. The dominance of the "doggish" qualities begets rashness, boastfulness, pride, hatred, and oppression; while its subjugation develops patience, forgiveness, balance, courage, and magnanimity. The dominance of the demoniacal qualities stimulates the "hoggish" and the "doggish" qualities, teaches them cunning and pretext, and evolves diplomacy and sophistry, dishonesty and hypocrisy, simulation and dissimulation; its subjugation sharpens the intellect, elevates the soul, and unfolds Divine wisdom and a noble character. The good qualities or virtues are the seeds of spiritual progress, permanently appertain to the soul, and illumine it with Divine vision. The evil qualities or vices darken the soul, and prevent the possibility of the Divine vision.

§ 9a. [A large number of men, bound as they are to the service of the lower passions, charge others with idolatry—whereas, if the veil be drawn aside and the real state of things be shown to them psychically either in waking consciousness or in sleep, they would see themselves prostrate before, and obeying the behests of the "hoggish" or the "doggish" nature, and thus seeking the pleasure of the "demoniacal,"

for it is this demoniacal nature which sets the "hoggish" and "canine" to extort service from such men. *Ahyā*, Vol. III.]

§ 10. Man being composed of the fourfold attributes, how can it be known that the Angelic Essence is his real nature, and that the purpose of his creation is to unfold the angel in him? Man is nobler and more perfect than the beast or ferocious animal. Every being is endowed with a possibility, the highest for it, and the purpose of its creation is the development of that possibility. *E.g.*, a horse is superior to an ass, the one being intended for racing, the other for bearing burdens: the one may carry the burden as well as the other, but has been endowed with a possibility denied to the other. If the horse were to fail to develop the race-possibility, he would be turned into a beast of burden like the ass—this would be the degradation or destruction of the horse. Similarly in the case of man; many people think that the sole business of man is eating, sleeping and sexual enjoyment; others think that the aim of the human life is the falling on and the subjugation of others. Neither of these views is right; eating, sleeping, and sexual enjoyment man shares with the beast, and again, attacking and vanquishing, the progeny of anger, are practised by the ferocious animals. So the possession of these qualities alone cannot justify the superiority of man to the animals. It is a higher function—reason—which enables man to realise God, to comprehend His works and to rule over the inner and the outer animals. This is the Angelic attribute, the Real Man: on that depends his superiority and perfection; others are but superficial qualities intended simply to help and subserve Reason.

§ 11. The soul is a most wonderful entity and its wonders are infinite. Most people do not know of them. Its superiority rests upon its wondrous powers classified into (a) Knowledge, (b) Will.

Knowledge is twofold: (1) That which is open to all, (2) the concealed, the precious, known to the few. The first consists of all sciences and arts, *e.g.*, mathematics, medicine, astrology, theology, etc., acquired through the media of the five senses. All these branches of information, nay the whole Universe, enters the immensity of the soul, and lies therein as a drop in the ocean. The second consists of the knowledge of the super-sensuous worlds, linked by an avenue to the inner soul, as the physical world is linked by the five senses to the outer soul (the brain or the mind. *Trans.*). Most men regard the physical world alone as cognisable, and the senses as the sole avenue of knowledge. But the physical world and the senses are too limited and superficial.

§ 12. There are two proofs available which fairly establish the existence of the supersensuous avenue in the inner soul:

(1) Dream. In sleep when the senses cease to work, the other avenue opens, reflects the supersensuous worlds or the Imperishable Records, sees and knows the future either directly, without a veil, or veiled in a symbol needing interpretation. The soul is like a mirror, and the Imperishable Records constitute, as it were, another mirror, containing the images of all beings. As the images in a mirror are reflected by another mirror placed before it, so the images in the Imperishable Records are reflected by a soul freed of sensuous impressions. So long as the soul works through the senses, it is barred from supersensuous perceptions: when it takes leave of the senses in sleep, it begins to reflect the supersensuous. If the senses cease to work, but the sense-impressions remain, it receives knowledge, veiled in symbols, not plain and direct.

(2) Inspiration. There is nobody who has not occasionally received knowledge, not through the sense-media, but through inspiration, being scarcely able to discover whence the knowledge poured in. This shows that all ideas are not founded

on the sense-impressions; that the soul is not a physical, but a superphysical entity; and that the senses, intended for physical perceptions, are obstacles to super-sensuous knowledge. When, at death, the soul gets rid of the physical senses and their impressions, the super-sensuous worlds are unveiled to its gaze.

§ 13. It is hardly right to think that the inner senses work only in sleep or on death. They may work in the waking-state if one undergoes discipline, sits in seclusion with the eyes closed, the senses controlled, the mind directed to the supersensuous worlds, internally (not vocally) repeating the Divine Name Allāh with an intense concentration, so as to lose oneself and all the Universe in Him. One may then behold in waking what others behold in dream—the vast expanse of the ethereal and the celestial regions, great operations indescribable, the Divine Messengers, and the Angels clothed in beautiful forms and from whom instructions may be received.

§ 14. It is the unfoldment of these inner senses which makes a Divine Messenger or a Saint. This Divine Messenger is entrusted with the guidance of humanity, and the law of the human progress is revealed to Him. The Saint has no such function, for there are many conditions necessary before one can be a Divine Messenger, and one of them is the need of the time for a fresh mission. The abnormal power wielded by the Divine Messenger is called *Mojaza*, that by the Saint, *Karamat*. The development of the inner senses rests upon self-discipline, moral purity, the guidance of an experienced and perfect Master, and the Divine Grace. Every human soul, in its essence, is eligible for this development, just as every piece of iron in its essence has the potentiality of transformation into a polished mirror.

“God created man with the Divine Nature.” “Every child is born with the Divine Nature, but is converted by its

parents into a Jew, a Christian, or a Fire-worshipper.” As deep-rooted rust in iron prevents its transformation into a polished mirror, so does preponderance of chronic evils in the human soul stifle its growth.

[The obstacles to spiritual progress are these:

(1) Lack of organisation in the soul, as in the case of a child; (2) Lack of moral purity; (3) Lack of attention to the real purpose of life, as in the case of a good soul given to worldly pursuits; (4) Prejudices, personal, or handed down from one's forefathers; (5) Failure to comply with certain necessary conditions. Adapted from *Ahyā* Vol. III.]

§ 15. So far we have dealt with the Knowledge-aspect of the soul. Now we proceed to the Will-aspect, which is also an angelic function and is lacking in the animals. The angels guide the world in accordance with the Divine Will, *e.g.*, they produce rain and wind at the right time, when the people need them, shape an embryo in the womb, and a plant of the field. Similarly man, too, being an angelic essence, is endowed with the power of guiding a part of the world, such as his own body. *E.g.*, the fingers are not moved by their will, they are without one; but are moved by the will of the soul. So it is likewise possible that a more developed soul, more closely resembling an angel, may influence other bodies than his own, and thus tame a lion, cure a disease, or produce rain. The evil eye is a power belonging to this category. If the will-power be used to benefit others, the man is a Divine Messenger, or a Saint: if it be used to harm others, the man is a Black Magician.

§ 16. Those who do not possess this information do not know of the qualifications of a Divine Messenger or of a Saint, save the little vouchsafed by tradition. Divine Mission and Sainthood are stages of the development of the human soul. The qualifications are threefold: (a) to see in waking what others do in dream; (b) to influence others to their good, even

as the ordinary soul acts upon its own body; (c) to know from within, what others know with the help of an external teacher. . . .

It is impossible for a man to believe in that which he himself is not. So, none save God Himself can recognise the Divine Reality, and none save a Divine Messenger can know another Divine Messenger. All men have however been gifted with three states or faculties, dream, will, and insight (corresponding to the qualifications (a), (b), (c), given above) in order that they may believe in and be benefited by the Divine Messengers. It is not unlikely that a Messenger may be endowed with more or greater qualifications than those mentioned here, but we do not know of them, lacking the corresponding faculties or states.

§ 17. The assertion of the Sūfīs that "Knowledge is a veil" is correct and not to be disputed. The activities of the senses and the sense-knowledge obscure the soul-perception. The soul may be likened to a reservoir, and the senses to inlets from without. If you wish to get pure water from the bottom of the reservoir, you should drain out the entire quantity of the water supplied from without, close the inlet, and dig deep the bed. Water cannot well up from within, so long as the reservoir is filled from the external supplies: similarly wisdom cannot pour from within while the soul is occupied with the sense-knowledge. A scholar who drains out his past perceptions and turns his attention away from them is not hindered by them and may achieve wisdom: his achievement may lead him to the highest goal, as his progress is expected to be safer and steadier than those not equipped with knowledge. On the other hand, one who learns theological dialectics, giving himself completely to it, and having no regard for anything beyond its pale, is barred from knowing the inner truth, for the ordinary theology is only a vehicle of truth, and not the truth itself.

§ 18. But there are many in this age who disobey the Law, who are slaves to the desire-nature, who know nothing of wisdom, who get up by rote a few words from the Sūfīs, who take to the outer garb alone, and who disdain intellectual knowledge and the scholar. Such folks deserve the gallows, since they mislead the world and are hostile to God and His Messengers. God and His Messengers have alike appreciated the value of intellectual knowledge and scholarship and have directed men to seek knowledge. These people are destitute alike of wisdom and knowledge, and the deprecation of knowledge on their part is hardly becoming. They compare well to an idler who may refuse to receive money saying—"Gold is worthless: I want the philosopher's stone," though he may never have known what is the philosopher's stone. Such a one is bound to remain poor and hungry, talk as he may of the philosopher's stone, and dance as he may over his declaration that the philosopher's stone is superior to gold. The wisdom of the Divine Messengers and the Saints is like the philosopher's stone; intellectual knowledge is like gold; the former is superior to the latter but at the same time very rare. Every little Sūfī is not superior to every scholar: many of the little Sūfīs develop some faculties in the beginning but advance no farther, whilst others are overpowered by their fancies. The Sūfī is he who unfolds perfect wisdom, theology, and other sciences from within, without the help of an external teacher. The reality and the superiority of the Sūfī Path should not be disbelieved, in spite of these misleaders of mankind.

