

The Theosophist

March 1931

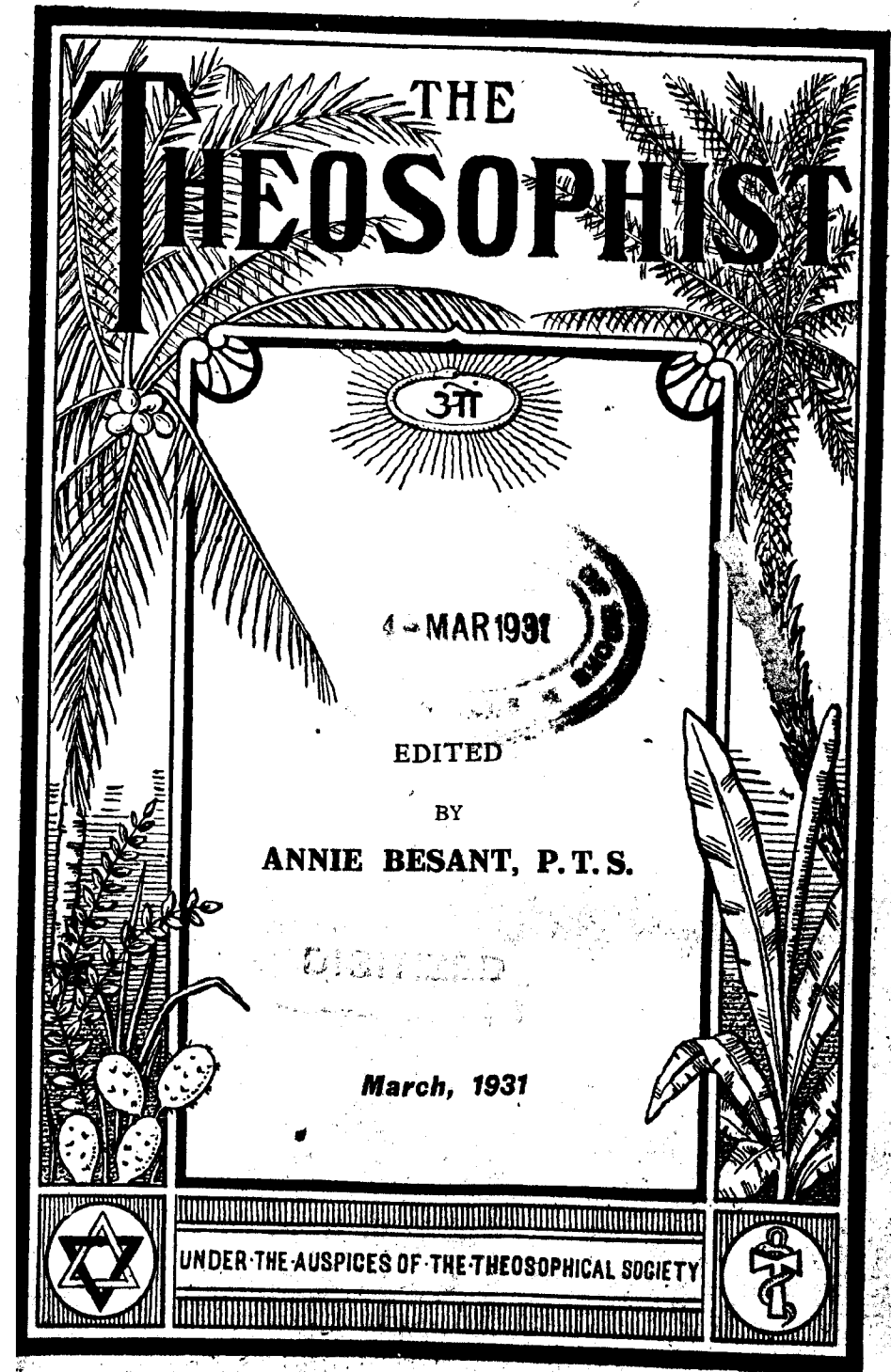
52

6

JL
QM m2, m78

N31.52.6

93149



THE THEOSOPHICAL SOCIETY

President: Annie Besant. Vice-President: A. P. Warrington. Recording Secretary: Ernest Wood. Treasurer: A. Schwartz

Official Organ of the President: *The Theosophist*

NATIONAL SOCIETIES		GENERAL SECRETARIES		MAGAZINES	
1. U. S. of America	Mr. L. W. Rogers—Wheaton, Illinois	...	...	...	THE THEOSOPHICAL MESSENGER.
2. England	Mrs. M. Jackson—45-46, Lancaster Gate, London, W. 2	...	...	...	NEWS AND NOTES.
3. India	Mr. D. K. Telang—Theosophical Society, Benares City	...	...	...	THEOSOPHY IN INDIA.
4. Australia	Rev. H. Morton—Theosophical Society, Iluka Road, Mosman, N.S.W.	...	...	...	THE AUSTRALIAN THEOSOPHIST.
5. Sweden	Herr G. Halfdan Liander—Ostermalmsgatan 75, Stockholm	...	...	...	TEOSOFISK TIDSKRIFT.
6. New Zealand	Rev. William Crawford—371 Queen Street, Auckland	...	...	...	THEOSOPHY IN NEW ZEALAND.
7. Holland	Dr. J. J. van der Leeuw—156 Tolstraat, Amsterdam	...	...	...	DE THEOSOFISCHE BEWEGING.
8. France	Monsieur Charles Bloch—4 Square Rapp, Paris VII	...	...	...	BULLETIN THÉOSOPHIQUE.
9. Italy	Donna Luisa Gamberini—109 via Masaccio, Florence 22	...	...	...	IL LOTO.
10. Germany	Herr Dr. Johannes M. Verweyen—Behringstr. 2, Bonn	...	...	...	THEOSOPHISCHES STREBEN.
11. Cuba	Dr. J. E. Villaverde—Apartado 365, Havana	...	...	...	REVISTA TEOSOFICA CUBANA.
12. Hungary	Madame E. de Rathonyi—VI. Delibab u. 20, Budapest I	...	...	...	TEOZÓFIA.
13. Finland	Dr. John Sonck—Kausakoulukatu 8, Helsingfors	...	...	...	TEOSOFI.
14. Russia*	Dr. Anna Kamensky—2 Rue Cherbuliez, Geneva	...	...	...	VESTNIK.
15. Czechoslovakia	Herr Josef Skuta—Kuncicky 290, Mor., Ostrava	...	...	...	...
16. South Africa	Miss M. Murchie, Longmarket Street, Pietermaritzburg, Natal	...	...	...	THEOSOPHY IN SOUTH AFRICA.
17. Scotland	Mr. John P. Allan—28 Great King Street, Edinburgh	...	...	...	NEWS AND NOTES.
18. Switzerland	Madame Louisa Rollier—15 Rue St. Jean, Geneva	...	...	...	BULLETIN THÉOSOPHIQUE SUISSE.
19. Belgium	Monsieur Gaston Polak—51 Rue du Commerce, Brussels	...	...	...	BULLETIN THÉOSOPHIQUE BELGE
20. Neth. East Indies	Mynheer A. J. H. van Leeuwen—Leadbeater-Park No. 1,	...	...	...	DE PIONIER.

Vol. LII

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

CONTENTS, MARCH, 1931

	PAGE
On the Watch-Tower	413
C. Ramaiya	421
H. P. B.'s Esoteric Teachings (<i>Continued</i>)	423
Sacrifice. RT. REV. C. W. LEADBEATER	427
Facts of the Intermediate World. ANNIE BESANT, D.L., P.T.S.	436
The Power of the Archetype. C. JINARAJADASA	449
Letters of W. Q. Judge. (From the Archives at Adyar) (<i>Continued</i>)	458
Right Individuality for Right Government. RT. REV. G. S. ARUNDALE	465
The Shepherd Who Stayed (Poem). T. GARRISON	480
An Interview with Dr. Besant. EDWARD HOLTON JAMES	481
"Come Unto Me", A Study in the "Bhagavad-Gita". ERNEST WOOD	487
"Be in Love with Life" (Poem). C. J.	495
Kimiya-Us-Sa'ada. MOHAMMAD GHAZALI (<i>Continued</i>)	497
Religion and Science. PROF. EINSTEIN	513
Colonel Olcott. G. SUBBIAH CHETTY	518
How Can Adyar be More Useful? C. KUNHAN RAJA	519
The Age of Woman. JOHN D'CRUZ	520
Between the Lines. M. F. TIDDEMAN	523
Notes and Comments	525
Reviews	527
Books and Magazines Received	538
Supplement	xxi

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement, page xxiii

4-MAR 1931 No. 6

BOOKS BY J. KRISHNAMURTI

The Pool of Wisdom. The Camp Fire talks delivered at the Star Congress of 1926. The subjects of these talks belong to the eternal; those who drink at the Pool of Wisdom will find their thirst for the Eternal quenched. As. 6.

By What Authority. The Camp Fire talks given at the Star Congress of 1927. In these talks Krishnaji emphasizes the fact that Truth is never of value if accepted on the authority of another, however great. As. 8.

The Kingdom of Happiness. The book discloses the need for a world happiness. Rs. 2-10.

The Search (Poems). An inspiring message to millions of the sore in spirit who are searching for a true inward road to happiness. It represents the aspirant eagerly bent upon the search for the eternal. Rs. 2-4.

The Immortal Friend (Poems). The story of how the Poet-Teacher found his Beloved in his quest for eternal happiness. It reveals in the most exquisite and inspiring lines the mode of attainment; the means whereby the author poured himself out into the very life of the Eternal Companion, the Master of Masters. Re. 1-2.

Life the Goal. It teaches that every one should understand the meaning of life, should seek the true understanding of life, which is the truth and hence eternal happiness, and that, the goal being the attainment of Truth, the purpose of life is the only discovery of the eternal beyond the shadow of the present. As. 3.

Life in Freedom. A valuable collection of Camp Fire addresses given in Benares, Ommen and Ojai during 1929. Re. 1-2.

Let Understanding Be the Law. The substance of a very remarkable Question and Answer meeting held by Krishnaji during the Ommen Star Camp, August, 1928. It deals wonderfully with the problems now common to everyone. As. 3.

At the Feet of the Master. Krishnaji's first gift to the world. The best companion for an aspirant to higher life.

Popular Edition As. 2.

Standard Edition As. 6.

Who Brings the Truth? An important address by Krishnaji to the Council of the Order of the Star on August 2, 1927. As. 2.

Tradition Which Has Lost Its Soul. A statement made by Krishnaji in response to a request for a special interview about India by the representative of the Free Press of India, Bombay. 1 Anna.

Theosophical Publishing House, Adyar, Madras, India



THE THEOSOPHIST

A MAGAZINE OF

Brotherhood, Oriental Philosophy,
Art, Literature and Occultism

EDITED BY

ANNIE BESANT, P.T.S.

346

VOL. LII

PART I. October, 1930 to March, 1931

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1931



INDEX

	PAGE
ADYAR be More Useful, How Can, by C. Kunhan Raja	519
Adyar, Labour Problems at, by C. J.	393
Adyar, The Centre at, by Rt. Rev. C. W. Leadbeater	195
Ahimsa, The World League of, by E. F. Udny	45
Apologia, An, by E. A. Wodehouse	85
Archetype, Power of the, by C. Jinarājadāsa	449
Auras that I have seen	264
Australian Experiment, The, by G. S. Arundale	15
BESANT, An Interview with Dr., by E. H. James	481
Between the Lines. F. C. Tiddeman	523
Bhagavad-Gītā, A Study in the, "Come Unto Me," by Ernest Wood	487
Bird's-Eye Views, by A. J. W.	286
Blavatsky, H. P., Esoteric Teachings of, Note by C. Jinarājadāsa	171, 297, 423
Books and Magazines Received	106, 162, 287, 412, 538
Borobudur, The Symbolism of the, by Rev. A. J. Hamerster	223
Brotherhood, by William E. Duckering	335
CENTRE at Adyar, The, by C. W. Leadbeater	195
Ceremony and Spiritual Life, by N. Yagnesvara Sastry	375

	PAGE
Christianity in Modern Thought, by Hilda Wood	... 73
Convention of 1930 at Benares, The T. S. ...	... v
Correspondence	160, 411
Crime, What is, by W. H. Jacobsen ...	... 267
DEPUTY-President, T. S., C. Jinarājadāsa appointed as	... xvii
ENCOUNTER, The (A Story), by Rev. F. H. Aldhouse	... 95
Esoteric Teachings of H. P. Blavatsky, Note by C. Jinarājadāsa	171, 297, 423
Eternal Principle, The, by Nina Sutton ...	... 94
Evil, The Problem of, by Shriman Narayan Agarwala	... 63
Experiments in Time, by Geoffrey Hodson ...	... 31
FACTS of the Intermediate World (A Lecture), by Annie Besant, D. L.	... 436
Future of the T.S., The, by Annie Besant, D.L., P.T.S.	... 301
GOLDEN Lure, The (A Story), by F. H. Aldhouse	... 401
Government, Right Individuality for Right, by G. S. Arundale	... 465
HILARION Cigalen, by Nicos B. Macris ...	... 100
INDIVIDUALITY for Right Government, Right, by G. S. Arundale	... 465
Industrial Co-operative Colony for Ojai, An ...	... 272
Inside an Ancient Volcano, by Stanley Rogers	... 266
Interesting Cases, I, by C. W. L.	... 254
Intermediate World, Facts of the, (A Lecture), by Annie Besant, D.L.	... 436
Islām : A Study, by Abdul Karim	... 122

	PAGE
JUDGE, W. Q., Letters of	208, 321, 458
KARMA, A Mathematical Presentation of, by C. W. Leadbeater	... 313
Karma-less-ness, by C. Jinarājadāsa ...	215, 327
Kīmiyā-us-Sa'āda, by Mohammad Ghazālī ...	351, 497
Kitchen, The (A Story of Astral Work), by Graham Pole	... 260
LABOUR Problems at Adyar, by C. J. ...	... 393
Letters of W. Q. Judge	208, 321, 458
MAGAZINES Received	56, 106, 162, 287, 412, 538
Masters as Travellers, The, by Mary K. Neff	... 133
Mathematical Presentment of Karma, A, by C. W. Leadbeater	... 313
Māyā, The Meaning of, by Ernest Wood ...	... 367
Menace of the Machine, The, by M. R. St. John	... 249
Modern Theosophical Thought, A Brief History of, by Ernest Wood	... 23
Modern Thought, Christianity in, by Hilda Wood	... 37
"NOT all of Me shall Die" (A Lecture), by Annie Besant, D.L.	... 175
Notes and Comments	408, 525
OJAI, An Industrial Co-operative Colony for ...	... 272
Orphans Cry? Want Mothers! Why the, by Poet Liu Yen-Hon	... 384
POEMS :	
"Be in Love with Life," by C. J.	495
Butterfly, by D. R. Dinshaw	378
Do I believe in Fairies? by Graham Pole ...	259
Enchanted Stream, The, by F. H. A.	108
Prophet, A, by F. H. Aldhouse	222
Rose for Each, A, by D. R. Dinshaw	112

	PAGE
Shepherd who Stayed, The, by Theodosia Garrison ...	480
Storm-Cock, The, by F. H. A. ...	406
Work, by P. S. Jivanna Rao ...	107
Power of the Archetype, The, by C. Jinarājadāsa ...	449
Problem of Evil, The, by Shriman Narayan Agarwala ...	63
RĀMAIYA, C. A sketch of his life, by A. K. Sitarama Shastri ...	421
Rath, The (Fairy-story), by Rev. F. H. Aldhouse ...	155
Religion and Science, by Prof. Einstein ...	513
Reviews :	
Eggs and Olives, by Marsyas ...	56
Flame of Youth, The, by C. Jinarājadāsa ...	530
Gitā Idea of God, The, by Brahmachari Gitanand ...	281
Heaven, by Frank Townshend ...	282
Hindū-Muslim Unity ...	285
If Truth at Last be Told ...	285
Indian Diary, An, by Edwin S. Montagu ...	275
Indira Devi, by A. Subrahmanyam ...	534
Islam, The Religion of Humanity, by Syed Abdur Razzaque ...	527
Life of the Buddha (In his own words), by Narada Thero ...	530
Mahātma Gandhi ...	284
Meditation: Its Practice and Results, by Clara M. Codd ...	55
Mystery and Lore of Apparitions, The, by C. J. S. Thompson ...	282
Mysticism in Bhagavad-Gitā, by Mohendranath Sircar ...	279
Natural Theosophy, by Ernest Wood ...	531
One Hundred Poems of Tāyumanavar translated by N. R. Subramania Pillai ...	106
Orient, The, A Bi-monthly Journal ...	535
Pawnee Music, by Francis Densmore ...	105
People of the Blue Mountains, The, by H. P. Blavatsky ...	53
Personality of H. P. Blavatsky, by C. Jinarājadāsa ...	527
Princess Kalyani, by S. Ghosal ...	534

	PAGE
Ramayana, The, by P. Gopala Menon ...	537
Rationale of Reincarnation, The, by A. E. Powell ...	278
Renascent India, by K. S. Venkataramani ...	283
Seed Ideas. Hamsa Publications ...	535
Spiritual Life, by A.H. Jaisinghani ...	530
Superiority of Vegetarian Diet, by S. A. Azariah ...	285
Tristan and Isolde (Wagner's Music-drama), by A. N. Ingamells ...	285
Vedanta or the Science of Reality, by K. A. Krishnaswami Aiyar ...	535
Rose must Re-become the Bud, The, by M. E. Deane ...	244
SACRIFICE, by C. W. Leadbeater ...	427
Science, Religion and, by Prof. Einstein ...	513
Spiritual Life, Ceremony and, by N. Yagneshvara Sastry ...	375
Supplement :	
Deputy-President, T.S., C. Jinarājadāsa appointed as ...	xvii
Financial Statement, T.S. ...	i, xi
" " Olcott Panchama Free Schools ...	ii, xiii
New Lodges and Lodges Dissolved ...	i, ii, xiii, xiv
T.S. Convention, Benares, 1930 ...	v
Symbolism of the Borobudur, The, by Rev. A. J. Hamerster ...	223
THEOSOPHICAL Field, The ...	48, 103, 149
Theosophical Society, The Future of the, by Annie Besant, D.L., P.T.S. ...	301
Theosophical Society, Work for the, by Bhagavan Das, D. Litt. ...	343
Theosophical Thought, A Brief History of Modern, by Ernest Wood ...	23
Theosophy, At present and Ahead, by A. Rangaswami Aiyar ...	67
Theosophy, How I Found, by V. F. C. ...	407

	PAGE
Theosophy, The Value of, by Ernest V. Hayes	... 346
Time, Experiments in, by Geoffrey Hodson	... 31
Tradition that Helps, The, by B. S. Ramasubbier	... 379
UNION between East and West, by T. H. Redfern	... 399
Unity, by A. L. Ingamells	... 238
Unity; or Separation? by A. P. Warrington	... 7
VALUE of Theosophy, The, by Ernest V. Hayes	... 346
Van der Leeuw, An Answer to Dr., by Helena Pissarena	... 76
Vivisection in Charge, by Robert R. Logan	... 270
WATCH-Tower, On The	1, 57, 109, 163, 289, 413
Why the Orphans Cry? Want Mothers? by Poet Liu Yen-Hon	... 384
Woman, The Age of, by John D'Cruz	... 520
Work for the Theosophical Society, by Bhagavan Das, D. Litt.	... 343
World League of Ahimsa, The, by E. F. Udny	... 45
World-Teachers, The Theory as to, by C. Jinarâjadâsa	... 113
YOUTH and the Masses, by C. Jinarâjadâsa	... 61



4-MAR-1931

ON THE WATCH-TOWER

THE centenary of H. P. B.'s Birthday will be reached on August 11, 1931, as mentioned in January. I am sending an invitation to each National General Secretary to come to Adyar for her Anniversary, and if that be impossible, to send a letter in time to be published in her Birthday Number.

* *

Adyar has lost the physical services of our faithful brother and co-worker, C. Râmaiya. He passed out of his physical body at 11.20 p.m. on January 18, 1931, and the cast off outworn body was duly cremated on the following morning. Although his body was almost in a condition of coma, he gave an affectionate smile to me when I whispered that I would be with him on the other side. I have asked his old friend, Brother Sitarâma Shâstri, to write a brief account of his useful life and work. As the lifelong workers with whom I have been connected closely since I succeeded our President-Founder as President of the Theosophical Society, pass one after another into the happier world than that which Mabel Collins called "our Sorrowful Star," those in that world become more numerous than those still in close fellowship here. Adyar becomes more and more the Society's Sacred Place. Soon, probably I shall be joining them, unless H.P.B. was stating a fact, not making a joke, when she said that I had to live till I was 110 years old. Anyhow, one world or another is much the same to me, as I have dear

friends in both, and am content to be wherever I can render better service to my revered and adored Guru, with whom my relationship, as His servant, cannot be broken. The sketch of Brother Rāmaïya's life and work will be found on pp. 421-22 of our present issue.—A. B.

* * *

Pandit Motilal Nehru. On hearing of Pandit Motilal's death, Dr. Besant sent the following message to the Associated Press, and it has appeared in very many papers all over India :

"One of India's most loved and trusted leaders passed away from our earth this morning. The home in which he leaves so great a gap will miss him at every turn. We, who cannot share the pain of his grievous loss to them, can none the less feel what India has lost—a patriot, a leader, and a friend. In thought we stand around the funeral pyre, and we know that he has not really left us. His spirit remains with us to inspire, his example to stimulate and guide. He is not gone from us, though we lose sight of the body of the man we loved.

"May his dear ones feel the comfort of his living presence, for the so-called dead do not die; they only change their outer encasement. So I will not say 'Good-bye,' save in its real meaning: 'God be with you,' as He is."

* * *

Unity Among Nations. That the desire for unity among Nations is spreading one may gather from a report in a daily paper about a new express, which runs from the north of Europe to the south within thirty hours. The reporter writes that in his own opinion a good piece of work has been accomplished, for although it has not been done for philanthropic reasons, "yet we should rejoice at EVERY effort of uniting the whole globe and enabling the Nations to get to know each other better".

* * *

Adyar Day. The anniversary of the passing into a higher life of our President-Founder, Colonel Olcott, was observed at his home at Adyar in the customary manner by a very simple yet picturesque and touching little ceremony. In the March number of this magazine in the year 1892 he mentioned several curious instances of the recurrence of the number seven in connection with his life and with that of Madame Blavatsky, and he remarks :

My own death, when it comes, will no doubt occur on a day that will accentuate the fatefulness of the number seven in the history of our Society and of its two Founders.

His prophecy was accurately fulfilled, for he expired at seventeen minutes past seven on the morning of February 17th, 1907.

Consequently exactly at that hour on the anniversary we of the Headquarters staff all gather together in the Theosophical Hall which he so ingeniously constructed for us out of the square entrance-hall, the veranda and part of the carriage-drive of the original Huddleston's Gardens, as this house was called before he took it in hand. In a round recess, like the apse of a church, on the southern side of this Hall are the statues of the Founders, Madame Blavatsky being seated and the Colonel standing beside her; and we all of the house and the estate form ourselves into a group facing those statues. We begin our little ceremony by the recitation of the Universal Prayers—a function peculiarly Theosophical, in which a representative of each of the great religions of the world chants a few verses, prayers or blessings from his sacred Scriptures, all of us listening respectfully, and joining in as and where we can.

Few of us who are Europeans can follow the Sanskrit and the Zend, the Hebrew and the Arabic; but nevertheless it is to me both interesting and impressive to hear devotion and blessing poured forth in these sonorous ancient tongues,

and to realize that in many cases those very words have been recited daily for thousands of years. In this work on this particular occasion I had to take a double part, for Mr. Jinarājādāsa is away on a lecturing tour in the North, so I had to represent Buddhism as well as Christianity; but as I have the honour to be a member of the Southern Church of Buddhism (admitted in the year 1884 by the Venerable Chief Abbot Hikkaduwe Sumangala Thero) as well as a Christian Bishop, I was quite in order in performing this double function. The Prayers are closed by our President's magnificent invocation "O Hidden Life, vibrant in every atom," which we all recite together, and then the First Ray Benediction is pronounced, if there is anyone present who is authorized to give it.

The statues have already been garlanded in the graceful Indian fashion, but a huge heap of lovely blossoms is provided for us by the Superintendent of the gardens, and each person present takes a handful of these; and we all file past the statues, each saluting them and casting his or her flower-offering at their feet, in homage to the memory of those who did so much for us.

The procession which has thus passed in front of the statues now wends its way along the river-bank to the spot where the Colonel's remains were "given back to the elements by fire," in the poetic language of the commemorative inscription. There once again a garland is placed round the neck of the bust of the President-Founder, and each pilgrim casts a flower before him. Then on our way back we all pass before the beautiful little Buddhist shrine on the bank of its quaint old tank, and each climbs a few steps and offers a flower before the image of Him who was so truly "the Light of Asia".

At five o'clock in the afternoon the President very kindly invited us all to tea under the Banyan-Tree, and there

again we had one of those picturesque scenes which constantly brighten our lives in this wonderful land of Ind. A large number of Indian ladies were present, and the brilliant yet tasteful colours that they wore produced a most charming effect against the dark-green background of the tropical foliage. I was surprised and delighted to find that a large proportion of these ladies not only understood English, but could converse in it with ease and fluency—an amazing change from the condition of affairs which I can remember when I was Recording Secretary here forty-six years ago. Social gatherings of this sort are, I am sure, of enormous value for our work; would that there could be many more of them in various parts of India!

C. W. L.

* *

Adyar Day being also the birthday of Bishop Leadbeater, many of us took the opportunity of offering good wishes to him at the early-morning meeting. Dr. Shrinivasa Murti garlanding the Bishop.

This day is also a special day for the children of the Olcott and H. P. B. Schools—the schools for the Panchama children who took so large a place in Colonel Olcott's heart. They had sports in the T. S. grounds and received prizes and refreshments. Unfortunately the pleasure was somewhat marred this year, as the pleasant and capable Head-mistress of the H. P. B. School met with an accident while the sports took place. She was taken to the hospital and we trust that she will soon recover.

* *

A constant complaint made against ministers of religion is that they are out of touch with life. The *purohit* of Hinduism and the "ordained" priests of Christianity and other religions consider that to maintain certain sacraments and ceremonies intact is so essential to religion—that the guidance

of the individual must be for the priest a secondary duty and not a primary one. Even where the follower of the cult is given any guidance, he is little instructed on what should be his rational attitude to problems of civics and of world-civilization. Here and there one finds a religious leader bold enough to approach controversial questions in order to apply to them the touchstone of religion. It is refreshing to note that the Rev. Harold Morton, the General Secretary of the T.S. in Australia, is taking up the much discussed problems of birth control, "companionate marriage," and topics of a similar nature which are difficult questions, particularly for young men and women. The following syllabus has been issued by Mr. Morton for four lectures at the Liberal Catholic Church in Sydney:

January 4th: The Revolt of Modern Youth

Judge Lindsey's hornet's nest—The Judge, saint or devil?—The charge against youth—Why youth rebels—Is sex a sin?—Courage or hypocrisy—Freedom from sex bondage—Where do the rebels lead?

January 11th: Birth Control and the Race

Dean Inge's views—What the Roman Church bans—Mental deficiency, sterilization, and eugenics—The science of human breeding—Holland's example—Is your opinion a prejudice?

January 18th: The Companionate Marriage

Does it degrade?—Will it abolish prostitution?—Stepping stone to true marriage—An economic aspect—Where it succeeds and fails—Is it compatible with Idealism and Christianity?

January 25th: Parenthood in the New Civilization

The sacrifice of the mother—The World-Mother—The nobility of motherhood—What of fatherhood?—What of the illegitimate?—Training for life work—Healthy sex education—The sex impulse and creative life—The crown of success—The ideal marriage.

When a religion is still new, one of its most powerful attractions is that it brings within its range all the problems of the day. It is only when a religion becomes traditionalized and standardized that a man's duties are partitioned off into secular and religious. The powerful appeal in Krishnaji's teaching is partly due to the fact that he shows that he reacts to *every* problem which confronts man to-day. It is the same inclusiveness of Theosophy which attracts at once thoughtful people who seek solutions to their problems. If the existing religions are still to be living religions, they must give reasonable answers to all the problems which beset men to-day.

