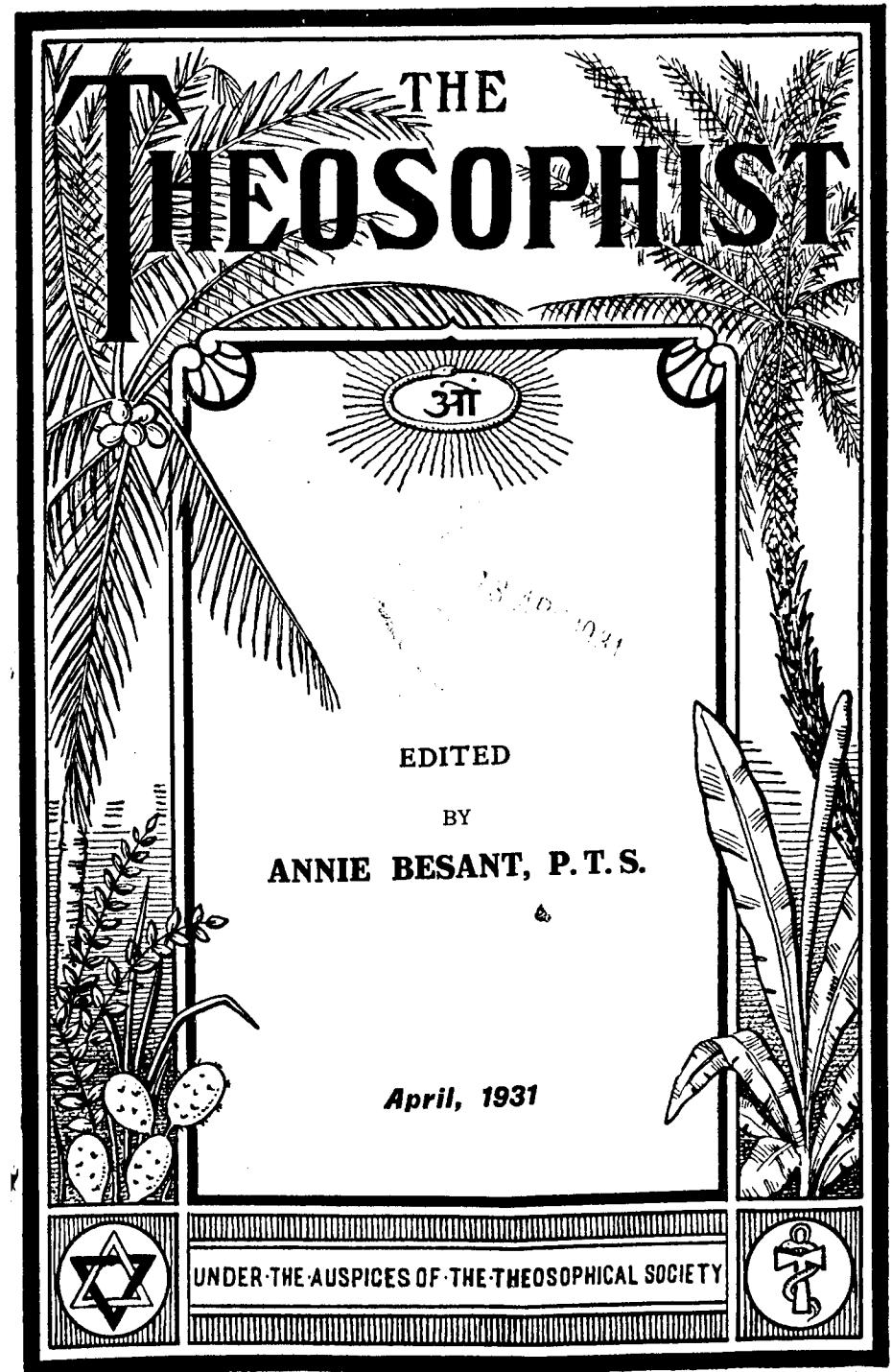




THE THEOSOPHICAL SOCIETY

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

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 Blech—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	...	...	...	THEOSOPHISCHE STUDIEN.
11. Cuba	Dr. J. R. Villaverde—Apartado 365, Havana	...	...	...	REVISTA TEOSOFICA CUBANA.
12. Hungary	Madame E. de Rathonyi—VI. Deibab u. 20, Budapest I	...	...	...	TEOZÓFIA.
13. Finland	Dr. John Sonck—Kansakoulukatu 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—61 Rue du Commerce, Brussels	...	...	...	BULLETIN THÉOSOPHIQUE BELGE.
20. Neth. East Indies	Mynheer A. J. H. van Leeuwen—Leadbeater-Park No. 1, Oud-Merdika, Bandoeng, Java	...	...	...	THEOSOFIE IN NED. INDIE.

* The Lodges are outside Russia.

VOL. LII

No. 7

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, APRIL, 1931

	PAGE
On the Watch-Tower	1
The Fifty-fifth Anniversary of the Theosophical Society; Presidential Address	9
Sacrifice. (Concluded). RT. REV. C. W. LEADBEATER	40
Facts of the Intermediate World (Concluded). ANNIE BESANT, D.L., P.T.S.	51
The Power of the Archetype (Concluded). C. JINARAJADASA	63
How is Life (Poem). D. R. DINSHAW	71
Leadership. RT. REV. G. S. ARUNDALE	72
Work for the Theosophical Society—II. ARMANDO HAMEL	79
The Unity of Asiatic Thought. BHAGAVAN DAS	85
Kīmiyā-Us-Sa'ada (Continued). MOHAMMAD GHAZALI	94
The Four Accomplishments. ERNEST WOOD	99
Akbar Ashram. A. H. JAISINGHANI	110
Service. WILLIAM E. DUCKERING	117
Through Balance to Beauty. M. A. ANDERSON	125
Unity (Poem). M. A. A.	129
H. P. B.'s Esoteric Teachings. (Continued)	130
What Adyar Stands For. A. J. WILLSON	132
A Footnote on Maya. C. J.	135
Was it a Dream? A. S.	136
Union between East and West. A. RANGASWAMI AIYAR	138
Correspondence	141
Reviews	143
Books and Magazines Received	152
Supplement: Financial Statement, etc.	i

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement, page iv a

Theosophical Publishing House, Adyar, Madras
Just Out

THE TWELVE PRINCIPAL UPANISHADS

(Volume One)

Text in Devanagari with English Translation and Notes

By Dr. E. Roer

The T. P. H. is publishing the Twelve Principal Upanishads in three volumes and the first volume is now ready. This contains nine Upanishads, viz., Isa Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitereya and Svetasvatara Upanishads, with notes from the commentaries of Sri Shankaracharya and the Gloss of Anandagiri. Prof. M. N. Dvivedi has contributed a scholarly preface to the volume.

Price: Boards Rs. 4. Cloth Rs. 5. Postage extra.

TALKS ON "LIGHT ON THE PATH"

Third Volume of the series of "Talks on the Path of Occultism"

BY

Dr. Annie Besant and the Rt. Rev. C. W. Leadbeater

"Light on the Path" is one of the most precious little volumes in Theosophical Literature. It was dictated to Mabel Collins by one of the Masters. The history of this wonderful and ancient spiritual treatise is graphically told by Bishop Leadbeater in the Introduction. The notes of Dr. Besant and Bishop Leadbeater are very exhaustive; and these should prove profoundly interesting because of the occult knowledge contained in them.

First in the Series: Talks on "At the Feet of the Master".

Second in the Series: Talks on "The Voice of the Silence".

Each Volume: Boards Rs. 4. Cloth Rs. 5. Postage extra.

IMPORTANT PUBLICATION

The Science of Brotherhood, by Prof. E. Wood. A well-printed and illustrated volume, dealing little in the author's bright and original way with the great social questions. The Principle of Brotherhood, The Wolf and the Pack, Where Millions Meet, With Me in Paradise, The Nursery of King Demos are some of the chapter-headings, touching on the problems of government, population, poverty, property, the criminal, the animal, education, etc. Boards Re. 1-8. Cloth Rs. 2.

Sri Bhashyam. Translated into English by Diwan Bahadur V. K. Ramanujachariar. In three volumes. (Not sold separately). Sri Bhashyam is the commentary of Sri Ramanuja on the Brahma Sutras of Vyasa, and these Sutras form a commentary on the later portion of the Veda, known as the Upanishads. "The Sri Bhashyam is intended to be a practical guide to enable the jivas to get rid of their Samsara (cycle of births and deaths) and to attain bliss in no way alloyed with pain and enduring for ever". Boards Rs. 10-8. Cloth Rs. 11-0.



ON THE WATCH-TOWER

THE following telegram has been sent to me by Dr. Stone, Ventura, California:

"Adyar Day collections delayed. Sending three thousand [dollars] or better on April tenth. Regards. Ernest Stone."

Watch-Tower must begin this month's Notes with cordial thanks to the unknown benefactors who have transferred a heavy burden from the Editor's shoulders to their own. May some one in the future perform a similar service to them.

Annie Besant

* * *

In our last number Mr. Jinarajadasa was referred to as "Deputy President". This is inaccurate, because the Constitution of the Theosophical Society provides for no such office. By that Constitution, the President is empowered to "make temporary appointments," and also to appoint "such sub-ordinate officials as he may find necessary". Under these powers, the Society's Presidents have in the past appointed "Presidential agents," and on certain occasions "delegates". On September 24th, 1930, the President, Dr. Besant, appointed Mr. Jinarajadasa to act as her Deputy in all matters "which I may commit in writing to his charge". Mr. Jinarajadasa's possible executive action with regard to the Society is strictly limited by the proviso mentioned above. On January 6th, 1931, an executive order

of the President empowers Mr. Jinarajadasa to act for her in the administration of Adyar, when she is not present at Adyar. By the same order, he is empowered to act as chairman at meetings of the General and Executive Councils, when she is not present, nor the Vice-President, Mr. A. P. Warrington. It will thus be seen that Mr. Jinarajadasa is the deputy of the President for certain defined purposes, and that he is in no sense "Deputy President"—an individual who, as remarked above, does not exist according to the Constitution.

* * *

The 55th Anniversary and Convention of the Society was held this year at Benares. Conventions alternate between Adyar and Benares, and alternate too between large Conventions and small Conventions. A "record" Convention for Adyar was in the Jubilee year, when 3,000 members were present; the "record" for Benares was 800, in 1926. This year at Benares the number of delegates present was close upon 350. Five "Convention Lectures," instead of the usual four, were delivered by the President; by Principal B. Sanjiva Rao of Queen's College, Benares; by Prof. Ernest Wood, our Recording Secretary; by Bro. Hirendra Nath Datta, Member of the General Council; and by Bro. C. Jinarajadasa. All took as their theme "The Future of the Theosophical Society". The lectures will appear in book form by the end of April.

* * *

The General Council of the Society had this year more than the usual amount of business to transact, a large number of changes having been proposed in the Constitution of the Society during the year. These proposed changes had been communicated early to all the General Secretaries and Additional Members of the Council for voting. But when the votes were counted at Convention, it was found that all

the motions proposing alterations lapsed automatically, since not enough members of the Council cast their votes. By Rule 49 of the Constitution, three-fourths of the total number of members of the Council, that is, 43 out of 57, must take part in the voting on each motion; only after that condition is fulfilled can an effective voting take place, and an alteration declared, carried or rejected by a majority of those voting. This year only 39 participated in the voting, and therefore the Council could issue no decision one way or the other on the changes proposed.

There were however two resolutions which did not propose changes in the Constitution, and these did not come under Rule 49. The resolution of the General Secretary for the United States that *no* change whatsoever be made in the Objects of the Society was carried by 26 votes for, and 9 votes against. A resolution of the President, Dr. Besant, suggesting one Object only for the Society, received 9 for, and 28 against. As this resolution came under the ban of Rule 49, it was not formally declared lost, since it lapsed automatically. So too with a resolution to add "Art" to the third Object, there being 17 against, 13 for. A resolution of the National Secretary for Canada, that the action of the Society in joining the Fellowship of Faiths in 1926 be rescinded, was carried by 27 against 13, both Dr. Besant and Mr. Jinarajadasa, the proposer and seconder of the original motion of 1925, voting to rescind.

* * *

This year, the President made an innovation in not reading to members summaries of the reports from the National Societies; instead, she delivered an address, which appears in the Convention Report published in this issue of THE THEOSOPHIST. Theosophists have long been accustomed to contemplate the large horizons which she offers concerning each topic which she expounds; but even they

will be surprised at her comments on the present Theosophical activities in the National Societies of South America :

It is clear that South America has a great Theosophical future, and I am watching it with much interest, as it is one of the fields of my future work. The seed is now being sown of which I shall reap the harvest.

* * *

Sir Oliver Lodge, writes *The Daily Express*, speaking at Leeds, thinks that occult experiments are not for every one. He said :

For fifty years I have been acquainted with the fact that individuals who have departed this life are not extinct. They still exist. They have lost their bodies, but under certain conditions they can get at us and give us messages. They have carried with them their powers, their memories, and their affections. They move all around us, but we do not know.

There are a few people who have the faculty of receiving messages. How the whole thing is conducted I do not yet know, but I am well aware that people are not extinct when they leave matter behind. Matter is something secondary, and something they can do quite well without when they go out. I speak to my son. My wife left me two years ago. I speak to her. It is not difficult. There are difficulties, but every now and again if you give them an opportunity they will come and show they are still themselves. That is not generally believed.

My object is to try to remove the subject from superstition and from the fraud that has been suspected, and bring it out into the rational line of investigation. I proclaim myself a rationalist in that respect.

I do not want everybody to experiment. The subject rather attracts the unbalanced, and I say they must keep off it, but if sane, well-balanced people investigate the subject progress will be made.

It is a true subject. Not everything that is said about it is, but there is a foundation for it that demands investigation.

* * *

The six-monthly meeting of the Netherlands Section of the Theosophical Society was well attended, the lectures being open to the public. One of the speakers was Dr. J. Tinbergen, editor of *De Socialistische Gids*; he spoke on "The Social Crisis, Unemployment as a World-Problem". In discussing the means to overcome unemployment the speaker laid stress

on the necessity of "human feeling" having to be at the back of all regulations.

The General Secretary, Dr. J. J. van der Leeuw, spoke on "The Individual Crisis, Poverty of Life as a World-Problem". He thinks that it is the individual poverty of life which is the basis of the general malaise. Technical progress has estranged mankind from life, instead of enriching human life. But already there is a change, there is a longing again for "life". Ruskin has said that there are no greater riches than life itself; as soon as this is realized production and distribution will be regulated according to the needs of all. Modern society has lost the realization of the unity of life. This has to be regained. Man will only be free when he feels himself part of that unity.

* * *

A cable from Holland notifies us that Brother W. B. Fricke, Recording Secretary of the Theosophical Society in 1907, and once a resident at Adyar, passed on to the Peace on March 15th. He was one of the staunchest and most devoted Theosophists in Holland. He was General Secretary for the Netherlands Section from 1897-1908, and he was Corresponding Secretary of the E.S. till 1930. At the time of passing he was about 87 years old. May Light perpetual shine upon him!

* * *

Bishop G. S. Arundale and Mrs. Rukmini Arundale, Mrs. Catherine Gardner, Mr. Reginald Bennett, Miss Esmé White and Miss Heather Kellett are expected in Adyar from Australia during the last week of April. Dr. Arundale's visit will be a brief one, as after three weeks he and some of his party take ship again at Colombo on their way to Europe.

* * *

A powerful impression has lately been created by the observations of Sir James Jeans, the distinguished British astronomer and physicist, concerning the geometrical construction of the universe. Both he and Eddington are agreed

that the old ideas of scientific materialism are utterly untenable to-day. "Materialism and determinism, those household gods of nineteenth-century science which believed that the world could be explained in mechanical and biological concepts as a well-run machine, must be discarded." The new ideas which are emerging are summed up by Jeans in these words.

The universe begins to look more like a great thought than a great machine. . . . Mind no longer appears as an accidental intruder into the realm of matter. We are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter. Not, of course, our individual minds, but the mind in which the atoms, out of which our individual minds have grown, exist as thoughts.

Jeans further uses the significant phrase: "a great architect of the universe who is a pure mathematician." Even the very orthodox and conservative *doyen* of scientific journals, *Nature*, was so far shaken out of its scepticism as to state that Jeans reminded it of Plato, who once said: "God geometrizes."

An equally distinguished astronomer and physicist, Prof. R. A. Millikan, goes one step further still than Jeans. Speaking of radiant energy, as found in the "cosmic rays," as perhaps the cause of the building of the heavier elements out of the universally distributed hydrogen of space, he remarks:

This has been speculatively suggested many times before, in order to allow the Creator to be continually on his job. Here is perhaps, a little bit of *experimental* finger-pointing in that direction. But it is not at all proved or even perhaps necessarily suggested.

But as Jeans has quite a different theory as to the building of the elements, Millikan remarks sagely:

If Sir James Jeans prefers to hold one view and I another on this question, no one can say us nay. The one thing of which we may all be quite sure is that neither of us *knows* anything about it.

It is timely that Prof. Millikan should remind his brother scientists that to *know* is quite other than to be almost sure from general theories. Not long ago Eddington remarked concerning the positive statements being made as to the structure of the atom: "Something unknown is doing w

don't know what—that is what our theory amounts to." Statements of distinguished scientists must always command attention; but the truest thing about science at the actual moment is the caustic remark of H. P. B. in *The Secret Doctrine*: "exact Science —'exact,' chiefly, in finding itself inexact every leap year."

* * *

In a three weeks' tour of northern India during February and March, Mr. Jinarajadasa lectured in Calcutta, Bhagalpur, Muzaffarpur, Patna, Gaya, Lucknow, Cawnpore, Etawah, Mainpuri, Fatehpur, Agra and Gwalior. Two of the Federations of the Indian National Society, those of Bihar and Central India, arranged for meetings of their respective Federations under Mr. Jinarajadasa's chairmanship. At Patna, the foundation stone was laid for a building for the Bihar Federation. Before the actual laying of the stone, representatives of the many faiths in India recited prayers one after another, adding a few words of good wishes. Hinduism, Jainism, Zoroastrianism, Buddhism, Christianity, Muhammadanism and Sikhism were all represented, the chairman of the meeting being the distinguished Muhammadan lawyer, Mr. Hasan Imam. Mr. Hasan Imam always testifies openly that he is not only a member of the Society, but that it is only such unifying work as the Theosophists are doing which will ultimately bind the conflicting interests of the many communities of India into one whole as a Nation. Mr. Jinarajadasa reports that though nearly all the Lodges have diminished in numbers—for many have left the Society stating that Krishnaji considers that the Theosophical Society is an organisation which stands in the way of the individual's approach to truth—yet those who remain are not only enthusiastic to study Krishnaji's teachings, but are more than ever devoted to the great ideals of human regeneration for which the Society stands.

* * *

During the Easter holidays, the South Indian Federation will hold its annual session at Nilambur, in Malabar, with Bishop Leadbeater as chairman. It was the President's original plan to go to Nilambur, but a temporary set-back in health makes it inadvisable for her to undertake the long journey and the tiring task of lecturing. Bishop Leadbeater takes her place.

* * *

There are not many at "Headquarters" whose absence leaves such a gap as that of the Treasurer of the Society. His visits to his beloved Switzerland are infrequent, and when he does go on a long deserved holiday, Adyar always wishes him cool airs and rejuvenation. But Adyar especially rejoices when he returns, and last month welcomed Mr. A. Schwarz back again to his home after a year's absence. From the first year Dr. Besant became President, Mr. Schwarz has been Treasurer of the Society—always at work, munificent in his gifts to Adyar, and unostentatious in his innumerable services. He is a living encyclopaedia concerning all that has happened at Adyar since 1907, when he retired from business as the manager of the Colombo branch of Volkart Bros. Some Theosophists are apt to consider that the drudgery of business training leaves little opening for useful growth in the service of the Masters. Our Treasurer is the proof that where there is highly trained business capacity, and also the will to serve, the Masters have a place in Their plans for such an efficient server.

Headquarters is most glad to welcome Miss M. K. Neff also with her efficient service in connection with "Records" and the assistance rendered in connection with correspondence.

* * *

Several subscribers have written to express their pleasure at seeing THE THEOSOPHIST once again in its old form and coming from Adyar. We are glad for their sakes as well as ours.

The Fifty-fifth Anniversary of the Theosophical Society

—
THE PRESIDENTIAL ADDRESS

THEOSOPHICAL CONVENTION, BENARES

December, 1930

BRETHREN :

Again I have the happiness of welcoming you here, on this occasion to the Fifty-fifth Anniversary of the Theosophical Society, and now, as ever, I ask you, those of you who believe in the Masters, to join me in the annual invocation to Those whom many of us believe to be our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality. "May Those, who are the embodiment of Love Immortal, bless with Their protection the Society established to do Their Will on Earth; may They ever guard it by Their Power, inspire it with Their Wisdom, and energize it with Their Activity."

Brethren, I am making something of an innovation to-day with regard to the Presidential speech. As all of you know that speech will be printed, and you will have the opportunity of reading it in the Report.

I think it would therefore be more useful to our movement if I speak to you on a vital question—in a sense two questions

closely united. One is the question of the relation of Those of whom we speak as "Masters," to the many members of the Theosophical Society. The other is the question: How far should we consider Them in our daily lives, in our ordinary work, and in this world—which is so much taken up with matters that press themselves vigorously on the attention of those who are active in it? What relation do the Masters bear to us, in our everyday lives? How far should we try to keep the fact of Their existence, the nature of such little part of Their work as we may to some extent know, how far shall we keep Them out of our ordinary lives, fearing, as many people fear, that a belief which many think themselves unable to verify, tends to become a mere form, and after a while even somewhat of a superstition? Is it desirable that we should keep Them, so to speak, in the forefront of our Movement, regarding Them practically as what They call Themselves—our Elder Brethren?

Now that is a question which, of course, closely affects the inner life of each one of us, and it is therefore one which each one of us must decide for himself. There is no one who has a right to dictate to another how he should think of those perfect Beings of our Humanity, the first-fruits of our human evolution.

No one has any right to dictate to us the way in which we may try to approach Them, nor to discourage the attempt to bring Them into our daily lives. There is, of course, a certain danger that thoughtless and careless statements concerning Them may be made, speculations which may jar on some of us; and possibly also another danger of judging Them by our own canons of judgment, disregarding the sound piece of advice which was given very early to the members of the Theosophical Society by one of the Masters, who said: "You must come out of your world into Ours." That, I think, is a point that needs our careful consideration.

The Masters do not force Themselves on anyone; They do not press Themselves, as it were, on us, seeking admission to our inner lives. Their position seems to me to be much like the picture you know so well, by Holman Hunt, in which the Christ is represented as knocking at a closed door, and where the idea conveyed is His statement: "Behold! I stand at the door and knock." Then He continues: "If any man will open the door, I will come in." It is a statement of a fact in this life; a Master never presses Himself as an authority on anyone, never rejects one who truly seeks Him, by whatever road he approaches, if above all things he is moved by the desire to serve others better. Sometimes, we are inclined to forget, when we speak of the service of the Masters, that so far as They are concerned, They do not need any services at our hands. It is really They who help us, rather than we who help Them. It is enough for Them if, by purity of life, by intense and unwavering devotion, we try daily—nay, hourly—to live as in Their presence. That is surely the only service we can render Them, because in that way we may hope to become channels of Their beneficent influence to those with whom we come into contact.

And then, many of our members, out of misplaced humility, shrink from trying to serve Them, because it seems that we can do so infinitesimally little for Them. But to approach Them opens up to ourselves illimitable possibilities, like a lamp in a dark place, like a friend's strong hand clasping ours in the moment of danger, giving to us a peace and a serenity, which do not make us indifferent to the sufferings of the world, but make us eager to help, and to help in the best possible ways. They are ready to be our Elder Brethren; shall we reject the help so graciously offered to us?

It is perfectly true that the motive of some cannot be particularly unselfish in the desire to come into contact with the Masters. But, even if it be not, yet that very contact

will help to make the person, by quickening his evolution, more fit to approach a Master. It was one of the marked points in H. P. B.'s conversation, that it was practically impossible to talk long with her on a serious subject, before she began to speak of the Masters, before she suggested possibilities that opened before us. She always stressed that we were able to serve better by our knowledge, not that we could gain anything for ourselves, but that we might be reckoned among those who gave themselves more fully, through the Masters, to the helping of the world.

This question is one which necessarily is a pressing one to many of us, at the present time; and I think that it is better that I should speak quite frankly on the subject, telling you what my own decision is; because, at least I know something of it. Each can judge for himself how far he cares to come nearer to Them, with all the implications that go with that approach; whether he is willing to accept those implications, to make the changes demanded by Them, and thus to learn gradually how to co-operate with the Elder Brothers in our world. There are few subjects more fascinating, more attractive; but it is also necessary that we should realize the truth of that which I just quoted from one of Them: "You must come out of your world into Ours." They are not going to come down to the level of our world; we have to climb up, however slowly; we have to climb up nearer to Them, and to however infinitesimally small a degree, to recognize the value of Their work for Humanity, and try in our own childish way to give some form of co-operation to Them.

There are two of those Masters, as you know, or as you have heard, who have a special relationship with the Theosophical Society. You may have read that once a discussion arose among Themselves as to exactly when it was best to start the Theosophical Society. It is just as well to realize that They

are not always of the same opinion with each other, although in the discussion They may come to a unity of thought. There are differences of opinion, and, what is startling at first and very significant, is that They always encourage Their disciples, even the youngest and least experienced of them, to state fully and clearly his own opinion. They do not check the statement, despite the imperfection of the opinion of some young disciples. On the contrary, They use extraordinary words of condescension: "We need your opinion; the world needs it." There is Their full recognition of the responsibility of each, and of the fact that each individual has his own gift to give; each individual has some particular quality; and when he is thinking how best to approach the Master, let him try as far as he possibly can to empty himself of any desire for his own advantage, and to try merely to co-operate in Their wonderful service to the world, remembering the fact that all of us can render a definite service.

There is one statement which struck me forcibly when I first read it, and it has always remained with me as a sort of continuous reminder in daily life; that was that "the so-called small services in daily life count as much with Us as the so-called greater services"—a very instructive and significant statement. When I first heard it, I thought over it a great deal, trying to realize what lay at the back of those words. Why should these small services of daily life count with a Master as though they were some great service done to mankind? And the conclusion to which I came was an obvious one that the big opportunities come only now and then, generally at long intervals of time. Therefore, they will never lead to the growth of a habit. But the little things of daily life come every day and all day long, and therefore we can create the *habit of service* if we render any service that comes in our way, looking on every contact with another as an opportunity to serve that person. As that

becomes our habitual attitude to every one whom we meet, we shall gradually find that everyone is profoundly interesting, and that the giving of service is the greatest joy in life.

There has been in our Society, I think, perhaps in some form a tendency to a different policy with most of us from that which was pursued by H. P. B. I do not think you could be in the room of H. P. B., talking with her on any subject, without finding in a short time some words about the Masters coming into the conversation. They were generally related to the Master's wish, the Master's desire, the Master's work in life; those were the things which, to her, made the supremest claim, and we learned to realize, if we had the privilege of living with her for a time, however short, how to serve her Master.

For one thing, that was always in her mind—not always the talking about Him, but always the being actively alive to any possibility of service. The desire to do what He wished done seems always to have been in her mind. People sometimes asked her foolish questions. I heard a person once ask her the question so often asked: "If a Master told you to tell a lie, would you do it?" Her answer was, that no Master could ask her to tell a lie; a silly question, an absurd question! She was not impatient if she saw a person was in earnest, and really wanted to know and understand. I do not think I have ever met anyone who was more sensitive to the wish of another person to do some little service, than H. P. B. was in her ordinary life.

In connection with the things for which she wished, there is one of which we seldom speak, but I should like to suggest it to you. It is about Adyar, the place which was some years earlier chosen by the Masters for the Centre, to which They sent her, that she might live there for some time and create there an atmosphere which would make it easy for it to receive Their influence, or any spiritual influence which was sent. She

loved Adyar deeply. That is one reason which is strong in the minds of many of us, as to the value of Adyar; and another is that there is a direct communication between Adyar and the place that will be familiar to all of you who are Hindus, as a spot of special sanctity, Shamballa, the great City which was once on the "White Island". She always seemed to bear in mind the method by which she could prepare a place in which people, coming to it for a short time, would receive real help in the spiritual life. And so she dwelt, at her Master's wish, in Adyar for some considerable time, in order that that place might become consecrated to Their service, and inspire all who came to it with the desire to draw nearer to Them.

It has been pointed out to me lately, and that is why I am mentioning it specially, that we are not all of us doing our duty to Adyar, as we are not helping to make Adyar what it ought to be; I had a hint on that subject from the two Masters who are most concerned with the Society, because They accepted the responsibility of starting this public spiritual Movement in the last quarter of the nineteenth century. Therefore I pass on the hint to you. You can carry out the thought of it in your daily lives, if you desire to do so, and also you can work for it quietly along those lines which are laid down. The emphasis which is laid upon Adyar is a matter in which, as the President of our Society, I most earnestly ask for your help. We can do a good deal at Adyar, if you decide that you will help us. You probably remember that we built a fairly large kind of Guest House, so that each National Society which wished to do so might send a representative thither to be trained in what I may call the attitude of Adyar to the outer world, and, above all, the attitude to the Masters. Perhaps enough advantage has not been taken of the suggestion by the different countries. Yet, forty-seven of them are Sections. Each country should choose some promising young man or woman and send that young man or

young woman to stay at Adyar for a time, so that he or she may live in the atmosphere of the place, as well as receive the teachings; this would be of great use when he or she returned home. What I specially wish to do, if I can, as the result of our present meeting, is to send out the influence of the Masters into the Society, the atmosphere of the Masters from the place They founded to benefit the world. There are many of you who do not shrink from saying that you believe in Their existence. Some of you can go further and say: "We know that They exist." It is a personal matter for each to decide. But I would ask you to remember that on Their help and on Their blessing, and on our working along lines They laid down, the life of our Society really depends.

We must practise Brotherhood more thoroughly than we do, trying to help those who have had few of the advantages which we have had. We must remember that Theosophical work is a work which is beneficial to mankind, and I would not shut out from our work our younger brethren, our brethren of the animal kingdom. Do not let us forget them in our Theosophy. They also are on the road of evolution; they have not yet passed the critical point at which they enter for the first time into a human body, and on the type of that human body much of their future depends. It is of course a matter of karma. But, on the other hand, it is part of our kârmic duty to make the conditions as easily accessible as we are able to do by our best efforts.