§ 19. How may we know that the well-being of man lies in the acquisition of Divine Knowledge? The welfare of a being lies in what gives it pleasure; the pleasure of each being is in accordance with its nature and nature impels each to that for which it has been created. As lust is gratified by embracing its object, anger by retaliation, the eye by the

beautiful form, the ear by the melodious sound, so the soul feels blessed by the knowledge of Truth, the special function for which it has been created. Hence it is that man ever inquires for what he does not know, and exults at what he does know, be it the meanest thing (e.g., the game of chess). But the importance of, and the pleasure derived from, knowledge varies according to the nature of the object known; the nobler the object, the higher the knowledge, the greater the pleasure. So, God being superior to all, His Knowledge must be the noblest and the most gratifying, and His Vision the most delightful. The soul has been created for this Knowledge, and has a natural inclination thereto. A soul devoid of such an inclination is diseased. As a diseased body losing the normal appetite and preferring clay to bread is physically doomed, if it be not medically treated, so a diseased soul, overpowered by ungodly desires and losing appetite for Divine Knowledge, is spiritually doomed, if it neglect to take the necessary steps.

§ 20. The precious soul has been given to thee, but is veiled from thee. Woe to thee, if thou dost not look for it, and but neglectest or wastest it. Do thou endeavour to seek after it, turn it away from earthly concerns, and work for its perfection—so that it may, in the spiritual region, realise its sublime glory, imperishable existence, and unlimited power; and experience undecaying joy, true knowledge and cloudless vision. It is this task of spiritual perfection which exalts the position of a man in this world: else who is more helpless on earth than he, being exposed to heat and cold, hunger and thirst, disease and disappointment? His pleasures prove injurious to him, his progress is conditioned by difficulty and bitter experience.

(To be continued)

THE MEANING OF MĀYĀ

By ERNEST WOOD

अखण्डनित्याव्यबोधशक्त्या स्फुरन्तमात्मानमनन्तवैभवम् ।

समावृणोत्यावृतिशक्तिरेषा तमोमयी राहुरिवार्कबिम्बम् ॥

तिरोभूते स्वात्मन्यमलतरतेजोवति पुमान्

अनात्मानं मोहादहमिति शरीरं कलयति ।

ततः कामक्रोधप्रभृतिभिरमुं बन्धकगुणैः

परं विक्षेपाख्या रजस उरुशक्तिर्व्यथयति ॥

महामोहग्राहग्रसनगलितात्मावगमनो

धियो नानावस्थाः स्वयमभिनयस्तद्गणतया ।

अपारे संसारे विषयविषयूरे जलनिधौ

निमज्ज्योन्मज्ज्यायं भ्रमति कुमतिः कुत्सितगतिः ॥

भानुप्रभासंजनिताभ्रपङ्क्तिर्भानुं तिरोधाय यथा विजृम्भते ।

आत्मोदिताहं कृतिरात्मतत्त्वं तथा तिरोधाय विजृम्भते स्वयम् ॥

कबलितदिननाथे दुर्दिने सान्द्रमेघैर्व्यथयति हिमक्ष्ण्वावायुरग्नौ यथैतान् ।

अविरततमसात्मन्यावृते मूढबुद्धिं क्षपयति बहुदुःखैस्तीव्रविक्षेपशक्तिः ॥

एताभ्यामेव शक्तिभ्यां भन्धः पुंसः समागतः ।

याभ्यां विमोहितो देहं मत्वात्मानं भ्रमत्ययम् ॥

विवेकचूडामणिः ॥ १४१—१४६ ॥

THE foregoing verses, from the *Vivēka Chūdāmani* or *Head Ornament of Discrimination*, one of the most beautiful works of the famous teacher of Vedānta, Shri Shankarāchārya, may be translated (with some abridgement) as follows:

The function of *āvṛti*, made of *taṃas*, covers up the shining Self, which has unlimited faculties; just as the shadow of the moon

hides the disc of the sun. When there is the obscuration of a man's real and stainlessly radiant Self, he thinks he is the body, which is not the Self. Then the great power of *rajas* called *vikṣhēpa* afflicts him by the binding qualities of passion, anger, etc.; so that this unintelligent man, deprived of real knowledge of the Self, through being swallowed by the crocodile of the great delusion, wanders about, rising and falling in the ocean of limited existence. As clouds produced by the sun obscure the sun as they develop, so does egotism arising from the Self obscure the Self as it flourishes. And, as on a bad day, when thick clouds swallow the sun, and they also are afflicted by sharp cold winds, so does the power of acute *vikṣhēpa* annoy the man of confused intelligence with many troubles. By these two powers the man is bound; deluded by them he wanders about, thinking the body to be himself.

It is impossible for me to think that the philosophers of ancient India were other than very practical men. Shri Shankarāchārya, the great teacher of Vedāntic knowledge, was a young man, who covered a great deal of ground in a short time in his wanderings, in which he busily expounded and discussed his doctrines, and established monasteries. He left an impression on Hindu life all over the country which he could hardly have done if he had been merely a dreamer, talking in highly technical language about abstractions remote from ordinary life. I submit that the words he used to convey his knowledge were common words of his day, well understood by the very mixed audiences to whom he spoke. I propose, therefore, to take up the subject of *māyā*, one of the widely known Vedāntic doctrines, and to try to show its meaning as connected with ordinary life.

It is often said that all the forms around us, which we call the world, are *māyā*. I will not translate this term just at this point, but I should like to condemn the idea that it means illusion in any ordinary sense. Any *māyā* or form appears as the result of two functions (*śakṭis*) which are named *āvṛṭi* or *āvaraṇa*, which means "covering up", and *vikṣhēpa*, which means "throwing out". These are processes which appear in our minds every time that we attend to any piece of experience. Suppose, for example, that I want to

know the city of Madras. It is too big a thing for me to know all at once. Therefore I must study or investigate it bit by bit, until I know it all. I might say to myself, "First I will look at the harbour." By this decision I should concentrate my attention, and cover up, as by a vignette, the law courts, the river, the shops, the hospitals, etc. This act of concentration is the psychological act of *āvṛṭi*. Next, I should become mentally active with regard to the harbour, observing it and thinking about it. This putting forth of energy in reference to that part of the field of attention which has not been covered up is *vikṣhēpa*.

Another good example is that of reading a book, in which I would thus concentrate upon page after page. I certainly would not paste all the one hundred or five hundred pages on a large wall, and then gaze at them, trying to grasp the whole thing at once. After my study was complete, I should not need to have the book with me in order to know what it was about, but while in the state of a learner I had to take it page by page.

There is no essential difference between an act of study and an act of creation. The idea of this two-fold process involved in either of them becomes still clearer if we consider the making of an object—such as the building of a house, the sculpturing of a statue, or the designing of a machine—the composition of a piece of music, the painting of a picture or the writing of a book or an article. At the present time I have decided to write about *māyā*—a decision which at once limits the activities of my mind, and is thereby an action of *āvṛṭi*. Then I write, and produce an object, composed of strings of words, by the function of *vikṣhēpa*. The product is a *māyā*. There is no meaning in the words themselves. All the books in the world cannot contain even one single idea.

A *māyā* is thus a form which is a creation of mind. All forms are of this kind, being the product of one or more of the

innumerable minds to whom the world belongs. I do not say that those minds are embodied in those forms. It is misleading to translate the word *dēhin* as "dweller in the body," as is so often done; it means "one who possesses a body," which is quite a different idea. The forms are in the life, not the life in the forms. The world events have behind them, as their foundation, psychological events, and the latter can never be explained or defined in terms of the former, just as a sensation of green or any other colour cannot be aroused by talking of wave lengths of light.

The first of these two processes (*āvr̥ti*) is associated with the idea of *ṭamas*, which can be translated "darkness" or "obstruction". This word is reminiscent of the definition of matter as "that which occupies space," and incidentally does not permit other matter to occupy the same space, but offers resistance. We must, however, in these days, remark that the above definition applies to forms rather than "matter" which, whatever it may be, is beyond the reach of the senses.

The second of the two processes is also called *rajas*, which means energy or movement. Thus space and time respectively come into being, along with the object which has these characteristics, on account of the two psychological processes which gave it birth.

Now, the object is an object of experience, a *māyā*, a created thing. But it is also a limitation, and that is why the word *māyā* has been translated "illusion". It is only a part, not the whole of reality.

An object of experience is not realized to be a limitation until we have completed our observation of it, or our experiments with it. But then it becomes unsatisfactory, stupid and even painful. When we have read a book and have absorbed the ideas in it, we do not want to read it again. If it is forced upon us, the experience will be painful. I may laugh at a good joke told by a friend to-day, but if he persists

in telling me the same story again and again it will be far from a joke. Our life must be moving and overcoming the *āvarana* or *āvr̥ti*; there is no pleasure in standing still on any platform of knowledge that we may have gained.

"Covering up" does not mean that objects of experience lack reality. The *māyā* or illusion is that we do not see their *full* reality; in material life we see too little, not too much. So far as things go they have an excellent flavour of reality, but their incompleteness is unsatisfying. Suppose, for example, that I am sitting on my verandah when some cows are passing by, and suppose further that by some freak of vision I cannot see the whole of the cows, but only their tails. That procession of tails, perhaps engaged in swinging about and flicking flies, would look very purposeless and ridiculous. Yet the tails, even without the cows, are real enough. As the *Gītā* puts it: "There is no unreal."

There is value in experience, because the city which we explore or the book which we read is really our own being. All forms come out of that. In the production of these forms which give the sense of existing in time and space, we simply concentrate the whole of our mind or life upon a part of itself, and we take these parts one after another so that our consciousness may be fully awakened to the world of its own full life in all ways.

The pleasure of experience is the pleasure of life itself. It is not that the form contains some delight which it can transmit to us. There is pleasure when an experience is profitable, in that it carries with it a sense of the expansion of our own life, because the "meditation" upon it is successful. When our life has unfolded or awakened itself in some particular by one of these efforts it is no longer interested in that, but it turns aside to make some new toy with which to play, and thus to unfold some new part of its own being, just as we do not read the same page of a book over and over

again, and as no motorist would consider it a pleasure to go on running up and down the same piece of road, however well it might be paved.

Careful readers may recognize in the psychological process above described the method of meditation prescribed by Patañjali in his *Yoga Sūtras*. It is really the only way in which all minds work. He says that if you want to know anything perfectly you must perform three operations, in a continuous series, with reference to it. These operations are concentration, meditation and contemplation (*dhāraṇā*, *dhyāna*, and *samādhi*). In the first, you use the will to confine your attention within certain chosen limits. In the second, you put forth a full flow of observation and thought upon the object of concentration. In the third, when you have understood the object as fully as possible with the present capacities of the mind, you contemplate it with that full understanding, and then new ideas, or intuitions, and it may be observations, arise—because by this very process the mind is developed a little further than it was before, just as after a man has painted a picture to the best of his ability, or has played a game of chess to the best of his ability, even if the picture is a poor one, or if he loses his game, he has developed his own capacities in the process. The effects of contemplation are well known to every scientist who has fully pondered upon any problem in which he has been interested; sooner or later he has a brilliant or illuminating thought with reference to it. This is the way we all learn by experience, and thus ultimately all knowledge comes from within. Having dealt with the form, we psychologically release ourselves from it, and if it comes up again it is a bore.