C. J.

*
*
*

Mrs. Cousins writes of "The First All Asian Women's Conference":

Remarkable success has attended the historic effort made by the women of Asia to create a self-conscious unity of oriental culture. Fifteen of the best-known women of India had signed an invitation issued last March to women in all other countries of Asia to attend a Women's Conference in India in order to foster a spirit of Asian sisterhood and to preserve all that is best in oriental civilization. This Conference was held at Lahore, in the Punjab, last month and proved itself the seed of an Asian synthesis that has unlimited possibilities for the future. Representative women attended from Java, Burma, Japan, Ceylon, Afghanistan, Persia, India; cables of goodwill came from Syria, Palestine, Geneva and London. A Chinese ex-General, who is on a mission to stop war through the influence of "Mothers," acted as representative of China at the meetings open to men; and non-Asian women visitors were present from Britain, Ireland, New Zealand, and America.

At the suggestion of the President of the Arabian Oriental Women's Conference (Damascus, July, 1930) the Delegates elected Mrs. Sarojini Naidu as the President of this first Asian Women's Conference as the most brilliant representative of the Orient. It was a sincere compliment to her genius as a poetess, orator, and proved patriot.

In her absence (as a political prisoner) each session was presided over by a Vice-President of each different country. The Opening Ceremony with greetings from the different Nations was particularly impressive and the very Spirit of Asia seemed to bless the gathering. Three days were spent in interchanging information regarding fundamental problems relating to women and children, peace, culture and freedom. Through this means and through the help of many most enjoyable social functions Asian fusion was accomplished sufficiently to allow of the drafting and passing of a dozen important Resolutions connected with ideals of health, purity, peace, beauty, labour, culture, nationality and spirituality. A permanent Committee was formed to carry forward the ideals and work for another similar Conference two or three years hence.

There was no doubt that the watchword of the Asian Conference was Religion, not the religion of theologies, but of a pure life, consecrated to service of one's fellows. It was always on the spiritual note that the speaking became most inspiring; it was there that unity was most claimed. Roman Catholic Christian from Sind, Muhammadan from the Punjab or Java, Buddhist from Ceylon and Burma, Hindu from South India, all alike saw a new world arising from a single World Religion. Perhaps it is this that Asia has to *live*, and to *give* as its supreme gift to humanity.

If so, perhaps that is one reason way the All-Indian Women's unity of these past years was so successful as to inspire some of its members to widen the circle. If so, perhaps that then is why the Spirit of Asia made easy the way for *Women*, the conservers, and peace-makers of humanity, to hold the first Conference for All-Asian self-conscious unity.

*
* *

The Deputy-President, Mr. C. Jinarājadāsa, left Adyar on Feb. 15th for a three weeks' tour in the north of India. He will visit Behar and Gwalior and many other places, attending two T.S. Federation meetings. We cannot predict the number of lectures, addresses and interviews which he will give, but we can be certain that his visit will be appreciated everywhere.

*
* *

By the time we have gone to Press, Mr. Schwarz, Hon. Treasurer of the T.S., will be back at Adyar. He has been away for just over a year. Is there any need to say how glad we all are to welcome him back?

Another resident to be welcomed back is Miss M. K. Neff; "Headquarters" will specially rejoice at her return; much work awaits her and there are few workers. She is expected here on February 23rd.

*
* *

Adyar has had a short visit from Mr. de Marquette, a member from the T. S. in France. He has made an extensive tour in the East, visiting several countries, lecturing on the work in which he is interested. He is an active member of "The Link"—"Naturist Society for Human Culture". This Society aims at spreading the ideal of a simplification of our material needs, in order to give men a chance to devote more time and energy to the culture and development of their higher nature. The society is international; it was founded in 1911 and its membership is spread over the whole world. The prospectus says:

Its practical work combines in an organised whole: Temperance, Vegetarianism, Clean living, International friendship, Physical culture, Prevention of cruelty to animals, Camping out, Hiking, Folk dancing, Singing, Mental hygiene, Practical brotherhood and Co-operation; but above all, it stands for LIFE and not for ISMS.

A MESSAGE TO INDIAN SCOUTS

BROTHER SCOUTS:

Looking back over a long life, now that I am more than eighty years of age ("appallingly long" I seem to hear some of you whisper, but it does not look so long in the retrospect as in the prospect, in looking backward as in looking forward,) I am inclined to say that I consider the part I took in the introduction of Indian boys and youths into the Scout Movement was one of the most useful steps in my life. It brought together the young of the two Nations and founded, I hope and believe, many friendships which will last after the two go out into the larger world, and will soften the relations that are so apt to arise between those whose personal and National interests are opposed. Games and athletic exercises are among the most pleasant and potent ways of forming lasting friendships.

The right emotions of young people are more easily aroused than of those of us who are elders like myself, and I look to the Scout Organization as one of the most potent ways of founding a lasting friendship between the two Nations. There is so much to keep them apart; one looks back to a Past stretching into the twilight of history, judged by young Europe as poetical and legendary rather than as a record of actual facts, the younger measuring by centuries, the elder by millennia.

Entry into the Scout Movement depends largely upon the character of the applicant. At the very outset it is declared that a Scout's Honour can be trusted. Now honour is a characteristic which is felt more easily than it is defined. Laws are precise rules laid down by some recognised authority, which has the right and the power of imposing a penalty on disobedience. Honour? Personally I should say that disregard of a duty demanded from within, by the Spirit, not by legislation, has as consequence that we become increasingly irresponsible to the Spiritual impulse, more and more deaf to the whisper from the fragment of Divinity within us. That which the Theosophist calls the Higher Self becomes less and less audible to the lower.

ANNIE BESANT

C. RAMAIYA

HOW an altruistic and willing man can find means of serving the world and doing good amidst most untoward circumstances is exemplified in the life of Bro. C. Ramaiya, our late Joint General Secretary of the T.S. for South India.

He was born in 1867 and dropped his body at Adyar on the 18th January last. He had his College education at the Madras Christian College and qualified as a schoolmaster. After several posts he became Headmaster of the Municipal High School at Cuddapah. I made his acquaintance in 1896, which grew into close friendship. He joined the Theosophical Society in 1897 at Cuddapah.

From the way in which he began his membership of the T.S. we were very hopeful of seeing him become an important worker for the T.S.

Instead of indulging in ease after the strenuous school work of the day in the schools, he took a great interest in leading the study class of the T.S. Lodge at Cuddapah. Endowed with keen intellect and geniality he was very useful, with his knowledge of chemistry and allied subjects, in helping the T.S. members in their studies.¹

He was of the old type of schoolmasters who would prepare the previous night for the next day's class lessons. In the enervating malarial climate of Cuddapah he diligently discharged his duties as a schoolmaster, as Member of the T.S., and as a citizen to boot.

He resigned his position as Headmaster in the Municipal High School at Cuddapah in 1913 to give his services completely to T.S. work and he undertook to travel and visit the widely scattered T.S. Lodges in S. India.

At the time of his resignation as Head of the School, a Theosophical High School was started in a neighbouring town (Proddatur) and the President of the T.S. asked him to accept the position of Head of that Institution. He was next asked to go to Madanapalle Theosophical High School in a similar position. In all the places where he served as a schoolmaster his contemporaries, as well as his students, had a uniform love and respect for him. The Inspecting Officers of the Department had a great regard and admiration for him.

In 1918 he took up the work of visiting T.S. Lodges and he came to live at Adyar. He travelled far and wide in South India in his new rôle and also accepted one responsible work after another and performed them all to the entire satisfaction of those who gave him the work. At the time of his death he held the following positions :

- (1) Assistant to Mr. Jinarājādāsa ;
- (2) Joint General Secretary of the T. S. in South India ;
- (3) Secretary of the Vasanta Institute ;
- (4) Secretary of Bharata Samaja ;
- (5) Editor of *Bharata Dharma* ;
- (6) Editor of *Divyajñāna-Dīpikā* ; and
- (7) Manager for some time of *Dharmajyoti*.

He did all this work though his health was poor and he was suffering from diabetes.

He leaves an open place at Adyar and it is not easy to fill this satisfactorily. His devotion to the Great Ones and Their representatives was unshakable and sincere.

A. K. S.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

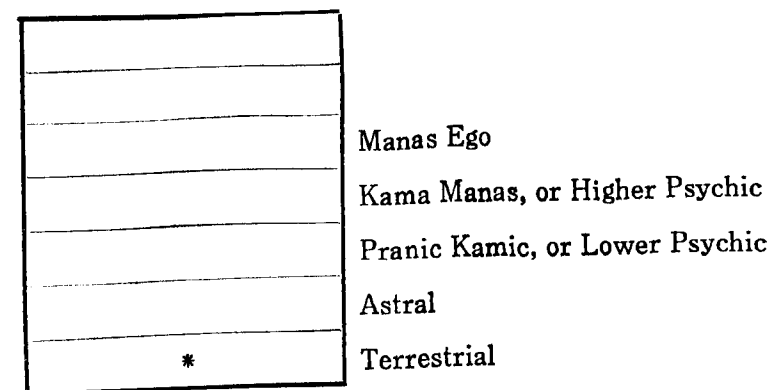
(Continued from p. 299)

November 26, 1890

H. P. B. then proceeded to explain "Cosmic Consciousness" which is like all else on seven planes, of which three are inconceivable, and four are cognizable by the Highest Adept only.

Planes sketched as [below] :¹

KOSMIC PLANES



* Seventh Prakriti Plane.

¹ MS. says "on opposite page".

SEVENTH PRAKRITI PLANE

Sub-divided

7		Para-Ego—Changed to Atmic
6		Inner Ego—Buddhi
5		Ego Manas
4		Kama Manas, or Lower Manasic Prakritic
3		Pranic Kamic, or Psychic Prakritic
2		Astral Prakritic
1		Objective Prakritic. <i>Present.</i>

These are related to the Astral Plane immediately succeeding.

		Astral x
		„ Buddhic
		„ Manasic
		„ Kama Manasic
		„ Psychic or Pranic Terrestrial
		„ Astral
		„ Objective.

Terrestrial. Taking the lowest, the Terrestrial (it was afterwards decided to call this plane Prakriti), it is divisible into seven planes, and then again into seven, making forty-nine. She then drew the lowest plane of Prakriti, or the true Terrestrial, and divided it as [in diagram above].¹

The objective, or sensuous, plane is that which is sensed by the five physical senses.

¹ MS. says "opposite".

On its second plane things are reversed. Its third plane is psychic: that is the instinct which prevents a kitten from going into [water which may drown it].¹

The following table of the Terrestrial Consciousness was given. (On its second plane things are reversed. Its third plane is psychic, that is the instinct which prevents.)²

1. Sensuous
2. Instinctual
3. Physiological Emotional
4. Passional „
5. Mental „
6. Spiritual „
7. x.

Astral. With regard to the first division of the second plane, H.P.B. reminded us that all seven must be reversed in translating it, *e.g.*, with numbers which appeared backwards. The Astral Objective corresponds in everything to the Terrestrial Objective.

The second division corresponds to the second of the lower planes, but the objects are of extreme tenuity, an astralised astral. This plane is the limit of the ordinary medium,³ beyond which he cannot go. A non-mediumistic person to reach it must be asleep, or in a trance, or under the influence of laughing gas; or in delirium people pass on to this plane.

The third, the Pranic, is of an intensely vivid nature; extreme delirium carries the patient on to this plane; in D.T. [*delirium tremens*] the sufferer passes to this, and to the one above it; lunatics are often conscious on this plane where they see terrible visions. It runs into the fourth division.

The fourth division: Hence come the images that tempt images² of drunkards in Kama Loka, impelling others to drink,

¹ MS. says "going into the drowned".

² So in MS.

³ MS. says "the limit of the limit of the ordinary medium."

images¹ of all vices, inoculating men with the desire to commit crimes. The weak imitate these images in a kind of monkeyish fashion, so falling beneath their influence. This is also the cause of epidemics of vices and cycles of disaster, accidents of all kinds coming in groups. Extreme D.T. is on this plane.

The fifth division is that of premonitions in dreams, of reflections from the lower mentality, glimpses into the past and future. The plane of things mental and not spiritual. The mesmerised clairvoyant can reach this plane, and if good may even go higher.

The sixth is the plane from which come all the beautiful inspirations of Art, Poetry and Music, high types of dreams and flashes of genius. Here we have glimpses of past incarnations, without being able to call them or analyze them. X. saw the *Master* here when she looked down upon her own Kamic body, being then above the Kamic plane.

We are on the *seventh* plane at the moment of death, or in exceptional visions. The drowning man is here when he remembers his past life. The memory of experiences, or anything happening on this plane must be centred in the heart, "the seat of Buddha". Then it will remain, but *impressions* from this plane are *not* made on the physical brain.

(To be continued)

¹ So in MS.

SACRIFICE

BY THE RT. REV. C. W. LEADBEATER

MUCH has been said and written about Sacrifice, but the subject is nevertheless often misunderstood. Nor is it only we of modern days who labour under misconceptions with regard to this matter; our forefathers thousands of years ago grasped it but imperfectly also, if we may judge from ancient books.

In those ancient books there are many beautiful texts referring to the Great Sacrifice of the Logos in descending into matter in order that the worlds might be; but also there is much that is mystical and, to us in these days, barely comprehensible. So far as the Indian books are concerned, I feel sure that the translations given to us are often very inaccurate, and many of the words used convey to us no definite meaning; and it is probable that many most interesting statements are thus made unavailable for us.

The Sanskrit word for sacrifice is *Yajna*, which in Pali becomes *Yaja*; and many writers seem almost to personify it. Madame Blavatsky, in her *Theosophical Glossary*, says:

"The *Yajna*," say the Brahmans, "exists from eternity, for it proceeded from the Supreme, in whom it lay dormant from *no beginning*". It is the key to the *Trai-Vidyā*, the thrice sacred science contained in the *Rig-Veda* verses, which teach the *Yajna* or sacrificial mysteries. As Haug states in his *Introduction* to the *Aitareya Brāhmaṇa*—the *Yajna* exists as an invisible presence at all times, extending from the *Ahavanīya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of the devas, "and even ascend when alive to their abodes."

Quaintly as the opening sentence of that extract is expressed, it undoubtedly refers to the emergence of the Logos into manifestation, with that previous state of "lying dormant" which is described in Western terminology as the Christ resting within the bosom of the Father. Haug's statement seems to mean that, because that sacrifice of the Logos is the cause of all manifested life, there is behind it all a unity through which communication with any level is always possible. It is clear that by appreciating, understanding and joining in the sacrifice of the Logos, a man may rise to very high levels indeed, and no doubt the text was originally taken in that sense; but it seems certain that at a later period the idea was degraded to refer to the slaughter of animals, to the offering to the Deity of murdered horses and other creatures.

We read in the Jewish scriptures of the most ghastly holocausts of animals, and even of the possibility of human sacrifices, as in the case of Jephthah's daughter, and Abraham's readiness to immolate Isaac. It was held at one time in ancient India that by sacrifice of this sort powers could be won; that the gods were unable to withhold from a man the domination which he gained by his sacrifices. We are told of the *Ashvamedha*, a very remarkable and special sacrifice of a horse which could only be made at enormous cost and under conditions of unusual difficulty; and it was supposed that the man who performed that thereby wrested, as though from an unwilling deity, certain powers over heaven and hell.

Readers of poetry will remember Southey's account of this in *The Curse of Kehama*, in which a hero of satanic pride and cruelty won by such means quality after quality from the reluctant minor gods, until the whole course of the world was upset, and Siva Himself had to intervene in order to restore normal conditions. Such theories as these were but wild distortions of the eternal truth that if we study Nature

sympathetically, if we are willing to subordinate ourselves and learn from her, we shall gain powers from her, for she herself will teach us and work with us and will help us on our way.

We find that Vishnu is called Yajna-Purusha. Purusha is always the male, the masculine power; so this is only repeating in other words the truth so familiar to us in its Christian dress, that the Second Person of the Blessed Trinity is the Man of Sacrifice. In Christianity this sacrifice of the descent of the Second Aspect of the Logos into matter is suggested when Christ is described as "The Lamb slain from the foundation of the world," and the fact that His wonderful action in the world is still continuing is expressed in the phrase in the Christian Eucharist, that He as the eternal High Priest for ever offers Himself as the eternal Sacrifice. Yet see how closely these statements were paralleled many thousands of years before in that glorious hymn of the *Rig Veda* on Creation, in which it is written that "Purusha, the immolated victim, was born before creation," and that "by sacrifice the gods worship Him who is also the Sacrifice."

In that same hymn we read: "Purusha is verily all this visible world, all that is and that is to be; He is the Lord of immortality; all beings are one fourth of Him; His other three fourths, being immortal, abide in heaven." This last is distinctly reminiscent of His magnificent proclamation in the *Bhagavad-Gītā*: "Having created this universe with a fragment of Myself, I remain."

Madame Blavatsky uses a similar phrase; she writes of "Surya, 'the Son'" (as well as the Sun) "who offers Himself as a sacrifice to Himself."¹ And she shows how the same idea appears at all levels from the Logos down to man, when she explains how He who "holds spiritual sway over the initiated Adepts throughout the whole world," the

¹ *The Secret Doctrine*, iii, 142.

"Nameless One," "the Initiator," is called the "Great Sacrifice".¹ Again, on the next page, she asks, "Why does the Solitary Watcher remain at his self-chosen post?"² Later she speaks of the "Pilgrim" as having "identified himself with collective Humanity," and that "he has to sacrifice himself to himself in order to redeem all creatures, to resurrect from the Many into the One Life."³ In yet another place she says that the "crucifixion of the Christos represents the self-sacrifice of the Higher Manas".⁴

In the *Milinda Prasna* (iv, 5, 8.) we find a fine proclamation of His work by the Lord Buddha: "A Brahman am I, O brethren, devoted to self-sacrifice, pure-handed at every time. This body I bear with me is my last, I am the supreme Healer and Physician." Here He is giving a sort of official description of Himself as a Buddha, claiming the Brahmanical status for Himself (though by birth He was of the royal or Kshatriya caste) in accordance with His invariable custom of regarding as a Brahman a man who acts as a Brahman, whatever might be his birth, and refusing to recognize as a Brahman one who was born at that level, but does not live as a Brahman should. But in this official description He specially emphasizes the fact that He is devoted to self-sacrifice; He gives that as a principal factor in His Buddhahood—that He is, like a Christian Bishop, *servus servorum Dei*—Servant of the servants of God.

In *The Secret Doctrine* it is said that the Initiate "sacrifices His physical to His spiritual Self."⁵ This is absolutely true, yet it is one of the many truths that are often sadly misunderstood. Assuredly the desires and passions of the physical body must be held in check, and subordinated to the progress

¹ *The Secret Doctrine*, i, 228.

² *Ibid.*, i, 229.

³ *Ibid.*, i, 289.

⁴ *Ibid.*, iii, 583.

⁵ *Ibid.*, iii, 142.

of the Ego. But this should be done gently and sympathetically, not roughly and inconsiderately. The physical body is our animal, the horse which we ride. There must be no question as to who is master; you keep a horse in order that he may take you where *you* want to go, not where *he* wants. But no wise rider will treat a horse brutally; he knows how much more work he can obtain from the animal by persuasion than by force, by gentleness and kindness than by harshness.

We must try to realize that our position with regard to the physical body is *exactly* the same as the relation of the rider to the horse. The student often regards this body as part of himself, talks ignorantly of self-discipline, and thinks that he may treat it as savagely or as thoughtlessly as he will. It is *not* part of himself; it is not even an expression of him as he is now; it is the result of his past karma, and it shows what up to the beginning of this incarnation he had deserved. It has a life and a certain kind of intelligence of its own—what is called the physical elemental; it has its own habits and its own desires; and you owe it just the same consideration as you owe to a domestic animal which you are using for your welfare or your pleasure. You have no more right habitually to overstrain it than you would have to overwork your horse, to keep him day after day doing always a little more than he can healthily and wisely do. You know what would happen to a horse so treated; he would become more and more nervous, irritable, dejected, until finally he would be a mere broken-down wreck, dragging miserably through a wretched existence, and totally incapable of giving good service of any kind.

Why cannot our brethren realize that a physical body habitually overstrained presently falls into an exactly similar condition? It often happens that good members and strenuous workers find themselves run down in health, always tired and depressed, and consequently irritable and incapable of

doing their best work. Why is this? There may, of course, be various reasons for it, but most frequently it arises from injudicious treatment of the physical body, from lack of necessary sleep, from a long series of late nights, of hurried and innutritious meals, of general fuss and worry about a hundred little things that really do not matter in the least. Work when you must work: work steadily and well: but learn also how to rest steadily and well, how to relax both mind and body, so that all your vehicles and powers may be at their best all the time for use in the Master's service.

Sacrifice by all means, but sacrifice as a reasonable being, with commonsense and discretion. Sacrifice all the unhealthy and unnatural things of modern life, the theatres, the cinematographs, the balls, the meetings or lectures that keep you up late at night in crowded fetid rooms: live closer to Nature, as God meant you to live; be out as often as possible in the fresh air and the sunlight, in the woods and the fields and the gardens—aye, even if it be only for a few minutes, even if you must sun yourself upon a city roof or in a park.

Turning again to the consideration of the more general aspect of the subject, clearly the Law of Sacrifice underlies all solar systems and universes. It lies at the root of evolution: all great religions agree that the universe begins by Sacrifice, begins by the limitation of the Divine; and they all incorporate that idea in their most solemn rites. In Hinduism, for example, the statement is made in one of the oldest books that the dawn of manifestation is by sacrifice, because until He manifests nothing can be; and that manifestation is for Him a sacrifice, a limitation, a descent. In the Zoroastrian books we find that Ahura Mazda, Who is the Supreme God, was born by sacrifice. They say: "In existence, boundless, unknowable, unnamable, the sacrifice was performed and the manifest Deity appeared"—rather a fine statement of the facts.

Even in the almost incomprehensible religions of savage tribes, among the natives of Central Africa and the Pacific Islands, there is usually some attempt, however weird, to describe creation, to account for the origin of all things. The Jews had their tradition, which is enshrined in the first and second chapters of the book of *Genesis*; or rather, as anyone may see who will take the trouble to read carefully, there are two quite distinct traditions there, the second beginning with the fourth verse of the second chapter.

These two accounts are in reality much more distinct than they appear to be in the English translation, for all through the first one the word *Elohim* is used for God, showing on the part of the writer at least a primitive knowledge of the doctrine of the Trinity, since the word is neither singular nor dual, but plural. (In the Hebrew language there are three numbers,—singular, dual and plural; so the use of the word *Elohim* tells us that the writer knew God to be at least Threefold, if not multiple.) In the second account the word translated "God" in the Christian Bible is simply the name of the Jewish tribal deity Jehovah, more correctly transliterated as Yahweh. At the beginning of the first account, in the first three verses, there are some beautiful and most informative expressions, but on the whole the story is poor and misleading, and compares unfavourably with those of older and more highly civilized nations. It seems a pity that Christianity should have decided to accept this curious Jewish legacy, when it possesses in its own Nicene and Athanasian Creeds a far finer and more accurate piece of symbology.

Truly the law of sacrifice is the law of manifestation; we might call it just as truly the law of love and of life. It shows itself in strange ways at these lower levels where we live. It may be said that the mineral kingdom is largely sacrificed to the vegetable, for the vegetable lives by breaking up various mineral substances and absorbing from them

some part of their elements. In the same way to a large extent the animal kingdom lives by the sacrifice of the vegetable kingdom; and men also (many men, unfortunately) live by the sacrifice of the animal kingdom.

We who are Theosophists do not, happily; but even in our case, at least to a certain extent, the vegetable kingdom is sacrificed that we may live. We do not always destroy a plant that we may feed upon it; in most cases we destroy only the seed. In the case of bread we destroy potential life only; we take the ears of wheat, the corn which might be sown and might therefore make a future harvest; but the *plant* has already lived its life; we are not destroying *it* in any way. We are only taking part of it and thereby circumscribing the fecundity of the wheat; so it is not a serious matter. The fact remains that all creatures down here can live only by sacrificing to themselves some other thing in some way. On the other hand, when we men and animals die our bodies are broken up into their separated constituents, and they go back to reinforce the lower kingdoms. So in a certain way we do pay back our debt.

Sacrifice is universal all through the worlds, so far as we can see; at any rate, down here in the physical world it is the law of Nature; but the mark of progress with regard to it seems to be that from being involuntary and imposed from without, as man evolves the sacrifices become voluntary and self-chosen. Those who sacrifice most are those whom men love most. You will see that very clearly if you look back into history. At any given time the people who loom largest in the world are the great kings and the great conquerors, the leading men of various nations. But notice the verdict of history upon that.

Christ, or rather Jesus, was born in Bethlehem of Judæa, and lived the whole of His life in a small and remote country which was not highly esteemed. It was a small matter to the

world at large that there should arise a teacher among the Jews, while the doings, the wars and the victories of mighty Cæsar were discussed the wide world over. But to-day I suppose that, except for one quotation which happens to refer to him in the Bible, it would puzzle most Christians to say who was Emperor of Rome and head of the known world at the time when Jesus was born. There were other great kings in other countries at that time, of course, but we do not even know their names; and yet Jesus, the reputed son of the village carpenter of Nazareth, is known all over the world.

The Lord Buddha, as Prince Siddartha Gautama, was of royal blood and the son of a king, yet comparatively few people in Western lands know even the name of that reigning monarch; still less would they know the names of other great kings contemporary with him. Yet everyone has heard of the Lord Buddha. It is the people who sacrifice themselves and spend their lives for the good of the world who are remembered, not the great rulers and the mighty conquerors. At the time these latter seem all-important, but their names are forgotten by all but a few specialists.

(To be continued)

I BESEECH you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. *Rom.*, xii, 1, 2.

But to do good and to communicate forget not; for with such sacrifices God is well pleased. *Heb.*, xiii, 16.

FACTS OF THE INTERMEDIATE WORLD¹

THE FRUITS OF THE PAST

By ANNIE BESANT, D.L.

FRIENDS! Some of you possibly may have been a little puzzled by the title of the lecture for this evening. I have called it "Facts of the Intermediate World", and people may naturally say, if it is intermediate, then there must be two others, one on each side of it. And that is true. I have used the word deliberately, and in the notice probably all of you have seen, you may have observed that the sub-title given is "The Fruits of the Past". I put that in because I wanted to indicate for every person who saw that little handbill that we were dealing with a world under law, just as here in the physical world we are dealing with a world which works in what, I think, the Duke of Argyll once called "the realm of law".

I pointed out to you before that there were other ways of knowledge available, very much helped by the advance of psychology, by which might be reached and understood to some extent states of consciousness different from the normal. I mentioned to you that there were certain lines of study in India, where psychology was a very ancient science, in which, or by which, we might extend the limits of our consciousness, might be able to find out something (like a discovery in the physical world) by study, by observation, then by taking the

A lecture given at Queen's Hall, June 16th, 1929.

ordinary scientific method of classifying the facts that we observe, and then endeavouring to reach by logical inference the conclusions to which those facts lead.

Now with regard to the fact of the existence of a world which is not commonly known, we need not go so far as India in order to take up the special line of study which there has enabled many to expand the limits of their consciousness. There are two very remarkable men known to all of us by their genius, each of whom penetrated into a world other than the normal—Tennyson and Mozart, the poet and the musician. Tennyson has left on record a statement as to the very peculiar way in which he penetrated into that little-known world, and I give here his own exact statement of what he did, although one cannot tell whether with others his method would be equally successful. He says that from boyhood a trance was his method, and he gives us the way in which he reached the trance. He writes that by intensity of consciousness of individuality, which he reached by a constant repetition of his own name—a somewhat curious way of reaching such a state, but not one which is quite unintelligible, for by that he made his mind what the Hindūs call one-pointed—that by that intensive consciousness of individuality, the individuality seemed to dissolve, and a state followed in which everything became clear, the surest of the sure, utterly beyond words, where death seemed almost a laughable impossibility. The loss of personality was not extinction, but the only true life; the spirit seemed capable of transferring itself into another state of existence, real, clear, simple, infinite in vision, eternal in duration. It is obvious from that description that Tennyson, by means that may seem to us very peculiar, touched a higher condition of consciousness; and the description he gives is accurate, I think, for anyone who has touched that higher sphere—this deepened intensity in which the ordinary faculties seemed to dissolve

away and give a new condition of consciousness. Then we find that remarkable statement that it was not extinction of consciousness, although the individuality seemed to have been extinguished, and that under those conditions he reached this state which he could not describe in words, but still he gives us words which certainly point to an unusual condition in which there is utter certainty of the continuance of consciousness marked by the very emphatic phrase that death seemed to be a laughable impossibility.