Above all, let us remember that the best preacher and the best machinery for spreading Theosophy is by leading the Theosophical life; that example is more powerful than the most fervent speech of the most eloquent orator; *that* everyone of us can strive after as an ideal, an ideal that will grow into a reality as we patiently work. Our life is like a piece of marble, out of which we have to carve a statue of the perfect man. Let each of us carve it to the best of his ability, and then we

shall become more useful to the great Helpers of the world, and be less unworthy when They call us Their brothers.

LODGES AND FELLOWS

The number of Charters granted from the commencement of the Society to the end of 1929 was 2,758. In 1930, 41 new Charters were granted, raising the number to 2,799. 2,717 diplomas to new members were issued. The statistics for the present year show that we now have 1,490 Lodges and 39,311 members. Comparing these figures with those of last year, which were 1,592 Lodges and 43,625 members, we find a net loss of 102 Lodges and 4,314 members. Various reasons for this decline are put before us by the General Secretaries of the National Societies and I ask you to study them, and to work with me for their removal.

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in The United States ...	218	5,997	564	
2	" England ...	149	4,588	292	
3	" India ...	324	5,518	194	
4	" Australia ...	33	1,570	103	
5	" Sweden ...	34	761	23	
6	" New Zealand ...	19	1,025	23	
7	" Netherlands ...	50	2,642	127	
8	" France ...	79	3,373	338	
9	" Italy ...	31	530	34	
10	" Germany ...	32	542	73	
11	" Cuba ...	18	256	43	
12	" Hungary ...	18	412	52	
13	" Finland ...	23	680	42	
14	" Russian T. S. outside Russia ...	15	322	25	
15	" Czechoslovakia ...	7	90	2	
16	" South Africa ...	10	287	7	
17	" Scotland ...	31	612	14	
18	" Switzerland ...	15	260	—	
19	" Belgium ...	12	481	52	
Carried forward ...		1,118	29,946	2,008	

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
20	Brought forward	1,118	29,946	2,008	
21	T.S. in Netherlands-Indies ...	30	2,090	149	
22	" Burma ...	10	306	6	
23	" Austria ...	9	528	45	
24	" Norway ...	9	218	—	
25	" Egypt (See Federation, below) ...	—	—	—	
26	" Denmark ...	12	450	21	
27	" Ireland ...	8	127	4	
28	" Mexico ...	23	315	32	
29	" Canada ...	16	413	37	
30	" Argentina ...	18	343	43	
31	" Chile ...	15	211	16	
32	" Brazil ...	18	460	60	
33	" Bulgaria ...	8	200	—	
34	" Iceland ...	6	300	5	
35	" Spain ...	22	403	41	
36	" Portugal ...	11	162	50	
37	" Wales ...	20	362	22	
38	" Poland ...	14	263	36	
39	" Uruguay ...	7	117	—	
40	" Porto Rico ...	18	243	10	
41	" Rumania ...	10	199	10	
42	" Jugoslavia ...	10	164	38	
43	" Ceylon ...	8	98	—	
44	" Greece ...	10	204	43	
45	" Central America ...	15	313	—	
46	" Central South Africa ...	8	207	25	
47	" Paraguay ...	7	72	—	
	" Peru ...	7	87	—	
	Canadian Theosophical Federation ...	10	231	—	
	Federation of the Lodges of the T.S. in Egypt ...	2	39	2	
	Others ...	11	240	14	
	Grand Total ...	1,490	39,311	2,717	

* No Report. Last year's figures are given in the columns.

NEWS OF THE NATIONAL SOCIETIES

United States: The Theosophical Society in America reports a difficult year, owing chiefly to economic depression. The number of delinquent members has been very great with the result that there has been a drop in the membership from 6,917 to 5,997, which is referred to as having occurred

chiefly on account of members becoming inactive and dropping out. This year the Annual Convention was held for the first time at the Wheaton Headquarters, with great success. An attempt is being made to increase the propaganda by means of a fund to be raised by having membership with various grades of subscription.

England: The number of members in the T.S. in England is now 4,588, the number of members admitted being 292, and those who lapsed, resigned, were transferred and died being 754. During the year the Headquarters has been transferred to more compact premises in a quieter neighbourhood in West London. The General Secretary speaks of the visit of Bishop Leadbeater, Mr. Jinarajadasa and myself at Convention time as the chief event of the year. To see and hear Bishop Leadbeater after his being absent from England for twenty-four years, and having become "almost a legendary figure," was for many an experience never to be forgotten. The Publicity work, which has always been so vigorous in England, continues. The Day Campaigns, in which a great many Lodges give lectures on the same subject on the same day, have once more proved very effective, and both the residential and Lodge Study Week-ends have again been very helpful. The General Secretary mentions that articles dealing with Theosophical teachings are appearing in the public press with increasing frequency. That is very hopeful for the future, as it shows that public interest in Theosophy is increasing.

India: The General Secretary for India reports a decrease in membership from 6,042 to 5,518. The number of Lodges has correspondingly decreased. Still it has been a year of steady progress on the whole, and the tone of controversy and doubt has given place to one of discussion and endeavour to understand. Political unrest has helped to make the work difficult.

During the year, two more Federations in the north have attained autonomy, and have already shown, like the older

Federations, that this method of organization is good. Most of the Federations have held meetings, and there have also been many successful local Conferences and some Camps, the most striking of which was that at Tanuku, attended by about 5,000 people. The Youth Federation seems to have been inactive, except in Karachi and Madras. The Indian Book Shop reports but little decrease in sales. The finances of the Section have been better than was anticipated, and a surplus of Rs. 2,500 is shown.

Concluding, the General Secretary says that if the Society would go forward it must recognize the revising hand of Time and Change, emphasize the search for Truth, and respond to the deep and gracious influence of Krishnaji, working for the redemption of the world.

Australia: The statistics from Australia show a total membership of 1,570 as compared with 1,559 of last year. A new experiment was successfully tried during the Convention, in a series of lectures by representatives of Lodges, given under the names of Theosophical Pioneers; there were thus Blavatsky, Olcott, Judge, Sinnett and Subramania Aiyar lectures. The Theosophical Broadcasting Station continues to be both useful and profitable. It paid a 6 per cent. dividend to its shareholders, and a grant of £ 100 to the Section Fund. The "Advance, Australia! News Service" is also being used by editors of many papers, to the extent of 110 columns per month on the average. Captain and Mrs. Max Wardall visited many towns and produced a great impression.

Sweden: With great regret, we have to report that Fröken Linda Edstrom, the General Secretary, was ill throughout almost the whole of her term of office. The work of the National Society has been carried on under the supervision of Herr Gunnar Knös. The results of the year's work are good, for there is a loss of only 2 members, the total now being 761. The number of Lodges is unchanged. The name of the Official

Organ has been changed back to *Teosofisk Tidskrift*. Work in preparation for a new Headquarters' building is going on. One of the chief events of the year was a very useful lecture course given in Stockholm and other places by the Rev. Edwin Bolt, of Edinburgh.

New Zealand: New Zealand reports a drop of 49 in membership. The Vasanta Farm is now described as one of the finest in the district and a great asset to the Society. The Vasanta School is a centre of love and usefulness for its 38 pupils. Our old friend, Miss Lilian Edger, has been of great assistance as a lecturer during the year, and the Section reports the arrival of Bishop and Mrs. Arundale and Mrs. C. Gardner for a lecture tour.

Netherlands: The General Secretary reports that the Section is going ahead well, and there is a distinct leavening of things at present. The statistics show that there are still 50 Lodges, the same as last year, but the membership has fallen from 2,703 to 2,642.

France: The T. S. in France reports the admission of 338 new members and the loss of 363. It proposes to offset this condition by more vigorous propaganda in the provincial towns, where there are at present few members or none. The lectures and meetings at Headquarters, however, continued to attract good audiences. The visit of Bishop Leadbeater to Paris was very much appreciated, and also that of the President to Marseille. Monsieur Gaston Polak, General Secretary of the Belgian Section, presided at Convention, and gave an interesting lecture on "Romantic Theosophy".

Italy: Italy reports a drop in membership from 632 to 530. The new review, *Il Loto*, is, however, enjoying considerable popularity outside the Society. The General Secretary remarks that the political conditions and the message of Krishnaji are like a whirlwind that sweeps away everything dried up or crystallized that bars the way to a new and more vigorous life.

Germany: The T. S. in Germany reports a bad condition, for during the last two years they have lost half their members, to compensate for which some new members have come in, making the Section three-fifths as big as it was two years ago. Three Lodges were formed during the year and thirteen were dissolved. Notwithstanding the difficulties of the present time, the periodical, *Theosophische Studien*, continues to be sent free to all members.

Cuba: The General Secretary for Cuba reports a very trying year, and a loss of over 200 members, due, he thinks, to industrial depression and the effect of Krishnaji's teachings. The finances are a problem, and the Headquarters may have to be moved into a smaller office.

Hungary: Hungary once more records a gain of 30 members, exactly the same as last year. The total membership is now 412. Three Lodges, however, have become dormant. Question and Answer meetings at Headquarters have proved very successful, and the Sunday lectures were so well attended that the Headquarters' Hall was too small. The Publishing Trust is translating and publishing the *International Star Bulletin* monthly, and has also published translations of *Life in Freedom*, by Krishnaji, and *Esoteric Christianity*, by Dr. Besant. The Hungarian Press continues to give friendly publicity. Bishop Leadbeater was the chief visitor from abroad, and he was accompanied by Bishop Wedgwood, Mrs. Margaret Jackson, General Secretary for England, and Captain Balfour-Clarke. Prof. Verweyen, Mr. John Cordes and Mr. J. C. Bilimoria were also visitors and lecturers. The new Headquarters' building has now been purchased—a house with a small garden, situated on a hill in Buda, the old part of Budapest.

Finland: The T. S. in Finland reports a net loss of 8 members. There has been increased activity in Helsingfors, the capital, but not so much vigour has been shown in the

provinces. Great economic difficulties are reported, and also strain on account of the debt on the new Headquarters' building. Still, the Section managed to circulate free ten thousand copies of the October number of the Magazine *Teosofi*. Well done, Finland.

Russia:¹ The General Secretary reports a difficult year; nevertheless an increase of 20 members. The Russian Lodges have, as usual, been active in many parts of the world. The Annual Convention took place in Paris, and the General Secretary, Dr. Anna Kamensky, lectured in several countries, besides doing much work in Switzerland, where she resides, and going to the World-Congress at Chicago. The Russian Magazine, *Vestnik*, is issued regularly, and there are also type-written bulletins. Many of the Russian members, scattered as they are all over the world, are busy assisting in the work of other National Societies, in whose areas they happen to reside. Brave Russia.

Czechoslovakia: The membership of the T. S. in Czechoslovakia is now 90. There were two new members, but two died and eighteen resigned. The work has been confined to the Lodges, with but few public efforts.

South Africa: The Section shows a considerable loss of members, mostly by transfer to the new Section in Central South Africa, to which it also presented a sum of £100. The Annual Convention is reported to have been very happy; special mention is made of a pleasant discussion of Krishnaji's Teachings, held under the trees on the sea-shore, in beautiful sunshine. The Section much feels the need of a full-time lecturer, especially to open up new ground.

Scotland: All three Divisions of the T. S. in Scotland report a good year's work. The Annual Convention, at which I had the pleasure of presiding, was a joyful occasion, though

¹ T. S. Lodges composed of Russian exiles, who live in various parts of the world.

we all felt the absence of Bishop Leadbeater, who had been expected, but was unable to come. The membership in Scotland is now 612, as against 688 last year.

Switzerland: Reports a membership about the same as last year. The chief work of the year lay in helping in the preparations for the European Congress held in Geneva in June. The principal organizers were Madame Kern and Miss Flora Selever. The new General Secretary is carrying on the wise policy of "perfect equilibrium in financial matters".

Belgium: Belgium reports a net increase of 6 members. The activities of this Section are much increasing among the Flemish-speaking people. There have been many meetings at Headquarters—lectures, members' meetings and social gatherings; music has been a much appreciated feature of the activities. The bookshop was able to give 2,000 francs towards the Section funds. That shows much propaganda, well carried on.

Netherlands-Indies: Reports a decrease of 140 members, there being now 1,006 European, 876 Indonesian and 208 Chinese. There are five publications, in various languages, but two of these will now pass under private management. The opening of the Olcott Park at Bandoeng was the occasion for a special ten-days' Congress, in which prominent citizens participated. The revival of Buddhist traditions at Djocja is very interesting—Vaishāk and Ashāda festival meetings having each been attended by about 150 people. Three Federations have been formed in Java—an experiment that will be watched with great interest.

Burma: The General Secretary for Burma speaks of a general lack of interest on the part of the members, but reports no decline in numbers, but on the contrary an increase of 5—one member having died and 6 having joined during the year. The Rangoon Lodge has continued its activities as usual.

The Mandalay Lodge deserves special mention, having worked with much enthusiasm, and being now lodged in a fine building lent by Mr. Dorabji. The Sectional magazine was not revived, on account of lack of funds.

Austria: Austria reports that 45 new members joined and 54 left, so the number is now 528. The outstanding event of the year was the visit of Bishop Leadbeater and his party to the city of Vienna; this was an occasion of great enthusiasm. The National Society has had some trouble in connection with its accommodation, but it contested its rights and retained its quarters, except that it lost its fine lecture hall. However, as it was kindly provided with a hall by the Society of Friends, it was able to carry on its lecture work as before.

Norway: The Secretary of the T.S. in Norway reports that very little work has been carried on during the last year. He accounts for the depression by the economic difficulties and the influence of Krishnaji's teachings. He hopes that people will come to understand that they can "follow him" and also be members of the T.S. and of other Societies.

Denmark: Denmark reports a loss of 33 members, the total now being 450. The General Secretary remarks that though these figures do not convey an idea of great activity, work is going on very steadily. The Sectional Magazine, *Theosophia*, is issued nine times a year, and the Section has had much help from the visit of Mr. Bolt of Edinburgh; this was attended by many members who enjoyed his inspiring lectures.

Ireland: The General Secretary reports but little interest in Theosophy. The grave economic depression is reflected in the fact that the membership has fallen to 127, but this is a loss of only four members. Headquarters has removed into smaller premises, though at the same address as before. Regular public lectures have been given in several of the larger

towns, and Study Groups have been held in many other places. This work was greatly helped by visitors from Great Britain—Mrs. A. E. Powell, Messrs. C. Gale and E. Bolt from Edinburgh, and Misses Payne and Craster from London. The National Magazine is published quarterly, and a page of notes also appears in the *English News and Notes*. That should reach many who would not otherwise hear of Theosophy. Newspapers will generally use short, well-written articles.

Mexico: Mexico reports the formation of a body called the "Fraternidad Universal," which is a Co-operative Society established for the purpose of holding property for the National Section. This was necessary because the Society in Mexico is regarded by the Government officers as a religious body, so that, according to the law, it is unable to own real estate. Negotiations are now in progress for the acquisition of a handsome house in the centre of Mexico City. A similar Society was founded at Merida, Yucatan, and two Lodges there have combined to acquire a site and a small Lodge room.

The Secretary remarks that although some members have been shaken out in connection with Krishnaji's teachings, the remainder seem to have increased in fortitude and earnestness. The number of members in this National Society is now 315, as against 449 last year. There are now 23 active Lodges. Besides the usual distribution of leaflets, 28 weekly public lectures were given in the social hall.

Canada: The General Secretary emphasizes the present time as one in which Theosophists having differences of opinion on various points may nevertheless resolve to associate as much as possible. He reminds us that long ago the declared policy in Canada was one of sympathy and association with all Theosophists wherever and however situated in all Theosophical matters, except those of government and administration, and invite their correspondence and co-operation. During the year the Society in Canada has suffered only a small loss—

17 members—and the total membership now stands at 413. The list of lecturers and literary activities indicates considerable activity in this Section.

Argentina: This National Society has 18 Lodges and 4 Centres. The number of new members was 43, but 114 resigned, dropped out or died, so the membership is now 343. The General Secretary divides the members into three classes: a minority have increasing enthusiasm and devotion to the work; a second minority, expressing restlessness and "discomfort"; and between the two an undecided majority that is awaiting developments. There was much enthusiasm in connection with the first Convention of the South American Federation of Theosophical Societies held in Mendoza, especially by the first group. The second group, who play the part of restlessness and "discomfort," are said to be "apparently in disagreement with the activities of Mr. Krishnamurti, and in opposition to the amalgamation of his teachings with Theosophy". It is from this group that there is most loss of members. The year has been a very active one in the matter of publications.

Chile: This National Society reports a decrease in membership from 285 to 211 and a reduction in the number of Lodges from 20 to 15. But, on the other hand, there is a great interest in Theosophy, especially among the cultured classes, who are obtaining their knowledge not directly from the Society, but by means of Theosophical literature, which is stocked and extensively sold by the leading booksellers in the country. The Section is in process of obtaining its own Headquarters in Santiago. The General Secretary gives a variety of reasons for the present decline, which is shown for the first time in the experience of the T. S. in Chile; and among them he mentions the congenital defects of human nature—laziness, mental routine, and a tendency to sink back inert rather than to face the struggle which is necessary for adaptation to the new times.

The increased sale of literature shows that a serious interest is being taken in Theosophy.

Brazil: During the year there have been several changes in the offices of General Secretary and Vice-President. Dr. Lemos, the present General Secretary, writes that there are now 18 active Lodges and 466 members. An attempt is being made to collect funds for building a new Headquarters. The official magazine *Theosophista* has now attained its 20th year of publication, and there was also another magazine, *O Servico*, published in Manaus in the State of Amazonas.

Bulgaria: (Report not received.)

Iceland: The membership in Iceland is 300, which is the same number as we published last year. The public lectures held every Sunday night have been a great success, many being turned away through lack of space. The same 10 lectures were also delivered 24 times in different parts of the country. The Magazine *Ganglieri*, which was formerly edited and owned by Mr. Jacob Kristinsson, has now been taken over by the Section. The members' meetings have not been so well attended this year, and some of this lack of interest is ascribed to the effect of Krishnaji's teachings.

Spain: Spain reports a vigorous year, the chief event having been the visit of Mr. Jinarajadasa on his way back from South America to Europe. He visited 4 cities and gave 7 public lectures in Spanish, and 5 talks to members. Press notices were very good, and the lecture "Let Us Disarm War," was also widely distributed in pamphlet form. There has been much lecturing activity in various places, but open propaganda in hired halls is hampered by the restrictions imposed by the present Government upon anything that the Church considers to be undesirable, so much so that the General Secretary expresses her wonder at their being able to arrange for Mr. Jinarajadasa's lectures. Dr. Mario Rosa de Luna, a great writer and brilliant orator, has lectured over a wide field, and Mr. Climent Terror

lectured in the capital of the Balearic Islands, where a Lodge is now in course of formation. The propaganda department has twenty offices in Spain and Spanish Morocco, and has issued 63,000 leaflets, 10,000 pamphlets and 5,000 postcards. A Theosophical pamphlet is also prepared in Braille, for the blind. The membership stands at 403 as against 451 last year. Such good work must succeed in time.

Portugal: The Secretary reports that diverging points of view have caused many resignations, but he thinks that many of the latter are due to difficult monetary conditions. Seven new Lodges have been formed and three old ones were dissolved, but the membership has fallen from 198 to 162. The Order of Service has been active and the Library has been enriched with 230 volumes, left to it by the late Mr. Joaquim Lourenço de Almeida, one of the members.

Wales: The General Secretary reports a decline in membership from 373 to 363, but the number of Lodges remains the same as last year. He remarks that the year has been for many one of "taking stock". It has been a time of testing, but to those who are strong "the Wind" has been welcome.

The very varied activities which our Welsh brethren have always carried on are still taking place. One novel item was an International Song Recital in Cardiff, organized by the Theosophical Branch of the League of Nations' Union. Items were provided from Italy, Germany, Russia, Sweden, Norway, Finland, France, Hungary, Spain, England and Wales, and the songs were followed by a talk on "When West Meets East".

Poland: The National Society in Poland reports that there are now 263 members and 14 Lodges. The year has been a difficult one, many members feeling uncertain as to what to do. A meditation group has met regularly, trying to help social workers and organizations. The Theosophical Order of Service has been active, especially in its League of Healing.

It held also the Summer School in a beautiful country place in August, while the T.S. held one in the same place in July. The Secretary expresses the firm belief that the difficult period will soon be over and a more fruitful one will begin.

Uruguay: Uruguay reports that there are now 7 Lodges, two having amalgamated, and one dissolved. The number of active members is 117, which shows a loss of 29 which the General Secretary ascribes chiefly to the unrest arising from the teachings of Krishnaji. The propaganda group has published several pamphlets, in particular Mr. Jinarajadasa's lecture, "Is Theosophy a Creed?" which has been widely distributed. The art group has carried out a programme of concerts and lectures in Montevideo. The Section participated enthusiastically in the first South American Theosophical Congress, which established the South American Theosophical Federation, the second meeting of which will be at Montevideo next year. It is clear that South America has a great Theosophical future, and I am watching it with much interest, as it is one of the fields of my future work. The seed is now being sown of which I shall reap the harvest.

Porto Rico: The report shows a loss of 57 members, as 67 dropped out for various reasons and only 10 new members were admitted. The great event of the year was the visit of Mr. Jinarajadasa, which aroused tremendous enthusiasm, his simple, though deep, speech, serene looks, solemn gestures, bright ideas and fluency in the language "having captured all hearts," so that he was "heard with religious attention and acclaimed with delirious applause".

In response to a request from the members of the Society in Santo Domingo, and with the concurrence of the General Secretary for Cuba, I sanctioned the incorporation of that territory for the purposes of our organization of the T. S. in Porto Rico. The proximity of the islands and the convenience of communications render this an advantage.

Roumania: This National Society reports great activity, although there is at the same time a decline of 44 in actual membership. Ideas such as those of Reincarnation and Karma are reported to be well known in Roumania, as Theosophical books are being imported by the booksellers and sold direct to the public, who have no contact with the Theosophical Society. It is remarked that an eminent Roumanian politician, Mr. N. Titulesco, President of the League of Nations for this year, expressed his belief in reincarnation in a speech at a banquet in Geneva. Most of the Lodges are working actively, and are also encouraging the Order of Service.

Jugoslavia: The T.S. in Jugoslavia has shown much enthusiasm and activity during the year. There are now 10 Lodges and 4 Centres and the membership has increased to 164, the net gain being 11.

Ceylon: The Theosophical Society in Ceylon has now 98 members, a number having been dropped for non-payment of dues. The greatest activity has been that of the Youth Lodge, its members being very active, and popular in social and dramatic work. Though the Society has a permanent home in Colombo, it does not yet play its full part of usefulness, for want of some one to be in attendance to meet enquirers and to issue books from the Library.

Greece: The T. S. in Greece shows an increase of membership, from 194 to 204. Two new Lodges were formed, so that they now number 10. During the year the Section was legally incorporated under the name *Theosophicon Deltion*, which means *The Theosophical Institute*.

Central America: (Report not received.)

Central South Africa reports a year of steady progress, with a net gain of 18 members. The Convention was at Pretoria, where the Lodge membership constitutes half the number in the Section, and there is a beautiful Theosophical Hall in grounds which are an admitted feature of the city; it was a

great success. It specialized in variety, if I may so put it—providing a devotional meeting, a forum on a topical subject, a question and answer meeting, a session devoted to study and opportunities for social intercourse, in addition to lectures. The General Secretary emphasizes the need for a good full-time lecturer and organizer, and voices a hearty welcome to overseas visitors, who, it is hoped, will “come over and help”.

Paraguay: The National Society in Paraguay was constituted at a time of great stress, in the midst of a serious threat of war with Bolivia over an old boundary question. Happily the dispute was settled pacifically, so the new Section has been able to go on with its work, although the atmosphere has not been very propitious. The members on the rolls are now 72 and there are 7 Lodges.

The General Secretary expresses disagreement with those who, misunderstanding the teachings of Krishnaji, advocate the dissolution of the Society on the ground that it has completed its mission and may become an instrument of dogma and blind faith. He affirms that the teachings of Krishnaji are in entire agreement with our broad principles.

Peru: This National Society has now 87 members, at the end of its first full year's work. Three Lodges have been declared dormant and two new ones have been formed, leaving a total of 10. The Magazine *Liberación* continues, and much Lodge activity is reported, including considerable study of the teachings of Krishnaji. There is a scheme in hand for the establishment of a Theosophical Home. The General Secretary and his co-workers are emphasizing the need of reforms in education, based upon Theosophical knowledge.

UNSECTIONALIZED

China: The *Shanghai Lodge* has been maintaining its activities, but owing to resignation and members having left,

the number has dropped from 34 to 22. *The Hongkong Lodge* reports that 33 public lectures were delivered and 16 meetings for members conducted by the Presidential Agent, Mr. Manuk. The membership here has dropped from 30 to 24, owing to a number of members having left the Colony; but these numbers do not represent the great interest which exists in Theosophy. Meetings are being conducted also in two centres in the neighbourhood. *The Chinese Lodge, Hongkong*, closed during the summer months, but the President, Mr. Wei Tat, hopes to start it again in the winter. There are two schools conducted by this Lodge, both well attended. It has a membership of 65, the same as last year. *The Besant School for Girls* at Shanghai is progressing very well indeed, having now more than 448 students. It is building up a reputation throughout the educational world of China, and its financial position is also much improved. This splendid work has been accomplished by Miss Shuping Kuai. The Presidential Agent for China explains that the Lodges in Hong Kong and Shanghai are doing excellent work, although some members show lack of interest, on account of the misinterpretation of Krishnaji's teachings.

Egypt: The report from Egypt is not very encouraging from the standpoint of material success, but the old members are working steadily, so far as the struggle for existence in these times of financial difficulty leaves them energy to do so. Our dear old friend, Mrs. Duckworth, has passed away, and that has been a severe blow to the Federation, as her attractive personality, her vigour and her wisdom were everywhere much appreciated. The Lodge at Alexandria has been reduced to the state of a Centre, like that at Port Saïd.

Russian Federation within the Finnish Section: This Federation reports that it has been mainly occupied in the deepening of its “Cosmo-biological Understanding”. The individual activities thus appear to them to have their own

utility in the cosmic scheme, and the members find that their increased understanding strengthens their creative initiative in their business, and holds them peaceful among the struggles, mental, astral and physical, so that no discussion about crises or troubles in the Theosophical or any other Society interferes with their peaceful work.

Singapore: The Secretary, Mr. C. R. Menon, reports that weekly public meetings and study classes for members have been continued without any break. There has also been a long series of lectures on the First Principles of Theosophy. The year began with 15 members and closed with 12. We have to mention the death of our old friend Mr. Men Sen Fones, one of the original founders of the Lodge. This Lodge has the benefit of lectures delivered and meetings held by passing visitors, and during the year Bishop Leadbeater, Bishop Cooper, Dr. and Mrs. Cousins and Miss Bell have all paid visits.

Barbados Lodge: Weekly study classes have been held in the Lodge throughout the year, attended by visitors as well as by members. There is considerable interest in Theosophy, but not much tendency to join the Society. The membership has fallen to 16.

Japan: Miroku Lodge in Tokio is quite a small one, having only 9 members, but it has been holding regular meetings and many visitors attend. Under the leadership of the President, Captain B. Kon, a weekly meeting is held to discuss Theosophy in the Japanese language. The difficulty of translation into Japanese is the greatest obstacle to the progress of the Society in Japan. The Library, though small, is well patronized; during the year it was increased by a gift of 37 Theosophical books from Mr. J. D. Brinkley. In connection with the International Correspondence League, 21 Japanese students have requested to be put in touch with foreign correspondents. The World Peace Movement obtained much attention in both vernacular and foreign presses, largely on account

of the efforts of Mrs. Letti Line Hibino and Dr. Frazao Nitobe.

Selangor Lodge: During the year two members have joined and two have left this new Lodge. It holds regular study classes, and some public lectures were given by Mr. C. R. Menon, from Singapore. The President, Mr. S. R. Drayton, was absent during the summer, but the Vice-President, Mr. S. Arumugam, carried on the work.

HEADQUARTERS' EVENTS

Nothing especially eventful occurred at Adyar during the year. The Roof Meetings have been continued by Bishop Leadbeater, and in his absence sometimes by Mr. Jinarajadasa, and sometimes by Mr. Ernest Wood. The Theosophical Publishing House, under the very methodical management of Mr. M. Subrahmanya Aiyar, has been steadily reprinting a number of books which have been out of print for some time, the biggest being *Talks on the Path of Occultism*, which is now issued in three volumes instead of one as before. Very few new books have been issued. Among them are *Gods in Chains*, *Lecture Notes*, *The Flame of Youth* and *The Personality of H. P. B.*, all by Mr. Jinarajadasa. *How Theosophy Came to Me*, by Bishop Leadbeater, is autobiographical, and therefore of exceptional interest. The four Convention Lectures of last year, entitled, *Theosophy, Past and Future*, were published as usual. Mr. Geoffrey Hodson has written a book on the *Inner Side of Church Worship*. Mr. Ernest Wood has a new book having a very artistic appearance, entitled *Natural Theosophy*, which was published by Ganesh & Co. of Madras, as the T. P. H. had insufficient capital. His *Secrets of Success* was published by the Indian Book Shop, Benares, and *The Science of Brotherhood* is now in the Press at Adyar.

The Theosophist, as an international magazine, has been produced most successfully by Mr. and Mrs. Hotchener, and has won golden opinions almost everywhere. It has its place on the tables of many libraries in America. In the middle of the year, I issued an appeal for more subscriptions and donations for this, and we learn that there has been sufficient response to enable the magazine to continue in 1931. It is hoped that after a few years it will become self-supporting. In the meantime *The Adyar Theosophist* has continued under the able sub-editorship of Baroness J. van Isselmuden (Mr. Ernest Wood acting during her seven months' absence). It has been most useful in dealing with the deeper as well as the more controversial matters concerning Theosophy and our Society, and it has faithfully followed the policy, which I most emphatically maintain, of always giving equal opportunity of expression to all sides in any controversy. I have now decided that from the first of January, 1931, it shall re-appear under its old name of *The Theosophist* and be enlarged to resemble its former self, so that it may be truly representative of our Society as its official Headquarters magazine. The Masters refuse to sanction its transfer to any place, and say that it must remain *The Theosophist*; They do not object to a National Magazine using the name of *Theosophist* provided the National name is prefixed—*The English Theosophist*, *The Dutch Theosophist*, and so on.