Thus experience may be said to cause evolution of life or mind, but never in the sense of material evolution or growth. There is an unfoldment of the capacities of the life, but not as

a change in time and space. The toys which it makes and breaks—all the objects in this collection called the world—are times and spaces. So “time” and “space” are only the general characters of the *limitations* with the aid of which the life evolves itself. The quality of love which I may have developed by learning to love my mother (a finite, or time-and-space form) is an infinite reality; afterwards, I may love all mothers whom I meet without having to learn that lesson again. Evidently there is evolution of life, but it is not a change in space or in time.

The desire for any particular experience indicates the presence of *ignorance* or incompleteness of self-realization in the mind or life. All animals are considered to possess an instinct of self-preservation, but that is merely the joy of life, and they are constantly seeking not only its preservation, but more of it. There is great pleasure in every bit of life's awakening. Gradually, the searchlight of our concentrated consciousness will go through all the varieties of experience with regard to which it has not yet awakened its own full realization and capacity. As that power grows, presently we shall have a man of such understanding that his own integrity—his will and love and thought—will be such that none of these forms can hold him.

Until this is done, one by one the *māyās* (or *karmas*) will pass before us, and we shall be like children in a school, who come into one class after another, and must limit themselves to one thing at a time for as long as they are learners. But some day those children will have finished their schooling, and then they will mix in the free world of contemporary life, with all that they have learnt at their finger ends, to be used just when required. So each man, in the fullness of his understanding, his love and his purpose, will become free from *māyā*, able to live in the living world of full life, instead of in the learning world of limited life. This will not be the

result of any trick or effort: "Ripe fruit will not remain upon the branch."

The following verses tell the conditions of this release, this "non-learning" (*asekha*) condition:

विक्षेपशक्तिविजयो विषमो विधातुं निःशेषमावरणशक्तिनिवृत्त्यभावे ।
दृग्दृश्ययोः स्फुटपयोजलवद्विभागे नश्येत्तदावरणमात्मनि च स्वभावात् ।
निःसंशयेन भवति प्रतिबन्धशून्यो निक्षेपणं न हि तदा यदि चेन्मृषार्थे ॥
सम्यग्विवेकः स्फुटबोधजन्यो विभज्य दृग्दृश्यपदार्थतत्त्वम् ।
छिनत्ति मायाकृतमोहबन्धं यस्माद्विमुक्तस्य पुनर्न संसृतिः ॥
विवेकचूडामणिः ॥ ३४५, ३४६ ॥

These may be translated (with some abridgement):

Unless the *avarana* function ceases completely, *vikshepa* cannot be conquered. When subject and object are separated, like milk and water, that *avarana* disappears on its own account in the Self. Perfect discrimination, arising from clear perception, having distinguished the subject and the object, cuts away the bondage of delusion made by *maya*, and then for that free man there is no more wandering about.

What is the value of knowledge about this triple process of *māyā*? It shows us where reality and happiness lie, always in the life and never in the form, and yet it shows at the same time the great value of forms as instruments for our own self-education. It encourages us to respect ourselves, and also to respect all these forms and conditions. It teaches us never to restrict the flow of understanding, of purpose or of love, but to be ready at all times to let the forms pass away when their time is ripe, so that we do not cling to them in blind fear or still blinder pride.

CEREMONY AND SPIRITUAL LIFE

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

THERE are two forces discernable in nature—conservatism and progressive impulse. The first is an evil because an impediment to evolution, but the progressive impulse is not free from dangers, for it often degenerates into love of mere change—a feature of modern civilization. However, motion with all its disadvantages, is preferable to stagnation, because through motion however mistaken, man learns, but not through stagnation.

The close association of ritualism and conservatism deserves notice. The East is pre-eminently ritualistic and proverbially conservative. In the West, Catholics are the most ritualistic and correspondingly conservative. Among Protestants, America is least addicted to religious ceremonials, and proportionately the progressive impulse, with its good and bad aspects (if any), is her characteristic feature. An explanation of this phenomena may be found through an analysis of ceremonial.

A feature of ritualists is their defined spiritual concepts. They have divided the Deity into many aspects attributing to each, characteristic forms, qualities, and sometimes even fragrance and colour. Such compartmental worship of God may have some occult advantages, but the visible effects are not wholly beneficial. Man becomes what he worships, and so the continuous worship of fixed concepts, through

fixed means encourages the fixed psychology, which is conservatism.

Art, unlike ceremony, is liberating. The tendency of an artist is not to repeat himself, but to seek newer forms of expression while remaining loyal to a spirit which he carries within himself. An animal, for instance, which he paints on one day is not necessarily the same which he depicts on another occasion. Sometimes however he too becomes a worshipper of fixed concepts, but to that extent he ceases to be an artist and becomes a draughtsman.

Ceremonies are capable of being clothed in many attractions. If we take the Catholic Church, there is the incense which may be inviting; the decoration of the altar and the rhythmic movements of gorgeously clad Bishops may be pleasing to the eye; and the music with its simple melodies always appeals to some temperaments. Still, the primary purpose of the ceremony is not to confer these incidental benefits but to effect the Transubstantiation of the bread and wine. During the process the priests may avail themselves of the services of the artist and embellish their proceedings. Nevertheless, rituals seem essentially a branch of magic and not of æsthetics.

The Ritualist may again be distinguished from the Scientist. Faith enters into the workings of both, but the faith of the scientist is of more restricted scope. Thus, a scientist may take on faith the testimony of others, but, it would seem right only if, at least, the faculty by which the latter realized what they testify is common to mankind. If, for instance, some individuals of proved integrity claim to see in the spectrum certain shades of colour invisible to normal eyes, the scientist may credit them with special delicacy of vision; but if those shades are claimed to be perceived not through common eyes, however refined in instances, but through a faculty alleged to exist, let us say, in the centre of the

forehead, then the testimony is rather that of occultism, it would seem, than of science—a subtle distinction this, and no justification of the sarcastic attitude of science towards occultism, but one capable of some uses.

Everyone has to believe in external authorities in scientific matters. A student of science may blow up his laboratory if he did not obey his master. But even mistakes which harm the body nourish the Soul. In temporal matters therefore, with which science usually deals, it may be wise to rely on external authorities, but in spiritual matters it may be for the ultimate benefit of individuals to be their own guide.

Life is one and so the division of things into “spiritual,” “temporal,” “scientific,” and “occult” must be somewhat arbitrary, and from a certain point, wholly non-existent. But those obliged to live in the relative, may use some such rough distinctions for the conduct of their lives. As regards most ceremonials however there can be no doubt that they are based on occult authority and exist substantially for spiritual purposes. They purport to awaken the Intuition, to vitalize the soul, and to so order the feelings and minds of people that they are helped to become fitting Tabernacles of the Grace of God and achieve their ultimate spiritual destiny, as distinguished from success in temporal affairs, which are things of the immediate.

Not infrequently, rituals are undertaken even for temporal purposes such as the helping of someone to recover from illness, or succeed in some diplomatic or military endeavour. The propriety or efficacy of ceremonial with these objects does not however determine its value in spiritual matters, and need not be considered.

Ceremonials are sometimes considered useful for those who lead an objective life, but a burden of unessentials for mystics who are subjective. It may be well to consider then, what place ceremonial should be accorded in the life of those who

wish to be neither mystics nor anything else, but aspire for that Balance of Perfection—the poise between the in-going and the out-going process of consciousness—which should presumably characterise those following the Middle Path of the Buddha, which—geometrically at least—is the “Direct Path” of Krishnaji. (If we take two points and join them by various lines, it will be found that the middle line is also the direct line). Such persons would probably elect to live in forms understanding and appreciating them, but not worshipping them. The understanding is wisdom, the appreciation is art, and the worship, especially through routine methods, is ceremonial.

BUTTERFLY

As the seas and the skies
Is the blue of her eyes;
As the sun nigh its bed
Is the gold of her head;
As the trees and the grass
Is the green of her class;
As the soil and the sand
Is the brown of her band;
As the purple of kings
Is the hue of her wings;
And she flirts as the moon
To a silvery tune.

In her, color and life
Are so lovely and rife.

D. R. DINSHAW

THE TRADITION THAT HELPS

By B. S. RAMASUBBIYER

AFTER so many years of membership in the Theosophical Society, we are given to realize very clearly that much depends upon ourselves as to our achievement instead of depending upon external authorities, mere verbal quibbles and wordy discussions. If out of a true *vairāgya*, which is burning desire to attain liberation, the initiative comes from within our own selves whether to find out our *Guru*, *Ātman* or *Ishvara* or to be established in Truth or to remove the misery of the world, every other thing is added unto us to help us to the desired end. Difficulties there are in our way; obstacles seem unsurmountable; but when the decision starts within, difficulties vanish. This has been the experience of many a stalwart worker in this world. There are many who say that so and so has not taught anything new, his or her teaching is found in our Scriptures and so on. True, but it is new for us until we realize it by our own experience.

A glimpse into the ancient *āshrama*-life of the *Upanishats*, shows many common points between that and the life pursued at Adyar. At question and answer meetings held at Adyar our questions are answered, our minds are not denied the data upon which to work; but the exhortation has ever been: to look within. The *Upanishats* say: “Learn by *Tapas*,” “Understand by devotion, faith and contemplation”. At a stage when the mind of the pupil cannot arrive at a decision regarding a particular line of conduct by the process of reasoning, silence and meditation may usefully supplement study and service, to awaken the intuition to see the truth. I

have heard it said that our President has trained many efficient speakers and teachers and workers and leaders in India. It is true, but probably it is truer to say, that she leaves people perfect freedom that they may silently grow within, and attain the standard of efficiency that is expected of them. The way of silence has ever been a recognised method in occultism. It is ours to pounce upon opportunities or to fall back. Whenever we are given a new teaching, the special import of which we are unable to grasp readily, we wait and find to our surprise analogies in our tradition, which we find drive home the truth better than others. To the Theosophist in India, the *Upaniṣhats* and the *Bhagavad-Gītā* represent the cream of Indian wisdom as also the *Brahma Sūtras*. Some hints regarding the Direct Path on the lines laid down by the Hindū Scriptures are given here to suggest a more detailed research by others abler than myself.