Mozart again, the great musician, had something which also shows that he had passed into the condition which in the East is described as the result of Yoga. He tells us that the ideas of space and time seemed to have vanished; he heard a single chord of music. When he returned to his normal condition he states that the writing down of all that was contained in that single chord in musical notation occupied a great amount of time, and the result of that was some of his greatest musical achievements—the symphony, for instance—the sonata.

Those are the only two very definite points in men of genius who were not exploring, as it were, a state of higher consciousness, but went into it without any very definite intelligible method. Tennyson seemed to intensify his consciousness by it—the repetition of his own name. Probably in modern psychology it would be called some kind of self-hypnotism, which is the favourite phrase which I notice psychologists use when they come to a condition which is not normal, which they cannot very definitely explain. Such a condition, under very varied circumstances, may be reached by those who are willing to follow the rules laid down in the Indian Yoga, and in that way certain new faculties are developed which enable them to respond to the vibrations of subtler forms of matter than those to which we respond down here, and the result of that increased power of response is the opening up of

what might be called a new world to their consciousness. Many of you will know that Sir William Crookes, who added so very much to our knowledge of matter, made a table of rates of vibration, and in that table there were a number of gaps. In classifying these vibrations, in making them consecutive as it were, becoming more and more rapid, he said it was possible that thought might be accompanied by vibrations of certain matter that would fill some of these gaps, and he indicated also several possibilities, realizing that as our power of making response ourselves to higher and higher rates of vibration increased, the new worlds might unveil themselves before us. I think the case that he suggested in order to illustrate his meaning was, that if our power of vision were connected specially with different rates of electrical waves, then we might be able to see through a wall through which an electric current of course could pass, but that glass, now transparent to us, would become opaque. While that was only a suggestion, as it were, to the mind of the scientific man accustomed to study and to make discoveries, we find one wonderful change in the attitude of science which I have often mentioned as taking place between the speeches of two Presidents of the British Association for the Advancement of Science—the two meetings being separated by some twenty years. One of them is Tyndall; the other of them, Crookes. Tyndall said, from his splendid study of nature, that we must change our view of matter, and that we must see in matter the promise and potency of life. Sir William Crookes exactly reversed that; he said we must see in life the moulder and the creator of the material forms.

That has been worked out by other scientists in different ways, one of them being William Kingdon Clifford, who gave as an example, in order to make his meaning very clear, an account of how he came to the point where along one line of evolution the bird appeared, and along another, the

growth of the amphibian. He said that one of those earlier forms wanted to fly, and became a bird, and the other wanted to move through earth and water, and became a reptile. There was a great truth hidden in that half jocular statement. Desire is that which stirs us not only to activity but to thought. In some of the great Scriptures it is suggested that when desire awakened, then creation began. And looking at it from that standpoint we begin to realize that what we call our senses are limitations, rather like windows in a tower—as I saw them described by one writer—through which we can look at an outer world, but from the top of the tower, the walls themselves cease to be obstructions, and we can look over the wall on the landscape as far as our eyes can see. It is rather useful sometimes to let our minds wander in this way.

It was from the study of dreams that expanded into the production of trance in which the dreamer could hear a question and could communicate what he saw, that really came those examinations into the invisible which, as they are presented to the modern world in what we call Theosophy, or Divine Wisdom, form the basis of all the great religions of the world, and illuminate the Scriptures, the Sacred Books as written by the most advanced members of our humanity. Looking at it in that way, we begin to realize that we can only respond to a thing where we have in ourselves the power to reproduce its vibrations. It may be possible by a special training of our capacities—already often reaching high states of thought in philosophy, religion, metaphysics, science—to show that there are still great realms to which ordinary people are blind, and that round us on every side there may be worlds either interpenetrating our own, as does this intermediate world, or showing us a still higher state of consciousness where the conditions that bind us here seem to have entirely disappeared.

Now this intermediate world is one which we either want to study carefully in the books written by experts, in the

way that most of us study many branches of science, where we are not able to carry on the experiments which have given people the knowledge enabling them to write those books, or along this other side of investigation into a world which our normal consciousness cannot study, because it cannot answer to the swift vibrations of that subtle, or those subtle forms of matter. We may learn something about these other worlds near our own. We may find out what effects are caused by our thoughts, by our feelings and our emotions; we may try experiments more exact and more instructive than those that already have been made, which show that our thoughts and our emotions are accompanied by certain definite results in the outer world which may be tested by scientific apparatus, such as the well-known fact that when a person is thinking, an electric current (or a galvanic current rather) may be—and is, when the experiment is done by a sufficiently delicate instrument—passed in the brain. When we are told that, we take it for granted; it does not much matter to us one way or the other what the special experiment is. But when we come to deal with the possibility of worlds after death, we may well ask whether we cannot find out something about them while we are still here. If be true—as it is true—that death is a natural condition, one that can be examined so far as the body is concerned, so that we know that consciousness leaves the body or is no longer, as the materialists would say, caused by the body, we feel that we should like to know a little as to how we can govern our conditions in this survival of consciousness, by the actions, the thoughts and the feelings that we may experience on this side of death.

Now we speak of death when the consciousness no longer asserts itself through the medium of the body. We of course know that the physical body does exist after what we call death—that is, the absence of consciousness in that to which

the consciousness does not return—and yet the physical body shows that it is living for a short time by such things as the growth of the hair and the nails in the corpse. But matters of that sort are not those that really concern us when we want to know something of what the consciousness is doing on the other side of death; how it lives when it has lost the instrument of the physical body; how far we can affect that future life not only in the very general statements that we find in all the religions—more or less—that a good life means happiness on the other side and that a bad and mischievous life means certain suffering in the other life. But if it is possible—and it is possible, for I am speaking from my own knowledge—it is a very useful thing to know, because with the extension of consciousness we can improve our lives here so that they will affect our lives on the other side of death, and a closer knowledge of the mechanism of the invisible parts of our body will guide us very much as to the relationship that will exist between our life on this side of death and our life upon the other side.

I want to put that to you in a more definite form so that it may affect your life here and that, although it is very difficult to compress the description of a whole world, so to speak, into a single lecture, the lecture may stimulate you to study the subject for yourself. For after all, the most a lecturer can hope to do is not to ask those who listen to him to take his word for granted, but to present a case that arouses their desire to know, so that they can follow out their own studies, acquaint themselves with the things that he has only lightly sketched in, and then judge for themselves whether the accounts that he brings are rational and can come within that realm of law which is found to exist in physical matters.

It is a rather remarkable fact, I think, that we find scientific people now most interested in the lines of investigation which deal not so much with matter, except as a fact, but with force,

which once was looked upon as being produced by matter. We come back to what we may call that finer duality beyond which our intellect at present does not enable us to go—the first great pair of opposites out of which with endless ramifications a Universe is built. And that phrase found in so many Scriptures, of God out-breathing a Universe, is one that becomes full of meaning to us, showing us that we must study that in us which is akin to that consciousness, and so understand the true meaning of the words found in a phrase of the *Apocrypha* of the Hebrews, saying, that God made man to be immortal and made him in the image of His own eternal

Looking at it from that standpoint, let us enquire how far it is possible to understand and to trace the results of our thoughts, our feelings and our actions, into that normally invisible world—the world on the other side of death. One of the first things that we find out when we begin to try to study that world practically, is that it interpenetrates the world of denser matter, just as the ethers in which science has taught us to believe are the medium for the vibrations of finer matter; then we have a language that makes things very much more intelligible to us in a way. We have wireless telegraphy, we have the telephone, by which we can speak across long distances, the wireless specially being an appropriate image, because there we find that the message can be thrown out, as it were, into the world around us and arrive, so that it moves and gives back what we have breathed into it at a distance of hundreds, and even more than hundreds of miles. The world has become in one sense so much larger, although of course astral communication shows it has become so much smaller by these investigations into the far side of nature.

We can come therefore to the picture of a world in which subtle waves of force can be sent out apparently into the air, yet they may follow their appointed course and re-assert themselves with a suitable apparatus far, far away from the place

where the speaker and the hearer are severally found. This seems to open out all sorts of possibilities to us and to bring investigations into the world on the other side of death within the realm of observation. The possibility of making an apparatus, as it were, within ourselves—instead of making an apparatus outside ourselves, like the microscope, or telephone or any other instrument which extends our operations by means of mechanisms—may perhaps enable us to use or modify the play of force in our bodies, and then we shall find that the gain is not the only way in which vibrations can be turned into language. Many of the limitations which exist here, that a respect to, say, foreign languages, also exist within the other intermediate world on the other side of death, while they disappear in the higher world which is the great world of speech. To mind, that is ordinarily called in the Scriptures—Heaven.

We can very often by the study of scientific methods here find out ways in which we can modify our own capacity of consciousness, and just as education brings out the faculties latent in the child, the youth and the man, so do we find ourselves able to extend the workings of our consciousness, and to press into the worlds surrounding us by an extension of consciousness instead of by a material piece of apparatus.

If you will for the moment accept that simply as a hypothesis, then I may go on to tell you some of the results which have come from thus expanding the powers of knowledge in what we call our consciousness, and you will also realize that while you may have a very intelligent animal—say a dog, which is almost human often in its intelligence—you cannot explain to that dog a state of consciousness which he has never experienced. Now the dog is obviously a creature that dreams, for you may often find if you watch him, from the motions of his body, that he is dreaming, that he is hunting something, excited about something. Gradually we come to recognize that if there is only one life everywhere, of

which our universe is a partial expression, then that life will answer to stimuli in ways that while not identical, will show a great similarity; the breaking down of barriers, as you know, between the animal and vegetable kingdoms has been done by a well-known Indian, Sir Jagadis Chandra Bose. In fact, he makes you a little uncomfortable sometimes when dealing with vegetables, because they seem so alive under the stimuli to which he has subjected them, that you wonder whether the vegetable that can be intoxicated or poisoned, or to which an antidote to the poison can be administered so that you can see it gradually revive, must not be more conscious than you imagine and it is ordinarily taken to be. Then you will wonder, "How am I to support my life if everything around me is living?"

To the idea of the one life in all, I must add that we might expand and increase in ourselves the other fact that we have also to consider—how in the support of our own life we can support it at least cost to the other lives which surround us. This leads on to a very practical matter, as I will show in a few moments. The study of consciousness in these subtler forms, by which it comes into contact with the swifter vibrations than those we normally utilize by our senses, is a matter which has been carried on now to such a wide extent that we have very full and detailed accounts of the life on the other side of death.

Let me, in order that you may realize that this can be done, point out to you that science has already proved the effect of thought and emotions on the physical bodies; and you do not want science to prove that to you, because you know a sudden shock of joy or rage will very often cause palpitation of the heart, even sufficient to make a person faint, so that there is no real barrier, one may say, to the gradations in the manifestation of life. One begins to realize that, when one reads about the savage who apologized to an

animal that he was going to shoot with his bow and arrow, addressing him as "brother", and saying that he was very hungry and therefore must apologize for killing him, that that savage had a certain amount of sense under his rather quaint statement—a sense one would like to see developed elsewhere among people who think they are more highly civilized.

That leads me to another practical matter. Looking at the world around us, we find all these different gradations of life, and we sometimes have to choose between the life that we will protect and will not interfere with, and perhaps a form of life which becomes dangerous to very much higher forms, and which therefore must be removed from contact with those others. I will give a case that took place in Benares where in a school close by the Headquarters of the Theosophical Society where I have my little cottage, a snake made its appearance from a hole in the playground of the school. The first thing many people would think of would be to kill the snake, because they would say you could not have a snake biting the children in their playground. That would be the answer given in most cases; but there is also another way. The Hindūs have a way of splitting a bamboo so that they can catch the snake in the neck by passing the bamboo round it, and then carrying the snake away into the jungle; and that is the proper way of dealing with the thing, for the jungle is the rightful abode of wild animals.

That will be a difficulty that will come to you in your own life when you have to consider how you are to choose among the forms of life that are to support you in your own life. What principle will guide you in choosing one form of support rather than another? I must mention in connection with Yoga, that very strict rules are laid down if you want to penetrate into invisible worlds with safety to yourself and with accuracy of observation, not

distorted by any prejudices or habits or thoughts of your own as to the results which you may observe. That is peculiarly necessary if you want to find out what goes on in the world on the other side of death. You must try to keep your mind steady, quiet and observant. I have noticed a difficulty in one method of finding out, the well-known method of Spiritualism, as it is called—to which we must always give credit for helping to make materialism incredible—at considerable risk very often to the mediums themselves.

Many of us object to Spiritualism as a method of investigation because of the effect on the medium, who is very often sacrificed in the desire for knowledge; because you separate from the ordinary physical body of the medium (or he separates it for himself) what is called either the etheric part of that body or the astral part as the case may be. Now, there is one way in which many people probably have had some experience of that, by what is called laughing gas, when they go to have a tooth out. I remember that, when I tried using that, it practically dislocated the two parts of my body—the etheric part and the physical part—and it took me a good many days to bring them into working order, closely allied as they are, because in health the etheric part of the body does not leave the physical body; when it does leave it, and often when it is used for materialising by one who has lost the physical body, it means that you really separate from the physical body the parts made of physical matter, which ought not to be separated, and the separation is not consonant with normal physical life. You can choose, in connection with any drug you may have to take when having a tooth out, what you should use in order to dull locally the sense of pain, because it is possible to do that without making you unconscious as by means of an anæsthetic. But separation of the etheric from the physical is not the way in which you can leave your body healthy and under control.

The way you leave your body in death is just the same as the way you leave it in healthy sleep. That is, there is no conscious pain in the leaving of the body in death. You will sometimes, I know, of course, in some diseases have some distress; with certain nerves you may have certain struggles and so on, but, if I may call it for the moment a healthy passing out of the body for the last time, it ought not to be any more troublesome than going to sleep. The first thing you do when you begin to study the world on the other side of death is to learn how to send out the body belonging to that world without the separation of the etheric part of your own physical body. If you go to sleep healthily and normally the etheric part stays where it is and no separation takes place there. Your consciousness leaves the body, and then the question naturally occurs: If the consciousness leaves the body what is it like when it is out of the body? It is simply a very delicate form, exactly resembling your physical body, but luminous in a way that your physical body is not. It is recognizable at once.

I give you a rather curious illustration, how a person thinks of himself in his habitual way, as regards his clothing. An English gentleman, who had learned how to let the consciousness go freely to a distant place, turned up astrally in the Himālayas in evening dress, which is not usually found in an Indian mountain village; that is to say, he thought of himself in the evening as being dressed in the ordinary way of dressing for dinner, and so he came over in his white waistcoat and dress clothes, very much, I am afraid, to the amusement of some of us who did not expect to see a gentleman in that particular set of garments turn up in a Himālayan village. It is thought which conditions the appearance of this so-called astral body; the "body of the emotions" is the better word perhaps; the effect is of a luminous body, like a star, and so it was called astral or starry.

{To be concluded}

THE POWER OF THE ARCHETYPE¹

By C. JINARAJADASA

IN the world to-day, all who are idealists must necessarily, in a manner, lead. They stand apart from the mass of the people, because they want to bring about great changes in the world; they cannot therefore help being leaders. Their leadership may be conscious or unconscious. There are some who care nothing about leadership, and yet, because of the nature of their lives, cannot help giving a lead to others. There are some, on the other hand, who consciously plan to play the rôle of guides and leaders.

In order that we may give the right direction to those who look to us for any kind of guidance, it is obviously necessary that we should first "find" ourselves. And on that particular point, we are all aware, Krishnamurti has been laying particular emphasis. But how are we to "find" ourselves?

In answer to that question, we have already certain indications in the teachings of the great religions. We have a wonderfully beautiful teaching, as to the manner of the final finding, in *Light on the Path*. Let me read to you what is said there concerning the acquirement of the necessary knowledge:

Inquire of the earth, the air and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this.

Inquire of the Holy Ones of the earth, of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.

¹ An address at Ommen, at the Workers' Campfire in "After-Camp", September 14, 1927.

Inquire of the inmost, the One, of its final secret, which it holds for you through the ages.

We have thus a general indication that the finding of our truest self is the result of a dual process; we must not only go within, we must also go without. There must be a going without, to inquire of nature; yet at the same time there must be a going within, to inquire of the inmost, the God within, its final secret.

It is the same problem which is presented in the teaching of the *Bhagavad-Gītā*. Once again we find that the keynote there is that Liberation does not come by a mere process of meditation, nor by a mere negative holiness in the world within, but by a process of work in a world without.

It is here necessary to understand what is true Karma, or "work," for the word Karma means "work". In the *Gītā* the problem is: What is work, and what is worklessness? Now, on what is "work" depends leadership. Taking for granted, what is obvious to all of us who are interested in the great reform movements of the world, that we idealists must lead, what must be our attitude to others? Because we cannot merely say to them, "Follow us". We are not so entirely perfect that we dare say to those who look to us, "Follow us," as if there never could be any error in following us.

Some of us are forced, as it were by our past Karma, into certain positions as leaders and teachers; sometimes even when we do not want to give any kind of a lead to others, they insist on our doing so. You will see what will happen in the course of time with regard to Krishnamurti; he is determined not to have any disciples, but all the same they will thrust themselves on him. It is inevitable. Wherever a personality stands out in a commanding way, others will try to imitate him, calling themselves his messengers or disciples.

Now we, though we are little people and though we move within our own little circles, must inevitably lead others to a

certain extent, just because we are idealists. Certainly we cannot, we ought not, to "lay down the law" to others; and yet those others insist on our guiding them. We must, therefore, see that at least we do not lead them astray.

It is obvious that anyone who either consciously claims a position of leadership, or has leadership thrust upon him, must also be a judge. He cannot help others unless he judges them; in order to help them he must analyse them, for he must distinguish what is good in them, especially as *workers*. He must know what is valuable or useless in their characters. Each person who is a leader, and so influences others, must continually consider his attitude to those others, because they re-act to him.

Thus we have the most difficult of problems: How can we judge aright? For we ourselves are so much in the dark about many things. Parents are in that very difficult position; for children do things which are contrary to what the parents wish for them. Yet the children are individuals, and they must be treated as having rights of their own as egos. On the other hand, they are in little bodies which in many ways are not much more than animals. How, then, are parents to adjust themselves and judge rightly?

It is quite easy for the ordinary, average man, who is orthodox in standpoint, to dispose of the problem. He does it by accepting certain ideas as to right and wrong which his race or caste or class give him; he never thinks of analysing whether those maxims of ethics are formed rightly; he simply applies them. He will condemn or he will praise as others dictate, when as a matter of fact he should be entirely uncertain what to do.

Now, one thing that is in some ways startling to the student of comparative religion is, that there seem to be fashions in ethics; that is to say, that the standards of ethics seem to vary, not only according to race tradition, but also

sometimes according to the epoch. There is a very profound truth underlying a statement of Nietzsche, which seems utterly cynical and diabolical, but which is true, that a successful war changes morality. We know that, taking the world as it is, a war, however unjust its origin may be, if it is once successful, does modify the ideas of the victors as to what is right and wrong in nationalism. There is inevitably a changed attitude in the public mind as to what is right and wrong, in imperialism, in nationalism, in the organization of the state, and so on, when a nefarious policy once succeeds.

I should like to point out here how great a change in ethics has taken place in Christianity, from the first year of its preaching to what we find to-day. To-day our whole economic system takes for granted that there must be an investment of capital; all business takes for granted that money which has been saved by work should be invested in bonds and shares so as to produce interest. To invest money, which means to get the profit of work done by *others* with that money, is the recognized principle of our banking system, on which all our economic problems are pivoted. But when one analyses our banking system, it is just plain usury, which was forbidden to the Jew. Lending money for interest was considered by the Jews as contrary to the Divine Law, and, so far as I know, nothing was said by the Christ to modify what the Jews assumed to be the "law" then. Christian civilization has, however, modified the ancient code. That does not mean that banking is not right, that it is not ethical, that it is wrong to invest money; I merely want to point out that, as the world develops, changes do take place in what is considered right and wrong.

This being the case, obviously in our attempt to judge and therefore to help others, we cannot always rely upon the standards of what is right and wrong which are given to us by tradition. We must find something else; we must find

something eternal, something which cannot be modified by time or by custom. We want a standard which we feel is absolute. What is that absolute standard of judgment, and therefore of the truest way of helping others?

That standard is given, I think, by three great writers. They are: Carlyle, Plato and Emerson. These three philosophers have the vision of what to me is a true standard, and that vision is full of inspiration.

I should like you to note that I am going to look at the problem strictly from the standpoint of the individual. Suppose I am one who is in some manner a leader—whether I have claimed it, or it has been thrust upon me, is beside the mark; suppose I have to face the fact that a certain number of people look to me for guidance. What, then, must be the mode in which I am to judge them? They will be trying, we will presume, to imitate me in one special regard, that they want to be workers as I am a worker. Thus the problem before me is not the general problem: What is basically right or wrong?, so that my follower may go to heaven for his services; but rather: In what way can my follower, who desires to be a worker, be helped by me, who am an older worker, to do his work more efficiently? That is what I mean by saying that I shall analyse the problem strictly from the individual standpoint.

Carlyle in his magnificent work, *Sartor Resartus*, makes a statement which is full of great and luminous thought, and it is: "Man is the spirit he worked in, not what he did but what he became". We have first the axiom, that "man is the spirit he worked in". That means, that we shall understand the man only as we try to understand the *spirit* of his work. But far more profound still is Carlyle's truth; for "the spirit he worked in" cannot be discovered by examining what the man *has done*, but only by intuiting what he is *going to become*.

We know from our Theosophical studies that what a man does *now* is often largely the summation of things which he has attempted, but failed to do, in his former lives. A great deal of the present Karma, or deed—for, let us remember, Karma means action—does not represent the man, the individual as he is *to-day*, in the present; it is only the final diagonal of a parallelogram of the forces of his past. So often, in superficial judgment, we condemn another, because we see only the action which he does, which according to us is wrong; not having clairvoyant vision, we are unable to see the “spirit” in which he worked as he did his deed. Yet there is not a single one of us who cannot recall instances of the injustice which has been meted out to him by others, because they only observed that which he did, not that which he meant to do; they judged the deed, not the doer. The two things are not only separable, but it is only by separating them that we shall understand either.

There is yet another important truth which most fail to understand. We readily understand how the present is the resultant diagonal of the forces of the past; but we have yet to realize that the future exists in the present. In some mysterious manner, the future, that which is inevitably going to be, as fore-ordained in the Divine Plan, is reflected in the present. The individual as he is *now* enshrines within him the individual as he is *to be*. And Carlyle describes this fact by using the phrase “what he became”—“Man is the spirit he worked in, not what he did, but what he became”.

This conception, that some part of the future already exists in the present, just as the present contains within it the past, is essential to the problem of understanding. Not only can no man be understood merely by the facts of his past and his present; so too no mineral, no plant, no animal can be understood, in its true relation to the evolutionary scheme,

unless we can forecast what the mineral, the plant or the animal is going to become. It is such a forecast of the future towards which the biologist is groping with his experiments in Mendelism. In some mysterious way, the future is drawing the present up towards itself; once we sense this marvel, all life takes on a new meaning.

It is this same thought which we find in Goethe, in one of his most famous sayings, “das Ewig Weibliche zieht uns hinan”—“the Ever-Womanly draws us on high”. This phrase, “the Ever-Womanly,” leads us to Plato’s greatest contribution to the problem of spirituality. Plato’s wonderful revelation is that of the “Archetype”—that primal form or essence which is the *substans* or substratum or mould of everything. That Archetype is Absolute Beauty, since it is inseparable from the nature of the Demiurge, the Creator of the universe.

The Archetype, says Plato, exists behind, or within, each individual, as too behind each object. The Archetype is in me; it is the thought of the Demiurge of what I shall some day become. The Archetype is in each one of us; it is that future which is “drawing us on high”. For in spite of every fault and every set-back, some day we shall inevitably become the Archetype, manifest then at last on the lowest realm of matter, as we are now that Archetype manifest in the realms of the Spirit.

Therefore, from the first moment that the Divine Spark, the Monad, sets out upon his adventures in evolution, the Archetype influences him. The Archetype influences the Monad as he climbs through the mineral, the plant and the animal to the human. Each one of us is being steadily moulded by his future, whether he knows it or not. Therefore one might well say, using Krishnamurti’s phrase, that it is the vision of one’s “goal,” or archetype, which is the real beginning of Liberation.

There is a startling deduction from this fact, that the Archetype, the image of our ultimate perfection, is "drawing us on high"; it is, that we can call upon our future to step down into the present, so as to inspire us to bear the burden of the present. But to invite the future to come into the present, one must know what that future is; therefore, once again we come back to Plato. We must realize with Plato that the only knowledge which can give us power is the knowledge of the Archetype. Once I know what my Archetype is, I can call upon it to descend, in order to mould my present self into an image of my self in eternity.

I have for a while diverged from my main thought, which is, how we are to judge another rightly. Let me revert to it. Suppose I am a leader who have under me a dozen workers; suppose they look to me for guidance. In order to guide them, I must judge them. But how am I to judge them rightly? There is only one right way; it is, to judge each worker by his Archetype. To judge by the past and by the present is the ordinary judgment of the world. But I must judge my workers in some other way; that other way is to judge them by their future, seeing in each his Archetype. Once I see a man's Archetype, I shall know "the spirit he works in". Knowing therefore what a man is going to become, I shall judge his successes, and especially his failures, not by his present actions, but by the future that awaits him, "the glory that shall be revealed".

The next problem before me is: How am I to recognize the Archetype in any individual in whom I am interested? To this question the answer is perfectly simple: By Art. I shall not here expatiate at length on Art, my favourite topic; but put very briefly, it is the intuition which will give a vision of the Archetype, and it is by the development of our artistic nature that we shall release the faculties of the intuition. When the intuition functions, then we see the

Archetypes behind everything; and it is the vision of visions.

With such a vision to guide, the leader will see in a flash of intuition the Archetype in each follower; that vision will enable him to come to the right judgment which he needs in order to help each of his workers. Such a judgment will be that true and perfect criticism which, while pointing out error, releases a divine enthusiasm to achieve perfection in the person criticised. The true leader calls out from his followers a passionate devotion, because he reveals to them their Archetypes. We worship another as God only because he reveals the God in us.

(To be concluded)

DESTROY thy weeds
In thy garden,
O world,
And keep thy heart
Pure and strong,
For there alone
I can grow.

Create no barriers
In the garden of thy heart,
O world,
For in limitation
I wither and die.

J. KRISHNAMURTI,
in Come Away.

LETTERS OF W. Q. JUDGE

(Continued from p. 326)

VII

71 B'WAY, N. Y., March 4, 1880.

DEAR OLCOTT,

I have at last found time to answer yours of 9th January. I have been exceedingly busy . . .

Regarding the consulship¹: when I saw Brooks he had just been appointed himself consul to Cork, Ireland. He told me to get certain letters, among others one from G. V. Maynard upon the commercial aspect of the case. I wrote one for Maynard to give me and he as usual, or because he was busy put it off several days and when I got it, it was too late for Brooks, as he had suddenly started for Cork after telling me he would not go for 6 months. He said he could get you the place in 20 minutes. One of the letters was to be from Choate and your brother Bob has promised to get me that. I should have supposed that with your knowledge of affairs you would have sent over letters from Indian houses to the President asking your appt. . . .

