

THE
THEOSOPHIST

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21 MAY 1931

EDITED
BY
ANNIE BESANT, P.T.S.

May, 1931

UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY

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21 MAY 1931

ON THE WATCH-TOWER

H. P. BLAVATSKY CENTENARY

THE Executive Committee of the General Council of the Theosophical Society is arranging at Adyar for a celebration of the centenary of H. P. Blavatsky's birth. The celebration will be on August 11th and 12th. It is impractical to try to gather at Adyar representatives of all the National Societies, in view of the economic depression everywhere, and the need in each National Society of all its present funds for further propaganda. Furthermore, H. P. B.'s ideals can be best served by celebrating the centenary in every country and in each Lodge, by making the occasion an opportunity to make the world acquainted in as many places as possible with H. P. B.'s personality. The Executive Council therefore advises every Lodge to make a special festival of commemoration, stressing her spirit of sacrifice to the Society and the greatness of her contribution to Theosophy.

At the International Headquarters at Adyar, during the two days there will be not only addresses on H. P. B., but also a special exhibition of her manuscripts, scrap-books, mementos, etc., which are at Adyar. Mr. C. Jinarajadasa will also then exhibit a selection from the Letters of the Masters.

The Executive Committee cordially endorses the suggestion already made by many that at this festival in commemoration of H. P. B., Lodges of the Society should

collaborate, if opportunities occur, with other Theosophical organizations which differ from the policies of the Society but are nevertheless deep in their attachment to H. P. B.

Though we shall celebrate this centenary festival of H. P. B.'s birth in August, it is well to remember that she herself desired us to celebrate the day of her *departure* to higher and greater labours, and said nothing concerning commemorating her birthday. H. P. B. was typically Hindu in ignoring the occasion when she took birth, and very few are the references to be found in her letters and writings concerning her birth. Her general attitude to H. P. Blavatsky born in Ekaterinoslaw is shown in her remark in *The Voice of the Silence* presented by herself to herself: "H. P. B. to H. P. Blavatsky with *no* kind regards." It is following her expressed wish that May 8th, the day of her departure, is made the particular festival of her commemoration; it was she who asked that those who felt that she had helped them should gather on that day, and read extracts from two books which she loved, *The Light of Asia* and *Bhagavad-Gita*. The name "White Lotus Day" for the eighth of May we owe to Colonel Olcott's happy inspiration.

* *

Easter is a peculiarly Christian festival, but it looks as if it were becoming a Theosophical one also, to judge by the number of National Conventions of the Society held during the Easter holidays. The three, and in some countries, four holidays during Easter enable hardworking Theosophists to obtain a brief adjournment from "labour to refreshment," and foregather to plan for the furtherance of Theosophical ideals. Elsewhere appears a record of the Easter activities in South India. During those busy days at Adyar, the following cables were received by the President:

1. From the South American Federation of National Societies, meeting at Montevideo, Uruguay: "Federation extends Madame Besant, Leadbeater, Jinarajadasa heartiest greetings. South American members will work for Theosophical ideals adapting same to requirements of new era."

2. From Australian Convention at Melbourne: "Australian Convention conveys affectionate homage to Dr. Besant and Bishop Leadbeater. (Signed) Morton, General Secretary."

3. From Sydney Lodges: "Support Convention Sydney Lodges send you and Bishop Leadbeater love and loyalty. (Signed) Burt."

4. From the Italian Convention at Florence: "Theosophical Italian Convention sends President greetings, love, gratitude. (Signed) Gamberini Cavallini."

5. From the Netherlands Indies at Batavia: "Java Convention sends affectionate greetings and love. (Signed) van Gelder."

6. From the French Convention at Paris: "Devotion and love to President from French Convention."

7. From the South Indian Conference at Nilambur: "South Indian Conference and Kerala Theosophical Federation send you their greetings of deep love, utmost loyalty and steadfast devotion, and wish you speedy recovery to health and strength. (Signed) Manjeri Ramier."

Two of the messages, as will be seen, use the word "loyalty," a word to which great objection is being taken just now by many Theosophists. Loyalty means much or little, according to the understanding of it by the individual, but it never means blind unquestioning obedience. Acceptance of authority as such is not loyalty but abject submission. Loyalty only is possible when an individual has seen an ideal or principle, and recognizes its manifestation in a person; and his loyalty lasts only so long as lasts his vision of that person as embodying that principle. Sometimes, that vision may

be seen by the intuition and yet for the time not be elucidated to the mind. But he who intends to be loyal must see first.

Loyalty is still the same,
Whether it win or lose the game;
True as the dial to the sun,
Altho' it be not shined upon.

* * *

Among the responsible officers of the Theosophical Society, the General Secretary for Canada stands unique for the lack of accuracy in his statements when he criticises the workers at Adyar. But he has gone one step further than mere inaccuracy into a lack of veracity, in the March number of *The Canadian Theosophist*, where he makes the astounding assertion :

Mrs. Besant very wisely closed the E.S. and Mr. Jinarajadasa revived it.

What can the Canadian National Society, or the Society throughout the world, gain by propaganda of this kind, based upon hearsay, we must presume, since it is incredible that any rational person would purposely invent what he knew to be untrue? Criticism is only effective when the so-called facts, upon which the critic relies, are previously ascertained to be indeed facts, and are not just mere hallucinations.

* * *

A noteworthy activity helping to bring East and West together is that lately started in New York, the "India Academy of America" at 200 West 57th Street. Our old friend and stalwart, Fritz Kunz, is its Organizing Secretary, with another Theosophist, Ernest M. Sellon, as Treasurer. The Director of Studies and Research is Pandit J. C. Chatterji, already well known to American Theosophists for his lectures in Theosophical Lodges some twenty years ago, as also for his striking work *The Esoteric Philosophy of India*. He will also be remembered for his association with Mr. G. R. S. Mead

in a joint translation of several of the Upanishads. Many courses of lectures on the philosophy, psychology and architecture of India are announced by the Academy, as also two courses in Bengali and Pali. A new work by Pandit Chatterji, *India's Outlook on Life*, with an introduction by Prof. John Dewey, has appeared, though it has not yet reached India. It has evidently already received high commendation from reviewers.

* * *

At each session of a Federation in India, following the lead given by the Jubilee Convention of 1925, the first item on the programme is what has been curiously termed "universal prayers". The repetition of brief prayers by one or more adherents of the great faiths, while all stand listening in reverence, is a visible manifestation of the Theosophist's attitude of Brotherhood towards all religions. It is customary, at the end of the prayers of the religions, for *all* to repeat in unison Dr. Besant's truly universal prayer :

O Hidden Life, vibrant in every atom;
O Hidden Light, shining in every creature;
O Hidden Love, embracing all in oneness;
May each, who feels himself as one with Thee,
Know he is also one with every other.

* * *

During February, at the President's wish, an informal meeting was called of certain members of the Society, young and old, who live in the city of Madras, to consider what more can be done to bring the citizens of Madras nearer to the ideals represented by Adyar. We shall publish next month the result of the discussions. As one useful activity suggested, a series of lectures was organized in Gokhale Hall, with the general title "How to Live," the lecturers and subjects being : 1. The General Attitude of the Theosophist to Life, by Bishop Leadbeater ; 2. The Theosophist's

Attitude to the City and the Nation, by Mr. Jinarajadasa; 3. The Theosophist's Search for Religion among the Religions, by Mr. Jinarajadasa; and 4. The Theosophist's Attitude to Death and After, by Bishop Leadbeater.

* *

During the last few years, very rapid and revolutionary developments have taken place in the scientific theories as to the nature of the atom. The solid atom disappeared into electricity; electrons or negative charges first appeared, and then protons or positive charges. Bohr suggested that the electrons moved in orbits like the planets round the sun; others mapped out how the electrons behaved throwing off quanta. One after the other, brilliant theories were announced, and for all practical purposes stated as truth, that is, as a statement of what the atom really is. It is therefore rather noteworthy that Prof. Herbert Dingle, in a series of lectures at the Royal Institution, London, has thrown out a challenge whether all these so-called statements are a description of *real* atoms, or just of imaginary, hypothetical atoms. For no atom or electron has ever been seen; their existence is postulated.

Such entities can only be regarded as concepts, possessing no properties and subject to no laws other than those which are necessary and sufficient to correlate observations.

In other words, the atom of the physicist is a hypothesis which seems to fit certain facts, but since no one (outside Occult Chemistry) has *seen* an atom, there is no warranting that the atom described by the physicist is real. Prof. Dingle remarks, concerning Bohr's model of the atom and what followed:

This step of Bohr's was the most significant in physical science since the introduction of the hypothesis of atoms. What virtually it did was to establish the fact that the hypothetical atoms were pure conceptions: that they belonged essentially to a different category from the facts of observation. They were creatures of the imagination, to be formed into the image of our fancies and restricted by whatever laws we cared to prescribe, provided only that when they

behaved in accordance with those laws they should reproduce phenomena. They were removed from the realm of experience and deposited in that of reason.

Developments have succeeded one another with almost alarming rapidity, but from the fundamental point of view nothing new has happened. The solar system model has gone and a conception devoid of any pictorial aspect has taken its place, but that—if in so speaking we may disclaim any disrespect to the brilliant physicists who have organised the process—is but the ass's kick at the dead lion. Whatever formal doctrine physicists may profess, they exhibit in practice no more belief in the phenomenal reality of atoms than in the philosopher's stone.

Often much scepticism has been expressed as to the value of Occult Chemistry researches, simply because the result of those researches do not tally with the present statements of physicists. It is perhaps for the first time that the reason can now be seen; Dr. Besant and Bishop Leadbeater observed atoms *as they are*, as the microcopist observes a bacterium, while the physicist, starting from spectroscopic records, constructs an atom which fits in with mathematical laws. Prof. Dingle's remarks will come as a shock to those who have cherished the belief that mankind was on the verge of discovering how to release the energy of the atom. A hypothesis which "works" may be an intellectual treat, but it does not give energy in foot-pounds.

* *

The storm-clouds which lowered over India have passed away for the time. Never in her annals has there been such a period of suffering and humiliation, but also never such great sacrifices from men and women, old and young, for the sake of the great India of the future. Not very much longer can the triumph decreed for her be delayed by the forces which ever try to thwart the great Will, for upon the swift solution of India's national problem depends the swift springing forward of her people to live in the new era planned for her. Every day that delays the solution, every hand that hinders it, prevents the masses of India from receiving the

streams of life which the Great Teacher is pouring out upon the world, through His chosen Vehicle. For how may one listen in peace to the voice of a Great One, when husband or wife or child, when brother or sister or neighbour is held behind prison-bars, and all feelings are trampled under the heels of uncomprehending rulers? If for no other reason than that, the Will behind will force Hindu, Mussalman and Briton into sacrifices, till all three learn that all three are wanted in the Plan, so that India may do her work for the world. Already Hindu and Briton, in spite of extremists on both sides, have gained for the time an intuition of the way out of a fratricidal struggle; alone the Mussalmans are not yet ready. Yet it is ever the law that he who will not understand the Plan, and so serve it with gladness, must serve it in pain, till out of that pain understanding is born. As no other religionists in the world, the followers of the Prophet of Arabia have been brothers among themselves; if now His message could but be applied to the brotherhood not only of Mussalmans, but of all, Hindu and Briton and Mussalman alike, would not the Prophet from Paradise rejoice that at last His people had understood His message?

Bishop G. S. Arundale and Srimati Rukmini Arundale have arrived for a brief stay at Adyar. Accompanying him are Mrs. C. Gardner (U.S.A.), and Mrs. Ula Maddocks, Miss Esmé White, Miss Heather Kellett and Mr. Reginald Bennett from Sydney. Dr. and Mrs. Arundale will leave on May 11 for Europe via Colombo accompanied by Mrs. Gardner and Mr. Bennett. Though the train with the party arrived in Madras at 6.45 a.m. Dr. Besant went to the station to meet her beloved "George and Rukmini".

FACTS OF THE HEAVENLY WORLD¹

THE BUILDING OF THE FUTURE

BY ANNIE BESANT, D.L.

FRIENDS,

It is far more difficult to give a picture, as it were, of the Heaven-world than it is to deal either with the physical or the emotional world—that of which we speak as the astral plane—on which I spoke last Sunday. For when we come to consider this higher world of Heaven, we are dealing with kinds of matter and kinds of force which are difficult for those of us to grasp who have not quite realized in any practical fashion the creative power of thought.

Thought is really the great creative power in the world, and that is a somewhat difficult conception for people to grasp who have not looked into the subject and experimented with their own power of thought. Those who have not done this to some extent in what is called meditation, that is, steady, concentrated, one-pointed thought, will find it rather difficult to imagine how potent is this power of thought in the great work of creation. Yet if you take the ordinary lives of human beings, you will be obliged to recognize that thought precedes all effective action, that it precedes all effective creation, for you will find if you practise meditation definitely and steadily

¹ A lecture given at Queen's Hall, London, 23 June, 1929.

that you can very largely re-create yourself, that you can build up character by thought, that you can eliminate weaknesses in two very distinct ways, one by not thinking of them, by ignoring them, and the other by thinking of the opposite strength, and finding that your thought directed to the strength increases it steadily as you progress in picturing that strength in your imagination. And you come to realize that just as you find written in the various Scriptures of the world that God creates by thought, the Divine Mind is no mere image, but is really what we may call the active power of bringing matter into forms through which the thought can be expressed in action. The old mystics were not really using an imaginative phrase when they spoke of God creating Himself in His own image.

Take the consciousness of man as we know it, and try how far that consciousness can effect what I have called the work of self-creation, how by refusal to think of your weaknesses you take away the life in them, and they gradually disappear, how still more rapidly, by concentrating the mind on the opposite to any weakness, the strength which is opposite to it will increase quite definitely and steadily according as you exercise your thought. Think yourself that which you desire to become and you will then prove for yourself one of the ancient Hindu sayings: "Man is created by thought; what he thinks upon, that he becomes." For when by sound experiment along this line you find it true within your own experience—if you have been, we will say, inaccurate, as most people are until they correct the carelessness which expresses itself in inaccuracy, as you gradually build up a strong image of truth, of its value, of the way in which it can affect those around you and the whole world with which you come into contact—you will begin to understand that the old Hindu who wrote that phrase was one who was expressing a great law in Nature.

It is always better, so far as it is practicable, to think for yourself and not accept merely the thought of other people. You may learn from others who are wiser, who have more knowledge than yourself, but if you want to re-build yourself, thought is the great instrument for that re-building. Then you begin to understand very much more easily that which we call the Heaven-world; you begin to recognize that you have yourself at the present time, as part of your human constitution, material which belongs to that Heaven-world, and that the material which you will find in all its varied forms in the Heaven-world is material which is already in yourself in the making-up of the body in which you have lived here upon earth. Exactly along the same lines of natural law in which scientific people have discovered the various kinds of matter, have experimented with them, have learned to understand how certain vibrations of certain kinds of matter are connected with the great forms and forces that they find around them, it becomes to you not a very wonderful, but a very obvious thing that your bodies are built out of the various types of matter which are around you in the worlds which respectively belong to them; so by the exercise of thought you can build up yourself, you can get rid of deficiencies, you can create what now is absent in your general character. It is a literal truth with which you can experiment for yourself in order to test it, which you can practise in order to observe its results, that man is created by thought and that what he thinks upon, that he becomes.

You may remember a passing phrase of the Christ, spoken in Palestine, which points exactly to this idea, laying immense stress on the importance of thought, for He said to those around Him: "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart". Without going to that high authority we, by examination of our own make-up, can realize that before we can

form any object out of the matter with which we have to deal in our physical world, we must have the idea that precedes the shaping of the form. The thought of that which we desire to make must be in our mind, and according to the perfection of the thought will be the perfection of the execution of that idea.

Many of you will remember that in the Middle Ages when people were often subtle in their thinking and careful in their investigation of the less easy forms of thought, they state definitely that the idea that preceded the making of any object is the substance of that object. Out of that has grown, of course, a good deal of misunderstanding of the term met with in Christianity—transubstantiation—the transformation of substance. And you begin to understand that in our own make-up thought is not only the power of creating, of strengthening, of getting rid—if we refuse to think of them—of many things which are objectionable in our own general make-up, but we begin to understand that idea of the whole of our life, the whole of our future. As we find that in this physical world, thought, as we view it, is the inevitable precursor of the creation of form, we begin to recognize also more and more what is meant by this creative power of thought, and we learn both how to make and to destroy by the understanding of the way in which we direct our thought.

The reason why the Heaven-world is more difficult for us to grasp, unless we have considered carefully and studied the mechanism of thought, is because it is fundamentally a thought-world—that is to say a world in which matter is the servant of the life, the life being that which builds up the form after its own idea. We begin to understand the tremendous power that we wield by this power of thought that we have, so that we can help everything to which we direct our thoughts deliberately, steadily and strongly, and we become more and more creators of ourselves, making the matter of

our bodies subservient to the Divine Life within us, and changing as it were the very form which has its material clothing by the influence of noble thinking and the carrying out in action of that which the thought has suggested. This power of self-creation is one of the mighty powers that we possess, for, as I have very often put it, when we say that God created Himself in His own image, we can only mean, if we think, in the image of His own consciousness. And that consciousness which is the Divine Mind expressing itself in Nature, building up forms, destroying forms, renewing forms, that is the power of which a fragment, as it were, is in ourselves. So that it is possible for us by thought to change our world, and by taking care that the desires which we permit to arise in our minds are always to be directed to the noblest objects we can think of, so as to build up more and more of the Divine image in ourselves.

Now the Heavenly World is, as I have said, a world of thought; in a sense it is very much more perceptible than this world of grosser matter in which we are living in our physical bodies. Thought there exercises an enormously greater power than it does here, simply because the matter is finer, more ethereal as we may say. When we realize that the ethers belonging to the physical world also have far finer forms, change into more subtle matter, as we rise higher and higher in our powers of perceiving the more subtle, we know by learning how to control these subtler forms.

Taking that as a mere glance at the general subject, let us consider what we mean by this Heaven-world. We notice that all religions postulate a life on the other side of death. We also probably notice, as we look into the various descriptions of the Heaven-world that we find in the great religious books of the world, that their pictures of the Heaven-world are in a very real sense profoundly unsatisfactory, and we begin to realize as we read any of these that they continually

reproduce the things that were thought desirable by the writers of the time. All here present have probably entirely grown beyond the literal explanation of the description of Heaven that we may find in the Christian writings—*The New Testament*. We do not now, I imagine, think of Heaven as a place which has streets of gold, which has gates of pearl, and so on, because those are not the things that we regard as of real satisfaction to ourselves. We translate those as images, and we regard the writing as what we call figurative, that is, it expresses the thoughts of the writers as to the things that they themselves admired the most, and they had to use their own language which expressed those thoughts. When we come to read the later writings—the great Christian writers I am thinking of for the moment—we find that they describe Heaven in a very different way, that they seek higher satisfaction than the satisfaction of the senses, that they think of the life on the other side of death in terms of thought, terms of beauty, terms where their imagination finds rest in the higher things of life.

So gradually the conception of Heaven varies and we find it becoming more and more refined, its happiness consisting in the exercise of the intellect, of the artistic senses and of all that we consider beautiful and noble down here. By making that with our imagination more and more the real substance of our ideas about the Heaven-world, it takes on a higher aspect than the crude descriptions which appeal merely to the physical senses, and only now and then some phrase is used which suggests to us that the writers were rather accommodating themselves to the things thought most desirable in their own day, than giving their own noblest thought as finding its perfect satisfaction in the Heaven that they depict. Quite naturally, as the idea of reincarnation has come back to the modern world, notwithstanding that anathema which was pronounced upon one particular form of its teaching by

the early Church, we begin to think upon lines of the gradual building up of every human being towards Divine perfection, and to demand more and more time, more and more opportunities, so that those whom we find the practical outcasts of our civilization shall have time to build up all the higher qualities which you find in the most highly developed men, and so grow into a humanity which will build our world into a Paradise and make brotherhood the real law of intelligent human beings.

Looking at it in that way we begin to re-consider what we really mean by this Heaven-world, and we find in the Theosophical conception of Heaven a great deal of help, I think, although at first it may seem somewhat strange to those who are not accustomed to live in the thought-world, and to find in that their greatest satisfaction.

(To be continued)

WE are but the hands of the Builder, who toileth and frameth
afar
System and order and sequence, sun and planet and star ;
Faint sparks of a mighty Genius, a breath of the Over-Soul
Who shapes the thought of the workers wherever His worlds
may roll.

On ! though we grope and blunder, the trend of our aim is true ;
On ! there is death in dalliance whilst yet there is work to do,
Till the land that lies like a giant asleep shall wake to the victory
won,
And the eye of the Master-Worker shall see that the work is
done.

G. ESSEX EVANS

LEADERSHIP

BY THE RT. REV. G. S. ARUNDALE

(Concluded from p. 78)

LEADERSHIP is at work in the dust which becomes the diamond, in the rock which shatters and surges in cataclysms and upheavals, in the earth which fructifies and mothers, in the drop that becomes the ocean, in the torrent that crashes down the mountain side, in the lake that is lashed to fury by the wind or bears witness to eternity in its wondrous depths. Leadership is at work in the flower that imprisons in gorgeous hue the glory of the sunlight, in the tree that rises from the earth to meet the sky, in the forest that is alive with dark mysterious comradeship, in the grass which covers the ground in profuse and life-giving grace, it is at work in the animal living his busy life in free and unconscious abandonment, in the animal throbbing with motherhood or fatherhood, in the animal which fears or trusts or lays himself down to sleep and death.

Leadership is at work in the human being in every phase of his existence—leadership within and leadership without. Constantly is he being led by the Divine Urge within him, by the Divine Urge without him; or shall we say that he is leading himself? The words do not matter. He grows. He cannot help growing. Growing is inevitable, it is ceaseless, no less when it appears to have stopped or when retardation seems to have set in than when it appears self-evident. Life

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the Great Teacher ever teaches, ever leads, and what is supremely wonderful is that in the vast majority of cases such growth is clearly perceived. Hardly an individual who does not bear testimony to constant growth. Those about him may deny his growth, they may even deem him to be descending into a death. They may declare that for him the sun of growth has set, at all events for the time being. Yet there is no waste in life, and even when evening after evening the world sets to its darkness there is the sun waiting for it on the morrow—a life renewed, a life rejuvenated by reason of the vigil of darkness into which the world descends under the Law of Constant Readjustment.

To each is given according to his need leadership from within and leadership from without, sometimes the one dominant, sometimes the other, sometimes the perfect rhythm between the leadership within and the leadership without, the perfect accord between the Life within and the Life without. For one there is a centring of leadership within; he becomes introspective, withdraws himself from outer circumstance, seeks the wealth within and finds that it suffices; he becomes a world unto himself, with a centre within himself and also circumference. He lives within himself and to himself; he perceives naught without to equal the treasures within, he turns away from outer things, and dwells, at all events for the time, utterly at peace within the sanctuary of his being. He has found Light within, Light which is to him abundant leadership; he moves onward—self-led. True, the self that he has found has not grown up alone; it has not grown up in isolation, in aloofness. The Life without has contributed to its growing; he owes much to leadership without, to mutual rhythm between the leadership within and the leadership without. But for the time being, the without recedes from his perspective and the within looms large in the foreground.

So be it. It is well with him, even if he have become convinced that all outer help is illusion and only the inner help be real. It is well with him even if he reject that which once he cherished. He must learn the lesson of choice and of discrimination, even though it may well be that in course of time he may come to learn that the supreme lesson of discrimination is not between acceptance and rejection, but between differences in modes of value and of purpose within the universal identity and equality of nature. In such an individual we perceive one type of reaction to leadership.

Another type consists of individuals who are comparatively blind to the leadership within and take up their dwelling-place in leadership without, suffering the leadership without to guide them, with varying intensity of acquiescence from the leadership within. Such acquiescence there must, of course, be in some measure. But as in the first case the centre of vitality was within, so in this second case the centre of vitality is without. The nature of the leadership is immaterial. It may be a teaching, a dogma, a doctrine, public opinion, a tradition, a habit, a form, a ceremony, an attitude, or it may be a person or persons, or a movement, or perchance some ideal—personal or impersonal. The form of the leadership is immaterial; the fact of the leadership is what matters.

So be it. It is well with him, even if he have become convinced that all inner life is as nothing compared with the splendour without. It is well with him, even if he feel himself to be a helpless child in the arms of a mighty power without, and that in obedience to such power—be it person or thing—lies his peace and salvation. Here again he must learn the lesson of choice and of discrimination, though here again he may have to learn that the Life within is no less glorious than any Life without, that salvation and peace and triumph are within as well as without, as the first type of individual has yet perchance to learn that salvation and peace

and triumph are without as well as within, indeed that there is neither within nor without for true peace, for true salvation, for true triumph, for true bliss. But ere we come to rest in all things we must first find peace here, or there, or first here and then there. Only by discovering peace here, and there, here and not there, do we gradually approach the peace that is everywhere.