My thanks are due as in former years to the earnest and capable workers who have looked after the various departments of the Headquarters' Estate. Mr. Zuurman has been given a year's extra leave from his work in the electrical and engineering department, so that he may assist in electrifying the Star Camp at Ommen, but our very old friend, Mr. B. Ranga Reddy, is looking after things in his stead, in addition to his usual work in the construction and repairs of buildings. Mr. Jussawalla, in the Garden Department, has had the

friendship of fortune (what farmer's life is not something of a gamble?) and made sufficient money out of fruit to pay for the upkeep of the ornamental gardens, though we had anticipated a loss. But we cannot hope for the same fortune next year, as a recent cyclone, the worst known in Madras, in the memory of all but old people, has severely injured many of our best fruit trees. It destroyed also over a thousand other trees. Although the Acting Treasurer has presented us with a very satisfactory balance sheet, showing a surplus to carry forward to the coming year, when we consider this damage, and also the necessity for repairing Leadbeater Chambers, the Blavatsky Gardens Bungalow, and the surfaces of nearly all our roads on the estate, we have to request our friends to be generous, as they always are, on "Adyar Day".

The Adyar Library continues its splendid work. As it was not possible for the Director, Dr. C. Kunhan Raja to remain both Professor of Samskrit in the Madras University and Director of the Adyar Library, he has had to retire from the latter position, but he remains our most valued advisor in all matters connected with the Library. Mr. Jinarajadasa is now Honorary Director, assisted by a capable library Committee, consisting of Dr. Kunhan Raja, Dr. Srinivasamurti, Dr. Cousins, Mr. Schwarz and Mr. Wood. The Library has been suffering on account of its extremely cramped quarters, so the Executive Committee of the Theosophical Society passed a resolution recommending that it be removed to Blavatsky Gardens, to which a large modern Library Hall should be attached, if the Recording Secretary would undertake to raise a fund of about a lakh of rupees for the purpose. To this scheme, I have given my assent. Situated as it is near the big banyan tree, and with an outlook to the river from behind, Blavatsky Gardens presents an ideal spot for study. A suggestion was also made

by the Recording Secretary that each of our National Societies might send one student for a year, or two or three years, for the purpose of carrying on advanced studies in the Library on some subject appropriate to his temperament and previous education. This is a suggestion worthy of the most serious consideration.

The Olcott Panchama Free Schools have been going on very well indeed. The number of students has increased, which is a very happy sign, although it adds to our expenses, because these are free schools. Many applications come for the admission of children from villages even three and four miles away, but these have generally to be discouraged. If other schools would adopt our methods of making the school a place interesting to the children, one where they may be secure against all harshness of speech or act, there would be no need for children to try to come to us from a distance, and no reproach against us that we are drawing children away from other schools. I have been glad to hear that several months ago, Mrs. Wood started a free night-school mainly for the domestics and gardeners of the Adyar Estate, in the village of Urur, behind Damodar Gardens, where the majority of them live, and it is being attended by thirty-five or forty joyful pupils every evening. It has also a sort of incipient library, for a Tamil daily paper is provided, for which there is generally a great scramble, which is a commentary on the state of poverty which keeps the country down, since the average man, however eager he may be to read, cannot afford a newspaper.

Before closing this report I must mention two Congresses which have been held during the year, in both of which a number of National Societies combined. One was the Tenth Meeting of the European Federation of Theosophical Societies, held in Geneva, at which I had the pleasure of presiding. There was a series of three lectures dealing with the three Objects

of the Society, and another series of lectures and discussions on the Future of the Society, in addition to other items of instruction and social activity. This Congress was a great success, but as I should like to have the subject of the future of the Society still further discussed, I have requested the speakers at our present Fifty-fifth Annual Convention of the Society to take it up again, and to speak with complete independence, so that we may consider their views. In the other Congress, the National Societies in Argentina, Brazil, Chile, Paraguay and Uruguay met together at Mendoza. There were many useful lectures, discussions and social gatherings, and Madame Victoria Guckowsky, who presided, also gave public lectures which aroused much attention in the daily press. At this gathering were laid the foundations of the Theosophical Federation of South America, which will hold its second session at Montevideo next April.

SACRIFICE

BY THE RT. REV. C. W. LEADBEATER

(Concluded from Vol. LII, Part I, p. 435)

THE Great Sacrifice of the descent into matter is made in order that individuals may come into existence to share the divine bliss; therefore that Sacrifice may be considered as a vicarious act, done for others; so arises the idea of the vicarious atonement, the misunderstanding of which has caused a great deal of trouble in the world.

This circumscription in matter of the Deity has often been called the death of the God. Perhaps even students scarcely realize all that this descent into matter means. For remember that it is threefold, for all of the Three Persons or Aspects of the Logos take part in it, though the work of the Second Person seems to us the most elaborate and tedious of all. "All things were made by Him, and without Him was not anything made that was made."¹ Yet the first movement—the first step in the mighty Sacrifice which is to be—is made by the Third Person; "The Spirit" (or Breath) "of God moved upon the face of the waters."² If we push back our clairvoyant investigations into the origin of a solar system as far as our present powers permit, we come eventually to a countless number of inconceivably tiny dots or beads, all

¹ St. John, i, 3.

² Genesis, i, 2.

spherical, all of the simplest possible construction and absolutely identical. Though they are the basis of all matter, they are not themselves matter; they are not blocks but *bubbles* blown in the æther of space—blown by that creative Breath of God of which the ancient Scriptures tell us. So the universe exists while God holds it with His breath; if He drew in that breath there would be no universe. In view of this marvellous distribution of Himself in space, surely this familiar concept of the Sacrifice of the Logos takes on a new depth and splendour; this is at least one form of His dying in matter, of His perpetual Sacrifice. Is it not His very glory that He can thus sacrifice Himself to the uttermost by permeating and making Himself one with that portion of the æther which He chooses as the field of His solar system or universe?

But this is not all, for now comes in the work of the Second Person or Aspect. The monadic essence which He pours forth is the ensouling and energizing principle of all organic life of which we know anything. It is true that the immortal spirit of man is of the nature of the First Person, the Father; yet but for the sacrifice of the Son, who poured forth of His substance as monadic essence into all the limitations of the lower kingdoms, the causal body could never have been, and without that as vehicle, as the vase to hold the elixir of life, heaven and earth could never have met together, nor this mortal have put on immortality. So in this mystic sense the Christian is right when he says that the true Christ is at once the Creator and the Saviour of man, for without Him the gap between spirit and matter could never be bridged, and individuality could not be.

When the causal body has thus been formed, there flashes into it the third outpouring of the Divine Life, which comes from the First Person of the Logos, and makes within each man that distinctive "spirit of the man which goeth

upward" in contradistinction to "the spirit of the beast which goeth downward"—which, being interpreted, means that while the soul of the animal pours back after the death of the body into the group-soul or block to which it belongs, the Divine Spirit in man cannot so fall back again, but rises ever onward and upward towards the Divinity from whom it came. And so the Great threefold Sacrifice is at length completed.

It is little wonder that this circumscription of the Deity has sometimes been called the death of the God, and has even been symbolized by the idea of the crucifixion of the God on the cross of matter. Not unnaturally, when the story of the crucifixion of the physical body of Jesus came into prominence, there arose a confusion of the two ideas, which gradually grew into the belief commonly held by the average Christian of to-day. But there still remains a good deal of evidence of the earlier and less material conception. In modern pictures of the crucifixion, the face of the Christ shows terrible suffering, and He is obviously dying, if not already dead. But in earlier presentations all this is quite different; we find the Christ on the cross indeed, but dressed in royal robes, with open eyes looking straight before Him, and with no sign of suffering. This is admitted by orthodox Christian writers, though they would probably not agree with us in our explanation of the reason for the phenomenon. In that great storehouse of ecclesiastical tradition, *The Catholic Encyclopedia*, Vol. iv, p. 529, in an article by the well-known Catholic archæologist Orazio Marucchi, I find:

In the artistic treatment of the crucifix there are two periods; the first, which dates from the sixth to the twelfth and thirteenth centuries; and the second, dating from that time to our own day. In the first period the Crucified is shown adhering to the cross, not hanging forward from it; He is alive, and shows no sign of physical suffering; he is clad in a long flowing sleeveless tunic (*colobium*), which reaches the knees. The head is erect and surrounded by a nimbus, and bears a royal crown . . . In a word, it is not Christ suffering, but Christ triumphing and glorious on the cross.

Also there is a description given in the *Acts of Judas Thomas* of the Christ standing in glory above the cross which separated the lower world from the higher, and another of the splendid vision of the cross of light, by looking into and through which all the manifested worlds were to be seen, while yet the aura of the Heavenly Man included all, interpenetrated all, and was the life of all. So truth was not left entirely without its witnesses in the earlier ages of our era, however much it may have been obscured later. Visitors to the Uffizi Palace at Florence may see there a number of examples of these different presentations of the crucifixion.

These symbols of sacrifice always indicate the Divine Man pouring himself forth into Nature. This Divine Life is now enfolded in every form, so we must never forget that the sacrifice of the Second Person is still going on, that, as I have already quoted, He "as the Eternal High Priest forever offers Himself as the Eternal Sacrifice." Not only did He do this in the beginning, but He is doing it now. He is limiting that portion of Himself, and that Divine Life is ever pressing upon the forms, but gently, that they may expand without breaking.

The botanists in their studies find that unknown pressure, for which they cannot account. They call it *vis a fronte*, the strength always pushing forwards, pushing the plant to grow. They do not know why, but there it is. This instinct or pressure of growth is the Divine Life pressing onwards to manifest through these forms; and when no more can be done with a particular form, the Great Sacrifice withdraws from that form, and we call it death.

The Life is one, the forms are myriad, but He ever presses them on, first towards differentiation, and then towards unity, drawing them together again. That is what is meant by at-one-ment, which we so often call atonement, and this voluntary and glad pouring out of Self to make other selves is "the joy of the Lord" which is mentioned in the Gospel.

Remember how it is said of the good and faithful servant in one of Christ's parables: "Thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." People who do not understand think that that means to enter into some heaven of endless rest and endless bliss. But when we come to enquire: "What is the joy of the Lord? What is that Lord doing all the time?" We find that the joy of the Lord is sacrifice; the joy of the Lord is in pouring Himself into matter and limiting Himself, sacrificing His own glory for the sake of evolution. It is into *that* that the servant enters who has been faithful in small things and is made ruler over many things. So he also sacrifices himself.

Even we find it in our own small way. You may do, to the very best of your ability, some work for our great Masters. We cannot promise you that karma will reward you for that work with great wealth, or great power, either in this or in any other incarnation; but we can quite certainly promise you that the reward of doing good work will be the opportunity to do more, just because you have done that well. If you think of it, that is the greatest compliment the Master can pay us—the greatest reward that can be given.

Know then that life is always giving. It is the very life and essence of that Divine Life to be pouring itself out all the time in giving; but remember that the life of the *form* is to *take*, not to give; the form must grasp and keep and build into itself what it gains. It must do that, otherwise it cannot persist as a form. It takes into itself food, it takes into itself various forms of strength, it draws into itself the air and changes its constituents. The life is always pouring out; the form is always drawing in.

There are four stages in this sacrifice as man evolves. First you will find, even among savage races, that he sacrifices part of his material possessions in order to gain more.

He has, for example, a fine crop of wheat—enough to make bread for his family for the whole year. But he will sacrifice part of this as an offering to his god, because he is taught that by doing that he will gain still bigger and better possessions in the future. Much of the idea of charity to man and of sacrifice to the god that is put before the people in the old religions is from the point of view that if they do these things they will obtain great wealth and make great progress.

In the next stage instead of a definitely earthly reward they are promised heavenly rewards. It is said: "Do such and such things, and after death you will go to heaven." That is still distinctly a selfish motive, but nevertheless it is an advance on the other, for the man is exalting the unseen above the seen, and he is definitely losing something physical which he can see, for the sake of something invisible in which he believes. He is beginning to sacrifice the material for the immaterial, and that is certainly an improvement.

Then there is a third stage where he begins to do right for right's sake, to sacrifice himself for the good of the whole. There we are already reaching a very high level indeed. Under this head we may class the work of those men who went to the Great War. They sacrificed themselves for an ideal, for the good of the whole, not for any immediate reward or result to themselves; and they were ready in that cause to face not only the danger of death, but what to many people would be far more terrible, the danger of mutilation and awful prolonged suffering. Yet they faced that, as they would have faced any suffering for an ideal, and thereby made for themselves extraordinarily good karma, and earned the right to rebirth in the new subrace.

The soldiers were of all sorts—some cultured men, some rough, uncouth, uneducated; but at least they had all this one great quality in common, they were not afraid to sacrifice themselves. Our Master Himself told us that the Great War

offered the greatest opportunity which had been placed before men of the ordinary world (I mean, those who are not especially students of occultism) for many thousands of years, and that those who voluntarily took advantage of it made by that one act as much advancement as they could ordinarily have achieved in twenty incarnations. Remember, this in no way excuses war; it in no way condones the horror, the wickedness and the foolishness of it as a method of settling disputes; but it does mean that there may be, and have been, cases in which even *it* is the better of two alternatives; when the cause is just, and the struggle is forced upon us—then we may have to stand for the right even unto death, and it may become a duty to obey the command of Shri Krishna: "Therefore fight, O Arjuna." And when that is so—when the conflict is inevitable—even out of that vast ocean of evil the Evolutionary Powers will extract something of good; They will use this thing as a tremendous test, as an opportunity for the wholesale development of certain valuable qualities.

There is a fourth stage of sacrifice in which there is no suffering, because the man knows that all are one, and that when he pours himself out he is doing so because he is part of the life eternal. That is the very highest form, and it is perhaps to that alone that the name of sacrifice is really and truly appropriate. Man reaches ever towards that, because as long as he works for the separated self he can never understand life truly; but still his action produces its result. He attains just that at which he aims. As Christ said about the Pharisees: "Verily I say unto you, they have their reward." Such people are working mainly for the praise of men, and they obtain it. They win that, but they do not gain anything more.

So those who work for the separated self often acquire a good deal for that separated self, but that is all they achieve. They do not do the divine work, so they do not reach the reward which belongs to the divine work. However, they learn

by degrees. Those who work for the separated self make karma for the separated self, and so they bind themselves; even if it be good karma they still bind themselves back by it. That is not yet sacrifice, but through it by degrees they learn sacrifice.

As I have just said, the war was a supreme and, of course, an unusual opportunity for millions of men; but we know how rarely we see an actual life of sacrifice under ordinary circumstances. We may sometimes see a woman devoting the whole of her life to nursing a sick mother, perhaps, or something of that sort, actually sacrificing what she might have of the joy or pleasure of life for what she sees to be a duty. Many such cases exist all round us, quite quietly, without any flourish of trumpets, but those people are learning the power and the art of sacrifice.

Sometimes one is tempted to say that it is a pity; I have seen a case where a person so sacrificing herself was one of really fine power and talent, who, if she had not felt called upon to do this, might have carved out for herself a brilliant position in the world, and exercised an immense influence for good. It looks from the point of view of the world almost a waste of much force; but yet she is developing within herself this power of sacrifice, which is so closely allied to the divine. So it is not for us to say that that is a wasted life.

By degrees men learn to act for all instead of for one. I have always believed that even the Trades Unions which, like those in Australia, are so tyrannical and do so much harm in many ways, are a blind endeavour to reach up towards unity. Their attempt is in its way a kind of sacrifice, noble from the point of view of the people who make it, though often quite wrong-headed from the point of view of the community. We, a little more educated or more used to taking wider views, can see that, though their action may tend to the advancement of a few people in a particular trade, it is not usually for the

good of the community as a whole, and that much wiser counsel might prevail; but the people see the one point only and are devoting themselves to that, and it is really in its way and at its level a noble ideal.

We can respect a man highly because he sacrifices himself for an ideal, even though we may know that that ideal is an illusion. We have heard of men who gave themselves to be sacrificed in some of those ancient faiths. In some of the Indian hill-tribes a man would willingly give himself to be a human sacrifice in order that good crops might be obtained, or that his tribe might be victorious in war. That is a stupid and wrong-headed thing from our point of view, but that man saw it as an act of noble sacrifice. There is no doubt that it evolves that man, useless though in itself the act may be.

Many people have been martyred for ideas which were of no importance whatever, but yet it was a noble thing for them, since the martyrs *thought* it was important. Thousands of Christians were killed, so we are told, because they would not throw a pinch of incense into the fire to the Emperor—a thing which was an ordinary custom, which was really nothing more than at the present day taking off your hat when the King passes, or rising when the National Anthem is sung—a perfectly ordinary act of courtesy. They would not do it because they thought that it raised the Emperor to a divine level, not realizing that incense has been used constantly in all sorts of ceremonies without any implication of worship. It was stupid, but it was in a way fine in its stupidity; those Egos evidently needed that particular lesson of sacrifice, and when it came to them let us hope they learnt it.

In the same way the most highly developed, the most artistic of people always speak for their kind rather than for themselves. The best poets all voice ideas applicable to humanity. The great musicians, the great painters are not

thinking of their own glory; they are thinking of expressing something for and of humanity. Those who work for the separated self generate karma which returns to them, be it good or bad; but those who realize the Oneness work for humanity, and the karma goes to humanity, because the man has not thought of himself in doing it. It is, looking back to the other end of the scale, like the animal who works all his life and develops himself in various ways, and all the work goes not to himself but into the Group Soul; but this time the same thing happens intelligently instead of unintelligently. It was unconscious in the animal; it is conscious in the man.

It may with truth be said that sacrifice is not perfect until it has ceased altogether to be sacrifice in the ordinary sense of the word—until the man sacrifices himself and his work to God, not because he thinks he ought to do so, but because he feels he can do no other, because no other course of action is possible to him at his present level and with his present knowledge. And so to do this is no longer an effort or a sacrifice; it is a natural act of the keenest joy.

Never forget that, though we so often use the word in that sense, "to give up something" is not the real meaning of sacrifice. *Sacrificio* in Latin means "I make holy," so to make an offering of anything is the main idea. When you write a poem or a book you should do it as a sacrifice. You should offer it up to God as the work of your brain, of your hands, for in that way you are really making it a sacrifice, you are making it holy. You truly live only when you are a channel for the divine force. This other life, this life of the separate self, in which everyone is trying to grasp something for himself, is just a dream; it is not a real life at all. To be giving out always is the only true life.

The force of the Logos cannot penetrate into the physical plane without unselfishness, and therefore unselfishness is the

keynote of all. It is the force which moves the world. Some of you may have read Hinton's books on the subject of the Fourth Dimension, and in them you will find a very curious expression of that idea which I have just mentioned; you will find that you can only understand the fourth dimension by casting out the self. You have to learn to look at something which he gives you, a block of cubes, or whatever it happens to be; you have to learn to look at it and describe it *without any reference to yourself*. You have to learn to see it without saying that such and such a part of it is nearer to you or farther from you, or to the right or left of you. All that involves yourself has to be cut away, and you have to describe its position in the abstract without any reference to yourself. If you try it, you will see how hard that is to do; but it is only by the casting out of the self that you can proceed to understand Hinton's scheme.

The same holds good in this matter of sacrifice; you have to cast out the self. It is only by sacrifice that we can truly become one with Him. We must sacrifice the lower first that we may gain the higher, and then we must sacrifice ourselves in His service because it is only in that way that we can really attain to unity with Him. So you see this Law of Sacrifice is of tremendous importance, and they were quite right who said that sacrifice underlies everything, and that without sacrifice there is nothing.

FACTS OF THE INTERMEDIATE WORLD

THE FRUITS OF THE PAST

By ANNIE BESANT, D.L.

[Concluded from Vol. LII, Part I, p. 448]

WHEN people begin to see in this emotional or astral world, they cannot distinguish between what is called a thought-form and a conscious and intelligent entity, unless they have been specially taught how to do so. You often find it said that people who have not been correctly trained, but who have passed out of their body, enter for a moment a religious trance; I mean here a trance that is brought about not by intense thought, which is our own way of going out of the body, but by intense devotion to some religious thought. This is a very common way with the different mystics who have left records of what they have seen. A Christian mystic not of the highest type, who has had certain visions impressed upon him from outside, may produce in his trance the conditions of the heavenly world, of the angels, or of something which is taught in his Scriptures, and he may give that as a description of the world on the other side of death. That is one way in which one can easily delude oneself, and you have to learn how to distinguish between the forms of astral matter created by thought or by impressions from the inhabitants of the astral world. The inhabitants of the astral world have no physical body. You and I may go out of our

physical bodies in sleep, and then we should go out in astral form, but there are certain inhabitants that we call "nature spirits," (others call them "fairies"; the Irish say "the good people," and so on), who are very often helpful in their own little ways, and are exceedingly glad to be of service if they have the opportunity, and if you care to be in friendly communication with them.

You may say that sounds rather odd, but there are some ceremonies—such as the rituals of Masonry and others—which have a distinct relation to that astral world, and which were used in ancient Egypt and Chaldea chiefly, where certain stately rites of a very powerful nature were performed by the instructors of some chosen people; those ceremonies preserve some of the peculiar means of communication which were known among the wisest in those days. For these communications, remember, have always existed; the English form of Masonry is more often Egyptian than Chaldean, while that used on the Continent is more often Chaldean than Egyptian.

Suppose you have practised any of these ceremonies with the deliberate intention of coming into touch with the normal inhabitants of those worlds, you will find there some people who are what is called sensitive, psychic, without having taken any special instructions. They bring with them into the world these delicate sensitive nerves which carry their senses beyond their normal powers. They will tell you that in some religious service, or certainly in some Masonic service, they find some co-operation coming from what, if religious, they would call "angels". They are angels of the lower rank. It is to distinguish them that we speak of them as nature-spirits; they work continually, making those wonderful co-ordinations that have puzzled so many of those who have taught the doctrine of evolution. The adaptations of nature are due to them; the traces of their work led Darwin and Wallace and others into the true

theory of evolution, and the connection between all forms of life.

Now these nature-spirits—as I prefer to call them to distinguish them from the spirits of the higher world—are seen by people who are called psychic and sensitive. Such people have sometimes feared them, which is quite unnecessary; sometimes they take pleasure in the association, and gain many advantages from it. There are many things these little people are willing to do for those who treat them kindly and politely and do not destroy the objects which these nature-spirits are specially engaged in training and advancing. If you are very sensitive you may sometimes feel that when you pick a flower, a little 'buzz' or thrill comes out at you, which is the resentment of some little nature-spirit because you are picking part of his plant that he has taken care to produce.

I have noticed in some countries where flowers are used in religion, in chapels and temples, used for purposes of worship—that these little nature-spirits are quite pleased if their flowers are picked for that particular purpose; and if you explain to them that you do not pick them for the purpose of destruction, but only for the purpose of taking the beauty of the flower into places where it would be appreciated greatly, and given as a sign of love and reverence, they immediately are willing that you should pick them and are by no means disturbed by your doing it.

I may suggest to you that there are some laws of nature not yet discovered, and that it may be possible to communicate with other more or less intelligent beings if you learn the language that they use. That came out very strongly during the late war. There are a considerable number of students in different countries who have learned some of the elements of Yoga; during the war a number of these were awakened on the astral plane or world, the reason for that being the need of extra assistance to cope with the number of people killed in

high states of excitement—sometimes in states of anger or fury—sometimes animated with the noble motive of trying to serve their country (whether we think that a good way of service or not, the motive was there). The astral world was overburdened by this tremendous inrush of hundreds of thousands of people flung out of their bodies suddenly, in states of excitement or passion, and thus entirely over-taxing the powers of those who work normally and consciously every night on the astral plane, to receive those who die in the normal course of nature.

Death is followed by a very brief unconsciousness unless there is great excitement of the consciousness before it passes out of the body. One thing that emerges from that is that you ought to be very quiet if you are surrounding what is called the death-bed; you ought not to weep or mourn or sob, or do anything to disturb those last moments of the person whose consciousness is leaving the body. For a reason I do not quite understand, and can only guess at, (which is not worth doing) is that the person carries with him the last impression which is made as he is leaving the body, and experiences a very remarkable state of consciousness in which he suddenly sees his past life almost in a flash. I was told of this once, quite apart from any knowledge of Yoga in the speaker, who told me he had been nearly drowned. He was an engineer; he told me he was brought up unconscious, and said: "It was a very strange thing, but before I came back to consciousness I seemed to see the whole of my life like an instantaneous picture." It showed me only that he had been very far out of the body when that happened, because he practically confirmed this observation that those last moments of the consciousness in the body are very important to the peace and happiness of the person who is leaving the body behind. Serenity, kind thought and love should surround the person who is passing

out of this world into the next, and any strong manifestation of emotion is distinctly disturbing at that moment.

As I said, I do not understand that particular phenomenon; I have never tried much to understand it, but I was interested in finding it in this particular form, just as I was interested in hearing the experiences of Tennyson and Mozart, that there was a state of consciousness other than the normal that might be brought about, and I found that was a state into which a person passes when the consciousness has finally left the body. There is this flash of the past which is thus impressed upon the consciousness, and then there supervenes the change in the arrangements of matter of the astral or emotional body. That, remember, has now become the person's outside body, putting him into touch with the astral world. But the astral world is peculiar in one way; it consists of certain densities of matter, as our own world does, but a person living there after having passed through death has his astral body changed in arrangement according to the part of that world in which he is going to remain for his after-death experiences.

It is arranged in a collection of sheaths or shells; that is, the whole of the astral matter is separated into its component parts, as we might separate matter here into solid, liquid or gas. The equivalents of solid, liquid, gas and ethers here are reproduced in the astral world, and after death they are re-arranged, so that you only come into contact with that part of the astral world to which your external astral body is related. When you begin to study you find how closely this world and the astral world are connected. Every time you think, you are using a certain kind of matter in your thought. Your physical body is your dwelling place; in fact, the Hindus in their Scriptures call the spirit "the dweller in the body," which is a very good name, because the body is like a garment put on in order that the

physical life may be led and the experiences of physical life may be obtained.

Think for a moment of the usual division into three which is found in the different religions: spirit, soul and body. St. Paul speaks of them, and men do not distinguish as a rule, as St. Paul did, between the soul and the spirit. The soul of man is really the effect of the divine life, or spirit (for a fragment of that life is the Spirit in us) touching the kind of matter which is in what we call the higher mental world, the higher intelligence, the intelligence that synthesizes instead of analyzing. You know the way in which all things are brought together and classified; by analysis you find out the materials of which they are composed; by synthesis you find out the way in which they are put together. Exactly the same thing goes on (only you cannot get out of one stage when you are in the astral body after death) you can only contact that part of the astral world that is outside your body there and comes into direct contact with it. It is just as if we changed the constitution of our eye; if it were fitted for electric instead of for natural light vibrations, we should see a different world from that which we see now.

That is a very good simile of the conditions in the astral world. During the war a great many people were awakened in the astral world in order to help the people who were flung out of their bodies by the terrible slaughter of the war. Some kept this power after the war; others went back into more ordinary states of unconsciousness, but those who can keep it and use it are able to become what we call "astral helpers" or "astral workers". Thus if you know how to remove your consciousness from the body in going to sleep; if you do not lose consciousness when asleep, but only come into contact with another world with which you gradually become familiar, then you are able to help people there—able, if they are at all frightened, to soothe them, and in any case gradually to

accustom them to the new state in which they find themselves, so that they may take advantage of it instead of, as is very often the case, being in a condition of fear. For fear is one of the worst things to have either in this world or in the other, and, unhappily, the popular idea of the world on the other side of death is an idea of a state of torment, and people are in a condition of terror when they come over. The first thing to do is to persuade them that there is no such thing as the idea of hell on the other side.

There is some idea of suffering; that is, if you carry over with you physical or emotional or mental vices which produce unhappiness (to others especially) or if you are one of the agents in producing suffering to others, then you will find a hostile spirit exhibited to you when you pass after death into the astral world; that is one of the chief arguments against the use of animals for food. It is not only the effect of the meat-eating on the body—you are coarsening your body by meat—but it is the suffering to highly organized animals that is the argument.

So few of you who take meat realize that you are responsible for the sufferings that go on in that terrible trade called the cattle trade—the fearful amount of terror of the animal when it is taken to the slaughter-house and when it smells the smell of blood. All these animals have the feelings which are found to a higher extent in man, but they have them to a very keen extent; I remember a friend of mine telling me how the advocates of humane slaughter are trying to minimize the suffering inflicted by the ordinary cattle trade, though "humane slaughter" seems to me rather like a square triangle! But the real harm that is done is the enmity that it sets up between these two worlds of the physical and the astral. These nature-spirits of which I spoke dislike the human being because of this cruelty. And if you know at all, as you must know if you are sensitive, a kind of indefinite

feeling of fear that comes over you in the twilight or the dark, you will understand. I had this feeling of fear very much when young, for I was an imaginative child and if I read a terrifying story I was frightened at night. That is a reality when the nature-spirits are hostile. The value of the Masonic ceremonies that I mentioned is that they substitute a feeling of friendship instead of a feeling of antagonism, because all ceremonies of religious or partially religious objects bridge the gulf between the different worlds. If they are religious ceremonies they bridge the gulf between our physical world and the angels, higher or lower, in which the people belonging to that religion believe, whether they know much about them or not; some ceremonials put you into contact with these nature-spirits.

The people of the middle ages, who believed in elementals, as they called them, and were friendly with them or hostile as the case might be, knew that this group of intelligences was not friendly to the human race because of its destructive tendencies. And those of us who want to bring about friendly feeling everywhere and to have a universal brotherhood, not only of human beings but also of the sub-humans that all belong to life, and do not wish to inflict suffering upon them, will find that these bridges bring us into touch with them, and the particular type of ceremonial we use makes the bridge. That is what ceremonial really is; it is an apparatus which brings down the force which might be dangerous at its higher levels, into a state which is beneficial and helpful to the lives with which it comes into contact. That is the object of all religious ceremonies—to bring down great spiritual forces to a level where they become adaptable to human existence. It is for that that they are intended, and by these ceremonies you may sometimes influence a large number of people, larger than your present knowledge might be able to influence and help if you only exercised your will instead of utilizing the ceremony.