I have received Damodar's letter and read to several. It is very good, but of course it is not new to me nor does it contain much that interests me. I am more anxious to be able

¹ An interesting sidelight on Col. Olcott's life; evidently he tried to get the appointment as U. S. A. Consul in Bombay.

to get to work myself upon my own will and spirit. But of course I have read it to others as if it was news to me. Even that about your having been once a Kshattriya is not new for the voyageur¹ told me that before he left but said I was not to tell you but let you find it out. Neither was that about myself. My *dream* as you call it was only so called to disguise it, as I had had the assurance of it often from myself and finally from one of the occupants of the house of M.² I suppose. I have lived at one time in India 19 years and twice before about 2 or 3 each time, so you see I am not so much younger than you, as I thought. But these are speculations not of much use to persons so undeveloped as myself. Indeed I have fallen into a kind of a dream. I wait for the knell of the hour when I shall escape, but of course sometimes get impatient. I am like a man walking along a road with eyes bent down, and no view of the palaces, or hovels, or awful abyss which may or may not be before him, yet conscious that there is to be a change. So I am immersed in business trying to make bread, but all the time having an undercurrent of hope and desire running along with its outlet in India. If I should die before my body gets there, I will come there in the spirit, I know. I have answered Damodar's letter as well as I could.³ He appears to reach his conclusions somewhat in the same way I do, and I think he would sympathise with me and I with him. Though between you and me I am losing all wish for sympathy or encouragement and am trying to get myself where I will need neither, but find sufficient in contemplating the absolute, if I can do so . . .

¹ No indication who this is; perhaps H. P. B.

² I think this refers to one of the Masters or Chelas who used sometimes to occupy H.P.B.'s body, though not in any condition of séance or trance. H.P.B. simply left her body and another came in, sometimes the transition not being noted at all by others.

³ This is the letter, No. VI, published in the February issue.

Did H. P. B. inform you of the pictures of M.'s etc., that I got. They are fine, especially his. But there is a young man, looks like a girl who has [a] fine face too. He looks the prettiest, but M.'s is the grandest . . .

Sincerely yours,
WILLIAM Q. JUDGE

VIII

71 BROADWAY, NEW YORK, Sept. 14, '80.

MY DEAR OLCOTT,

Your long letter after your return from Ceylon at hand with the photos¹. I have delivered Mrs. Mitchell's² to her husband. I have not yet made any arrangement about the papers publishing them. They are good. Your beard and hair are a little longer, but otherwise you are not changed. H. P. B. is perfectly recognisable, and Wimbridge appears to be the same as when he left. What a shame, a burning shame, that Batsey³ does not appear in the group . . .

Referring to the ritual, I think the real trouble with us here is the lack of funds, or rather the extremes to which we have to go in the use of time and efforts so as to be able to live. For myself, I have been worried and busied to such an extent that a breakdown at one time seemed imminent; but I put myself under Pancoast⁴ and am now all right. But I positively didn't have the time to *think* of anything but keeping away the wolf. Business, as far as I am concerned, seems to have fled away to the solitudes. I have been getting up a combination with Allen, which I hope will net me some cash

¹ The photograph is reproduced in *Golden Book of the T.S.*, p. 48.

² The sister of Colonel Olcott.

³ Miss R. Bates.

⁴ Dr. S. Pancoast, Vice-President, T.S.

both presently and in the future. If it should, perhaps I may soon see the shores of India.

Mentally I am in fair condition. I had some very bad spells, but it appears to me that my connection with myself is closer, as I have had consolations and ideas from within that I never had before. I have found an inner assistance in the task of trying to calmly look at myself and my circumstances as merely parts of the great whole, and of trying to regard every event and state as parts of the great revolution of all things. This is a great consolation, because it gives me a philosophical contentment without which I might destroy myself, and enables me—*pro tanto*—to be without fear or anxiety for the future.

Let me, my dear friend, tell you a dream and do not laugh. It was that you were all at once disgusted and disenchanted by an apparent impropriety and lack of good faith on the part of the brothers, so that you left India in despair and anger and came again to America; and I found myself saying to you, "Beware; the battle is not to the strong nor the race to the swift."

Mrs. H. J. Billing is here without him, and some things she has told me show me that my secret feeling against Billing was well founded. She complains about H. P. B. not writing, but I assured her that it was because there was no time for that. While there—just tell H. P. B.—one of the . . . who gave me the \$100 came. She described him as tall and good looking, and he called himself the Banker and told her about the loan of that money. Altogether I got the impression that it was genuine and that he actually did come. She is all right; is she not? She knows all about H. P. B. and seems to me to be a true Theosophist. We may be able soon to go on with the Society at her house . . .

Domestic affairs as usual. Mrs. Billing told me that I had lost a locket with M.'s hair in it and that Mrs. Judge had

it. I knew nothing of it, but asked Mrs. J. and she produced it inside of ten minutes. Did Mrs. B. get that from the astral light or from M.? . . .

Sincerely your brother,

WILLIAM Q. JUDGE

Is H. P. B. mad at me?¹ Do they² ever mention me without contempt?

IX

NEW YORK, Sept. 17, 1880.

DEAR OLCOTT,

I received your second *re* Bates³ and W.⁴ in due course, also your news that H.P.B. had gone away for a few months.

I will look out for it all I can, and will see Sarah C. It's a bad business, but all in a lifetime. Damned ingratitude, to say the least, on W.'s part. He ought to be ashamed. To take it all as on a loan is no excuse. It was not a loan. Does he claim that H.P.B. *et al* induced him to leave America?

But allow me to say, I know not why, that these next few months will be crucial ones for you. I will bet that you will be tempted in this way: that it will be shown or tried to be shown that all this is H.P.B.'s fault and that W. and Bates are right, etc. So look out. She has left you under orders, of course, and with an object, and I feel that you will have to look out. You can, of course, take this for what it is worth; but an inward monitor tells me that I am right, and I feel it my duty to give warning, although I might be mistaken and although the warning might be unnecessary to you. But you

¹ There was a period about this time when H. P. B. considered that Mr. Judge had somehow failed her. From stray references, I am inclined to think that she offered him the chance of starting out to India with her, and that he refused, as he considered that some obligation towards a person in New York held him bound not to leave.

² The Masters.

³ Miss Rosa Bates, who with Mr. E. Wimbridge accompanied H.P.B. and H.S.O. when they left New York.

⁴ E. Wimbridge.

know the verse, "Take heed when you think you stand that you do not fall".

I have a letter from Damodar. He is all right, but it seems to me too humble. I like him without having seen him. He has an idea I am somebody higher than he; please disabuse him and tell him just who I am.

Heigho! I wish I was with you every hour. I will wait patiently.

I have no more to say, and as Damodar says, my pen drops down. So Good Bye, old man.

Yours in Christ,

WILLIAM Q. JUDGE

X

PORT OF SPAIN, TRINIDAD,
British West Indies, Sept. 26, 1881

MY DEAR OLCOTT,

. . . I am waiting here *en route* to Carúpano¹ . . . This town is interesting in one way. It is full of coolies imported from E. Indies. They seem to belong to a low caste as they have a poor type of countenance, but they interest me as they dress here precisely as they do at home. The women are very picturesque with their gaily colored handkerchiefs and numbers of anklets and amulets. Many of the poor wretches have lost—through W. Indian jigger insect—not alone fingers or toes, but feet, and some an entire leg. They are easily distinguished from the niggers as their hair is long and straight and their features too differ. There are among them one or two who are said to be rich and have lands and houses, but the majority are simply slaves . . .

Well, old man, here I am in Trinidad, lately I was in Brooklyn, U.S.A., but for many months I have had no word from anyone but you and Damodar. Unlucky me! I tell you,

¹ In Venezuela.

Olcott, it's damned hard. Sometimes I fall into the blackest despair, and at the present moment naught surrounds me but fear and confusion. I can do nothing but stolidly wait. Such a sea of conflicting thoughts, inclinations, fears and hopes I am in. It seems as if I might hear something if I am worth a copper damn. What is to be the end of this? Is it ruin, death, madness; what? I tell you I have wound round myself a pretty net. I know too much. If I died believing and knowing, but not practising, what is the result? Can I begin over again? I mean natural death, of course.

Oh my dear friend, I do not know whether you can appreciate the particular corner I am in. If one with knowledge would only say whether I can gain anything by persevering. But I interrogate the sphinx.¹ A letter sent some time ago—long ago—has been ignored. Why? Have you heard that I even sent such a letter?

Well, damn it, here goes again for a stay longer. But you may know that for the past four weeks I have enjoyed all alone by myself, while others around me know nothing of it, a particular hell in my own mind. Such a fierce struggle between I know not what, how or why. But it was apparently a struggle by me to resist a temptation that was not before me, but which was involuntarily, so to say, created by my own mind. Such a devilish thing. Intangible, yet real; powerful, yet not to be grasped. It is not over yet, and I cannot say when it will end. It seemed to resolve itself into a supposed future temptation to commit adultery or fornication. Damn it! Why should this come up before me when I was not tempted by any women.

With these cheerful sentiments, I bid you adieu. Namastae.

WILLIAM Q. JUDGE

(To be Continued)

Correction: In Letter IV, p. 211, read Dec. 3, 1879 for 1870.

¹ Probably H. P. B.

RIGHT INDIVIDUALITY FOR RIGHT GOVERNMENT

BY THE RT. REV. G. S. ARUNDALE

THE world is full of people clamantly insisting upon the duties and obligations other people owe to their surroundings. The world is full of people telling other people what they ought to do, how they ought to behave, how they ought to live. The world is full of people finding fault with other people. The world is full of people who are double-faced; satisfied, tolerant, excusatory, as regards themselves; dissatisfied, intolerant, condemnatory as regards others.

We are in much haste to tell other people how to set their own houses in order. We are in much haste to explain how other people ought to govern the country. We are in much haste to show how well we are governing it, or how no one could govern it better, if we happen to be in power; or we are in much haste to show how much better we used to govern it when we were in power; or how much better we shall govern it when and if we are returned to power. We are in terrible haste to show the utter lack of capacity to govern on the part of those who are in power, if we do not happen to belong to their particular persuasion.

We are ever quarrelling, and never realizing that if a community is to be put in order, if a nation is to be put in order, if an Empire is to be put in order, if a world is to be put in order, we must first put ourselves in order—ourselves, our homes, our affairs, our lives. And we may be very sur-

that all our exhortations and adjurations and denunciations and self-complacencies will never be of the slightest weight or avail so long as we ourselves are in disorder, so long as we ourselves are not sedulously practising in our own immediate surroundings, in our own daily lives, the principles we parade before others.

The solution of all problems—world, national, religious, educational, industrial, social problems, the problem of unemployment, of war, of sex, of drink—the solution of all these problems and of all others fundamentally lies in the individual, and only secondarily in relationships. As is the individual so is the Community, so is the Nation, so is the world. These larger individualities are the reflections of the smaller, are dependent upon the smaller, take their course as the individual takes his course. Whatever salvation a Community or a Nation or the world needs must come from the individual, must come from *an* individual. And in order that such salvation may come the individual, or an individual, must be in process of saving himself. Given an individual saving himself, and the whole world is nearer to salvation. No Community, no People, can either legislate itself into salvation, or budget or tax itself into salvation, or manoeuvre itself into salvation through this, that, or the other economic theory, or dragoon itself into salvation through threats or persecution or tyranny or hatred, or climb into salvation on the shoulders of the weak, or find salvation through party, class or sect.

No Community, no People, can achieve that which its component individuals are not achieving. There cannot be lasting prosperity where there is not widespread individual effort and self-denial. Upon the well-being of the individual depends entirely the well-being of the Community, and until the individual learns to govern himself the Community will not be well-governed. There is much talk, and rightly much

talk, of good citizenship. But good citizenship is impossible without right individuality. An individual cannot be harmonious within a larger group, he cannot be effective in a larger group, he cannot give strength, unless and until he is self-harmonious, self-effective, unless and until he is strong within. The ills of Communities and of Peoples are ills in the individuals who compose them, though we sometimes talk as if these ills had nothing to do with persons in their individual capacities but only with persons in their collective capacities. Yet collectivity is moulded by individuality, shaped by individuality, moved by individuality.

In considering, therefore, the ills of the body politic, it behoves each one of us to realize that to such ills we individually contribute in some degree. We lay the blame on others, for this is the line of least resistance. Let us for a change lay the blame on ourselves too. Let us bring home to ourselves a share of the cause of the disease in the Community.

Let us try to realize that Community ailments are the effect of individual lack of character, lack of moral stamina and grit, lack of power, lack of purpose, lack of wisdom, lack of order. It is easy, but disastrous, to write learned dissertations showing how the widespread lack of happiness (for this is what the world's distress amounts to) is due to the economic aftermath of war, to complicated industrial movements, to the continued prevalence of the war spirit in terms of mutual suspicion and aggressive self-defence, to the operation of certain laws and cycles. It is easy thus to impersonalize the trouble so that each individual grows to feel that it is outside him, is something over which he has no control and for which he has no responsibility, and is the business of other people and specially of the Government. He thus comes to be very intent on his own happiness, and to apply to others' unhappiness the convenient doctrine of vicarious atonement—casting for this rôle some nebulous conception altogether outside him.

He will probably consider that this is exactly what Governments are for, to relieve him of all responsibility and to act as whipping-boys when anything goes wrong. So he helps to set up a Government with great fuss and display of concern over national affairs, in a veritable orgy of mutual abuse; and then settles down quietly to his own peculiarly personal affairs with hardly a thought for affairs in which for a brief space of time he took a profound and highly emotional interest. This Government, being largely composed of men like himself, and being able to rely on no intelligent co-operation on the part of the electorate, is to no small extent swayed in its governing by an eagerness to remain in power, to satisfy the dominant interests incorporate in it, and to put up a showy record for display at future elections. Governments are not concerned with leadership or to give the country what it needs at all costs, even at the cost of their own existence. They are concerned with juggling and manœuvring, and the best energies of their members are concentrated largely on circumspect rather than on wise legislation.

It is a commonplace of modern so-called democracy that a Government can do no right, and on the basis of this principle the pendulum of office swings between one party and another with almost unfailing regularity. To the Nation as a whole, and to the average individual, the label of the party in power matters little. One party does a little good in one direction and a little wrong in another. Another party does a little good in another direction and a little wrong elsewhere. And by putting one party in power after another the little wrong done by one party is cancelled by the little wrong done by the other, and the little good is all to the good.

But the tragedy lies in the fact that after centuries of Governments of various shades the world as a whole is hardly a penny the better. And the reason is that instead of working at the foundations there is a continual tinkering at the clumsy

superstructure, patching up here and propping up there, regardless of the fact that the foundations themselves are hardly ever more than the subject of spasmodic, shallow attention. Hence the foundations remain insecure, instable, in no strength to bear the burden and weight of the superstructure, no one part of the foundations adequately related to any other part, nor to the superstructure itself. The foundations have to get along as best they can, and the superstructure is the result of a medley of plans all of which take little, if any, account of the foundations.

The individual is the foundation of the polity, and right polity depends upon right individuality. Without right individuality right polity is utterly impossible. No amount of concentration of energy at the top is going to make up for neglect of the bottom. No Government can expect to solve national problems which fails to help the individual to solve his own individual problems—those problems which stand between him and his fulfilment of right individuality.

If the Nation is to be virile, prosperous, strong, self-sufficient, harmonious, then must the individual be virile, prosperous, strong, self-sufficient, harmonious; and it is the business of a Government to tell the individual citizen what to do to achieve these conditions. We talk of a Government having no right to interfere with individual liberty. The fact is that there is little, if any, individual liberty with which to interfere. It is said that a man's home is his castle. But the average man's home is a hovel and not a castle, and perhaps a prison even more than a hovel. It is the business of a Government, if it be a Government at all worthy of the name, to help the individual to his liberty, to show him the way to a liberty which is peace, prosperity, contentment, goodwill. It is the business of a Government to give each man a castle in which to live, that is to say to show him how he can turn his prison-hovel into a castle. And in so far as an individual

enjoys liberty it is the duty of the Government to guard against such liberty degenerating into license, both for the sake of the individual himself and for the sake of the Community to which he belongs and which is affected by his use and misuse of liberty. Governments have the duty to concern themselves with individuals, and one of the reasons for the present evils is that they do not so concern themselves. They make little, if any, effort to help the individual to acquire the strength necessary for him to pull his weight in the community team, and then, either by force or in some indirect way, they endeavour to make up for their neglect, still leaving the individual alone. And so futility, neglect, indifference, separateness and disintegration accumulate, until they fester into hatred and break out into war and desolation.

What then is a Government to do? As things are, it is bound to continue those palliatives which for the most part are little more than anæsthetics. Legislation must go on, and party bickerings will go on. But in the midst of the palliatives and in the midst of the noise and of the shouting the Government, if at all possessed of vision and of courage, can set itself to work on stimulating right individuality in each and every citizen.

We have, therefore, to consider what is right individuality, regarded in general and not in specific terms, regarded, of course, in relation to that larger individuality which is the Community to which the individual belongs. Let us first say that right individuality fundamentally means happy individuality. But what are the ingredients of happiness? First, a sense of purpose in life. Second, a sense of power to move in the direction of such purpose. Third, a recognition of order as an essential condition of successful movement. Fourth, a realization that purpose cannot be achieved alone or in isolation, that there can be no successful movement alone or in isolation; in other words, that the fulfilment of individuality

involves an ever-widening comradeship at every stage. Fifth, that true contentment lies in movement rather than in fulfilment, and that our greatest satisfactions come to us as we *move* along our way. Sixth, that sooner or later we shall realize the immensely greater happiness to be derived from simplicity as compared with the happiness we derive from complexity. Seventh, that the crown of every achievement, and no less of every movement in the direction of achievement, is sharing.

Such are seven ingredients of happiness and therefore of right individuality. How far they seem removed from the concern of Government! One can hear the hardened politician exclaim: "How fatuously futile! The imaginings of the dreamer, infinitely removed from the common-sense, practical every-day life in which we ordinary people have to live!" But what is education for, if not to help the child to manufacture such ingredients? And who shall say that when a youth leaves school or college these ingredients are to his hand and use? Does education as we have it stimulate even one of these ingredients to any adequate measure? And does education, real education, stop short at fourteen, or at sixteen, or at twenty-one, or when the university life is over? Is not education a life-long process?

What is a Government for if not to give individuality, power, purpose, comradeship and progress to a Nation? And how can a Government give these things to the Nation if it does not stimulate them in the individual? It is indeed because Governments strive to do the one and not the other that Nations lack individualities, power, purpose, comradeship, and progress. The foundations lack these things, and the superstructure totters to its fall.

What then is a Government to do? Many things. It can revise its system of education to start with, make it idealistic, patriotic, practically vocational, developing character, enthusiasm, goodwill, self-control of body, emotions and mind.

It can definitely relate education to the needs of the country and to the temperament of the youthful citizen. It can organize to ensure to every youth, who has completed a certain stage of education, a job suited to his or her capacities, a job honorable to the individual and serviceable to the Nation. It can choose its teachers with infinite care, recognizing that there is no nobler profession, no more honorable civic service, than that of the teacher. In a word, it can take steps, with the co-operation of the wise among the citizens, to revolutionize the system of education, so that young men and young women may go forth into the world full of competent individuality, but no less full of the spirit of patriotism. How far we are from such an education!

It can organize to help the individual citizen at all times to improve the quality of his individuality by affording him convenient opportunities of self-development. It can constantly show him how he can improve his own powers of living, how he can organize his home life to greater effectiveness, how he can create opportunities and take greater advantage of those he already has. It can constantly show him how to live not only to his own personal advantage but also to the advantage of those around him, to the increasing advantage of his family, his friends, his town or city, his business, his country. It can show him that these various interests are by no means mutually antagonistic, that on the contrary they are inter-dependent, that each depends for its fruition and unfoldment generally upon the co-operation of all the others. In special times of emergency the Government can issue an inspiring appeal to every individual citizen to live more for the Nation than ever before, and can indicate to him ways and means whereby he may do this without injuring his own needs. It may call upon each citizen to make an act of sacrifice for the sake of the common good, provided it calls upon those in high places, those in places of good fortune and

ease, those who by their position are the natural leaders of the Community, to set the example and to make sacrifice in proportion to their advantages.

But if a Government is to do all this effectively, it must be a very honorable Government, a Government high above all suspicion of degrading subordination to class or party interests, a Government composed of noble men and women, known to be intent on the well-being of all without fear or favour, a Government ready to go out of office at any time for the sake of a principle, a Government which truly exists for the benefit of the governed and with a mind and heart far removed from all desire to exploit one section of the Community for the sake of another section, or to subordinate its duty to the country to the exigencies of votes.

Taking each constituent element of right individuality in turn, there are clearly many kinds of purpose making general purposefulness in life. Governments are not concerned with what are specifically called religious purposes, with a sense of the ultimate aim and object of life, or with the question of the hereafter or of religious belief. That is the business of the churches. But Governments are concerned with the more immediate purposes of (1) individual capacity and the means of making such capacity effective, both to the individual himself and to the Nation, (2) general efficiency in the details of everyday life, (3) thrift, (4) harmonizing individual activities and occupations to national requirements, so that the individual in his daily life, in his daily satisfactions, in his daily requirements, subserves national needs—the individual in his home serving the Nation as the Nation protects and cherishes the individual in his home, (5) leisure, that it may be constructive and beneficial to the Community no less than to the individual, (6) health, without which, whether physical, emotional or mental, there can be no purposefulness in life. All these contribute to a sense of purpose in life.

Governments can encourage a sense of power to move in the direction of such purposes by guarding the individual carefully against all avoidable frustration. Despair, helplessness and hopelessness, the sense of being an outcast, a derelict, a failure—these destroy both sense of purpose and the sense of power. Governments have to realize that each individual citizen—man, woman, child—is either an asset to the Nation or a liability, is either a help to the Nation or a definite hindrance, clogging its footsteps, standing in the way of its prosperity. The well-being of each individual citizen must be a matter of grave concern to a Government, and it must so organize, or participate in organization, that no individual citizen ever becomes—save in the case of old age, accident or illness—useless to his fellows. Unemployment is the fault of the short-sighted Government which cannot or does not read the signs of the times, which does not perceive the shadows of coming events, and has no means ready to meet distress as it comes. A Nation needs the active service of every capable citizen, of every citizen able to work, and a Government which can leave thousands of able-bodied citizens unemployed and at the mercy of uncertain charity, allowing many of them to drift into despair and crime, is a Government which does not know its business, which has not mastered the fundamental principle of government, which is to look after the individual citizen, since upon him rests the prosperity of the Community as a whole. The Government must enter into the home of every citizen as a friend and helper, ready with practical plans for stimulating efficiency and courage, and for helping the home to help itself by subserving the interests of that larger home of which it is a cell.

Governments can encourage a recognition of order, first by maintaining order without, by suppressing violence with the utmost firmness and despatch. No nation grows while it is torn by anarchy and lawlessness. And one of the first

duties of a Government is, therefore, to maintain peace at all costs. Conflict means unrest, and unrest means doubt and difficulty, and these mean loss of sense of purpose, loss of sense of power. Next, by ensuring to all workers, of whatever class, a sense of security of tenure of work while efficiency is maintained and whole-heartedness. There is nothing more devastating to growth and happiness than a sense of insecurity. Such sense leads directly to disorder and to tyranny. Then, by assuring to all workers security against old age, accident and illness. The sense of power, the sense of purpose, both become dim and weak when the sense of order is absent, is replaced by a sense of insecurity and haphazardness. Citizenship means responsibility, duty. No individual has the right to be a citizen, or to enjoy the privileges of citizenship, unless he is prepared in some definite way to render service to the country which protects him. But it is the duty of the Government to find him work if he cannot find work for himself, and to see to it that when he is incapacitated he is given honorable care.

In every possible way Governments must encourage the realization that comradeship is as potent as isolation is impotent. Every encouragement must be given to the individual to co-operate with his fellow-citizens—in business, in work, in leisure, in amusement, in every department of life. Individuals must be encouraged to band themselves together for private business, for leisure, for public service; not in any spirit of aggression, or of profiteering, or of using the strength of organized numbers to crush individuality or to dictate terms to other interests. Co-operation brings about economy, efficiency, absence of waste. It must not bring about antagonism as between one class and another, as between one interest and another. Governments must break down the barriers of hatred, distrust and suspicion by removing their causes. How difficult this is when the Governments themselves breed

hatred, distrust and suspicion. With efficient Government and loyal citizenship, with ordered and purposeful individuality, employers, organizations, trade unions, and all other smaller states within the larger, ought to have no reason for existence. They are only inevitable when the Government is too weak to govern, as most Governments are to-day. Governments must foster comradeship, especially comradeship for the relief of trouble and distress; for the Government cannot be expected to cover the whole of this sadly vast field. Governments must foster a comradeship which rises high above all differences of party creed, or of religious creed, or of class or other interest. Governments must foster an increasingly wide platform on which all citizens of goodwill may take their stand. Solidarity amidst diversity.

Next, Governments must encourage the spirit of adventure, of invention, of progress in every department of life, not for the sake of the gain or profit, not for the sake of individual advantage, but for the sake of the adventure, of the joy of inventing, of the joy of movement, for the sake of the sense of vitality pioneering affords. Every Nation depends in no small measure upon its pioneers; and the pioneer spirit is needed no less to-day than ever before.

Then, Governments will be well advised to encourage, within reasonable bounds, simplicity of living; not necessarily a simplicity of living that denies luxury or comfort. These should, within certain limits, be available to all. It should be a simplicity of living and outlook that finds satisfaction in beautiful things, in graceful things, in music, in art, in sculpture, in that which is great and noble. To enjoy such things is to live in true simplicity. Too many people to-day turn away from the beautiful and the noble, and demand the sensational. The cultured palate, the simple taste, demands the true, the clean, the beautiful, the ennobling, the rhythmic. The jaded palate, the taste vitiated by coarse and sensuous food, is only aroused

by that which is complex and emotional, mainly by crudely depicted problems of the lower nature. Such pandering to distorted appetites ruins the vitality of the individual and of the Nation. But there are too many individuals who, caring little either for the well-being of the individual or for that of the Community, have no compunction in giving the public what the public seems to demand, since to do so is to fill their pockets. "If we do not do it, somebody else will." Perhaps; but why should we do dirty work simply because somebody else will do it if we do not? Are we so keen on money that we are quite willing to do dirty work in order to get it? The Government considers it has no concern with the leisure of the people. Yet upon the right use of leisure happiness very largely depends.

Lastly, the Government has the very paramount duty of encouraging the individual to realize the happiness of sharing, and it can do this best by means of education during childhood and youth. The spirit of sharing has its roots in generous childhood and youth, and unless it is nurtured at these early stages, it is never likely to grow. The Nation is but a larger family, and just as a member of a family rejoices in sharing all he has with those around him, so must each individual citizen learn to rejoice in sharing what he can with the Nation through which he has been able to gain. Profiteering is a crime against the Nation. Wealth is no crime save as the Nation is excluded from some participation at least in the advantages which have accrued to him who has grown rich. Death duties are a very poor substitute for life duties. Why should the Nation wait for death to receive from a citizen his duty to his country? Everywhere Governments, parties, interests are feverishly concocting schemes whereby the greatest gain may be obtained at the least sacrifice, whereby the Nation, with the least possible change in its modes of life, may as quickly as possible overcome its difficulties,

whereby everything may appear fair at the top, or for the time be fair at the top, however little ugliness may have been removed from the roots. Everywhere, Governments, parties, interests bestir themselves but within the prisons of their respective conventionalities, and dare not venture out for fear of destruction or contempt. Fettered by shibboleths, manacled by policies and platforms, stifled by vested interests, blinded by desire for power, fearsome in ignorance and in pride, these Governments, these parties, these interests become devoid of vision, and thus the People perish.

Is there no Man to come to every Nation and to every People? Is there no Man to rise in every Nation above all Governments, all parties, all interests, all selfishness, all fear, to lead the People, eager to be led, but seeking in vain a Deliverer? Is there no Man for every Nation fit to enter into the hearts of the People, to be their hero, their "Fire-Pillar," their unerring guide to peace and prosperity?