And thus we come to the third great type of individual, rare indeed to-day, the individual who perceives leadership both within and without; leadership within him, great, splendid, wonderful; leadership without him, great, splendid, wonderful; leadership universal. Such an individual will follow the leadership without—person or principle—as a great enlightener of the leadership within. He will follow his own leadership within as no less an enlightener of the leadership without. In the case of the first type, the leadership within rejects, tends to destroy, the leadership without. In the case of the second type, the leadership without rejects, tends to destroy, the leadership within. In the case of the third type, there is mutual support, mutual enlightenment, mutual comradeship, mutual respect, between the leadership within and the leadership without. An individual of the third type will seek leadership everywhere, no less without than within, no less within than without. He will be greedy, eager, for leadership; and out of very haste for leadership may too quickly fasten upon what seems to be a leadership for him, whether it be a leadership from within or from without, but which is either no longer or not yet a leadership for him. He may be too careless as to leadership, as may also be individuals of the other two types—too careless, in the one case, of the leadership within, too impulsive with regard to it; too careless, in the other case, of the leadership without, too impulsive with regard to it; in all three cases, perhaps, a contentment with a

leadership sanctioned by the lower self, rather than with a leadership acceptable to the higher self. In all three cases, perhaps, a contentment with a leadership of the mind and of the emotions rather than with a leadership of the intuition and of the will, whether within or without.

Is there any one to decide for us between a leadership which is right for us and a leadership which is wrong for us? It seems not. The test must surely come from within. But its nature may probably be found in these words from the beautiful hymn of Cardinal Newman; "Lead kindly Light . . . lead thou me ON". The leadership that leads ONWARDS is the leadership that is true for the individual whom it thus leads onwards. It might lead another individual in another direction, that is to say in a direction not for the moment suitable to his needs. It might not be leadership at all for such an individual. But that which leads us onwards, that which we know to lead us onwards, is true leadership for us, for so long as it thus leads us. And since all leadership, recognized as such, leads onwards, all leadership is true—for the individual who thus recognizes it. We must be sure it does so lead us—onwards. We may well be slow to accept direction, whether from within or from without. We may well examine with meticulous care a direction indicated to us, whether it come from within or from without. Leadership takes us in the direction in which we wish to go, in which it is our will to go. Direction, advice, exhortation, urge, are only for us if they apply to the particular road on which we happen to be travelling, that is to say if they are perceived to have the effect of enabling us to travel more quickly on our roadway. They may be wonderful directions, sublime directions, but either they are or they are not for us; and the leader within alone can judge.

Hence the supreme importance of the leader within. He is the final court of appeal. But he must be free to

deliver his judgment and he must be free to follow his judgment, and his judgment—be it what it may—must be regarded as the best judgment for him and for the time. The most wonderful direction for any individual, the most sublime direction for any individual, is the direction which he perceives himself to need, is the direction which he perceives to be leadership for him. He who has found a leadership, be it within or without, is indeed happy; even though the time may come when, having fulfilled a leadership, he passes onwards to another. But as we pass onwards let us remember with deep gratitude those leaderships which have helped us, which once we knew to be everything to us, which once, perhaps, we thought to be never-ending, our final and ultimate haven of refuge, of peace and of power. And let us beware of despising those rungs of leadership on which we have climbed to our present summit. There is nothing more despicable than to kick contemptuously with the foot a rung on which once we stepped with reverence and gratitude. What we now are we owe in some degree to such a rung. That rung is part of us; and if we despise it, scorn it, wonder how ever we could have touched it, then maybe we shall have to descend the ladder to tread it again more truly.

All teaching that once was dear to us, all leadership that once was true to us, remains dear to us, remains true to us, if indeed we are growing. To the teaching that has helped us in the past, to the teacher who has helped us in the past, we owe an imperishable debt of gratitude and of reverence. Let us beware of dishonouring ourselves by ceasing to offer our gratitude, even though we have come to other teaching, even though we have come to other teachers. Let us beware of declaring that such leadership is valueless because we have come to discover no further value in it for ourselves. Has it ceased to have value for others because it has ceased to have value for us? Has it no happiness to give, no comfort to

give, no power to give, to others, because it has ceased for us to be a fountain of happiness, of comfort, of power? Are we so intent upon ourselves alone, and upon our own individual modes of growth alone, that we can perceive no other modes of growth for others? Must the light in which we now rejoice be the light for all? Is any one a final arbiter of the destinies of others? Even in our pride of new discovery may we not remember that there are others below us who may need the rungs we ourselves have trodden to our present heights? Standing where we do, may we not, perhaps, be well advised to guard our ladder—after all it is our ladder—for those who shall come after us? and shall we not remember that as we now may be doing to the rungs beneath us, so, under the law of probability, shall we be some day doing to the rung on which we now stand in such utter certainty?

Where is finality? Can any spoken word, any utterance, any declaration, any pronouncement, in this outer world of ours, be final and ultimate? Who dare say that the summit has been reached, that there are no more rungs to tread? Who dare say that such and such Light is the Light Eternal, that no Light more bright exists in heaven or earth? All of which means that, as with Truth or with Authority, while many may speak and declare, none may seek to compel, and only can it truly be said: "This is Truth for me" or "This is Authority enough for me" or "This is Leadership for me" where the deep waters of the Inner Self reflect in unruffled perfectness the picture cast upon them from without. Where there is instant response, instant acquiescence, or where response or acquiescence gathers strength as time passes, there is a truth perceived, there is a righteous authority recognized, there is wise leadership to be followed—at all events until time and circumstance bring about a change.

Let no one be afraid of leadership, of being led—be it from within or from without. Let no one be disturbed by

assertions from without to the effect that leadership holds him fast within its relentless fetters, that he moves blindly upon a way dictated to him from without, that he follows in clouds of prejudice or of hypocrisy. Let those who thus declare look to their own estate. In truth, there is but little blindness in the world save that of the universal ignorance. In ignorance truly do we dwell. Yet there is not a child of man who, in his own way and to his own utmost, is not an eager seeker after truth, or who would not be free from the fetters that bind him to relative impotence. Few are there more blind than they need be. Are there any? Who will admit he is more blind than he need be? Few are there who in reality are ensnared in prejudice and hypocrisy. Are there any? Doubtless there may be many to say that others are more blind than they need be, that others are ensnared in hypocrisy and in prejudice. True is it that all must guard against such dangers. True is it that blindness may continue when it ought to have ceased. True is it that in rare cases hypocrisy may overshadow sincerity and prejudice distort calm judgment. But most of us are to our own selves true. Such selves may be feeble, poor in quality and in stature. There may be but little truth in being true to them. We may be reflecting discords rather than harmonies. Yet do most of us reflect what we are, the best that we are, the most that we are, the truest that we are. And because others may be reflecting otherwise it is not for them to condemn that which has no counterpart in the images in which they dwell.

Some there are who condemn others for following ideas, principles, so-called facts, teachings, dogmas, doctrines, formulæ, forms and rituals, when they should be following persons, or when they should be following other ideas, other principles, other so-called facts, other teachings, other dogmas, other doctrines, other formulæ, other forms and rituals. Those who follow one pathway look askance at those who

follow another pathway, and often there is a sense of superiority which they would fain hide, or deny.

All must follow Life whithersoever it leads, for Life is more than all and more than each. All must follow Life, for all are Life. Let all perceive Life as best they may and how they may. So long as they are sure that they so perceive, does it matter that they should perceive it in one form or in another, in a person or in a principle, in a teaching or in a dogma? Let there be constant seeking for more Life, for more Light, never contentment, never self-satisfaction, never proud conviction that the Light and Life achieved are all there is of these to gain. All is Light and all is Life that leads us ON, though some may say that that which we call Light is but darkness, that which we call Life is but death.

Let all hold up before the world the Light and Life they know. Let each shine unto the Life and Light that dwell in each, that the pathways of all creatures may be illumined. To the world must each give of the Light and Life that is his. But in respect and reverence, while joyously, in utter confidence and peace, he holds aloft the Life and Light he knows, must he be glad that those around him follow the Light and Life that is theirs, different though these may be from his. Enough for him that his own shining illumines in some small measure the pathways of others, other pathways than his, that their way may be clearer for his own shining on his own pathway. Look for Light everywhere! Follow the Light wheresoever you perceive it, be it within, be it without! Who leads? What leads? The Soul leads. Have no fear of leadership. But be it you who lead or you who are led, be sure that the leading is ever onwards. "Lead kindly Light . . . lead thou me ON!"

MESSAGES FROM THE UNSEEN

BY THE RT. REV. C. W. LEADBEATER

I have received a number of letters lately from members of our Society in different parts of the world referring to spirit communications. It would seem that some of our brethren are really troubled about such matters, and scarcely know how to regard them; so it may be worth while to offer a few suggestions.

In the first place, we must try to realize that messages from the unseen world are quite common things. The person who receives a message of that sort usually feels himself to be specially favoured, and thinks that he alone out of all the world is selected for this very wonderful experience; and our spirit friends tend a little to encourage that idea. But really that is an illusion. It is not at all an uncommon thing for people to receive messages from the unseen, and therefore we need not attach undue importance to them. They come in many ways. In the old days they came most frequently through table-rapping, or table-tilting; that plan is less in fashion now, and people mostly receive them through writing by planchette.

Planchette is a little heart-shaped board which, when one or two people put their hands on it, will sometimes run about and write messages. Others receive communications through a contrivance which they call the Ouija Board. The name appears to be composed of two words—*oui* and *ja*, which are respectively the French and German words for yes. There are specimens of it which have inscribed upon them the words "Yes" and "No," and then the letters of the alphabet.

There is a little stick which turns about and points to the letters, and in that way communications are given. Other people receive them through their own hands by what is called automatic writing. A person sits quietly with a pencil in his hand, the hand resting on a sheet of paper, and the pencil presently begins to scribble. Sometimes it writes nonsense or draws meaningless lines, but sometimes it writes quite intelligibly.

Do not make the mistake of thinking that such phenomena are always fraudulent or a delusion. They are not necessarily that at all. I myself have seen sentences in classical Greek written in that way with a planchette under the hand of an ignorant Sinhalese boy, who did not know the Greek alphabet even; yet intelligible sentences were written in the Greek language by the hand of that boy. Such a message is not a fraud; it is a genuine manifestation of its kind—a communication from the unseen world; but we must bear in mind that the unseen world is after all an extension of the world we see, and the advice that comes from there is not necessarily any wiser than that which we might receive on the physical plane. Sometimes those who give us these communications are sportive Nature-Spirits, though much more often they are dead people; but a man who happens to be dead is not therefore all-wise. His advice directly after death is worth precisely what it was worth just before death; we must not take everything for gospel which comes in any of these ways. Sometimes such an impression comes to a person through a dream or a vision. He may meet in his dream some noble-looking person in flowing robes, generally luminous and shining, and he may bring back a clear recollection of what he thinks that person said. That may be a real occurrence in the astral world, but on the other hand it may not; and even if it be, we must not conclude that what is said is necessarily wise or accurate.

A case came before me sometime ago—a case of a person who was haunted and persecuted by a certain female figure who

never left him, who was always talking to him, and telling him that he had been Napoleon, Julius Cæsar, Hiram Abiff, Cavour, St. Joseph, and other great personages in his past incarnations. Furthermore she told him that she had seen round him various exalted beings, the Lord Buddha Himself among others!

Such a statement is typical and most significant. Any Theosophist should know in a moment what to say to a statement like this; he would feel that, on the face of it, it is ridiculous. No doubt it is so from one point of view, but from another it is a very pitiable thing, because here is a really good person, earnest and devoted, who has actually believed this nonsense for apparently quite a long time, and is only now, because the creature worries him and is perpetually talking to him, beginning to doubt about it and to ask for advice. It is a sad thing that any member of our Society should know so little as that about such matters, and it certainly behoves all of us to try to understand something of the conditions in that life on the other side, so that we may not be deluded.

If any person came to us on the physical plane and made such a statement, we should say to him: "You must be under an illusion. These incarnations do not cohere; there are evident discrepancies; the story is impossible." But the same person, or one at the same level, has only to speak or operate from the unseen side of life, and at once people fall down before him and accept anything he may say. Is that reasonable? I do not mean that we must reject all advice that comes to us in that way, but we must use our own common-sense, and treat it exactly as we should advice given by a stranger on the physical plane. It may be good, or it may not. We must be careful about all these things; there is no need to be afraid of them, but obviously we must not trust in them blindly merely because they come from the unseen world.

There are perhaps more communications from the dead coming into the world now than at any previous period of history of which we know. That is largely due to the Great War. So many people who were killed in that war quite reasonably and legitimately tried to communicate with relations and friends in this world, and they to a certain extent introduced a fashion, or at least spread abroad much more widely a custom which had previously existed in a small way. Of course they were not in the least to be blamed for that, nor can we blame their living relatives for wishing to know what they have to say; but the fact remains that it is not wise to accept as gospel all that dead people tell us, even if we have definitely established the fact that those who are speaking are our own relations. It is well to make sure of this last fact, for there have been cases of personation. Also, we must remember that our dead friend or relative does not necessarily know the whole of the astral world. He will tell you, no doubt, various interesting things about his surroundings, about the condition which he finds. Many books have been published—some of them very striking books—containing communications of that kind—Sir Oliver Lodge's *Raymond* and *Christopher*, for example, and quite a number of others.

Some of those communications contain many true statements, but these are often confused and intermingled with remarks which, if not actually inaccurate, are at least only locally applicable. It is just as if a visitor from another planet should suddenly arrive in this world. He might describe afterwards to his friends the place which he saw and the particular set of people who surrounded him, but he might be entirely ignorant of a hundred other parts of the world where conditions were very different; and if he judged the whole world from the one little place where he happened to come down, he might with the best intention give quite a wrong view of our earth. Even when we are sure that we are dealing

with relations whom we know, we must therefore be cautious in accepting their impressions too readily, for they themselves may easily be deceived. They are living in a world where thought is all powerful, and they see everything through the distorting glass of their own thoughts.

Even down here on the physical plane we often find that two people's descriptions of the same thing differ greatly. We may meet, let us say, two people living in the same neighbourhood, and we may enquire, with a view to settling here, what kind of a place it is. The account that each will give will be biased by his own particular experiences. One man may be looking, perhaps, for facilities for fishing. If there are no fish to be caught there, from his point of view the place is unsatisfactory, and he will speak unfavourably of it. Another will commend it because it is beautifully picturesque, or because he happens to have found there a house which suits him. Each man has a different point of view, and he decides that the whole neighbourhood is good or bad according to his personal predilection.

It is the same with the astral world. There are many subdivisions of it—not only the sub-planes about which we have read, but all sorts of local cliques and coteries. People in the astral world herd together just as they do on the physical plane, and although locomotion is much easier there, men naturally keep with those who have similar tastes. If you consult the dead about their religious beliefs, as people often do, they will nearly always tell you that the belief which they held on earth was largely justified, although as a rule they have widened out a little. Whether they were Catholics, Episcopalians or Dissenters on earth, they will most likely congregate with friends of the same point of view in that other world, and so they will have their own ideas confirmed. So it does not follow that we have a full and correct account of anything from the dead, any more than we should

in talking to people on the physical plane, even though they may be perfectly honest in their opinions.

There are entities in that other world who think it amusing to make fun of enquirers; those are mostly of the Nature-Spirit type, and we are more likely to find them at public séances than at those which are private. Still, even when the communicating entities are what they pretend to be, it does not follow that they are all-wise, although many people have a tendency to think they are. We must exercise our judgment about it, and we must not be led astray by the fact that a given phenomenon or experience happened especially to us. That is always a danger; there is a sort of subtle flattery about it. Some creature comes to us and announces himself as a Master, as the Mahachohan, as the Archangel Michael or Gabriel, or whatever exalted name happens to occur to him, and he tells each man who listens to him that he, the listener, is the only person in the world who is sufficiently in sympathy with him (the Archangel) to be a suitable channel; and that therefore he (the Archangel) is going to make his auditor the instrument for a great work for the world. We of the Society are always looking for work to do, and we are quite right in that; but that very fact predisposes us to listen to this subtle form of flattery. We ought to know better than to be caught in so obvious a snare, but there are quite a number even of our members who will believe things spoken from the other side in a way which we should think the height of credulity down here; and the fact that so many of these astral communications are quite true, and agree with our Theosophical teaching, makes it all the more difficult for people to discriminate—to separate the statements which are worthy of attention from those which are not.

People in the other world often misunderstand its phenomena, just as ignorant people here misunderstand physical phenomena. For centuries the whole world (setting aside

India and Egypt and possibly China, of whose condition at that time we do not know much), misunderstood the common solar phenomena, and supposed that the sun, the moon and the stars were all going round this particular insignificant speck of mud which we call earth. Now we know better, but it is only a very short time ago in the history of the world that the European nations at any rate discovered the truth. So they would have described all these matters quite wrongly if they had been asked about them by someone from another world. Just so, those who pass at death into the astral world often misunderstand the conditions around them; and then we in our turn often cannot understand the details which they give us, even when they are correctly described. We can understand a plane fully only when we are able to rise above it and look down on it from above.

I think that those of you who may presently develop (as some of you have already done to some extent) the senses (it is one sense rather than many senses) by which we cognize the astral world, have a better chance of knowing the plane as a whole than the dead people who are confined to a small part of it. They are not confined in the sense that they are shut in, or that their movements are restricted, but that their lack of faculty restricts them. A person in the astral world can sense only that type of astral matter the vibrations of which he is able to receive, and because of the re-arrangement of this matter in his astral body after death, he is able to perceive only a small part of what is going on even close around him. If he is able to report to us, he will report that small part, and he will report it as if it were the whole, because that is all he knows; so we must not take all that he says for gospel. We have a better chance ourselves of being able to gain a general idea of the astral world than the average dead man has.

I am not for a moment denying that sometimes useful information has been communicated from the unseen world.

I have read in books of quite a number of valuable facts being given by dead people to the living; indeed, I happen to know personally of one or two such cases. For example, many years ago, when General Drayson and I were fellow-members of the London Lodge, he received from some dead astronomer an exceedingly valuable statement about what is called the second rotation of the earth. The demonstration which he was able to give of the truth of this motion was beyond any possible doubt, and he tried to put the case before the public. I must say he put it very badly, for he had not the gift of expression. He wrote some books about it which are so dull and technical that no one reads them, and that is a great pity, because a valuable fact is enshrined in them. He was able by means of this communication which he received to make astronomical calculations both forwards in time and backwards in time, far more accurately than they can be made by the ordinary methods. In certain cases one has to make unexplained allowances in order to bring the calculations to tally with the facts. In Drayson's system that is unnecessary, because it works out accurately, which is an absolute proof; but no one would pay any attention to him because of the unfortunate way in which he put his statements. Still, there was a really useful scientific fact which came to us from that unseen world; no doubt some dead astronomer had discovered it, (for naturally scientific men continue their studies as far as they can in the next world) and he came across this fact and communicated it.

Also there was the case of the great philologist Terrien de la Couperie, who wrote a great deal about the Chinese. I understand that from the unseen world an important fact about their early history was conveyed to him. He was the first, so far as I know, to promulgate the idea that the Chinese nation arose originally from a colony coming from Bactria, which afterwards spread all over that part of the world. There was

an important fact, and it is said that it was communicated in that way. So sometimes quite useful fragments of information have been given, but we must not assume that all information coming in that way is equally valuable; that simply is not so.

Another case is that of a book written by a certain Mr. Babbitt in America, called *The Principles of Light and Colour*. He is rather fantastic in many ways, but we find a number of statements in that book which are true, and I am told that he received them all in some way (I do not know in what way exactly), through spiritualistic influence, inspiration, or teaching. For one thing, he was the first man, so far as we know, to depict a physical ultimate atom. We find a drawing of it in his book which very closely corresponds to that which our President and I made nearly twenty years later. I think his book was published in 1878 or thereabouts, whereas our first attempt at occult chemistry was in 1895. You will see that his drawing of the atom is practically correct. There are a great many other statements which he makes about it which we have not been able to verify so far. He represents atoms as actually touching one another, and in various ways he puts them into combinations which I should think from our own observation would be impossible. We find atoms always floating with a certain amount of space round them; but the fact remains that whoever communicated with him gave him the real shape of the atom as a kind of spiral, wire-like body.

It is not very likely that a scientific man carrying on his work in the higher world would communicate through the average medium. I do not mean anything disparaging when I say that the average medium is not as a rule a specially intellectual person. One who is very keenly intellectual would be unlikely to be a good medium, because the strong vibrations of the intellect would rather repel the astral vibrations. It is not actually the *thoughts* that would repel;

but the corresponding vibrations which they would arouse in the astral world would be out of tune with those of the average medium, and consequently it is not likely that scientific facts of great importance will often be given through such a medium. The scientist could more readily make a mental impression upon some intellectual person who already knew something about his subject. Those of us who move about quite freely in the astral world presently come to be known there, and we are often accosted by people who have ideas which they wish to ventilate on the physical plane.

It is now just as in days of old. You remember the story of Dives and Lazarus in the Bible—how Dives said he wanted Lazarus sent back to his brethren to warn them, so that they might live differently. And the answer was: "They have Moses and the prophets; they ought to know all about it; why do not they read them?" "Nay," Dives said, "but if one came back from the dead they would listen to him." And the reply was: "If they hear not Moses and the prophets, neither will they believe even though one rose from the dead." That is absolutely true. The man who is what we call dead knows the reality of that other life, and he feels: "If I had only known this before, how differently I should have lived;" and he expects that everyone will be influenced by what he says, forgetting that such communications have come to the world over and over again, and that very few people have taken warning thereby—forgetting even, perhaps, that he himself while on earth may have heard or read of such messages, and ridiculed the idea that they could possibly be true or important ¹.

(To be continued)

¹ Spirits to-day, in order to carry more weight, do not claim to be angels or even Masters. Their latest fashion is to announce themselves as Mr. Krishnamurti, and in the Americas, also as H.P.B.—C.J.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(Continued from p. 131)

GENERAL NOTES

Hierarchies

COLOURS		PLANE
Yellow 7		Astral Buddhic
Indigo 6		„ Manas
Green 5		Lower Manasic
Red 4		„ Kama Manasic
Orange 3		„ Psychic or Pranic
Violet 2		„ Astral
Blue 1		„ Objective

Cosmic Prakritic

1. Colour.
2. Sound.
3. Sound materializes into the spirit of the metals, *i.e.*, metallic elementals.
4. These again materialize into the physical metals; then the harmonial and vibratory essence passes into

5. The plants, giving them colour and smell, both of which "properties" depend upon the rate of vibration of this energy per unit of time.

6. From plants it passes into the animals.

7. Finally culminates in the "principles" of Man.

The 7 Prismatic Colours are direct Emanations from the Seven Hierarchies of Being, each of which has a direct bearing upon and relation to one of the human principles, since each of these Hierarchies is, in fact, the creator and source of the corresponding human principle.

December 3, 1890

H. P. B. continued to explain the planes of Consciousness.

GENERAL NOTES OF COSMIC SEPTENARY

Fohat. Fohat is everywhere; it runs like a thread through all, and has its own 7 divisions.

Auric Envelope. In the Cosmic Auric Envelope is all the Karma of the Manifesting Universe. This is the Hiranyagarbha. Jiva is everywhere, so with the other principles.

Solar System. The diagram represents the type of all the solar systems.

GENERAL NOTES

Taking the figure to represent the human principles and planes of consciousness, then

7, 6, 5 = respectively Siva, Vishnu, Brahmā, Brahmā being the lowest.

Siva is the *four-faced Brahm*: the Creator, Preserver, Destroyer and Regenerator.

Between 5 and 4 comes the Antaskarana. The Δ represents the Christos, the sacrificial Victim crucified between two thieves; this is the "double-faced" Entity.

Vedant. The Vedantins make this a $\square$ for a blind, i.e., Antakarana, Chit, Buddhi and Manas.

Notes. *Perceptive* life begins with the *Astral*; it is not our physical atoms which are, etc.

Consciousness proper begins between Kama and Manas. Atma Buddhi act more in the atoms of the body, in the bacilli, microbes, etc., than in Man himself.

1. *Sensuous, objective Consciousness*: all that pertains to the 5 physical senses in Man, animals, birds, fish and some insects, etc. Here are the "Lives", their "Consciousness" in Atma Buddhi; these are without Manas entirely.

2. *Astral Consciousness*, viz., that of plants (sensitive) and of ants, spiders and also some night flies (Indian), but *not* of bees.

The vertebrate animals are without this consciousness; but the placental animals have all the potentiality of Man consciousness, though it is of course at present dormant. Idiots act on this plane; the common phrase "he has lost his mind" is an occult truth. For when through fright, etc., the lower mind becomes paralysed, then the consciousness acts on the Astral plane. The study of lunacy will throw much light on these points. This may be well called the "nerve plane", it is cognized by our "nerve centres" of which physiology knows nothing:—Ex: Clairvoyant reading with the eyes bound, from the pit of the stomach, etc.; this is greatly developed in the deaf and dumb.

3. *Kama-Pranic Consciousness*: the general life consciousness which belongs to all the objective world, *even to the stones*, for if a stone were not sentient it could not emit a spark. Affinity between chemical elements is a manifestation of this Kamic Consciousness. Again there, where there is decay, must also be life, etc., and stones crumble away.

4. *Kama-Manasic Consciousness*: the instinctual consciousness of animals and idiots in its lowest degrees, the planes of

sensation; in Man these are rationalized:—Ex: a dog shut in a room has the instinct to get out, but cannot because its instinct is not sufficiently rationalized, whereas a Man at once takes in the situation and extricates himself. The highest degree of this Kama-Manasic Consciousness is the *psychic*:—(Ex: when under laughing-gas). Thus there are 7 degrees from the instinctual animal to the rationalized instinctual and psychic.

5. *Manasic Consciousness*: hence Manas stretches up to Mahat.

6. *Buddhic Consciousness*: the plane of Buddhi and the Auric Envelope, from here it goes to the "Father in heaven" (Atma) and reflects all that is in the Auric Envelope: 5 and 6, therefore, cover the planes from the psychic to the Divine.