The peace-chant of the first *Īshāvāsyā Upaniṣat* recognises only one Perfect Whole out of which This Perfect Whole (Universe) is made manifest and when the manifest is dissolved, what remains is again That Perfect Whole (*Brahman*); but at the outset 'That' and 'This,' the 'Above' and 'Below' come in to be discussed as the necessary Twain-in-One, and hence the enquiry as to the goal and the path, considerations of inner and outer, nearness and distance, moveable and immovable, Self and the Universe, *Vidyā* and *Avidyā*, death and immortality. The path is trodden in its early stages unknowingly by *Avidyā* and later by *Vidyā*, conscious direction of one's own energy. Here comes in the word *Dhīra* to connote the earnest aspirant as apart from the generality of people who slowly wend their way to the goal. In *Kāthopanishat* a description of the path and the goal is given as follows :

Ātman (Self) is the charioteer. Body is the chariot. *Buddhi* (Intuition) is the driver. *Manas* (Mind) is the bridle. *Indriyas* (Senses)

are the horses. Objects of the senses are places of destination. He who has harmonised his mind and the senses under the direction of *Buddhi* (the wise driver), is the enjoyer. The senses that are not controlled are like unbridled horses. The man of uncontrolled senses is impure. He who controls his senses by his mind is like him whose horses are properly directed towards the desired goal and that one is ever pure. The former is caught in the wheel of births and deaths, the latter attains Viṣṇu's eternal abode, which is the goal at the end of the path.

This *Upaniṣat* mentions the 'difficult path' and the sharp-edged razor path and some rare individual *hero* who treads it. *Shrēyas* and *Prēyas* are the terms used in *Prashna Upaniṣat* to connote the direct and the round-about path. Sukēsha and eleven others who were seekers of Brahman ask Pippalāda whence all mankind have come into existence. It is answered that :

Prajāpati (the Logos) wanted to create and brought forth the duality of form and life. The year (The Sun's Course) was known also as *Prajāpatih* consisting of *Uttarāyana* (the northern course) and *Dakṣiṇāyana* (the southern course). Those that are satisfied with doing charities and meritorious deeds conquer the lunar region and from that they return. Therefore the *Rshis* who desire progeny take to that path of return known as *Dakṣiṇāyana*. This is *Rayī* (Form) and *Pitryāna* (the path leading to the *Pitris*). Those who turn their creative energies higher by *Tapas* (penance) and *Brahmachārya* (celibacy) and *Shraddha* (faith) attain *Saraloka* (The Solar Region), which is the source of all life. This path ends in fearlessness, immortality, and supreme holiness. None ever returns from this to the mortal life.

Mundaka Upaniṣat says :

The wise one does not speak much, realizing the One Life which pervadeth all. He revels in the *Ātman* (Self), enjoys the *Ātman* (Self), is the efficient worker and the best among the knowers of Brahman. This *Ātman* is attained by truth and penance, pure wisdom and celibacy. Whosoever sees the pure and white light of *Ātman* in his body, he is purified from all sins. Truth alone conquers and not falsehood. The path paved by truth is *Devayāna*.

The two paths are described in verses 7-13 of the 1st *Mundaka*, 2nd *Khanda*. The *Chhāndogya* and *Bṛhadāraṇyakaopanishats* also contain references as to *Devayāna* and *Pitryāna*.¹ The note-worthy point mentioned is that those who do

¹ *Chhāndogya*, X *Khanda*, and *Bṛhadāraṇyaka*, 2nd *Brāhmaṇa* of the 6th *Khanda*.

not take up either the one or the other go below probably, as they lose their opportunities provided for in the Divine Plan.

A comparative study of the *Bhagavad-Gītā* and the *Upaniṣads* shows that the former is a compendious synthesis of the latter as corroborated by the tradition in the following verse and by the parallel and recurrent passages in both, which have been indexed in a pamphlet form by G. C. O. Haas.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधी भोक्ता दुग्धं गीतामृतं महत् ॥

All the Upaniṣads are the cows; the Milker is the joy of the cowherds (Sri Kṛṣṇa); Partha is the calf; the man of high intelligence, is the enjoyer; the milk is the great nectar of the Gītā.¹

I may refer the reader to the commentaries of Srī Shankarāchārya on the *Brahma Sūtras*, *Upaniṣads* and the *Bhagavad-Gītā*. He says in commenting verse 4 *Śikṣa Vallī*, VI *Anuvāka* of the *Taittirīya*² that the Light is not either the signpost or the enjoyment of regions, but signifies *Devatās* or Intelligences. This idea suggests to us that by using light as our guide in our daily life by means of orderliness, beauty and rhythm we can always attract *Devas* as our guides and keep our vision undimmed to proceed direct to the goal.

The paths of *Devayāna* and *Pitṛyāna*, the direct path and the round-about path are described in a more characteristic way in the *Varāhopaniṣad*. The former is likened to the flight of a bird to its goal and known as *Vihanga Mārga*, the other to the groping of an ant scenting its way and known as *Pipilikā Mārga*. Śuka reached his perfection on the one and Vāmaḍeva reached his perfection on the other and hence they are known also as *Śuka Mārga* and *Vāmaḍeva Mārga*. Both attained the same goal, one immediately (*Saḍyomukṭi*) and the other by stages (*Kramamukṭi*). Both the paths are ordained in the Divine Plan. The commentator, Srī Upaniṣat

¹ *Bhagavad-Gītā*, Ed. by Annie Besant and Bhagavan Das.

² Vide page 111 of *Taittirīyopaniṣad*. English translation by A. Mahadeva Sastri.

Brahma Yogin, refers to the oneness in essence of *Sāṅkhya* and *Yoga* mentioned in *Bhagavad-Gītā*,¹ in this connection. In the *Bhagavad-Gītā* the dilemmas of Arjuna whether to follow *Samnyāsa* or *Karma*, *Sāṅkhya* or *Yoga* are frequently recurring, for which the one answer of the Lord is that he should weld his actions and feelings and thoughts along the line of *Yoga*. Janaka is the ideal of this kind of life of perfect detachment.² Śuka was sent by his father Vyāsa to King Janaka for discipleship.³ King Janaka tested Śuka by asking him to wait for seven days and for another seven days put him amidst the temptations of his *zenana* to test his purity. Śuka was found to have already achieved his goal merely by dint of his own will and effort.⁴ The reader may read with profit the anecdotes of Śuka in the Index to the *Mahābhārata* by Sorensen. Vāmaḍeva was compelled by Indra to be born in the usual manner in this world.⁵ After all is said, *Mukṭi* is not to be understood as isolation or annihilation out of world-weariness, but as the fulness of life of the *Īśavāsyopaniṣad*, better brought out in the following shloka of the *Bhāgavata Purāṇa*, attributed to Prahlāda:

न कामयेऽहं गतिमीश्वरात्परां अष्टधियुक्तां अपुनर्भवं वा ।

आर्तिं प्रपद्ये अखिलदेहभाजां अन्तस्थितोयेन भवन्त्यदुःखाः ॥

I do not desire to transcend Ishvara, even if I am endowed with the eight kinds of prosperity and freed from rebirth. I desire to partake of the woe by which all the beings in the universe may become happy.

Those who with the knowledge of the oneness of life are active in turning their creative energies higher, aspiring every moment of life with an undimmed vision of their goal, with truth and light as their guides, may be said to be on the Direct Path, which leads to the happiness and freedom incorruptible.

¹ V, 5.

² *Bhagavad-Gītā* III, 20.

³ *Varāhopaniṣad*, 34-42.

⁴ *Mahopaniṣad* and *Śuka-Rahasyopaniṣad*.

⁵ *Rg-Veda*, 4th Mandala, 2nd Anuvāka, 18.

WHY THE ORPHANS CRY? WANT MOTHERS!

BY POET LIU YEN-HON¹

[A distinguished visitor to this year's Convention at Benares was the Chinese General Liu Yen-Hon. Beginning his career as a military officer graduating from the Military Academy, he rose to be one of the generals under the famous generalissimo Marshal Chang Kai Shaik. After being for many years the commander on many a battlefield, General Liu Yen-Hon gave up his military career, and with it his military title, in order to dedicate himself to organize the women of the world as a power for peace. He is establishing groups in the countries which he visits in order to promote his ideals. He styles himself now "Poet Liu Yen-Hon," not General. The Convention gave him a cordial welcome, Dr. Besant greeting him.—C. J.]

DR. BESANT, LADIES AND GENTLEMEN,

They say that the twentieth century is a civilized century; is it true or not? I can not say; but there is a science which seems beyond our knowledge, namely as to whether the human beings were born from gods or from monkeys. However that question need not trouble us now as we have to open and close our subject this evening within a short time. Suffice to say that we were all born from "Mothers," all of us have in us the organic blood of our mothers and we were not born from stones or trees. No wonder that you see the newly-born baby crying out and no wonder that we hear the baby saying: "mother, mother, mother,

¹ A lecture at the T.S. Convention, Benares, 28th December, 1930.

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mother," from day to night and night to day till we die. Whenever we are in trouble or difficulty we utter "mother, mother". It seems to be a very simple matter: but, ladies and gentlemen, do you know why we do so? Can you tell me why the baby cries for the mother? The baby cries because it is a part of the mother's blood. In the beginning the mother and the baby made one body only. It seems easy to understand this. Others say, they can give the baby milk, toys, etc., and there is no use of the mother. Ah! that is only a feeble work to replace the needs of the baby so that it may forget its attraction for mothership. The relation of the baby and the mother is very subtle and life-giving. The great Sage Vashishtha said "Mother is ten-times more respectable than the father." Sometimes babies have no mothers and become orphans, then we shall put them in an orphanage or Orphan's Home to feed them with milk and toys. I travelled in many countries and saw many kinds of orphanages. Here in Benares you have one. They deserve every praise. Oh! how the donors are kind and magnanimous, merciful and charitable and good and philanthropic. Yes, of course to give a subscription or donation for the orphans is really a charitable affair. Ah! the philanthropists are full of the milk of human kindness and they save the life of the orphans even as the mothers save their newly-born babies. They are a good substitute of Motherhood to the helpless, hopeless and homeless orphans.