I have done that over and over again in my own life. These spirits like to do services for human beings, whom they consider to be their superiors; while they dislike them very much if they are destructive, they like them if human beings are able to give them service which they are able to utilize; then they become very helpful and kind. I have often found things that I have lost by asking the nature-spirits to find them for me, and they have put them where I have found them easily. They have done this for me over and over again; they like me and I like them. I do not inflict any suffering that I can avoid either on human beings or on sub-humans. We have to live, but we should choose to support our lives by those other lives which have less sensation of pain or suffering of any kind. That is why I say "humane slaughter" is better than the ordinary slaughter-house, but it is far better not to live on your fellow creatures who suffer in supporting your life—far better not to be a sharer in anything that is cruel as far as you can possibly avoid it.

Looking at it in that way I would ask all of you to reconsider your own ways of living. Do not be partners in inflicting suffering. Try to minimize it to the very greatest extent. Your own lives will be the happier for it; your own lives will be more harmonious, and you will spread happiness, which is still more important, among all those whom you meet in ordinary life. You know how different people are in their influence on others. If you want to take an extreme case take the case of hysterics—not what the doctor calls hysteria, but ordinary hysterics. It spreads from one to another. Why? Because if one astral body is vibrating furiously and irregularly, other astral bodies tend to take up the vibrations and produce them themselves, and it is there you have the great explanation of that rule which you find in religion—the rule of returning good for evil.

I remember once reading how a Frenchman, when he was told that he ought to control himself and live more nobly for the sake of posterity under the law of heredity, said: "As posterity does not do anything for me, why should I trouble myself about posterity?" This was rather a selfish way of looking at life. Sometimes you find that, but more often we find people like my old friend Charles Bradlaugh, who have the idea of duty even though they do not think they will live on the other side of death. I remember one splendid sentence of his when he was speaking of taking the castle of human liberty, and he figured it as though it was surrounded by a great moat; he used what seemed to me to be one of the finest similes: "Enough for me if my dead body falling into the moat can help to make a bridge over which future generations shall march to liberty." And in one way that is the great test of noble freethought. But it gives you no certainty in the future and no belief in life on the other side of death, and this may well lead to moments of despair such as I used to have when I was an unbeliever and worked in the East End of London. Sometimes trying to find out what it was that interested and amused the great mass of people, I would go out at night; one night, I went at the hour of closing and there streamed out of the public-houses the inhuman crowd of human beings, swearing, struggling some of them, fighting some of them. I thought to myself in a moment of despair, there is nothing that will help these people excepting a great earthquake which will destroy their bodies.

To that state of mind the knowledge of Theosophy is an enormous relief, for if you know something of the life on the other side of death then you have a light to show even to those who are suffering bitterly. Do the very best you can to use the faculties and good feelings you have of love and tenderness and kindness wherever you can exercise them; those on the other side of death will go with you, and then they

will surround you in that world and you will find that they will give you happiness there and make it possible for you to return to a better fate in the future. I found that in those parts of London the two great doctrines of reincarnation and karma were what most appealed to the people, because they gave them hope.

In studying this world on the other side of death I have learned how it reacts on human conduct, and how it gives you helpers all around you to make things better, invisible and visible, and I have begun to realize in this that the reason of the antagonism of the higher animals is that we kill them. They live on the astral plane for a shorter time than we. Many of you will be glad to know that animals you have loved and trained do not wholly die when they pass away from this world, but that they also have a life, much shorter than the human, on the other side. They come back again, gradually rising into higher and higher forms, and so we gradually learn the truths about Nature, that Nature is a song, not a cry.

Sometimes we are almost crushed under the suffering that we see on all sides. We feel as though life were intolerable where so much of suffering mingles with it, but as we learn how to mitigate the suffering, human and animal, trying to help all towards more of joy, we gradually come to share the happiness that we are striving to spread abroad, and so in the sharing it grows. For that is the only possible justification, as it were, for what we have most of us in our own lives, the advantages that so many do not share; pleasures that so many cannot enjoy; art and beauty and the knowledge of science, and the great possibilities of human life of which so many do not yet even know, much less believe or realize. And so it is that life gradually may be made more and more beautiful if we use every advantage we have to share it with our brethren; if we minimize the suffering we inflict, although sometimes we are unable to avoid inflicting

it; we learn from a knowledge of that other side that it is only temporary pain that people suffer even from the exercise of vices in this world. A man suffers, but only from the craving that he has made, and he exists on the other side without possibility of satisfying that craving. It is starved out gradually, so that he need not carry that with him into another life. So with other forms of evil, they are temporary, and may be overcome, and the more we struggle with every form of it in this world and in ourselves, the weaker become the obstacles that oppose us on our physical path.

There is nothing like a knowledge of these things; it enables one, when speaking to the drunkard and telling him of the inevitable suffering, to assure him that it is only temporary suffering that he will have on the other side. I have found that valuable in helping a man to break through the habit of intemperance. It is far harder to break it after death than during life, but it must be broken somewhere.

So that great word of the Master: "Be ye perfect even as your Father in Heaven is perfect," becomes more possible to us as we know what the Hindus know—the wheel of births and deaths. We can break the power of death as we rid ourselves of our weaknesses and hells. We create our own hell and our own heaven, and both are temporary on the other side of death. So we see the whole world climbing upwards towards a higher realization; upwards towards the lessening of suffering, upwards towards that perfection, that human perfection which is the inevitable destiny of every one of us, of the criminal as well as the noblest of our race. We shall all win in the long run; every struggle brings victory nearer, because it weakens the opposing forces of habit. And we can tread our path joyfully, even though we meet temporary suffering, for we know that God Himself is bliss, and that bliss is eternal, while suffering is temporary, if only we will not increase suffering by inflicting it voluntarily on our fellow creatures.

THE POWER OF THE ARCHETYPE

By C. JINARĀJADĀSA

(Concluded from Vol. LII, Part I, p. 457)

I have said that to see the Archetypes everywhere—in mineral and plant, in animal and man—is the vision of visions. But a vision must transform itself into action, if the vision is to reveal the fullness of its truth and glory. Follows therefore the more difficult task in life, which is to *call out* the Archetype in whatsoever object is before one. Growth in intuition enables the leader to see the Archetype in his worker; but how is that worker to be made aware that the Archetype dwells within him? How is the leader to convince his follower that within himself is "the Way, the Truth and the Life," an Archetype, a Divine Power, that "Warrior who is thyself and thy King"?¹ How am I, looking at my follower, to say to his inner nature, "O Archetype, step forth in your truth and beauty and majesty"?

As a preparation towards answering this difficult question, let me put it aside for a while, and take up another topic. We are all concerned with one problem, the problem of existence. When we turn to the philosophers in search of guidance, we find that they state the problem as a dual one; one part is the problem of Being, and the other is the problem of Becoming. Being is, as it

¹ *Light on the Path.*

were, a static condition, where there is no activity, but the possibility of all activity; it is like the "critical state" in a chemical solution, which is ready to precipitate into another state. Similarly too is Being—all inclusive, watchful, but not generating. But Becoming is dynamic; it is at work; it is a flux, a fountain, not a reservoir.

Now, the problem of existence can be understood—partially only, of course—from either standpoint, either from that of Being, or from that of Becoming. In India, these two standpoints are represented by the Vedānta and by Buddhism. The Vedānta looks at existence from the standpoint of *Sat* or Being; Buddhism looks at existence from the standpoint of *Samsāra*, the flow, the unfolding, the Becoming.

It seems to me, as one whose non-mathematical brain is not acute in abstract philosophy, that Being and Becoming are inseparable. To my mind there is a constant interaction between the two. I imagine "existence" as a state where Being draws out of itself a Becoming; and when so drawn out, that Becoming instantly transforms itself into a Being. Once again the new state of Being in its turn draws out of itself another Becoming. This is another way of stating that when we say "the present," we include not only "the past" which has once been, but also "the future" which is yet to be.

There is one practical application of this fact, that Being calls out Becoming. To illustrate, let me take the case of a good man—I mean one who is "good" not in ordinary parlance, but "good" because goodness is a supreme factor in his nature. Such a good man draws out goodness wherever he goes. Such is the nature of his goodness that, when another comes within the circle of his Being, that Being causes to precipitate into a Becoming the goodness latent in that other. This is the secret of the mystery why the hero makes others heroic, the lover makes others to love, the philosopher makes

others wise. Deep calls unto deep, Archetype to Archetype. For each of us is dual, both a Being and a Becoming. So when another's Being calls us to become, we step forth as the Archetype, and reveal our hidden goodness and beauty.

This wonder of deep calling unto deep is one of the secrets of life. Each of us calls out all the time, from the depth of realization which he has achieved, to each pebble and stone, to each blade of grass and tree, rousing it from its slumber to sense dimly the future that awaits it, the glory that it shall reveal. I, who have triumphed, by my mere presence amidst them, help the pebble one step onward towards its goal as the plant, the plant one step towards its goal as the animal. The Being that I am releases the Being in the pebble and the plant to precipitate itself into a Becoming.

This is the reason why "Nature"—the mountains and the seas, the wind in the trees, the tiny wayside blossoms, the tints in the clouds—inspires and uplifts us. For all Nature—"the Garment of God"—is a Being, and one aspect of the Supreme Being. And the moment we respond to Nature, she calls out from our Being a Becoming, precipitating us into a new Being that is more purified, wiser, stronger than our erstwhile Being. Once again, deep calls unto deep.

Thus we come back to the great problem: How is my deep to call to your deep, how is the master musician in me to call out the divine music which is in you? Life is not a matter of good and evil, of right and wrong; it is supremely a matter of whether I am asleep and silent, or awake and calling out to others to become. There is only one way of so calling to others, and that way is by realizing what I am.

It is this way which is being so fully emphasized just now by Krishnamurti. He tells us that before each of us lies the Goal, the Kingdom of Happiness, our Liberation. And he insists that what matters is our vision of the Goal—not

whether Reincarnation is true or false, not whether the Masters of the Wisdom are realities or illusions. To see the Goal—and note that by “seeing” is meant something more than mere intellectual conviction—is to become one with the Goal.

Truly there is only one road, the most direct; it is as direct as the path of the arrow to its mark, when once you “see” the Goal. Speed of going does not matter, for speed deals with time; it is the straightness, the directness, the non-deviation, that matters, not the time taken in arriving at the Goal. Whether the arrow be shot from a bow, or shot from a gun, matters not; what matters is not the speed, but the directness, if the power which resides in its Goal is to advance towards the arrow to inspire it during each fraction of time on its journey.

Therefore it little matters whether a man is on the threshold of Liberation, or has just stepped out of the animal kingdom into the human. The man on the threshold may, if he deviates, lose the wonder and glory of the Goal; the baby soul, who has before him seven hundred incarnations, may from the first of them sense the wonder and joy of the Goal during each step of his road to Liberation. If only a man can “see” the Goal, if only he can be aware of himself as the Archetype, his work in evolution is accomplished, though as time counts he may have millions of years yet ahead of him before he reaches Adeptship. To be one with the Goal, one with his Archetype, this is what matters, not worships nor Gurus nor Saviours.

Of course, all this is the teaching of the *Upanishads*. Their teaching is that there is only one road, the direct, since there is one Atman, not two. The Atman in me is the same as the Atman in the seed; both the seed and I are the great Atman, which is Absolute Being. That is what was taught to Shvetaketu. Therefore it is that, in the teaching of the oldest *Upanishads*, Īshvara, the Personal God of religion, the Mediator

between man and the Absolute, does not appear. No Īshvara, no Deity, who is apart from you, is requisite for Liberation, if you are yourself the Absolute whence Īshvara Himself emanates.

Following this doctrine of the Oneness, Hindu mysticism has created a technique of Liberation characteristic of the direct path. It insists upon affirmation as the means. *So'ham*—I am He; *Tad Brahma, tad asmi*—That Brahman, that am I; *Tat tvam asi*—That art thou; and so on, one after another. But how can these affirmations be true, when we look at the facts? What does the affirmation “I am Brahman” amount to, if the next moment I shrink from the pariah? Is saying “I am He” other than a lie, when I look at myself and note all the evil which is in me? How can my feet be supposed to be on the direct path to Liberation, when my actions create falls and stumbles for myself, and obstacles in the way of others? Does the fact that I have seen my Archetype, yet am still imperfect man, help me to call out the Archetype in another?

I do not know that I can solve for you the puzzle why you are Brahman and yet act as if you were man, not God. But I think I can suggest to you a method, following which you can call into Becoming the Archetype of another, in spite of your own limitations. This method is suggested by Emerson in a very striking saying. He says: “To the soul in her pure action, all the virtues are natural, not painfully acquired; speak to his heart, and the man becomes suddenly virtuous.”

But we know, by bitter experience, that it is our vices which are natural, not our virtues. We acquire virtues very painfully indeed, and slowly, not suddenly. And yet, if I am the Archetype, are not all the virtues actually within me, *natural* because they are of the nature of the Demiurge in whom the Archetype lives and moves and has its being?

Is there not a contradiction here between philosophical theory and experience? There is, but I shall not attempt to solve it. I do not think contradictions matter, when once you have seen your Archetype, and are intent on becoming that Archetype. There is never any contradiction in *you*, when once you have discovered what you are—call it the Archetype or the Goal. The contradiction is in the *not-you*, either the past-you, or the present-you, one or both of which refuse to allow the future-you to enter.

So I pass on to inquire how we can perform the miracle described by Emerson, of making people suddenly virtuous. "Speak to his heart," says Emerson. But how? To find the way, we have, I think, to act according to one of two modes. I think mankind can be divided into two groups: one, those whose hearts are dead and so need resurrecting, and the other whose hearts are aged and so need rejuvenating. In order to speak to another's heart, we must either resurrect our dead hearts, or rejuvenate our old.

There are some who, because they have been disillusioned, are critical of everything and everyone round them. Often this criticism makes them hard. That delicacy of judgment which they once possessed has become deadened into a devastating criticism. With some, this disillusioning induces a suspicion of anything that is beautiful or tender. They are on their guard against being deceived again by life, and so they will often deliberately do the difficult thing, because they are afraid that the easy thing will bring pain in its train. The heart is dead within them, and they are afraid of certain aspects of life.

There are others in whom the heart is not dead, but only as if tired. They are not hard; they long greatly to re-live the heart's youthfulness and freshness, but they feel that life has passed them by, and so they resign themselves to a decay. They have squandered away their emotions, wasted their

sensibilities beyond recovery; so having become old at heart, they wait in patience for the end.

I think most of us belong to one group or the other. Therefore it is that we must somehow re-live again the life of the heart. How it will come is a part of the mystery of karma. But this much is true; it is only as we live again in the heart that we shall be able to speak to other men's hearts so as to make them "suddenly virtuous". The wisest philosopher whose heart is dead will fail to help the wicked man to be good, where a child with his freshness of heart will succeed.

All that we term "religion" resolves itself into one problem, the problem of man, once you have rejuvenated or resurrected your heart. When your heart is "quick" and not dead, and throbbing with a fullness of dreams, then you sense all men as Gods; then it is that as you speak to each, you make him "suddenly virtuous". This that I mean was illustrated in an incident which happened once in Allahabad. One in the audience asked Krishnamurti, "Have you seen God?" We understand what the questioner meant; he lived in the narrow and cramped tradition of a Personal God who can be "seen" in some mystical experience which is out of the ordinary, on some plane which is not the physical. There are hundreds of thousands of Sādhus in India who have so "seen" God. Krishnamurti did not reply, as he was unwilling to take up purely personal questions; but the questioner insisted, and asked again: "Have you seen God?" Then Krishnamurti replied, "Yes, because I have seen you!"

When you have seen the Goal, when you have obtained a vision of your Archetype, you do not discuss the problem of God. Then, man is enough for you, man the mystery of mysteries. That is one fact in our spiritual realization to which we shall all come one day—that man is enough. Not

that God does not exist ; but you will find, when you live in the heart, that so wonderful is the nature of man, even our small human nature, full of pettinesses and vices, that you do not look up to heaven but down to earth, to find the solution of your problems. You will not pray to God, you will appeal to nothing ; you will observe man—not great men, not the Saviours, but little childlike people, the sinners, the ignorant ones, those who are ever struggling from darkness to light, and slipping back from light to darkness again. When once you know how to speak to a man's heart, then man is enough—man who includes within himself all that is imaginable concerning God.

Once more Emerson comes to my aid, to make clear the drift of my thought. He sums it up in four lines :

So nigh is heaven to our dust,
So near is God to man,
When duty whispers low, Thou must,
The youth replies, I can.

There we have the spirit of immortal youth. If only we can reflect that spirit of immortal youth, then the Divine within us says, "I can !" And then, "so nigh is heaven to our dust," we do not look upwards to find the Godhead, for It is on all sides of us as Man. It is that immortal youth in us who can give us the power and the inspiration we require, he who is our inmost self.

But who is this immortal youth ? Each will discover him in his own way, along his own path. Once I coined a phrase for the immortal youth ; it was "the Wonder Child". But you might call it just as well the Wonder Youth, or the Wonder Maiden ; you can call it by any name you will. But only find in your self the Wonder Child, or the Wonder Youth, or the Wonder Maiden, then you will touch a source of inexhaustible vitality and vigour. You will then find all eternity streaming forth from your nature to bless and to save.

So, as we look at life as the worker, as the giver, we must discover the Archetype in ourselves ; and thereafter we must proceed to call out the Archetype in others. When we become all the wonderful and youthful things that are the Archetype, then the problem of right and wrong, of good and evil, is solved for ever. For then we shall judge man not by what he does—the way of injustice—but by what he hopes to become—the way of justice. For, "man is the spirit he worked in—not what he did, but what he became".

HOW IS LIFE ?

Life is joyous
To birds that love to sing,
And bells that move to ring ;
In babes that lightly swing,
Life is joyous !

Life is wondrous
To beasts that learn to think,
And gems whose colours gleam ;
In minds that truth esteem,
Life is wondrous !

Life is beauteous
To plants that live to flower
In blooms that sweetness shower ;
In hearts that rise to power,
Life is beauteous !

D. R. DINSHAW

LEADERSHIP

BY THE RT. REV. G. S. ARUNDALE

IT is not infrequently declared that the world as a whole is far too prone to accept leadership, that it does not think for itself, that it allows a blind credulity to take the place of enlightened reason. This charge is particularly connected with religions, which are supposed to terrorize their votaries, practically through fear, into attitudes and actions which no truly free individual could possibly adopt. Or if fear be not the force driving to blind acceptance, then it is some kind of self-interest, greed, or possibly some kind of soporific deadening to the free exercise of will, judgment and desire.

Now the point I want to make is that leadership is in fact universal, that everywhere there is leadership, leadership from which it is impossible, in the very nature of things, to escape. Leadership is of the very essence and substance of Life. It is to be found everywhere, in all conditions of Life. But it varies in quality and in nature according to the kind of Life in which it dwells. Leadership implies movement, and all Life is movement, movement away from one condition to another. All Life, all manifestations of Life, are continually leading, directing, pointing a way. All things are constantly exercising the power of gravitation. They attract; they repel, which is to say that they lead towards this and away from that. Gravitation is of the nature of leadership.

Thoughts, feelings, ideas, speech, action, objects, persons—all have inherent in them the quality of leadership, of exercising influence in one direction or in another. No one,

nothing, can escape leadership, even when appearances may seem to indicate the most complete freedom. In fact, it is not too much to say that the truest freedom is the most complete leadership. Evolution is leadership. To the stage we occupy on the evolutionary ladder we have been led through the ages. We have been led by leadership within and by leadership without. We have gravitated. There is nothing in the world, nothing in the universe, nothing anywhere, which does not affect us, which we do not affect. We lead. We are led. The life which is ourselves influences, is influenced. We cannot think without leading. We cannot feel without leading. We cannot utter a word without leading. We cannot act without leading. We cannot be without leading. And others do unto us as we do unto them.

The question is not, therefore, one of accepting or of rejecting leadership, but of choosing the type of leadership which to us is most congenial, at all events for the time being. And in order to select most profitably we must have some idea of ourselves and of the direction we happen to be taking, also for the time being. In what direction are we being led—by ourselves, primarily, but also by our surroundings—physical, emotional, mental, individual? What is our objective, so far as we are able to perceive it? Where do *we* want to go, not where do others want us to go? Where does the noblest, the happiest, the truest, the most enduring, the wisest, part of us desire to go, what does it desire to achieve, to be? This is the touch-stone for the selection of the type of leadership we need, for distinguishing between, for us and for the time, true leadership from false. Of course, there is no leadership that is false absolutely, it can only be false relatively, that is pointing to us, at any rate for the time, a way which is not ours to tread.

Let it be repeated that this leadership is within no less than without. We must seek true leadership within

no less than without, and without no less than within. Fundamentally, it is all one leadership. Some may say that true leadership can only come from within, that all other leadership is spurious or weakening. True leadership must surely come from within. There must be leadership from within. If you will, leadership must be centred within. It is centred within. Yet the without is no less inherent in us than the within. The illusion of separateness, of difference, or, if you like, the fact of difference, of separateness, is ever penetrated by the truth of inter-relation. This truth is surely patent to us, even though this very truth itself may be but the shadow of a deeper truth—the truth of universal identity. We have at any rate reached the stage of recognition of universal inter-relation. Hence, the fact of leadership within involves the fact of leadership without. We have, therefore, to journey forth on a voyage of discovery—a journeying forth for which we are already equipped by past experience, a journeying forth the direction of which is already more or less determined by the direction in which experience has so far set us. Our voyage must take us within ourselves, but no less without ourselves. We shall discover within, and we shall discover without. We must journey forth everywhere, for leadership is everywhere; and while eventually we shall perceive leadership in all things, at first we must be content to perceive leadership in some things, in some things and not in some other things. To what other end are the mind, the intuition, the emotions?

Shall we say that first of all we must establish leadership within ourselves, and then without ourselves? Or shall we conclude that leadership within and leadership without are concurrent, run concurrently? Or is leadership first from without, and stirs the leadership within? I do not think it matters where or how we begin, so long as we strive to live in terms of leadership, neither forgetting the potency of the

leadership without nor the indispensability of the leadership within.

Some may, of course, say that there is danger of blind credulity. They may adjure us to avoid what they regard as the specious snare of leadership. They may adjure us to avoid leadership in general, or some specific form or forms of leadership. They may exhort us to concentrate exclusively on leadership within, and to reject all leadership without. But their very adjurations and exhortations are in the nature of leadership, and if we pay heed to them we are accepting a leadership. And as for blind credulity, I do not know of any evidence as to its existence. Other people may declare that so and so is in a condition of blind credulity. To them so and so's condition is a state of blind credulity. But is so and so's condition a condition *to him* of blind credulity? It is difficult to imagine an individual admitting that he is living in a state of blind credulity. He is certain to declare that he knows what he is doing, and that appearances are deceitful. And indeed I believe that there is no such thing as blind credulity, for there is always somewhere, hidden perhaps from gaze—from outer gaze and even sometimes from inner gaze, an inner assent. If there be external acquiescence there is certainly inner consent, however deep down and perhaps almost unfathomable it may be.

The need within fashions the acceptance without; and every dogma, doctrine, teaching, creed, sanction, is at the least a reply without to a question within. And even those who follow a lead without question, without the slightest mental, emotional or other judgment and criticism, are doing so now because they have somewhere in the past made a judgment which still covers circumstances, a judgment which is in fact implicit in that which appears to be blind credulity. [I may well follow implicitly X or Y or Z for the very reason that I have had previous occasion to test X or Y

or Z, that my testing proved to my own satisfaction that X or Y or Z had the kind of leadership I needed, and that I have had no reason so far to alter my judgment, which therefore still stands and is the background, the justification, for the act of acceptance of his leadership which I still perform. Judgment does not stop until something causes it to stop. It goes on until it is stopped, until some factor intervenes which modifies it so that it must be revised. If no modificatory factor enters, then there is nothing to produce cessation. And since there is no cessation, there can be no question of blind credulity. No, there is no such thing as blind credulity, as everybody knows so far as he is concerned, though he refuses to know it so far as many other people are concerned, more particularly if they follow that which to him is unfollowable. Appraisement is a constant factor in human life, indeed in all life. Appraisement is the very search for leadership, whether it be self-appraisement or appraisement of the without. Nowhere, I believe, is appraisement absent. It may be comparatively strong. It may be comparatively weak. It may be weighed in the balances of other people and found wanting according to their own individual standards of appraisement. But it *is*, and is the eternal denial of blind credulity.

A savage who worships an idol, that is to say, that which to us is an idol, is not blindly credulous so far as he is concerned. His whole being thrills to the idol, be the thrill of what nature it may. The idol leads him whither he would go. We who follow this faith or that faith, this dogma or that dogma, this teaching or that teaching, this individual or that individual, are but following a lead, are but following a direction we would fain take. We are but recognizing a without which reacts harmoniously to our within, and, recognizing a without of this nature, are making it part of ourselves, identifying it with ourselves. Why should we not seek for

harmonies anywhere and everywhere? Why should we not lose ourselves—or find ourselves—in such harmonies if we are fortunate enough to discover them? We can do no other.

In all such following, in all such obedience to leadership, the real question is not whom or what is the individual following, but in what manner is he following? He cannot help submitting to leadership of one kind or of another. Even if he declare his complete freedom from leadership, still is he on a pathway, still is he treading a pathway, and he is moving away and away. What is it that beckons him away? Himself, of course. But no less also something which is without. There is eternally with him, inherent in him, that which leads him onwards and onwards. There is eternally without him, inherent in the without, that which leads onwards and onwards. And between that which within him leads and that which without him leads, there is indissoluble inter-relation, and, if we only knew it, identity. Even if he be conscious of no pathway, but just of existence, of fulfilment, of that very identity itself, still is there for him an “away,” movement, unfoldment, a still deeper fullness, a still more splendid enrichment. Where is leadership not? Perchance where the “I” is silent in voiceless ineffability; perhaps where the “I” ceases to declare, ceases to proclaim, ceases to become limited by expression. But who knows such “I”? Who knows the “I” of the silence, the “I” which has ceased to be? To say “I am” is at once to descend into a limitation, and from descent into a limitation there must needs be ascent into a freedom, with the inevitable concomitant of leadership. Once the pendulum swings there is movement, and where there is movement there must needs be leadership, both leadership from within and leadership from without.

And when we descend into the lower realms of manifestation leadership becomes increasingly insistent. In the lowest kingdoms of nature, in the mineral and vegetable

kingdoms the leadership within and the leadership without are indeed marvellous and unerring. In the animal and in the human kingdoms leadership may appear less evident. But in these lower kingdoms it is patent and splendid. In them we have design in overt apotheosis. In these lower kingdoms we see with our very physical eyes the leadership within, in perfect harmony with the leadership without. In the animal kingdom leadership is still perceived supreme, yet to our eyes it is less quiescent, overwhelming, co-ordinatory, there is less of the spirit of identity in it, and more of individuality, separateness, diversity; though the difference we think we perceive is doubtless a difference without a distinction. And when we reach the human kingdom, leadership appears still more individual in its nature and operation, still more diverse, still more separate, so that while in the mineral kingdom and in the vegetable kingdom, leadership is one amidst a diversity, in the animal kingdom and supremely in the human kingdom, leadership is diverse amidst a possible, though by no means a certain, unity. In fact, in the human kingdom we are inclined to say: so many men, so many leaderships. But even in the human kingdom we cannot deny the existence of leadership, of individual purpose, of individual goal, of individual pathway. On the contrary, we realize that membership of the human kingdom takes us to heights unreachable through membership of the lower kingdoms. We realize that membership of the kingdom below is but a preparation for membership of the kingdom above. We realize that the leadership in the lower kingdoms is to the end of membership of the higher kingdoms, membership to the end of identification, identification to the end of membership of a world beyond the world thus conquered through assimilation. Hence the golden thread of leadership runs through every stage of life, connecting one with another, linking all together.

(To be concluded)

WORK FOR THE THEOSOPHICAL SOCIETY—II

By ARMANDO HAMEL

(General Secretary, Theosophical Society in Chile)

AS regards the Theosophical Society in Chile the various factors of present difficulties may be reduced to two concrete facts: first, general confusion as to the present mission of our Organization; second, as a consequence, uncertainty and laxity with regard to the duties devolving upon its members.

The moment has arrived to examine the problem, and the most practical way is to frame certain extreme questions which, in their answer, may contain the possible solution and the kind of activity in the immediate future:

(1) Is there contradiction between the teachings of Theosophy, as we have received them from H. P. B. up to the present moment, and the teachings of Krishnaji?

(2) Has the Theosophical Society a determined mission or work to carry out up to the present moment? Has it finished this mission?

(3) Has the Theosophical Society a useful rôle which justifies its existence in these moments of renovation, in the birth of this New Age which we are witnessing?

(4) If the reply to the above question be affirmative—What should be the work of the Theosophical Society at the present moment? And especially: What should be the

orientation and the task to which the *Sociedad Teosófica de Chile* should be devoted?

On the reply of our members to these questions depends the life or the death of our Society; from the understanding which they attain will be born a vigorous enthusiasm which will induce them to carry out useful activities, disinterested and impersonal, or a cold disinterestedness which will separate them from the world-wide Theosophical Movement. Be the answer what it may, it is imperative before formulating it to distinguish one important point: the problem we have to solve is that of the *Sociedad Teosófica de Chile*, and not that of Theosophy. Theosophy is the Eternal Truth; its knowledge and propagation is and will be carried out in the world, in all times, according to the measure in which the Light of the ideal is born in the hearts of men.

Our task is to resolve whether, as an organized body, we have a right or not to exist at the present moment, and to understand which is the task which devolves upon us. There is one point which will not admit of doubt: we have to develop new energy and activity, in order to keep pace with the wonderful impulse of New Life which shakes the world. I shall, here, merely frame the replies, without quoting the reasons upon which I base them:

(1) There is no contradiction between the teachings of Theosophy and those of Krishnaji. But there is no possible reconciliation between the "attitude" taken by many Theosophists as regards life and the "form" in which they live it and apply those teachings. This is precisely what Krishnaji impresses upon us in his wonderful teachings.

(2) The Theosophical Society has had to fulfil a great mission in the past:

(a) Battling against materialism;

(b) Awakening a keen interest in Oriental Philosophy in the West;

(c) Fostering the belief in the Unity of all Religion;

(d) Reviving the teachings of the Ancient Wisdom, i.e., the existence of the plan of evolution, of the Great White Hierarchy, and of the Masters; the possibilities of the perfection of the human race; the teachings on the hereafter of life, of karma, re-incarnation and the invisible worlds.

(e) Developing in certain individuals psychological characteristics which will show in the new race, thus creating the nucleus which will form it.