It is not Governments that can do these things, it is not parties that can do these things, it is not interests that can do these things. If there is to be right individuality, there must be a Right Individual. Right Individuals have given Truth to the world, and Right Individuals alone. Right Individuals have given freedom to the world, and Right Individuals alone. Right Individuals have given justice to the world, and Right Individuals alone. Other individuals may have followed them. Other individuals may have continued that which the Right Individual has begun. Other individuals may have gathered into forms the life the Right Individual has lived. Other individuals may have stored in reservoirs those waters of life the Right Individual has poured upon the world. But ever has a Right Individual begun a righteousness, because like must speak to like—individual to individual. What country in the world calls not, cries not aloud, for Right Individuals? Surely does the world need to enter upon a new

salvation, and it needs Saviours to show the Way. Governments are not saviours. Parties are not saviours, interests are not saviours. They may, if in them be nobility, help to save. But only an Individual can show the Way, only one who is in some measure himself saved, who has trodden some distance at least the Way of Salvation, can lead others to it, be they peoples or be they persons.

Let all individuals of goodwill, let all good citizens, make the call that must be answered, that cannot be denied. Let them make the call of unselfish lives, of lives in no uncertain measure dedicated to service, of lives lived with due regard to the common weal, of lives lived in understanding with all men, of lives lived in charity and kindness towards all, in respect for all. Let some thus call, even but a few, and the pure strength of their cry shall reach up into the heavens among those who are Right, and a Messenger shall come and dwell among them. Perchance such a call has gone forth from some in some Nations. Perchance a Messenger even now dwells in their midst and speaks the Word of Liberation. The many rarely hear until his Voice no longer speaks into human ears. But the few who have called, who have really called, who have called with full and eager hearts: *Do they* hear him whom they have summoned, and who has come at the bidding of their hearts? Is there in each one of many Nations a Man, a Woman, who speaks the Word of Freedom, yet who is not even heard by those who gave the call? Let those who see the need, and who know that the call must be made ere the answer can come, let them call by life, let them call by deeds, let them call by voice. Let there be a call by many or by few. Let those who can speak call for those who are dumb. Then let them watch and wait, and miss not him who may be sent in answer. Yet as they wait and watch, let them not forget that they pray who work—*laborare est orare*.

THE SHEPHERD WHO STAYED

*There are in Paradise
Souls neither great nor wise
Yet souls who wear no less
The crown of faithfulness.*

My master bade me watch the flock by night;
My duty was to stay. I do not know
What things my comrades saw in that great light,
I did not heed the words that bade them go,
I know not were they maddened or afraid;
I only know I stayed.

The hillside seemed on fire; I felt the sweep
Of wings above my head; I ran to see
If any danger threatened these my sheep.
What though I found them folded quietly,
What though my brother wept and plucked my sleeve,
They were not mine to leave.

Thieves in the wood and wolves upon the hill,
My duty was to stay, strange though it be,
I had no thought to hold my mates, no will
To bid them wait and keep the watch with me.
I had not heard that summons they obeyed;
I only know I stayed.

Perchance they will return upon the dawn
With word of Bethlehem and why they went,
I only know that watching here alone,
I know a strange content,
I have not failed that trust upon me laid;
I ask no more—I stayed.¹

THEODOSIA GARRISON

¹ By kind permission of the author and of the Century Company given to the Bangalore children's Magazine: *Treasure Chest*, December, 1930.

AN INTERVIEW WITH DR. BESANT

By EDWARD HOLTON JAMES

DR. ANNIE BESANT is the President of the Theosophical Society, which has its International Headquarters at Adyar, seven miles from Madras. She is a woman who for fifty years has stimulated the thought of thousands of people all over the world. Theosophy has for its motto: "There is no religion higher than truth." The great Object of Theosophy is "to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour."

A few days ago Dr. Besant, now in her eighty-fourth year, went to Trichinopoli to preside at the meeting of the Humanitarian Conference, where she said: "The freedom of India is a work to which I have given some fifty years of my life. May I live until Indians rule India. No Nation can hold a high position among the Nations of the world until she is free."

I was in Madura when I read those words in the paper, I headed straight for Trichinopoli, in the hope of seeing Dr. Besant presiding at the Conference. I had seen her only once in my life. It was in a sleeping-car going from Kansas City to Denver (U.S.A.) in 1897. She was travelling West with the Countess Wachtmeister and Miss Willson. I sat, by some interesting accident, on the opposite side of the aisle. I was going West in those days as a young man to make my fortune (which I never made).

I reached Trichinopoli at 9 p.m., hoping that I had arrived there in time to see Dr. Besant. As I opened the door of the compartment, to get out, there was standing before me, waiting for me to get out, so that she could get in, a little old lady with snow-white hair. It was Dr. Besant. With her was another lady, helping her to get into the car. It was Miss Willson. It did seem a little "occult".

The third time that I saw Dr. Besant was at Adyar, under the porch, where the cool breeze blows in from the Bay of Bengal, and where, beyond the palms, the eye, weary of India's waterless, muddy landscape, catches the fresh blue sea, and white surf breaking over a bar of yellow sand. There was the spirit of the sea, ever tossing, restless, rebellious, like man's soul, reaching out to all. There was the little old lady with white hair, crowned with the distinction of a life spent in rebelling against wrong, injustice, hypocrisy—a spirit, boundless as the sea, that had reached out to all peoples, a champion of those who are defamed and oppressed, simple, kindly, charming, ready to talk, leading me about and explaining the pictures hanging on the walls, pointing out the views, giving me the whole story of Adyar from the days of Colonel Olcott down. It was indeed a sacred place and a sacred moment.

I have spoken elsewhere of a certain type of English-woman, a kind that travels, explores, pioneers, tries things out, casting aside conventions, clad in an armor of daring, almost masculine, independence. Well, I have met a few of this kind in India. I can count them on the fingers of one hand. These are the great moments of life, when forces like the surge of the sea catch hold of us, lift us off the earth, and make us realize one great dread Truth—the Universal Brotherhood of Humanity. That exists, and that alone exists. Everything else is pollution, intrigue, decay and death.

Thinking of the advanced age of the lady of Adyar, I had made a resolve not to stay longer than fifteen minutes.

But it was useless to count the time. Time was abolished. Age was abolished. Everything was abolished except the one blinding, dazzling fact, that the nucleus of the Universal Brotherhood is in the world, here and now.

That day in Trichinopoli, I went to the Hindū temple, where Dr. Besant had presided over the Humanitarian Conference. The Conference had adjourned, and the chairs used by the delegates were piled up ready for removal. But something else was left there, a lesson, a sermon. This temple is the largest in India, and the place where I saw the chairs piled up was just in front of what is called the Hall of the Thousand Pillars. It is a dark, cave-like place, a gloomy wilderness of columns, pilasters, monoliths, with weirdly chiselled figures representing animals, Gods and men. Any Christian missionary, of three generations back, would have had a cold shudder in looking at such a place. He would have called it the home of the devil, the stronghold of "heathenism," the most wicked place on earth. Here, surrounded by all this dim "wickedness" and "heathenism," with painted Gods and idols frowning and glowering at her from all sides, the little old English lady, with white hair, had stood up before her Hindū audience, and told them that India must be made free.

Said Dr. Besant to me at Adyar: "What I like about Hindūism is its freedom from all heresies. It leaves Hindūs free to look for God, to explain and to understand God, in their own way. That is a great help. You do not find that everywhere in England and America. Think of the choice collection of heresies that Christianity has produced. And yet, after all, things have to be so. Think what a heretic Jesus was. He never persecuted, but was persecuted. And yet Christians ever since have gone on persecuting people who did not believe just the way they believed. So strange. Nobody in Hindūism cares what you believe, or what you

think. Isn't it better to draw men together by good-will, by tolerance, by aiming high? Get at every religion by unveiling its best secret. That is all there is in Theosophy [outside its universal teachings.—A.B.]

"I have spent my life along this line. I began to search when young. I have been a Theosophist since I was 42 and now I am 83. My brother-in-law, Walter Besant, once told me that I had a 'fatal facility for speaking'. It is easy for me to talk, to speak, to write. But I knew the danger of this facility, the danger of falling into superficiality, and I have always guarded against that.

"I had many changes in my younger days. I could not get through the wall of sham and hypocrisy that was surrounding me on all sides in the name of religion. I followed for a time that great man, Charles Bradlaugh. I took up Socialism, which he did not accept, the kind represented by the Fabian Society. I know the horrors of English poverty. One of the advantages that the poor Indian people have is the blessed warmth of the sun. They have at least none of that terrible suffering from the cold, to which the English poor are exposed.

"So I turned and turned till I found what I wanted. One day my friend, William T. Stead, Editor of *The Pall Mall Gazette*, put into my hands Madame Blavatsky's book, *The Secret Doctrine*, and he said to me: 'You are mad enough to be able to write a review of that book.' After I read the book, I asked him for an introduction to Madame Blavatsky. That book made me a Theosophist, and in 1893 I came to India. Your own countryman, Col. Olcott, had been led to Theosophy by Madame Blavatsky, and he founded and organized the Theosophical Society on her teachings, and established it, first in New York, then at Bombay, and later permanently at Adyar. From here I have gone backwards and forwards between Europe, America, India. I can't give it up, although I am old. I keep on going.

"And you who are an American, don't you know that Emerson was a Theosophist? He had the first translation of *The Bhagavad-Gītā* that was made in or sent to the United States. Bradlaugh once said to me: 'If I was allowed only two books in the world, I would choose Emerson's *Essays* and *The Bhagavad-Gītā*.' Where are you falling to in America, from Emerson's *Essays* down to such a shameful book as *Mother India*?"

I asked Mrs. Besant if she had any objection to talking about politics. "Certainly not" she answered: "Here in India the most amazing thing is the political awakening of the women. There is nothing like it anywhere else in the world. I have the feeling about India, that I want to keep all these Indian people together. If Britain would only help. Mr. Gandhi is the most profoundly Christian man I know. But I cannot understand the reasonableness of his doctrine of Civil Disobedience. We have to obey some laws. There must be law somewhere. We cannot disobey all laws in general. That would mean mere anarchy. Where is there any sure guidance in this matter? Then, I cannot accept Mr. Gandhi's doctrine of non-resistance. I talked it out with him very fully. His theory is that you must, as it were, lie down and suffer oppression without resisting it by force. I think, on the contrary, that a Nation has a perfect right to fight for its Freedom. But if you go in for force, you must calculate very carefully what your chances are of success. You have no right to engulf the poor, helpless, disorganized, disarmed masses in useless blood-shed and death. You may not agree with me on this, I mean on the question of resistance, so you must make some allowance for my Irish blood. My mother, you see, was a Morris, belonging to one of the oldest Irish families. I have that feeling in my blood about Freedom that is peculiar to the Irish. If England could only make people love her instead of hating her! It is strange that England has such an intense

feeling of colour-superiority. You hear Englishmen in office in India talking about Indian gentlemen as 'niggers'. Very extraordinary. The Englishman apparently thinks that he is one of God's elect. So sad. I hope that Britain will not do in India what she generally does, put off the right action until it is too late. Britain has been somehow very blind. She shows unhappily her worst side in India. So many Indians say that when they go to England they soon form quite a different opinion of the English character from that which they had in India. India changes the Englishman into an oppressor."

The fifteen minutes which I had set myself had stretched out into one hour and a half. With an immense effort of will-power I pulled myself up to say good-bye!

"I will come downstairs and take you to the door," she said. I begged her not to do so, but she insisted on coming. We walked down the stairs very slowly. We passed the library where so many of the priceless ancient manuscripts of Ceylon, Tibet and India are collected, guarded, studied, catalogued, copied. We entered the great hall that Colonel Olcott had either built, or remodelled. A soft pink light was filtering through a lattice made of tile-work. We lingered there, looking at the walls where each of the great religions of man, living or dead, are symbolised in fresco or bas-relief. That was begun by Colonel Olcott and finished by herself. For more than fifty years she had been at it. She was still working, travelling, organizing, keeping her eye on everything.

"Now why don't you walk out through the palms to see our banyan tree, the second greatest in India? If you keep on walking you will come to the sea. It is not so far."

I went away. I went to the sea. It was indeed a sacred place and a sacred moment.

"COME UNTO ME"

A STUDY IN THE "BHAGAVAD-GITĀ"

BY ERNEST WOOD

ALMOST all students of Comparative Religion in these days are familiar at least with the name of the *Bhagavad-Gītā*, and most of them know that the emphasis of the great Teacher who speaks in that book is upon that aspect of the religious life which is called *Bhakti* and is translated Devotion.

I may perhaps be permitted as a kind of introduction to attempt a definition of the word Religion. It probably comes from *religare* (to bind),¹ and has connection with modern words such as "ligature", and the word is generally taken to mean that kind of life (including both belief and action) which links us with God or with our fellow-men. There can really, however, be no separation of these two different links, and we do find that every Religion has its two departments of Devotion and Ethics. Some people devote themselves to a great Teacher who represents the Divine, such as, for example, Krishna, Christ, Buddha or a Master, but when they come into touch with Him or His Teachings they soon find that He tells them to love their fellow-men. On the other hand, when a person becomes sensitive to all the life around him, so that he is very much interested in it, he cannot but develop a great deal of admiration and reverence for that life, which is manifested in so many different partial expressions.

¹ Lachantius so derived it; just as *opinio* from *opinari* and *rebellio* from *rebellare*.

One who watches small things cannot but admire them. I certainly cannot jump upon a snake as I saw a mongoose do one night. So in the end the two different aspects of religion tend to unite in one—devotion to all life.

The Devotion of the *Gitā* reaches its most emphatic form near the end of the book, in the verse in which Shri Krishna, speaking as the Divine, says to his pupil: "Give up all *dharma*s; come unto Me only for refuge; I will release you from all evil." (xviii, 66). This verse has the appearance of many texts, existing in various Religions, which have led mankind to think of one Being as superior to all others, in the large collection of beings surrounding them, and have caused them to run to such a Being with their troubles, as a little child runs to its mother. Although it is perfectly evident in the history of humanity that all progress has been due to the use of reason, human co-operation and will-power, and where these have not been used human problems have not been solved, still there are very many people who thoughtlessly follow the idea that men have not the powers in themselves with which to achieve a goal really worth while and to escape from present troubles, but must use their own capacities only in a very limited sphere and leave the really serious matters, the deeper problems of life to God.

In the *Bhagavad-Gītā*, Shri Krishna takes very great care that His pupil shall not fall into this profound mistake, because again and again He explains what is to be understood when He speaks of "I" and "Me". What is that "Me" to which alone we must go for shelter, and by which we shall be liberated from all evil? There seem to be three places in the *Gitā* where Shri Krishna says that it is necessary for people to know Him *properly*, otherwise they must go on transmigrating—and it is the conditions of transmigration from one body to another through a series of births and deaths which are regarded as evils. I have emphasized the word "properly",

but I see that in most translations an artificial touch is given to the idea, by such words as "Knowing Me in essence" and, to take another example, "Knowing Me in truth". The Samskrit word is *Tattwatah*, an adverb which simply means "truly" or "properly".

In one verse the Teacher says; "By Devotion he knows Me properly—just as what I am; having thus known Me really, he immediately enters That." (xviii, 55). In another verse, He explains that it is because people have not known Him properly that they fail to reach the goal, and therefore go on incarnating again and again. He says: "They do not know me properly (*tattwena*), hence they fail." (ix, 24). This is said in particular reference to the people who worship other Gods (*Devas*). In the preceding verse, it is said that those who worship other *Devas* full of faith, also indirectly worship "Me," though it is contrary to the old rule, and in the following verse the Teacher states that those who worship the *Devas*, the ancestors and the elementals go to those beings respectively, "but My worshippers come to Me."

Shri Krishna describes the requirements for going to Him as exceedingly simple, but at the same time rarely attained. The simplicity is shown in the verse following the last which I quoted. In that the Teacher says: "If one offers a leaf, a flower, a fruit or a drop of water, with devotion to me—that I accept from the person who strives, because it is offered with devotion." (ix, 26). So Shri Krishna advises Arjuna to worship Him only, and tells him that whenever he does *anything* it should be "as an offering unto Me," (ix, 27), and this is the means to liberation from the bonds of karma (ix, 28). He says also that this is open to all people, without distinction of caste or sex; they can all reach the highest goal, because He is the same to all beings, and "Those who worship Me with devotion are in Me and I am also in them." (ix, 26-32).

With reference to the difficulty which people find in attaining this simplicity, Shrī Krishna says that only perhaps one in thousands of men strives for perfection, and even among those who are striving, rarely one knows Him properly (vii, 3). All the same, the Teacher says that He will mention everything that needs to be understood on the subject, so that He may be fully known (vii, 1-2).

There is, however, one condition in which the task becomes easy; it is that of keeping that goal in view under all circumstances. Says Shrī Krishna: "Who remembers me always, not giving his mind to others—by such a constantly harmonised Yogi I am easily obtained," (viii, 14). Such people He describes as Mahātmās, who will not come again to birth, the place of pain, but will go to the highest. All the worlds even as far as that of Brahmā, come and go, but these Mahātmās who come to "Me" know birth no more. (viii, 15-16). All the cycles of manifestation are for those who have not yet realized the true nature of that goal. It will be seen that this goal is something very different from any material goal. It is not to be attained by great physical or mental achievements. If any of these things are pursued for the satisfaction of sensation or possession, that constitutes, in a sense, the worship of other Gods, and is in the same class with the worship of *Devas*, ancestors and elementals.

If the verse: "Come unto me only for refuge; I will release you from all evil," is taken apart from the whole context of the *Gītā* it might suggest great absence of self-reliance, but that is seen to be far from the case, when we carefully examine the descriptions which Shrī Krishna gives of himself. "I" and "Me", to which reference is so often made, is clearly the one Self, the one Life, and therefore it indicates the abandonment of selfishness, and the taking of interest in the welfare of all. That is the

meaning of worshipping the One in all things. There is no suggestion anywhere in the book that a man should lean upon an *external* God. His devotion is required to the "Me" which is all life, and not to one portion of life in some external form, however grand.

In the ninth chapter Shrī Krishna declares that He will give the deepest statement, combining knowledge and intuition. He says: "All this world is pervaded by Me in unmanifested form; all beings stand in Me; I do not stand in them," (ix, 4). Yet He says that these beings, though He supports them, do not stand in Him as such, but are in Him much as the air moving about exists in the ether. He is not bound or modified by any of these things. He is the one and the manifold everywhere present. (ix, 15). There is nothing, moving or unmoving, which can exist without Him (x, 39). When He has enumerated many examples of the Divine power, He says that there is no end to those possibilities, and that what He has described are merely illustrations of His infinite glory. (x, 40). In fact, *all* that is manifested expresses only a fragment of Him. (x, 42).

That this being is a plenum, not a void, that it is a reality, containing more than all the manifested fragment that we know, and not an abstraction from this, is expressed very graphically. It is stated that He has everywhere hands and feet, eyes and mouths; He shines with all the faculties of sense, but without sense-organs. Unattached, He supports everything (xiii, 13-14). Then comes a verse which reaches the very height of metaphysical statement; "Having no divisions, yet standing distributed in beings, He is to be known as the supporter of all beings." (xiii, 16).

On two points Shrī Krishna's teachings thus become very clear—that a true conception of the Supreme is the means to perfect freedom and unity, or to the goal of our life, and that the Supreme must never be materialized or objectivized

in thought. The power of that vision is indicated early in the *Gītā*, when He says: "Sense-objects, but not the relish for them, withdraw from an abstemious man, but even the relish for them departs when he has seen the Supreme." (ii, 59).

The quality of the conception of the Supreme is seen in chapter xv, where is described the Supreme Life (*puru-shottama*), "beyond the destructible and the indestructible." (xv 16-17). In the twelfth chapter, Shri Krishna says that it is difficult to go direct to the Ineffable, to contemplate that unwaveringly (xii 3-5), and therefore one should seek That in the field of experience, meeting all events with Him in view. Having no personal, separate or selfish aims, one should be interested in *all* life, or the infinite present in each apparently finite person or event. By such interestedness in all life we attain to the condition then described:

"He who beareth no ill-will to any being, friendly and compassionate, without attachment and egoism, balanced in pleasure and pain, and forgiving, ever content, harmonious, with the self controlled, resolute, with mind and heart dedicated to Me, he, My devotee, is dear to Me. He from whom the world doth not shrink away, who doth not shrink away from the world, freed from the anxieties of joy, anger and fear, he is dear to Me. He who wants nothing, is pure, expert, passionless, untroubled, renouncing every (personal) undertaking, he, My devotee, is dear to Me. He who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, full of devotion, he is dear to Me. Alike to foe and friend, and also in fame and ignominy, alike in cold and heat, pleasures and pains, destitute of attachment, taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me." (xii 13-19).

I like to dwell upon the thought of devotion to the Omnipresent. Then, as Emerson put it, all days become

holy, all things friendly, all events profitable, all men divine. The realization of that Omnipresence is the theophany of the whole universe, and the smallest matter of daily life, and it is also the theosophy of the soul. There is no need to have duties and rules, or *dharma*, when this love comes into power in our lives, for it provides law and also joy for every occasion.

It does not appear to me that the attainment of these qualities results from fixing the mind upon them, and resolving to be and to act like that, but rather that they are the simple, natural outcome of pure unselfishness of life, which is the result of taking an interest in others, which in its turn is due to a constant awareness of their condition as conscious beings, which easily arises when we are not engrossed in the pursuit of bodily and mental pleasures, that is, pleasant vibrations within the periphery of our own skin.

This love of life in all implies the internal unity of all of us, since it tacitly ignores external barriers of body, and separate material interests which belong to body. Its primal unconscious interest is in the increase of our being through adding to it the life all around, in contrast with that of the unawakened man, who is interested in the enhancement of his personal sensations or in the enlargement of his personality through increase of possessions or the enjoyment of power. Thus, in the *Bhagavad-Gītā*, the devotion to God and to man is quite different from that common so-called devotion which begs and fears, for it requires the recognition of the one life, and complete devotion to that which is seated in the hearts of all. Common *bhakti*, which the *Gītā* does not advocate, thinks of God as a particular being, not the life in all, and of "Him" or "Her" (as the case may be) as reachable through an external form, or as giving some benefits which the man is unable to obtain or to reach through the use of his own best powers of consciousness.

But the goal of our being is upright, strong life, happy and free because it is illuminated as to its own divine nature, and that of all the other lives seen around, using other forms. If, then, the goal of life is this happiness, which is the joy of upright, strong life, master of its own small world of body and circumstances, how can it be said that anybody is helped towards that freedom at any stage by the intoxications or consolations of religion, when conceived of as offering a refuge or a protection given by some other being? Let a man do his small daily task according to his strength of will, love and thought, and all will be well with him. His refuge from selfishness and the fears which it produces exists, but he should not bring into it the unnatural considerations of another life governing and uplifting his own.

It seems to me very appropriate that the seeking of the Divine Self should be quite independent of any material capacities, or what in the world is called greatness. A Mahātmā no doubt walks at about four miles an hour, like anybody else. His knowledge is also limited, for his personal form has a limited scope. It is even doubtful whether he need necessarily have "psychic powers".¹ I should imagine that these things depend entirely upon what he wants to do through that body, and upon his previous experience and karma in the body, before he attained the state of a Mahātmā. No body or bodies can represent in form or power that infinite life of which he is conscious. But I fancy that what does distinguish him from all other men is that he never loses sight of that great Life, and never fails to respond to it in all the events and relationships of personal life. It is quality, not extent of material power, which signals the presence of one who has thus reached the goal of human life.

¹ I know that Dr. Besant, though intent upon these high things, has often remarked that she has not time to give to the pursuit of direct knowledge about the astral plane, and similar matters. The *Gītā* ignores them, and the *Voice of the Silence* directs to the "one road," which is love, or devotion to life.

"BE IN LOVE WITH LIFE"

Krishnamurti

I

LIFE

A PEARL of great price,
Lo, I have found it;
Heart on the one Cross,
See, I have bound it.

Mine now the wide world's
Sorrow and sadness,
Indivisible
From my life's gladness.

Mine now the reaping
Of all men's sowing,
Deep tribulations
Of age-long growing.

Rests on my shoulder
The world's sad burden;
Of all men's sorrows
Sorrowless warden.

I the alchemist
With the one solvent,
Woe transforming,
Yea, the At-one-ment.

Till at the reckoning
My pearl I tender,
YOU discovering
With the surrender.

II

LOVE

Love's high achievement
Is but bereavement,
Forget not, heart ;
Each lovely pleasure
Is but the measure
Of a new smart.

Sweeter the loving,
Swifter the proving
Joy that is pain ;
Though clouds the sun hide,
Rest by the wayside
Never again.

Smiles and love-laughter,
Renouncement after,
If Love must thrive ;
Till at the sun's blaze
Undismayed canst gaze,
And yet survive.

Up this Love's stairway,
Without yea or nay,
Now must thou climb ;
Heart seared, yet flowering,
Denied, yet dowering—
O fate sublime.

C. J.

KĪMIYĀ-US-SA'ĀDA

BY MOHAMMAD GHAZĀLĪ

*(Translated from the Persian by Bay Nath Singh)**(Continued from p. 366)*

CHAPTER II

KNOWLEDGE OF GOD

1. "He who knows the self verily knows God." The self is a mirror ; look into it and see God. But since many men look into the self, and fail to know God, it is necessary to explain the method. There are two methods : one subtle and mysterious, too hard for most men, so not demanding mention ; the other intelligible to all and based on the idea that a man can know of the Divine Existence and Attributes through his own existence and attributes.

2. *The Divine Existence.* Every man admits the fact of his own existence. But what was he before his birth ? A vital germ, homogeneous and void of understanding,—sense-organs, limbs, sinews, bones, muscles and skin, all these appear subsequently. Now the question arises : Is this vital germ competent to put them forth ? Or does some Being bring about their manifestation ? When the full-grown body (unaided) is unable to produce a single hair, the vital germ must be still more incompetent. Such a line of thought may lead one from

the knowledge of one's own existence to that of the Divine Existence. The observation of the outer and inner parts of the human organism will help towards a realization of the Perfect Power of the Creator, mighty enough to do what He pleases. Contemplation of the functions of the various parts of the body, and of the mental qualities will show His Perfect Wisdom . . . A survey of human needs and of the materials provided to meet them will convince a man of His Mercy.

3. *The Divine Unconditionedness* may likewise be known through the unconditionedness of the soul. Unconditionedness consists in transcending the limits of thought and space. A man may see an illustration of this in his own soul, in as much as his soul transcends thought, being formless and without dimension . . . Being satisfied of his own unconditionedness, and raising this conception to a higher power, he may realize the unconditionedness of God . . . As the soul rules over all the parts of the body without a spatial relation to any—as the unlimited cannot be contained by the limited—so God rules over the whole Universe, without being spatially limited to any place. The whole secret of unconditionedness may not be rendered intelligible without divulging the essential nature and function of the soul, made after the image of God, which is not permitted.

4. *The administration of the Universe by God.* The knowledge of this is called the knowledge of the Divine working, as the knowledge treated of above is the knowledge of the Divine Nature and Attributes. Here, too, self-knowledge is the key, so that it is requisite first, to know the self and the several links of its activity. To take an example. If you write *Bismillāh* (In the name of God) on a piece of paper, you first put forth your will, then a stir is made in the heart (not the fleshy heart), then a subtle substance is transmitted from the heart to the brain—this substance is the physical life,

the vehicle of sensation and action, the perishable or the animal soul—then the image of *Bismillah* becomes imprinted on the cerebral organ which is the centre of imagination, then the voluntary muscles connected with the fingers are affected, then the fingers set the pen in motion, then the script *Bismillāh*, a facsimile of the cerebral image, appears on paper, with the help of the senses and especially of the eyes. As in your own case, so in all others, will is the first manifestation. As in your case, will first stirs the heart and then the other organs, so the Divine will first affects the ninth heaven—*Arsh*—and then the other beings. As in your case, a subtle substance resembling vapour rises through the arteries of the heart to the brain, so a subtle Divine Essence (or the Holy Ghost) is transmitted from the ninth to the eighth heaven—*Kursi*. As the image of *Bismillāh*, the would-be object of your activity, first appears in the brain, so the images of all the would-be objects in the Universe first appear in the Imperishable Records or the Protected Tablet (*Laugh-i-Mahfūz*). As the cerebral activity sets the muscles in motion, the muscles move the fingers, the fingers the pen, so the spiritual Essences or the Angels deputed on the ninth and the eighth heavens set in motion the skies and the planets, and work upon the humours and the elements through the meteors and the rays. As the pen uses ink to write out *Bismillāh* and in doing so is helped by the eye—so the humours use the elements, and the elements the complex molecules, to shape the animal, the vegetable and other forms, and in doing so they are aided by the angels. As the script *Bismillāh* is in accordance with the cerebral image, so the material forms are in accordance with the images in the Imperishable Records. As all your activities begin in the heart, so all the cosmic activities begin in the ninth heaven. As you first affect your heart, and are supposed to be specially related thereto or reside therein, so God affects all through the medium of the ninth heaven, and

is supposed to dwell therein. As by ruling over the heart and putting it in order, you are able to use the body, so God by creating and affecting the ninth heaven is able to govern the Universe.