(To be continu

LETTERS OF W. Q. JUDGE

(Continued from p. 464, Vol. LII, March, 1931)

XI

71 BROADWAY, NEW YORK, 7 Jan., 1882.

DEAR OLCOTT,

Got back from Venezuela the other day and found your many letters on my desk. I am therefore much in your debt. Among them is the picture of Meguttiwatte¹. It is very fine; such a splendid attitude.

... As to the lecturing tour², nothing has been done about it, and you know I am not a good one to manage such a thing. I am wholly unfitted for it, because my training has been such as to keep me in a certain groove. I could not manage them if they were here and would only be in a living hell were I to try. You surely must understand this feeling. It is inherent and does not relate to my family . . . why couldn't you come here with them? Then the whole affair would be Indian; and you are so eminently fitted for such an undertaking. Besides I cannot give you any points for the reason that you do not state whether these men would speak in English or Singhalese. How then can I go to lecture bureaus? I would be only half primed and not cocked. Why don't you write from India direct to those men whom you know are

¹ A leading Buddhist priest of Ceylon, well known for his militancy against Christian missionary endeavours.

² Evidently, a tour proposed of some Hindu or Singhalese members.

in the business and refer them to me? Meanwhile I will try to get at something about it and send you word. I am, to tell you the truth, in such a position that I can attend to very little. If this mining operation succeeds, I will then have time and money to devote myself to Theosophy actively.

I am so poor and so need money that I have determined to devote myself to making a little money, because the strain of having no money and trying to do theosophical work while ruminating on my temporal condition is awful and, as it seems to me, injurious to mind and body. So I have decided to stop for the present. Again this enterprise in S. A. takes my attention in toto, and I have every reason to believe that ¹ is interested in it and keeps an eye upon it. Yesterday at a talk with Ski I heard during a pause much whispering with Ski ² in a voice which sounded very familiar.

Much changes have not taken place for some years. Indeed it seems that it takes years to bring about changes. I am still as devoid of friends as ever and apparently as far from a settled condition. I suppose there may be a restful condition, but I have not yet found it. To be sure, I have certain fixed bases, but constantly am assailed by doubts and that black despondency which produces the absurdity of suicide. I have seen too much and advanced too far for my present good. I hope to go farther, and only hope I can hold out till the time comes, for all things come to the man who can wait.

I get splendid letters from Damodar. He is a good thinker I should suppose from his correspondence.

My few remarks on compensation were printed, but contrary to my own wish my name was given. I did not desire this, but since it has been done I do not much care. I suppose either M.¹ or some one else directed that to be done, and I await a lot of ridicule to be poured out upon my hitherto

¹ The Master.

² The spirit guide of Mrs. Hollis Billing.

unknown head. Still I have this refuge, that "ex" means "out of" and "away from", as well as anything else . . .

I got a letter from H. P. B. Mulligan¹ from Simla, which is very gratifying considering the hellish row I was said to have raised in her gentle breast. No one better than myself can tell how gratifying the letter is.

I suppose you are burned as black as any Hindoo, and what a fellow you must be with your immense beard. How do you come along? Are you still travelling or have you stopped at the East Gate to parley with assassins or people who are ignorant of what is within and would like to know.² Ah, my dear fellow, the night is almost gone and as yet I have accomplished nothing . . .

Well, my dear friend, Good Bye again. I will write further soon. The Society is *in statu quo* here. Absolutely doing nothing. Your explanation about the ritual is satisfactory; yet I submit whether it was due to Doubleday or myself some time ago under the circumstances . . .

I am,

Sincerely yours,

WILLIAM Q. JUDGE

एफ ॥ दो ॥ एस् ॥³

XII

71 BROADWAY, January 16, 1882,

New York.

DEAR OLCOTT,

I get the Theosophist regularly, and as I do not pay, it is very pleasant. But, old man, I haven't a cent to pay

¹ During the period in New York, H. P. B. among her intimate circle was nicknamed "Mrs. Mulligan" and Colonel Olcott "Moloney"—both typically Irish names.

² Colonel Olcott was a Freemason; evidently Mr. Judge also was one.

³ These sanskrit characters read "Epha, Do, Es". They are evidently meant for एफ ॥ टी ॥ एस् ॥, that is, Eph, Ti, Es = F.T.S.

with. 'Tis with feelings of thankfulness that I can look back on the past two years and say that I have lived at all, because business died—dead, dead, dead, about a year ago and there I was with that damned —— and his mine. But 'tis surely fate, because my living since then has been derived from that mining affair. Although —— is out, I am in and up to my neck, or more correctly up to the neck of my friends. It may yet prove my financial salvation, and if it shall, that day will be the day when I can do many things for Theosophy which I cannot now . . .

By the way, what has become of Wimbridge? The only interest I have in him is to know if he received a draft for \$15 which I sent him long ago . . . If I was a little harder by nature in my profession, I would perhaps to-day have a little more to enable me to do some good. I draw a small pittance from the Mine Co., not over \$16 a week and am living within the narrowest limits. If it is a success I will then be able to either get a good round salary, or else sell to my friends and be free.

My dear fellow, I am near dead in this fight. It is awful. I haven't the semblance of freedom, and my only consolation is that it is a discipline. There is no doubt at all about its furnishing me with discipline, and I think does me a little good. Of course you know I refer to home. I live daily with my head in the pillory. My mind, I think, has two bents: one for art, the other for Theosophy or Spiritism. All the other things, be they legal or literary, are simply accidents. The two great lines of direction are as said, for I find myself even in the most troublesome days thinking of art if I am not engaged upon the other. But the stronger of the two is for Spiritism and Theosophy. Now imagine me at home with those feelings, in a place where Theosophy is worse than the devil, and if you are good at osmozing yourself into another man's place, you will know just how it is, and you know how

strong my feelings are. In one of your letters you advise me not to despair. Well, that's good advice, but it is not always possible to prevent it.

I would be willing, were it possible, to clear out of here and never be heard of again, burying myself in India and helping the cause, but if I did that, you see I could not come out openly, for being known, disgraceful things could be said of me. I know that M.' and the other are watching me—and maybe helping too—but *they say nothing*. They know what is best for me. One thing I want to prove and that is, how strong is my desire for Occultism when unopposed. In the present circumstances it is constantly opposed, and with me opposition always stimulates my desire. I would like to see how the world would look when I face it with untrammelled hands. I feel that I can and shall do a work for Theosophy, but when is more than can be told by me. Well, I will not bother you with any more of these personalities . . .

I have started a new thing here in Theosophy, I do not mean a *new* thing, but a new THING. Some people in Rochester ask for permission to organize a branch and I have said that they should make up a solicitation to the T. S. for a charter for Rochester. Parker Pillsbury is one of them. When that solicitation is signed I agree to forward it to India for the issuance of the charter, which is to be sent to me or to Doubleday. Meanwhile they are to organize into a provisional association, so that when they get the charter a good-sized society can be organized. Of course the charter will be directed to the Society's Officers in New York and not to the Rochester men. I think you had better send with it or immediately on receipt of this a dispensation to the Society here permitting organisation by us of branches wherever we may see fit, and if you think it just as well perhaps you can send it now so that it may cover the

Rochester case and avoid a special charter. Of course you will consult them (:) on this because, now that I reflect upon it, it seems a little curious that Rochester where the rappings began should loom up as a possible place for a strong advance of Theosophy. It would be a thing to throw at the spiritualists.

Still I suppose N.Y. is really the beginning of the movement. The people who propose it in Rochester are members of the liberal league there, and whether they are good or not for the Society I do not know. What I have always been afraid of is that we might get in some people who would not do us any good, for here in the U. S. the people who first run after such an "ism" as ours are generally the crackbrained spiritualists and free-lovers, none of whom I care to have in.

You need not talk so much about the Ritual. We did not care for it, but from India an order had come not to go ahead without it, and stop we felt we should. Anyhow, I had a strong intuition that it would be bad policy to go ahead as yet, because we had no money and therefore no time; and this country is going ahead itself in the path of infidelity fast.

If you should be sent back here, I will be very glad to see you, not only for friendship sake but also because I know that you would come well-primed to give the Christians fits. The very first step necessary here is to show the people how wrong is their estimate of the East, and what lies they have been told by the missionaries. When one has shown them that, then you can go on and offer them the philosophy of the East; because with the lies of their youth and their preachers before them they do not want to hear about the philosophy of a land of fable and idolatry. Oh, these damn preachers make me furious . . .

I tell you, Olcott, I long for the day when I can tell the misguided people some of the things they should know, and

where I am compelled to begin is in my own home. I suppose some of those Hindoo friends of yours would laugh at the idea of a man of family who cannot get his own wife to agree with him on matters of philosophy and religion on which he is necessarily the better informed of the two. Now and then when I think of it myself it galls me. When I wrote "man of family" I referred to a wife. I have no children but am pestered to death to procure another.

Well, I have run on pretty far and must stop, as I have no more to say.

Good bye, old man, and may we meet again soon either here or in the glorious East.

Yours,

WILLIAM Q. JUDGE.

P. S.: Curious! I was just going home when in came H. M. Stevens, that fellow we made sign a retraction of talk against H.P.B., and he started off by exhibiting great feeling about the occurrence which happened five years ago. After a while I cooled him off and he stayed forty-five minutes and got quite friendly. He will be the Society's friend, and *mirabile dictu* wants to [be] remembered to H.P.B. I believe I was kept here to see him, and he was sent in, because he was simply in the building. I tried him with molasses instead of vinegar. At first I felt very like giving it to him hot, but think the course followed was best.

Good bye,
W. Q. J.

(To be continued)

THE CONTRAST BETWEEN HINDU AND MUHAMMADAN ARCHITECTURE'

By C. JINARAJADĀSA

IT was a very clever Frenchman who once said, concerning any Nation one chose to examine, "Do you want to know what the men are like? Then look at their women!" In a similar strain, I should like to say, "Do you want to know what a Nation is like? Then look at its architecture!"

For architecture reveals in a subtle way what a nation is dreaming of becoming. The study of architecture is as revealing as any psychological novel. This is the theme of my short paper, as I try to contrast Hindu and Muhammadan styles of architecture. I cannot hope to avoid pitfalls in venturing out into this uncharted domain, for I have not so far come across any author to guide me in this particular branch of Eastern architecture. In the field of European architecture, one has at least Ruskin as a guide; and let me say at once that it is because under his guidance I have been able to follow a Nation's rise and fall in its architecture that I am attempting to do the same with India.

We have in India two strikingly contrasted schools of architecture; they are the Hindu and the Mughal or Muhammadan. Typical Hindu architecture exists in Madura,

¹ A paper read in Madras at a meeting of the Islamic Culture Society.

Tanjore, Conjeeveram and many places in Mysore and Kathiawar; and typical Muhammadan architecture in the buildings in the forts of Agra and Delhi, and in the Mausoleums of the Mughal emperors. In what manner are these two styles contrasted?

First, in their material. Hindu architecture is of the hardest stone which the Hindu carver could find, which is granite; Mughal buildings are of softer stone, either red sandstone or marble. In north India, where the softer stones exist, the Hindu preferred the hard granite; it is as if he scorned the softer stone. But why? That is the psychological problem which confronts us, upon which I propose to touch later.

In Hindu architecture, the human figure constantly appears; in Muhammadan never. Gods, Apsaras or fairies, and human heroes are constantly used by the Hindu sculptor for pillars, supports, decorations; but the Muhammadan uses different themes, those taken from nature, such as trees, branches, leaves and flowers. Where scroll-work is required, the Hindu uses geometrical or semi-geometrical designs, sometimes animals, as in a frieze of elephants heads; he very rarely uses flower designs. On the other hand the Muhammadan constantly turns to nature, copies her with scrupulous care, and takes his rhythms from flowers and branches. Mughal architecture uses the arch; the Hindu prefers straight lintels.

Hindu architecture is fond of massive dark colonnades, and the imagination is led by them to the Holy of Holies, a central shrine where never a sun's ray penetrates. But Muhammadan architects like to play with sunlight and shadow, and they seem to feel the constant need of light. The Hindu architect keeps to one colour—the sombre colour of his granite; the Muhammadan uses many colours, in inlays and in mosaics.

In every possible way, the Muhammadan is true to nature; if he carves a flower in marble, or fashions one in inlay, he shows that he has carefully drawn the flower first from nature. But when a Hindu sculptor sets out to carve a cow in granite, it is very evident that he has never troubled to measure a cow with a tape to find out the relation to one another of the various parts of its anatomy. It is not that he has not noted the true proportions of a cow; he is not interested in them. He is interested in the cow, and not in its anatomy, if one may so express it; and to go one step further, he is more interested in the cow inside his mind than in any living cow of this world. In exactly a similar way, when you look at his sculptured cow, he does not propose to evoke in your mind the *picture* of a cow, but the *idea* of a cow.

There we have the root difference between Hindu and Muhammadan; the former fastens on the idea, the latter on the thing. The Hindu observer of nature slips away swiftly from the thing before him to revel in the idea as to the thing; the Muhammadan delights in the thing, and seeks new beauties in it by a closer examination of it. The Muhammadan architect builds a palace of marble, adorns it with golden scrolls, and cries, "If Paradise can be on the face of the earth, it is this, it is this, it is this!" The Hindu architect takes a granite hillside, begins from the top to chisel out of it temple and shrine, and seems ever to say to us, in the words of the Upanishad: "Alone within this universe He comes and goes; 'tis He who is the fire, the water He pervadeth. Him and Him only knowing one crosseth over death; no other path at all is there to go."

What makes the two styles so markedly in contrast? We shall find the same contrast in Hindu and Mughal painting. The contrast is due to a subtle psychological difference in the Hindu and Muhammadan peoples. This difference exists in every land as between one individual and another; but also,

in a collective way, it distinguishes one people from another. What, then, is this psychological difference?

It is a difference which is already known in literature, and in every aspect of art. The two terms "classical" and "romantic" describe the difference. The characteristic of classical art—whether in sculpture, architecture, poetry or music—is that the theme is presented to the imagination in broad outline, and that there is no emphasis during its presentation. One of the most marked features of classic style is this lack of emphasis. The theme is placed before the imagination in such a form as to suggest to the intuition certain fundamental principles and laws; but they are not exemplified nor worked out in detail. They are not insisted upon. The individual must himself fill in the gaps, so to say. Only a framework is given to him, but within that frame there is indeed much light to hold his gaze. The classical style is primarily an appeal to the mind, and secondarily to the emotions. It suggests to the intuitions, rather than works upon the emotions.

But the romantic style is exactly the reverse; the appeal is first to the emotions, and thereafter to the mind. A theme is stated over and over again; it is repeated with variations and illustrated with examples. There is constant emphasis on the particular, and no reference to the general. An appeal is made to our enthusiasm, and our emotions are enticed away before the mind can step in to control them. The romantic artist points out to us the beauty in detail, first of one tiny part and then of another tiny part, of what lies within the framework, and so leads us step by step to know that there is a larger whole.

Now these two "temperaments" in artistic expression, the classical and the romantic, exist in men also. Jung, in his *Analytical Psychology* tells us of the classification by Paul T. Vischer of learned men into "reason-mongers" and

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"matter-mongers," that is to say, those to whom the idea is more important than the object, and those to whom the object is more important than the idea. It is the old distinction between classical and romantic, under a new guise. But more graphic are the two labels "tender-minded" and "tough-minded" of William James. It is the same contrast which is described by two terms becoming rapidly common in psycho-analysis: "introvert" and "extrovert". The tender-minded is introvert, and his temperament is to be intellectual, an idealist, an optimist, a partisan of free-will, and a monist; while the tough-minded or extrovert tends to be a positivist, an empiricist, a fatalist, and a dualist. It is once again the old contrast between the mystic and the pragmatist, two types which have been well termed the "twice-born" and the "once-born".

These two temperaments are clearly contrasted in the Hindus and the British; that contrast could not be better stated than in the words of Sir John Simon a few weeks ago, when he spoke of "the British tendency to test everything by its practical value and the utterly divergent tendency [of the Hindu] to test everything by its relation to some general ideal". But why the Hindu should be introvert and tender-minded, and the Briton extrovert and tough-minded, is a problem into which I shall not go; obviously there must be some subtle differences in the cortex of the brain to account for it. But this much at least is clear to me, that the instinctive leaning of the Muhammadan to the British rather than towards the Hindu is due to the fact that the Muhammadan is psychologically extrovert, while the Hindu is introvert. When Jung wrote in Vienna, he was not thinking of communal clashes in India; but what he says explains why Hindu and Muhammadan are so often at cross purposes.

An Extrovert can hardly, or only with great difficulty, come to any understanding with an Introvert on any delicate psychological

question . . . I must emphasize the statement that this question of types is *the* question of our psychology, and that every further advance must probably proceed by way of this question. The difference between these types is almost alarming in extent.

It was a recognition of these differences which made Mirza Aziz Kokah, the friend of Akbar, say flippantly:

A man should marry four wives—a Persian woman to have somebody to talk to; a Khurāsāni woman, for his house-work; a Hindu woman, for nursing his children; and a woman from Maravārānnahr, to have some one to whip as a warning for the other three.

Note the difference between the Persian woman and the Hindu; the former is extrovert, objective, willing to be interested in the doings of the puffed-up husband, no doubt watching him as a curiosity; the latter, introvert, subjective, wrapt up in the duty to her children, which is more real to her than her husband's vagaries.

This psychological difference accounts, at least to me, for the fact that the Hindu artist does not try to be "true to nature". He is subconsciously striving all the time for what the Theosophist terms the "life side," in contrast to the "form side". Out of the various elements presented to his gaze by outward physical Nature, the Hindu artist aims at creating for himself an inward, mystical Nature. Nature as "idea" is more real to him than Nature as "fact". But the Muhammadan artist distrusts vague dreams; he accepts Nature as she is, and reads her meaning in the things which she herself has created. It is the "form side" which appeals to him most, and not the "life side".

It is just because the Hindu artist cares more for the "life" than the "form," that he selects the hard unyielding granite and not the softer marble. With marble, you must be utterly true to Nature; you may, as did the greatest of Greek sculptors, make truth to Nature a stepping stone to a higher, more archetypal Nature, but you must start by being first of all utterly true to Nature. But not so with granite. The value

of granite is that it can never fully reveal the idea, and therefore the idea is still imprisoned in the granite. When then you look at a granite pillar, it is a pillar which is, as it were, still in process of birth. You can therefore read into it its unborn perfections. But the marble pillar is the pillar which has been born, and so is revealing its perfections. Neither pillar is fundamentally more artistic than the other. It depends upon yourself as the observer—the introvert observer or the extrovert observer—whether the granite pillars speaks to you, or the marble.

This to me is the fundamental distinction between Hindu and Muhammadan architecture; one is the architecture emphasizing the “life side,” and the other emphasizing the “form side”. Each is art of its kind, and neither superior nor inferior to the other. But to the truly sensitive observer, each is the complement of the other. Therein lies the value of both to him who is seeking the fullness of art.

I said at the beginning that architecture is a revelation of what a Nation is dreaming of becoming. Therefore any architecture worth the name appears only when a people is conscious of a spiritual unity. That unity may express itself in a compact political organization, with a constitution and a legislature; but the unity can be there without political selfhood. Under the Mughals, the Muhammadans were conscious of themselves as a people with a destiny, and therefore Mughal architecture stands out bold and precise. But in the past, the Hindus have not felt the sense of a political unity, and so should be without a characteristic architecture. But they possess a very characteristic one, because a subtle non-political unity of culture has for ages made the north and south, and the east and west of India into one cultural and religious organization.

The Hindus and the Muhammadans have both, in the past, had a marked type of architecture, because a sense of

unity existed with each people. But one need only glance at the architecture of buildings erected during the last one hundred years to note how the old unity has disappeared. Look at certain buildings in Madras, as for instance, Pachayappa's College with its Greek portico, and Presidency College with its Italian palazzo and its very un-Italian cupola. What can you expect, in the boys who have been educated there, of any deep recognition of unity among the people of India? What are the pillars to-day of the grand houses which the modern architects build for the rich? They are Roman pillars, which the French and the Portuguese introduced into India. Not that the Indian builder is not capable of giving us Indian pillars; but to find them in Madras you must go into the narrow streets of George Town, with its small and low houses, in which the rich will scorn to live. But why will not our moneyed class ask for the exquisite carved wooden or granite pillars which have been developed in the South? Because of the denationalization which has been going on during the last few generations. The Anjuman building in Madras is an exception; it is a sight for sore eyes in Mount Road, and the heart leaps at a glimpse of Mughal India. But what an anticlimax to that enthusiasm when one hears that the building is called “Lawley Hall”! Of course it is only like the shell of an egg; once inside the building, all is bare and depressing.

It is just because the old sense of unity has been lost that the buildings which have been erected during the last one hundred years in the cities of India are so chaotic. Government architects, either Europeans, or Indians nurtured on European models, have put up public buildings which are, speaking from a national standpoint, a complete misfit, both to the people and to the place. And the saddest part of it all is that the people are utterly unaware of that misfit, and go on ordering more misfits from their builders!

However, once again a sense of unity is slowly appearing. The political upheaval is only one indication of the subtle national unity being born. Whether the full realization of that unity take one generation or several, before it can abolish communal differences, that unity is on the way. What will be its reaction on architecture?

It is impossible to say. As the extrovert cannot become the introvert and vice versa, so Hindu architecture will not become Muhammadan, nor the Muhammadan the Hindu. Can the two blend? Evidently that has been attempted just a little at New Delhi, and the result has not so far evoked any enthusiasm. The future architects of India will simply pass New Delhi by as a mere historical interlude, because it is not the glorification of India's life, but the glorification of the British contribution to India, with Hindu and Muhammadan as minor accessories.

I cannot myself see any blending of Hindu and Muhammadan styles. I think their subtle power is greatest if they will remain distinct. But each must be developed along its own line to new uses. The new railway stations at Lucknow and Cawnpore are attempts to carry on the Mughal traditions; and on the Hindu side, the other day I saw a tiny railway station, on the Nidamangalam—Mannargudi section, which thrilled me, because it had square pillars and was so completely South Indian, though made of bricks covered with cement. I should like to immortalize the imaginative railway engineer who dared to build the small but typically Hindu station of Haridranadhi.

It is because the soul of India has been slumbering so long that our buildings to-day give us so little inspiration. But I hope the time is swiftly coming, with the building of India into a Nation, when the two great communities of India, Hindu and Muhammadan, will clamour for their architecture. And that, not for public buildings only, but for the architecture of

their homes and offices also. When the present day misfit architecture has been discarded, the good latent in us will manifest more easily. For everything in life which has line and colour, helps or hinders, according to its relation to us. Architecture has a very subtle effect on the character—a fact which has yet to be discovered by the school committees which pass the plans of school-buildings for children.

I have said that psychology shows that men are of two types: tender-minded, tough-minded; introvert, extrovert; twice-born, once-born; reason-mongers, matter-mongers; mystic, pragmatist. Neither is better than the other, only different. I suppose one ought to be both, but that is a counsel of perfection, and to be achieved only if we have more lives than one to live. In any case, to understand both types is to admire both types.

That is the case with Hindu and Muhammadan architecture. They are different. In that very difference lies their powerful inspiration for him who realizes that architecture is the "frozen music" with which man offers his praise to God.

THERE'S no way of getting good Art, I repeat, but one—at once the simplest and most difficult—namely, to enjoy it. Examine the history of nations, and you will find this great fact clear and unmistakable on the front of it—that good Art has only been produced by nations who rejoiced in it; fed themselves with it, as if it were bread; basked in it, as if it were sunshine; shouted at the sight of it; danced with the delight of it; quarrelled for it; fought for it; starved for it; did, in fact, precisely the opposite with it of what we want to do with it—they made it to keep, and we to sell.—RUSKIN.

THE SOUTH INDIAN THEOSOPHICAL CONFERENCE

[For seventeen years it has been customary during the Easter holidays to hold at Adyar the annual session of the South Indian Theosophical Conference. This Conference consists of the joint meeting of four Theosophical Federations, organized according to the languages of the various great divisions of South India. But owing to the vast distances in India, a large number of members cannot come to Adyar, particularly from the Lodges on the West Coast, like Malabar. This year for the first time a meeting of the Conference was arranged away from Adyar, at Nilambur in Malabar. In the original plan both the President, Dr. Besant, and Bishop Leadbeater were to attend, but finally only Bishop Leadbeater was able to go. As soon as it was obvious that while the Conference would be at Nilambur, a large number of members from the Eastern Lodges would not be able to travel such a long distance, both because of expense and time taken in travel, it was decided to hold at Adyar a gathering at Easter as usual. But as the official Conference was at Nilambur, the gathering at Adyar was called a "Students' Week-End". This was under the charge of Mr. Jinarajadasa, who in consultation with others planned a programme wherein three objects were aimed at:

1. That the members should have a great deal of time for meeting and chatting with each other, and if possible for recreation;
2. To bring to the members' attention certain principles in scientific study in botany, physics and chemistry;
3. To evoke ideas concerning the application of Theosophical truths to practical problems of Brotherhood in India.

The reports of the two Conferences have been written, for Malabar by Bishop Leadbeater, and for Adyar by Mr. C. R. Parthasarathi Iyengar, M.L.C.—C. J.]

I

THE Eighteenth Session of the South Indian Theosophical Conference was held from April 3rd to 6th at Nilambur, a village almost at the feet of the Blue Mountains, about fifty miles from the Malabar Coast. It is the centre of a beautiful

though not very populous district, and members gathered together for the Conference from many far-away places, from Trichinopoly in the south to Madanapalle in the north. One hundred and thirty definitely appointed delegates were present, and about seventy other members and friends, from the nearer neighbourhood. All these were guests of the Senior Rajah Sahab of Nilambur, who was in every way most kind to us, took the chair at quite a number of our meetings, and spoke to us very admirably on several occasions. Indeed, it was because of his very great kindness and his sympathetic support that it was decided to hold the Conference in his palace.