Now, let us pause for a minute. One man gives money for the orphans and he is called a philanthropist, and all men who do such work are universally praised; but if one man kills an orphan with the sword or a gun, how shall we think about this man? Furthermore, suppose a man kills the father, mother and relatives of the orphan and makes the innocent boys and girls orphans with gun-powder, tanks, etc., then, of what kind is their action?

Ladies and Gentlemen! You may think that perhaps I am wrong. Why I said so? You may ponder. But can we meet such a mad man who will not only never give the poor orphans any alms, but on the contrary kill the fathers and mothers of the said children and make the boys and girls orphans? How our good God created such creatures of melancholia, only to do the crimes of destruction and wanton murder and annihilation! But I can quietly show you the method and manner of these man-killing powers. Do you not know that after the great war millions and millions of children became orphans and many a million orphans were also killed? Millions of girls became widows and besides that, many people became wounded and lost their hands, legs, fingers, arms, eyes, ears, etc. Fancy those poor creatures and their condition! Before the war had not these flowers of our youth handsome and beautiful limbs at once strong and healthy, had not these youthful beings a long life of noble and pious deeds and thoughts before them and alas! after the war who will not shed tears seeing their body and mind? Ah! How those orphans, widows and deformed people are! Who can give them such alms as may save them from their misery and loss caused by the war? This destruction war was not an act of nature like storm or earth-quake or deluge or bites of venomous serpents or cholera or black-death, but it was entirely an act of man, his deliberate and well-planned deed of destruction to give a sop to his vanities and passions and greed. These madmen are pleased to say that this is a civilized war; pray tell me what is the nature of an uncivilized or barbarous war? This is not all, ladies and gentlemen, I may tell you that there are many wise men, great statesmen, skilled military generals, who are now busy with all energies and haste to prepare themselves with their vast paraphernalia of latest modern methods, of scientific warfare to make another future great war, for bringing about PEACE on this

restless planet. They say that no news is good news. No knowledge is good knowledge and no life is good life. Similarly when the future great war kills all of us, including animals, by its poisonous gases and aeroplanes, then verily there will be a real PEACE on the fair face of this unhappy earth.

Every one knows that the future war will be more violent, rude, cruel and rough than the last great war. Then innumerable orphans, widows and deformed ones may be produced. Further more the civilized and scientific ammunitions would be hurled from gigantic aeroplanes flying in the air. New kinds of bombs would be used to kill each other. And poisonous gases in abundance would make life miserable, unbearable and often impossible on this earth. The war-lords would behave again as mad dogs and tigers and man-eating brutes and snakes and they would destroy schools, art-galleries, temples, churches, mosques, pagodas, markets, museums, factories, orphanages, societies for fostering the brotherhood of man, culture, research and similar healthy propaganda of rational and kind men. Nay every good thing would be swept away and washed off, even as the great deluge in the ancient ages did, to the utter horror and dismay of the people of this earth. This will be the war of scientific methods by civilized and rational nations of this earth. Oh! How sorrowful is the Being who is our Protector now. Here in India I met many philanthropists and lawyers; their hearts are full of kindness and they have a society for the "Protection of the Cow". This is excellent, but, oh, who is the protector of the orphans? How I wish there was a strong and powerful society in the world for saving the human race, even as in India we have associations for saving the useful cow, the sacred animal of our Hindū brothers. I appeal to you, ladies and gentlemen, to save the human race from the cruel and deadly fangs of a future war.

Let us think of the time when we were infants in the arms of our mothers. How happy we were, how glad we were; why do we enjoy so much blessings of nature when we are young and cannot do so when we are older? This is because we have our mothers in our infancy and childhood. But we have, it seems, no universal mother in this world when we grow up and that is why the mad war-lords make us orphans. We want a universal mother to protect us even as the Indians protect the cow. This will establish a world-home and one great family and bring all of us together as brothers and sisters in the Garden of Eden. Our mother does our household work and governs our houses, similarly they can protect us from war and save their children from the icy hands of another world-war.

All the modern man-killing things, like poisonous gases and bombs, are made by men and not by women. But the women have invented many kinds of useful and good things such as:

(1) The home. This was invented by the woman for man, the hunter. (2) The inventions of clothes to save us from the ravages of cold. (3) Tailoring and weaving. (4) Pottery. (5) Spinning loom. (6) Agriculture and gardening. (7) Various domestic arts. (8) In the prehistoric age the women of Europe ground the corn. (9) Besides this, the division of labour has established economic equality between the two sexes. (10) They have got much spiritual power of religion.

Now just compare these with the military science and arts discovered by man and, I think, you will easily understand the difference between a man and a woman. The males discover to kill and to fight, and the females discover to protect the life and to make it noble and glorious. Again if we look back to primitive history, we find that there was a time, when the mother ruled, and in the

matriarchal system there was the domination by the woman over man.

(i) In Egypt said Diodorus: "Amongst us the woman rules the man," and the names of Egyptians were only after their mothers or, at times, of both the parents, and this can be proved by the tomb-stones left by them.

(ii) In Babylon women were famous queens such as Semiramis, Nidoeris. Herodotus says: "They had wonderful capacity for engineering and the planning of canals and reservoirs."

(iii) In Greece, Ionia, Crete, Elrusia, the matriarchal system prevailed. Diotima and Aspasia are names of great women. Aspasia was the preceptress of Socrates and a secret adviser of Pericles (495-424 B.C.). Thargelia was the adviser of Xerxes—the famous Persian King.

As to the race of Cretans, Etruscans in the more ancient times than the Greeks, we find that they were all after their mothers' line; almost no name of a father sometimes. Lycurgus, a law-maker of Sparta, was a very famous person but he could not rule the women of his country, because at that time half of the property of the country was held by the women.

(iv) Rome. Here we only quote one sentence from Cato's famous dictum namely: "All men rule over women; we Romans rule over all men and our wives rule over us."

(v) In India, Lord Buddha, in mentioning parents, almost always mentions the name of the mother first and then that of the father. The Hindū prophet says, "After Buddha's time the women will rule the world and be respected as goddesses."

Again if we look at the power of religions we can say that no religion of the world can or could exist unless women keep the respect and veneration of its tenets; we may select a few examples, *e.g.*: (i) In Hindūism, Mother Kālī is

universally believed and worshipped as the Universal Mother who can save them and protect them from all harms and give them boons. (ii) In Egypt, Goddess Isis, wife of Osiris, was supreme among the deities. (iii) Babylonia, Istar was the Mother of all Gods. (iv) Christianity, of course, Virgin Mary; she was the Holy Mother; and had many lady disciples, but I only quote one verse of *The Old Testament* (*Jeremiah, 31: 22*):

How long will thou go about thou blacksliding daughter? For the Lord hath created a new thing in the Earth; a woman shall compass a man.

Such a wonderful prophesy will be proved in the sorrowful war era. (v) In Buddhism: in China and Japan many people obey and worship the Kwan-Yin Buddha. She is the Universal Mother of the Universe. From village to village whole eastern Asia worships her. During the great war the Japanese had depicted a picture in which amongst the blood of the battle-field, there was a "Magic Light" throughout. This light is the light that saves the motherly ight. (vi) Muhammadan: Many people think that Muhammadans are too fond of fighting and war, but that is a great mistake. In the beginning this religion was very gentle and not revengeful to others. And Khadija had helped her husband Muhammad to complete the religion. But after she was dead and when others pressed the Muhammadans too fiercely, then they too guarded themselves and became strong and even offensive and revengeful. In truth, their doctrine is only of Great Love to Allāh and His creatures and is really a symbol of unity and the recognition of the Fatherhood of God and the Brotherhood of the whole human race. (vii) Taoism, founded by Laotze, the teacher of Confucius: His philosophy is deeper than that of Confucius. But his general doctrine is Feminism; and he himself is a Feminist, every thing in it is quiet gentle and natural. He prohibited to kill and not to be rough and hard and thus to

keep and preserve a long life. Laotze taught that the ladies should be gentle first, otherwise a great misfortune awaits us. (viii) Ramakrishna believed in the Universal Mother-Goddess Kālī and preached in her name for the peace of the world. (ix) Madame Blavatsky believed in the Fatherhood of God and the Brotherhood of the whole of the human race. (x) Last but not the least, Dr. Annie Besant looks upon the whole world as one family, and she is the President of a world-wide organization with branches all over the world. She is one of the greatest leaders of thought. She is not only one of the greatest orators and educationists but also a very great philosopher and philanthropist. Her love is unending, her activities are noble and if the world to-day understood her and paid attention to her peaceful and life-giving advices I am sure, Ladies and Gentlemen, the world will be saved from a destructive war, which may efface or erase the whole of the human race within a very short time. Dr. Besant is not only a great peacemaker but she is also a great organizer with immense power and great resources of manhood and womanhood in her hands, and I wish that all of us try to receive her message of peace and assist her in this great world-movement for feminist world-democracy.

Now, Ladies and Gentlemen, I think you understand what I mean. I seem to say so much but really want to say only a few words. If you can understand that, then you can save the whole of the human race from annihilation. What I simply mean is this: I want to avoid future war of the world by bringing ladies first to advise the men to be gentle. If this is done the cry of orphans will cease. Less widows and less orphans would exist and the whole globe will become really one and only one world-home and the two sexes will harmonise. And our earth will become a Garden of Eden, full of flowers, dance and song and joy eternal. All kinds of ugly wars, armies, ammunition-factories would be abolished. This is

what is called the cosmopolitanism of Dr. Sun-Yat-Sen and I called it the (U. S. W.) United States of the World, and also the Feminist World-Democracy and the abolition of all wars in future by Mother's-Right. Ladies and Gentlemen, such a grand association can be formed if you only wish for it. We have branches, besides China, in Singapore and Rangoon and we want to establish the Central Society in Geneva, (Switzerland). Here in India we wish to establish a branch. Now, Ladies and Gentlemen, if any one of you wish to go to Geneva with us, kindly send your name and address to me: Poet Lin Yen-Hon, c/o The Chinese Consul, Stephens House, Dalhousie Square, Calcutta, India.

IF we are to have world peace it can be only after each one of us, that together make up a world, finds the Indwelling Peace within himself.

LABOUR PROBLEMS AT ADYAR

WITHIN the estate of the T.S. at Adyar, there are many departments, employing in all from 125 to 150 employees.¹ The estate covers 262 acres, and has nearly 40 buildings large and small. Its permanent residents vary from 60 to 100; at times of Federations and Conventions, the numbers of members to be housed varies from 400 to 1,500. For one week, during the Jubilee Convention of 1925, no less than 3,000 members were housed in the permanent buildings, and in the special huts which were then erected.