(f) Educating Krishnaji, preparing his work and presenting him to the world.

(g) Enriching, by means of the investigations of many of its members, the knowledge of the world with regard to philosophy, science, education, metaphysics, art, religion, etc.

(h) Developing in its ranks an attitude towards a life of service, disinterestedness, tolerance, brotherhood, discipline, impersonality, compassion and simplicity of manners, which will be the basis of the orientation of humanity of the future.

Has it terminated this mission?

I emphatically believe it has NOT; that, on the contrary, much yet remains to be done; and that, even if the "novelty" regarding fundamental knowledge has gone (in this, as in science, after a period of sensational discoveries or revelations, a period of saturation must arrive) there still remains an unlimited field of "applications" which the investigators or discoverers can present to the consideration of their colleagues, and which will serve for the individual and collective advancement, and maintain alive the interest of our centres and meetings. I believe that the future action of the Theosophical Society should possibly be less spectacular, more silent than in the past, but not for this reason less effective.

(3) Yes, our Society has an important mission to fulfil. It has been, in the past, a vanguard movement which in the

decadence of a proud and materialistic age taught men the accumulated treasures of the Ancient Wisdom, and announced the great changes impending, the birth of the New Age, the advent of a Messenger of Light and Liberation, and endeavoured to prepare them and make them adaptable.

I see no reason why, the first mission accomplished, the Theosophical Society should not co-operate efficiently in the second part of the task, by its decided and persevering action, to the more rapid and effective fulfilment of the world-wide programme which it announced with such certainty. I shall also answer this question by framing other questions:

Have the Masters, the Great Hierarchy, who silently govern the world, a plan to accomplish? Can we human beings, to-day as yesterday, work to hasten and improve the fulfilment of this plan? Have the methods of teaching of the Esoteric School helped as methods of training?

If the answer be affirmative, our Society has more than sufficient reasons to exist and to continue, and it is only a question of understanding which of the projects we shall endeavour to carry out in an organized and intelligent manner.

(4) Which activity of the Theosophical Society is to be brought forward at the present moment?

To me, it seems the answer is: The grouping together of sincere idealists who feel within themselves enthusiasm for the Great Causes; who desire ardently to be on terms of fraternity with their fellow-beings without distinction; who desire to investigate, to study, to become more perfect and to serve—especially to serve—and to stimulate others in their work.

I believe that the chief difficulty which we have to face is the fact that our Guides have *deliberately* remained silent; and that the most characteristic sign of the beginning of the New Age for the Theosophical Society is precisely that silence.

First, we were taught as children to take the first steps on the road which leads to the summit of the Mountain, and we were guided towards pure and disinterested action by a concrete indication of it.

To-day we are left alone, absolutely alone with no other equipment than the treasures of teaching poured with a bountiful hand during the last fifty-five years, and our own intuition; we are left to solve the individual problem, the problem of our Lodge, the problem of our National Society and that of the Theosophical Society.

I conclude by giving a tentative programme of work for the *Sociedad Teosofica de Chile*:

(1) Ideals to be realized:

- (a) Peace among Nations;
- (b) Brotherhood among Men;
- (c) Self-improvement of the Individual;
- (d) Investigation of the Plan of Evolution.

(2) Means to attain these ends:

(a) To work for the *Federacion Teosofica Sud Americana* (South American Theosophical Federation) and for internationalism;

(b) To strengthen the life of the Society and of the Lodges;

(c) To foster study, individual investigation (introspection, concentration), service to the community in a thoroughly intelligent and suitable way;

(d) To maintain a discreet and efficient propaganda of the Ancient Teachings among the millions who are still ignorant of them;

(e) To serve as a fountain of inspiration of noble, pure and disinterested ideas, sharing as far as possible every lofty movement, selecting with preference the least tangible, the most impersonal, the most difficult and effectively most useful and influential, for which reasons they pass unnoticed before the eyes of men.

It is with these rules in general and those it may be deemed necessary to add, that the programme of action, decided, energetic, patient and impersonal of each Lodge and each member of the Theosophical Society *must* be carried out.

Allow me to add that I still believe that the interest in work is shown by the work carried out, and not by reasoning, and that, if as an organized body we are to carry out any kind of work, it is necessary to propagate throughout our Society the idea of responsibility and of the duties we have undertaken on becoming members.

It is all very well for every member of the Theosophical Society to show interest in every altruistic movement of which he may possibly hear (I believe this attitude is very commendable), but let us not forget the Mother who gave us birth; let us not treat her as the poor relations, of whom, in prosperity, we are ashamed. Let us understand clearly that the Society lives only by the life which animates its members, let us consider to what point we are doing all we can for its development, with our attendance, our work and persevering co-operation, and with our financial aid (which is so sparingly given, though so indispensable).

Let us consider in how far we apply the golden maxim of the Wisdom: "To give without hope of recompense," feeling sure that in the same measure in which we endeavour to be brotherly with all men, even with those who are not brotherly—being humble with the proud, studious, modest and hardworking on every occasion, forgetful of self in the service of humanity—we are realizing in the same proportion the union with Life, better understanding, more harmony between Reason and Love, till we attain that state of inner equilibrium which will kindle the Immortal Flame within us.

THE UNITY OF ASIATIC THOUGHT¹

BY BHAGAVĀN DĀS

AUM

Ēko Devah sarva-bhūteshu gūdhah
Sakṣhī cheṭā sarva-bhūt-ādhivāsaḥ,
Tam ātmasṭham yé-nupashyanṭi dhirāḥ
Tēshām sukham śāśhvaṭam n-ētarēshām.

Sarva-vyāpi sarva-bhūt-āntar-ātma
Ekam rūpam bahudhā yah karoti,
Tam ātmasṭham yé-nupashyanṭi dhirāḥ
Tēshām sukham śāśhvaṭam n-ētarēshām.

Nityo nityānām cheṭanash cheṭanānām
Eko bahūnām yo vidadhāti kāmān,
Tam ātmasṭham yé-nupashyanṭi dhirāḥ
Tēshām śāntiḥ śāśhvaṭi n-ētarēshām.

Ēko varṇo bahudhā śakti-yogāḍ
Varṇān anekān nihiṭārtho yo dadhāti,
Vichaiti ch-ānté vishwam ādau sa Devah
Sa no buddhyā shubhayā samyunakṭu. (U.)

Ba nāmé ān ke U nāmé na dāraḍ,
Ba har nāmé ke khwānī sar bar āraḍ,
Ba nāmé ān ke Wahid dar Kasir asṭ,
Ke andar wahḍaṭ-ash kasraṭ asīrasṭ! (S.)

Aum! Āmīn! Amen!

¹ Compiled for, and read out in parts to the First All-Asia Educational Conference at Benares on 28th Dec., 1930.

The quotations in roman transcript are from *Veḍa* (V.), *Qurān* (Q.), *Bible* (B.), *Manu-smṛti* (M.), *Gītā* (G.), *Upanishads* (U.), Sūfi poets (S.), *Mahā-bhāraṭa* (M.-bh.), *Bhāgavata* (Bh.).

(The One God hidden in all living beings,
The Living Witness biding in all hearts—
The wise who seek and find Him in themselves,
To them, and none else, is Eternal Joy.

The all-pervading Inner Self of all,
Who from His Formlessness creates all Forms—
The Wise who see that One within themselves,
To them alone belongs Eternal Joy.

Eternity of æons, Life of lives,
The One who all the Many's wishes sates—
The Wise who Him within themselves behold
Theirs, and none other's, is th' Eternal Peace.

The Colourless, who from His secret store
Exhaustless, countless colours draws to paint,
Efface, repaint, the worlds upon the face
Of Empty Space with Mystic Potency,
May He endow us with the lucid mind!

Thus, in the name of Him who hath no name,
Yet lifts to every name an answering head,
The name of Him who is the Changeless One
Amidst the changing Many, and within
Whose Oneness all this Many is confined,
May we begin our loving work of Peace.)

In accord with the time-old traditions of the East I begin in the words of the *Upanishats*, the most ancient available records of deeply searching and passionately yearning human thought, and of the Sūfis, with the invocation of, and prayer to the One Supreme Spirit of Life, which out of its Unity creates the infinite Many-ness of Nature, and at the same time imposes its all-pervading, all-embracing Unity upon that countless Multitude; which binds atoms and cells into bodies, bodies into species, genera and kingdoms, ties these to planets, planets to suns in solar systems, suns to larger suns, encircles these into vast star-systems, and makes of all the world-process a Uni-verse; which enters into these dead dolls of bone and flesh that we otherwise are, and endows us with the mind that can encompass all these systems; which indeed makes it possible for these dolls to understand and sympathize with

and help each other; which is the One sole source of whatever Unity there is, not only in Asiatic thought but in all thought; and "the realization of which alone, as eternally present, in oneself and in all selves, brings deathless happiness and peace, as nothing else can do. May that Universal Life and Light illuminate and vivify our hearts"!

"In the name of that One who has no name, and yet answers to whatever name may be called; in the name of Him whose Unity runs through all multiplicity, and yet also contains all multiplicity within itself," may we commence all duties with hope of successful performance!

Next I reverently salute the Rshis, Prophets, Buddhas, Messiahs, Nabis, the spiritual Hierarchs of all times, who have given Scriptures, age after age, to race after race, in order to keep alive the light of the consciousness of that Unity in the heart of humanity, and who brood over and guide the progress of the human race, as benevolent parents and teachers watch over an educational home, leading the minds and bodies of the students onwards, from class to upper class, along the path of ever upward evolution.

I offer tribute of deep gratitude to the Founders and the presiding Head of the Society, which for over half a century now has been uniquely holding up before the world, the possibility of reviving the worship of that Spirit of Unity by educating more and more clearly the essential unity running through all religions, past and present, and by directing attention to the need for the study of the inner nature, as much as the outer, of the human being as such, and thereby to reunite the peoples of all countries without distinction of creed, caste, colour, race or sex in a Universal Brotherhood, which alone can give sincerity and real life and fulfilment to the work of such bodies as the League of Nations.

Finally I offer homage to that Great Soul, born among the Indian people, whom, in our days, the One Supreme Spirit

of all has inspired and endowed with the needed soul-force to impose such Unity of heart and mind upon the multifariously divided creeds and castes of this unhappy country, as makes it possible for an Indian to address, without feeling too much ashamed, a gathering like this, at which visitors from self-governing and happier countries may be present ; who is the one practical mystic of our time ; who believes that true practicality consists, not in taking account of only the evil in human nature, but in giving full value to, and placing faith in, and in appealing to and calling out the best in that nature, and in raising aloft the standard of the highest idealism even in political struggle ; who alone is conducting the true war against war, by teaching and making a whole vast people turn the right cheek to the smiter ; who is slowly uniting the thought, not only of Asia but of the whole world, in the one way to peace on earth and goodwill among men, the way of courageously enduring wrong but not doing it, of facing and conquering hate with determined love.

Gharīb, miskīn, wa benawā Gāndhī !
 Shaikh o Barahman kā rah-numā Gāndhī !
 Pādri bhi jiskō masīhā māntē,
 Mashriq o maghrib kā pēshwā Gāndhī !

(Gāndhī, poor, meek of heart, lacking all means,
 Gāndhī, the guide of Shaikh and Brāhmaṇa,
 Whom Christian priests too think Christ come again,
 Gāndhī, servant alike of West and East !)

ASIATIC THOUGHT AND EUROPEAN THOUGHT. It is common knowledge that Asiatic thought is eminently coloured by religion, as modern European thought is by science. The personal, domestic, and social life of the Hindū is largely governed by the rules of what he regards as his religion. So is that of the Mussalman. So of the Jew. So was, and to some extent is, that of the Christian belonging to the earlier Roman Catholic form of Christianity, which may perhaps be regarded, not wrongly, as an Asiatic religion. Such also is the case

with the followers of the other forms and re-forms of the Vedic religion known as the Zoroastrian, the Buddhist, the Jaina, the Sikh, though perhaps the element of ritual is less prominent and that of ethics more in the later of these, in accordance with the very principle of reform. Shintoism, nobly regarding man as naturally virtuous, stresses ritual mostly. In all these, the feeling is prominent of the ever-present influence of, and relation with something other than what is perceptible to the outer senses, and of the subordination of the life of the physical body to the life of that mysterious something, the soul, a life beyond this life. Indeed, the tendency to what has been called other-worldliness has, in some communities, grown over-pronounced, even to the extent of becoming a disease.

Contrary to this, in the West, advanced thought was, until very recently, cutting itself off more and more from all concern with the possibility of things beyond the reach of our physical senses, excepting of course some imaginary concepts which somehow indispensably constitute the very roots of the various most positive sciences, and are a perpetual reminder to the thoughtful of the inseparable connection between the physical and the metaphysical. And that thought, going to the other extreme, from other-worldliness to excess of this-worldliness, brought about the greater disease of mind which resulted in the greatest of historical wars.

To find out then, whether there is or is not any substantial unity in Asiatic thought, we have mostly to concern ourselves with religious thought ; as, if we had to investigate whether there was or was not unity in European thought, we would have chiefly to compare the views of those who have devoted their lives to the various branches of science, physical, chemical, biological, psychological and sociological.

To the cursory view of the person of one kind of temperament it might seem that the unity of scientific thought

was patent, that the whole of what is known as science was a consistent body of theory and practice, while the unity of Eastern religious thought was an equally obvious myth, and that religions were born, one after the other, only to try to annihilate one another, and to induce their respective followers to plague and murder each other.

So, to the hasty sight of another, it would appear that, *e.g.*, in such a vitally important science as that of medicine, doctors disagree very much, that the more expert and scientific they are the more intensely they differ, and that radically conflicting systems of treatment kill and cure with much the same average of results on the whole. The system which regards itself as most scientific and up-to-date, theories as to the nature and cause of disease, the methods of treatment and the drugs in favour and fashion, change from year to year. In almost all other sciences, pure and applied, old views and appliances are being daily scrapped in favour of new; the greater and more rapid the scrapping the louder the vaunt of progressiveness; even in a rock-bottom science like mathematics self-evident axioms are now in peril of their lives from the attacks of new theories; and in sociological sciences especially, the war of ideas, of words and of "isms," is internecine.

Indeed science has its ritual, its etiquette, its sacrosanct formalities, its mysterious technicalities, its sanctums, its oracular pomposity and superior "keep-off," its popish infallibility, its expertcraft (corresponding to priestcraft), its jingoism and fanaticism as much as religion, its controversial animus as bitter as the *odium theologicum*; and, becoming religionless and Godless, it has brought about even more bloodshed than religion, becoming scienceless and reasonless, has done. But all such things are the fault, neither of true science nor of true religion, but of the evil in human nature which falsifies them both for its own selfish purposes.

THE UNITY UNDERLYING BOTH. Here as elsewhere, the wish is father to the thought. Those who, for temperamental or interested reasons, wish to see unity only, will see unity only. Those who wish to see disunion only, will see disunion only. Those who wish impartially to examine both sides of the question will see both justly, and will discern the truth, which always stands in the mean between opposite extremes, the Truth of essential Unity in superficial Diversity in religious as well as in scientific thought. Such Unity is established by the mediation of philosophy, the use of which as mediator has begun to be recognized more and more latterly by scientists themselves.

THE ONE WAY TO PEACE ON EARTH. Thus discerning the Truth they will make it their duty, as lovers of mankind of East and West alike, to do their best to maximize the unity, witnessed by common science and culture in Europe and in Asia, and by the fact that our brothers and sisters come from Thibet and Burma and from distant China and far-off Japan to worship the memory of the Buddha at the Deer-Park in Benares and at the Temple in Buddha-Gayā, while pilgrims from all the countries of Asia and from many parts of Africa gather at Mecca annually in obedience to the command of the great Prophet. They will try with all their might to minimize the disunion and discord which, in Europe, has been proved by the Great War and the intense political, national and racial jealousies and hatreds, which continue there even after the blood-letting of the Great War, and in Asia, especially in India, by the too well-known caste and creed dissensions, which keep it under foreign subjection and exploitation to the ultimate great material as well as spiritual harm of both exploiter and exploited. The best means of promoting this so desirable peace, harmony and unity between all countries of both East and West is the establishment of unity between science and religion, and between religion and religion.

SCIENTIFIC RELIGION. The bringing about of such union between science and religion, in place of the conflict which has been raging between them so far, will make the beginning of a new and beneficent era in the life of the human race, an era guided and governed by Scientific Religion or Religious Science.

The signs are hopeful. Slowly the artificial barriers are breaking down between science and science, between science and religion, between religion and religion. It is beginning to be recognized and said that sciences are not many but that science is one. It is to be hoped that before very long, with the help of that same completely unified science, it will soon come to be recognized that religions, too, are not many, but that religion is one, and finally that science and religion are but different aspects of, or even only different names for the same great body of Truth and its application which may be called the Code of Life.

History shows that new religions and their characteristic civilizations have taken birth, grown and decayed side by side. We may well regard the two as cause and effect. But what is regarded as the birth of a new religion, is really only the re-proclamation of the most essential portions of the One Religion, made necessary by the fact that the earlier proclamation had become covered up beyond recognition with non-essential and lifeless formalisms.

The fresh proclamation, needed for the present time, seems likely to take the form of Scientific Religion in a pre-eminent degree. And it apparently has to be made on the same socialist and democratic, rather than individualist, lines which the Oversoul of the Human Race is taking in the other departments of its vast life; that is to say, it has to be made, and, indeed, is being slowly, gradually, almost imperceptibly made by the large body of scientific and religious thinkers in co-operation as a whole rather than by a single individual,

though leaders are needed even by the most democratic movements.¹ Thus some scientists are working at psychical research. Sir Oliver Lodge, venerable veteran of 80 years, and of world-wide fame in the world of science, said recently²:

The time will assuredly come when these avenues into unknown regions will be explored by science; and there are some who think that the time is drawing nigh when that may be expected to happen. The universe is a more spiritual entity than we thought. The real fact is that we are in the midst of a spiritual world which dominates the material. It constitutes the great and ever-present reality whose powers we are only beginning to realize. They might indeed be terrifying had we not been assured for our consolation that their tremendous energies are all controlled by a Beneficent Fatherly Power whose name is Love.

Thus is modern science, which was fathered in its infancy and persecuted in its youth by religion, now endeavouring to repay the kindness after having retributed the injury by renovating religion in what, let us hope, will be a finer form.

With the breaking of the fences between science and religion and by fuller scientific thought will come the breaking of the hedges between religion and religion: then it will be possible for the artificial boundaries which now separate country from country to be obliterated, and the barriers to be cast aside which divide nation from nation in head and in heart. Then may the new civilization dawn, dreamt of by the poet and the socialist, and idealized and also practicalized by Manu; then may be realized the Parliament of Man and the Federation of the World, the Organization of the whole Human Race in one vast Joint Family and Brotherhood, of which the League of Nations is the first small and not yet sincere step to-day.

(To be continued)

¹ It is my sincere belief that it was the Oversoul's wish that the Theosophical Society, to which I have referred before, should form such a body of religio-scientific thinkers, but, unfortunately, owing to inherent human weaknesses, it has been repeatedly and grievously straying away from principles to personalities, from humanitarianism to sectarianism, and all the dangers and mischiefs and priestcraft which that implies, instead of working might and main to promote its three splendid objects, and thereby to contribute its mite towards the unification of the world's thought and practice into a Universal Scientific Religion, and a sincere, because spiritual, League of not only some selected, but of all Nations.

² At Bristol, on 7 Sep., 1930.

KĪMIYĀ-US-SA'ĀDA

BY MOHAMMAD GHAZĀLĪ

(Translated from the Persian by Baij Nath Singh)

(Continued from Vol. LII, Part I, p. 512)

PART II. DUTIES TO GOD

CHAPTER V

THE ARTICLES OF FAITH

1. It is imperative for every Moslem to know the meaning of the phrase, *Lāelāha illallāh Mohammad urrasu-lāllah* (There is no God save the One God : Mohammad is His Messenger), vocally to repeat it, and to be convinced thereof beyond doubt. This much would suffice for the standard faith ; knowledge based on argument is not needed therefor. But there should be a number of men, one or two in each town, capable of speaking and reasoning so that they may remove the doubts of others on the points of faith. This science is that of *kalām*, or theological dialectic. Common men have to do with faith alone, and theological dialectic is its supervisor. Divine knowledge is other than faith and theological dialectic ; it requires as preliminary qualifications asceticism, self-discipline, renunciation of all, and undivided devotion to God.

2. Know that you are a created being, and your maker is the Maker of the universe and all things therein.

(a) As to His Oneness. He is one without a partner ; unique without equal ; eternal without beginning or end ; permanently existent, undecaying and causeless ; the support of all ; the first and the last ; without and within.

(b) As to His Unrelatedness. Spirit, matter, matter ensouled by spirit, quality, and object endowed with quality—He is none of these. Measureless is He, uncircumscribed by space and time, indescribable, inconceivable, immutable. He transcends farness and nearness—yet He is the nearest—but His nearness is unlike the nearness of physical objects. He is too perfect to need any further increase. In spite of His unrelatedness, He can be known here on earth, and seen hereafter in heaven, but as He is known unrelated here, so would He be seen unrelated hereafter.

(c) As to His Power. His Power is perfect. He does what He wills and, Himself uncreate, is the sole Creator of all. It is He who has created all beings and appointed food and the term of life for each. Everything in the universe is under His sway.

(d) As to His knowledge. He knows all things and all facts of the universe, even the movements of an ant in the dark night, the flight of the particles of dust in the air, and the secret thoughts and feelings in the heart. His knowledge is an eternal attribute of Him, not poured temporarily into Him from without.

(e) As to His will. His will makes the universe and controls every thing therein, be it great or small, actual or possible, good or evil, pleasure or pain, success or failure, virtue or vice, belief or unbelief, knowledge or ignorance. All the beings of the universe—angels, men, demons and elementals combined—are too weak to go the least against His will. He is the beginning, He is the goal.

(f) As to His hearing and seeing. He sees the minutest form and hears the subtlest sound, without interference on the part of any obstacle, such as distance or darkness, and without the agency of any physical organ, such as the eye or the ear. He knows without a mind, creates and contacts without an implement. Being unlike to His creatures in nature, He must be unlike to them in functioning.

(g) As to His speaking. His Word is eternal, connected with His Being, and unlike that of His creatures is uttered without any material media, that is, contact of elements in the air, the tongue, the lip, etc. It commands, prohibits, promises, rewards, and punishes. The *Qurān*, the Laws of Moses, the Gospel of Jesus, and the Psalms of David are some of the Divine Scriptures transmitted by Him to His Messengers. The word is read with the tongue, written on paper and committed to memory, but despite all that it is eternal and inseparably connected with His Being.

(h) As to His works. The universe and everything therein is His creation, and could not be created better. He creates them out of Nothing in order to display His Power and fulfil His Will and in a spirit of truest Grace, *i.e.*, without any compulsion from without, or sense of obligation from within. Injustice is impossible to Him, since injustice consists in trespassing upon another's dominion, and all is His own. So all His creations—pain, disease, poverty, weakness, ignorance are consistent with justice.

3. As to post-mortem conditions. At the end of the appointed term of life, the soul separates from the body, receives another body on the Day of Resurrection or Retaliation, reads of its deeds recorded in a book, sees its virtues and vices weighed in an unearthly balance, and then passes through a narrow path, thinner than a hair's breadth and sharper than a sword's edge. He who has behaved righteously in this world finds no difficulty in the passage,

but he who has been unrighteous drops down into hell. Purity and hypocrisy are alike tested. Some pass to heaven untested, some easily pass the ordeal, others with great difficulty. The pious Moslem goes to heaven, the sinner and the unbeliever go to hell. A soul can be redeemed at the intercession of a prophet or a saint; one without such an intercession is hurled down to hell, where he suffers in proportion to his sin, and finally he is taken up to heaven.

4. As to the Prophets. As it was ordained by God that certain acts and experiences should lead a man to weal, others to woe, and man could not distinguish them unaided, He in His Mercy sent the Divine Messengers to enlighten those pre-ordained by Him to a happy destiny. He made Moham-mad the last and the best of the Messengers and directed all men and genii to follow him.

5. Intellectual proofs of the existence of God :

(a) Every effect depends upon a cause for its manifestation. The world is an effect. Hence it must have a Cause. That the world is an effect can be known in this way: every effect begins and ends at a particular point of time; all material bodies are subject to alternate conditions of motion and rest, this alternation necessitating the limited duration of both (*i.e.*, motion, and rest), and thus reducing all bodies to the category of effect. Thus the whole universe being subject to temporal changes of motion and rest is limited in duration, *i.e.*, is an effect.

(b) Proof of the beginninglessness of God. If God be not the First Cause, He must be an effect requiring another cause, and this in its turn will require another cause and so on. Thus there would be an endless chain of causes, which would either be impossible, or ultimately necessitate the postulation of one Cause, beginningless, and the Root of all. It is He who is the object of enquiry: it is He who is called the Maker and the Creator of the universe.

(c) Proof of the endlessness of God. What has been established as the Beginningless Existence must necessarily be endless. For if it ends, it must end either by itself or by a foreign agency. The end of existence by itself is as impossible as the appearance of an effect without a cause. The foreign agency must be either a beginningless cause or an effect. In the former case, there would be two beginningless causes, which is impossible; in the latter case, it is absurd to suppose that an effect should be the end of the existence of its cause.

[Paragraphs 2 and 5 have been taken from *Ahya*, Vol. I, *Trans.*]

(To be continued)

NOT the truth which a man possesses or believes himself to possess, but the sincere attempt which he has made to reach the truth, constitutes his worth. For not through the possession of truth, but through the inquiry after truth, are developed those powers in which his ever-increasing perfection consists. Possession makes the mind stagnant, inactive, proud.

If God held in His right hand all truth, and in His left only the ever-active impulse to search for truth, even with the condition that I must for ever err, and said to me, "Choose!", I should bow before His left hand and say, "Father, give! Pure truth belongs to Thee alone!"

LESSING

THE FOUR ACCOMPLISHMENTS

By ERNEST WOOD

FROM the very early days of the Theosophical Society its members have regarded Theosophy not merely as a science, but also as a life to be lived. The philosophic life is a life lived with thought, not drifting "according to Nature"—which usually means according to animal, vegetable and mineral law—but acting according to man, that is, applying intelligence not only in connection with the means of material existence and enjoyment, but also with a purpose of increasing manliness.

Many religions have taken up the same idea, though when organized they have often made the mistake of setting up a remote objective, instead of regarding greater manliness in the living present as the highest goal of practical conduct in the world. Often have they preached "your reward awaits you in Heaven," and so injured the living present by taking interest and therefore pleasure out of it, and setting them elsewhere. A student who studies only for the sake of a diploma can never make progress like the one who is interested in his studies. The same thing appears in India in the use of the "yellow robe". Renouncing the world and spiritual progress come to mean the same thing in popular imagination, "liberation" becomes release from a prison, not the attainment of peace, and spirituality is "not exactly for us ordinary people."

Therefore when we take up for study the well-known four *Sādhana*s, or Accomplishments, of which Shankarāchārya wrote so much as the means to Liberation, we must realize that, just because they are natural, and refer to daily life as it should be lived, without them there cannot be the realization of the eternal. These four Accomplishments are precedent to Liberation, just as the practice of good Karma is precedent to a happy future or to Heaven. The latter is concerned with knowledge of Dharma, or of what should be done to secure a result in course of time; the former describes the state of mind which prepares for that supreme intuition which enables one to realize the One Life while carrying on a bodily form.

The four *Sādhana*s were taken up and absorbed into modern Theosophical literature in the early days of the Theosophical Society, when Mr. Mohini M. Chatterji went from India to help in Europe, and translated and explained the four "Qualifications" which are so well-known in India, especially to the followers of Shankarāchārya. Before that, as early as the days of the letters to Mr. Sinnett, we find the question arising as to how life ought to be lived in order to attain illumination, and the Master replied in one of those letters to the effect that there was no need for him to prescribe any particular rules of living. He said that the illumination must come from within, and until that occurs no incantations, appliances, lectures, discussions or penances can give it, and he referred to various well-known means, coming down from the ancient days of Greece and India, as having been empirically found by experience to conduce to the required object.

It is, of course, essential that these things are not done as a task. It is only when they become normal and pleasurable, in other words, when they express the kind of life which we desire and enjoy, that they conduce to the

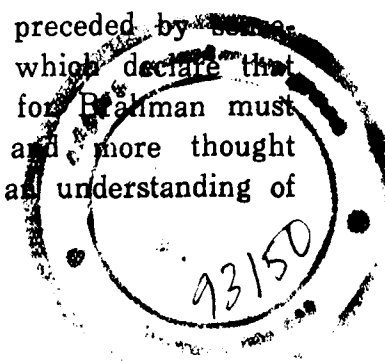
realization of higher things. Only in such a case can they be considered to be "qualifications." Even then they are such only because they are the qualities of one who is ready to know Brahman.

The naturalness of the four means to realization bears out the idea given in another book, and quoted by Madame Blavatsky in *The Voice of the Silence*: "There is no travelling on that road." There is really not even a change of state for us, but merely a dropping of our dependency on external things, and an acknowledgment to ourselves of our own sovereign independence.

Shankarāchārya draws a clear distinction between people who want to have and people who want to know. To have is connected with external things. The whole world consists of things to have. Shankara does not deny the infinity of worlds or the existence of "higher planes," containing lofty and glorious beings or gods, or that by desiring things of higher planes or heavens and by worshipping the gods people may obtain centuries and even millennia of delight in various lofty heavens; but he affirms that all those things are either the playthings of children or the tinsel of mountebanks, who are making them all for themselves because they have not thought about the eternal realities.

He therefore draws a decided distinction between *dharma-jigñāsa* (the desire to know what should be done in order to obtain better conditions and opportunities on earth and in heaven) and *Brahma-jigñāsa* (the desire for that which is eternal). This is discussed very decisively in Shankara's commentary on the first of the *Brahma Sūtras*, or aphorisms. The desire for the heavens must be preceded by some experience, and belief in the *Vedas*, which declare that the heavens exist; but the desire for Brahman must be preceded by thought, thought and more thought (*vichāra*), especially with reference to an understanding of

51
Q. m. m. 2, 1778
N31-527



the distinction (*viveka*) between the eternal (*nitya*) and temporary (*anitya*) realities. In emphasizing the latter, however, Shankara does not leave out the *Vedas*, which contain also much advice about seeking the eternal. Shankara's emphasis on thinking is very clear in his *Aparokshānubhūti*: "Thinking should be done for the sake of attaining knowledge of the self, knowledge is not attained by any means other than thinking, just as objects are never seen without light. 'Who am I?' 'How is this world produced?' and 'What is the material?'—such is the enquiry." (vv. 10-12).