I ought to mention that the Fourteenth Session of the Kerala Theosophical Federation was also held at the same place during those days, though I did not see any separate programme of its activities.

On the way from Madras we received garlands at various stations where there happened to be Branches of our Society, and when we came to Nilambur itself, we found every cottage all through the village decorated in honour of our arrival. Obviously many of the cottagers were quite poor, but it seems that each one did what little he could, using strips of palm-leaves mingled with tinsel, and even coloured paper. It is only fair to say that all this honour was really prepared for our dear President, who was expected to take charge of the Conference; but her doctor so very strongly insisted upon an absolute rest-cure for a few weeks that it was not considered advisable that she should take a journey to the other side of India. Naturally our members could not but feel disappointment, but they all rose most nobly to the occasion and joined together to make the best of the situation, and I think that we all had a very happy and interesting time.

There are only 2,000 inhabitants in the village, but I think that they must all have turned out, for there

seemed to be a continuous line of them, all eager to see the white guests and the strangers from their own country. The manners and customs of the West Coast differ somewhat from those of Madras, and I noticed that quite a number of these villagers took off their turbans in greeting to us, just as a European would take off his hat—a thing which I have not seen done on the east side of India. As soon as we reached the gates of the palace grounds, we were met by some retainers in uniform, carrying strange old muskets, and also by a very curious band with unknown and primitive instruments, and by an escort of wild-looking Moplahs who performed most dexterous evolutions, apparently in imitation of an Arab sword-dance. Happily, instead of swords they used wooden batons with a curious metal ball at one end, in which were some loose parts that produced a bell-like rattling sound. Each of the dancers (there must have been from twelve to sixteen in the circle, but they darted about with such vigour that it was difficult to count) carried one of these sticks in each hand, and each turned as rapidly as possible, clashing both his sticks with those of his neighbour on either hand.

Unquestionably the play was exceedingly skilful, but it must have been very hard work, and the dancers, though naked except for a loin-cloth, soon began to show the effects of their exertion, keeping it up, however, with marvellous enthusiasm as our car moved very slowly not *through*, but *with* the densely-packed crowd of enthusiastic humanity. The noise was simply deafening, for all the people seemed to be shouting and cheering together, and a number of heavy maroons, sounding like cannon, were discharged at the same time. A number of gorgeously caparisoned elephants were also on view, some of them wearing silver-gilt head-pieces. The Rajah Sahab (who had sent his Diwan, one of our old and enthusiastic members, Mr. Manjeri Rama Ayyar, to meet us at the station) received us most

graciously at his palace doors and conducted us to our respective rooms. Naturally, our first proceeding was to bathe, change and eat, for the official reception did not take place until the afternoon.

This official reception was a very quaint affair—in fact it is unique in my experience, for I found myself confronted by a line of sixteen elephants (one of whom was a friendly little baby only two months old) and was expected to receive and reply to an address purporting to be from them, as the first part of the ceremony. An address had been composed in verse and written out on palm-leaves in the Malayalam language by one of our members on behalf of the elephants, and this was solemnly read to me by Mr. Manjeri Rama Ayyar. I append an English translation :

The intense heat of the tropical summer has brought about its inevitable effects. The lakes and tanks are dry. The rivers have become thin and small. The whole country is parched, and the pleasing green has disappeared.

And lo! it rains now, the air is cool, the dust is laid, the ground is moist, and there is relief from the burning heat. Your coming is verily heralded by this pleasing change.¹ The rain brought coolness and comfort to the physical world. Not less intense is the joy that we feel when you are amidst us. Our hearts are brimming with rare happiness at sight of you.

We bow to thee, Mother Vasantā.² Your very name is suggestive of the season of blue skies and cool breezes, redolent with the aroma of sweet-smelling flowers, of warbling birds and smiling nature. Such sights and sounds and smells of nature resemble your life, that is ever intent upon the welfare of the world.

Ideal mother! incomparable exemplar of brotherhood, stern and fearless follower of truth, teacher of the Ancient Wisdom, foremost pioneer in the field of the emancipation of women, we welcome you with gladness to our haunts, O queen of work and love!

To you, dear Elder Brother, (C. W. L.) to you who, like Bhishma of old, have led a life of Brahmacharya to serve the world one-pointedly, and who have lifted many a struggling pilgrim out of the slough of despond, to you also we extend our greetings.

¹ There was a good shower on the day previous to the arrival of the guests.

² "Vasantā" in Sanskrit means spring, and has often been used among Indian Theosophists as the equivalent of "Besant". Thus in Adyar, one part of the estate is called after Dr. Besant, "Vasantapuram," the City of Spring.

Verily, you have hallowed this "City of the Devas" (Nilimpapura) by your presence. Revered Elder Brethren, we present you with this address as the representatives of the mute animal world. In our wanderings through the forest depths, we have heard what the great Rishis have been saying in appreciation of your work. Since then, we have been anxiously looking for the day when we could meet you. We have heard it said that you two are ever working for the cause of *universal* brotherhood, that you are never weary of well-doing, and that you are great advocates of Ahimsa (harmlessness).

We were advised that our fellowship with humanity would help our evolution. Accordingly, we became willing comrades of men and have served them faithfully. We bear the images of the Gods, and thus help the Brahman in his temple worship; we help the warrior-caste by boldly fighting at the battle front; we help the merchants by carrying merchandise to distant lands; and we help the labourer in his hard manual work. But our love, so far, has not been reciprocated. They ill-treat us and our brethren in many ways. They cruelly train us for the circus. They want us to stand on two legs and sometimes on one—we who find the greatest difficulty in supporting our unwieldy bodies even on four legs. They hunt us and kill us and call it sport.

In the cruel treatment meted out to our sister, the cow, human cruelty and ingratitude reach their very acme. The cow was considered sacred by our noble ancestors from ancient days, and the Hindu kings vow, at their coronation ceremony, to protect the cow. But the murder of the cow is going on. Man is not satisfied with the nourishing heart-warmed milk given by the cow; but he is driven to murder it by his unholy craving for flesh. Can ingratitude go further?

We, the unlettered beasts, scribble and set down our thoughts of sorrow and trouble, and present them to you in the hope that you, the fireless apostles of universal brotherhood, will intercede on our behalf and advise erring humanity to be gentle and kind in their dealings with us.

May your blessings flood our suffering world.

As soon as this had been read, it was inserted into the hollow end of a very fine loose tusk, which was brought up and delivered to me by one of the elephants, who carried the tusk in his trunk. Being asked to reply, I said:

I have lectured in many places and to many people, but never before to elephants. What can be said to elephants, let me say.

Well, brothers, sometimes you may meet with those who treat you unkindly, beat you, and are cruel to you. But whenever you meet with Theosophists, they will always befriend you, and be kind and gentle to you in every way.

I ask you in turn to be always kindly and patient with human beings, even when through ignorance and stupidity they do not know how to treat you. I have always heard of you as noble and wise beyond all other animals, and I hope that every one of you will live up to that reputation. The Gods have given to you greater strength than to any other creature; show yourselves worthy of that splendid gift by using it always to help and never to harm. I thank you for your address, and I am much obliged to you for your endeavours to join in this Conference. (Here an elephant trumpeted, which caused much laughter).

I wish you well; I wish you *very* well; and such blessing as may be given to elephants, I give you with all my heart, (raising my hand in blessing).

The elephants seemed singularly unimpressed, but when the address was over, they lay down on their stomachs with their four legs projecting in front of them, as dogs do, and curled their trunks into the shape of an S, which seems to be their method of saluting.

This quaint preliminary being over, we passed on to the reception in the palace, where we were all garlanded again in the usual way, and an address of welcome was read. Not only was it read, but copies of it printed in gold were presented in very heavy gilt tubes, one for me and one for our absent President, which I accepted and acknowledged on her behalf. It is unnecessary to give copies of these addresses, as, though they were poetically expressed and of the most laudatory character, there was nothing particularly to distinguish them from the hundreds of similar addresses which I have received before. This ceremony was followed by a lecture in Malayalam by Mr. Manjeri Ramakrishna Ayyar, cousin of the Diwan.

On Saturday morning we began at 7.30 with the Universal Prayers which are so characteristic a feature of many Theosophical gatherings in India; and this was followed, at 8 o'clock, by a meeting of the Esoteric School. After that, Miss M. K. Neff spoke on "The Theosophical Family of the World," and this address was followed by a business meeting of the Conference, which I myself did not attend.

The afternoon work commenced with some music at 4.30, and then I spoke from 6 to 7 on "The Attitude of the Theosophist in Daily Life". After that the Senior Rajah Sahab entertained the entire Conference at dinner in his palace, seats being found (on the floor, of course, in Indian fashion) for all the two hundred visitors—not, however, in one great dining-hall, but in two adjoining rooms and in the passages between them. There is as yet no electric light in this remote village of Nilambur, not even in the palace itself, so the scene was lit by a large number of flaring Indian lamps, such as one sees in country-houses of the better class. These are heavy brass standards, usually from two feet six inches to three feet in height, the upper part being a large open brazen saucer which is filled with oil; in it are laid several wicks, perhaps half a dozen in each saucer. All these were flaring together, and a small boy was moving round at frequent intervals with a can to replenish the oil in the saucers. It was most picturesque, but not exceedingly practical, because when people with light flowing robes moved about among them, there seemed to be incessant danger of a conflagration on an uncomfortably large scale. However, I suppose everybody was used to it, for nothing untoward occurred.

Unfortunately, our well-known brother Mr. Ernest Wood, who is the Recording Secretary of the Society, when walking bare-foot and without a light, was stung by a scorpion on his way to the dinner; but luckily our host, the Rajah Sahab, knows something of Ayur-Vedic medicine and also something about charms, and he was very soon able to reduce the acute pain and to prevent any really serious after-effects. Mr. Wood tells me that he was a little light-headed the next day, but that he escaped marvellously well, considering the size and venomousness of his assailant.

After the dinner there was a Harikatha on the programme, to be given by one of our Pandit brothers. Feeling a

trifle fatigued, I did not attend, so I cannot comment upon it. For the benefit of our non-Indian readers, I may explain that a Harikatha is a musical monologue delivered by a single actor, and usually consists of a series of extracts from the Ramayana or some other sacred legends of the Hindus. The same actor impersonates all the characters which come in the play, changing his voice to suit the part which he is taking; but he is also expected to extemporize very largely and to comment with all kinds of topical allusions to persons who are present, or to others of local fame. I have seen several such performances, but as they are always in the vernacular of the district, I cannot say very much about them, except that they usually seem to amuse the audience greatly, and are constantly punctuated by roars of laughter. I believe that to be able to deliver a Harikatha really well is considered a very valuable social achievement.

On Easter Sunday morning we began with a meeting of the Esoteric School, lasting from 8 to 9, and on this occasion (I do not know the reason) the Universal Prayers were taken after instead of before that meeting, I myself performing the Buddhist and Christian parts, as usual. After that the adjourned business meeting was resumed, but in that I took no part. It had been arranged that Miss Neff should preside at a meeting exclusively for ladies in the afternoon at 4, at which an address to the President was read by Srimati V. K. Janakai Amma on behalf of the Women's Indian Association, followed by an address by Mrs. Wood. About an hour before the meeting some of the young princesses (I believe that is not the correct title to give to the daughters of the Senior Rajah Sahab—anyway, they were some of his thirteen children) came as a special deputation, to ask me also to attend the meeting and tell them something about the World-Mother. As a matter of fact, we and the deputation commenced talking about that subject of entrancing interest then and there, and

we had quite a rush to be back in the Lecture Hall in time for the meeting. As part of the entertainment for the visiting ladies, there was a very curious group dance called Kaykottikali, performed by professionals. In the place of a lecture by our President, I took a question meeting in the open air, lasting from 6.30 to 8 o'clock; and I understand that at 9 Mrs. Wood gave an interesting lecture on "The Women of Japan".

On Monday morning there was a lecture by Mr. Wood and some short addresses on "Our Immediate Work". At 10 o'clock the Conference was supposed to close; but as a matter of fact it was considerably later, owing to a very long string of votes of thanks to everybody who had been in the remotest degree concerned with the great success of the Conference. Even the elephants were included, but were not called upon to reply.

We left by the regular daily train at 2 o'clock; and after two changes we reached Coimbatore about 8 in the evening, and were taken at once to the hospitable home of the President of the Lodge, Mr. C. V. Venkataramana Ayyangar. Nothing was done that night, but the day's work started next morning with the Bharata Samaj puja at 7.30. Then they had a meeting of the Esoteric School in an upper room, and later descended to the very fine hall of the local Society, where an address of welcome was delivered to me, to which I replied—suitably, I hope, but as briefly as possible. I then had the honour of unveiling an oil portrait of our great President, which is for the future to adorn the Lodge hall. The rest of the morning up to lunch-time was occupied by a question meeting.

Another private gathering was arranged for three o'clock, and Miss Neff was asked to hold a meeting for women only at four, which was attended by no less than eighty ladies. Not all of these spoke or understood English, so we had to avail ourselves of the services of an interpreter. Later on in that meeting, I was invited to come in and address the ladies, which I did; and the proceedings closed with the usual

vote of thanks, after which refreshments were handed round, and we hurried off to catch our train, whose poetical name was the "Blue Mountain Express". We spent a fairly comfortable night, reaching Madras at 6.35 next morning.

As it is eighteen years since I visited the Malabar Coast, I was much interested to see it again. It differs radically in many ways from the Coromandel Coast—one of them being that it is distinctly more fertile, and they have not the ten months of drought which makes everything brown and arid over here. As I have already said, manners and customs are different; the arrangement of descent in the ruling family, for example, is matriarchal, and seems exceedingly complicated to us who are used to an entirely different plan. Thus, not one of our noble host's thirteen children had the slightest chance of succeeding him! I think I gathered that he holds his position as representing his mother, and when she in due course passes away to a higher life, I think her eldest daughter will succeed, but I am by no means sure that he will be that daughter's representative and therefore still acting Raja. Mr. Manjeri Rama Ayyar has kindly offered to write an article on the subject, and perhaps when we have that before us our perplexities will diminish. The present holder of the office seems to be greatly beloved by his people—at any rate, by his fellow-religionists, for quite a large number of the inhabitants of that part of the country are Muhammadan Moplahs, who are occasionally apt to rise in rebellion on obscure religious questions. I saw in the palace a heavy teak door which bears marks of Moplah axes, inflicted when they tried to break it down in the late Moplah rebellion. We also saw some very interesting specimens of the wild tribes of the hills, some of those people about whom Madame Blavatsky wrote in her book on "The Mysterious Tribes of the Nilgiris".

C. W. L.

II

THEOSOPHICAL STUDENTS' WEEK-END AT ADYAR

A Theosophical Students' Week-end was held this year at Adyar, in addition to the Conference at Nilambur, during the Easter holidays. The main objective of these annual gatherings is to bring together Theosophical students in the South so that they may exchange ideas, co-ordinate their work and renew their enthusiasm for carrying on the year's work. Lectures and social gatherings were arranged to realize this ideal, as also attempts to live a communal life. The gathering was an entire success, its keynote being the spirit of goodwill and harmony that prevailed throughout.

Each day's work commenced with "Universal Prayers", during which members of different faiths recited prayers from their respective Scriptures, thus emphasizing the unity underlying different faiths. The consummation of this ideal is the most vital need of India, and one of the fundamental aims of the Theosophical Society. The main subjects of lectures were "The Will and the Plan of the Logos in Science" and "The Nation as a Spiritual Entity", the treatment of both being from a popular point of view.

In the former, in two lectures, by Principal C. S. Trilokekar of Madanapalle College, and by Professor V. Appa Rao, Professor of Physics in Presidency College, an attempt was made to point out the fundamental fact in all science, that everything in evolution proceeds in accordance with a definite plan, and under definite laws. The latter, by Mr. Jinarajadasa, emphasized a much needed truth at the present juncture, that a nation is not merely a collection of individual units, united by the material ties of country, race, language and religion, but a spiritual evolving entity, with a definite life, whose fulfilment necessitates the evolution of the political state which we call

a nation. Life can never unfold itself except through a form, and because life is ever evolving, its forms must also vary with its evolution, ever becoming more complex and therefore more refined. One of the chief drawbacks of modern political science is the lack of this realization, though some of the keenest of Western political philosophers like Bluntschli and Mazzini have instinctively realized it. As the latter has said, God has given to each nation the duty of striking a certain definite note in the universal orchestra, and therefore the harmony of the whole depends upon the development of each part. Hence national self-development is not merely a self-regarding action, but one in which the whole world is interested. The beauty of life consists in its diversity in all fields; only in death is realized uniformity.

There was in addition a symposium on "How to make Brotherhood effective in India" in the different fields of life.—Education, Village Organization, Communal and Racial Differences, and Industrial Relations. Interesting suggestions were put forward in these talks, emphasizing the fundamental fact of the existence of innumerable daily opportunities in which each one can make Brotherhood more effective.

The social and community aspects of the week-end was perhaps even more important than the lectures, though little can be said about it in words. In all such gatherings there is a certain atmosphere, intangible, but none the less real, which unconsciously colours all the proceedings. To create a healthy and harmonious atmosphere at the very beginning is a most vital necessity for the real success of the gathering. In this respect the gathering was most successful. There were about 130 delegates from out-stations, who were all accommodated in the Bhojanashala and the Quadrangle, and one in Blavatsky Gardens. In addition, there were 50 residents. The meals were all taken together, irrespective of caste and religion, and

opportunities provided for the members to meet together after meals under the smaller banyan-tree opposite the Bhojanashala, where table-games, newspapers and magazines were provided in abundance to provide diversion. The Y.M.I.A. ran a restaurant to complement the excellent meals provided by the Bhojanashala, the National College and School at Guindy provided two entertainments, and scenes from the Ommen Camp were shown by lantern slides by Mr. A. Schwarz.

A spirit of harmony and friendliness pervaded the gathering, and the members separated richer for the experiences of four days spent in comradeship, cordiality and goodwill.

C. R. P.

MAY DAY VISION

I **CROSSED** the meads on First of May,
The gossamer was on the grass,
And larks were singing loud and gay,
The hawthorn blossoms strewed the way,
And then I reached the Fairy-Pass.

And something fairer than the light,
And sweeter than the may-blooms sweet,
There 'neath the hawthorns did I meet;
The Fairy Host, a glory bright,
With singing heart, my love did greet.

I have no words, that can convey
The magic radiance of the sight
I saw beneath the boughs of may,
When passed the Fairies on their way;
Save these: I've seen a living Light.

F. H. ALDHOUSE

WORK FOR THE THEOSOPHICAL SOCIETY—III

BY A. RANGASWAMI AIYAR

*(Joint General-Secretary of the Indian Section,
of the Theosophical Society)*

THE fact that we want to consider the work of the Theosophical Society indicates that that work is not as satisfactory as it was hitherto, or that new factors have arisen in the outside world which necessitate a readjustment in the working of the Society for that world.

The Theosophical Society by its very name recognizes Divine Wisdom as underlying and ordering all the arrangements in worlds visible and invisible. Physical activities in the physical world are as much within its purview as matters appertaining to subtler worlds and superphysical states of consciousness. There is Divine Wisdom in laws of health and hygiene, as in subtler facts of Occultism and occult worlds. The Theosophical Society was ushered into a materialistic world to impart to it a spiritual outlook; to give correct values to things which such an outlook implies, it concentrated its attention on Occultism and occult sciences. The result has been that much that lay hidden far behind public gaze has been laid bare for the ordinary man who, even if he cannot experience the facts himself, can learn and examine them by his mind and reason. We have cogent

descriptions, in physical-plane language, based on occult research of life after death, of "men made perfect," of the Inner Government of the world, of occult laws of nature, of the previous history of man, earth and solar system, of spiritual progress and Initiations and so on. In brief, much that was occult has ceased to be so, at least as systematized groups of facts.

As long as the process of assimilation of the average human mind proceeds *pari passu* with the supply of this superabundant occult material, nothing untoward happens. But this process is a slow one, and in our time it is much too slow for the abundance and strangeness of the material available. The *rationale* of Occultism lies in the fact that matters are *hidden*, as man cannot understand at once all the facts in the Universe.

Some are temperamentally opposed to Occultism; their minds revolt against it. They have remained generally outside the Theosophical Society. Others who are attracted to it in different degrees and whose powers of assimilation do not cope with the occult facts, theories and hypotheses crowding round them, feel a sense of surfeit, which is succeeded by indifference, and gives place to repulsion or opposition for which any outside event, great or small, serves as a convenient cause, although the cause must really be sought for in themselves. A kind of spiritual indigestion is generally prevalent in the ranks of the Theosophical Society, a natural result, which need not cause any offence.

The next stage in our Theosophical life lies in strengthening the process of assimilation of those spiritual truths which are the gift of the Theosophical Society to practical life. This process of assimilation is natural, and no concentration in the process can give rise to surfeit. The work of the Theosophical Society, at this stage, is indicated by this need of assimilation, during which greater attention should be devoted to the

task of applying occult and spiritual facts to practical life. The Theosophical Society, with its main object of promoting brotherhood and its freedom from all creeds and dogmas, is eminently fitted to set an example of a high standard of genuine culture throughout the world; and it can offer solutions to the different problems of practical life from the standpoint of harmonized spirit and matter in the World.

Dr. Bhagavan Dās in his article¹ under the same heading as this suggests that "the Theosophical Society can and ought to be, to such an Institution as the League of Nations, as soul to body, its spiritual complement"—a line of work which should appeal to the Theosophical Society in its relation to the whole world. The way in which the relation between "employer" and "employed" (a less irritant mode of describing the relation between what is usually called "capital" and "labour") has been solved at Adyar is seen from the article "Labour Problems at Adyar" in THE THEOSOPHIST of February last. This is a solution from the standpoint of Brotherhood, which may help to prevent the prevalent conflict between capital and labour in the outside world. If the standard of brotherhood underlying that solution of Adyar cannot be achieved outside, then just as an International Court of Justice is a desirable substitute for war, Mussolini's solution to have an impartial tribunal for the settlement of disputes between capital and labour instead of lock-outs and strikes, which are against the interest of the Nation, is the next one approaching brotherhood.

India in the immediate future will teem with innumerable problems for which the right and enduring solution will have to be sought from the standpoint of Theosophy. I indicate a few of them:

(1) The relation between the diverse religions in India: "proving the identity of views of all the religions on each essential point,"

¹ See February *Theosophist*, p. 343.

which is so very necessary for the Indian Nation of the future, and is a better substitute than the common irreligiousness prevalent in modern countries.

(2) The rights of men and women in homes and outside homes, their respective rights to property, to offices, to inheritance, etc., marriage reform. The nature and scope of public education.

(3) The adjustment of the hereditary principle in the Indian caste system to the principle of modern democracy, where equality of training and opportunity should be given to all.

(4) Urban and rural interests in India; and their respective claims to public funds for their uplift.

(5) Promotion of sanitation and hygienic methods of living *versus* inoculation as a preventive of disease.

(6) The respective places of autocracy and democracy in modern government, and the limits of their usefulness and dangers.

(7) What permanent contributions can ancient Indian culture make to the several problems of modern political and social life?

(8) The rights of animals to their humanization, and the limits of the ownership of man over them.

These and similar subjects are innumerable; and Theosophy can help to give solutions which will be found generally not to be in a line with those prevalent at present, or considered to be proper. Theosophical platforms and magazines should consider these as suitable subjects to be studied, like more recondite questions relating to philosophy, metaphysics or Occultism. Every Theosophical Lodge should add to its present work, the work of playing the part of a great cultural centre in its area in modern India, thus contributing to the solution (which Theosophy from its unique position as a broad Spiritual Movement can do) of the complicated problems which confront the country.

This work is not less spiritual, though the ordinary man of the world may consider it as secular and cultural. When the process of practical assimilation has progressed, need may arise that greater emphasis should be laid on the study and practice of Occultism on a higher spiral of progress. Occultism, of course, will have its students at all times in a greater or lesser number.

THE UNITY OF ASIATIC THOUGHT

BY BHAGAVAN DĀS

(Continued from p. 93)

THE DUTY OF EDUCATIONISTS. Educational institutions can and ought to take a leading part in the ushering in of this new proclamation of Scientific Religion and of the consequent new era of human history.

If the daily Press reports at all correctly, at least many, if not yet all, of even the statesmen and the generals who were busiest in promoting and conducting the Great War, are now feeling that war is not a glorious business at all, but something very mean, sordid, shabby, and shameful, all due to the most evil motives. A Field-Marshal of England, one of the outstanding figures in the Great War, has recently said in a public speech¹:

War as a means of settling international disputes is now more universally condemned as a failure than ever before, and every day it becomes more evident that there are really no foreign nations, but that the interests of all are so closely interwoven that if one nation suffers all will suffer to some extent. Undoubtedly, the maintenance of great and costly armaments is not the first essential measure required to prevent war. By far the most important requirement is *less jealousy and less selfishness* in the conduct of international affairs.

¹ Sir William Robertson, at Leeds, on 10th Dec., 1930.

That spirit is, we may hope, now gradually appearing, and when it is adequately forthcoming, and not till then, disarmament will follow rapidly and easily enough and the nations will be at last on the road to peace and goodwill.

These are the words of a war-worn veteran of to-day. *Jealousy* and *selfishness* are the important words in his speech. Kṛṣṇa, who had probably more personal experience of war than even a modern Field-Marshal, said long ago that: "Lust, hate, and greed form the triple gateway into hell." There can be no worse hell than war.