To provide for the needs of the resident members, most of whom are workers in some aspect of the international work of the T.S. (for the Indian National Society has its own headquarters at Benares, with its staff), there are several departments. There is an electrical department with its Power House, to produce the current for lighting, fans, pumps, and the motors of the printing presses of Vasanā Press; there are the carpentry and engineering workshops. There is a dairy, and also a laundry. The living quarters for Indian and European residents not only provide rooms and apartments but also maintain restaurants. Among all the departments, one most vital is that which administers the experimental farm, containing fruit trees—sapotas, oranges, mangoes, bananas, etc.—and also looks after the several thousand cocoanut and casuarina trees. This department is also

¹ In addition to these, the Vasanā Press, which is owned by Dr. Besant in her private capacity, has 104 employees. These are not on the pay-roll of the Treasurer, T. S.

in charge of the ornamental gardens. There is in addition a building department, to build and repair the buildings when necessary. The heads of the departments are honorary workers, or receive merely a subsistence allowance. The work of all the departments is supervised by the Executive Committee of the T.S. Its members are the President, the Vice-President when resident in Adyar, the Treasurer, the Recording Secretary, and three or four others appointed by the General Council at its annual meeting.

During the absence in Europe of the President, Dr. Annie Besant, from May to October, 1930, several of the employees mooted the idea of organising a Trades Union. The Executive Committee of the T.S., while favourable to the idea, notified the employees that no recognition could be given to any Union until after the President returned, and her consent obtained for such Union. The employees, however, organised the Union, and set to work to collect subscriptions. A somewhat unfortunate situation was created because the self-created and self-styled Union promptly set to work to sit in judgment on the actions of certain of the superintendents of the departments.

After the return of the President, the Executive reported to the President that a Union had been formed, though warning had been given that without her recognition no Union could function within the T.S. Estate. The President on December 12 disallowed the Union, in the following memorandum sent to the Union members.

A TRADES UNION AT ADYAR

There ought to be no need for a union of employees at Adyar. The formation of such a Union starts with the assumption that there are two different sets of interests, that of the employers and that of the employees, and that these two interests must clash. They do so constantly in the outer world, but that must not be the case here at the Headquarters of the T.S.

Here, there must not be two different interests, that of employers and employees. Here, all must make a family, some members being

naturally the elder and the other the younger. The heads of departments of the T.S. Estate stand in the relation of the elders of the family to the employees who are the younger.

Any differences which may arise must be settled not on the basis of a quarrel between two opposing parties, but between two individuals of one family.

From the beginning, any employee who considers that he has not been fairly treated has had the right of direct appeal to the President, and in her absence to the Executive Committee. The creation of a Union tends to make parties, which must not exist at Adyar.

There is no need of a Union to safeguard the rights of the employees. That is the duty of the President, and will be done whenever necessary.

ANNIE BESANT, P.T.S.

The Union was dissolved. But in spite of this clear expression of opinion of the President, several of the employees four days later forwarded a petition to the President to form a Union. The petition was again disallowed by the President, who reiterated that no Union was necessary at Adyar, since she herself was responsible for the welfare of the employees. The President left for Benares on December 19th.

On her return, the matter was taken up by her, and what ensued is stated in the following.

I

On instructions from the President, a meeting of employees was called by Mr. C. Jinarājadāsa on January 7, 1931, at 5.30 p.m. under the Banyan Tree. Mr. Jinarājadāsa conveyed the President's reply to a petition to form a Trades Union. Mr. N. Sri Ram and Mrs. Bhagirathi Sri Ram acted as interpreters. The reply was in the negative.

The President presented to the employees for consideration the formation of a Pañchāyat,¹ under the following conditions.

¹ A Pañchāyat (from *pañcha*, five) is the immemorial council of the Indian social structure. Five persons are elected by the votes of all in a village, to be the holders

1. That the following departments: (1) Gardens, (2) Power House, (3) Bhojana Sala, (4) Chambers, (5) Laundry, (6) Dairy, (7) Headquarters, shall elect to the Pañchāyat one, two, or more members, according to the number of employees in the department.

2. The Pañchāyat shall meet once a month, or as often as required, to consider suggestions as to the welfare of the employees.

3. The suggestions of the Pañchāyat shall be forwarded to the President, and in her absence to her Deputy, Mr. Jinarājādāsa.

4. The Pañchāyat shall in all cases deal direct with the President or her Deputy, and not with any head of a department.

5. When a recommendation is received from the Pañchāyat, which affects the working of any department, it will immediately be sent to the head of the department concerned for his opinion. After both sides have been heard, the President or her Deputy will consider the recommendation on its merits or demerits.

6. The Pañchāyat shall be re-elected every year. All employees in the departments, men and women, shall have one vote each in the matter of electing the Pañchāyat. Employees of either sex can be elected as members of the Pañchāyat.

7. Men and women employed by private individuals do not form part of the Pañchāyat.

Those present decided to form a Pañchāyat, and adjourned till the next day to consider the matter further. The meeting adjourned at 6.40.

of the five executive offices in connection with village administration. Later, Pañchāyat meant any elected council. Though the old village Pañchāyats were mostly destroyed by the centralization methods of British administration, the democratic basis of a Pañchāyat is still understood by all. Each minor caste group has to-day its "caste Pañchāyat," to regulate caste matters, discipline its members, etc. As, in most cases caste deals with occupation, a caste is practically a "Trades Union," with the restriction that marriage and sharing meals (the two customs in Roman Law of *connubium* and *commensalium*) must not take place outside the caste.

II

The adjourned meeting of the employees met on January 8, at 5 p.m. under the Banyan Tree, Mr. Jinarājādāsa being in the chair. Mrs. Bhagirathi Sri Ram was the interpreter.

The meeting resolved after discussion that the membership of the Pañchāyat shall be as follows: Gardens 6; Power House 3; Bhojana Sala 2; Chambers 2; Laundry 2; Dairy 2; Headquarters 2.

The quorum for any meeting of the Pañchāyat shall be 10. At a meeting of the Pañchāyat, the chairman of the meeting shall be elected from those present, and he shall be chairman for that meeting only. He may be re-elected at a subsequent meeting. The secretary of the Pañchāyat shall be elected for one year by the members of the Pañchāyat. His duty will be to keep the records of the Pañchāyat.

The meetings of the Pañchāyat shall be once a month, or more often as required.

The meeting decided that each department shall proceed to elect its number of members to the Pañchāyat at once, all the elections to be concluded by the evening of Monday 12th, when the results shall be communicated to Mr. Jinarājādāsa.

III

On January 14th, 1931, "Pongal Day," the President accompanied by Mr. Jinarājādāsa and Mrs. Bhagirathi Sri Ram, met in Headquarters Hall, the members of the Pañchāyat elected by the departments, and authorised the Pañchāyat, and presented to it a Minute Book for its records.

The book bears the following inscription in her handwriting: "I cordially authorise the Panchayat, and wish it all success. I shall at all times be glad if I can render it any assistance. ANNIE BESANT, P.T.S. January 14, 1931."

C. J.

I CAME from the Great World, having my beginning in Spirit. I am now in the Little World (of form and body) where I have traversed the circle of strife and evolution, and now at its termination, I am man. In my beginning I had but a bare capacity for life ; but I came through every form capable of a body and life to the state of man, where my condition was severe and grievous during the age of ages, I came through every form capable of life, in water, in earth, in air. And there happened to me every severity, every hardship, every evil, every suffering. But purity and perfection cannot be obtained without seeing and knowing everything, and this is not possible without suffering everything. And there can be no full and perfect Love that does not provide for its creatures the conditions needful to lead to the experience that results in perfection. Every one shall attain to the circle of perfection at last.

A WELSH BARD

UNION BETWEEN EAST AND WEST

By T. H. REDFERN

I seek to serve the Elder Brothers and my country (England) by working to promote co-operation and union between Eastern and Western Nations. If India and Britain can be brought into partnership on terms of equality and friendship, the foundation-stone of the building of World-Peace will have been well and truly laid. The thoughts which are expressed in this brief article are intended to serve this end.

For many years sporadic propaganda for Indian Freedom has been carried on in Britain under the direct inspiration of Dr. Besant. During the last two years, this has been given a more persistent character by the steady and loyal work of a band of enthusiasts in various parts of Britain. During this period we have stood for India becoming a Dominion within the British Commonwealth. There are some of us who now feel, adapting ourselves to changing conditions, that we must modify our position, but not our purpose. We feel that, as a British organization, we should stand for Self-Government for India, and leave it to India to add, if she will, that she will take her Freedom as a Dominion.

The day has passed when the status of a Dominion can be condescendingly conferred on India at the pleasure of her British rulers. Earlier, this might have been possible. Now, it can only come by Indian choice—hence the work most

urgently needed in Britain is to claim India's right to decide—that is, self-determination.

For a British organization to advocate giving India an equal place within the British Commonwealth falls short both of the needs of the situation and the ideal of British conduct. Let India take her rightful place as a Partner-Nation with us by all means, if she will do so by her own choice. But on no other terms will it now be acceptable to her, and on no other terms will a Briton with any love of justice and freedom desire it.

That India should choose to be a Dominion in the British Commonwealth, for the sake of World-Peace and in her own interests, may well be advocated by Indians in India, to the end that the Peace sought by the Inner Government may be achieved. But in Britain, we must stand for India's *right* to choose, rather than for what we think her choice *should* be, if our work is to have full power and influence towards harmony.

I should be very grateful if earnest thinkers and workers would send me short articles on the above subject. Suitable ones will be printed in THE THEOSOPHIST.—A. B.

THE GOLDEN LURE

A STORY

BY F. H. ALDHOUSE

ABOUT six weeks after the devastating storm of February, so long remembered in Ireland, a beautiful April day was ending. St. Macomock came back to his cell in a cheery mood, he saw the green buds ready to burst everywhere, some thrushes were singing and the indescribable feeling of resurrection of life was in his very bones—as it was everywhere. Easter Sunday was only a week off.

Not with the old leaven
Neither with the leaven of malice and wickedness.
But with the unleavened bread of sincerity and truth.

sang the Saint. But he suddenly stopped singing, and shading his eyes with his hand, he looked keenly at someone standing close to the door of his cell about two hundred yards away in a clearing.

"A queer looking character that is," he thought. "I wonder what he can be wanting. Well, I'll soon find out," and he quickened his paces.

As he got closer his look of enquiry changed to one of annoyance.