Shankarāchārya, like Shrī Krishna, does not approve of those superstitious divergences in *yoga* practice which involve penance and mortification and other abnormalities of bodily life, in which some people indulge, thinking them to be means to the true goal of human life. Among these things he mentions the practice of silence and solitude, posture, fixing the gaze on the tip of the nose, the control of breath and the restraint of the senses, and declares that:

Real silence is knowledge of that Brahman who is beyond the reach of speech; real solitude is that in which there is neither beginning, nor middle, nor end, though it is found everywhere; true posture is dwelling upon Brahman in thought; to see the whole universe as the one Brahman is right concentration of the eye; to feel "I am Brahman" is the true drawing of the breath, and the refusal of externals is the outbreathing.¹

And he derides mere tongue-silence, which is "childish," and the foolishness of tormenting the body with unnatural postures, and the nose with abnormal breathing.

The naturalness of the Accomplishments can also be seen when we say that a man, when he is acting as such or is true to himself, *thinks, loves and wills*. These are the expressions of man operating on the world. (Really he never is *in* the world, any more than a chess player is in the pieces on the board). If his bodily, emotional and mental reactions come from the

¹ *Aparokshānubhūti*, vv. 108-125.

centre whence these powers spring, and are not dictated by laziness, fear or pride, which make him a slave to circumstances, he will soon bring his powers to fulfilment, for behind thought and love and will are always lurking the *intuitions* of understanding, unity and freedom.

The first three Accomplishments are *Viveka*, *Vairāgya* and *Shatsampatti*, and as they express respectively thought, love and will, their complete awakening is only the full assertion of our manliness in all the affairs of life. They are not special practices, designed to produce a particular end, but they constitute a description of how ordinary life would be lived if men kept their minds really healthy.

Viveka is discrimination, discernment, insight.¹ It comes from the practice of meditation upon the personality, so that life in a limited environment may nevertheless be the positive life of the indwelling consciousness, and not simply a succession of conscious states called into expression by personal stimuli. This meditation is threefold. First, one must dwell upon the body and realize that it is only an instrument for the conscious self to play upon. Then, one must dwell on the habits of feeling and emotion which have been accumulated during the present lifetime (or strictly, body-time), and realize these also to be merely part of the instrument—"I am surely not my feelings and emotions towards things and people." Thirdly, one must meditate upon the fact that the lower mind, the collection of information, ideas, and opinions that one has acquired up to this period, is also not the self, but merely an internal library more or less imperfectly indexed, in which the books have a tendency to open at certain places because they have been opened there many times before.

This meditation must then be applied to other people, so that one comes to think of them as the consciousness beyond

¹ See *Viveka Chūdāmani*, vv. 18-28.

the personality, and to deal with them in such a way as to assist and further the higher purposes of the self within them rather than to encourage the reactions rising from the personality. Being a material thing, even up to the mental state, that personality has its own quality of inertia, and dislikes the discomfort involved in new thinking and willing and feeling, until it is well trained and learns to rejoice in the sharing of a life freer than its own.

This meditation or thought must be extended still further, to all the business of life, to the family, the shop, the field, the office, society. All these things must be considered as of importance not as they minister to the laziness, selfishness or thoughtlessness of the personality, but as they bear on the awakening in power of will, love and thought of the evolving consciousness in all concerned.

Fifteen to thirty minutes of this kind of meditation or thinking each day is sufficient to establish an entirely new outlook in the personality. In his essay on Inspiration, Emerson speaks of something of the same kind as the way to an altogether richer life than any of us can possibly reach without it. It can often be practised to some extent under unfavourable conditions, as for example in the railway train, if one makes up one's mind to take the various disturbances of it with a sweet temper, and lend oneself to the rhythm of its noise.

The second accomplishment is *vairāgya*, an emotional condition in which one does not respond at once to impressions coming from the outer world, but first submits the matter to the discriminative power rising from *viveka*. If you strike an ordinary man, he will get hot and strike back, or run away, or do something else spontaneous and scarcely rational; but a man having *vairāgya* would use his spiritual intelligence before responding. The literal meaning of the word *vairāgya* is "absence of colour", and in this connection it means absence of passion. *Rāga* is colouring, especially

redness. People everywhere take their emotional colouring from their environment, according to well known psychological laws; like pieces of glass placed on blue or red or green paper, they change their colour. Likes and dislikes rise up in them without reason at the mere sight of various objects, and the appearance of different persons calls up pride, anger, fear, and the other personal emotions.

They are constantly judging things not with their intelligence, but by their feeling and emotional habits. "This is good, that is bad," means generally nothing more than, "I like this; I do not like that." A man dislikes a thing because it disturbs his physical or emotional convenience or his comfortable convictions, "I thought I had done with thinking about that—take it away, confound you," grumbles the man comfortably settled in his opinions, as in a big armchair. There was once a workman who loved his home after a fashion, and used to spend his evenings there. "Give me my armchair before the fire of an evening," he used to say, "a newspaper and a pot of beer and my pipe, and I would not call the Queen my aunt!" But the *vairāgi* does not love beer and baccy and newspaper, or any other such thing, but the living power in love, will and thought that he feels pulsating within himself, and sees flashing into life now and then in the people around him.

Vairāgya is the absence of agitation due to things outside. A mistaken idea which is sometimes associated with this word is that it implies absence of emotion. That is not so. The purified personality responds to the higher emotions, the love emotions that belong to the real self. Those emotions come from that aspect of consciousness which feels another expression of life to be as interesting as one's own. This is the root of all the love emotions—admiration, kindness, friendship, devotion and others—which must not be confused with any sort of passion, which is

personal desire for bodily vibration, sensation and pleasure. If a man has *vairāgya* and he is still emotional, his emotion must be some form of love.

Vairāgya may be developed by a form of meditation in which the aspirant should picture and turn over in mind the various things that have been causing him agitation, or the disturbing emotions of pride, anger and fear. Having made a picture of the cat spilling the ink on the best tablecloth, or of your enemy putting in a bad word for you with your employer or superior behind your back, you calmly in the midst of it all change the emotion that rises, and picture yourself as acting without agitation.

This is a question of feeling, not of action. You may certainly kick a man if you decide that that is best, provided that your emotion is calm and of the right kind. Do not here substitute the deadly coldness that some people sometimes feel instead of anger, and imagine that to be the calm state; but meditate upon the scene and decide what the right emotion would be if you understood what the whole matter meant to the self, and if you also understood what effect your own action would have in turn upon the spiritual progress of the man whom you want to kick.

The calmness obtained in this way will soon make all the other meditation far more effective than before, because meditation best opens the door to the inner world and all its inspiration when the body is quiet, the emotions are calm, and the attention is turned without any muscular or nervous strain or physical sensation whatever to the subject of thought. Incidentally, it should be said that meditation with physical sensation or strain may prove injurious to health, but meditation rightly done in this way can never do the least harm.

The third accomplishment is called *shatsampatti*, which may be translated "the six forms of success." The *will* is now used to make all conditions favourable for the further

development of *viveka*. To understand the function of the will, it is necessary to realize that it is the faculty with which we change ourselves. Thought is *kriyāshakti*, the power that acts upon matter; but it is will with which we change our thoughts and other inward conditions.

The six forms of success are: (1) *shama*, control of mind, resulting in calmness; (2) *dama*, control of body; (3) *uparati*, which means cessation from eagerness to have certain persons and things around one, and therefore a willing acceptance of what the world offers—contentment with regard to things and tolerance with regard to persons; a glad acceptance of the material available for life's work. It is willingness to make use of available materials, like a good architect, accepting wood as wood and stone as stone. The fourth is *titiksha*, patience, the cheerful endurance of trying conditions and the sequence of karma. The fifth is *shraddhā*, fidelity and sincerity, and therefore confidence in oneself and others. The sixth is *samādhāna*, steadiness, with all the faculties gathered together and turned to the definite purpose in hand. Will, love and thought must work together, and not one be idolized above the rest. Otherwise there will be an unbalanced life, harmful to oneself and others.

Every one of these six qualities shows the will at work producing that calm strength which is its own special characteristic. Anything in the nature of fuss, or push, or excitement is against this. In no case does this calmness mean the reduction of activity or work, but always that the work is done with greater strength but less noise. Success is marked by quietness, the best indication of power. Thus the mind and body will be active but calm; and there will be contentment, patience, sincerity and steadiness.

The three branches of training already mentioned make the entire personality exceedingly sensitive to the higher self, so that a great longing arises for a fuller measure of realization.

This is called *mumukshutwa*, eagerness for liberty, which must not be a negative condition, but a desire for more of that of which one has already had a glimpse.

It is very interesting to see that two other great teachers of *yoga* or union have also made similar statements, having the same natural implications of the use of will, love and thought. In the *Bhagavad-Gītā*, when Shri Krishna had told Arjuna that no actions or objects have intrinsic value, but all "culminate in wisdom", and then advised him as to how to understand this, he said: "Learn this by devotion (*pranipāta*), enquiry (*paripashna*), and service (*sevā*)." (iv. 34). The first of these is obviously love, or good will, for throughout the *Gītā* the Teacher emphasizes devotion to the life of all beings. The second is similar to Shankara's *viveka*, or discrimination, and the third implies an activity of the will, not a life of personal ease. When thinking of service it is also necessary to emphasize broad conceptions. One must act "desiring the welfare of the world." Some would narrow it down to personal service to a particular teacher, but the whole *Gītā* points to that brotherhood which naturally arises out of interest in all forms of life which may come within our experience. In these three qualities love comes first and colours all, while in Shankara's list it is understanding that leads; but the two descriptions ultimately come to the same thing.

Patanjali, the great author of the *Yoga Sūtras*, also treats of the same three powers, expressed in a natural way, as the *Kriyā Yoga*, that is the yoga of practical life, a kind of accompaniment to the method of meditation which he prescribes for practice at special times. Without this practical accompaniment, meditation would be useless, for *yoga* is not an artificial attainment, the opening of a door into another life, but a great change in attitude towards oneself and the world. Right in the thick of life's activities our freedom must be realized, for to desire to slip away into some untroubled sphere

would be to deny the possibility of our real freedom. A man must be master of himself, whatever other people and beings, whose activities constitute the major portion of his world, may do.

With Patanjali, the will or faculty of self-government, comes first and governs all. His three practices are self-government (*tapas*), study of one's own true nature (*swādhyāya*), and devotion to the life in all (*Ishwara-pranidhāna*). The meanings of these three are also often narrowed down to asceticism, the reading of prescribed scriptures, and worship of a form of God, but Patanjali was too big a man to propose such narrow limits, as all his writing shows.

All these Accomplishments or, as they have somewhat less fortunately been called, "Qualifications" are therefore extremely natural. Living them, man would be man. In him would then be demonstrated the truth that spiritual laws are also the laws for the narrow sphere of bodily life and material success, that the infinite can be seen in the finite. These laws work out in a multitude of ways in life. But there are three main principles behind them all—principles of the unfoldment of consciousness. They express themselves in the powers of will, love and thought, creative in the world, and self-creative in man. There are only three things that the man must now not do. He must never cease to use his will in work. In that work he must never break the law of love. And in that work of love he must never act without using his intelligence. These are principles—greater than all rules and regulations, because they are the living law of the higher self; and not much consideration is required to see that he who follows this law must necessarily show in his life all the practical virtues that are admired by good men of every time and place.

AKBAR ASHRAM

By A. H. JAISINGHANI

POLITICS, to-day, form the chief object of our interest. Nationalism seems to be replacing religion as a force and as a link between various sections of mankind. We are becoming more and more conscious of the material aspects of unity and less and less mindful of the differences of our thought and religion. We do, sometimes, succeed in putting religion in the background or in neglecting our differences of thought, so as to be able to face the more urgent problems of bread and butter. But they make themselves felt again, as soon as the wave of nationalism subsides.

The political awakenings in India, as in other countries, have always been followed by severe storms of religious and communal quarrels, or other expressions of the differences of our inner life. The last Non-Co-operation Movement was succeeded by a storm of which the evil effects cannot have been forgotten. The political upheaval in Russia was followed by a war on religion, the only difference between the two countries being, that in the case of our country it was one community opposing another, whereas in Russia the State itself waged war against religion. But from both instances it may be seen that the need of inner readjustment arises immediately after time and effort have been devoted to the problem of outer readjustment.

In India our religious, social and communal problems remain still unsolved. Our notions regarding these matters

vary and oppose each other. To take but one example, *Katha-Kirtan* and Musical Processions are regarded as an essential part of their religion by the Hindus, but they offend many of their Muslim brethren. Many of the quarrels between the two communities during the last few years arose on this point. The term "Music before Mosque," funny as it may seem to others, was commonly used by our newspapers as signifying a big problem in our life. This and other such "problems" are still there, waiting to be solved; and they will not disappear unless they are attacked at their roots.

Therefore, I believe, as soon as the political movement of to-day subsides, whether it is suppressed or achieves success—but more especially in the latter case—it will be followed by some sort of a movement for religious or communal re-adjustment. For to suppress is not to solve the problem. People's religious emotions and feelings are suppressed to-day and put in the background; but the problem cannot disappear for long without being solved.

That is why I venture to write on the need of religious unity and the ideal of "Akbar Ashram," in these turbulent times, when the national aspirations of India are running high, when not only India but the whole East seems submerged in the tide of nationalism and the world at large forgetful of other factors in our life. In the face of such great national activities as we have witnessed during the last few months, this idea may seem almost ridiculous. Yet, I believe, it has a future. It is no mere dream; the atmosphere will soon be ripe for it, and it must, in some form, be received and realized, if our religious quarrels are to end and our social life is to be re-adjusted. Politics cannot forever form the sole avenue of our efforts in life; they form but one aspect of our problem, which is spiritual in its essence. The religious, the social, the political are its three important aspects to-day, and though politics engross us so much, they by no

means form its chief content. More than politics, the chief aspect of the problem, I think, may be the religious. And in a decade's time, as soon as the political equilibrium is temporarily restored, we may have to face this side of the problem in its most naked form. It is not enough, however, to realize the gravity of this problem; we must know what exactly is required to be done.

Our religions have ceased to be factors of unity; they are instead a cause of quarrels and divisions, though faith in God, prayers, performance of good acts, love for mankind and respect for life, faith in the higher form of power (soul-force) and belief in a superior kind of knowledge are common points which they emphasize, which form their positive content more than their theology, their systems of ethics, etc. In this strange fact lies the hope of their unity and the salvation of mankind.

The task may be achieved by bringing together the best of each sect, and uniting them in the service of those common ideals of their various faiths. Truth has its own appeal, and though it may for a time be camouflaged it cannot altogether disappear and die. Whatever differences we may have, it would be wrong for us to forget that we are first men and then other things. While it may be difficult to make men renounce their religions, it will not be impossible to make them see that they agree with one another in the main points. Once they are made to see that, it will be difficult for them ever again to separate themselves from or oppose their brethren on account of their allegiance to this or that religion. The Reality being one, there cannot, as a matter of fact, be different views; God being one, there cannot, as a matter of fact, be different religions. As soon as we begin to emphasize the positive side of our religions, their differences will begin to vanish slowly, till at last we realize that true religion is one, as God is one; that though there may be different duties prescribed for individuals at different stages of evolution, or

even, though there may be different paths, they lead to the same goal and intermingle.

We are not the first to think of such an object. Kabir, Nanak, and many Sufis of this land, have given us in their lives the best examples of such broad-mindedness and unity as we seek. Shah, Sachal and other poets in Sind were inspired by the same vision, and they preached it through their songs. To this day many a wandering saint may be heard singing of the One-in-all and the All-in-one. The idea is not new, but there is a need for organizing this movement and carrying its message to the educated classes who have not been touched by it yet.

The first effort at organization was made by Akbar, who established at Fatehpur Sikri an *Ibadat Khana* for the meeting of the learned men of various sects, who came together to discuss the common points of their various religions and tried to find out their inner unity. The *Ibadat Khana*, in the words of Abu Fazl, "became the resort of Shias, Sunnis, Brahmans, Jains, Buddhists, Christians, Jews and Parsis". It will, therefore, be fair to call such an organization after Akbar. The name "Akbar Ashram" for such an organization seems appropriate for many reasons; firstly, because Akbar has given us the precedent in his own life; secondly, he is regarded by both Hindus and Muslims as a great soul; thirdly, he was a Sindhi, and Sind is, I believe, suited to become a strong centre of such a movement; fourthly, the name "Akbar Ashram" represents both the major communities of India, Hindus as well as Muslims—*Ashram* signifies the Hindu ideal of life, and "Akbar" is dear to all Mohammedans, being the name of the great Muslim Emperor, as well as an appellation of God so often used by the Prophet Mohammed; lastly, and this is not the least of its charms, it sounds well. Akbar has also set us the best example in the work for Hindu-Muslim unity, not only by his

efforts to establish a common *Ibadat Khana*, but by his state policy and by his countenancing inter-communal marriage. And if Hindu-Muslim unity, side by side with human unity and the oneness of all religions, is going to be one of the ideals of this *Ashram*, we cannot ignore the value of Akbar's example in this matter.

What are the methods for the achievement of this object? How can it best be realized? These are important questions. There are in all matters of reform only two ways, I believe. One may be called the Way of Death, the other the Way of Life. With regard to this work, the two methods may be illustrated thus: the first, the Way of Death, would be to decry all religions, to expose them and attack them from all sides and draw them out in the field. The second, the Way of Life, would be to approach them softly, overcome their shyness, invite them to your house, win them for friends and thus assimilate them and overcome their individualistic tendencies.

I call this the "Way of Life" because when Life wants to overcome anything or kill it, it adopts this method. What does God do when he wants to kill a man? He does not draw out a sword to cut his throat, but He, somehow, makes it impossible for him to prosper, and then he dies. He gives him two options, either to come up to His expectation and march with Him on the path of Life or being left behind, in which case he meets his natural death. And by this way God avoids taking responsibility for anyone's death.

But man, when he wants to conquer anyone, at once draws out his sword, he enters into war against him. But wars create animosity, and hatred, and lead us away from happiness or truth. So if we begin to rail against these religions and abuse their followers, it will not lead us to unity but perpetuate our divisions. The way of hatred would be unwise, especially in the case of our religions, because they are deep-rooted and still command allegiance from some of the best of us. Ours

should be the way of Life, the way of overcoming, of conquest through assimilation.

The first essential thing to do through such an organization is, I think, to provide an opportunity for men and women of various sects to come together. We shall have done half our work if we succeed in attracting a small number of thinking men and women of various sects, and bring them face to face with each other. They are bound to find out how much is common among them. Falsehood grows in secrecy. When it is made to stand before Truth, it feels ashamed and departs without much resistance. Therefore, if any one sincerely believes in the truth of the unity of all religions, all he has to do is to let people face that truth, let them stand before it. A small number of men, meeting together daily or once a week, can form the nucleus of such an *Ashram*. Let there be no desire for big results. Talking, also, is not necessary, nor canvassing. We must believe in the power of Truth; it cannot but make itself known; its fragrance is bound to spread, if only it is not marred by unhealthy ambitions and desire for success. It needs a little time to grow in silence, and that we must give it without being impatient.

A good way of achieving this object is to spread the message of the prophets of various religions, whose lives are the best examples for our guidance. By accepting them we shall be robbing those religious institutions of much of their force and of their power to do evil. For, let us understand, they can mislead many only because they possess a good appearance, given them by the association of their prophets' names. When these become the common property of all men, what may be left behind will not give those institutions sufficient strength to oppose or do evil. They may then slowly lose their *raison d'être*. The *Ashram* may also take up various other matters directly connected with the ideal of human unity such as: inter-communal marriage, dissolution of communal

consciousness, reform in the system of education and widening of its scope with a view to create an atmosphere of broad-mindedness, etc. All such efforts will lead to the realization of true unity among various sections of mankind.

But it is essential that this organization should have no "constitution". Framing of constitutions, besides being a waste of time, diverts our attention from the spirit towards the rules, from the essential towards the unessential. Rules are of no help, as may be seen in the working of many institutions, when the spirit is not there. Spirit alone can give us the light and lead us to Truth. Rules, I believe, deter more than they help. They usurp the place of the spirit and try to kill it. Therefore, I think, such an institution as this should have no rules and regulations, in order to avoid becoming another sect or *samaj*. It must have no hierarchy of priests, no "president," no "prefect". It must work under the superintendence of God. We must make God our president and work under His directions. When He has ceased to give us His directions, it is a sign that the institution has lost its *raison d'être*. The *raison d'être* of an institution is the Will of God. An institution has a justification of being only so long as it receives its directions from God. When those directions cease to come, the sooner it disappears the better.

"Akbar Ashram," as such, may be an order of *Bhikshus*, of Servants of God. With such objects and such a "constitution," it can retain only the best minds who are eager to serve. It is my belief that a few such who are strong in resolve and united in their faith may be better than thousands who give their half-hearted support without caring to understand the spirit of its ideals. Many are not essential, but the true. And they are always few! ¹

¹ For those who wish to communicate with me on this matter I give my address : 15, N.I. Lines, Garden Road, Karachi.

SERVICE

BY WILLIAM E. DUCKERING

II

ANY discussion of the problem of service is likely to lose its way amid a tangle of human relationships unless there is the most careful selection of premises. But in this, as in our previous study of brotherhood, the key proves to be nothing more distant or abstruse than the simple expedient of seeking an answer in the realm of causes rather than effects.

Just as the brotherhood puzzle fell apart as soon as we ceased to accept it as a fact in nature, and sought for that which alone could make brotherhood a fact, so now, the whole difficulty regarding service becomes almost too simple for our minds to grasp, when we come clearly to realize that pure love in action is service. It can be nothing else, and *vice versa*, service which is not the effect of an outpouring of love is not service at all, but mere reaction to a discomforting stimulus.

If we really love someone, every thought is a caress, every feeling is an expression of unity, every action is a service. We cannot count the costs, nor hoard the receipts in a matter of real love. Perhaps we should not say real love, or pure love, or true love; but just say love. The difficulty lies in the fact that so many relationships masquerade

under the name of love, that we must shock ourselves into some sort of special consciousness by means of these descriptives, before we can rid ourselves of the enormous overburden of non-essentials which have crystallized about the idea. Pure love then, or real love, does not count the cost of loving, because it is a cause, not an effect. When dealing with causes we are no longer concerned with materials and costs, with possessions and deprivations. We are like one dwelling on the shores of an ocean. The tide ebbs and flows. The waves rise and fall, but the ocean remains always, stimulating no desire to hoard its waters or reserve its fullness to ourselves alone.

The idea of having possessions is born of the fear of losing them. Realizing that they are not truly ours, that they cannot endure, for the temporary pleasure of separateness we cling to them and warn others to keep away from that which belongs to us. Out of this idea of possessions and separateness grows the idea of giving to someone else. We must first have the feeling of ownership, before we can part with something, yet the feeling of ownership is but an instinctive recognition that after all it is not really ours. We are Life itself. What *can* we possess? All possessions and things are but passing modes of expressing creative activity, but having created them, they are no more ours than the sound produced by the musician can be claimed by him. If he plays, the sound issues forth for all who may be within range, and no possible seclusion in sound-proof vaults can in any manner enrich his experience. The whole being of the musician may be released in the production, but his exaltation, his moment of living reality is born of the ecstasy of creating, not of the created thing. The moment he becomes conscious of giving his creation to someone else, he has ceased to create. Conscious giving is as the wind which blows dust in our eyes, blinding us to the beauties of living.

It is well-nigh impossible to divorce ourselves from this feeling that possessions are essential, and that in some manner they belong to us. The whole scheme of civilization is built upon this idea of property and wealth, so that one must cast aside the whole sand-bank upon which modern measures of success depend. Naturally, this is not an easy thing to do, but the razor-edge path, or rather purpose, that brings us to a consciousness of life, has never been advertised as equipped with sleeping-cars, nor are there dining-cars where we can gorge ourselves upon a menu of compromises. Comforts and compromises belong to non-essentials, not to life. Our material possessions are but the evidence of compromises with our environment. They are all in the category of barter and exchange, they have nothing to do with spirituality, nothing to do with life. All may be obliterated in the twinkling of an eye, yet life goes on, more than often enriched by the experience, never impoverished by it.

It is *choosing* to render service, or choosing to give something to some one, that can never be a living reality, that must be stamped as a mere transaction in commodities. All true service springs forth spontaneously to seize the immediate opportunity. It cannot be concerned with effects either upon the giver or the recipient. This may sound like rank heresy, but it is in this fact that we uncover the whole mockery of so-called service. The giver ordinarily either elects a recipient upon whom to lavish his offerings, be they dollars, doughnuts, or mental delusions, and then he calls attention to the transfer made from his own hoard of temporary possessions to the store of someone else. If there is no real need, the action is superfluous and confusing. If there is a definite and urgent need knocking at the door, relief is spontaneous and unconsidered, or it becomes a mere bargaining with passing values. It is the attitude of the giver, that classifies the action as spiritual or otherwise.

Incalculable harm has been done to each of the various subsidiary activities which have sprung up under the protection of the Theosophical Society, by the attitude of members who deemed it their duty to offer their assistance to help these movements. Two reasons spurred to action the majority of those who plunged into labours along the lines suggested: either the work was done because a revered leader or Great One was thought to have desired it, or it was believed that some spiritual significance was attached to the services rendered. Few, indeed, found the activity a release of their own deepest desire. Perhaps one blunder was the wrong emphasis so often attached to the story of the group of Servers who had done such valiant work in many campaigns. There was a sort of pride manifest among those who thought they belonged to such a group. It reflected a far away glory upon their present membership in the Society. This same tendency became equally dangerous in the consideration given to the formation of a Sixth Race colony. It was seemingly a spiritual badge if one could point to that colony as future work in which they expected to take part. How many times have individuals been designated as advanced egos upon evidence drawn mostly from the fact that they were active in all or many of the organizations born within the shelter of the Society. These remarks must not be construed to mean a deprecation of the birth of these many organizations. Each came into being as part of the effort of individuals to precipitate their ideals in action. It was the implication that support was a matter of enlightenment, that indifference or mere tolerance was a sign of spiritual inertia, that sapped the life-blood of each activity, and blocked the spiritual growth of the members.

Something of the same idea arises in connection with building armies from volunteers or mercenaries. The free volunteer joins out of the love of something or other, and

finds in the struggle an expression of his ideal; the mercenary was interested to a much greater degree in the rations and pay. Under some forms of government, even the volunteer may be swept along by fear of adverse criticism from his fellows. It has always been recognized that the greatest fighters are found among those borne along by an intense inner compulsion. For them the rate of pay is incidental. They hound Death from his lair and taunt him at every turn. How, we may ask, can one pour forth his life richly and freely in the simultaneous pursuit of a large number of widely varying activities? The true volunteer can serve but one cause, one master, and for that cause or master he willingly offers life itself, however heavily he exacts toll of Death's minions.

Is it wrong to classify much of the so-called service rendered by Theosophists as mercenary? So many were utterly devoted and unselfish in their desire to help something or someone. So many gave freely of time and money they could ill afford, supporting movements in which they had no interest beyond this desire to push something which might prove of value to someone else. Out of their very earnestness grew inevitably the doctrine that helping a movement was in itself a kind of spiritual activity. When a person cannot find in his own heart the reason for an action, he must rely upon an external support. One's heart bleeds as one contemplates the energies poured forth by our members under the vague spur of having to "do something to help the work along". They not only squandered their energies and raised barriers between themselves and any real spiritual understanding, but they blinded others by fostering the belief that joining movements and giving them material support, in some occult way, furthered the spiritual progress of the world, to say nothing of the spiritual recognition which would rest upon their labours.

On the level of causes, there is but one basis for service. That basis is *love*. With love as the living fire behind action,

all expression is service. The true lover is unconscious of effort to serve. He simply pours forth all that he is, and in that pouring renders the only assistance that one human being can extend to another. In spiritual affairs, no one can give help to another, beyond being that which kindles the flame of truth, which is life. Nothing but life can vivify the flame of life. All forms, all gifts of possessions, all precepts and crystallized beliefs, all offerings of any kind are but materials which smother and hinder the fire of another. Only flame can blend with flame. *Pure love is the living flame of spirituality.* It does not trade in gifts. It requires no badge of genuineness. Pure love is itself the standard by which all service must be compared.

Is it not clear that immeasurable harm has been done by the false atmosphere persistently shrouding the vital issues in regard to service? Service has been wrenched from its proper sequence; it has been made into a cause; it has been regarded as a source of spiritual values, and therefore has become an end in itself. Not until we realize that the only thing that can measure the spiritual progress of an individual is the unfoldment of his own unique perfection; that this alone stamps spirituality upon his attainment; and that from the standpoint of eternal truth all else is a definite hindrance, can it ever be possible to clear the jungle of human relationships and point the way to a perfect blending of human activities.

True service is simply an upwelling from the inner consciousness, an overflowing of life. Unless it is the effect of an expansion of consciousness, service is nothing but a barren reaction. Most of our efforts to give personal help to others in solving their problems, deteriorate into mere mental perception in which we take on the drab and shabby surroundings of the one in need. Misery may love company, but not in order that it may vanish. We do people no good

when we only intensify their feeling of unique and unusual misery.

In all ages, libraries have been richly endowed with volumes discussing human ills and miseries. We shall do nothing of value if we add to them by following the windings of the mind in its passionate instinct to avoid understanding. The mind has long sat as ruler of discussion and fears that its dominant place will be transferred to a higher attribute of consciousness, so we little realize how cunningly it maintains a ceaseless effort to divert the consciousness into the temporary comforts of blind alleys of thought. As long as we approach the problem of service under the impelling influence of the mind, we must inevitably lose our way in the labyrinth of conflicting needs and demands of form. Only by following the thread of life can we come to any possible solution, so in desperation the mind would cut even this thread, rather than abdicate its central position. It weaves intricate systems of reasons for action, services to be rendered, yet ever fights shy of admitting the possibility of releasing life as the true solvent. But once life is free to come into its own as the cause of all actions, thoughts or feelings, the mind, like the spirited steed that it should be, proves a noble companion and servant.