In accordance with the realization of this fact, which is indeed obvious to eyes not blinded by those same evil passions, youth movements are afoot to-day in countries for bringing up the new generation in the purer moral and spiritual atmosphere of internationalist and humanist feeling in place of that nationalism which, very desirable while defensive and self-helpful, has now degenerated into something very offensive and aggressive and other-harming, which is indeed now nothing else than vulgar bullyism on a large scale, inherently barbarous and unregenerate. And it is being suggested, very rightly, by influential persons in that same West, that the tone and the nature of the teaching given in schools and colleges should be changed, in accordance with the new more truly refined and civilized spirit of humanism, which is manifesting itself in the thought and the feeling of the nations as a reaction against the horror of the senseless butchery of the Great War.

Educational institutions, which are not subservient to political jingoism, but aspire to guide politics into the path of righteousness—as in the technical ancient terms of this country, the Brāhmaṇa, the custodian of the spiritual power, ought to guide, nay, to command and compel the Kṣhatṛiya, the repository of the temporal power—should regard it as a sacred duty to help forward, to the best of their ability, this most desirable change of tone and teaching. Here comes the

use of well-planned religious instruction as the most potent instrument for the moral regeneration of mankind.

Men, according to their temperaments, may either admire with their head great military heroes and conquerors of history, or condemn them as predacious marauders and butchers; probably none will offer reverence to them. But there are few who will not offer the reverent homage of their heart to those truest and greatest educators of mankind by precept and by example, those whom we know as the Founders of the great Religions, the reproclaimers and illustrators of the One Eternal Truth of the Unity of all and of the concomitant Love and Sympathy and Self-sacrifice for one another.

Genuine educators, who realize their Brāhmaṇa-duty to be the missionaries of Brahma on this earth, who spend themselves in constant endeavour to uplift their fellowmen to the plane of righteousness, and help to usher in anew and maintain the era of peace on earth and goodwill among men, cannot do better than give to the teaching of the essentials of universal religion, by example as well as by precept, a foremost place in their courses of instruction to the younger generation.

THE GOLDEN MEAN. In the minds of some individuals, and among some sections of communities, or even perhaps among a very large portion of a whole very numerous nation, there may be revolt against religion. If newspaper reports be true, the governing power in Russia has set itself to abolish religion from the face of that country. But this is sometimes denied also. It is also reported that great masses of the people are clinging to their ikons and their churches, and refuse to part with them despite grievous persecution. All this only means that revolt against religion, as commonly understood and practised, may be local and temporary, due to special causes, as reaction against priestcraft and abuse, but that permanent eschewal of it is impossible.

The poet complained that the world is too much with us night and day; thoughtful Asiatics have good reason to complain that so-called religion has been interfering with our lives, private and public, far too much; but we also see that law, and science often misapplied by law, are now trespassing excessively upon our daily life and into our very homes, from birth to death, and that almost greater horrors are being perpetrated in the name of science, art and law, than ever were in the name of religion.

Especially is so-called "law" much too much with our private and public life. Every human being in a "civilized" country to-day (and the more "civilized" it is, the more is this the case) goes about in constant fear for his pocket and his liberty through fines and jails, if not also for his life through the gallows, as a consequence of a chance infringement of any one of a thousand local, special, general, municipal, sumptuary, social, fiscal, executive, procedural, substantive, civil, criminal, etc., laws, which envelop his life as the tentacles of an octopus its victim. And the "public servants" ("servants" forsooth!, "masters" and "monarchs of all they survey" rather!) of a hundred departments of the precious, "benevolent" state are ever on the watch to grab a victim, with, and quite as often without even any technical cause. The behaviour of the "myrmidons of law" is now much more arrogant and troublesome than that of the "myrmidons of religion". A Western statistician has calculated that one out of every ten, another one out of every seven, human beings in England passes through the clutches of one penal law or another, and pays a fine or serves a term in jail. Surely this cannot be a mark of health in a civilization.

All this, again, only means that too much of even a good thing is bad. Indeed, some hold that excess is the one sin of all sins, and the following of the middle course the one

virtue, in all departments of life. The way that the Buddha taught is expressly and particularly known as the *Majjhima Patipadā*, the Middle Path. A Samskrit proverb says:

Āshrayen madhyamam vṛttim aṭi sarvaṭra varjayet.

(Follow the middle course, avoid extremes.)

Kṛṣṇa expounds it thus:

N-āty-ashnaṭas tu yog-ostī, na cha-ikāntam anashnaṭah.
Na ch-āti-svapna-shīlasya, jāgrato n-āti ch-Ārjuna!
Yukt-āhāra-vihārasya, yukta-cheshtasya sarvadā,
Yukta-svapn-āvabodhasya yogo bhavāṭi dukkha-ha. (G.)

(He who avoids extremes in feed and fast,
In sleep and waking, in work and play,
He winneth yoga, balance, peace, and joy.)

As the teaching of Buddha is known as the *Majjhima Patipadā*, so the Jaina way, taught by Mahāvīra Jina, is known as the *An-ekāntavāda*, the Doctrine and the Way of Non-extremism.

Ekēn-ākārshanti shīlathayanti vastu-tattvam itareṇa
Antena jayaṭi Jaini nīṭir manṭhāna-netram iva gopī.

(*Amṛta Chandra Suri*).

(E'en as the dairy-maid, pulling and slacking
The two ends of the churning-stick by turns,
Gets out the golden butter from the milk,
E'en so the sage, working alternately
At both the two inevitable sides
Of every question, finds the perfect Truth.)

Muhammad enjoins the same:

La ṭa'atādu innā Allāhā lā yohibbul ma'atādin. (Q.)

(God loves not those who go beyond due bounds in anything.)

Every question has "two inevitable sides" because:

Sarvam dvandva-mayam jagat;
Sarvāṇi cha dvandvāṇi (U.)

(The world is made of pairs of opposites.)

Min khalagna kulle shayīn zaujain. (Q.)

(I, the Supreme and Universal Self,
Have made all things in pairs of opposites.)

Chitta-nadī nām-obhayatō vāhini,
Vahati kalyāṇāya, vahaṭi cha pāpāya.

(Yoga-bhashya).

(The mind-stream in two rival currents flows,
Heading to virtue, and to vice it goes.)

Bahr-e-ṭalkho bahr-e-shirīn ham-enān,
Darmiyān 'shān barzakh-é lā-yubghiyān. (S.)

(Oceans of Sweet and Bitter rush abreast,
Between them rests the razor-line of Rest.)

Yathā shīṭ-oshnāyor maḍhyé
n-aiv-aushṇyam nacha skṛtāṭa,
Tathā sthīṭam padam shāntam,
Maḍhye vai sukha-ḍukḥayoh. (M. bh.).

(There is a middle point 'twixt hot and cold,
On the two sides of which spread cold and heat;
So of the Middle point where there is Peace,
On the two sides surge seas of Pain and Joy.)

THE NEED FOR SCIENTIFIC RELIGION. Religion, thus, is as necessary as science. So long as human beings suffer from and fear pain and death, and look before and after, and think about such things, so long will the human heart and head crave unavoidably for the consolations of religion. When anguish wrings the heart, then we overwhelmingly realize that it shall not profit a man anything if he gain the whole world but lose his own soul. If they are not given true and scientific religion by the philanthropic and the wise, men will inevitably swallow the false and superstitious religion given to them by priestcraft.

If it be true, as it obviously is true, that the human heart has an ineradicable conviction that there is something beyond this life, and yearns to know about it and its relation with this life; if it be true, as it evidently is true, that science is for life, and not life for science, then surely man cannot and will not accept as final the view that the present conflict between science and religion is incurable. Such a view means

that Truth is self-contradictory, that science is not consistent in all its parts. But this cannot be. It must not be. Truth, Science, *Veḍa*, *Haqiqat*, *Ma'arifat*, Gnosis, *Buddhi* (all meaning the same thing) must be all-inclusive, all-explaining, all-reconciling. Otherwise, it is not truth. This common conviction shows forth from behind the most hostile-seeming words.

The man of modern style piques himself on eating, drinking, bathing, sleeping, dressing, housing, travelling, doing all things in short, in the name of science. The man of older style has been trying to do all these same things in the name of God and religion. Yet the two modes are not antagonistic, not even really different. "In the name of God" means, among other things, "in the name of God's nature," and, therefore, of the laws of that nature in *all* its departments, physical as well as superphysical or psychical; whereas "in the name of science" means at present, "in the name of the laws of only the physical department of nature". Science, in the limited sense of physical science, is imperfect religion, is one part of religion. Religion, in the full sense, is larger science, is the whole of science. We owe debts and duties not only to our own and our fellow-creatures' physical bodies, but also to the superphysical. The rules of religion, *i.e.*, of the larger science, enable us, at least ought to enable us, to discharge all these wider debts and duties. Religion has been described as "the command or revelation of God". This only means, in other words, "the laws of God's nature," as revealed to us by the labours, intellectual, intuitional, inspirational of the seers and scientists of all religions and all nations.

We have heard of the three R's long enough. This fourth R, of genuine religion, is more important than them all and ought to be added to them everywhere, in every school and college. But it has to be carefully discovered and thought

out first. It behoves all sincere educators to help in this work by applying the scientific method of ascertaining agreements amidst differences. What are the elements common to the great living religions? What are the agreements between them?

AGREEMENT OF RELIGIONS. That there is agreement between the great religions, that all teach the same essential truths, we have the assurance by the promulgators themselves.

The *Upanishats* say :

Gavām anēka-varṇānām kshirasy-āsṭy-ēka-varṇaṭa.
Kshira-vaṭ pashyaṭe Jñānam, linginas tu gavām yaṭha.

(The cows may be of different colours, but the milk of all is white,
Even so the proclaimers may have put it in varying forms,
But the truth enclosed within the forms is one and the same.)

Kṛṣṇa says in the *Gītā*, and not once but twice :

Mama varṣm-ānu-varṣantē manushyāḥ, Pārtha !, sarvashah.

(Men everywhere are marching on to but one goal, the Self, Self-consciousness, the All-Self-consciousness, however various the paths they seem to follow.)

This is the one far-off, yet also always very near, divine event to which the whole creation moves perpetually.

Confucius was a younger contemporary and almost a pupil of Lao-tse. Buddha lived and taught in India, the younger sister of China, in the same epoch. China has adopted Buddha together with Lao-tse and Confucius as her trinity of great Teachers.

Confucius says :

I only hand on ; I cannot create new things.

Christ says :

I come not to destroy, but to fulfil.

Muhammad says more plainly :

Innahū la-fi zūburil awwalīn ;
Le kullē qaumin haḍ ;
Lā nofarriqo baīnā ahadīm min rusuleh ;
Wa ma arsalnā min qablikā mir rasūlīn illā nūhi ilaiḥ annahū
lā ilahā illā Anā, fa'abudūn.

(This that I am uttering, the *Qurān*, is to be found in the writings of the ancients.

Teachers have been sent to every race.

There is no difference, no disagreement, between the prophets.

All the prophets that have been sent, have been so sent to teach but one truth, viz., I, verily, I alone, am God ; there is no other God than I, the Universal Self in all, and it alone should be worshipped.)

And not only does the Prophet state the fact, but also adds the positive counsel :

Kul ṭa'alau elā kalemaṭīn sawāīm bain-anā wa baina-kum.

(Let us all ascend towards, and meet together on those high truths and principles which are common between us.)

And so does the *Veḍa* :

San-gachchhadhvam, sam-vadaḍhvam,
Sane vo manāmsi jānaṭām (V).

(Walk ye together on the Path of Life,
And speak ye all with voice unanimous,
And may your minds all know the Self-Same Truth.)

Later Sūfis have said :

Faḡaṭ ṭafāwaṭ hai nāma-hi-kā
Dar asl sab ēka-hi haiṇ yāro !
Jo āb-i-sāfi ke mauj mēn hai
Usī-kā jalwā habab mēn hai.

(But the names differ, Beloved !
All in Truth are only one !
In the sea-wave and the bubble
Shines the lustre of one Sun !)

Indeed only the names, the words, differ. The thing meant is the same. Allāh means God, Akbar means greatest ; Īshwara or Deva means God, Parama or Mahā means greatest ; Allāhu-Akbar literally means Param-Eshwara or Mahā-Deva.

The Zoroastrian Ahura-Mazdāo, equivalent to the Samskr̥t Asura-Mahān, also means the wisest and the greatest God. Rahīm and Shiva both mean the passively Benevolent and Merciful; Rahmān and Shaṅkara both mean the actively Beneficent. Dāsa and Abḍ both mean the servant; Qāḍir and Bhagavān both mean Him who is possessed of *Quḍrat*, *Bhaga*, *Aishvarya*, the Almighty; Bhagavān Dās is absolutely the same as Abḍul-Qāḍir, the Servant of God the Almighty.

Such is a preliminary illustration of the fact that only the language of the several religions differ, and that the ideas meant are indeed the same. And, to some minds at least, the work of pursuing and discovering and clasp-
ing to their heart such agreements is a great joy, and the opposite process of dwelling upon the differences alone, a sheer pain.

As the Sūfis say :

Khush-tar ān bāshad ke sirrē dīl-barān,
Gufta āyad dar haḍise dīgarān.

(It is a great delight to find
One's own thought in another mind.)

As the *Bhāgavata* says :

Iti nānā prasankhyānam tat̥tvānām kavibhiḥ kṛtam ;
Sarvaṁ nyāyāyā yukti-mat̥-tvāt, vidushām kim asāmpratam.

(In varying ways the sages have described
The same unvarying and essential truths ;
There is no real conflict twixt them all ;
The knowers know the way to reconcile.)

(To be continued)

THE EVOLUTION OF NATIONS

BY LEONARD BOSMAN

THE Plan of Evolution, in the larger sense, is that the One Life is everywhere spread about and confined within the various bodies and personalities ; ultimately each portion of the Life or Universal Spirit has, as it were, stamped upon it the seal or impress of the individual experiences and the reaction to them which the individualized portions of that Life produce. Each life in each body in the course of many ages has answered somewhat differently to its experiences, and so there is produced a kind of variety in THAT which is yet the same everywhere. Each part of the Life seems to become a definite Ego, a spirit within the All-Spirit, a life in contradistinction to All Life. The One remains one, but its parts are apparently individualized. Thus the All is "enriched" by the experiences of its parts.

Though the general tenour of experience for every spirit in a body is in a large sense the same, yet the Life, having within it as the All every possibility, can answer therefore to every experience, and reacts somewhat differently in each case, as cause produces effect, and effect, in turn, becomes a new cause. The entanglements thus produced and the endeavour of the Ego to escape them, result somewhat differently in each case, and thus it is that a different "stamp," as it were, is made upon "portions" of life ensoul-
ing the various bodies. In this way the Ego is produced and

a distinction *apparently* made in THAT which is really partless and indivisible, the Same everywhere. This is a difficult subject to which to do justice and it is not easy to explain it. Indeed it is better to leave it for meditation and self-discovery on the part of the reader than to make "confusion worse confounded" by mere "words, words, words".

The Plan, then, is to evolve individuals from the One Life and then further to evolve individuals from the mass of humanity, and next, slowly but surely, to bring individuals together as families, groups, races, nations, empires, and federations, until individuality is thoroughly transcended and the full realization of unity is attained. Yet though the realization of unity is thereby attained, the sense of *individuality*, in the deepest sense, is never really lost. It is as if the "dew-drop slips into the shining sea" and yet, in some strange fashion not to be explained in words, retains its identity. So, when all the worlds have passed and their lessons have been learned, the individualized portion of Life, which we call an individual spirit, slips into the great Ocean of God-Consciousness and is absorbed into a bodyless existence, and, being blended, is yet a distinct "individual". Individuality is thus transcended but not lost. This is, of course, a theory and may be possible of disproof in ages to come. Yet, for the present, it is absolutely affirmed in the writer's opinion and he believes it *true*.

Just as the individual is produced and ultimately transcended by this merging into the All-Consciousness, so is the human individual transcended by being merged into families, groups and nations. These, in turn, become individualized groups, and are similarly drawn together to form still larger individualized groups and so on, until, eventually, after ages, all will be brought together and a fusion effected of the groups and nations of the world; the true "millennium" will arrive and bring with it a new alignment of life, a new

"group-consciousness," all distinctions of caste and class, nationality and creed being transcended and perhaps obliterated.

Our own great Aryan Race may be cited as an example of this. The majority of the white and brown races of Europe and India, and also of America, belong to this Mother Race—Hindus, Kelts, Teutons, Aryo-Semites and all their offshoots and families. Now, this great Aryan Root-Race, in its original evolution, sent forth its sub-races all over the world. Thus from one Root-Race evolved many different races and these, in turn, split up into many tribes and clans and families. This attenuating process, continuing to an extreme point, might have threatened a general extermination of groups and might easily have led to chaos had not a new process been working to bring together the families and rebuild them into clans and nations, the method by which the Root-Race itself had been established originally.

Thus it was that in the face of the common dangers families were gradually brought together, fighting side by side against a common enemy and learning at last to realize the usefulness of such combinations. Ultimately clans grew up, collections of families still asserting their clan-individuality against all others, yet united as one within the clan, thus transcending the earlier and narrower view of the family.

The student of history will remember that, previous to the times of Alfred the Great, the state of England was chaotic, nationality not having yet developed. The country was cut up into zones, each occupied by warring tribes or clans, little nations or groups, which were ultimately blended into the English nation as we now have it. It was Alfred himself who was the originator of this by making treaties with the other small nations whilst he himself ruled over one. Gradually as the plan developed, the power which the ruling Wessex had hitherto wielded over the rest was broken by the inroads of Sweyn of Denmark in A.D. 1013. Each

smaller nation had in turn attempted to assert its might over the others, but each was foiled by the ambitions of the other, and when at last Wessex did obtain the supremacy, his power was likewise broken by another emissary who, though he knew it not, had his part to play in the Plan, which was far more important than the ambitions of men or nations.

Thus giants of ambitions, whether individual or national, not only seem to prevent unity and co-operation for a time but, fortunately also, through excess of individuality, tend to destroy the power of each other and thus prevent the individuality from becoming supreme. Pitted one against the other by the driving force of personal ambition, they rule each other out, and thus prevent the overstepping of the line which divides a pure individuality from utter attenuation and eventual destruction. In all this, the working of the human mind is to be noticed, free within certain limits, but with it is clearly seen, at least by the present writer and his teachers, the working of a greater Plan which in its ultimate is Divine.

Through the pressure of various foreign rulers the subtle link, which was to unite more definitely the clans and tribes of England, was gradually being forged. And it was a foreign conqueror, William the First, under whom the welding was done, unconsciously to himself but none the less surely. It is from his time that the smaller nations and clans began to realize their common nation-hood and the spirit of England began its real work, although many apparent evils were to come to the peoples concerned before the work was properly commenced, before the chain of unity was welded and each link made secure.

For this reason the British, being a blend of most of the other families evolved from the Aryan Race, need to be brought into touch with the Mother-Race, the original Aryan of India, in order to prevent their separative tendencies from

asserting themselves too thoroughly and ultimately obliterating them. This has been done and, though the English consider themselves the conquerors of India, a yet higher purpose than they understand is being worked out. As in biology and human conception, the separation of the cells is first effected and the cells themselves then drawn together so that a complete and perfect form may slowly be built up, so with the nations evolving from the Mother-Race which are now being drawn gradually together again in order to build a unified Race-body and a greater harmoniously-blended Race-consciousness. East may be East and West may be West, but the twain are destined to meet, Kipling notwithstanding, for the poet is not always right though his rhymes may be perfect.

Just as the individual, unless checked and welded with others in a group, tends to attenuation and hence extinction, so the development of individual nations is not sufficient to bring to perfection the Divine Plan. As in the smaller, so in the greater, for all are observed to work by analogy where universal law is concerned, as has been noted by many observers from Hermes onwards. Hence it is that individuals, having developed separateness, must transcend it, not in the sense of destruction of the individuality but by transmutation. The individual need never *lose* his own particular "stamp" or "mark," but he must *loose* the hold it has upon him, which prevents him from becoming one with others.

Passing through the family, clan, nation, empire and federation he learns gradually to see that selfishness does not "pay"; then is born a purer form of selfishness, which ultimately becomes selfless and enables the man to share freely with the others his own special traits. It is this richness of individual traits which enables the individuals in coming together voluntarily to build that greater and more complete individual called Society or Nation.

In the same way the nation, when it has developed its own particular characteristics, has "the vices of its virtues" and needs to have these purged by contact with other nations. Hence, in the Great Plan, pressure is exerted from "without" as well as from "within" by the real Self of man, by the Divine Agents at work behind evolution, who use every opportunity of helping the wiser amongst each race, and thus help the nations through their administrators to transcend separative tendencies, while still retaining the individual tendencies which are all required in the evolution of the world; for all notes are essential to the Universal Harmony that will be produced.

Nurse Cavell, just before she was shot as a spy by the Germans, said: "I see that patriotism is not enough," and these prophetic words have been carved upon her statue in London for all to see and consider—a thing that would not have been possible fifty years ago. It is obvious that patriotism, in its real and purer sense, is something worthy of a great man and an ideal to be fostered; yet the attendant evils of patriotism as taught by "blind leaders of the blind" are not things to be admired by the humanitarian, and these evils must be swept away if nations are to come towards an understanding, are to co-operate and take their places together as a unified World-Federation.

Thus we see the Plan at work behind the evolving of separate nationalities to transcend national insularity and build unity, whilst retaining the special characteristics of each nation. This great task is often achieved by means of Empire-building which, however, is but a means; the end being the at-one-ment of all nations by means of the larger Empire transmuted into United States or Federations. This will surely come in no very distant future, and all the signs show its inevitability and the essential commonsense of the idea.

KIMIYĀ-US-SA'ĀDA

BY MOHAMMAD GHAZĀLĪ

(Translated from the Persian by Baij Nath Singh)

(Continued from p. 98)

CHAPTER VI

THE ACQUISITION OF KNOWLEDGE

1. The Prophet says: "The acquisition of knowledge is binding upon all Moslems." But the doctors differ as to what is this knowledge; some say it is theological dialectic, some say it is law, some say it is tradition, some say it is Divine Wisdom. The author holds that it is not a single subject, but a combination of several elements:

(a) See the sketch given in chapter V, paragraphs 1 to 4; (b) the rules relating to cleanliness, prayer, alms-giving, fasting, pilgrimage; (c) the rules of marriage and married life; (d) the knowledge of the particular profession one wishes to follow; (e) the rules of company; (f) the moral discipline enjoining avoidance of malice, envy, pride etc.

2. Man cannot engage in anything better than in the acquisition of knowledge. It is a necessary preparation for earthly and post-mortem life. Teaching as a profession even is, in many cases, superior to other professions.

If the learner be a man of sufficient means, knowledge will guard his wealth and secure him honour in this life, and happiness on the other side of death.

If the learner has not sufficient means, but is contented with his lot and he appreciates the value of poverty, knowledge will give him peace in this life and happiness after death.

If the learner is certain to be provided at the completion of his learning with a lawful livelihood by the king or the Moslem community, sufficient to prevent him seeking a dishonest living or begging of an unjust ruler, he too may be allowed to acquire knowledge.

Others of insufficient means, and desirous to gain money and position by fair means or foul, should acquire knowledge only up to the limit imperatively needed by a Moslem (vide §1) and then take to a profession. Such men would be dangerous to the weal of the community and would disturb it by their mischievous examples.

3. Rules for the guidance of a student:

(a) The student should endeavour to purify his nature. Knowledge is meant to induce soundness of heart, inner devotion, and approach to Divinity. As prayer, which is an outer discipline, needs physical purity for its due performance, so the inner devotion (the object of knowledge) cannot be brought about without the renunciation of evil qualities. "The angels will not enter a house in which there is a dog." (The Prophet.) The human heart is the "house" which is visited by and impressed by angels, who are the agents for the transmission of the light of knowledge from God to man. The evil qualities (e.g., anger, lust, malice, envy, pride, etc.) are the barking "dogs," obstructing the entry of angels.

Objection: There are many men of low character who have succeeded in gaining knowledge.

Reply: By no means. A man of low character cannot acquire the real knowledge (i.e., knowledge which helps a

man after death and secures him the permanent weal). He is yet far away from the goal. The veriest tyro of the real knowledge has to realize that evil qualities are as injurious to the moral nature as the deadliest poison to the body, and it is impossible that a man should take poison who is aware of its destructive property. The knowledge of which the objector has heard is a mere counterfeit and not the real knowledge.

(b) The student should minimize his worldly attachments and live far away from home and relations, as all attachments are so many obstacles. He has one heart only. Divided attention fails to grasp truths.

(c) The student should be free from arrogance, and surrender himself in all respects to his teacher. He should willingly obey his instructions, faulty as they may be in his eyes, and seek virtue and honour by his service. He should be ready to learn from, and listen to all.

When Moses went to Master Khezar to seek His instructions, and live with Him as a disciple, the Master said: "Thou wilt not be able to bear with me, beholding things thou canst not understand." He wished Moses to be silent and not to ask Him anything which He did not communicate. But Moses, unable to be patient questioned Him repeatedly and had to separate from Him. But there is a verse in the *Qurān* permitting enquiry: "Ask the wise, if thou dost not know."

Conclusion: It is lawful to question, but only on the points permitted by the teacher. It is worse than useless to enquire of what you cannot understand, and when the time is not yet ripe for you to know. The teacher knows well what your needs are and when to pour in fresh knowledge.