5. Now the following short formulæ should be well understood, as they are the concentrated essence of the Divine knowledge :

- (1) *Subhānallāh*—God is holy.
- (2) *Alhamdolillāh*—Verily God deserves praise.
- (3) *Lāelāhailāllāh*—There is no God save the One God.
- (4) *Allāhoakbar*—God is supreme.

When you realize the Divine unconditionedness through your own unconditionedness, then you understand the first formula. When you realize the Divine Sovereignty through your own will-power, and that all the cosmic agencies are under the control of God as the pen in the writer's hand, then you understand the second formula. When you realize God as the only independent will, then you understand the third formula.

Now as to the fourth formula: your knowledge of God is so far absolutely nil, since He is superior to this and that, and too high to be known by conjectures. The formula cannot mean that God is superior to others, as there is no being other than He, and all beings are the light of His Existence. The light of the sun cannot be anything other than the sun, and hence it cannot be asserted that the sun is superior to his light. But the meaning is rather this, that He is too lofty to be measured by the human reason: His unconditionedness, will and wisdom may by no means be likened to the similar functions of the human soul, which are but images to help it towards the realization, howsoever imperfect, of the Divine Ideal. As for example, if a child asked me about the nature of the pleasure derived from the Sovereign Power I would answer, "It is like the pleasure felt in playing ball," for the

child cannot conceive a higher pleasure, and it cannot grasp by analogy what is beyond its experience. It is evident that the pleasure of the Sovereign Power does not bear comparison to that of playing ball, but both are nominally termed "pleasures". Thus all images have only a limited value. None can know God save Himself. He transcends all comparison.

6. Endeavour your best to know God and serve Him, since the knowledge and service of God are the basis of human weal. The dependence of human weal upon the Divine Knowledge has already been dealt with. As for the dependence of the human weal upon the Divine Service: on death man has to do with God—"He is the final destination and resort." It is wise to be devoted to one's protector; and devotion to God cannot spring in the heart without His knowledge and constant remembrance; constant remembrance needs constant service; service needs the renunciation of desires as prescribed by religion.

7. Many transgress the divine injunctions owing to one or more of the following popular errors:

(a) A class of people do not believe in God. Their denial is based upon their intellectual inability to gauge the Divine. They hold the theory of spontaneous generation or physical causation. When the physicist does not know himself, how can he be expected to know others? Such a theory is as unreasonable as the belief in the production of a script out of itself, without the will and the knowledge of a writer.

(b) Another class of men believe in God and the life after death, but hold that He is too high to need human service, and is indifferent to human virtues and vices. They misunderstand the teaching that works are to be done for God and not for the self. They should not forget the verse in the *Quran*: "One who practises purity, self-discipline or good deeds

benefits there by the self alone." Such men compare well to the intemperate patient who says: "What does it matter to the physician if I follow or do not follow his advice?" What the patient says is true enough, but his intemperance must kill him. The physician recommends temperance to secure the recovery of the patient: his intemperance will not injure the physician but kill the patient himself. As the physical ailment causes physical death, so the moral ailment leads to spiritual ruin: as temperance and medicine secure physical health, so purity, service, and Divine Knowledge secure spiritual health.

(c) Many men hold: it is vain to set to the purifying of the heart as enjoined by the Scriptures, since it is as impossible to be completely free of lust and anger, so deeply engrained in the human constitution, as it is to turn black into white. Such men misunderstand the Scriptures. Religion does not impose an impossible task, [*i. e.* to exterminate lust and anger, *Trans.*], but only what has been accomplished by some men, *viz*: to break lust and anger, and gradually subordinate them to reason and the Scriptural teaching. The Prophet did not absolutely disallow lust and anger: He himself had nine wives, and said He felt the impulse of anger just as other men. Again, God has praised one who controls anger, not one void of anger.

(d) Many men misunderstand the Divine attribute of Mercy, and hold that God would deal with them mercifully irrespective of their merit. They forget the fact that both mercy and retaliation are His attributes; that a large number of people suffer from hunger, disease and other troubles in spite of His mercy; that neither money nor knowledge can be acquired without exertion; that they would not cease to work for livelihood in spite of professing the theory of Divine Mercy—though God has expressly guaranteed the maintenance of all the dwellers of earth; but misled by Satan they restrict the

application of the theory to the moral activities—though God has enjoined men to depend upon self-exertion for their post-mortem weal.

(e) There are some men who are proud of their attainments, and regard themselves as too high to be lowered by any impurity: whereas they are actually too mean to forgive anyone who utters a single word derogatory to their supposed high position, and to forego the least gratification.

Such a proud claim hardly becomes them, when they have not yet acquired the ordinary human virtues. Even granting that they have transcended vices, such as malice, lust and anger, the claim is too high: since they cannot be taken as superior to the Prophets, and the latter mourned and apologized for their misdeeds.

. . . such pretenders are mere puppets in the hand of Satan. Great Ones are they who recognize the truth that unbridled gratification of desires is animality and not humanity.

(f) There are some men who ignorantly imitate others, claim the position of Sūfīs, robe themselves in their garments, talk and behave foolishly, and do not realize the gravity of their folly. Sometimes they speak of their amazement. But if you were to ask them, "amazed at what" they would be silent. Let them be amazed at what they will, but they should not doubt the existence of the Almighty Creator, and of their being created. They may learn this from the aforesaid pages.

CHAPTER III

THE USE OF PHYSICAL LIFE AND THE LIMIT OF PHYSICAL NEEDS

1. The earthly life should be regarded as one of the stages on the path of spirituality, a halting station for the Travellers bound for the Divine Sanctuary, a market in the

desert intended to supply them with provisions. The earthly life and the life after-death are two separate states, and the object of the former is to prepare for the latter. Man is born simple and imperfect, but has the capacity of acquiring perfection, reflecting the supersensuous, and seeing the Divine Vision, which is his *summum bonum*, as well as the object of his creation. This Vision demands the unfolding of the inner eye: the unfolding depends upon Divine Knowledge; the key to Divine Knowledge is the knowledge of the Divine works which rests primarily on the senses enthroned in the body, made of the elements.

So man has to descend to earth to gather materials for the Divine Knowledge, with the help of the self-knowledge and the sensual observation of the Universe. He is said to be on earth while he works with the senses: he is said to quit it, when he dismisses them and lives with his qualities (minus the senses).

2. Man has to use the earthly life with a double object *viz*: (a) the protection of the soul from evil and the gathering of its food; (b) the protection of the body from exposure and injury, and the gathering of its food. Divine Knowledge and Devotion are the food of the soul, a food adapted to its constitution and ordained therefor. Too much attention to the non-God is the chief evil, leading to its ruin. The body too is to be cared for, but for the sake of the soul: for the one is a transitory vehicle, the other is the Eternal Pilgrim. The Pilgrim should attend to the physical needs of the vehicle until he reaches the destination and is relieved of its cares. But this attention should be only commensurate with its needs: if all the time be spent in feeding and decorating the vehicle, he will lag behind and ruin his chances. The needs of the body are no more than three: food to sustain it, garment to cover it, and a house to shelter it from exposure and injury. There need not be any fear from the excess of the spiritual

food—Divine Knowledge. But the physical food taken beyond the proper limit will kill the body. Man has been endowed with appetites for the preservation of the body, but they impel to excesses. He has also received the internal gift of reason, and the external teachings of the Divine Messengers to control the appetites, which however, developing earlier than reason and becoming more deeply rooted, oppose reason as well as religion, and compel him to look solely to their gratification.

3. The physical world connotes all the contents of earth: mineral, vegetable, animal and human kingdoms. Earth is used for habitation and cultivation; metals for being shaped into implements; vegetables for food and medicine; animals for food, conveyance and show; and one man uses another for service and gratification.

Man employs both the soul and the body to appropriate the world; the soul hankers after it, the body works for it. The employment of the soul unfolds evil qualities leading to its ruin, *e.g.* avarice, miserliness, envy, malice, etc.; the engagement of the body overpowers the attention of the soul, so that it forgets itself and becomes an instrument of worldly gain. As the physical needs are really three: food, garment and shelter, so the occupations subserving the human needs are also originally three: agriculture, weaving, architecture. But later on appeared other occupations supplementing these three, namely spinning, sewing, carpentering. In course of time competition and disputes arose among the members of these professions, and three additional functions had to be arranged: that of the ruler, that of the administrator, and that of the lawyer. Thus professions multiplied, and sometimes more than one were adopted by the same individual: men lost their way amidst them, and forgot that professions were intended to supply no more than food, garment and shelter, that this triad was meant for the body, that the body was meant for the soul and the soul for the Divine Vision.

Such is the correct valuation of the physical world. He who is not ready to quit it for other worlds has over-estimated its importance. Such over-estimation arises from its magical influence, therefore it is necessary to know of its deceptions and so be able to guard against them.

4. The deceptions of the world may be described as follows:

(a) The world appears to you as stationary, whereas it is moving slowly and gradually as the shadow. It is well-known, too, that time is ever flying and that physical life is passing—it is the world that dismisses you in this way and you do not notice it.

(b) The world is a siren who pretends to love you and promises to be ever yours, till you fall a victim to her wooing, and then she suddenly deserts you.

(c) The world is like a hag who covers her ugliness by paints and ornaments: fools are attracted, only to know it in its true colours and suffer in hell on the day of resurrection.

(d) The earthly pleasures and the resulting sufferings in hell compare well to the partaking of a large number of savoury dishes and the consequent physical ailments—indigestion, vomiting, etc., thus the more voluptuous the earth-life, the more painful the post-mortem conditions.

5. The physical world does not deserve wholesale condemnation: there are some things therein—knowledge and works—which though *in* the world are not *of* the world, since they accompany the soul after the death of the body. The soul preserves knowledge intact, and transmutes works into effects. The effects may be classified as: (a) purity of the soul effected by the renunciation of sins, (b) devotion to God effected by constant worship of Him. These noble results ever endure. Again, the gratification of the barest physical necessities—food, garment, shelter, and marriage—though not directly helping the post-mortem weal if sought with a view

to secure an easy state of mind for the acquisition of knowledge, the performance of good works, and increasing the number of the faithful is not evil, but rather beneficial to the soul in its passage onwards. The world is evil only when it does not subserve the post-mortem weal, and induces a proud satisfaction with earthly possessions, and inattention to the spiritual life.

CHAPTER IV

KNOWLEDGE OF THE AFTER-DEATH CONDITIONS

1. The knowledge of after-death conditions hinges on that of death; the knowledge of death on that of life; the knowledge of life is that of the soul or self-knowledge, a fragment of which has already been given. Man is made up of soul and body: the soul passes, with a body as also without a body, through the after-death conditions of weal and woe, heaven and hell. The sufferings in hell, with a body, appear as those caused by unpalatable food and the bites of serpents and scorpions. The enjoyments in heaven, with a body, appear as the trees, the rivulets, the *houris*, the palaces, the savoury dishes, etc. The inner senses, if developed, give man a direct knowledge—not mere hearsay information—of the after-death conditions.

2. Man is endowed with two souls: the animal soul, and the angelic Essence. The animal soul is a subtile vapour, a well-balanced humour of the internal animal organism, which gushes from the heart to the brain and all the parts of the body. It is the vehicle of all sensations and movements and enables all the organs to discharge their several functions. The animal soul may be compared to the light of a lamp, the heart to the wick, and food to oil. As the light may be put out owing to any one of these causes: the deficiency of oil; the worn-out condition of the wick, and its consequent

inability to absorb oil; violence; so an animal may perish owing to one of these causes: want of food; its worn-out constitution and the consequent incapacity of assimilating food; violence. The working of the subtile vapour which constitutes the animal soul depends upon its balanced condition, and the balance may be interfered with in any one of the afore said ways. This is the death of body.

The Being who collects the materials necessary to disturb the balance is called the Angel of Death. On the death of the body, the human soul, or the Angelic Essence, continues alive minus the vehicle. The vehicle is intended to help its master towards the acquisition of Divine Knowledge and devotion: if the vehicle break after the acquisition, the master is fortunate in being free from its cares; if it break before, he has to grieve for its loss—and this grief would be the first post-mortem suffering.

3. Some of the human qualities depend upon the body, *e.g.*, hunger, thirst, and sleep: these vanish with the death of the body. There are other qualities independent of the body, *e.g.*, Divine Knowledge and the bliss of Divine Vision: these being the qualities of the Real Man will ever endure. Similarly, if the soul have been ignorant of God, such ignorance being a quality of the soul, will persist.

4. From what has gone before, it is clear that the human soul and the qualities thereof are independent of the body; that death does not mean the annihilation of the soul, but the cessation of its control over the body; that resurrection does not denote the revival of the soul after its annihilation, but the rising of another body, amenable to the control of the soul, similar to the physical body, out of the elements of the latter. Death is only a change of state, and a change of stage and the grave is only an ante-chamber to hell or heaven. Rest assured: death does not abolish your being or change its nature, it only stops the physical senses and erases the cerebral

images; you will exist after death, but alone (*i.e.*, minus the physical senses and their images in the brain). Through the death of his horse, an ignorant or blind rider would not be endowed with knowledge or sight, he would simply have to walk on foot.

5. When the death of the body separates the soul from the world of senses—wife, children, kinsmen, possessions and other objects—it suffers from its bereavement of them, if it loved them too fondly and gave itself entirely to them; it feels peace, if it was not attached to any worldly object and was ever ready to quit the body and attains the goal, all obstacles giving way, if it loved God and was wholly devoted to Him.

6. Now it must be clear that post-mortem suffering is rooted in the love of the world, and that the suffering must be in proportion to the love. So the post-mortem suffering of one who is attached to a single object in the world must be less than that of another who is attached to a large number of objects and possessions.

The Prophet has said that the unbeliever is bitten in the grave by the nine-headed ninety-nine dragons, and that they continue to bite him till the Day of Resurrection. These dragons are visible to the inner eye of seers, but are denied by fools on the ground of their inability to find them in the grave. The dragon inhered in and infested the soul while embodied, but the man was not aware of it. The dragon is the embodiment of the desire-nature. It derives its existence from love of the world, and its heads develop *pari passu* with the number of the evil qualities springing from that love—envy, malice, hypocrisy, pride, avarice, fraud, hostility, love of pomp and power, etc. The dragon infests the heart of an unbeliever, not because he denies God and His messenger, but because he has given himself completely to the world. In fact the cause of torture lies in the heart of man, and he takes it with him on the other side of death.

7. *Query*: If the post-mortem sufferings are caused by the attachment of the heart to the objects of this world, then is not every one doomed, since every one loves wife, children, wealth and power?

Answer: No. There are some men, *e.g.* many a Moslem dervish, who, satiated with the world, do not find any pleasure therein, and ever long for death. Again there are some rich men, too, who are devoted to God in spite of their love for worldly objects. Both of these two classes of men escape sufferings on the other side of death. The prophets, the saints, and pious believers, though loving home and family, forget everything in the efflux of the Divine Love and in the relish of devotion. This relish unfolds on death, and fortifies them against all sufferings.

But most men cannot escape suffering, as a love of the world preponderates in their heart. After suffering for a certain period, they forget the relish of the world after a long absence therefrom, and finally unveil the Divine love latent in the soul.

There are a few, however, who do not love God at all in their earthly life: the suffering of these, on the other side, is without end, since they continue to love what has been taken away from them. This is one of the causes of the eternal suffering of an unbeliever.

Conclusion: Most men have to suffer after death. But the intensity and the duration of suffering varies according to the degree of their worldly attachment.

8. There are a number of self-conceited fools who assert: "If such is the post-mortem suffering, we are safe, since we are not attached to any worldly object, and are indifferent to the presence or absence of such things." The claim is too high. If they are as much unaffected at the loss of their possessions, the scorn and unfaithfulness of their kinsmen and followers, as at the similar fate of others, the

claim is just. If they do not stand this test, the claim is false.

He who wishes to escape post-mortem suffering should concern himself as little with earthly objects as with articles of the toilet, *i.e.*, to the extent of the bare physical necessity. In order to reach this degree of indifference, he should also clearly make up his mind whether he chooses to follow lust or law: if he chooses to follow the latter, he may consider himself exempt from post-mortem suffering: if otherwise, he should be prepared to suffer, unless he be forgiven by God.

9. Now to come to the spiritual suffering in hell, *i.e.* the suffering of the soul without the medium of a body. The spiritual suffering is divided into: (a) that due to separation from worldly gratification; (b) that due to shame and disgrace; (c) that due to the despair concerning the heavenly life and Divine Vision. . . .

The spiritual suffering is more painful than the physical. The physical suffering is felt as a suffering only as it affects the soul, so the suffering which is centred in the soul must be more painful than that centred in the body. . . .

10. The truth concerning the soul may be known through the inner senses, when the pilgrim leaves his (adopted) home—the physical body—on a journey to his real native land—the soul itself. The several stages of the journey are: (a) the sensuous, (b) the ideal, (c) the intellectual, (d) the rational, and (e) the Divine. A man in the first stage resembles a bat, which kills itself by repeatedly striking against a light; a man in the second stage, resembles a lower animal, who would shun a thing at the first experience of pain caused thereby; a man in the third stage resembles a higher animal (*e.g.*, a horse) who avoids an unseen danger. When he reaches the fourth stage, he is differentiated from the animals, attains to the human stage, cognizes objects beyond the range of senses, imagination and intellect, separates the essential

from the accidental, and traces the general concepts underlying the particular objects. The fifth is the stage of the prophets and saints. All these are stages of human progress.

The position of man is critical in that he may either fall down to the animal stage, or ascend to the celestial rank. The minerals being unconscious are safe; the angels are secure against degeneration; the animals are barred from all progress. The moving beings always work against the stationary; most created beings are stationary, very few moving. He who halts in the sensuous stage cannot be spiritual, and must fail to understand the reality of the soul, the essence of things, and the rules of the spiritual life.

(To be continued)

RELIGION AND SCIENCE¹

BY PROFESSOR ALBERT EINSTEIN

EVERYTHING that men do or think concerns the satisfaction of the needs they feel or the escape from pain. This must be kept in mind when we seek to understand spiritual or intellectual movements and the way in which they develop. For feeling and longing are the motive forces of all human striving and productivity—however nobly these latter may display themselves to us.

What, then, are the feelings and the needs which have brought mankind to religious thought and faith in the widest sense? A moment's consideration shows that the most varied emotions stand at the cradle of religious thought and experience.

In primitive people it is, first of all, fear that awakens religious ideas—fear of hunger, of wild animals, of illness and of death. Since the understanding of causal connections is usually limited on this level of existence, the human soul forges a being, more or less like itself, on whose will and activities depend the experiences which it fears. One hopes to win the favour of this being by deeds and sacrifices, which, according to the tradition of the race, are supposed to appease the being or to make him well disposed to man. I call this the religion of fear.

¹ This article appeared in *The New York Times Magazine*, November 9, 1930.

This religion is considerably stabilized—though not caused—by the formation of a priestly caste which claims to mediate between the people and the being they fear and so attains a position of power. Often a leader or despot, or a privileged class whose power is maintained in other ways, will combine the function of the priesthood with its own temporal rule for the sake of greater security; or an alliance may exist between the interests of the political power and the priestly caste.

A second source of religious development is found in the social feelings. Fathers and mothers, as well as leaders of great human communities, are fallible and mortal. The longing for guidance, for love and succour, provides the stimulus for the growth of a social or moral conception of God. This is the God of Providence who protects, decides, rewards and punishes. This is the God who, according to man's widening horizon, loves and provides for the life of the race, or of mankind, or who even loves life itself. He is the comforter in unhappiness and in unsatisfied longing, the protector of the souls of the dead. This is the social or moral idea of God.

It is easy to follow in the sacred writings of the Jewish people the development of the religion of fear into the moral religion, which is carried further in the New Testament. The religions of all the civilized peoples, especially those of the Orient, are principally moral religions. An important advance in the life of a people is the transformation of the religion of fear into the moral religion. But one must avoid the prejudice that regards the religions of primitive peoples as pure fear religions and those of the civilized races as pure moral religions. All are mixed forms, though the moral element predominates in the higher levels of social life. Common to all these types is the anthropomorphic character of the idea of God.

Only exceptionally gifted individuals or especially noble communities rise ESSENTIALLY above the level; in these there

is found a third level of religious experience, even if it is seldom found in a pure form. I will call it the cosmic religious sense. This is hard to make clear to those who do not experience it, since it does not involve an anthropomorphic idea of God; the individual feels the vanity of human desires and aims, and the nobility and marvellous order which are revealed in nature and in the world of thought. He feels the individual destiny as an imprisonment and seeks to experience the totality of existence as a unity full of significance. Indications of this cosmic religious sense can be found even on earlier levels of development, for example in the Psalms of David and in the Prophets. The cosmic element is much stronger in Buddhism, as, in particular, Schopenhauer's magnificent essays have shown us.

The religious geniuses of all times have been distinguished by this cosmic religious sense, which recognizes neither dogmas nor God made in man's image. Consequently there cannot be a church whose chief doctrines are based on the cosmic religious experience. It comes about, therefore, that we find precisely among the heretics of all ages men who were inspired by this highest religious experience; often they appeared to their contemporaries as atheists, but sometimes also as saints. Viewed from this angle, men like Democritus, Francis of Assisi and Spinoza are near to one another.

How can this cosmic religious experience be communicated from man to man, if it cannot lead to a definite conception of God or to a theology? It seems to me that the most important function of art and of science is to arouse and keep alive this feeling in those who are receptive.

Thus we reach an interpretation of the relation of science to religion which is very different from the customary view. From the study of history, one is inclined to regard religion and science as irreconcilable antagonists, and this for a reason that is very easily seen. For any one who is

pervaded with the sense of causal law in all that happens, who accepts in real earnest the assumption of causality, the idea of a Being who interferes with the sequence of events in the world is absolutely impossible. Neither the religion of fear nor the social-moral religion can have any hold on him. A God who rewards and punishes is for him unthinkable, because man acts in accordance with an inner and outer necessity and would, in the eyes of God, be as little responsible as an inanimate object is for the movements which it makes.

Science in consequence, has been accused of undermining morals—but wrongly. The ethical behavior of man is better based on sympathy, education and social relationships, and requires no support from religion. Man's plight would, indeed, be sad if he had to be kept in order through fear of punishment and hope of rewards after death.

It is, therefore, quite natural that the churches have always fought against science and have persecuted its supporters. But, on the other hand, I assert that the cosmic religious experience is the strongest and the noblest driving force behind scientific research. No one who does not appreciate the terrific exertions, and, above all, the devotion without which pioneer creations in scientific thought cannot come into being, can judge the strength of the feeling out of which alone such a work, turned away as it is from immediate practical life, can grow. What a deep faith in the rationality of the structure of the world and what a longing to understand even a small glimpse of the reason revealed in the world there must have been in Kepler and Newton to enable them to unravel the mechanism of the heavens in long years of lonely work . . .

Any one who only knows scientific research in its practical applications may easily come to a wrong interpretation of the state of mind of the men who, surrounded by sceptical contemporaries, have shown the way to kindred spirits

scattered over all countries in all centuries. Only those who have dedicated their lives to similar ends can have a living conception of the inspiration which gave these men the power to remain loyal to their purpose in spite of countless failures. It is the cosmic religious sense which grants this power.

A contemporary has rightly said that the only deeply religious people of our largely materialistic age are the earnest men of research.

CONDUCT is the way of life, the way to that supreme, serene reality which every one must realise. Through discernment you will come nearer and nearer to the source of things, so that you, as an individual, will be living this reality. When once you have grasped that central reality, that fundamental principle of being, when you have criticised, analysed and examined it personally, and are living it—even partially—then through your own effort you are illuminating the darkness which surrounds the life of every human being, the darkness which I call the "unessential".

Seek then, the ultimate truth, which is of no person, of no sect, of no path. In the fulfilment of your individuality is the totality of life.

J. KRISHNAMURTI in *Experience and Conduct*.

COLONEL OLCOTT

THE following was written by Mr. G. Subbiah Chetty, who was not well enough to attend the morning meeting, and read by Mr. Ranga Reddy in the H. Q. Hall on "Adyar Day":

Who was Colonel Olcott? And what was he? are questions very often asked. I answer them by saying that he was the chosen agent of the Great Hierarchy, the Inner Government of the World. He justified the choice by his strenuous and good work. He had a strong personality. He was bold and courageous. He was the speaker and H. P. B. was the channel through whom forces and knowledge were sent to him.

He was chosen at a time when the world needed spiritual aid most. Materialism was rapidly spreading and religion was neglected and considered a burden. The greatest religious text-books were declared babblings of child humanity by some of the Western philosophers. Time was quite ripe for the advent of the Theosophical Society. Col. Olcott spoke with authority and declared that religions were not made on earth but in Heaven and sent out as messages through chosen disciples to selected people and centres and in such a wise as was most needed and in a manner suited to the conditions and circumstances of the people.

He was kind-hearted; he sacrificed his personal comforts for the sake of the work he was given to do. He had the capacity, which very few possess, of making capital out of conversation with people. His book on sugar-cane was the result of such talks with the exhibitors of sugar-cane in a show. It was he who recognized the evil of untouchability in India, and to destroy it he tried to raise the standard of living of these people by establishing free schools for them. He was one of the few who founded the Indian National Congress.

Our thanks are due to H. P. B. and H. S. O. for:

- (1) Arresting the progress of materialism in the world in general and in India in particular.
- (2) Creating a desire to study one's own religion and respect it.
- (3) Teaching us to value self respect far more than servility to secure appointments and positions.
- (4) Teaching us to value service to Humanity as the best service to one's self.
- (5) Advising English-educated young Indians to be "bold" Aryans and not "bad" Aryans.

HOW CAN ADYAR BE MORE USEFUL ?¹

BY C. KUNHAN RAJA, M.A., D. PHIL. (OXON.)

WE are living in an age very similar to the period that marked the decadence of the Vedic civilization in India. It is out of the ruins of this Vedic civilization that the great Rishis built up the Puranic civilization. Now, that civilization is also at an end; and a new one has to be built up. Just as Buddhism gave the life and impetus necessary to the Vedic civilization to emerge in a new body, similarly it is now the modern science and industrial civilization that can give the necessary stimulus and life for the establishment of a new civilization. I feel that in the modern world Adyar has the same function as the Naimisha Forest of the *Puranas*, where assembled the great Rishis like Saunaka. The whole purpose of the *Puranas* was so to alter man's life in this world that it becomes an approximation to heaven and also a preparation for life in heaven.

When I think of Adyar, what it ought to be and what it can achieve, my thoughts fly to heaven to know what heaven could be like. My idea of Adyar is that it should be, in all details, as much of an approximation to the heaven conditions as may be possible, having regard to the limitations of the physical world, so that any soul reporting from Adyar must be entitled to free admission to heaven, in consideration of the life that he lived in this world at Adyar. What I mean is that Adyar must have in it a very happy assimilation of the high spirituality of ancient religions with the material prosperity of modern science. Being a student of Hindu religion and ancient Indian civilization, and being also a rather ardent admirer of the achievements of modern science, I cannot get away from the conviction that we cannot make much headway in spiritual matters unless we make a corresponding advance in material affairs also. I think that there is some such idea latent in the very start of the T. S. in that H. P. B., the messenger of the White Lodge, started the T. S. in America representing modern science, and that later it was firmly established in India, the fountain of spirituality for the whole world.