Let us reiterate once more, Pure Love, in action, is Service, but let us not confuse service with mere deeds. The less that our love is a cause, the greater the necessity for the performance of deeds to prove its existence. Pure love does not concern itself with deeds. It simply pours forth in service as a spontaneous expression of itself, for it can do nothing else. Service that is not a free, unshackled release of life, creates reaction. Everything that creates reaction is a hindrance, a bondage. The Teacher calls from us no reaction directed upon himself. He stimulates and fires us, but creates no desire to become like him, or to lavish intense persona

service upon him. Those who react towards him, have not recognized the Teacher. Life fulfilled in him calls to life in us, and because of the perfect equality of nature there is no reaction. Life in us, bound as it has been by false systems of thought, make-believe canons of spirituality, crystallized channels of service and duties, springs to attention in his presence and strains at the leash. Woe unto those who, by false reconciliations, abject compromises with comfort, fear-some reverence to preconceptions, force life back into the cages of their beloved beliefs! In awakening and kindling the flame of life in us, the Teacher exemplifies the perfection of service.

As love becomes more and more pure, more incorruptible, more impersonal, it cannot be aloof or diffused. It burns with a greater intensity than ever as it becomes more clearly a cause, while its expression becomes increasingly spiritual. No wonder that there is confusion in the minds of those who are as yet merely theorizing as to love of their fellowmen. To them service is still a matter of duty, and love is only a reaction centred in the worlds of form. It matters not that these forms include lofty ideals, moralities and virtues. Only by being to the utmost his own unique perfection, can one individual help another. Only love, as a cause, can rise above deeds into the realm of pure action, true service.

THROUGH BALANCE TO BEAUTY

BY M. A. ANDERSON

WE all know the delightful experience of meeting people whose personality possesses that somewhat indefinable quality known as "poise". We never feel ill at ease in their presence, because they seem to shed an atmosphere of serenity around; consequently no friction occurs with the jaded nerves of others. Such people always seem to say the right word and do the right thing at the appropriate moment; they can therefore meet each man on his own ground and so can help him more effectually when needed. They are harmonious people, whose very movements often appear to be rhythmical.

On analysis it will be found that their minds are singularly free from the fear-, worry- and suspicion-characteristics that are well-known to have an obstructing, impeding effect upon man's inner nature. Hence, no doubt, their success in having acquired this eminently desirable quality of serene, balanced "poise". Through its aid we add beauty and joy to life. Harmony is thus brought into all our surroundings. Its presence implies the absence of all waste of energy in physical and mental directions. It enables fundamental spiritual attributes to manifest, because it is itself a reflection of unity in higher planes.

"As above, so below." One-pointedness or single-mindedness may be achieved through making contact with the source of our being: harmony or poise is the resulting factor. Like a compass with its needle always pointing to the North, it never goes astray. This balanced equilibrium brings in its train its partner equanimity—a self-reliant quality we sometimes call "presence of mind". They produce a sense of proportion which we name "justice": so we see that one-pointedness is triple in nature, for it reflects the divine Will, Wisdom and Activity (or Thought). We can take courage since the race of man is divine. Having realized the potentialities, we must next grow into a state in which this essential equipoise may be brought about. First, let us realize that we are living in "the Eternal Now," but are connected in series with our source. "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning."

Now let us be practical. It has been shown that we have to work from our centre outwards in order to develop this harmonious condition of poise and serenity. The question next arises, "What can one *do* to produce this alignment between the inner and outer man?" Many find that nerve-tension blocks the way. Then we must apply our knowledge to eliminate that tension. Self-knowledge is the first step, and this must be followed up by a re-direction of energy or "sublimation".

(1) *Right Thought* is needed to give the mental poise. Meditate upon eternal truths, preferably in the early morning; ten minutes is enough at first, but it must be done regularly, or the rhythm will be broken. Try to be still and visualize a globe of light within the heart—a veritable fountain of light, springing up into the knowledge of truth which is life eternal.

(2) *Right Repose* is needed to give the physical poise. Put the obstructive states of tension to rout by the practice of relaxation daily for ten minutes—preferably at mid-day. The prescribed method is as follows: Lie down in a comfortable position. Then relax every muscle-group in turn, from the head downwards. Deep-breathing should accompany the exercise, consciously absorbing vitality with each breath. (It is easier to relax while one exhales.) Over-concentration must be avoided. Once the whole body is relaxed, it should be kept so, but for not more than ten minutes at first. It will be a help if the mind is allowed to rest in the thought of peace, or some phrase or verse may be used mentally to tune the system in that direction.

The above outlines a psychological process which adjusts our vehicles and so assists metabolism. There is not room in the mind for two opposing kinds of thought at the same moment. A constructive type of thought will expel the undesirable, effete thoughts and enable the all-powerful inner Peace to manifest itself. This it is to "rest in the Lord," with strength renewed; this it is which will in due course bring us into the one-pointed, poised Balance, Health, Sanity. Speedy good results can be gained by persevering practice of this two-fold process of mental alchemy: it has a subconscious cleansing effect. It transmutes the life-force into active powers, and directs it into right channels. The resulting sense of wholeness ought to increase our efficiency in the outer world, and give us an inward assurance of peace among life's changes and chances. The individual soul becomes attuned to the universal order.

Now let us take it for granted that our efforts have been crowned with success. The oscillations caused by the swinging backwards and forwards to extremes of feeling have been duly stilled. The point of balance has been found. What further possibilities remain? What new heights have

we gained the right to scale? Let us turn to the sayings of Mr. Krishnamurti:

When the mind is tranquil . . . When the heart is chaste . . .
You will discover a world beyond the illusion of words . . .
Therein is the unity of all life.
Therein is the Silent Source which sustains the dancing worlds.

At the point where harmony is established, a marvellous stillness may supervene. Then the Avenue of Beauty is found which merges into the "Pathless Reality". But we can only grow into the way of seeing and loving it when serenity and poise have been built up in our hearts and minds. If we open our souls to the influence of its indwelling presence it will surely irradiate our lives with joy. Beauty proceeds from and is one with intuition, "the whisper of the spirit," and Mr. Krishnamurti reminds us further that:

A perfect harmony of emotions and of mind is necessary, so that Intuition, the voice of your true Self, can express itself . . .

When every word, when every person, when every passing cloud and all things of earth give a new meaning, have a different song, a different pleasure, and a different happiness, then you will be able to enter that Kingdom of Happiness . . .

When you see a statue, which is the perfection of human art, or a fair vision of the mountain-top in the light of the evening sun, or the sheen on the wing of a fast-flying bird, or a strong tree set apart . . . that very moment you must dwell with that beauty, take it and keep it as a precious jewel . . .

Let us all go to those heights where there is perfection, where there is beauty, where is the sense of oneness.¹

Each ray of that one Beauty is an avenue for individual approach to the consummate beauty which is their common Root. This foundational unity has been clearly explained by Bishop Leadbeater in one of his talks:

All the beauty and glory of the world as we see it, in the earth and sea and sky, is nothing but part of the one Divine Beauty; and as we rise from different sub-planes, from level to level, more

¹ *The Pool of Wisdom.*

and more we see that beauty opening before us, until we learn to see all beauty through one beautiful thing. It is all one.

And again:

Do you not see that as there is but one Love, so there is but one Beauty? Whatever is beautiful, on any plane, is so because it is part of that Beauty, and, if it is pushed back far enough, its connections will become manifest. All beauty is of God; and through His Qualities the pure in heart may always reach Him.¹

It behoves us to remember that no beautiful thing lives for itself alone, for all things are complementary. This is finely expressed in a Sanskrit saying:

Because of the lotus the water is made more beautiful.
Because of the water the lotus is made more beautiful.
Because of the water and the lotus the lake looks more beautiful.

So do not let us ignore the loveliness of even an individual flower. A single rose may be the appointed avenue through which we shall enter into the Kingdom of Happiness.

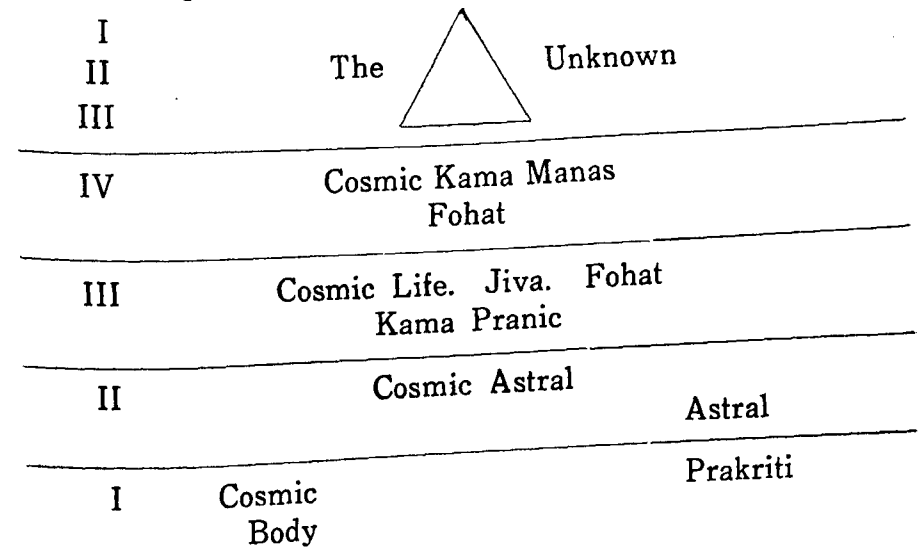
UNITY

THERE'S but one Art in music, architecture,
In dancing, painting, drama, poetry, sculpture;
There's but one Truth: its synthesizing kernel
Wherein all aspects find one common channel;
There's but one Beauty fills the plains and prairies,
Skies, seas and snowfields, mountains, rivers, valleys;
There's but one Wisdom which all faiths portray,
Its varied types descending through each ray;
There's but one Power, force or kindling fire
That melts the ice or builds the crystal spire;
There's but the Unity: our Lord the Sun,
Both Centre and Circumference while ages run.

M. A. A.

¹ *The Buddhist Consciousness.*

[COSMIC PLANES: SECOND DIAGRAM]



ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(Continued from p. 426, Vol. LII, March, 1931)

THE two planes here dealt with are the only ones used in Hatha Yog. The Pratyeka Buddhas do not go beyond the 3rd Cosmic Plane. They have conquered all their material desires, but have not yet freed themselves from their mental and spiritual desires.

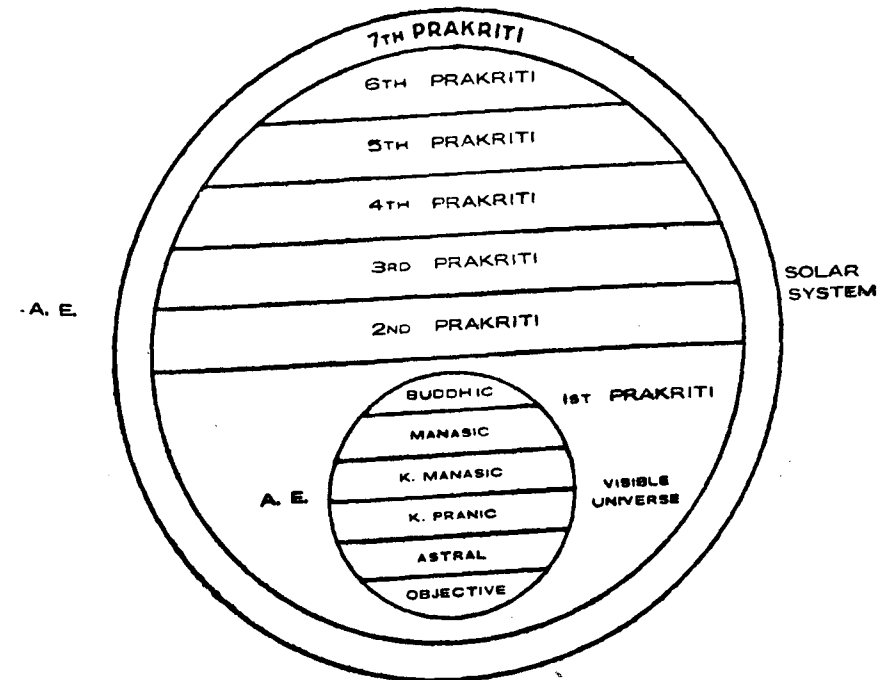
Prana and the Auric Envelope are essentially the same, and again, as Jiva, it, the A. E., is the same as the Universal Deity. This, in its 5th Principle, is Mahat; in its 6th, is Alaya. (The Universal Life is also Seven-principled).

Mahat is the highest entity in [the] Cosmos; beyond this is no diviner Entity; it is of subtlest matter (Sukshma). In us, this is Manas, and the very Logoi are less high, not having gained experience.

The Manasic Entity will not be destroyed even at the end of the Maha Manvantara when all the Gods are absorbed, but will emerge from Parabrahmic latency.

Consciousness is the cosmic seed of Super-Cosmic Omniscience. It has the potentiality of budding into the divine consciousness.

Rude physical health is a drawback to seership. This was the case with Swedenborg.



(To be continued)

WHAT ADYAR STANDS FOR

By A. J. WILLSON

ACKNOWLEDGED or unacknowledged, the teachings of Theosophy have to-day a world-wide influence. Science, art, ethnology, religion, even materialism itself, have benefited by the big ideas promulgated by the Theosophical Society. The ends of the earth, the heights of the hills and the secrets of the deserts are being explored, and discoveries fall into natural sequence when the light of the outlook of the Elder Brethren makes dark places and things clear.

We need not therefore be surprised when strangers bear witness, as they sometimes do, to the power and peace of the atmosphere of Adyar. It is charged with the influence of our Elder Brethren. What are we residents doing to carry on and spread that influence?

In past years learned and powerful men and women have studied here in Adyar and have gone out into the world to deliver the message of peace and brotherhood, according to their individual conception of the wants of the world. We repeat: What should Adyar be doing now in order to increase its usefulness with each succeeding year?

In accordance with human nature the bad as well as the good in each resident, can be accentuated in Adyar's vital atmosphere; some residents may lose sight of the world-wide influence of the place and connect Adyar principally with Indians or their own personal prejudices and outlook on life, oblivious of the fact that Adyar is a home of service for men and women from the opposite sides of the Earth.

Adyar's cosmopolitan character naturally has special difficulties in food, housing, etc. A man from northern India often finds the hot spiced diet of South India bad for his health, and the same is the case with those who were born on other continents. To meet this difficulty various buildings have been constructed—so that all may feel at home. Cooks have to be very carefully chosen.

No one can reside in Adyar without the permission of the President. We think that a monthly or quarterly register of all who

occupy houses or rooms on the compound—also of their visitors—would be a great help, to ensure that men and women who are in earnest are not overlooked.

Adyar is also a training-ground for clean, honest, clever servants, and these should all be entered in a register kept for that purpose. This would help greatly to avoid the thieves who are attracted at Convention times and cause much trouble. Faithful service for a quarter of a century should be rewarded by an adequate pension.¹

Certain rules have been laid down by the President to help to increase the good atmosphere of the Compound and the well-being of dwellers therein. Silence from noon to 2 p.m. is a very helpful rule, and silence before 7 a.m. is also useful, as it gives the quiet necessary for helpful thought. From 8.15 to 8.30 in the evening there is also a quiet time. Loud talking is at all times objectionable, as most of the houses and rooms are so constructed that even ordinary conversation is seldom private. Quiet times are absolutely necessary if residents are to profit by the atmosphere of Adyar. Silence is superior to gossip, but Adyar must have its times of recreation and fun: Tennis, athletics, sea-bathing (taking care of the treacherous and changing under-pull of the tidal currents), "Talks on the Roof" and meetings in the Hall and under the Banyan tree; also music, but not too loud.

Adyar's fine Library supplies the needs of students; lists for individual and group study should be made out from time to time on various subjects. Adyar Press-work is invaluable because of the world-audiences that can only be reached by books and periodicals.

There are many kinds of work that require willing and trained helpers. Besides typing and the work of good stenographers, there is the garden (flowers and fruit), the electrical Power House and Workshop, room and house cleaning and repairing. Accounts, laundry, dairy, cooking, and working committees should all be cosmopolitan and not merely Indian. Dwellers in Adyar should not realize that they are in India until they go outside the Adyar gates.

Cats and dogs, smoking and meat-eating are all forbidden on the premises. Cats, because some of our members seem to lose their balance over them and to think that they are individualizing their pets by making them a standing nuisance to all around. Dogs because of the noise of their barking, and because the ever present danger of hydrophobia is increased by their attraction of the wild dogs around us. The death from hydrophobia of one valued member and the long and painful illness of another have shown the wisdom of this rule. Such rules and restrictions are irksome to some, who consider that all Adyar residents should have arrived at the point where self-restraint has been acquired; but in truth we have members at all stages of growth, and Adyar exists to help all.

¹ Every employee who leaves the Society's employment with a good record has been getting a pension or bonus for years. The writer evidently does not know his.—C. J.

Many of us realize that we stand to-day at one of the critical points of our Earth's history. It is a period when certain predominating tendencies will decide whether man, and with him, all animals, plants, minerals and the deva world in general, can make a step forward in evolution, or whether all will gradually retrograde from the point now reached. The scraps of ancient history that we possess and the archæological researches that have been made, notably the remains of many fine cities built one over the other at successive and widely separated time periods, all prove that progress and decline are a rhythmical sequence in the work of helping those various grades of evolution that go to make up our world. Happily it seems possible that, at the present time, the teachings of the Elder Brethren of our Race have so spread abroad the main facts of world-evolution that the need of world-peace is widely recognized and will help all to evolve more quickly. The days when the fighter was the only hero are over.

The first material step towards the formation of the Theosophical Society, as we know, was made in America—that melting-pot of races, black, white and brown; but the central point of the Society was fixed at Adyar, a convenient point for a World-Centre, situated in this land whose inhabitants, fallen as they undoubtedly are, have still that mass-devotion to the ideal that makes them a potential instrument for helping all the world. It is not by accident that some of our prominent Elder Brothers now wear bodies of Indian birth, or that Adyar is the home of our President.

Certain spots on the Earth's surface have long been magnetized as centres of potential force, and Adyar was chosen to be a Centre of work and influence for our Elder Brothers when they planned what is now the world-wide and all-embracing Theosophical Society. Men are everywhere busy thinking to-day; and they have to decide between blind Martian materialism on the one hand and open-eyed glimpses into the inner ruling of the world on the other as their main guides for conduct in the future. We are thankful to realize that, in spite of much retrograde working, the latter aspect seems daily growing in force, and our gratitude to H. P. Blavatsky and to her pupils for their self-sacrificing work increases as time goes on.

A FOOTNOTE ON MAYA

MAYA is translated as "illusion". To say that our world—or all the worlds visible and invisible—is illusion is so annihilating of all our experiences, and also of all our hopes of individual immortality, that instinctively the mind seeks some explanation to prove that the world is only "relatively" an illusion. I should like to state my personal experience that the world is indeed Maya, an illusion.

From a boy I have possessed a strange clairvoyant faculty which sees the invisible, night and day, with eyes open and with eyes closed. There is no need to concentrate to see it; "it" is seen at the same time as I see the ink appearing on this sheet as I write. This invisible which I see is not the etheric world, nor the astral world; I do not know what "it" is.

"It" is everywhere, at all times, a moving *sub-stans* of all things. "It" is light, is movement of a strange kind. If one could imagine oneself to be a molecule of water surrounded by millions of other molecules, and all of them tossed up and down and this way and that way by a storm, then faintly one might realize the nature of this "it". It is certainly a writhing "mollusc"—that postulate by Einstein of what fourth-dimensional matter would be. But also, as I try to "focus" upon it, it instantly changes into myriads of microscopic moving pinpoints of light in a great dark—perhaps the "bubbles in Koilon" of Occult Chemistry.

This "it" is alive, terribly alive. Its alive-ness sometimes wipes out the consciousness of everything else. I have a fair command of words, but finally, fundamentally, cannot describe it, this the most persistently alive thing before me night and day.

It is the *only* "reality". Everything else is verily Maya. The table at which I write, my pen, my hand, the walls, the furniture, they simply *are not*. It is not merely that this "it" penetrates all things; far more than that, nothing exists but it. Certainly my eyes see the walls, the furniture; yet as my eyes see, my other faculty of seeing (both sights working simultaneously) proves, utterly proves, that there are no walls, no table, no hand. *They are not even concepts*. All things are *A-sat*, Non-being; it is not merely that they are not even like a transparent glass through which one sees this "it"; they simply do not exist. My physical eyes see them; yet my

consciousness is forced to say that they do not exist. They are just plain *A-sat*, Non-being.

If, then, as my strange faculty looks out and notes all things as *A-sat*, Non-being (even as I walk and feel the resistance of the ground, go in and out among the other walkers, dodge this or that resistant thing which might hurt me), what then am I? I do not know, except that I "am". Certainly every bit of this my body is *A-sat*; the hand which writes this has no "reality"; there is proof positive of that to me night and day. All things, all beings, even all those whom I love most and without whom my life is meaningless, even all these, as I look at them, are just *not*, for they are *A-sat*.

Yet I live, and act, thoroughly alive to a world which is *A-sat*, Non-being. That problem I shall not try to solve. But I do want to bear testimony that when the old Indian philosophers spoke of the world as "illusion," it was not a mere philosophic saying in order to wean us away from worldliness. The world is *Maya*, for there is only one "it," and all else is verily a *Maya*, an illusion. The experience of experiences ever before me is that—*Maya is*.

C. J.

WAS IT A DREAM?

DEATH, that sure event in every human life, with how much apprehension and awe is it not anticipated by nearly everyone, as the supreme Mystery, perhaps as the greatest of enemies?

Still, all-absorbing Mystery though it be, it cannot be anything but a friend, even a divine Friend—so was I taught (or so I believe) long years ago in a dream. This supreme Mystery was unrolled, step by step, before my intensely interested mind and, maybe, it will be of some interest to others who have not had the same experience at first hand.

I saw myself lying in bed, mutilated and swathed in bandages, but I felt no pain. Suddenly I was filled with an overwhelming impression that Death was approaching, bearing with it a wonderful peace and a deep serenity, and a soothing lull of all activities of the senses. Only one idea pertaining to outer things was left in my mind—that my mother, whom I could see in the other room, might be frightened on finding me unexpectedly gone; therefore I wanted to prepare her and tried to speak, only to find that my vocal chords were already paralysed. Then I left the matter as unimportant and lay waiting.

Now I noticed that a small, greyish cloud, about as big as a hand, and fastened to a thread of the same substance, was issuing from my left side. It grew rapidly and eventually became as big as the body lying on the bed, taking the shape of same, still bound to it by the same thread. What absorbed my interest much more, however, was the astonishing transference of consciousness from the dense brain to the etheric brain forming in the air above the head, which transference took place in the same measure as the etheric form was shaping itself. At last, only the least flicker of consciousness was left in the dense brain, whereas I could think with the finer one much more sharply and clearly than I had ever been able to do during my whole life.

Suddenly something happened when this point was reached and the etheric form became perfect. The thread was severed; still, some few, tiniest fibres remained, through which a shadow of consciousness was yet left in the physical brain. Now the etheric form began to move like a balloon tearing those last, thin fibres and consciousness was suddenly extinct in both the dense and the finer brain.

How long this "sleep" lasted, I do not know, but suddenly I awoke, finding myself lying on a lawn and looking on a half-circle of people surrounding me. I scanned their faces trying to remember them, without success however. I took in, as with my whole being, the scenery about me: the clear sky with the shining sun, the flower-strewn lawn and, in the distance, dark woods. I had quite forgotten what had happened; but suddenly I remembered, in its entirety, the whole Mystery through which I had passed, and I was so overwhelmed with the wonder and happiness of it that I half rose and cried to the people surrounding me: "Oh, I have just died! You cannot imagine how wonderful it was!", when I was silenced by their kind and knowing smiles.

Then I awoke—in my bed, in the middle of the night.

Was it a dream?

A. S.

UNION BETWEEN EAST AND WEST

BY A. RANGASWAMI AIYAR

To help the understanding of why and how the Union between East and West should be achieved, we should know :

- (1) The purpose of the sharp antithesis between East and West.
- (2) Those who can at present be regarded in a pre-eminent degree as the representatives of East and West.
- (3) Why the Union between East and West is important for the sake of the world and how it should be brought about.

1. This antithesis did not exist during the past of our humanity on this planet. In the past history of mankind, before Greece and Rome rose into prominence, there were old-world civilizations and cultures like those of India, Egypt, Chaldea, Babylon, Persia, China in the Old World, and Mexico and Peru in the New. But they could not be divided off sharply into two divisions with opposed or supplementary characteristics. They were separate or independent racial and cultural civilizations, having each its own distinctive characteristics, but also possessing certain common features which bring them together under one general group which may be called "Old-World Civilizations". A modern European or American will not hesitate to classify them under East rather than West, if he has to do so. A leisurely way of action, a rather unworldly attitude towards life, lack of concentration in, and indifference to all those activities which make for physical comfort and pleasure, and a mind without a natural zest in the concrete as opposed to the abstract, may in a general way be said to represent the East.

This antithesis is first seen historically when Greece, represented by Athens and Sparta, came in sharp conflict with Persia, the former representing the embryonic West and the latter the East. It became a little more intensified when Alexander came into contact with India after founding Alexandria. Rome succeeded Greece and became a still more intense representative of the West, while Ptolemaic Egypt, though influenced by Greek culture with Alexandria as its centre,

became, in spite of the fact that it was not far from Rome, comparatively symbolic of the East rather than of the West. During the Middle Ages, the Saracenic culture came to enrich the West with its onrush of physical conquest and devotion to physical arts and sciences. After the Reformation, the cultivation of concrete sciences, the rise of European Nationalism on the ashes of Feudalism and the birth of the modern industrial era completed the antithesis.

The signs of the rise of internationalism which we see around us are an indication that this cleavage of East and West is a temporary fissure, to help the intense cultivation of two complementary sets of qualities or attributes necessary for the full development of human civilization as a whole, but for which these antithetical qualities would not have been so well developed in the course of a little more than a score of centuries. The equal importance of these two sets of attributes for humanity, considered as a whole, can be appreciated only by the study of human civilization as a unit, and not as if it consisted of two separate water-tight compartments, East and West.

2. In the progress of this division as East and West, England more than any other country in Europe or America represents the West. To be a true representative of East or West implies a comparative stability in the upholding of their respective ideals. England is such a stable representative of Western ideals in politics, sociology, arts, industries and commerce. For the East, India has remained from time immemorial its most stable representative. Her reverence for the One Life in all kingdoms of nature, her recognition of human duties in all worlds and realms of nature from gross to subtle, and her correlation of such duties with lives in the distant past and the far-off future, however defective or imperfect the application of these to practical life may be, mark her off as distinct from the West, which is supremely concentrated in the present, "the now" surrounding us on all sides, whether referring to this life, this world, and the material prosperity and happiness necessary for making this world a desirable place to live in. Besides, England and India (unlike China and Japan) represent two branches of the same, the latest, the fifth, or the Aryan race.

3. This antithesis is of a transient or temporary character, as will be seen from the fact that a common synthetic human culture is rising before our eyes, over-stepping the bounds of both East and West. Internationalism is slowly and surely becoming a mightier force than Nationalism, religious and racial differences are ceasing to divide men, distances are being annihilated by rapid methods of locomotion and interchange of ideas. Therefore, it stands to reason that this antithesis is only a means for the rise of a richer synthetic culture belonging to the whole of humanity, for which the past twenty or thirty centuries have been a preparation and a prelude.

This synthesis can be brought about in the most effective way by the equal co-operation of England and India, and not by their separation. But for this co-operation, the chief impediment is the giving of

false or mistaken values to physical environments under which the complementary qualities or attributes have been developed by England and India especially during the past thousand years, and not considering such environments as merely the field for the growth of the qualities or attributes themselves. It is unavoidable that physical might, political domination, superior organization, material wealth and prosperity, should figure as the environments under which certain qualities connoting material efficiency have been developed by England; and political subjection, indifferent skill in organization, and a low scale of wealth and prosperity, have not been serious obstacles to the development of those qualities which has been the lot of India to conserve for the humanity of the future.

A few outstanding facts connected with India which anyone who runs can read, apart from philosophy or metaphysics, will show what she can contribute to the enrichment of humanity. Avoidance of flesh as food and non-indulgence in alcoholic drinks have been in India for thousands of years not merely matters of individual preference but ideals for the whole people. Whatever view one may entertain as regards the soundness or efficacy of Mr. Gandhi's political method of "Non-Violence," it would not have been possible for any other country except India to show such remarkably little mob-violence in its country-wide adoption.

In giving true values to the qualities developed by either, and giving a subordinate place to the passing environments under which these qualities have been developed, a certain mental detachment and a comprehensive view of the needs of humanity as a whole would be requisite. The assumption of an air of superiority by England over India will be out of place. Also we can see the offensive puerility of expressions like "the white man's burden," "England is a trustee for India and her millions," "India will lapse into chaos when England withdraws from India," etc.

When England meets India as an equal, with an understanding that the exchange of their respective qualities is necessary for their fuller growth, and that such fuller growth is necessary for the union of East and West and therefore for the progress of humanity as a whole, India cannot afford to sustain loss by disconnecting herself from England, just as it will be against the interest of England to disconnect herself from India. This lesson must be pressed home, whether in India or in England, to the attention of all serious and sober-minded citizens; and the result cannot but end in India and England working as equal partners in a political commonwealth, for their mutual benefit and the benefit of the world as a whole.

CORRESPONDENCE

SUGGESTIONS FOR IMPROVING THE THEOSOPHICAL SOCIETY

DEAR MADAM,

Instead of blaming Krishnamurti's teachings for the confusion which exists in the Society to-day, would it not be wiser, especially in the case of those who have their own reasons for agreeing with his teachings, to try to apply them to the problems confronting the Society?

Taking the quotation—"Orthodoxy is set up when the mind and heart are in decay"—this seems to me to point to the source of much of our trouble to-day; practically all of the great teachers of the past have had to contend with orthodoxy, under one guise or another and it should hardly be necessary to remind members of the Theosophical Society what a strenuous effort it cost our two courageous founders to establish the Society in the face of the united orthodox forces of their time.

It avails little for the General Council to appeal to members fearlessly to express their opinions in this respect when our leaders themselves continue to issue literature which carries with it an inference that their writings and interpretations are The Society's. The general effect of a rank and file member expressing any different opinion is to stir up ill-feeling followed by much talk about the necessity for loyalty to our leaders—loyalty to our ideals being for the time forgotten.

Believing that the best of criticism is to offer a suggestion to help to remedy the defect, I offer the following suggestions for what they may be worth.