Alī has declared that it is the privilege of a wise man not to be troubled with many questions; has warned people against condemning his answers, pressing him when tired, disclosing his secrets, speaking ill of any man in his presence, and

looking for his mistakes; he has advised to accept the explanation, if any, offered by him for his mistakes, and to honour him for God's sake, since he works to serve His will.

(d) The student—whether of secular or of esoteric knowledge—should at first not listen to or study the views of different schools in order to avoid distraction and confusion, but adopt one definite method recommended by his teacher. He may safely study other views after he has been perfected in his own line.

(e) The student should be conversant with all kinds of useful knowledge, so as to be acquainted with the principles of each. He may afterwards acquire proficiency in as many as possible. All the sciences and arts are interdependent, and, either directly or indirectly, help the student in treading the Divine Path.

(f) Life being short, the student should learn only the essence of all sciences, and devote the most of his time and the best of his energy to the acquisition of spiritual knowledge in each of its two departments—ethics and occultism. Occultism has for its goal the realization of the Divine and is the ultimate object of ethics. Occultism is not the traditional knowledge, lip-knowledge or elocution, but realization resulting from the Lord pouring the Divine Light into the human soul. The teachers thereof are the prophets and, next to them, the saints.

(g) The order in which the different branches of knowledge are connected should be taken into consideration by the student. He should not begin one, unless he has mastered the theory and the practice of another preliminary thereto. Again the defect of an individual should not be fastened upon the philosophy to which he subscribed. "Do not judge of a truth," as was observed by Ali, "by its adherents, but judge of it apart from them—then you will know its adherents."

(h) The student should ascertain the causes upon which rests the superiority of one science to another. Such a superiority will be found to consist in: (1) the relative usefulness of a science to humanity, (2) the accuracy of its reasoning. For example, comparing arithmetic and astrology, the former will carry the palm, as the one is more accurate in reasoning than the other. Again comparing arithmetic and medicine, the former seems superior to the latter in point of reasoning, but inferior in point of usefulness; usefulness to man is of greater moment than accuracy of reasoning.

Conclusion: The most important knowledge is that related to God, the Angels, the Prophets, and the Scriptures, and the instructions accessory thereto. The student should aspire after this knowledge alone.

(i) The immediate object of the student should be the development of the inner man and the acquisition of noble virtues, so that he may finally be nearer to the angels and gain a closer approach to Divinity. He should not seek knowledge with the motive of power, rank, wealth, controversy or pride. Hence he should devote himself to the study of spiritual science and that auxiliary thereto—grammar, lexicon, and theology.

(j) The importance of a science is proportionate to its contribution to the solution of the Final Problem; that which contributes more should be preferred to that which contributes less. The student should take up for study the most important science, *viz.*: that which urges him to think: nothing can urge him more to thought than his own condition; he should remember that permanent bliss is inconsistent with temporary pleasures. The most important subject of study is the science of Eternal Bliss which consists in Divine Vision.

4. Rules for guidance of the teacher.

(a) The teacher should love his pupil as his son. The position of the teacher is superior to that of the parents: the

former helps his pupil towards the eternal life, whereas the latter provide the child with a mortal body, which may plunge it into moral ruin in the absence of a teacher's guidance. By "teacher," the author means the instructor in spiritual science, and in secular sciences only of a means of its acquisition.

Fellow-students should love and help one another as brothers of one family. They may well do so, if their aim is spiritual life. They must be rivals if their object is worldly prosperity. Spiritual life is rich enough to feed all and to abolish strife and envy. The gifts of the world are too limited and must breed ill-feeling and rivalry.

(b) The teacher should not seek any return for teaching, e.g., wages or gratitude—but impart knowledge for the sake of God alone and with the sole object of coming closer to Him.

(c) The teacher should be a constant advisor of his pupil, e.g., he should express his disapproval, if the pupil seeks rank without the necessary qualifications, or takes to occultism without acquiring secular knowledge. He should impress upon him the real object of all knowledge—approach to Divinity, not worldly dignity and pride.

(d) The teacher should try his best to keep his pupils from vice. He may advise in gentle words, but never rebuke, since rebuking spoils discipline and impels to disobedience.

(e) The teacher of a particular subject should not speak depreciatingly to his pupil of other subjects, as is often the case, but should rather arrange for his instruction in other subjects. If the teacher is the master of many subjects, he should observe the order in which they are to be taught, so that the pupil may advance sequentially from the one to the other.

(f) The explanations of the teacher should be adapted to the capacity of the pupil, so as not to confound or disgust him.

"Do not give thy wealth to the mean," saith the *Qurān*. This rule has been followed by all the prophets, and has been recommended by Jesus, Mohammad, and Ali. Giving to the undeserving and withholding from the deserving are equally unjustifiable.

(g) The conduct of the teacher should be in harmony with his teachings: else the people will laugh at him and his mission fail.

5. Certain marks of the true scholar: The Prophet says not to seek the company of all scholars, but only of those who may lead you (a) from doubt to certainty, (b) from hypocrisy to genuineness, (c) from desire to renunciation, (d) from pride to humility, (e) from malice to good-will, and (f) those whose mere presence may remind you of God.

The true scholar should not use his knowledge as an instrument of sensual gratification and power over people. He should avoid controversy and the courts of kings, lead a life of abstinence and control his tongue.

The true scholar should study esoteric science and practise its rules. He may expect to know the truth only by purification and meditation. Self-discipline leads to occultism—the realization of the subtleties of esotericism—and from occultism flows the stream of wisdom. Books and explanations are of little avail here. It is recorded in a certain ancient book: "O children of Israel, do not say: 'Knowledge is in heaven, who will take it down? Knowledge is buried under earth, who will dig it up? Knowledge is across the sea, who will import it?' Knowledge is encased in your heart. Conduct yourselves before Me after the ways of the spirits and the saints, and I shall reveal the knowledge which will cover you."

The true scholar should also endeavour to strengthen his faith. How? By associating with, listening to and following those who have attained to certainty.

Another mark: he should rely for his knowledge upon insight born in his purified heart, but he should not rely on books and hearsay. He should follow the Prophet alone—not only follow his words and deeds, but earnestly probe into the secrets underlying them. The mere storing of hearsay information makes of man a vessel of knowledge, not a scholar.

[Pars. 3 to 5 have been taken from *Ahya* Vol. I. *Trans.*]

CHAPTER VII

CLEANLINESS AND RELIGIOUS PRACTICES

1. "Religion is rooted in purity," saith the Prophet. This purity is not merely physical cleanliness of the body and of the garment by washing. There are four stages of purity:

(a) Purity of the soul from attention to none save God, so that it is absorbed in Him and realizes fully the meaning of: "There is no God save the One God." This is the purity of the prophets and the highest saints.

(b) Purity of the mind from evil qualities, *e.g.*, envy, pride, avarice, etc., so that it is endowed with a noble character (love, humility, contentment, etc.). This is the purity of the abstemious.

(c) Purity of the senses from transgressions, *e.g.*, slander, falsehood, looking at that which ought not to be looked at, etc., so that they may be trained for devotional services. This is the purity of the devotees.

(d) Purity of body and of garments from dirt and effluvia, so that the body may be fit for the performance of prayer. This is the purity of the ordinary Moslem. Physical cleanliness is the least and the easiest of all purifications, and is attended to by all, being, in comparison, less difficult,

agreeable to the senses and the desire-nature, and acceptable to the public. The higher stages of purification (*a, b, c*) have very few votaries, being irksome to the desire-nature and beyond the ken of the popular eye, though visible to God.

Physical cleanliness, though the least of all purifications, has its value, if observed according to rules, and not exceeding the proper limits. Too much attention paid to it by the Sūfī should not be censured by the exotericist, nor should the Sūfī censure the exotericist for his lesser attention. A scrupulous regard for physical cleanliness is good, unless overreaching the following limits:

(a) Occupation in physical cleanliness may not absorb too much time and so interfere with the performance of a higher duty, *e.g.*, study, contemplation, working for the support of family.

(b) It may not degenerate into hypocrisy and show.

(c) It may not wound the feelings of others.

(d) It may only proceed *pari passu* with regulations in food, clothing, and speaking. (A Sūfī's food should be moderate in quantity, pure in quality, and not prepared by ordinary men; his clothes for prayer should not be washed by ordinary men). Carelessness in these matters indicates hypocrisy.

2. All observances (prayers, etc.), are made up of soul and body: the latter without the former is a lifeless shell, the former without the latter is crippled and deformed. The essence of prayer is humility and realization of the Divine Presence. Many men gain nothing from prayer, as remarked by the Prophet, save fatigue and disgust. He has recommended the relinquishment of personality at the time of prayer.

Want of concentration may arise either from external disturbance or internal confusion. In order to avoid the former, the place should be quiet, beyond the reach of sounds,

dark (if possible) and not spacious. The internal confusion is more difficult to overcome. If it comes from causes which can at once be disposed of, it is better to dispose of them first before beginning prayer. If it be due to anxiety and wandering thoughts, an attempt should be made to set them at rest by fixing the mind on the meaning of the verses and the formulæ used in prayer, and by completely renouncing the worldly attachments that give rise to anxiety and wandering thoughts.

3. Fasting has three stages: the lowest stage consists in restraining the appetites of food and sex; the highest consists in standing aloof from all save God, not thinking of other things and being devoted to Him alone; the middle one consists in controlling the senses and the organs from evils and abuses.

4. Study of the *Qurān* is the best form of worship. The study is intended for memorizing, and the memorizing for practical guidance. The student should be pure in body, humble in spirit; he should feel the importance of the Divine words read slowly with the mind fixed on them and the Author thereof, and imagine he hears them from God Himself.

5. The object of all worship and sacred muttering is the remembrance of God. The chief formula for constant practice is *Lā elāha illallāh* (There is no God save the One God); all worship is intended to lead to this practice. There are four modes of muttering or remembrance in an ascending scale:

(a) With the lips active but the mind absent. This mode is comparatively inefficacious, but not wholly so, as the tongue is thereby restrained from idle talk.

(b) With the mind brought to attention by force.

(c) With the mind easily concentrated.

(d) With the mind completely merged in God and having lost the consciousness of muttering. This state is called "unconsciousness" or "non-existence" by the Sūfis,

and is the first step of Theosophy—*Tasavvuf*. As there are regions of the universe of which we are not aware and which do not exist for us—for only those exist to us of which we are aware—so when a student loses the consciousness of sensuous objects and of his own individuality, they all cease to exist for him: and when he is stripped of all save the true God, his is the Divine Existence; he sees nothing save Him and says: "All is He and there is nothing save Him"; he has pulled down the barrier between himself and God and reached Unity. He perceives the supersensuous regions, beholds the angels and the Prophets in glorious forms, unfolds the Divine qualities and perceives many a mystery ineffable. When he reverts to the normal life of the world, he still retains enough of the spiritual relish, so that he is disgusted with earth, and lives with men in body only, but is internally away. He looks with pity at worldly men, while the latter take him for a fool and laugh at him.

A man should constantly practise contemplation so as to realize the Divine Presence. But if he do not unfold unconsciousness and the supersensuous faculties in spite of his devotion, he need not be dejected: when the soul has been illumined by the Divine Light, it is ready; the deficiency of unfoldment will be made up after death.

(To be continued)

LONG, long ago
For thirty shekels love was sold!
E'en now 'tis so,
For men are bent on hoarding gold,
Without ado
We fling out love, for hearts are cold;
Yet Love withdrawn
Life's Light has gone.

F. H. A.

GURU NANAK AND HIS TEACHINGS

By S. M. RAHMAN, M.L.C.

AFTER centuries of conflict between science and religion, the civilized world is entering upon an era of spiritual and intellectual concord. The epoch-making discoveries of science are gradually convincing mankind that there are more things in heaven and earth than can be comprehended by the process of the imperfect logic of fallible humanity. Although modern man is outwardly not as religious as his ancestors, yet he is less prone to consider religious teachings as a bundle of meaningless dogmas, demanding unreasoning adherence on the part of their votaries. Increasing doubts as to the supremacy of individual reason are making man more tolerant of the apparently irrational tenets, not only of his own but of other creeds. His heterodoxy is an implicit recognition of the fact that there is truth in other systems of religion, just as there is truth in his own.

Studies in comparative religion have demonstrated beyond any possibility of doubt that the principal religions of the world are but multiple manifestations of the same Truth, which has only varied in vesture to investigate diverse problems and to face different facts in different environments. The teachings of Sikhism, like those of other great Faiths, prove this principle of the identity of religious thought.

Guru Nanak, the famous founder of the religion of the Sikhs, was born in the year 1469, at Talwandi in the

Lahore District of the Punjab. His parents were orthodox Khatri by caste; they were poor and sent him to the village school, where he displayed a rare and uncommon intelligence and a deeply religious bent of mind. When he was nine years old, the family priest, in accordance with the Shastric injunction, wanted to perform the rite of investing him with the sacred thread, but the young Nanak vehemently protested against this sacerdotal formalism in the following impromptu verse :

Make mercy thy cotton, contentment thy thread,
Continence its knot, truth its twist.
That would make a *janeu* for the soul;
If thou have it, O Brahman, then put it on me.
It will not break, or become soiled,
Or be burned, or lost.
Blest the man, O Nanak,
Who goeth with such a thread on his neck.

Some time after this incident, Guru Nanak left school to study privately. He meditated often, and every now and then used to wander in the forests near his home to seek the company of ascetics from whom he must have imbibed considerable religious knowledge. His parents made every possible attempt to "reclaim" him that he might learn a trade or train for a profession, but he persistently resisted all their well-meaning endeavours. From the very beginning his "other-worldliness" was manifest. He entered the service of a Moslem Governor for a short time only and again retired to the adjoining forest for religious exercises. Now, as was natural, he began to feel the urge—the urge that all prophets and saints have felt—of preaching his gospel. He donned a religious garb and accompanied by his faithful and devoted minstrel, Mardana, set out on his mission of giving the message of God to mankind.

Guru Nanak's simple method, like that of Kabir, of imparting instruction through hymns was eminently suited to the mass-mind; Mardana used to sing the verses with the

musical accompaniment of the *rabab* or the rebeck.¹ These religious songs, set to 31 *rags* and *ragnis*, became very popular and caught the imagination of the people of the country. Nanak is said to have travelled all over India from the Himalayas to Ceylon, and is believed to have visited even Mecca, the sacred city of Islam. His garments symbolized the unity of the two great religions of India and were a peculiar admixture of Hindu and Moslem raiment. In the year 1538, soon after his teachings had made headway in the heart of the Punjab, Guru Nanak died at the age of sixty-nine. At his death an incident took place which is similar to one related of Saint Kabir. Hindus and Moslems began to dispute as to which should have the disposal of the body. He had, himself, before he breathed his last, commanded Hindus to place flowers on his right, and Moslems on his left; those whose flowers were found fresh in the morning, he had further enjoined, should perform the funeral ceremony. The following day the flowers on both sides were found fresh, but the dead body of the Guru had disappeared!

Nine Gurus, namely: Angad, Amar Das, Ram Das, Arjun, Har Govind, Har Rai, Har Krishan, Tej Bahadur, and Govind Singh followed Guru Nanak. Guru Arjun was the most notable of all the successors of the great founder of Sikhism. He completed the tank of Amritsar, which was excavated by Amar Das. He constructed the world-famous Golden Temple and compiled the volume of Hymns, consisting of the hymns of all the previous Gurus and also those of other religious reformers such as: Namdeo, Paramanand, Ramanand, Dhunna, Kabir, Ravi Das, Baba Farid, and Bhiku, the last two being Muhammadan saints. This collection of sayings of both Sikh and non-Sikh Teachers is called the *Granth Sahib* and is the sacred Scripture of Sikhism.

¹ A stringed musical instrument, one of the earliest known of the viol class.

The sixth Guru, Har Govind, was the first Guru to take to arms and to surround himself with a body-guard. He infused the martial spirit into Sikhism, which, subsequently, brought about its orientation as a "Church Militant". The last Guru, Govind Singh, instituted the ceremony of the "Baptism of the Sword" or *Khanda-di-Phul*. He declared that the martyrdom of Gurus Arjun and Tej Bahadur had left them no alternative but to maintain themselves by sheer force of arms. He gave the Sikhs the name of *Singh* or "lion" and enjoined upon every follower of the religion the wearing of the five articles, which begin with "K"—*Kes* (long hair), *Kangha* (comb), *Kripan* (short sword), *Kachh* (short drawers), and *Kara* (steel bracelet). The latter-day developments in Sikhism, as will be apparent from the above, were due, more or less, to political causes.

The teachings of Guru Nanak may be broadly divided into two categories: (a) the crusade against ritual, (b) the fusion between Islam and Hinduism. At the advent of Sikhism in the fifteenth century A.D., Brahmanism and Brahman ritual had reached the depths of soulless formalism. The teeming millions of India were groaning under the incubus of a priest-ridden caste. The crusade started by Gautama Buddha was continued by Guru Nanak. Like Sur Dass and Kabir, he waged a life-long warfare against the tyranny of ritual. The following quotations from the *Granth Sahib* indicate the intensity of his feelings on the point:

(a) If I please Him, that is my place of pilgrimage to bathe in; if I please Him not, what ablutions shall I make?

(b) Pilgrimage, fasts, rosaries, asceticism are of no avail in attaining salvation.

(c) Even if we rub and scrub our body with water, still, O brother! it is impure; let us bathe in the mighty waters of knowledge, so that the mind and the body may be purified.

(d) Call them not pure who wash their bodies and sit, O Nanak; those alone are pure in whose heart He dwells.

(e) Without practising virtue, no worship is possible.

(f) Nanak, without the true Name, what is a sacrificial mark?

(g) Hearing the Name is equal to bathing at the sixty-eight places of pilgrimage.

Guru Nanak has also much to say against the renunciation which the Sannyasis and Fakirs used to practise:

(a) O mind! practise such *Sannyās*: consider all abodes as a forest, by remaining unaffected at heart; keep the matted locks of self-control, besmear yourself with the ashes of the Name.

(b) I sought Him in the ten quarters, I found Him in the house.

(c) Of the things to be renounced, the most to be renounced are lust and hatred.

(d) Why go searching for God in the forest? I have found Him in the house.

In order to create a close unity between the people inhabiting this land, he sought to bring about a fusion of Islam and Hinduism. His teachings, therefore, owe their origin to the Scriptures of the two principal religions of India. If, on the one hand, Sikhism, like Islam, lays most stress on the unity and omnipotence of God, on the other hand, it embodies the Vedantic doctrines of Karma, Reincarnation, Nirvana and Maya. A few instances will illustrate the point:

(a) There is but one God, the True.

(b) He hath no father and no mother.

(c) By thinking I cannot obtain a conception of Him, even though I think hundreds of thousands of times.

(d) He is an Ocean of Mercy, the Friend of sinners, the Cherisher of the poor.

(e) His orders are absolutely binding; His ways cannot be questioned; He does what He pleases.

(f) Hail! Hail to Him, the Primal, the Pure without beginning, the Indestructible, the Same in every age!

These and a number of other verses in the Sikh Scriptures accurately echo the Quranic teachings on the subject. The following quotations will, however, show that

Guru Nanak, equally readily, borrowed many of his philosophical conceptions from the *Vedas*.

The belief in the indwelling and all-pervading Spirit was first taught in the *Upanishads*:

(a) Thou art in the tree, Thou art in its leaves, Thou art space, Thou art time, Thou art fasting, Thou art Wisdom.

(b) They who meditate on God have become absorbed in Him.

(c) I performed such penance that I became blended with God.

(d) Maya bewitched the world; all that is God's play.

(e) One Maya, in union with God, gave birth to three acceptable children.

(f) Maya hath bound this world on all sides by her cable. Without a Guru it cannot be untied.

As regards other doctrines of Sikhism—many of which are common to all religions—it will suffice to give Macauliffe's summary:

It prohibits idolatry, hypocrisy, caste exclusiveness, the cremation of widows, the immurement of women, the use of wine and other intoxicants, tobacco-smoking, infanticide, slander, pilgrimages to the sacred rivers and tanks; it inculcates loyalty, gratitude for all favours received, philanthropy, justice, impartiality, truth, honesty, and all the moral and domestic virtues known to the holiest citizens of any country.

Although, owing to unfortunate political complications, Guru Nanak could not fully realize his grand conception of a truly Catholic Church, serving as a meeting-ground for Islam and Hinduism, yet his laudable efforts in this direction will ever remain enshrined in the pages of history to inspire us to create a Federation of Faiths in this land, which to-day is torn by the internecine strife of conflicting creeds.

NATURE'S WAYS

O ROSY hope ! a blessing pure
That Nature sends to hearts unsure
Of future things ; you lead thro' faith
The waiting heart to certainty—
For hope but aims at certainty.

O gloomy fear ! a curse and cure
That Nature sends to minds unsure
Of future things ; you lead thro' reason
The watching mind to certainty—
For fear but ends with certainty.

O brightest love ! the gladdest gift
That Nature gives to hearts adrift
With other beings ; you bring thro' trust
The gentle heart to harmony—
For love but aims at harmony.

O darkest hate ! the saddest shift
That Nature gives to minds adrift
With other beings ; you bring thro' pain
The rebel mind to harmony—
For hate but ends with harmony.

D. R. DINSHAW

CALIFORNIA THROUGH A NEWCOMER'S EYES

BY EUGENE DEADERICK

FIRST visit to the Golden State ! Entering California on one of the main highways to the Pacific coast is for all the world like crossing from one foreign country to another, with complications of customs, examination of baggage and the rest !

Driving West by the southern route takes one over leagues of desert. Fascinating, exotic and unreal as the desert is, the trip leaves one exhausted and with the senses flayed into paralysis. At last, Yuma. By then, one feels like a small, live coal in the midst of a great conflagration. The Colorado River is the first free-flowing water for hundreds of miles. Behind are river-beds as burnt and arid as the desert itself. Miles of cactus stretch before the wearied eyes. California begins to loom like the promise of another Canaan.

On the California side of the great bridge at Yuma, one's car is stopped. Baggage must be removed and examined by officials. Ownership of the car must be proved and new credentials for driving in California obtained. The officials, aware of the intense irritation that their duties are causing, are tactful and courteous to the point of tenderness. One remembers that and the marvellous drinking water offered to the parched traveller. It is California, at last !

Crossing the border involves a radical change in the desert scenery. From the glorious Arizona desert with its strange and curious life, one finds the road entering a small Sahara. Here the desert is nothing but dunes of blowing sand.

El Centro, the Imperial Valley and irrigation! How many feet below sea-level? Chinese and Japanese servants. Rows of eucalyptus trees standing in ditches. Vast irrigated fields. Lovely Brawley with its rows of palms and its many flowers. Hot, unendurable nights. The intolerable white glare of the Salton Sea region. Taste the salt on one's lips! Up and up one goes, the radiator constantly at boiling point. It is almost too much, now, this heat. Every cell in the body seems drained of moisture. Impossible to open the eyes wide even with smoked glasses. Up and up. Then the fruit country on a high plateau. Already it is cooler. By evening, entering Los Angeles, it seems almost cold.

Seen in the full blaze of its famous sunlight, Los Angeles looks like a succession of stage sets. "California architecture" here finds profuse expression. Of the whole of the United States, California alone seems to have an authentic architectural inspiration. Adaptations and copies of English cottages, Swiss chalets, French and Normandy chateaux, and Italian villas are largely lacking. The humble adobe hut with its severe lines and low roof has been taken as the seed of a new building phase. Brick and stone disappear, to be replaced by stucco in many colours. Soft shades of rose and tan abound. White walls gleam on all hands and even green stucco is used. Towards the northern part of the State the houses are simpler, there is a refinement of style. In the south, extravagance is the architectural keynote.

Like their architecture, the people of the north and those of southern California are differentiated. In the mass they differ, too, from the rest of the country. There is, first, the adaptation to climate which the human race makes wherever

it finds itself. Moreover one feels a "California consciousness" which obtains throughout the whole of the tremendous State and exhibits itself in definite characteristics.

By some incredible magic the people of San Francisco have achieved an effect of age. The Bay City has an air of culture which dawns upon the visitor as a welcome relief after the exuberance of Los Angeles. Someone, in comparing the two cities, likened them to their respective symphony orchestras. In Los Angeles, the louder the brasses the more the people enjoy the music. Among San Franciscans there is an appreciation of tonal light and shade and the people love muted violins.

There are three classes in California: those born in the State; those who settled in it a number of years ago; and recent arrivals. The third class is the most conspicuous. It is abundant around Los Angeles, Pasadena and Santa Barbara. These new arrivals are busily going through a set of reactions. All native Californians are familiar with these reactions, as they are practically standard.

The new arrival in California is at first caught up in wonder. Everything he sees is new to him. Trees are different. The flowers which he finds in such profusion are changed. Familiar plants take on a different aspect. The homely geranium bursts into exotic, flaming red and stretches itself into a vine. Pansies in California are stripped of sentiment and used as beds and borders. This flower, too, becomes vinelike and attains an intensity of colour almost tropical. It is a bewildering land and—after a few weeks of it—the homesick traveller decides he does not like it. The light and colour affront him. He longs for greyer skies, for red brick walls and familiar trees. He wants to see something old. He may not say just that. He is more apt to tell you he is tired of the infernal sunshine. He is tired of feeling sleepy all the time. He does not like Californians. Wearied of the

Golden State, the recent arrival goes back to whatever part of the Middle West or East he came from. But often, he returns!

The chance traveller returns because there is something in California which irresistibly draws him. His own part of the country has become pallid to him. He will be told that the climate or the scenery have pulled him back. Vaguely he may know that that is not the answer. He is glad to be in California once more. Sometimes he tires of it again after a few months, finding himself longing once more for snow and storm and lowering skies. When he trails back to California for the third time, it is the end. He stays.