"What another?" he exclaimed. "A big one this time. Well, he'll get short shift from me; it is like his impudence, drat him. Do all the imps and demons in the whole neighbourhood think they're going to turn my cell into a dormitory for themselves? And there's no excuse in the weather this time."

The Saint advanced on his unexpected visitor, and hardly returning a bow which he received, asked with some indignation, "Well, me bold, young devil, and what may your business be? Is there no place for you to be hanging about but my poor little cell? Out with your explanation, please, and then get a move on. I don't want to be rude, but with folk of your sort, I prefer their room to their company."

The demon, a rather handsome youth of apparently about twenty years of age with a distinctly classic type of features and the typical horns, forked tail, and cloven feet of his tribe, held up a deprecating hand.

"This is not a very hospitable greeting, dear Saint," he answered.

"Saint me, no saints," St. Macomock replied, "I'm just plain Father Macomock."

"Well, but Father," the demon urged, "my visit is peaceable and really friendly, don't you think we'd both better sit down, I've been waiting here for you nearly two hours."

The Saint, with no great show of heartiness, unlocked the door, pointed to a chair of woven oziers and sat down himself on another close to where his aspergillum and Holy Water was should he need them. He had first replenished the hearth with turf and with unusual lavishness lit two rush lights.

"Say your say," he said to the Demon.

"Well, sir, I merely called to express my own and my wife's thanks for your kindness to my little boy, Archibald; you will remember he was caught in that storm in February. You put him up for the night here, and amused and interested him so much by your conversation that he's been talking of you ever since." Said the demon.

The Saint relaxed a little. "So ye are that wee imp's father, and he's Archibald, a bright, wee lad he was," he remarked, "but what a way ye are bringing him up! Do ye never think Mr. Devil of giving your children a chance of learning anything respectable? Have ye no ambitions for them to grow into something better than yourself? It's a pity your wife's not here. Mothers have better sense in such things, I'd like to speak to her."

"She'll be delighted, Father, if you give me leave to invite her. She's a succubus by profession, and helps to keep the home fires burning. She was a little nervous you mightn't like her job," the demon answered cordially, "or she'd be here."

The Saint crossed himself repeatedly.

"I'll not mind, thanks, you'll do instead," he answered.

"Ah! I feared as much," the demon sighed, "but about Archie, he's beginning to work for himself as you know. Looking at it from our point of view he's a promising lad, don't you think?"

"Aye, but promising what? To turn into a perfect young devil—that's not promising, that's threatening that is," the Saint groaned. "I have a small school of children here every Sunday afternoon at three, now Mr. Devil please think of Archie's future. If ye can persuade him to come and join the class, I'll for my part persuade the children to put up with him. It won't be easy, but he's a nice looking little chap, except for those horns, hoofs and tail. I could get him a suit of clothes to cover the tail, and he could put his feet into my slippers."¹ The Saint was getting enthusiastic, "And if we explained he had to wear a cap for the good of his health (no lie either, for the other boys would pelt him with stones if they saw those horns) he'd pass the muster. He could come before they came and stop till they were gone. What on earth are ye laughing at?"

¹ Gaelic; *pampeties*, cowhide sandals.

For the demon was holding his sides and almost rolling out of the chair in his merriment.

"Pardon, Father," he panted, "but have you thought of what might happen to your Sunday School? Archie likes you, but he's only a young imp after all, the other children would be irresistible to him. He'd be unable to help himself, the whole jing-bang of them would play the very deuce on you, ha! ha! ha!!"

The Saint looked rather blank for a while, but the truth of the prediction becoming evident to him, he joined in the laugh but feebly. "He! hee! hee!! Well, Mr. Devil," he said, "I am obliged for your advice: when I come to think of it, an imp at a bible class is perhaps, well—not in the picture—so to say. You have no suggestion to make yourself, I suppose?"

"Now, my dear Father, I have," replied his visitor, "but you must quite abandon the thought of turning Archie into an Altar boy, ha! ha! Or a good little human of any kind. Imp he is, and imp he will remain for several centuries, till he grows up into a person like myself. Now if you'll take a short stroll with me, I will explain my proposition and show you what I want."

The Saint got up and side by side the oddly associated couple went roaming in the gloaming till they reached what had once been a broad river, now long dried up and with rocks and traces of metallic ore in them. There the demon paused.

"Well, Father," he asked, "do you notice anything?"

"Yes," St. Macomock replied, "I see some rocks and stones, what about them?"

"May I use a little of my professional skill to demonstrate what I mean?" the demon requested.

"No, I'll do what's needful, if there's anything hidden here," the Saint replied, and waved his hand above the bed of the dead river.

A faint luminosity glimmered over the place. It grew, it was like a sunny mist floating on the ground. What made the Saint clutch at his heart and stagger back as if he would faint? His pale lips uttered with horror the word "Gold!"

"Yes, Father," the demon answered smiling. "Gold, tons of it. You know what that means, hey?"

"Too well, too well," the Saint groaned. "Misery, murder, wars, corruption; is it to mock me you have brought me here, ye fiend?"

"Now, now," the demon soothed, "no such thing, Father dear, it is to make a proposal to our mutual advantage, and for Archie's future I show you this."

"Do ye think ye can bribe me?" the Saint asked. "Money—I despise it. Other people prize it, but ye can keep the yellow dirt yourself. All that I desire is the Blessed Company on High when this miserable world is done."

He raised his hand and was about to utter an exorcism. It was the demon's turn now to show distinct signs of apprehension.

"Have a moment, Father," he protested. "Hear me out, before you start cursing, it was a way I had to propose that which would keep this treasure for ever undiscovered, and to offer little Archie's services."

A look of relief came on the pale face of the Saint and his lifted hand was lowered.

"Out with your plan," the Saint exclaimed.

"Well, Father, we Spirits of Flame like gold, as much as men or more. If you will place Archie on guard over this treasure, I guarantee he will scare off all intruders. It is just what the boy would like. He finds possessing people trying and the way you got him out of that Smith's son has made him nervous. A treasure-guarding spirit has a nice easy job with interludes of amusing encounters with would-be gold diggers. But the competition amongst our people for the job will be tremendous once they know the gold is discovered by humans. That's where you come in. If you cast your spells—"

"They're not spells," the Saint interjected.

"Well prayers, saintly powers, whatever you like to call them, round this spot, forming a magic (or Holy) circle round the place, I'll guarantee no other gentleman of our profession interferes. He can't get through, and Archie will make all humans fly like the startled fawns. Is it a deal?"

The Saint was momentarily perplexed and the demon added. "If you can get an angel to act as Warder well and good, but can you?"

"No," the Saint sighed. "No, it's a choice of evils Mr. Devil, and I choose the least. Gold let loose would do more harm than a legion of imps and such; where's Archie? get him to come as soon as you like."

The demon simply struck the ground with his cloven foot, a little puff of smoke followed and out of the smoke leapt the boy-imp, jubilant with tail erect, and his eyes shining like rubies. Before the Saint could prevent it he had seized his hand and wrung it with the uttermost heartiness.

"So delighted to be with you again, sir," he chortled, "and to work along with you too, why it's a little bit of heaven this is," and he cut a caper.

"Well m'lad, here we both are again and it's a chance for ye to do some good, I'm giving ye," the Saint said, "and he rubbed his hand for the imp's grip had been remarkably tight."

"I'm putting ye in control of all the yellow metal here about, and ye have my free leave to scare all intruders away. Make them run, m'lad, as if your pa was after them. Now I'll keep all other persons of your own profession and race away so ye'll have both field and favour."

The Saint walked all round the place several acres in extent where the glowing mist lay, waving his hands and muttering

exorcisms, as he did so the light faded and a thin line of fiery hue, thin as a cob-web encircled the place.

"None can pass that line but yourself and your papa and mama if they want to visit ye. Take that as your station and **GUARD THAT WHICH IS COMMITTED TO YOU.**"

The Saint made a sign with his hand, and Archie the boy-imp strutted into his domain with wagging tail and flashing eyes, proud and pleased with his new duties.

"I'm delighted that we're partners, sir," he said, "won't I just make the humans run. You'll not find a little nugget the less. Gold, gold, how I love it, all for me and dad and mum! You are a nice old man, I could kiss you."

"Now, now m'lad that we'll take as done, the will for the deed," the Saint said hastily. "If in a manner of speech we're co-operating, it's for a good and lawful purpose ye must know."

He turned to the demon father. "Ye and your wife are free to help the lad if need be, but I ask ye as a favour to leave this place alone, otherwise—as I've fallen in with your wishes."

"Certainly, Father, certainly," came the reply, "and you're taking a risk too. The Authorities Above, mayn't like our mutual co-operation perhaps."

The Saint folded his hands over his breast.

"I'm one man, if I lose all, soul and salvation, I'll do it gladly, if I save whole generations of men, women and children from the ruin that yellow dirt brings ever in its train. I take all the consequences. Let my loss, if it must be so, be their eternal gain."

As the Saint spoke solemnly and sadly the clouds broke above his head and a single ray of starlight, bright and silvery, fell like a benediction on his up-turned face.

"It is the sign," the Saint said reverently. "My action is approved for me, for them is His love and Peace."

The demon bowed till his forehead touched the earth.

"I am glad to work for you, Father," he said humbly and was gone.

"May I walk home with you, sir?" Archie asked.

"Why certainly, m'lad," said St. Macomock. "I'll be glad of your company this dark night."

The boy-imp took the now willingly yielded hand, strangest sight in all the old, sad world, Saint and Imp walked back hand in hand in kindly fellowship, beneath the blessing of the quiet stars.

THE STORM-COCK

Dum spiro, spero

O THRUSH, though stormy winds may blow,
Your singing sounds above the cry
Of gusty eddies racing by.

You sing in falling rain and snow,
When leaden clouds are in the sky,
And summer blossoms wilt and die.

The winter hours are sad and slow,
Dead leaves like sombre phantoms fly;
Your gallant song is your reply.

As time speeds on and youth must go,
Sing heart, and let the faithless sigh
On Him, the Timeless, still rely.

F. H. A.

HOW I FOUND THEOSOPHY

SOME years ago, when life seemed to hold and offer, even into the dim vistas of the future, all those things which were taken away from Job and he was left with only a comforting friend or two, I was hastening along the street of a large city where I was visiting, and passed an office building where, among other plates at the sides of the entrance, was an unusually bright brass plate with the word "Theosophy" in plain, large, letters: THEOSOPHY? THEOSOPHY? What is that? said my eyes to some part of my brain. I hurried along into a shop and came near asking the clerk for Theosophy instead of embroidered nainsook trimming. I was due at a lunch and later at a dinner party, but at neither of these usually bright and laughter-loving occasions could I obtain any information about Theosophy.