Thus Adyar must develop as a centre for the study of religions and ancient civilizations, so that Adyar can give a real lead to future religions. Just as we cannot understand Einstein's conception

¹ This article has special reference to conditions in India.

of Time, Space and Matter unless we know Descartes's mathematics and the physics of earlier thinkers, similarly we cannot really understand the words of the World-Teacher now, unless we know what he has said before at various times and in various lands. Many people may think that they can and do understand Him much better because they have never previously understood or cared to understand; but the World-Teacher must be having a smile at them—what simple amusing things these people are! The World-Teacher may say that books and learning are useless. But it must be more useless to throw away books and learning on His authority, without understanding really that they are useless. The more the World-Teacher lays emphasis on the uselessness of texts and religions and learning, the more enthusiastic we must become about texts, religions and learning, so that we can understand the earlier, that they are really so.

I lay very great emphasis on Adyar becoming a centre for religious organizations and learning. Side by side with this I want Adyar to be a model for life in the modern world. We must have all the modern contrivances for man's comforts. Self-sacrifice and simplicity may have been virtues when man could not have enough for his needs. But it cannot be either virtue or morality in these days of mass-production, when we can have more than what we want, to preach self-sacrifice and simplicity and to let things perish unused. Modern scientific morality can only be to know, to have and to enjoy. I visualize Adyar equipped with all modern contrivances. I expect soon to be able to transport myself from the Headquarters to my Bungalow by merely touching a button, along a moving path. I want Adyar to put into practice what Wells has written in books. My ideal is that we must develop Adyar on such lines and in such ways that no one reporting from Adyar shall even be questioned about his eligibility for admission to heaven, and no one, once in heaven, shall be asked to go back to the world, unless he wants it, simply for the reason that there is something more to be experienced in this world. It is only under such conditions that Brotherhood can become an experience, not merely a doctrine.

THE AGE OF WOMAN

By JOHN D'CRUZ

WOMAN is at the beginning of every great movement. I do not know why it should be so, yet such seems the condition of manifested being. If we think that the fair sex are only lovers of pleasure, it is well to be cautious until our basis is made more secure. The activities of Lady Astor, Annie Besant and others, convince us that though women have chances to fritter away their lives in a useless existence, yet *they* are an example and inspiration to the world and join the illustrious fellowship of those who "scorn delights and live laborious days".

A short time ago on my way to Burma, I was confronted by a Chinese girl who was like an apostle with fiery zeal. While our ship drifted along in the gleams of the peaceful moonlight a conversation on politics was certainly not interesting to me. Voices of the heaving waters, the charm of moon and starlight spoke to me of joy, romance, love, but the spell was broken, harmony was lulled to sleep when my acquaintance, the Chinese girl, asked me: "What have you done for your country?" whereupon I retorted: "What have you done for yours?" If I had not excused myself to go to bed there would have been no end to her answer. She told me that China is a failure not because the people are very bad, but for the sound reason that the rulers are avaricious, inefficient, narrow-minded; and that a wise system of administration will be established only when Chinamen have learnt the art of ruling under the instruction of European masters. It is obvious that lack of unity is reducing China to wreck and ruin. A deeper understanding of the tragic circumstances, convinces us that the root cause of all, lies in the fault of useless rulers who in order to gain their own ends are indifferent to the peace and prosperity of the masses.

In Yunan I saw things as they are; conditions are bad enough there, but we all know that things are worse in other parts of China. Every messenger from S. Yunan told a tale of war, torture, murder and arson. The one thing which interested schoolboys was the history of wars. But thanks are due to some British officials whose influence prevents the erring characters from madly breaking every restraint of law and order in some parts of Southern China.

My companion on board ship went on to say that whatever be the faults and shortcomings of her people, when measured by our standards of civilization, there rises as clear as a mountain peak above the lowlands, the loyalty of the Chinese women to their homes and husbands. When the lives of the children and the father are at stake, the woman will do all that can be done, considering no sacrifice too great to save the situation. Elopements and divorces seldom occur. But unfortunately minds are not enlightened enough to see that a high moral standard is a conglomerate, having more than one element in its composition, and although we cannot bring against the erring the charge of James asserting that: "If ye offend in one point ye are guilty of all," yet the fact remains that one moral value is not enough to counterbalance losses in other directions, hence the Chinese are "weighed in the balance and found wanting".

I did not suppose that Eastern girls could display that sort of intelligence which is the supreme need of to-day until my companion declared that if we believe that this is a just and good universe, that the laws by which it is governed are moral, then it follows that the man who is fighting against the great moral forces of a country is waging war against the Creator; that the injunction of a great Master is "obey the Powers that be"; that a noble co-operation with the Creator and our fellowmen is our grandest privilege; that a sound system of administration will be established in China when

rulers possess the intelligence to understand all the passions and propensities of the masses, and, what is more important, have the will to resist their evil influences, as was done by Marcus Aurelius, whose glory shone purer and brighter because he was in the world, yet not of the world, like a light shining in the surrounding darkness of evil and of shame.

Woman is at the beginning of every great movement and it may be that she will continue her leadership, as evinced by the reports on the progress being made in Shanghai; and her faith will probably be justified by higher achievements, destined to impart a new lease of life to China, which is greatly in need of a resurrection.

In Burma too, women are proving their worth by demonstrating that finance always is and always has been at the root of a Nation's and individual's policy, and failure to recognize that this is so, will leave them dead souls stranded on a sandbank. In this sense they sound a note of faith which appeals confidently to the intellect of the business men of the West who reckon everything at a cash value. To think in any other way would be to admit suicidal elements through a reversal of the law of nature.

Most of the commercial enterprises in the Burmese community are undertaken by the women. They say that when most of them have earned enough money, it will be the psychological moment to assert the authority and dignity of their position, which will be exercised to convert their men from laziness and pleasure to activity and industry. The hope of Burma lies in the heart of woman, and it is undeniable that the hope will be realized if she continues her good work of buying and selling. Her success is already justified by results, and gleams of greater achievements are perceptible.

There is in Shanghai an organization named "The Feminist World Democracy" intended to exclude the possibility of future wars; and since the exponents are acting according to the ideals of their mission, we may count upon them with confidence to usher in a better state of existence.

My friend, Dr. Lin Yen-Hon, author of *The Peaceful World of Civilized Fair Sex*, who is travelling abroad for propaganda work in connection with "The Feminist World-Democracy", believes in placing woman in the leading position in order to safeguard world peace. Among Caucasian mountaineers there is a law that acknowledges the presence of a woman on the battlefield as a sign for making peace. The ceremony is that when soldiers are fighting on the battlefield, the appearance of a woman showing a handkerchief means a sign for the war to cease and, strange to say, the battle does come to an end. Such a truth is stranger than fiction. Dr. Lin Yen-Hon suggests that this law should prevail throughout the civilized world, and that women should play an important part in instituting a World-Peace Conference.

BETWEEN THE LINES

By M. FLORENCE TIDDEMAN

IN studying the teachings of Krishnamurti there emerges, it seems to me, a definite intent and one that is vitally important to the world at the present time—how important I will endeavour to show by pointing out the trend of interest of the public in a large part of the world.

At present this trend of public interest everywhere is centred in the pursuit of the occult, so much so that most of the modern novels use this theme in order to produce a ready sale. The Authors themselves do not seem to believe in the truth of what they write—the shallow skimming of the surface of the subject and, here and there, such a want of understanding of it—point clearly to this being the case. In fact, when the Author of *The Glimpse* found himself being accredited with the belief in the reality of his subject, he publicly denied such belief but said that a friend had given him the information and he had thought that it would make a good story.

Note also the attraction to the occult of the lure of spiritualism—remember the hundreds who used regularly to fill the Queen's Hall to hear Sir Conan Doyle on that subject and the hundreds who recently crowded that Hall in the hope of witnessing the filling of the "Vacant Chair."

Attention is drawn, over and over again, in the *Mahatma Letters* to the dangers of the Seance Rooms to the ordinary public and the following of occult teaching even to the more earnest seeker "who rushes in without calculating his forces" and again—"how few of the many pilgrims who have to start without chart or compass on that shoreless Ocean of Occultism reach the wished-for land".

What is more helpful, what is more needed, by the world at large, at this critical juncture than the arresting of this universal dabbling in the occult and the centering of the intentions is really truthful living of our everyday lives.

Insincerity and untruthful living is the bane of the present-day civilized world and across this world the voice of Krishnaji is heard calling us to "live truthfully".

"Civilizations grow and decay and the man who has the capacity to sow the seed in this growth and in this decay, creates a new world of thought, a new world of action, a new world of conduct . . . But the sowing of the seed of a new order of things depends upon the individual who has understanding in his heart and who lives with that understanding and acts with the rhythm of that perfect understanding every moment of the day." Again "Truth lies in the process of living, it is to be assimilated through the whole process of life."

Further "Whether one lives in the East or in the West what matters is the manner of one's conduct, one's behaviour, of one's integrity."

"It is only through conduct that you can arrive at the realization of pure, undisturbed happiness."

"The man who worships Life in all things, in his neighbour, in the labourer, in the highest and the lowest . . . has found that life which is the life of love and thought itself." ¹

I could give many more quotations carrying this call to "live truthfully" and could cover many pages for wherever we open a page of Krishnaji's teaching always this is the burthen of his words "It is the living of every-day life that matters."

¹ *Star Bulletin*, Oct., 1930.

NOTES AND COMMENTS

A CENTENARY

FESTIVITIES took place at Geneva in honour of the Centenary of the "Société de la Paix de Genève" on January the 9th. The real birthday of this society was on December 1st, 1830. This was the first society for the promotion of peace on the continent of Europe. America gave the example in 1815, England followed later and Geneva, the birthplace of so many humanitarian movements, gave the lead on the continent. Count Jean-Jacques de Sellon was the founder; he it was who invited some thirty well-known citizens of Geneva to co-operate with him, and it was in his house that the Society was inaugurated. His address at the occasion has been kept in the archives of "La Société de la Paix" at Geneva.

Count de Sellon, born in 1782, belonged to a Huguenot family which, having found refuge in Geneva, had come to be highly respected and honoured. Travelling in Italy he witnessed the execution of a few French fugitives and this filled him with such horror that he began an intense propaganda for the abolition of the death penalty. His success with this propaganda encouraged him, ten years later, to rouse public opinion against that other human institution which demands many more human lives, i.e., war.

He gave the rest of his life to further his ideal, sparing neither time, money, thoughts nor energy. He realized that the abolition of war between the different Nations would be a slow process, in fact he writes in a letter to his friend, Etienne Dumont, "of the year 2440, as a possible year in which he and his friend, living in a better sphere, may see with joy that millions of people will reach that other world later than usual". He was convinced of the final victory of his ideal, though "at first this thought of peace will advance step by step, but the time will come when it will advance with the rapidity of a coach and horses."

Sellon at that time could not have imagined that the time would come to regret that the peace movement only moves forward at the rate of a coach and horses.

The *Journal de Genève* publishes several letters and extracts from the writings of the Count de Sellon, in honour of the Centenary.

From these extracts can be seen how clear a view he had as to which reforms were necessary in International Law and relations to combat war with success. The same famous trilogy of the present day: arbitration, safety and disarmament, we find in a letter of Sellon dated May 10th, 1829!

This man, who a hundred years ago pointed out the relation between arbitration, safety and disarmament, also realized that, besides arbitration, there was the need of a previous obligation to arbitrate and that it was not sufficient to have a council of arbitration which Governments might or might not consult, as they chose, in case of international differences. A State might be considered to be "weak" if it proposed arbitration after the difference of opinion took place; but if it were previously bound to arbitrate no such accusation could be made. He also advised to nominate arbiters in advance, to prevent any feeling of partizanship.

He valued the force of public opinion in favour of peace; and he intimated in his opening address at the formation of the Society that Governments, in his opinion, would never go in for these reforms unless continually spurred on by the people. As a true harbinger of the League of Nations' ideals the Count de Sellon has been honoured to-day. A pilgrimage was made to the small "Temple of Friendship and Peace" which he built in his country-place at Pregny, to his tomb and to his house at Geneva where his descendants still live and where we were received in the identical room in which "La Société de la Paix" was born.

One of the oldest and greatest pacifists of the present day, Mr. Henri La Fontaine, the Belgian Senator, remembered de Sellon in an impressive address, of which I quote the following: "What would Count de Sellon say about our present days if he came back to earth now? His judgment probably would not be friendly. He would ask us: 'How can you still go on spending millions and millions for the fabrication of still more horrible and more murderous machines for killing, hardly ten years after a war which you have seen yourselves and which has taken more millions of lives than all the wars of the former century? How can you do this in a time when millions of people suffer so much through the economic crisis, when Governments have already signed a convention saying that war is no longer legal, and while nearly all Governments have practically accepted the idea of obligatory arbitration?'"

From an article in the *Nieuwe Rotterdamsche Courant*

REVIEWS

The Personality of H. B. Blavatsky; The Blavatsky Lecture for 1930, by C. Jinarajadasa. (Theosophical Publishing House, Adyar, Madras. Price As. 12 or 1 sh.).

The frontispiece, a portrait of H. P. B. in a hat, recalls to mind a memorable occasion in London, when H. P. B. was persuaded with the greatest difficulty to put on her hat and go to the photographer to have her picture taken. She was almost pushed into the cab protesting, and bundled out and in again. On her return she walked up and down the room with tears streaming down her face, ejaculating: "Not a soul among them! Not a soul among them!" This was all the comment she made on what she had seen. C. Jinarajadasa has chosen to depict the hidden side of her nature. She led a double life, and this inner side was so full, so insistent, and contained such forces of determination, understanding, courage and truth, a pearl-like purity, humility and deep spirituality, that was the essence of her real being.

No wonder, living so strenuously, she was at times almost torn in pieces with the vehement forces she had to control on both planes.

What sustained her, how she lived and survived with virile humour and ready sportiveness can be read in these pages, written in the stately style of C. Jinarajadasa, who enjoys the peeps into H.P.B.'s waywardness, and brings out the bigness of her underlying stabilities. As her Centenary approaches all her lovers, who are as many as the members in the Society, should take part in one way or another in its preparation in every country, so as to celebrate it worthily by something tangible. Here a fine beginning has been made. The booklet contains seven illustrations taken from the archives of the Society, the print is large and the paper good.

I. H. M.

Islam, the Religion of Humanity, by Syed Abdur Razzaque, with a Foreword by C. Jinarajadasa, M.A. (Theosophical Publishing House, Adyar, Madras. Price Re. 1-8 and 1.).

It has hitherto been the practice of Muslim writers on Islam to fix the reader's attention on those particulars wherein it differs most from the rest of the world-faiths, with the object of establishing its supreme excellence. The book before us, also by a Muslim, comes therefore as a welcome change, taking, as it does, a new line of approach. This little volume, while giving prominence to the distinctive features of Islam—its marvellous grasp of the essentials of a spiritual life—the Unity of God, the Brotherhood of man, the paramountcy of righteous conduct and unselfish service, and its submission to the ultimate, the divine and *only* "Will" in the universe, nevertheless attempts to place correctly, in the comity of great religions, this, the youngest of them. For the fact is that new religions spring into being even as new species do in organic life—as variants and mutations of that life—to enrich certainly, but not to nullify the accumulated results of its past evolution.

The plan adopted by the author is to emphasize what to him are the essentials of Islam by a judicious selection of passages from the *Quran*, the sayings of the Prophet and other relevant documents. This seems a very proper mode of dealing, in a popular form, with writings which happen to be complicated because of repeated references to conditions obtaining in Arabia in the Prophet's days, and of revelations largely evoked from time to time by the special situations in which the Prophet found himself.

The material presented here is by no means exhaustive; but enough has been gathered to counteract the many current misconceptions concerning Islam, and to vindicate that faith as a liberalizing force, when rightly understood and handled.

To illustrate, let us take the Prophet's words: "Every Child is born with a disposition towards the natural Religion (Islam). It is the parents who make him a Jew, a Christian or a Magian." Is it not true that a child is singularly free from the dominance of creeds and traditions, possessed only of an unconscious and an uncorrupted instinct for love, and an active, expectant attitude of mind? It is from the parents then that, later, the growing child imbibes *their* conventions, creeds and prejudices, to be called—alas! almost without realizing why—by the sectarian names that we know. To be pledged unintelligently to no creed, to be spontaneously full of love, to maintain an attitude of understanding and balanced freedom is therefore according to the Prophet to have "true Religion". Under this category would obviously come the confession, "I have no religion," of the great Mustafa Kamal—that idol of Muslims the world over. This undoubtedly was also what Jesus wished to impress

when he commended "little children" as worthy examples to follow. The same truth is symbolized in India by Krishna, the child.

Islam lays supreme stress on the worship alone of the One God, so that, not even momentarily, men may lose sight of that Ultimate Reality. "Verily from Allah we come and to Allah is our return." The worship of lesser beings might dim the vision of that goal. The *Gita* also states the same: "Leaving all dharma, come to Me alone for shelter." It is however obvious that there could be no compromise with that form of worship which actively tended to mental and spiritual degradation. Thus, the idols at Kaba, symbolizing lust and greed, had to be shattered relentlessly; while "the security of God" was extended by the Prophet to the religion of the Christians of Najran: their images and crosses—which as yet served to help men forward—being expressly protected.

Significant is the following saying of the great Prophet: "All people are a single Nation and all God's creatures are a family. He who does most good to God's creatures is His most beloved."

Our author has taken great pains to meet the oft repeated slander that Islam was propagated by the sword. Though undoubtedly there have been cases of forced conversions by misguided enthusiasts, these were nevertheless contrary to the spirit of that religion: "Call to the way of the Lord with wisdom and goodly exhortation and have disputations with them in the best manner." "There is no compulsion in religion." "Let not hatred of a people incite you not to act equitably; act equitably; that is piety."

There is one point that non-Muslim readers should very specially note. The existence of Muslims in India—particularly in the South where Muslim rule was never more than nominal—was not due to force, as is popularly believed, but to the eager acceptance of a faith which simultaneously conferred a superior status on the socially depressed. It was the result of the missionary zeal of a long line of merchants and preachers who had preceded the political conquests. Mention is made of conversions actually encouraged by Hindu Princes with a view to the material prosperity of the country, as caste Hindus would not easily take to a sea-faring life.

Mr. Razzaque is fortunate in having secured for his book an illuminating Foreword from that cultured author and theosophical lecturer, C. Jinarajadasa. It is impossible to resist the following quotation: "The word Islam sums up the religion in one word. It means 'Peace'; but it is a peace in the soul which has made its human will one with the Divine Will. It is a fiery Resignation,

which joyfully accepts the Divine Will, even when it crushes and numbs . . . For Islam is to meet the crushing blow, and to intuit that, in the very blow itself, is the mercy of God."

We commend this book to all interested in Islam and the extension of brotherly understanding.

ABDUL KARIM

The Flame of Youth, by C. Jinarājadāsa. (The Theosophical Publishing House, Adyar. Price Re. 1; As. 12 and As. 9.)

This is a neat little book containing seven small Papers on various subjects of special interest to modern youths. The great merit of the author is that he makes even most abstruse points very lucid and plain; even commonplace things acquire life at his magic touch. There is perfect balance in the way in which he deals with the subjects. There is no emotionalism, but it is never dull. At this time when many youths are carried off their heads by sensationalism and spectacular demonstrations, these Papers have an especial value. I may be pardoned for making some random quotations. They are not selections of the best. They are just specimens. "The second point is that in these days there is little use for mere 'sloppy' enthusiasts." "That is what we do not do in these days. Most Indians scarcely note the plants about them and the birds or the tiny insects which swarm everywhere. Our ancestors did; they looked, they noted, and they thought long, and that is why they became wise." "In greatness and nobility and valour men and women are equal." I think that every youth in India must read and ponder over what is written in this nice little book.

The Life of Buddha (in his own words), by Narada Thero. (Theosophical Publishing House, Adyar. Price Re. 1-4; Re. 1; As. 12.)

This is another of the many small handy books published by the T.P.H. The book is a reprint from the Buddhist Annual of Ceylon, 1930. In this work, the author has selected passages from the Pali texts and made out a connected account of the life of Buddha in the words of Buddha himself, as narrated in the Pali texts. The whole narrative is given in simple English, and the translation is very faithful and at the same time not laboured. It is an extremely welcome book.

C. KUNHAN RAJA

Spiritual Life, by A. H. Jaisinghani. (Ganesh & Co., Madras. Price Re. 1-2.)

A deep understanding of spiritual laws, a real desire to help others, a true insight into the needs of the time and a call to high

endeavour characterize this book. There is in it the recognition of the new note in life, for which everyone in reality is hungering. Art, new revelation, science and religion, revolt are among the subjects discussed in these pages with a breadth of view that shines like a light illumining the new day.

Whenever a new note is discernible among the turmoils of life the transition era must consist in removing obstacles, that stand in its way; there must be a tearing down, (man being what he is) and a putting aside without waiting to discriminate what is good and bad in the immediate past, hence those who are hard of hearing are continually hanging the prophets, while the others burn their lately cherished ideals and are dubbed inconsistent and ungrateful and disloyal.

The author shows how science has not yet recognized its responsibilities. It is the spirit of man that urges him to utilize his faculties of invention and imagination, and to experiment in every direction, and science responding to these deep needs yet uses the powers of thought, thoughtlessly unheeding the cruelties and sufferings that result from them. The spirit is still partly in the husk and enshrouded, but as the living seed accumulates strength, decay sets in followed frequently by disaster as the tomb is burst asunder.

This is a valuable book for those treading the spiritual life, and seeking guidance. Sadhu T. L. Vaswani, the well-known religious leader, has written the Foreword.

I. H. M.

Natural Theosophy, by Ernest Wood. (Ganesh & Co., Madras. Price Rs. 3 or 5s.)

This is a book with a thought-provoking title. Prof. Wood defines Theosophy as "the understanding of life—*theos* being life, and *sophia* the understanding." And in another place he says "Theosophy is the finding of the infinite in the finite." This broad significance of the word "Theosophy" is rendered still more comprehensive by the addition of the objective—'Natural'. He says: "It is the part of our reason to recognize that all things are beneficial; of our love, that all persons are helpful; and of our will, to rejoice in the adventure of life. This is natural Theosophy." The title naturally induces us to expect that the subject would be treated in an original manner out of the beaten track; and we are not disappointed.

The author says: "All our experience has meaning. There is only one life and only one world and these two are only one. The nirvanic plane is here; what we see is a part of that." If what we

see around us is a part of the nirvanic plane we can exercise our intuitive consciousness and try to get from the phenomena and life in our world some idea of the phenomena and life in other worlds extending to the nirvanic. The Hermetic maxim "As above so below" and the great use made of the argument by analogy (*Upamāna*) in Indian philosophical speculation is based upon the oneness of life. Prof. Wood illustrates this as follows:

"Just as the five finger tips, if moved into different positions on a sheet of paper, will always make groups of little circular marks which have some constant relation to one another, because they are rooted in one hand and are energized from that source, so the collection of mind-made things presents a coherent world because there is one life."

The book is divided into two parts, the first dealing in a general way with life, experience, desire, goal—bondage, freedom, brotherhood and other general subjects, and the second part attempts to deal with the special topics of which Theosophical text-books usually treat, like reincarnation, karma, life after death, the Ego, Gurus and Teachers and other subjects, which the author treats of as casual "happenings by the way," as partial aspects of phenomena of life. The 11th Chapter of the first part appears to be more pertinent to the second part. It appears as if the author has tried to present especially in the second part the results of the interaction on his mind as a student of Theosophy, made by the teachings of Krishnamurti with reference to the above subjects. He says "future incarnations are not a necessity, but they mark our failure," "less desire, less life," "desire points to the goal of life," "do not then tell me that our goal is a distant thing," "the use of the word 'God' is a concession to popular language," "goal is here," "It is fullness of life," "dying is a part of living," "loyalty to persons is wrong in principle," "Do not restlessly seek rest," "there is great danger in what is usually called devotion," "God, the greater life all round us," "Crutches are only for cripples." These and other observations and reflections indicate the lines of examination of topics usually treated in a different way.¹

Systems of philosophy current in the world and the treatment of subjects like karma, reincarnation, astral plane, devachan, Masters, the Path and the like in our Theosophical literature have a value presenting to our concrete mind a logical arrangement of metaphysical concepts which could satisfy our consciousness functioning through

¹ But we remember that the same ideas were given in Mr. Wood's other books, *Intuition of the Will* and others, years ago.—SUB-ED.

the physical brain. They have an undoubted disciplinary value for the concrete mind working through the brain. But the best presentation must fall short of the reality of the concept in its own appropriate metaphysical region. To remedy this defect the student of philosophical studies in India is enjoined not only to hear the teaching from his teacher, which is equivalent to reading in our time, but also to meditate on the same (*Manana*) and grasp the real meaning behind the words by profound and repeated meditation (*Nididhyasa*). For a kind of narrowness and rigidity are likely to develop in the exclusive application of the mind to merely logical systems of thought, along with the depth and profundity to which it may give rise. A fresh examination of the same concepts in quite a different manner on the line pursued by the author in this book would act as a corrective to that narrowness and rigidity. But this line of examination has its own dangers and pitfalls, which can only be corrected by the study of the profound systems. A certain vagueness, superficiality and lack of outline are likely to be induced by this method of roaming over a large surface without mental moorings and a free play given to imagination.

For example, the statement "loyalty to persons is wrong in principle" is a dangerous half-truth. Probably the truth which has its basis in the One Life is what one can attempt to describe as loyalty with detachment or understanding.

There are many well-turned epigrams and pointed expressions and phrases to be found in the book. They delight the ear at the same time as they please the sense. Sentences like the following picked out at random illustrate them: "It is better to be a man painting on a small canvas than a human fungus covering the world." "Intelligence is spoiled by fear and will by pride." "We are God creating us," "we live at the point of our individuality where our original powers appear."

Prof. Wood has worked as a pioneer in this method of giving an explanation to Theosophical thoughts and ideas. Though in some places the ideas are tersely expressed and difficulty is felt in understanding the thoughts in the author's mind, the book reveals close thought and considerable sweep of ideas. It cannot but act as a mental tonic shaking the mind out of its accustomed grooves of thought which every Theosophical student must value. It is a new and invigorating contribution to Theosophical literature. The printing and appearance of the book sustain the reputation of the publishers.

A. RANGASWAMI AIYAR

Indira Devi, a Romance of Modern Political India, by A. Subrahmanyam. (Ganesh & Co., Madras. Price Re. 1-8.)

This book should find a ready sale in Europe and the Colonies. It is interesting and indeed absorbing. It demands reading carefully so as not to miss any points. Minute details are graphically depicted of the life of a Brahman couple. A wedding ceremony is described with all the ancient customs that form part of it. A big-hearted courageous Brahman, a Rao Bahadur, arranges the marriage of a European girl to his son, and waits to see how friends and relatives take it. The marriage in itself promises to be a happy one, but the story relates how the new Indian Government, going a step further, commands that all castes shall intermarry. What advantage is taken of this by the unscrupulous, and how disaster overtakes the Rao Bahadur should be read to be realized.

This book will convey to the West some of the understanding that is lacking there, an unknown quantity of the actual way of living; the kindness and deference paid by members of a household to each other, who follow the ancient customs, elaborate in one direction and simple in another; it makes for as deep happiness as in the West, and also shows how painful any spoiling or surrender of the rights of hospitality can be. The majority of peoples are of course exactly the same everywhere—just human nature, here so naturally and realistically set forth. At present one of the factors that are helping to trouble two great peoples in the political adjustment that is going on is the ignorance of the social side of Indian life. The spiritual treasures are surely and gradually being taken for granted.

There are some serious blemishes that mar the writing; such as 'sticky tears,' 'a life rich and juicy' and faulty expressions such as: 'a fountain of ideas gushed out in himself, wrong prepositions and adjectives applied extravagantly.' These can be altered in the next edition.

Princess Kalyani, a Play in 3 Acts, by Mrs. S. Ghosal. (Ganesh & Co., Madras. Price Rs. 2 and Re. 1-8.)