The natives look tolerantly upon this procedure. They are hardened to criticism. Too many of the critical have gone away, only to return and "boost" the State.

The Californians' enthusiasm for their own State is justified in too many ways for them to escape smugness. They have climate. Scenery is magnificent and varied, ranging from desert to mountain and from the glittering Pacific to the painted rocks of Death Valley. There are such vistas as inescapably excite the imagination of the most stolid. They have an abundance of fruit and food in California and living is easy and cheap. Life is not hurried. A very simple, even menial job will serve to make ends meet.

Californians are setting up a new culture and their smugness is a protection while this is in its formative stages. It enables them to resist Eastern thought and tradition. Sheathed in their satisfaction with themselves and what they find around them, the people of California are sloughing off the culture of the East. Absence of tradition is a great asset to them because everything they start has a new beginning. As they are filled with enthusiasm for all they are doing, Californians seize the opportunity to build without having first to tear down. The grip of the Machine Age which has

so much of America in thrall, is slack along the Pacific. It will, one feels, never gain a real hold. If that proves true, thrice-blessed are these people, seeking happiness and self-expression as the first laws of their life. Workers are subject to routine, certainly. It is not, however, the deadening routine of the factory.

Able to buy, Californians are not the bound slaves of their own purchases. For example, an automobile is a means of getting around. While it is an important accessory to the enjoyment of life, it does not victimize its owner. Nor does it serve as a nagging reminder that the man down the street owns a handsomer car. A low-priced car will take one to the place where one wants to go. Thus, it serves its purpose to the Californian, who is more concerned about going to that other place than he is about the finish or upholstery of the car which makes the trip.

The relation of California to the rest of the United States is not unlike the relation which existed for so many years between America and Europe. That prodigality which has always offended Continentals exists in California although it is on the wane in the rest of the nation. The State buys from the East as the country bought from Europe. Art is imported into California without appreciation of the factors which made that art possible. The belief is general that everything can be done in a hurry.

Small realization of the deep, slow growth of culture exists among the native children of California. A shade tree can be grown in a few years. They scarcely know what it is to plant for future generations. A garden is not the loving work of a lifetime—it is something one buys, *in toto*, from a nursery. A casual stroll through Golden Gate Park at San Francisco discloses an amazing assortment of statuary. One imagines that the city fathers, learning that other cities have statues of those whom they would honour, ordered a job-lot of

conventional heroes, poets and musicians for San Francisco. A native would be astonished if anyone criticized his nice statuary. They scarcely realize they are there. Such things belong in parks and public galleries. Other places have them. California will have them, too!

The people turn out in great numbers to listen to music. They have excellent orchestras and, like all American orchestras, imported conductors. Audiences applaud without partiality a Brahms symphony and a Spanish waltz. It is all music to them and must be good. Cities switch their conductors around and constantly bring in new ones because California audiences like variety. Ingenuous and kind! Californians are like children who work so that they may play. There was a day when another race brought to fruition a culture of cloudless perfection. Beauty arose out of the simplicity of the people.

Three thousand years ago a race found itself on the rugged Peloponnesus, hemmed by a sparkling sea. Out of the Ægean glimmered far-away storied isles, each with its myth. So gleam the Farallones and the Catalinas over the Pacific edge. Greeks toyed with tales of an older race even as California tells her story of Spanish dons and friars. The *Golden Hind* sailed past the Golden Gate and lost the land for England. Spain came, linking this new land to an ancient past. Greece learned some of the secrets of her architecture from dying Egypt. To-day, the dead hand of the Moors is seen on the Pacific coast in many a slender column and ornamented arch.

Europe and Asia are busily Americanizing themselves. California is engaged in stripping away the typical America and is building for herself. A genius moves these people. Is it, perhaps, the more effective because undreamed-of by themselves?

ON LEADERSHIP IN THE THEOSOPHICAL SOCIETY

By J. J. VAN DER LEEUW, LL.D.

General Secretary, Theosophical Society in the Netherlands

[*Editor's Note:* It has always been the policy of THE THEOSOPHIST to publish all criticism, however crude or violent, of the Editor's actions and policies. Some may object to certain statements in the following article, but Dr. J. J. van der Leeuw is a responsible officer of the Theosophical Society, being the head of the National Society of the Netherlands. He has therefore the right to say fully and freely what he considers is for the welfare of the Society.]

MANY of our present difficulties hinge on the question of leadership. In fact if the allegiance of members had been to an impersonal Theosophy instead of to a Theosophy incarnate in human beings, and if their faith had rested on the Voice of the Silence within them instead of on the voice of another, without, our difficulties would not exist.

Nothing could be more sublimely impersonal than Theosophy. It differs from religions in just this respect: that in them wisdom and guidance comes through priests or oracles, whereas in Theosophy man seeks but the Self within, impersonal, all-pervading, but speaking to each in his own heart alone and nowhere else. This impersonal basis of Theosophy implies utter tolerance, freedom from orthodoxy, an entire freedom of speech and a welcoming of new viewpoints. And these have been proclaimed again and again from our

Theosophical platforms, even while they were denied in practice. For they have been denied almost from the beginning. While the above impersonal approach to life was proclaimed openly as the message of Theosophy, another "esoteric" Theosophy was taught to the few in which every one of the above tenets was denied. Not denied openly, but denied tacitly by teaching the opposite.

This esoteric Theosophy, then, taught the Masters as the heart of the Society. In exoteric Theosophy belief in the Masters was unnecessary; in esoteric Theosophy it became the basis of all else. The Masters existed, They were super-human men, perfect wisdom embodied, They and others above Them formed the inner Government of the world; They knew what humanity needed and what was going to happen. They were willing to share Their wisdom with those who would approach Them along the path of discipleship, where the first requirements were utter faith in the Masters and an entire surrender to Them, so that the life of the disciple might merge into that of the Master and the former become as an outpost of the latter's consciousness. Those who attained this discipleship were as part of the Master himself and therefore different from the rest of humanity; those who attained to initiation into the Brotherhood became part of that greater Consciousness and shared its power and wisdom.

It cannot be denied that this teaching, whatever its measure of truth may be, is incompatible with that of an impersonal Theosophy. Of course there are some to whom everything is "really the same, you know, only another aspect". They would call red and green the same, because they are all one in the white light, "only different aspects." But yet red is red, and green is green, and unity is not sameness, but diversity. So the above teachings are indisputably different, opposite in their premises and above all in their consequences.

Where in impersonal Theosophy man looks to the Eternal alone, that which is "closer than hands and feet," which speaks in each with a voice to himself alone and which is the Life of his life, Thought of his thought and Action of his action, man, in esoteric Theosophy, looks to the Master as his goal, in a further measure to the Brotherhood and in a more direct way to those who have been lifted out of the common herd of humanity by becoming pupils or Initiates. In fact, so thin is the dividing veil said to be between the high initiate and the perfect man, that to all intents and purposes the former was one with the latter, standing as he did "on the threshold of Divinity".

The result of this esoteric teaching was an inordinate measure of adoration and even worship of those who were proclaimed to have attained to these levels. This proclamation was only considered valid when made by another one acknowledged to have attained that height, thus constituting a true apostolic succession. The originator of this succession was Madame Blavatsky, whose claims were held to be endorsed by the Master's letters and messages; she, in turn, indicated who were and who were not Chelas and Initiates. Thus her successors in this apostolic succession were recognized and they, in turn, have indicated who were and who were not. And should this be doubted by anyone, I should like to ask this question: Was ever a person recognized as a disciple or an Initiate solely on his own saying, or was it not always because his occult standing was endorsed by either Madame Blavatsky, or later on, Bishop Leadbeater or Dr. Besant? I think the answer is obvious; the occult standing always had to be endorsed by a recognized authority.

By many it will be considered almost indelicate to speak thus openly of matters long considered secret. My answer is that much of the present trouble is due to the fact that these matters which once were to many a question of sacred intimacy have of late been vulgarized by ambition and lust of

power, that they have been fought over by those who ought to have known better as if they were but assets in a political campaign, and that the very words have consequently become so desecrated to the minds of those to whom they meant most and were most sacred, that they cannot bear to use them or hear them used any more. But more than that, the secret character of all these matters was but an illusion. In reality all that happened in the (exoteric) Theosophical Movement came forth from this esoteric body; even matters of policy such as the appointment of officers was but too often influenced by this inner group. Not for nothing was it called "the heart of the Society"; the esoteric section indeed pervaded the entire movement and what its leaders wanted, went.

This situation has ever been an ambiguous one. Either a group must pursue its own ends, having nothing to do with the outward happenings in the movement as a whole, or it must openly and clearly be recognized as its true governing body. But the situation which has prevailed in the Theosophical Society all these years has been a thoroughly misleading one: an esoteric section about which nothing was to be said and all the doings of which were kept wholly secret, was yet—*de facto*—the deciding factor in the exoteric body's policy. Add to this that the latter's constitution was democratic and its ideals impersonal, whereas the former's organization was hierarchic and autocratic and its ideals extremely personal, and it will be clear that the Society was bound to suffer a perpetual inner conflict.

Imagine a State, run on democratic lines, but pervaded in all parts by a secret organization, influencing and determining the outer policy in every respect. Such a situation would make a mockery of that State's democratic institutions and government, unless the head of the State and the head of the secret organization were one and the same person. It will now be clear why Colonel Olcott as head of the democratic

organization strongly, and, I think, rightly, resented this influence of the Esoteric School.

The main objection lies in the contradictory aims and methods of the two movements. The public is attracted to a society by its exoteric and impersonal teachings, and members give their allegiance to the impersonal ideals thus held before them. But soon they notice, in every lodge or group they attend, a subtle undercurrent of something else, a sphere of hero-worship, an adoration of a few deified "leaders" as infallible and almost divine. Should he proceed into this esoteric group he will there find the source of these mysterious undercurrents. Thus, gradually, he is led from the Theosophy which attracted him to an esotericism which is at many points its contradiction. I maintain therefore that the Society sails under a false flag, and that the teachings held before the public as Theosophy are contradicted in their main parts by that which the persevering enquirer discovers in the esoteric group held to be the "heart" of the Society. The result is and has been an inevitable conflict.

The deification of leaders, with all attendant evils of infallibility, dogmatism and orthodoxy, is an element foreign to the serene atmosphere of the eternal Self sought by the Theosophist. The deified leader is not to be contradicted, he or she "knows"; they are not to be opposed, that would be "disloyal"; they are never to make place for other leaders, that would be "base ingratitude," etc. All these are unhealthy emotional elements which do not "belong" in the atmosphere of Theosophy, the eternal. Neither can these plants of Maya flower in these impersonal regions; those therefore who inhale their deadly fragrance become oblivious to eternal realities; they exchange the eternal Self for the deified leader.

I would not have touched at such length on the question of esoteric leadership in an exoteric body such as the

Theosophical Society were it not that our Society perishes as a result. Let me state the facts.

I know that when I do state these facts I shall be accused of "base ingratitude to our great leaders," of "disloyalty to the channels of the Masters" and the other platitudes hurled at the heads of those who try to see the facts. Let me assure those self-appointed defenders who feel their hearts swell in self-righteous "loyalty" while they leap up to defend the leaders they love from imaginary attacks, that I have known these leaders longer and more intimately than most of them, and that I have a deep friendship and admiration for them founded on long years of close association in the work of our movement. But far from blinding me to the facts as they are, it is just this friendship which enables me to say what I have to say, without there being even the possibility of an unkind feeling in it.

I look upon Dr. Besant as one of the greatest women it has been my good fortune to meet. And I doubt whether a greater leader could have been found when H. P. B. died. But nevertheless I am sure that it has not been to the advantage of the Theosophical Society that she should have remained its President when political interest began (quite rightly) to absorb her. Then was the time—I think she should have refused election and enabled another—say Mr. Jinarajadasa—to take her place. Even if he should not have attained to her stature as a Theosophical leader the change would have been to the good of the Society. Added to this a change of policy and viewpoint (and no leader can help expressing his own to some extent on the society he leads) would have been beneficial to the movement.

Still more did this change of leadership become imperative at the last presidential election. Dr. Besant is now in her eighties and may live yet for many years, but may also depart from us quite suddenly. Should she die now the

Society would find itself in a very much more difficult position than if she were to relinquish the presidency *while still alive* and enable her successor to settle in office while she was still there as a moral influence to support him, or her, if necessary. Surely it is but common sense that a change of leader is easier when a previous leader (especially one who held the office for over twenty years) transfers his responsibilities during his life-time than if he leaves the change to be necessitated by his death.

And especially while the Society passes through a crisis which yet may prove fatal to it, it is imperative that a change of leadership should take place while Dr. Besant is still alive. A policy of *après nous le déluge* has never been hers and should not be now. Therefore the change should take place as soon as possible.

Let it be understood by "the loyal defenders" of whom I spoke previously that no question of lack of confidence, of gratitude or of disloyalty is implied. It is a case of necessity.

And surely it would be very bad policy to wait till Mr. Jinarajadasa too has grown old, before enabling him to fill the office for which he seems to be the only possible candidate on the Theosophical horizon. Let us in our Theosophical Society too adopt the very sound every-day-life policy of regular transfer of leadership, which can only enrich the life of the movement by the very different outlooks and interests of each successive leader. There is no need for any one to wax tragical over the suggested resignation of Dr. Besant. While she lives her presence as a Theosophical leader and teacher will remain, and it should be a joy to her to know the Society safe in competent hands before she passes away. I think myself that there is no greater compliment to be paid to her leadership than to prove that we can carry on without her. And this inevitable necessity will be faced very much more successfully if it can be faced while she is alive.

Of course, if to-morrow Dr. Besant asked the members of the Theosophical Society whether they wanted her to resign, the answer could only be "No!". What else could it be? This is a move which can never come from the members of the Theosophical Society, but only from Dr. Besant herself.

It is only with the greatest reluctance that I have, in this article, pointed out the necessity of the only course which can ensure the safety and well-being of the Theosophical Society in the near future. And what can any one of us, and more than any one of us, Dr. Besant herself, desire?

A REJOINDER

BY C. JINARAJADASA

IT is true that there are two aspects to the Theosophical Movement, the exoteric and the esoteric. But I believe there are thousands of Theosophists who will disagree with Dr. J. J. van der Leeuw's conclusions on the absolute need to keep apart exoteric from esoteric in connection with Theosophical activities. For one thing, it cannot be done, without removing from Theosophy what makes it so vital to many of us.

To us in India, most of the principal ideas of Theosophy are not novel; they have been part and parcel of our philosophies, and we have imbibed them with our mother's milk. There was no need for us to join the Theosophical Society merely to study an impersonal philosophy, or to discover the Self in us by our unaided efforts. What made us join the Society was just the esoteric aspect of its work. Dr. van der Leeuw can scarcely realize what it was to us, born in Hinduism

or Buddhism, to have the testimony of even one person, H. P. Blavatsky, that the Rishis and Arhats still live in this world, and are still willing to enrol pupils and workers. The *truths* we have long known; but all our traditions as to living Teachers were hazy, and the statement of the esoteric teachings that the Teachers are still to be found in the world made the spiritual life for us vivid and a matter of intensest reality. Many of us sacrifice much for the Society, not because of an impersonal Theosophy, but because Theosophy, and the service of the Masters, and the service of mankind are inseparable one from the other.

Where Dr. van der Leeuw denounces the way that members from the esoteric side have influenced the exoteric doings of the Society, I am heartily at one with him. I have had much to do with the Esoteric School, and a constant emphasis in my addresses to its members has been to warn them against claiming any more right to direct the exoteric affairs of the Society than any other member who had no esoteric connections. If there has been in the past such an unlawful use of the esoteric to override the just claim to freedom of the exoteric—and I admit there have been such indiscretions on the part of some esoteric members—it is not due to any inevitable clash between esoteric and exoteric, but simply to the fact that human nature is what it is. The smaller the man the more domineering he becomes, when a little power is put into his hand. But that is no reason to deny the privilege of great service to those who can wisely use great power. Besides, if in Theosophical Lodges esoteric members predominate as office-bearers—as Lodge presidents, secretaries, and so on—is that not because on the whole they have shown a greater devotion to the welfare of the Lodge, and done more work for it, than the non-esoteric members?

Dr. van der Leeuw considers that Colonel Olcott was justified in his attitude of suspicion towards all that was

esoteric, as likely to give the Society a wrong direction. But at least those whom Colonel Olcott himself obeyed unquestioningly as his Gurus did not think so. It was the Master K. H. who commented on Colonel Olcott's attitude, and pointed out that he was guiding the Society not to life but to death, because of his resentment of H. P. B.'s esoteric dominance among the members of the Society.

He says he has saved it? He saved its body, but he allowed through sheer fear its soul to escape, and it is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when he is gone.¹

This resistance of Colonel Olcott towards the esoteric, as personified in H. P. B., went to such an extreme that the Master K. H. interfered at last, at a crisis in the Society's affairs. On August 22, 1888, as Colonel Olcott was in his cabin, the day before he reached Brindisi, there was precipitated Letter XIX, published in *Letters from the Masters of the Wisdom* (First Series), in which come the following sentences:

But your revolt, good friend, against her "infallibility"—as you once thought it—has gone too far, and you have been unjust to her, for which, I am sorry to say, you will have to suffer hereafter, along with others. Just now, on deck, your thoughts about her were dark and sinful, and so I find the moment a fitting one to put you on your guard. . . . To help you in your present perplexity: H.P.B. has next to no concern with administrative details, and should be kept clear of them, so far as her strong nature can be controlled. But this you must tell to all:—*with occult matters she has everything to do.* . . . In the adjustment of this European business, you will have two things to consider—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates, jointly; *leave the latter to her.* You are left to devise the practical details with your usual ingenuity. Only be careful, I say, to discriminate when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which beginning on the practical tends to beget consequences on the spiritual plane. As to the former you are the best judge, as to the latter, she.

¹ The full quotation, containing H. P. B.'s memorandum of the Master's remarks, was published in *The Adyar Theosophist*, May, 1930.

The solution, in which Colonel Olcott acquiesced, was the formation of the Esoteric School in October, 1888 (though a pledged esoteric group round H. P. B. had existed from 1884). The Esoteric School began as the "Esoteric Section of the Theosophical Society"—thus reverting to what was once the original basis of the Society, with its three "Sections". Later, the name was changed to the Eastern School of Theosophy and the Esoteric School. Colonel Olcott, in order to prevent identification of the Society with the Esoteric School, did not join the School, though on a few occasions he attended its meetings.

When H.P.B. passed away, Dr. Annie Besant succeeded her in the direction of the Esoteric School. And when Dr. Besant was elected President in 1907, she retained the direction of the School. Should she have been asked to choose between the two, so as to prevent the complications between esoteric and exoteric which Dr. van der Leeuw describes? To do so would have created an intolerable situation, for Dr. Besant would have refused to give up a sacred trust given to her by H.P.B., and the members of the Society would have declined to elect any other person as President. I agree with Dr. van der Leeuw that it will be wiser to keep the two offices distinct; but if the only suitable person for the Presidentship happens to be the head of the Esoteric School, what solution does he propose? We should not forget, when theorising, that when the time comes for election, it is the members who decide.

Dr. van der Leeuw thinks it would have been better if Dr. Besant had refused in 1928 to be re-nominated as President. One reason he gives is her identification with Indian politics. Dr. Besant's identification with politics began in 1914. In 1917 she was interned by the British Government, and that same year she was elected the President of the Indian National Congress. Her second period as President of the Society ended

in 1921. She was then re-nominated as President. Was not then, in 1921, the time to show, by a refusal to elect her, that she was devoting too much to politics and not enough to the Society? Why suggest this reason in 1931, when her identification with politics is so much less? I wonder if Dr. van der Leeuw is aware that I too have been mildly identified with politics—sufficiently so for the British Government to have refused me my passport in 1919 when I desired to visit Australia? In Australia and New Zealand, at every visit, I have worked for India; and only last year I addressed one political gathering in England, and was booked for two others, but was prevented from addressing them.

The plain fact of the matter is that he who understands Theosophy, not as an impersonal philosophy, but as a gospel of human regeneration, cannot help engaging in "politics"—those high politics of Plato's dream which plans ideal cities for ideal citizens. If a President of the Theosophical Society, in his private capacity, may not take part in politics, ought he to take any more part in any movement for Art? But Art is not politics, it may be replied, Art does not stir up so much feeling, Art is more "theosophical". As an enthusiast for Art, that is just my grievance, that Art does not indeed stir up enough feeling in the public, and that, just now, more can be done for civic regeneration through politics, than through Art.

In spite of my differing from Dr. van der Leeuw, I feel grateful to him for his thankless self-imposed task of denouncing the way that some of those who are pledged to esotericism have often encroached on the field of the exoteric. But I would urge him on the other side to remember that, if the esoteric coteries are apt to be domineering, and so have tended to dominate, at least a great part of the Society's growth is due to their unflinching and self-sacrificing services to some at least of the Society's ideals.

ADYAR AS A CENTRE OF WORK

BY ERNEST ERLE POWER¹

SUGGESTIONS having been asked as to how Adyar may become a more useful centre of work, I take the liberty of making a few suggestions that may or may not be practicable.

Adyar, being the International Headquarters of the Theosophical Society, should not merely be a centre for those who wish to live in a congenial atmosphere of study, contemplation and instruction, but should also be made so attractive to enquirers that it becomes easy for them to understand why Theosophy has such a hold over people. For this purpose I would suggest the construction of three adjoining show-rooms, devoted to the three objects of the Theosophical Society.²

In the first show-room should be hung pictures and diagrams illustrating that humanity is a universal brotherhood and showing how the Theosophical Society can form a nucleus thereof and by what means and methods. The various races of man existing at the present time should be depicted, indicating not only the differences in type but also the correspondences physiological, psychological and mental; types should be shown of the races and sub-races, those of the past, the present, and if possible of the future. The various methods should be depicted which, from time immemorial, have been used for the propagation of the idea and the ideal of brotherhood. Alongside of each picture or diagram a list of references to books or sections of books should be given where further details concerning that particular subject are discussed.

The second show-room should be similarly devoted to the Second Object and the third show-room to the Third Object.

Each year a Convention should be held at Adyar at which Theosophists should give resumés, with comments from the Theosophical point of view, of the latest advances made in this world of ours along humanitarian, religious, philosophical, scientific, and

¹ Author of *The Path of the Elders*.

² An excellent idea; but who will provide the cost of the building, and provide for its upkeep?—C. J.

psychological lines, to be published annually in book form.¹ In such resumés the stereotyped Theosophical commonplaces should be avoided as much as possible, and original thinking should be encouraged.

An annual or bi-annual prize should be offered for the most original published contribution to Theosophical thought.² By Theosophical thought here is meant any subject falling within the purview of our object.

A space should be set aside in the gardens at Adyar for experiments to be carried out in the crossing or "Burbanking" of fruits and vegetables, so as to produce possible new kinds. Those studying this subject should pay particular attention to the less known fruits and vegetables that have to some extent been crowded out by the more common varieties.³ The development of a little clairvoyant faculty in this direction might be rather useful and should be stimulated. Another plot should be set aside for the planting of medicinal herbs, and their use should be studied by a definite set of students. An annual publication on this subject would be a valuable contribution to Theosophical literature.

Care should be taken not to talk too grandiloquently concerning Adyar, the Theosophical Society and its relation to the Great Ones, as this is apt to antagonize many people and attract sometimes those indulging a somewhat excessive ego. The hub of a wheel always appears to be slower than the spokes or the rim.

Adyar should primarily be a centre for creative and productive activity. Those who come merely to study and imbibe the atmosphere of the place should be allowed a sojourn of no more than three months. Exceptions, of course, are to be made at the discretion of the President.

HOW I FOUND THEOSOPHY

H. P. BLAVATSKY was referred to in *Light* by correspondents as "a great medium," and I remember reading a letter in that paper stating that she would be in London. I have some idea of having seen a letter to the editor, signed by her; and there were references to reincarnation later on. I had never met Spiritualists, and beyond reading something of their periodicals, knew nothing personally, of the subject.

¹ Who will finance its publication?—C. J.

² This exists already, and is called the "T. Subba Row Medal".—C. J.

³ A little is already being done in this direction, but Adyar soil is 90 to 95% sand, and "black soil" has to be purchased and brought to Adyar. If there were money, more experiments could be undertaken.—C. J.

There were severe tests in my life; during one crisis, there suddenly came the thought: "If it is the will of God, whatever it is, then let it come." Perhaps later on I might have expressed the idea in another way, but the despondency vanished, and an ecstasy too intense to last, took possession of me. I understood many things; words and doctrines did not matter, for the time being I was beyond all words and systems.

I knew of Annie Besant and Charles Bradlaugh, I had heard of them for years, and heard them spoken of with great respect. Then a friend in Los Angeles, U.S.A. sent me a magazine containing a lecture by Mr. Bertram Keightley. I had long before that come across the word "Theosophy" and though I was not clear as to what it meant, there was a power in the word which gave me great happiness; somehow or other "this was the thing". Bertram Keightley told of Madame Blavatsky, what an incessant worker she was, working even while she was out of the body during sleep. That was rather a new idea. Then there was something in the magazine, if I remember rightly, about reincarnation. I cannot now remember the exact order in which events happened. I recollect picking up a sporting paper on the seat of a railway carriage and seeing a paragraph about a book destined to make a sensation. Madame Blavatsky had been travelling over the world, and had been digging into the roots of the religions and was producing a book—*The Secret Doctrine*.