Whenever I was distraught, my friends would say she is trying to find out about Theosophy. One nice man said: "For God's sake let it alone, it spoils people's lives, makes them stop eating and drinking, dries up their wit, and makes them untidy and willing to die," but in spite of that, driving or riding my horse, the hoofs beat out Theosophy, travelling by train the wheels spelled out THE-THEO-THEOSOPHY; no peace to be found; I must enter that building and find what Theosophy meant, nothing could be worse than this haunting thought.

I went into the building and I asked of the elevator-boy, what is Theosophy, where is it in the building? "Take you right up, Miss, queer kind of thing I take it, queer people too, kind though, and they won't hurt a dog or a fly," I'm safe then, I thought. Arriving at the door, I knocked and entered. A long, large room was to be seen, with several long tables placed about in it, which were covered with pamphlets and books of various sizes. At the further end, at a desk, sat a large, portly, elderly gentleman with a long white beard. He greeted me with a friendly smile as I approached. When near him the kindly smile did not hide the fact of his rather soiled linen and carelessly kept nails, but I asked my question feverishly, please tell me what is Theosophy, what does it mean? He looked keenly at me with those kindly eyes, and replied: "It is so much and it can mean so much or so little, that I think, being yourself, I will advise you to take any of those pamphlets on that table, they are free, read them and return for more if you wish." I went to the table, looked at the pamphlets, but put my hand on a *Gita*, opened it, and the eyes of a photo of H. P. B. looked into mine, and as distinctly as ever I heard spoken words in my life, I heard an imperative voice command: "Come to me, I want you."

Rather startled I picked up the *Gita* and quickly went away. In the years of effort and failure that have followed since then, the will to follow has never faltered; her successor, Mrs. Besant, stands today to me as the ideal teacher to cherish, to love, to follow on the Path to our Masters, to find and to study and to try to follow her ideal of what is purest and truest in every relation private and public, is my heart's desire.

The nice man was right when he said, in effect, that Theosophy utterly altered the values of ordinary life. It gives you according to what you have called for. It flays you, it stripes you, it stripes you, and stripes you again and again, till it leaves you a skeleton, but a skeleton in armour.

V. F. C.

NOTES AND COMMENTS

MR. L. MARTIN-CHAUFFIER writes the following in the November number of *Nouvelles Artistiques et Littéraires*:

I went to hear Krishnamurti the other day; he gave an address in the "Salle Gaveau" [Paris]. He spoke in French with a charming imperfection. This young Hindû is taken for what he is not. He is spoken of as a Founder of religion, a Messiah, the Head of an Order and as many more confusing things which range between a new incarnation of the Holy Ghost and a specially good clairvoyant. He is none of these things, he does not wish it to be so and that evening he tried to dispel all ambiguity on that point.

He spoke frankly, simply and charmingly. To the point too. And I noticed with astonishment that not one of his statements or ideas would have been out of place in a Christian church. He speaks of renouncement, of detachment of material things, of the victory of man over himself, of love, of adherence to truth. All of them, statements with which we are familiar, which the *New Testament* teaches incessantly and which are as essential as they are little realised.

Krishnamurti is not a prophet; he is an apostle. Being man only, he is fully human. That is the source of his attraction: he is not uplifted by mystery but by a kind of human perfection which attracts directly, he is a living example and one who exposes himself in his simplicity.

I do not know whether this lecture will have cleared up uncertainties and illusions. I do not think that people who are biassed care to visit places where they might get enlightenment. No sound whatever among the audience, but a wrapt attention on the part of those who were convinced before and who came to find in Krishnamurti's words and presence not the Light but enthusiasm. Even

those, who as I, had received the Message elsewhere and who did not expect to receive here any more, could not help being impressed by the words of a man who has the rare merit of professing the purest and most elevated ideals and of living according to his opinions, and who dreams not of bringing happiness to others but of pointing out to them where it can be found, where he found it himself, and that it is not where they look for it. An exemplary man is always touching.

All that Krishnamurti said might have been out of the *New Testament*. But he did not give all of it. He called up many echoes in me, but many echoes remained dumb. It does not matter. I looked at the audience, it would not have accepted from another those words spoken by him. This being the case, then is it not an excellent thing not to be deprived of it? The same people would not have been moved if these same words had been spoken from a chancel; and the devotees of St. Sulpice [church] would have said it was sacrilege. Krishnamurti does not erect a rival church. Free and solitary, he calls mankind to the path of perfection, he inclines them to that where they will find joy and leads them away from the call of the material.

Is that not admirable?

He is a man very near to God.

HERE follows part of a statement by Professor Einstein, published in the *Sunday Dispatch* last November:

"... From the standpoint of daily life, there is one thing we do know: that man is here for the sake of other men—above all for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy.

"Many times a day I realise how much my own outer and inner life is built upon the labours of my fellow men, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received.

"My peace of mind is often troubled by the depressing sense that I have borrowed too heavily from the work of other men . . .

"The ideals, which have always shone before me and filled me with the joy of living are goodness, beauty, and truth. To make a goal of comfort or happiness has never appealed to me; a system of ethics built on this basis would be sufficient only for a herd of cattle.

"Without the sense of collaborating with like-minded beings in the pursuit of the ever unattainable in art and scientific research, my life would have been empty. Ever since childhood I have scorned the commonplace limits so often set upon human ambition.

"Possessions, outward success, publicity, luxury—to me these have always been contemptible. I believe that a simple and unassuming manner of life is best for everyone, best both for body and mind.

My political ideal is democracy. Everyone should be respected as an individual, but no one idolised . . .

"Full well do I know that in order to attain any definite goal it is imperative that one person should do the thinking and commanding and carry most of the responsibility. But those who are led should not be driven, and they should be allowed to choose their leader.

"What is truly valuable in our bustle of life is not the nation, I should say, but the creative and impressionable individuality, the personality—he who produces the noble and sublime while the common herd remains dull in thought and insensible in feeling.

"This subject brings me to that vilest offspring of the herd mind—the odious militia. The man who enjoys marching in line and file to the strains of music falls below my contempt; he received his great brain by mistake—the spinal cord would have been amply sufficient.

"This heroism at command, this senseless violence, this accursed bombast of patriotism—how intensely I despise them! War is low and despicable, and I had rather be smitten to shreds than participate in such doings.

"Such a stain on humanity should be erased without delay. I think well enough of human nature to believe that it would have been wiped out long ago had not the common sense of nations been systematically corrupted.

"The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed. This insight into the mystery of life, coupled though it be with fear, has also given rise to religion.

"To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling, is at the centre of true religiousness.

"In this sense, and in this sense only, I belong in the ranks of devoutly religious men.

"I cannot imagine a God who rewards and punishes the objects of his creation, whose purposes are modelled after our own—a God, in short, who is but a reflection of human frailty. Neither can I believe that the individual survives the death of his body, although feeble souls harbour such thoughts through fear or ridiculous egotism.

"It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity, to reflect upon the marvellous structure of the universe which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature."

CORRESPONDENCE

"THE LOGOS CONCEPTION OF THE CHRIST"

IN the article, in the December issue, p. 116, on "The Theory as to World Teachers," the statement is made: "He came to atone for the sins of mankind, and therefore His life and death constitute a voluntary sacrifice." That with a liberal construction might be allowed to pass; unfortunately it is apt to be construed in a juridical sense, which has played havoc in the Church and Christian doctrine. The so-called orthodox doctrine, so ably dealt with in *Esoteric Christianity*, dates only from St. Anselmo. "Atonement" occurs only once in the New Testament and in the R. V. is translated "reconciliation," so that in the R. V. it is absent. (*Rom. V, II.*) We are saved by his *life*. We are reconciled by his death. It is not God who is reconciled to us, but we who are reconciled to God. The sacrifice "even to the death of the cross" reveals a greater sacrifice behind it, which is nothing less than God's love, and it is the glory and power of that, which wins us from sin and reconciles us to God.

JOHN BARRON,

*Moderator of the Non-subscribing
Presbyterian Church of Ireland*

BOOKS AND MAGAZINES RECEIVED

The Path of Purity, by Pe Maung, M.A., B.Litt. (The Oxford University Press, Amen House, E. C., London); *Veḍānta or the Science of Reality*, by K. A. Krishnaswamy Aiyar, B.A. (Ganesh & Co., Pub., Madras); *Seed Ideas, The Will to Destiny*, by Rudhyar (Hamsa Publications, New York, City); *The Rāmāyaṇa*, by P. Gopala Menon, B.A., LL.B. (The Sanatana Dharma Printing Works, etc., Ltd., Ernakulam and Alleppey); *The Life of Buddha (in His own words)*, by the Rev. Nārada Thero; *The Flame of Youth*, by C. Jinarājādāsa; *Islam, The Religion of Humanity*, by Syed Abdur Razzaque; *The Inner Side of Church Worship*, by Geoffrey Hodson; *The Personality of H. P. Blavatsky*, by C. Jinarājādāsa (T.P.H., Adyar, Madras).

The American Co-Mason (November, December), *Prosperity* (November), *The Christian Theosophist* (December), *Teosofi* (December), *Teosofia en el Plata* (November), *The Granani* (December), *Toronto Theosophical News* (December), *Modern Astrology* (January), *Akbar Ashram Tract No. 4, 1931*, *The British Buddhist* (December), *The Canadian Theosophist* (December), *The Beacon* (December), *Bulletin of the Museum of Fine Arts, Boston* (December), *Gnosi* (November, December), *The Theosophist* (December), *The Messenger* (December), *Vivir* (November), *Persatoean—Hindoep* (January), *Medical Talk for the Home* (January) *Stri Dharma* (January), *The Orient* (January), *Dawn* (January), *Theosophy in New Zealand* (November, December), *The Pionier* (January), *Youth and Age* (September), *The Calcutta Review* (January), *Koemandang-Theosofia* (January), *The Occult Review* (February), *Le Livre* (December), *Theosophia* (December), *News and Notes* (January).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY,

January 6th, 1931.

I appoint Mr. C. Jinarājādāsa to act as my Deputy whenever I am absent from Adyar in all matters relating to the administration of the T. S. Estate.

He will also act as Chairman at all meetings of the Executive Council and of the General Council, whenever I myself, or the Vice-President, is not present, at such meetings.

ANNIE BESANT, P.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.

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