So well known a writer of stories as Srimati Svarnakumari Devi has turned her attention to writing a play in three acts, partly to convey to Western audiences the atmosphere of Indian life. It reads almost like the traditional fairy story of the wicked step-mother and the beautiful princess, whom she persecutes. Although in a fairy story all ends happily with ringing wedding-bells, with good triumphant and evil brought to shame, here, though the long lost

brother reappears, tragedy closes the tale. Unless recognized as the life of many centuries ago upon which Indian traditions are based, or in the light of a fairy story, which it much resembles, Westerners may believe that human sacrifices are still the rule in India. The play can be well recommended for all kinds of entertainment; there is much joyousness, a brightness and lightness of touch, and plenty of movement as well as the responsible and spiritual side. It would also make an excellent puppet play.

Seed Ideas, Second Series. (Hamsa Publications, New York.)

The sub-title of this pamphlet is *The Will to Destiny* by Rudhyar.

America, devoid of tradition, is a new ground, where seed ideas can be planted and fostered, where they can be transplanted from their ancient homes, particularly from Indian soil; and to the credit of America be it said that a warm welcome is given to all such teachings. These publications are full of philosophical spiritual truths replete with wisdom. Rudhyar has also other publications on the study of Hindu Music and the Alchemy of Music. These should also be very interesting and be much appreciated.

The Orient, a Bi-monthly journal of progressive thought, is a new publication coming from Bombay under the editorship of H. D. Sethna M.A. (Box 993, Bombay), who was formerly on the staff of *The Bombay Chronicle*. The annual subscription is Rs. 4.

It is well produced and is illustrated. Art is fully represented in painting, dancing, architecture and poetry. The editor writes on Religion, contributes a short sketch on D. H. Lawrence, and, naturally, the reviews of books exceptionally well done, are by his pen.

He has outlined a comprehensive programme and set himself a high standard; he wishes to encourage and take part in the new overflowing movement of creative activity in the country. We cordially wish his enterprise every success.

Chattopadhyaya's poem is a gem written in Paradise and called *The Grave*.

I. H. M.

Vedanta or the Science of Reality, by K. A. Krishnaswami Aiyar, B.A., with a Foreword by Dr. S. Radhakrishnan. (Ganesh & Co., Madras. Price Rs. 10.)

The book contains a masterly exposition of the monistic School of Vedanta. The author is a great scholar in Sanskrit, and he is very well equipped in modern philosophical and scientific thoughts, a

qualification necessary in any exponent of ancient Indian philosophy to the modern world. I cannot give here even a general survey of the contents of the book. It is rather a voluminous work, containing nearly 340 pages of rather small print. He has dealt in a very comprehensive way with the various aspects of monistic philosophy: its metaphysics, psychology, ethics and religion. He also has made a rather elaborate survey of the various currents of European thought. He has attempted to show the inadequacy of everything but monism to satisfy man's intellectual want. One unpleasant thing in nearly all expositions of Indian philosophy and religion is that the personality of the author becomes too prominent in the work. He advocates a particular system, because he is an adherent of the system by descent. There is something more than mere understanding and conviction—a something that should not be there. This book is no exception to that.

Further I did not like the sub-title "the Science of Reality". Rationalism is a necessary and a predominant factor in the modern denotation of the term Science. Attempts are being made, not merely in this work, but also in other works by very eminent authors to make out that Monism is rationalistic, that "Authority" is not a necessary part of Monism. But really Sankara's Monism cannot be rationalistic except in the sense that it is not irrational. What I mean is that the "Ultimate Unity" is not reached at by a generalization on empirical facts. The process of arriving at this Unity is a complete break from empirical generalization, and starts at the stage of dissatisfaction with all generalizations based on empirical facts. This dissatisfaction (what is called *mumukṣutva* in Sanskrit) is the ground for the realization of the Unity. And Scriptural texts give the stimulus for proceeding in a new direction—the direction of introspection. The Scripture forms "Authority," an external stimulus only till the time of realization. A Scriptural text is an authority, not because it is so stated, but because the Scriptural text contains the Truth, which is later realized. To say that a Scriptural text is not wanted in Monism is to go against Sankara. He again and again emphasizes the fact that no amount of generalization on empirical facts can lead us to the ultimate Unity, and it is only "Authority," some external stimulus that can show us the proper direction. An authority is not the goal; it is only a signpost. An authority becomes useless and even a danger to realization only if one is tied up to it, not when one takes the hint and proceeds. It is in this sense that Sankara takes Scriptural authority as a necessary factor in the realization of Truth. Further Monism has to remain an experience for the few, and it can never be a religion. Sankara never meant it

so either. There may be some ethical value in a religion based on Unity. But it has its own dangers. There is a likelihood in the neglect of the particular and an over-emphasis on the Universal. This was such a conspicuous factor in the later religion of India. With some such few differences of opinion from the author, opinions that are fundamental, I recommend the book as a really brilliant and comprehensive exposition of Sankara's Monism. The work is of especial value on account of the wealth of material, and also on account of the way in which the author has dealt with the various currents of modern thought in the light of Sankara.

C. KUNHAN RAJA

The Ramayana, by P. Gopala Menon, B.A., B.L. (Ernakulam. Price As. 12.)

This is a small book of about two hundred pages, in which the story of Sri Rama is narrated in simple elegant prose. The author has faithfully followed the original, the *Ramayana* of Valmiki. But the author has not followed the original in the division of the work into chapters, not a serious matter. Here the story is narrated in nine chapters. In European schools, every child knows his Greek Tales, and he grows up with the consciousness that he is the inheritor of the glory of those great heroes described in the tales. In India, unfortunately, children are fed on foreign food, and they grow up with the conviction that they are under the domination of people who have inherited the glory of the heroes of whom they are made to read in the tales, placed in their hands as textbooks. Few children read about the great heroes of India, and if any child reads the tales of Indian heroes, the tales are often invested with a sectarian colouring; the heroes are not exalted as National heroes, but are presented as idols of particular religions and sects within religions. We must have many more books of this kind; they must be prescribed in every school; they must be divested of their sectarian colour. It is only through the pride of such great heroes that the Nation can be welded into a solid whole; it is only by the courage which burns in the heart through the consciousness of our being the inheritors of the glory of such great men, that the Nation can resist with success and exhibit the full strength of its Soul. I welcome the book, and recommend it to all lovers of India.

C. KUNHAN RAJA

93149

BOOKS AND MAGAZINES RECEIVED

Fate and Free-Will, by A. S. Wadia, M.A. (J. M. Dent & Sons Ltd., London & Toronto); *Spiritual Life*, by A. H. Jaisinghani (Ganesh & Co., Madras); *Princess Kalyani*, by Mrs. Ghosal; *Indira Devi*, by A. Subrahmanyam (Ganesh & Co., Madras); *The Solar System*, by Arthur E. Powell (T.P.H., London); *Great Words from the East*, by Mario Brandi (Sperling and Kupfer S. A. Milan, Italy); *The Work of a Theosophical Organisation*, by William Kingsland (Privately printed, London.)

Bhārata Dharma (January), *De Theosofische Beweging* (January), *La Revue Théosophique Le Lotus Bleu* (December), *Triveni* (November, December), *The Cultural World* (November, December), *Rural India* (November), *Dawn* (January), *The Meher Message* (January), *The Indian Review* (January), *Service No. 1, Strī Dharma*, (February), *Toronto Theosophical News* (January), *The Messenger* (January), *World Theosophy* (January), *Liberacion* (September, October, November, December), *The Calcutta Review* (February), *Persatoean Hidoep* (February), *El Mexico Teosofico* (October), *The Occult Review* (March), *The British Buddhist* (January), *Modern Astrology* (February), *Bulletin Théosophique* (January), *The Beacon* (January), *Teosofi* (January), *Star Bulletin* (February), *Pengatahoean Theosofie* (February), *Mexico Teosofico* (October), *News and Notes* (February), *The Bhārata Dharma* (February), *The Maha Bodhi* (February).

1931

SUPPLEMENT TO THE THEOSOPHIST

xxi

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

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

Editorial communications should be addressed to the Editor, THE THEOSOPHIST, Adyar, Madras, India. Rejected MSS. are not returned, unless an envelope large enough to contain the MS., and fully directed, with international coupon or coupons, covering return postage, are enclosed. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

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

Annual Subscription *strictly payable in advance*:

India, Burma and Ceylon: Rs. 9, post free. Single copies, As. 14, post free. Other countries: 18s. or \$4.50 cents, post free. Single Copies, 1s. 8d. or 45 cents post free.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to: The Superintendent, Theosophical Publishing House, Adyar, Madras, *never to individuals by name*. The renewal notice, duly filled in, should in all cases accompany renewed subscriptions. All communications relating to subscriptions, non-receipt of copies and change of address should be addressed to the Superintendent.

AGENTS:

India: The Theosophical Publishing House, Adyar, Madras.

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

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

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

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

A NEW MAGAZINE

INDIAN ART AND LETTERS

This is issued by the INDIA SOCIETY, and is the only Publication in England devoted to the study of the Art and Letters of India, and the Middle and Far East generally, in Painting, Sculpture, Architecture, and Literature.

Among the contents are :

- (a) The Transactions of the India Society.
- (b) Articles and Book Reviews from Members of the India Society and from its Correspondents in India, Ceylon, Indo-China, Siam and the Netherlands Indies.
- (c) Independent articles by other recognised authorities.
- (d) The latest information concerning archæological discoveries in Java, Indo-China, and Siam, by arrangement with the Directors of the Services in those countries.
- (e) A special section devoted to the Indian States.
- (f) A series of articles on Collections of Oriental Art.
- (g) A survey of the literature of the Indian Vernaculars.

EACH ISSUE IS WELL ILLUSTRATED

Published twice annually by the INDIA SOCIETY,
3 VICTORIA STREET - - LONDON, S.W. 1

SUBSCRIPTION :

Five Shillings per issue. Ten Shillings per annum.

*The following have already contributed to
"Indian Art and Letters" :*

DR. CHARLES OTTO BLAGDEN.	MISS SUZANNE KARPELÈS
MR. PERCY BROWN.	MR. H. V. LANCHESTER.
PROF. A. FOUCHER.	PROF. SYLVAIN LÉVI.
MR. AJIT GHOSE.	PROF. PAUL PELLIOI.
M. RENÉ GROUSSET.	MR. STANLEY RICE.
M. JOSEPH HACKIN.	MR. J. V. S. WILKINSON.
SIR WOLSELEY HAIG.	SIR JOHN WOODROFFE.
MR. E. B. HAVELL.	

THE CALCUTTA REVIEW

The Oldest and Best Cultural Paper in India

Illustrated Monthly

PUBLISHED BY THE CALCUTTA UNIVERSITY

This illustrated monthly is the oldest and the best cultural paper in India. It contains the finest selections of articles of general interest treating of Literature, Poetry, Short Stories, Indian History, Economics, Religion, Folk-lore, Puranas, Philosophy, Education, World-Politics, Archæology, Numismatics, Sociology, Epigraphy, Anthropology, Ethnology, Chemistry, Physics, Agriculture, Aryan Languages, etc. It is undoubtedly the best Oriental paper for the variety and quantity of information that it presents couched in a brilliant style and is very useful to students and scholars alike. Annual subscription Rs. 8-8. Always comes out on the 1st of every month. Each issue contains 150 pages.

For other particulars apply to : **R. C. DAS, M.A.,**

Manager, "The Calcutta Review," Senate House, Calcutta.

MAHA BODHI SOCIETY (ESTD. 1891)

Membership Fee—Entrance Rs. 5. Annually Rs. 5. Be a Member of a World Organisation ushering Buddhist Renaissance. Maha Bodhi journal is sent Free to Members.

MAHA BODHI BOOK AGENCY

Supplies Books on Buddhism and allied subjects. Some items which will interest you :

RELIGION OF BURMA. By Bhikkhu Ananda Metteyya Rs. 2-12. A Poem in Prose which most sympathetically deals with the life of the Burmans and their Religion.

NATURE OF CONSCIOUSNESS. By Dr. E. Rost, I.M.S. dealing with the nature of consciousness from a Buddhist point of view with the help of 25 diagrams Rs. 9-8.

Coloured reproduction of painting of Dharmarajika Vihara As. 4.

Coloured reproduction of painting of Buddha Gaya Rs. 2.

PHOTO OF ANAGARIKA DHARMAPALA on hand-made paper. (In aid of Sarnath Vihara Fund) Rs. 10.

WHAT DID LORD BUDDHA TEACH (in Bengalee) As. 8.

PALI PRAVESH IN BENGALI (latest and up-to-date Pali grammar specially written for students) As. 6.

APPLY FOR CATALOGUE

MAHA BODHI JOURNAL (ESTD. 1892)

Special Buddha Day issue. Selling Fast. Buy Now. Only a Few Copies left. Makes an excellent gift to a friend. Contains reproduction from painting specially drawn for the journal. Price Rs. 1 including postage. ANNUAL SUBSCRIPTION Rs. 4.

ALL COMMUNICATIONS TO 4 A, COLLEGE SQUARE, CALCUTTA, INDIA

OUR LATEST PUBLICATION SECRETS OF SUCCESS

BY

PROF. ERNEST WOOD

Wrapper Re. 1.

Cloth Re. 1-8.

The present volume contains twenty-five essays by the author, all touching on the subject of *success in life*. About one-third of the book consists of three long essays which have not appeared in book form before.

Partial contents : Secrets of Success ; Pain and Happiness ; The Value of Experience ; The Blind Man's Story ; Character in Schools ; Egoic Motives ; A Method of Study ; Success and Concentration.

THE INDIAN BOOK SHOP, THEOSOPHICAL SOCIETY, BENARES CITY

MODERN ASTROLOGY

The leading Magazine of its kind

Annual Subscription, 13/6 post free.

A Specimen Copy will be sent on receipt of 4d. in stamps to cover postage

POCKET MANUALS

2/6, post free 2/9.

The Horoscope in Detail.
Horary Astrology.
The Degrees of the Zodiac Symbolized.

2/-, post free 2/3.

Weather Predicting by Astro-Meteorology.
Everybody's Astrology.
What is a Horoscope and How is it Cast ?
Planetary Influences.
Directions and Directing.
Medical Astrology.
1001 Notable Nativities.

ASTROLOGICAL TEXTBOOKS

15/-, post free 16/-.

Astrology for All.
Casting the Horoscope.
How to Judge a Nativity.
The Art of Synthesis.
The Progressed Horoscope.
The Key to Your Own Nativity.
Esoteric Astrology.

Practical Astrology. 5/-, post free 5/6.

Rays of Truth. By Mrs. LEO. 5/-, post free 5/6.

Astrological Essays. By Mrs. LEO. 5/-, post free 5/6.

Life and Work of Alan Leo. 6/-.

The Romance of the Stars: Astrological Stories. By Mrs. LEO. 3/6, post free 4/-.

The Pathway of the Soul: A Study in Zodiacal Symbolology.

By J. H. VAN STONE. 3/6, post free 4/-.

Send Direct to:—MODERN ASTROLOGY OFFICE,
40 Imperial Buildings, Ludgate Circus, E.C.4

TRIVENI

Journal of Indian Renaissance

EDITOR: K. RAMAKOTISWARA RAO, B.A., B.L.

'TRIVENI' is devoted to Art, Literature and History. Its main function is to interpret the Indian Renaissance in its manifold aspects.

Advisory Board includes Mr. C. Jinarajadasa and Prof. S. Radhakrishnan.

Published *Six times a year*.

Subscription rates: India, Six Rupees ; Foreign : Twelve shillings or Three Dollars (Post free)

Address: Manager, 'Triveni', 9, Armenian Street, G.T.,
Madras (India)

Have you heard the Echo of tributes paid to the resuscitated

" HINDUSTAN REVIEW "

India's oldest Monthly Journal of Sociology, Politics and Literature

If not, judge for yourself by ordering to-day for a copy of the latest Number.

" It appears in a new and improved form. For many years now the HINDUSTAN REVIEW has deservedly had a high reputation not only in India but in Great Britain and America for the literary standard it has maintained and for having provided a comprehensive record of Indian progress and changes in all spheres of activity and a valuable indication of the trend of thought among educated Indians on political, philosophical, economic and social questions."—*The Pioneer*.

" As an exponent of the intellectual life of country and as an advocate of political and economic freedom, the HINDUSTAN REVIEW did great service in the past, and we confidently hope that it will render still greater service to the nation in the future by contributing to the cause of Indian freedom. The articles are well chosen and ably written by men who have established their claims to be recognised as experts on the subjects they have dealt with."—*Liberty*.

" Contains most of the attractive features of the REVIEW, its wide range of subjects, broad out-look on national life and excellent book-reviews. The HINDUSTAN REVIEW has been all these thirty years a worthy exponent of the general awakening of the country."—*The Bombay Chronicle*.

Most moderately priced—Single Copy Re. 1. Annual Subscription Rs. 6 only

An excellent opportunity to advertisers—Charges Rs. 20 only per page.

The MANAGER, "THE HINDUSTAN REVIEW"

7, Elgin Road, ALLAHABAD.

FREE
SPECIAL DECEMBER NUMBER
THE INDIAN REVIEW
 AN ARRAY OF TOPICAL ARTICLES BY DISTINGUISHED WRITERS
PRINCIPAL CONTENTS

THE YEAR THAT HAS ENDED. By Mr. George Slocombe.
 WHAT IS GOVERNMENT. By Mr. Thomas Jesse Jones, New York.
 THE ROUND TABLE CONFERENCE. By Rt. Hon. Lord Olivier, K.C., M.G.
 SOME MEMORIES OF LORD BIRKENHEAD. By Sir Ross Barker.
 ONE DAY: A Poem. By Mr. G. K. Chettur, M.A.
 COMPOSITION OF THE FEDERAL ASSEMBLY. By Prof. H. Mukerjee.
 INDIAN SOCIETY IN 2030. By Mr. V. B. Metta.
 THE MONSTER. By Millie Graham Polak.
 SOME HISTORIC BOYCOTTS. By Mr. J. S. Ponniah.
 AN EXILE'S LAMENT: A Poem. By Dr. H. W. B. Moreno.
 ON FOODS. By Mr. Upton Sinclair.
 THE PROBLEM OF POPULATION. By Prof. C. N. Vakil.
 THE STREET PHILOSOPHER. By Miss Padmini Sathianadhan.
 INDIA AND THE CAPE IN THE 18th CENTURY. By Mr. S. A. Rochlin.
 BIRDS IN ENGLISH POETRY. By Mr. H. S. Rao, M.A.
 JUDGE DWARKANATH. By Mr. V. Narayanan, M.A., M.L.
 EIGENSINN OR OBSTINACY: A Comedy. By Dr. H. D. Sharma.
 INDIA'S TRADE WITH CEYLON. By Prof. S. C. Bose.
 WORLD EVENTS. By Dr. A. I. Saunders.
 THE ROUND TABLE CONFERENCE. An account of the Plenary Sessions.
 THE FUTURE GOVERNMENT OF INDIA. By Mr. S. Satyamurti.
 THE MAKING OF BOOKS. By Mr. B. Natesan.

Besides the original articles there are notes and news on topical matters in the various sections which are a special feature of the INDIAN REVIEW. These include Topics from Periodicals, Questions of importance, Utterances of the Day, Indian States, Indians outside India, Medical and Science sections, etc. The section World of Books contains notices of recent English, American and Indian Publications.

Price Eight Annas. Annual Subscription Rs. Five only.

But this Number is given *free* to all new Subscribers who remit Rs. Five and enrol themselves as Subscribers for a year from January 1931. Send an M. O. for Rs. Five or cheque for Rs. 5-4. (Indian) 12 shillings (Foreign). Please note that to those who enrol themselves as Subscribers to the "Indian Review" for at least a year a large and varied collection of Books on Indian Political, Industrial, Agricultural, Economic, Social and Religious Literature, Biographies and the Speeches and Writings of Eminent Indians and Friends of India are offered at special concession rates.

G. A. Natesan & Co., Publishers, Booksellers, G. T. Madras.

GODREJ'S TOILET SOAPS

THE BEST MADE BY ANY ONE IN ANY PART OF THE WORLD
MADE FROM PURE VEGETABLE OILS

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

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

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

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

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

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

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

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

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

Sole Agents:

NADIRSHAW, PRINTER & CO.

125, Esplanade Road, Fort, Bombay

FORTHCOMING PUBLICATIONS

Rs. A.

Laws of Manu in the Light of Theosophy or the Science of Social Organization. By Sri Bhagavan Das, M.A. Boards Rs. 4. Cloth ... 5 0

The Twelve Principal Upanishads. Samskrit Text in Devanagari characters and English translation with notes. In three separate volumes.

Vol. I: Isa, Kena, Katan, Prasna, Mundaka, Mandukya, Aitereya, Taittiriya, Svetashvatara-Upanishads.

Vol. II: Kaushtika and Chhandogya-Upanishads.

Vol. III: Brihadaranyaka-Upanishad.

Each—Boards about Rs. 4. Cloth ... 5 0

Old Diary Leaves. By H. S. Olcott. Vols. V and VI. (*In the Press.*)

The Secret Doctrine. By H. P. Blavatsky. Vol. I. The Original Draft of 1885. (*In the Press.*)

Printed from the Original Manuscript at Adyar. The volume, of about 150 pages of the size of the present 'Secret Doctrine,' will be of the utmost fascination to all students, to compare the book as it is with the conception of it in H. P. B.'s mind as she planned it.

Five Sections in this Draft of 1885 were not utilised by her when she issued "The Secret Doctrine" in 1888, and so will be new to those who possess only Vols. I and II.

Translation of Kimiya-us-sa-ada or The Science of Happiness. By Baijnath Singh, Author of *Letters from a Sufi Teacher*.

Esoteric Writings of T. Subba Row. Revised and Enlarged Edition. (*In the Press.*)

Science of Brotherhood. By Prof. Ernest Wood.

Early History of the T. S. Compiled by C. Jinarajadasa.

The Beginnings of the Sixth Root Race (The Immediate Future of Our Humanity).

By Rt. Rev. C. W. Leadbeater.

[Note: The above prices have been fixed approximately.]

THE ADYAR PAMPHLETS

From January, 1930, the T.P.H., Adyar, has revived the publication of the popular series of the Theosophical Pamphlets known as THE ADYAR PAMPHLETS which had been withheld since 1921. The object of keeping this series cheap is that valued Theosophical knowledge should be within the means of all striving for spiritual progress.

Annual Subscription including postage: India Rs. 2

Other Countries 3s. or 75 cents.

146. **Industry under Socialism.** By Annie Besant.

147. **The Ethico Psychological Crux in Political Science and Art.** By Babu Bhagavan Das.

Theosophical Publishing House, Adyar, Madras

OUR LATEST PUBLICATIONS

Rs. A.

The Flame of Youth. By Mr. C. Jinarajadasa. An address to young people.

CONTENTS: Making Good; Nature Craft in Ancient India; The Knightly Ideal; Great Actions for Little People; Glorious Don Quixote; Youth and the Masses; The Crown of Olive.

Wrappers As. 9. Boards As. 12. Cloth ... 1 0

The Inner Side of Church Worship. An offering on the altar of the Christian Faith. By Geoffrey. Hodson. With a foreword by the Rt. Rev. F. W. Pigott.

CONTENTS: The Nature and Purpose of a Church; The Service of the Angels; Thoughts on Church Worship; An Invisible Congregation; The Healing Service; The Mass.

Boards Re. 1. Cloth ... 1 8

Islam—The Religion of Humanity By Syed Abdur Razzaque. With a foreword by Mr. C. Jinarajadasa.

CONTENTS: The Religion of Humanity; The Religion of Peace; The Religion of Tolerance; The Religion of Benevolence; The Religion of Wisdom and kind Warning; The Religion of Universal Brotherhood; The Religion of Spirituality.

Boards Re. 1. Cloth ... 1 8

The Life of Lord Buddha in His Own Words. Translated from the Pali texts by Rev. Narada Thero.

Wrappers As. 12. Boards Re. 1. Cloth ... 1 4

The Personality of H. P. Blavatsky. By C. Jinarajadasa. With seven illustrations

Wrappers ... 0 12

Talks on the Path of Occultism. By Dr. Annie Besant and Rev. C. W. Leadbeater. Second Edition in three separate volumes.

Vol. I: At the Feet of the Master. Boards Rs. 4. Cloth ... 5 0
Vol. II: Voice of the Silence. Boards Rs. 4. Cloth ... 5 0
Vol. III: Light on the Path. Boards Rs. 4. Cloth ... 5 0

The Twelve Principal Upanishads. Sanskrit Text in Devanagari characters and English translation with notes. In three separate volumes.

Vol. I: Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Aitereya, Taittiriya, Svetashvatara-Upanishads.

Boards Rs. 4. Cloth ... 5 0

Theosophical Publishing House, Adyar, Madras

21. Burma	... Mr. N. A. Naganathan—102, 4th Street, East Rangoon	... TOWARDS BURMA'S GLORY.
22. Austria	... Herr Fritz Schleifer—Theobaldungasse 12, Vienna IV	... THEOSOPHISCHES STREBEN.
23. Norway	... Herr Julius Michelsen—Bakkegt. 23 ^{de} , iing. Munkedamsven, Oslo	... NORSK THEOSOFISK TIDSSKRIFT.
24. Egypt	... <i>Presidential Agent</i> : Mr. J. H. Pérez, P.O. Box 240, Cairo	... THEOSOPHIA.
25. Denmark	... Herr H. O. Sverrild—Gl. Kongevej 103, Copenhagen V	... NEWS AND NOTES.
26. Ireland	... Mr. T. Kennedy—16 South Frederick Street, Dublin	... EL MEXICO TEOSÓFICO.
27. Mexico	... Señor Adolfo de la Peña Gil—28 A Calle Iturbide, Mexico, D.F.	... THE CANADIAN THEOSOPHIST
28. Canada	... Mr. Albert E. S. Smythe—33 Forest Avenue, Hamilton, Ontario	... THEOSOPHIA EN EL PLATA.
29. Argentina	... Dr. Carlos A. Stoppel—Sarmiento 1232, Mendoza	... REVISTA TEOSOFICA CHILENA.
30. Chile	... Señor Armando Hamel—Casilla 3803, Santiago	... O THEOSOPHISTA.
31. Brazil	... Dr. Gaio Lustosa Lemos—Rua 7 de Setembro 203, Rio de Janeiro	... ORPHEUS.
32. Bulgaria	... Monsieur Sophrony Nickoff—84 Tsar Simeon, Sofia	... GANGLERI.
33. Iceland	... Fru Kristin Matthiasson—Ingolfstr. 22, Reykjavik	... BOLETIN MENSUAL.
34. Spain	... Señoras Esther Nicolau—Apartado 563, Barcelona	... ISIS.
35. Portugal	... Coronel Oscar Garção—Villa Mathis, 54, I, Alges, Lisbon	... NEWS AND NOTES.
36. Wales	... Mr. Peter Freeman—3 Rectory Road, Penarth	... PRZEGLAD TEOSOFICZNY.
37. Poland	... Madame W. Wrzesniewska—Krucza Ut. 23, m. 11, Warsaw	... HERALDO TEOSOFICO.
38. Uruguay	... Señora Julia Acevedo de la Gamma—Casilla Correo 595, Montevideo	... STIERI SI INSENNARI.
39. Porto Rico	... Señor A. J. Plard—P.O. Box 3, San Juan	... TEOSOFIJA.
40. Rumania	... Madame Hélène Romuiciano—Plata Al. Lahovary No. 7, Bucharest III	... THE CEYLON THEOSOPHICAL NEWS.
41. Jugoslavia	... Gospojica Jelisava Vavra—Gundaliceva 45 s/I, Zagreb	... THEOSOPHIKON DELTION.
42. Ceylon	... Dr. S. A. Wickramasinghe—6 Theatre Road, Wellawatte, Colombo	... VIRYA.
43. Greece	... Monsieur Cimon Prinaris—Homer Street No. 20, Athens	... LIBERACION.
44. Central America	... Señor Mariano L. Coronado—Apartado 568, San José, Costa Rica	
45. Central South Africa	... Captain Sidney Ransom—P.O. Box 803, Johannesburg	
46. Paraguay	... Señor José Marsal—Casilla Correo 83, Asuncion	
47. Peru	... Dr. Alejandro Benavente A.—Apartado 386, Arequipa	

Presidential Agent for China: Mr. M. Manuk, P.O. Box 532, Hong Kong, China.