To avoid creating grounds which conflict with our claims that our "bond of union is not the profession of a common belief, but a common search and aspiration for Truth," greater care might be exercised in:

(a) Issuing books or pamphlets (however commendable), with such cast-iron or dogmatic titles as: "*The Theosophist's Attitude*," "*Theosophical Manuals*" and "*Text Books on Theosophy*," etc. (I do not infer that the Society should not encourage or even assist with the publication of books of this nature, but I feel it is imperative that the title should clearly indicate that it is, for example, "*The Author's attitude to—*" or "*So and So's interpretation of Theosophy*".

(b) Printing articles in the various Theosophical magazine which imply that it is an orthodoxy, such as "The best Theosophist are those who seeing *the system* is true, etc."

(c) And by lodges avoiding advertising titles for lectures such as "*The Message of Theosophy*" where "*A Message of Theosophy*" would serve equally well.

Also the definition of Theosophy in the magazine might be shortened and made more flexible, somewhat on the following lines: Theosophy is the body of truths which forms the basis of all religions and which cannot be claimed as the exclusive possession of any. Among the philosophies expounded by Theosophical Members or (and) Writers many students have found light which renders them an intelligible understanding of life, demonstrating the love and justice of Life.

FRANK MASON

TO THE EDITOR,

In the article on "Unity" by A. N. Ingamells, in the January issue, page 242, the electric-lighting system of a city, furnishing electricity to the various modes of lighting, whether by searchlight, street illumination, in the cathedral, home, etc., is used to illustrate the unity of life.

If to this, is added the realization that it is also the same electrical force that supplies the different kinds of electrical appliances with power, whether they be used for heat or cold, all for the use and service of man, we may begin to see that the "so-called" good and evil, that has occupied the attention of the preachers for so many centuries, may be for the use and service of the Self.

Boston, Feb. 3, 1931

Fraternally yours,

FANNIE S. PRITZKER.

Dr. F. W. Harrison Lucas writes from Bhubaneswar controverting the statements of Dr. Annie Besant in the March THEOSOPHIST, pp. 485-6, in the interview which she granted to Mr. E. H. James. Dr. Harrison Lucas refers to a fête organised by Lady Tegart in Calcutta in aid of the Society for the Protection of Children, which raised Rs. 1,000 for this excellent purpose. As the husband of Lady Tegart, upon whose life many attempts have been made, is the Chief Commissioner of Police in Calcutta, Dr. Harrison Lucas considers that Lady Tegart's efforts show that the English residents in India do much for the people. A second instance of such activity quoted by Dr. Harrison Lucas is the Rotary Club of Calcutta, which admits Indian merchants to its membership, and to which a Bengali gentleman has been elected as president for the coming year. Dealing with rural conditions, and as an employer of labour for the last eighteen years, "with never an accident, any strike or disagreement, and the very kindest of feelings always between employer and employed", Dr. Harrison Lucas states that the people come to her and say, "If we only had sahibs in charge of us, how we could get justice". In conclusion she instances various outrages on Englishmen in Calcutta, such as being spat upon, "and other worse practices".

REVIEWS

The Inner Side of Church Worship, by Geoffrey Hodson. (Theosophical Publishing House, Adyar, Madras. Price Re. 1-8 and 1.)

Geoffrey Hodson has made a name for himself by his books on Fairies and on Angels. They appeal as truth because of their sincerity and understanding, as if he were tuned by his physical make-up and consciousness to communicate with these intelligences.

This book too deals largely with Church worship in relation with the Angels. Here they appear to act as agents of forces emanating from the Christ principle and from the heart of the Christ himself. They manipulate and ensoul these forces whenever necessary and liberate them during the Church services, enhancing their effect on the worshippers. It is said that the Angels utilize the active aspirations of the priests and, by preventing up to a certain point outer materialism from pouring into the church and from occupying the thoughts of the congregation to too great an extent, they direct the thoughts into purer spiritual channels and unite all in an atmosphere of religious devotion, which benefits not only the participants but the whole countryside.

In fact the book is a valuable contribution to the new science of unseen rays and forces, and should be read by those who have not yet directed their attention to this and have no conception of the inner side of church worship; though the fact daily demonstrated by wireless waves should prepare the readers for its revelations. It is written in easily flowing beautiful language; it will be of interest to many.

Thus Have I Heard, by Geoffrey Hodson. (Theosophical Publishing House, Adyar, Madras. Price Re. 1-4.)

In this book Geoffrey Hodson exhibits remarkable characteristics of a perfect teacher writing in a serene happy mood. Wise guidance is provided for the training into the occult and spiritual life. Every recommendation bears evidence of having been subject to a

sincere and practical test. The pupil or neophyte is led step by step to walk sweetly in the paths of men and of God and to dwell in the Holy of Holies within in spiritual realization.

The book abounds with the life of a calm joyous spring-time, free in the release of a new urge to blossoming, and deprecates the piety of the secluded hermit or monk.

The second part teaches how to co-operate effectively with the angels belonging to different types of work. Bishop Arundale contributes a Foreword on Roads as a God-speed. It closes with a clairvoyant glimpse of a campfire scene at Ommen with thousands of attendant angels and a great Fire-Angel in the centre of the flame together with other mighty Presences gathered around. A vision beautiful is here described.

I. H. M.

The Solar System, by Arthur E. Powell. (Theosophical Publishing House, London. Price 15s.)

The author has already published many works on Theosophy and his name is well known. The present is the fifth and last of a series of works which will be of great help to a modern student of Theosophy. The four previous volumes on the same plan are: *The Etheric Double and Allied Phenomena*; *The Astral Body and other Astral Phenomena*; *The Mental Body*; *The Causal Body and the Ego*. The various problems connected with man's evolution, the position of the Earth in the Solar System are dealt with in many works, and there is no one single book in which all the problems are dealt with. To quote the author, "up to the present no one book has appeared covering the whole of this vast ground, describing both the field of evolution and the streams of life which evolve in it as the ages roll by. The present volume is therefore an attempt to fill this need." There is nothing original in the present work. It is only a compendium, but is very well arranged. There are many charts and illustrations to make the points clear. The author has drawn upon the works of Dr. Annie Besant and Bishop Leadbeater mainly. When they differ from Madame Blavatsky, he has given the views of Dr. Annie Besant and Bishop Leadbeater. References to the various source-books are given in the margin. Many details are omitted, but the reader's attention is drawn to all such cases. This is an extremely useful book for all students of Theosophy.

C. K. R.

The Path of Purity, being the translation of Buddhaghosha's *Vishuddhimagga*, by Pe Maung Tin, M.A., B. Litt. (Pali Text Society, London. Price 10s.)

This is the third and last volume of the English translation of the work. The text of the work was published in the Pali Text Society Series in Roman transliteration about ten years ago. The first volume of the translation appeared soon after and the second volume was published some four years ago. Buddhaghosha's work is divided into three parts, and the three volumes of the translation follow this division. The transliterated edition of the text is in two volumes. Buddhaghosha was an Indian Brahman, who went to Ceylon to study Buddhist texts. Many of the authoritative works were then available only in Singalese. Buddhaghosha translated many of these books into Pali. The present work is an independent work of the author, and not a translation. It gives a comprehensive account of the ethics and philosophy of Southern Buddhism, which differs considerably from Northern Buddhism. Southern Buddhism does not recognize a positive eternal soul evolving and attaining perfection. It accepts a growth of life in the life stage, but it does not recognize an evolution into a stage of perfection through various initiations. It does not accept also the various stages represented by chelas, Adepts, Bodhisattvas. Now that the work of Buddhaghosha is completely available in an English translation, it may be recommended for study to understand Southern Buddhism. In this connection I wish to point out that the achievement of Europe in the field of Buddhism and Pali scholarship has been much more creditable than their achievement in the field of Sanskrit and Hinduism. Sanskrit remains purely a subject for intellectual pursuit in European Universities, whereas Buddhism has appealed to their heart. As such, this translation, appearing in the Pali Text Society Series, has an especial value to a student of Buddhism.

C. K. R.

Fate and Free-Will, by A. S. Wadia, M.A. (J. M. Dent & Sons Ltd., London. Price 2s. 6d.)

These age-long theories of Fate and Free-will have been generally and are still so intermingled with religious belief that any investigation with this background has been prejudged. On the one hand there exists the fear and folly of implicating God in the responsibility for evil, on the other hand the cruelty implied in the doctrine of predestination is unanswerable. The majority of inquirers have involved themselves in contradictions for this reason. The author, sometime

Professor at Elphinstone University, Bombay, belongs to those who honestly believe in Fate, and here contributes his quota of reasoning in very lucid style. He considers that the immensity of the Universe, with its innumerable complications held together in such harmony, precludes the idea of freewill; he ridicules that of choice and purposive actions in chemical elements and upholds mechanism on every count. Serialism or the law of causality is sufficient reason for all circumstances; heredity, experience and environment are the three forces that help to make them arise in the life of humanity. He points out the fact that modern surgery can change an apparently savage brute into a happy responsible member of society, and as in the simple example of a bodily defect humanity shews itself at the mercy of forces seemingly trifling, others far greater can turn the gentle Charlotte Corday or the noble Brutus into assassins.

The author spreads his net wide in that he quotes Nietzsche and Mozart to substantiate his theory in the realm of creative activity. This latter, the moral law, the puzzle of prophecies, the question of time and space are certainly intriguing factors. In a scholarly fashion all the arguments of past religious and philosophical thinkers are reviewed. Bergson, the Pragmatists and other modern thinkers suggest that Free-will exists alone in the eternal now, and everywhere else lies bondage; in other words in extricating ourselves from dependence on the idea of time as a mere adjunct of space, and in a spiritual consciousness of realization of a unity of the human with the divine will, the solution to the problem can be found. However he characterizes this as an inexplicable paradox. The author continues that as fact and fiction express entirely different connotations that cannot be reconciled with each other, so do fate and free-will.

Religious Thought in Palestine in the Time of Christ, by T. Herbert Bindley, D.D. (Methuen & Co., Ltd., London. Price 6s.)

Dr. Bindley here seeks to bridge the gulf between the Old and the New Testaments by making researches into the political, literary and religious life of the Jews in the centuries preceding the Christian Era, and to examine into them from this standpoint. Particularly through the Palestinian literature of those days does he try to regain the atmosphere in which Jesus lived. It is very fine of him in that he prepares the stage and provides the setting and does not obtrude any personal probabilities. He lets the reader judge for himself and build up his own picture and impressions of that side of those times. To his technical knowledge and wide erudition grateful acknowledgments are due.

From the Wisdom Books and the Apocalyptic Books, principally, close parallels are found with passages in the New Testament, and expressions are compared with their origins. It is shewn how the Messianic idea arose, and where the horrors of hell and visions of the last judgment and end of the world came from. *The Assumption of Moses* is the title of a book, that was extensively quoted, and of which only a fragment remains, otherwise much light would be shed on this question. Angelology and dæmonology are ascribed to Iranian influence. In passing it is of interest to note how a people in captivity developed the hope of future bliss, whereas free and independent peoples are taken up with an actuality of present bliss both mundane and spiritual.

The word *Apocrypha*, signifying hidden things, gradually changed its meaning until it stood for writings which were retained for an inner circle of believers to whom they could be further explained, as in Esdras XII and XIV; then Origen used it in the sense what came to be called later *pseudepigrapha*.

The Jews had always led a profoundly religious life; it was the Scribes who turned it into a minute regulation of every daily action; then different sects took up their own formulæ, and the name of God was forever on the lips of all.

Time, travel and letter-writing are discussed, and a very interesting chapter is devoted to the Lord's use of the Old Testament, how he affirmed or amended, or contradicted its teachings, and the instances are given where he employed its language. The author finds no historical basis for the idea that Jesus spent some time with the Essenes, though, as he says, "when the message of the Gospel became known Essenism disappeared. The greater light absorbed the lesser."

In that the book has an excellent Index and that much knowledge is compressed in these pages, it can be recommended as a sound book of reference for all theological students and general readers.

Religion and Culture, by T. L. Vaswani. (Ganesh & Co., Madras. Price As. 12.)

This little book on Religion and Culture reads like inspiring lectures singularly well-expressed and clear. The author dislikes the word religion, and its meaning "to rebind," because of the bondage implied, and prefers vision as being more uplifting. His chapter on "Culture" is a very fine one. For too long culture has been

confounded with scholarship or with some specialized art or mind faculty.

The East is the birthplace of the Aryan race, which from its beginning enclosed within itself the full outgrowth of spirituality. Parts of itself spread to the West and have been learning through new conditions, through strife and stress, external knowledge of the external life. These have returned to their motherland and have enriched her through their different religions, such as Islam and Christianity principally. In order to realize the whole, the West and East have to become unified more and more; in balanced co-operation will fruition be reached, then Vision and Science will be one, standing for a constant renewal of life, and will result in true culture with the great Rishis as rulers and guides.

Torchbearers of To-morrow, compiled by A. S. Satyarthi. (Ganesh & Co., Madras. Price As. 8.)

This book comprises reviews of books and interpretations of Vaswani's message by various journals and people in different countries, who have been deeply impressed by their stay in his Ashrams. They all express their great admiration and appreciation of his work.

The latter end of the book is by L. T. Vaswani himself and voices his inspiring idealism in a call to the youth of India as the torchbearers of to-morrow.

I. H. M.

Great Words from the East, by Mario Brandi. (Translated from the Italian. Sperling & Kupfer, Milan. Price As. 6.)

This is a small neat book containing fifteen sentences from Sanskrit, nearly all of them from the *Upanishads*. The text is printed in both Devanagari and Roman transliteration. There is an English translation and also explanatory notes in English. The text is printed on the left side and the translation on the right side. The text and translation are in green ink and the notes in black ink. There is nothing more to be expected for artistic effect. I am sorry to note that both in the Devanagari and Roman transliteration, there are some mistakes.

C. K. R.

Theosophische Studien, the bi-monthly organ for both the German and Austrian National Societies, which is published at Düsseldorf, Germany, is now in its third year. Glancing over the volume for 1930 we find some very interesting articles

such as: "Do we still need a Theosophical Society?" by Dr. F. K. Steinberger. Different points are brought forward and looked at from both sides; in formulating an answer to the question whether such organizations as the Theosophical Society are still necessary, the writer says that there is really only one way: individual intensive work and individual profound searching, without leaning on others. Organizations, though, can give an impulse and point out part of the way, but each must find his way and his goal for himself. We should always remember the special aim of the Society, which is the realization of brotherhood and the unity of life. There is no need to worry about the right of existence of our Society. The future will show. It is the way of nature that whatever has no life in it, perishes. But this is not the case with our organization, which has still many problems to work out. We do not know what we may have to do to-morrow, but we have sufficient for to-day. We should therefore go forward quietly and purposefully, as individuals and as an organization, and do the work of to-day.

Frau Olga Ebstein writes about Jacob Böhme, which should be of interest to students and non-students alike; to the first, because more light may be shown on the object of their study, to the latter because they are given in a few pages a bird's-eye view of the life and teaching of this mystic.

Dr. J. M. Verweyen, the General Secretary of the Theosophical Society in Germany, writes on "The Crisis in the Theosophical Society" and his observations are worth being carefully considered. Another article by the same writer is: "Change in the World's Outlook." It is difficult to quote from the article, which is rather long, but those who know German should read it. The fact that Latin script is used instead of German is a great advantage to those of us who are non-German! We hope that the magazine may be widely read.

The February number of the *Bulletin Théosophique*, the French official organ, contains two letters by Mr. Jinarājadāsa from Adyar, written in December. We notice that the French official organ regularly publishes some news from Adyar; others do it occasionally and some, as far as we can judge, never or hardly ever mention Adyar.

We find in the February number of *Theosofie in Ned.-Indie* a reprint of the article: "Theosophical Society (Neth. Indies)" in the *Encyclopaedia for Neth. Indies*. The origin and aims of the Society are stated and particulars are given about the Society in Neth. Indies.

We find among other information, that the Section publishes three periodicals, two in Dutch and one in Malay; two more periodicals in Malay and Javanese are published privately by members. The Section also has a fund from which assistance is given to students who have not the means to pay college fees, etc. Another fund, with a capital of 100,000 guilders, helps Theosophical undertakings of general social interest.

The new name of the monthly, published by the Theosophical Book-Concern at Batavia, is *De Pionier*, dedicated to the spiritual ideals and problems of our times.

J.

The Winter Number of the *Service Quarterly* deserves mention. It is the best modern review of human affairs. It is full of hope and high endeavour. It is interesting from cover to cover, and needs only to be glanced at to be appreciated and to arouse enthusiasm to go and do likewise. Some of the subjects dealt with are: human and animal prisoners; capital punishment; business reforms; dietetic advice; and reforms of every description. It is gratifying to hear of the success shown by the zealous and efficient workers of the Theosophical Order of Service in many parts of the world.

Vaccination Inquirer and Health Review is the organ of the National Anti-Vaccination League. It collects reliable data regarding deaths due to diseases as compared with those due to vaccination. As usual the figures are arresting. The length of time various vaccines render the human body immune is to-day a constantly changing factor. Small-pox inoculation is discussed, but one hears from America that without inoculation the disease is cured in twenty-four hours by intensive applications. The Minister of Health of Australia, it seems, himself proposed a new Health Bill to abolish the remains of compulsory vaccination, and he is proclaimed as a new crusader under the Southern Cross. Many interesting items of news in connection with these subjects are related here.

In the March issue of *The Occult Review* appears the first part of Mrs. Besant's "Memories of Past Lives". In her comprehensive and able writing, particularities are detailed illustrating and justifying her theme, and comparing them with the discoveries of modern psychology, sub-laws comprised within the general law.

Edith Harper has some observations regarding a new book on *The Cat in Religion and Magic* by M. Oldfield Howey. The cat transports one back to Egypt, where psychic worship assumed such

great dimensions, whose descendant was mediæval mediumship, from which modern spiritualism inherits much of its dangers. Dion Fortune seeks to find helpers in making researches into the many magnetic centres in Great Britain. Redgrove's learned and very stimulating article on Relativity refutes itself. He goes into his thesis philosophically and mathematically, but "we come out by the same door we entered in". If all is mind, and, according to modern science, matter an illusion, then mind-creations are as illusory as the "fairy fabric of our dreams," but this does not prevent us from studying their qualifications and measurements. As before, all is real and unreal at the same time—the only paradox in which we are allowed to take refuge.

A. E. Waite, a rare scholar with a fund of wide knowledge, takes up the study of Jewish Kabbalism and the Zohar, while H. J. Schonfield deals with another important aspect, that of Jewish Gnosticism in the *Talmud*. This March number, together with the reviews, is full of thought-provoking material, and helps to point out the trend psychic and occult science ought to take, which will abolish the unhealthy fear of the unknown with its concomitant attraction of sensational phenomena, and make the next more subtle plane of thoughts and feelings a natural advance and not an abnormality of diseased minds.

I. H. M.

The *Star Bulletin* for March contains a poem by Krishnamurti, and a further instalment of "Life's Problems" in questions and answers. These questions and the answers to them make one think for one's self; it so often happens that the problems raised have not struck the reader before and his attention is drawn to the fact that he must continually remain awake. Mr. E. A. Wodehouse gives the first of a series of articles on "Man, Nature, Reality, in the teachings of Krishnamurti". The author writes that: "... no authority is claimed for the articles. . . They are purely a student's exercise. . . The series may be taken as an experimental attempt to give an answer to the question: What is the great new thing about Krishnamurti's message? What will future ages be most likely to point to, as his outstanding contribution to the philosophy of the spiritual life?"

J.

BOOKS AND MAGAZINES RECEIVED

Religion and Culture, by T. L. Vasvani; *Torchbearers of To-morrow*, by A. S. Satyarthi (Ganesh & Co., Madras); *Forty-fifth Annual Report of the Bureau of American Ethnology*, 1927-1928; *Forty-sixth Annual Report of the Bureau of American Ethnology* 1928-1929 (Smithsonian Institution, Washington, D.C.); *Religious Thought in Palestine in the Time of Christ*, by H. Bindley, D.D. (Methuen & Co., Ltd., London); *Inter-Communal Marriage*, by A. H. Jaisinghani and Others; *The Gita and the Koran*, Akbar Ashram Tract No. 6 (Bharat Printing Press, Karachi); *Clairvoyance and Thoughtography*, by T. Fukurai (Rider & Co., London); *The Twelve Principal Upanishads* (In Three Vols.) Vol. 1, by Dr. E. Röer; *Talks on the Path of Occultism*, by Annie Besant, D.L. and The Rt. Rev. C. W. Leadbeater (T.P.H., Adyar); *Our Glorious Future*, by Johnhett; *Heal Thyself*, by Edward Back, M.B., B.S., D.P.H. (C. W. Daniel, London); Pamphlet: *Vivir la Teosofia*, by Santiago Arquallo; Booklets: *The Christo—Buddhist Friend*, *The Main Text of Buddhism*, *Open Letter to the President "Buddhist Lodge," London*, *Christo-Buddhist Union of Non-Ritualists*, *The Unity of Asiatic Thought of All Religions*, by Bhagavān Das (T.P.H., Adyar).

The Pioneer (February), *The Vaccination Inquirer* (February), *Heraldo Teosofico* (December), *The Vedic Magazine* (January), *De Theosofische Beweging* (February), *The American Co-Mason* (January), *Bulletin Théosophique* (February), *The Canadian Theosophist* (January, February), *Theosophie in Ned-Indie* (February, March), *Strī Dharma*, (March), *Teosofie en el plata* (January), *The Madras Christian College Magazine* (February), *Theosophische Studien* (January to October, 1930), *World Theosophy* (February), *The Indian Review* (February), *Theosophy in India* (February), *Bulletin of the Museum of Fine Arts* (February), *The Beacon* (February), *Toronto Theosophical News* (February), *The Mahā-Bodhi* (March), *The Hindustan Review* (January, February), *Star Bulletin* (March), *The Dayadbagh Herald* (October, January, February), *Persatoean Hidoep* (March), *Theosophy in New Zealand* (January, February), *The Calcutta Review* (March).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for dues, from 18th December, 1930 to 10th March, 1931, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
T.S. in Jugoslavia, 10% dues per 1930	46	10	0
" " England, 10% dues per November, 1930, £5-12-1	75	3	8
" " Norway " " " 1930, £3-10-0	46	14	0
" " " " " " 1930, £1-0-0	13	6	0
Mr. J. Arnold, Shanghai, dues per 1931, £1-0-0	13	6	0
Senor Paulino Diamico, Brazil, dues per 1930, £1-0-0	6	10	0
Mr. Duckering, dues per 1931 (part)	188	0	0
T.S. in Argentina, 10% dues per 1930, £14-0-0	113	13	1
" " England " " " December, 1930, £8-9-3	48	3	2
" " Egypt " " " 1930, £3-12-0			
" " Central America, 10% dues per 1930, and dues of 6 unattached members, £16-12-0	222	14	0
Madame A. S. Lopes, dues per 1931, £1-0-0	13	6	2
Camille M. Tanguay, dues per 1931, £1-0-0	13	6	2
Senor Paulino Diamico, dues per 1931, £1-0-0	13	6	1
T.S. in Brazil, 10% dues per 1930, £13-15-6	185	2	3

DONATIONS

Mr. B. D. Mehta, Bombay	10	0	0
T.S. in Jugoslavia	13	2	0
Mme. Pia Muller, Trieste, £10-16-0	145	0	1
Billimoria Lodge, "Adyar Day" Collections	5	0	0
Mr. M. H. Master, Godhra	5	0	0
	1,178	6	8

Adyar
10th March, 1931

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 19th December, 1930 to 10th March, 1931, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
T. O. S. Groups in Claremont and Goosebery, Australia, £3	40	8	0
Mr. L. J. Leslie, Harrogate, for food fund, £1-1-0	14	1	11
Beauséant Lodge, London, £1-13-10	22	11	11
Mr. C. N. Subramania Aiyer, Bangalore, wages of the weaving instructor for six months	42	0	0
Pacific Lodge, San Francisco, U.S.A., \$5.00	13	9	0
	132	14	10

Adyar

10th March, 1931

A. SCHWARZ,

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Paris, France	... Kurukshetra Lodge, T.S.	4-12-1930
Great Yarmouth, Norfolk England	... Great Yarmouth " "	22-1-1931
Paris, France	... La Rose du Parfait Silence 33 Lodge, T.S.	28-1-1931
Phuoclong, Cochin China *	... Des Vrais Bouddhistes Lodge, T.S.	11-2-1931

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Eastbourne, England	... Orpheus Lodge, T.S.	} Reported on 22-1-1931
Bury, England	... Bury " "	
Bexhill-on-sea, England	... Bexhill-on-sea " "	

Adyar

10th March, 1931

ERNEST WOOD,

Recording Secretary, T.S.

* This Lodge is attached to the T.S. in France.

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, 88 Great Russell Street, London, W.C.1, England.

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

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

Printed and published by A. K. Sitarama Shastri, at the Vasanjā 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, the middle and far East generally; it includes 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 BLAUDEN.	MISS SUZANNE KARPELÈS
MR. PERCY BROWN.	MR. H. V. LANCHESTER.
PROF. A. FOUCHER.	PROF. SYLVAIN LÉVI.
MR. AJIT GHOSE.	PROF. PAUL PELLIOT.
M. RENÉ GROSSET.	MR. STANLEY RICE.
M. JOSEPH HACKIN.	MR. J. V. S. WILKINSON.
SIR WOLSELEY HALE.	SIR JOHN WOODROFFE.
MR. E. B. HAVELL.	

93150

Qm m 2, m 78

N31-52-7

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 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, philosophic, economic and social questions."—*The Pioneer*.

"As an exponent of the intellectual life of the 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.

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.

NEW PUBLICATION

THE

HEART OF HINDUSTHAN

BY

PROF. S. RADHAKRISHNAN, M.A.

(With a lengthy Study of the Life and Works of the Professor by Dr. Majumdar)

CONTENTS

THE HEART OF HINDUISM.
THE HINDU DHARMA.
ISLAM AND INDIAN THOUGHT.
HINDU THOUGHT AND CHRISTIAN DOCTRINE.
BUDDHISM.
INDIAN PHILOSOPHY.

Re. One. To Subscribers of "Indian Review", As. 12

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

21. Burma	Mr. M. A. Naganathan—102, 40th Street, East 134, Con	... TOWARDS BURMA'S GLORY.
22. Austria	Herr Fritz Schleifer—Theresianumgasse 12, Vienna IV	... THEOSOPHISCHE STUDIEN.
23. Norway	Herr Julius Michelsen—Bakkegt. 23 ^{II} , inng. Munkedamsven, Oslo	... NORSK THEOSOFISK TIDSSKRIFT
24. Egypt	Presidential Agent: Mr. J. H. Pérez, P.O. Box 240, Cairo	... THEOSOPHIA.
25. Denmark	Herr H. O. Sverrild—Gl. Kongevej 108, 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—28A Calle Iruvide, 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 3603, Santiago	... O THEOSOPHISTA.
31. Brazil	Dr. Caio Lustosa Lemos—Rua 7 de Setembro 209, Rio de Janeiro	... ORPHEUS.
32. Bulgaria	Monseñor M. Nicola Trifanov—46 Rue Strandja, Sofia	... GANGLERI.
33. Iceland	Fru Kristin Matthiasen—Ingolfstr. 22, Reykjavik	... BOLETIN MENSUAL.
34. Spain	Señorita Esther Nicolai—Apartado 563, Barcelona	... ISIS.
35. Portugal	Coronel Oscar Garçon—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 695, Montevideo	... STIRI SI INSEMNARI.
39. Porto Rico	Señor A. J. Plard—P.O. Box 3, San Juan	... TEOSOFIA.
40. Roumania	Madame Hélène Romniciano—Plata Al. Lahovary No. 7, Bucharest III	... THE CEYLON THEOSOPHICAL NEWS.
41. Jugoslavia	Gospojica Jelisava Vavra—Gunduliceva 45 a/I, Zagreb	... THEOSOPHIKON DELTION.
42. Ceylon	Dr. S. A. Wickramasinghe—8 Theatre Road, Wellawatte, Colombo	... VIRYA.
43. Greece	Monseñor Cimon Prinaris—Homer Street No. 20, Athens	... LIBERACION.
44. Central America	Señor Mariano L. Coronado—Apartado 563, San José, Costa Rica	
45. Central South Africa	Captain Sidney Ransom—P.O. Box 863, Johannesburg	
46. Paraguay	Señor José Marsal—Casilla Correo 83, Asunción	
Peru	Dr. Alejandro Benavente A.—Apartado 386, Arequipa	

Presidential Agent for China: Mr. M. Manuk, P.O. Box 682, Hong Kong, China.

(343)

IMPOSSIBLE

EVEN FOR THE BEST SCIENTISTS OF EUROPE

TO MAKE SOAPS AS GOOD AS GODREJ'S AT GODREJ'S PRICES !!!

High class toilet soaps could be made cheaply only in India, not in Europe. Toilet soaps are made either from animal fats or vegetable oils and they are both very dear in Europe. Good animal fats are used in Europe for edible purposes and most of the fats used in soap-making are obtained from the carcasses of dead animals and from slaughter house offal. For making cheap soaps or export fat is recovered even from human excreta.

It was said in the "Times of India" a few months ago that many medical men were of the opinion that cheap imported toilet articles were giving rise to skin diseases.

Many varieties of oils suitable for soap-making are produced largely in India and are very cheap.

Godrej's Toilet Soaps Nos. 1 & 2

Are better than all imported soaps and hundreds of doctors recommend them for keeping the skin in health.

Godrej's "Turkish Bath" and "Baby" soaps are as good as the best ever made in any part of the world and yet they are the cheapest ever made either in India or anywhere else.

Appreciative Testimonials have been received from Dr. Annie Besant, Poet Rabindranath Tagore, Sir Phiroz C. Sethna, Sir Purshotamdas Thakordas. A French Jeweller Ms. Joseph Van Praag, doing business in Bombay and Paris, says:

"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 use while in Europe."

A German Skin Specialist writes to say "I am a constant user of your No. 1 soaps, which in my opinion must find universal recognition as health and beauty soaps."

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

BEWARE

A majority of Soap Manufacturers in India use Animal Fats. All Toilet Soaps made by Godrej Soaps, Limited, are guaranteed free from adulterants and made of pure Indian Vegetable Oils.

SOLE AGENTS:

NADIRSHAW, PRINTER & CO.

125, Esplanade Road, Bombay