Then came word that Annie Besant had become a Theosophist, breaking off from materialism. "It's no fool of a thing, depend upon it, that's got hold of Annie Besant." That is what people said. Then appeared in *Light* an offer of literature on "Theosophy," by Mrs. Gordon, later Lady Gordon, the wife of General Gordon, brother to General Gordon of Khartoun fame¹.

Then came news of H. P. B.'s death, and the whole country from end to end was ringing with Theosophy. An article in the *Illustrated London News* gave H. P. B.'s portrait, the seal of the Theosophical Society and the interior of the lecture-room at 19 Avenue Road. That gave me information about the Theosophical Society; I subscribed at once to *Lucifer*, and joined the Theosophical Society. Then I was fairly in it. Theosophy was not a thing to keep to oneself. I arranged a little later on for a lecture by Mrs. Besant in the town where I then lived. Mrs. Besant came direct from America, and one night on board ship Lord Aberdeen had presided at her lecture. That opened up the way for lectures in three neighbouring towns.

It is of no use regretting; I feel that I have had numerous opportunities for useful work and for progress which I have carelessly let slip. But, it is a matter for profound thankfulness that I should be where I am to-day, and that at any rate I have done something in the world for the Masters' Work.

ULLIN

¹ I believe this is an error. Mrs. Alice Gordon, the Theosophist who appears in connection with H. P. B.'s Simla phenomena, was the wife of Major-General Gordon, but this General Gordon was no relation to the more famous Gordon of Khartoum.

CORRESPONDENCE

[The following communication has been sent to us for publication, and though it covers much controversial matter, it is published because it contains historical data which will be of use to students particularly interested in the development of the Society. Mrs. E. R. Broenniman was once a prominent worker in the National Society of the United States, but later left to join other Theosophical organizations, and is now a leading worker in a group of Theosophists in New York who consider that they are under the particular ægis of H.P.B., and that they receive communications from her. There is no question of the sincerity of Mrs. Broenniman, but obviously her statements cannot in any way be guaranteed regarding their correctness.—ED.]

HAVING pledged myself "never to listen, without protest, to any evil thing said of a brother Theosophist"—I wish to contribute what I learned with regard to the alleged third and fourth volumes of *The Secret Doctrine*.

At the time in 1918-19 when I was rather ruthlessly retired from the old Krotona (Hollywood) board of Trustees, and later deposed by Mr. Wadia from the position as Manager of the Theosophical Publishing House (Krotona), I contemplated working with the U. L. T.¹ actively.

I had been for several years an Associate of the U. L. T. in the hope that eventually all Theosophists of whatever groups might demonstrate on the physical plane the Brotherhood to which all pledged themselves.

It is doubtless a known fact to you that the U. L. T. stands pre-eminently for keeping the writings of H. P. B. and W. Q. J. extant and available for circulation. At that time the U. L. T. purchased from the Theosophical Publishing House the first and second volumes of *The Secret Doctrine* only, considering the third volume spurious matter.² It was because of this that for many years the T. P. H. had the third volume available for sale separately. That their own

¹ United Lodge of Theosophists.

² [Yet in the third volume will be found five Sections which H.P.B. put in the First Draft of *The Secret Doctrine*, but later discarded from the first and second volumes.—C.J.]

(U. L. T.) members bought many of these single copies directly from the T. P. H. is also a fact, as they could not obtain them through the U. L. T. channel.

Perhaps you do not know that I introduced Mr. Wadia to Mr. Garrigue and was present at several of their interviews when much of the early history of our Society was rehearsed—bringing facts to my attention which had been unknown to me up to that time—and to which I took issue at once, *i.e.*, such as the treatment of Mr. Judge, etc.

Documents were then placed in my hands which proved many of the allegations made. But when it came to supplying proofs that Annie Besant was not in possession of H. P. B.'s ring and that the alleged manuscript of *The Secret Doctrine* had been withheld, real proofs were not forthcoming.

The anonymous leaders of the U. L. T. stated that Bertram and Archibald Keightley had typed the manuscripts and probably the Pryse brothers had brought it in their suit cases to America; but where (!) no one but they, and others responsible for their disappearance, knew.

Such statements seemed incredible to me, but they were made with such assurance that I set out to discover the truth if possible. Having already contributed to the republication of the original edition of *The Secret Doctrine* and having received a copy, I saw H.P.B.'s statements with regard to the third and fourth volumes with their contents definitely set forth. I found a Mr. Saunders here in New York who had known H. P. B. and he laughed at the idea of Mrs. Besant's not having the H. P. B. ring, and gave me a new picture of the H. P. B. personality in her excitable moments.

I wrote this to Mr. Garrigue and still have his reply, which quite met my own ideas that the succession, as such, had to be spiritual and not concerned with physical plane objects. This was a real surprise however after the declarations that had been made to me personally on the score that Annie Besant did not have the real ring, etc. I am glad to note that this point of the ring was not mentioned in the *History of the Theosophical Movement* which has appeared in monthly issues of the magazine *Theosophy*, and is now sold in book form.

I found Archibald Keightley a little later and had a private interview with him, as he had been named as one who had copied the manuscripts of the third and fourth volumes of *The Secret Doctrine*. He seemed, at first, loath to talk on the matter; but, when pressed, stated that *all that was copied was in print*.

I met Mr. Pryse, but never took the matter up with him, for by that time, I had contacted Claude Falls Wright who, as is stated in *The Path* (a magazine published by Mr. Judge during and after H. P. B.'s life), was the only one present beside H. P. B. at the time

of her death and removed the ring from her finger. This ring he stated definitely was given to Annie Besant upon her return from America—where she was attending the American T. S. Convention at H. P. B.'s request—having brought a letter to the Convention as well as a separate one commending W. Q. J. as her colleague and co-worker, etc., having already stated that he was "the Antaskarana for American thought with the trans-Himalayan Esoteric Knowledge".

When I showed Mr. Wright the allegations made in the magazine *Theosophy* about the third and fourth volumes, he was aghast as he had talked freely with Mr. Wadia the previous year and had placed much material at his disposal. At my request he wrote a letter to Mr. Garrigue correcting the statements made in the articles. He received an unsigned letter from the U. L. T. repeating the statements made in the U. L. T. articles and ignoring Mr. Wright's assertions to the contrary being the truth.

When the U. L. T. was organized here in New York City I was urged by Mr. Clough and Mr. Wadia to attend the opening night. Mr. Wright was not invited and, hoping the two U. L. T. leaders would repair the slight, I invited them to dine at my home and meet Mr. Wright, which they did. There the matter was again gone into and Mr. Wright stated what he said he knew, having been living at the Headquarters in London with H. P. B. for the last two years of her life. Mr. Wright was not invited to attend the opening meeting and I did not accept the invitation.

Why I feel called upon to write concerning this matter at this time is because of the recent publication of the book *Theosophy* by Mr. Alvin Kuhn, who is being questioned as to the correctness and authority for his statements by his publishers. I have given him these facts as I found them, and Mr. Kuhn says he is not only anxious to correct any mis-statements but as an old member of the Adyar T.S. desires to do justice.

It is a peculiar fate that holds a sincere brother (Mr. Kuhn) to account for incorporating in his book what has remained unchallenged for several years, in the *History of the Theosophical Movement* issued by the U. L. T. Mr. Kuhn and his Publishers are endeavouring to correct any inaccuracies and should be aided in every possible way.

I trust you will endeavour to help him by notices in your magazine and letters of encouragement from yourself and others who can but rejoice at the earnest effort he is putting forward to unearth the Truth. It was at a gathering of T. S. students where I replied to the above accusations that Mr. Kuhn learned of my familiarity with the matter, as few of our members know anything about these facts and we are losing members through their ignorance.

Sincerely yours,

ELEANOR R. BROENNIMAN

P.S.: Since writing the above I have learned from Mr. Kuhn, who has been obliged to correct many of his mis-statements at the request of his publishers, Henry Hold & Co., that he intends to retain the section dealing with the third and fourth volumes of *The Secret Doctrine*; and challenges Dr. Besant to clear herself of the charges made.

It is impossible to make him see that should Dr. Besant care to follow his suggestion she would be exposing H. P. B. to worse criticism in the layman's mind; for what lower manasic reasoning could accept the "occult" facts as best presented by Mr. Edgar Street, whom I met at an Independent T. S. Class. He said he once put that very matter to Mr. Charles Johnston (of the Theosophical Society, at Washington Mews, New York City) who married one of H.P.B.'s nieces, and he hesitated to answer at first, but ended by replying much as follows: "That every reader knows *The Secret Doctrine* was given (put down) differently from the contents of *Isis*. In other words the Masters, instead of writing through the H.P.B. body, as described by Olcott, when *Isis* was written, precipitated *The Secret Doctrine* texts into the Astral Light from which H.P.B. laboriously copied it—word by word!"

That she was suddenly taken from that physical body no doubt accounts for the fact that the two later volumes, though already written in the Astral Light, have never yet been transcribed for the physical plane readers.

It is shocking that the testimony of Mr. Johnston and Mr. Archibald Keightley (the alleged typist), both of the T. S., Washington Mews Group; of Mr. Percival, Founder of the T. S. Independent; and Mr. Claude F. Wright of H.P.B.'s household at the time of her death carries no weight with the individuals who claim to stand for *Justice* in all matters pertaining to H.P.B.'s teachings.

I am giving you these physical plane facts that have come to me through no psychic media (so-called), so you need not hesitate to make use of them as you may know best how to do. It is the displaying of such "dirty linen" or untrue allegations that can readily account for the "inertia" in our Society. It is certainly time the "loyal stalwarts" awoke to the present situation and corrected many of the misapprehensions put forward to-day by those that unconsciously open themselves to the Antagonist through their "doubt" and "pride". That gentleman (the Antagonist) and his forces seem to be more actively on the job than ever, and our members should be made aware of his ever ready presence.

I have also tried to explain to Mr. Kuhn the injustice of the attack upon Mr. Leadbeater from the point of view of the Mystery Teachings; but he says Mr. Warrington made no comment and offered no objection to his statements with regard to C. W. L.'s actions, so I could make no impression.

Should you care to print this letter you are at liberty to do so.

Sincerely yours,

E. R. B.

BOOKS AND MAGAZINES RECEIVED

In League with Life, by J. Tyssul Davis, B.A. (C. W. Daniel Company, London); *Intelligent Revolt*, by Dora E. Hecht (Rider & Co., London); *The Ninth Immortal*, by F. Hadland Davis (The Scholartis Press, London); *How Know?* by Walter Scott (C. W. Daniel Company, London); *That Ancient Way*, by Kate M. Francis (Rider & Co., London); *The Greater Pyramid of Ghizeh*, by Frances W. Chapman (Rider & Co., London); *The Crisis and the Truce*, by Chronicler (The New Epoch Publishers, Madras); *Darsanika Maha Pravachana*, by Swami Jhanananda (Satyanarayana Raju, Ralangi); *The Art of Religion*, by John Walker (C. W. Daniel Company, London); *The Scout's Red Book of "Good Turns"* (The India Sunday School Union, Coonoor); *Greater Islam*, by H. C. Kumar (T. S. Muslim Association, Karachi); *Mahatma Gandhi* (Tract No. 7 from Akbar Ashram); *Adyar Pamphlets: Industry under Socialism*, by Annie Besant; *The Dawn of Another Renaissance*, by Bhagavan Das (Theosophical Publishing House, Adyar).

Triveni (January, February), *De Theosofische Beweging* (March), *Bulletin Théosophique* (March), *Koemandang Theosofie* (March), *Modern Astrology* (March), *The Pioneer* (March), *Theatre* (March), *The Occult Review* (April), *The Vaccination Inquirer* (March), *The Bharata Dharma* (March), *The Christian Theosophist* (March), *News and Notes* (March), *Theosophy in South Africa* (January, February), *The Vedic Magazine* (February), *World Theosophy* (March), *Heraldo Teosofico* (January), *La Revue Théosophique*, *Le Lotus Bleu* (February, March), *Prohibition* (March), *El Mexico Teosofico* (December), *Teosofisk Tidskrift* (February), *The Theosophical Path* (January, March), *Indian Review* (March), *Star Bulletin* (April), *Toronto Theosophical News* (March), *Ateneo Teosofico* (March), *Theosofie in Ned-Indie* (April), *Vivir* (January, February), *Persatoean Hidoep* (April), *La Tabla Redonda* (January), *Stri Dharma* (April), *The Calcutta Review* (April), *News and Notes* (April), *De Theosofische Beweging* (April), *Modern Astrology* (April), *Proteus* (January), *Teosofi* (January, February), *The Occult Review* (May), *The Canadian Theosophist* (March), *Bulletin Théosophique* (April), *The Beacon* (March), *The Theosophical Path* (January, March).

REVIEWS

The Passionate Pilgrim: A Life of Annie Besant, by Gertrude Marvin Williams, author of *Understanding India*. (Coward-McCann, New York).

This book purports to be a life of Dr. Annie Besant. Certainly it shows great industry on the part of Mrs. Williams; she has read much, and has evidently worked hard at the British Museum. She has read through the volumes of *The National Reformer*, *Our Corner*, *The Link*, and other journals edited by Dr. Besant in her secularist and socialist days, besides a large list of works which she mentions. Mrs. Williams's aim is to show Dr. Besant as the "Passionate Pilgrim" in search of truth and light.

The story is written less like a biography and more like a sensational romance. Presumably it is aimed at the American public, and desires to be a "best seller"; the first six chapters bear the romantic headings: Searching for Love, Bride of Heaven, Sunshine and Shadows, A Heavy Door Closing, Adding A to Theism. Other chapter headings are: A Daughter for a Cause, A Lyric Interlude, Priestess of the Occult, An Astral Svengali, Messiahs made to Order, Rishis, Romanism and Rebellion (thus mimicking the once famous American political slogan "Rum, Romanism and Rebellion".)

Mrs. Williams presumably sets out to narrate Dr. Besant's passionate struggles to discover Truth. But throughout what she shows (as she displays her material) is that Dr. Besant always subtly desired to be in the limelight, and went from one movement to another to achieve her object. Mrs. Williams insists that some man's influence was always necessary as a pillar for Dr. Besant to lean upon, and mentions in turn Mr. Bradlaugh, Dr. Aveling, Mr. Stead, Mr. Judge, Mr. G. N. Chakravarti and Bishop Leadbeater. It is the last who is termed by her "an astral Svengali". Mrs. Williams in order to "understand" Dr. Besant has read everything that attacked her; there is no sign that she ever read the Watch-Tower notes in

THE THEOSOPHIST, where month after month, since 1907, Dr. Besant has written explaining her plans and ideals.

The quality of innuendo throughout the book is grimly shown on p. 336, dealing with Dr. Besant's visit to England in 1928. It was this year that, after addressing a meeting in a committee room in the House of Commons, she went on the Terrace insufficiently protected, and that night began an illness which brought her near to death's door. At Chicago, on July 14, members at the Convention reception knew of the illness from the newspapers. The present reviewer saw her on August 8th in London when she had barely recovered, and heard from her friends the details of the illness. That year obviously it was impossible for Dr. Besant to attend Ommen Camp which began on Aug. 2. But Mrs. Williams puts the matter thus, that Dr. Besant quailed before the attacks on Theosophy and on her friend Bishop Leadbeater by Mr. Krishnamurti, and so avoided going to Ommen.

"As August approached, for once her courage failed. The previous year nothing could prevent her going to Ommen. This year of 1928 she took refuge in illness as a means of escape. Catching a heavy cold, she cancelled all engagements and sailed back to India looking weak and spent".

How this odious book appears to the American public is seen week by week in the reviews of it which are reaching Adyar. The following is the picture which Mrs. Williams has succeeded in evolving in one of her American reviewers, and that picture appears in many others:

... bitter champion of woman's rights, and all her life the echo of a man—a Bradlaugh, an Aveling, a Chakravarti, a Leadbeater—Annie Besant has embraced and embodied at various times practically all the delusions to which we frail mortals seem prone to succumb. With a keen political sense she has divined with uncanny precision the rising movement of the moment—High Churchism, Secularism, Socialism, Theosophy, Indian Reform—and ridden them to glory. Her final gesture—the endeavor to put over an inoffensive Indian youth as a World Savior prepared by her in the womb of the astral—was a logical development of her magnificent megalomania, a final and superlative touch of phantasy to the most chaotic phantasia in modern annals.

There is at least one bit of humour in the book; it is the description of Mr. Jinarajadasa in his Sinhalese dhoti, khurta, and the "angavastram" or upper embroidered cloth characteristic of South India as "in Liberal Catholic vestments".

In fine, this book purporting to be a true and revealing biography of the passionate pilgrim of truth, Annie Besant, is only the record of what a mediocre soul sees in a great soul.

C. J.

The Twelve Principal Upanishads, Vol. I. Translation by Dr. E. Röer. (Theosophical Publishing House, Adyar, Madras. Price Rs. 4 and 5.)

This is the third reprint of a standard work. The first volume contains nine Upanishads; the two other volumes will be ready soon. The Devanagari text is for the first time given with the English translation by Dr. Röer. There is an introduction to each of the Upanishads and copious notes in English from the Commentaries by Sri Sankaracarya and the gloss by Anandagiri. Professor N. N. Divedi has written the Preface. Clear print and a handy size should be additional recommendations of the book to readers and students of the Upanishads.

The two Adyar Pamphlets, No. 145 and 146, (Theosophical Publishing House, Adyar) will be welcomed by many.

Industry Under Socialism, by Annie Besant, is a reprint from *Fabian Essays in Socialism*, edited by G. Bernard Shaw (1889). Though written forty years ago the study of the arguments brought forward will be well repaid.

The Dawn of Another Renaissance, by Bhagavan Das, also tries to find a solution to the many problems which have to be solved before industry is organized in a satisfactory manner and before another renaissance has dawned.

S.

We have received Mr. William Kingland's very able pamphlet on *The Work of a Theosophical Organization*. It might perhaps be better styled "Theosophical Organizations," for while he advocates a unity of the Theosophical movement, based upon an agreement upon certain essentials or fundamental teachings of Theosophy, for which he attempts a tentative formulation, he would desire no decided centralization of organization. Still, we feel that these principles are difficult to formulate, and whatever words may be decided upon are liable to various interpretations, and may again require to be stretched. No words can be quite elastic enough. We feel that though this attempt is a very good one, H.P.B. did it better in the Proem to *The Secret Doctrine*.

The pamphlet is marred by a very superficial criticism of Dr. Besant and Bishop Leadbeater, with several references to and quotations from not very competent sources of information and opinion. It is no demerit that they have put forward information and activities derived from their own research, the value of which

may be estimated by their readers. They have not yet found themselves at all in disagreement with Theosophy as taught by H. P. Blavatsky. The only Theosophical truths of value to an individual are those which "need no further justification in his eyes, because their truth will be to him as evident as the sun in Heaven," on account of "the light which they throw on every problem of life". On this ground H.P.B. expected support for her statement of Theosophy, and others may best do the same and not try and establish an external authority.

E. W.

In League with Life, by J. Tyssul Davis. (The C. W. Daniel Co., London. Price 2 sh.)

These essays are inspired by a love of the good and the beautiful. They deal with the permanent values in life as dispersed in art and science, in religions and in man's character. The author is eager to prove that all advances made by science, that all written scriptures, all personal achievements have been arrived at by man. He cites Buddha, Sri Krishna, Jesus Christ to shew that they were all men, and that each in his own way identified himself as one with life. Whatever is in league with life gives to man a sense of reality, because he is life, and as a great modern teacher has said, there can be no greater miracle than life itself. The writer lays bare on the board the true inner man, a finer type than the coarse outer husk, one who breathes habitually purer air, yet never repudiates any suggestion that all and everything are not expressions of the one life and thus realizes the immeasurable vastnesses of the universal scheme. He is one to whom all experiences of action, feeling, mind on land and sea, in all the kingdoms of nature, are as grist to the mill of a fuller, truer, wider understanding, that is endless in its scope. The book is full of suggestions for further thought; diffused through it there run veins of a commonsense outlook on idealism as being natural to man, one of poetic appreciation, another of a facetious humor, and all coloured by a spiritual glow of love of life.

Our Glorious Future, by Johnhett. (The C. W. Daniel Co., London. Price 7s. 6d.)

The author in the preface to his book calls it a "fantasy," by means of which he wishes to focus the attention of his readers to the ever-recurring question, "Do we survive after death?" He also wishes to suggest new ways of legislation, new ways for solving the problem of unemployment and a system by which war will be abolished. He further says:

"This book has a moral. It is that if we realize the reason of our existence on earth and act accordingly, we shall also realize our glorious future and vice-versa."

The book is divided into two parts: *The Miracle Child* and *The Battle of the Spirits*. A child is born, who startles everyone by speaking on the first day of his birth. He is given publicity by the fact that several eminent scientific men come to examine into this rare phenomenon. He is hailed as the Saviour of the second Advent. He starts speaking publicly at a very early age, for he has a message to deliver to mankind from the heaven whence he has descended. He is helped by a medium, a young girl, who can "converse with the departed, and to whom heaven is an open picture". Moreover he succeeds in inaugurating a new era in a permanent connection between this and the next world, first by himself being the communicating instrument, and later the scientists perfect a mechanism, by which everyone can see and hear discarnate spirits; auras and thoughts are made clearly visible, and other wonders are brought about.

An "International Spiritual Union" is formed which co-operates with this marvellous child in the battle between the higher and lower spirits and their teachers, the Angelic Beings. After the battle has been fought and won, a better type of politics regenerate the world, war is stopped, religions and education are remodelled.

Whether the author has succeeded in gaining his purpose by the use of the miracle with which the book opens and by the other "fantastic" elements introduced, is a question to which the answer, to us, seems doubtful.

Clairvoyance and Thoughtography, by T. Fukurai. (Rider & Co., London. Price 21 sh.)

This is a very handsome volume, both in the contents of its matter, as well as in its general get-up. The illustrations are excellent: it deserves high praise, and should be added to every library on Borderland-subjects. The author and experimenter is a Japanese Professor, who conducted all the researches with meticulous care and was most punctilious regarding scientific accuracy to prevent conscious or unconscious collusion or its suspicion, in order to convince the most sceptical, and have the science as a science recognized as such.

It was regrettable that his first two mediums died, the first one by her own hand; she had been developed through hypnotism and there

is little doubt it was this that contributed to that fatality. The results of the researches into thoughtography as here described are extremely important and interesting. It reads almost like a miracle that the will can imprint the thought proposed on one of several contiguous plates, after selection has been made. Arising out of these successful experiments further problems spring up waiting their solution, thus adding still more interest to this particularly fine book.

I. H. M.

Intelligent Revolt, by Dora E. Hecht, (Rider & Co., London. Price 3s. 6d.).

This book consists of a series of thoughtful essays, in easy style, on the psychology of characters as they enter into life's hazards, as they meet each other and part again. To free some of the inhibitions that press upon the growing child, and to extricate the real self from the grandmotherly restrictions and prejudices, that unconsciously root themselves within is one of the problems of modern educationists. The author combines these excrescences with what she calls "projections" of personality, which invite so much of the conflicts that exist everywhere, as if they were unessential ornaments. And another problem comes to the fore, that of inculcating the obligatory need for self-understanding, so that self-discipline can be aroused to a permanent accompaniment of release of the self, which conduces to serene happiness, for the underlying unity to be instilled and impressed is that of life and form, though each is and must remain individually unique.

The authoress is known as a permanent invalid, but her upsoaring spirit has found its freedom on all other planes.

Heal Thyself, by Edward Bach, M.B., B.S., D.P.H. (The Daniel Co., London. Price 3s. 6d.)

This is a study of disease in man's nature and the corresponding remedy. That it is impossible to separate the physical body from the rest of man's complicated nature is its theme.

Physical disabilities, defects of character and psychological failings are common to all mankind and are correlated with the kind of illness from which man is suffering. Not only are there similar potent factors with which he is obliged to reckon, but something may be happening in other departments of his being of which he has not full control, and of which, maybe, he is faintly aware. Tragic dramas may be enacted elsewhere, which reach down here in sickness and establish themselves as organic

defects. In many cases a long-continued strain or a sudden fierce shaking are recognized by most physicians as responsible for many an ailment, but the cure is conducted only on the physical basis, and the cause remains untouched, leaving its effects to reappear later in a more distressful form. It is only men like the writer, a wise doctor, who look intently into origins and foundations, and examine minutely into sub- and super-structures, who are able to lay their finger on that remedial application, which fits the case.

Naturally the spiritual and mental efforts required, according to the "heal thyself" dictum, have to lie within the patient himself, and upon this the crux of the difficulty so often hinges; here the value of pain comes in, which compels the victim of his own folly to overcome his weaknesses.

To a physician guided by such principles as are given forth in this book, and who has to act in many capacities, if he is to make his prescriptions effective, it will be of inestimable value as a vademecum, as also to those sufferers who search after the pure gold of self-knowledge and health.

The *Akbar Ashram Tract* No. 4 has come to hand. We cannot do better than quote what T. L. Vaswani says: "The Akbar Ashram stands for the ideal of Unity and should have the hearty support of all who realize that there can be no solid nation-building without Hindu-Muslim fellowship. The India of the coming days must be not merely Hindustan but a Hindu-Muslimstan."

Professor Dwijadas Datta writes a very comprehensive article on Organic Hindu-Muslim Union; this has become one of the burning questions of the day, and if all thinking people put their heads together to solve it, there is little doubt that the settlement will come to pass. Innumerable quotations can be gathered from the *Quran* and the *Vedas* on the One and only God and the Brotherhood of man. Tolerance is the text to be preached before every festival, where mobs have now the habit almost of becoming unruly and longing for a riot. One can sympathize with "cow-killing" demonstrations in a country practically vegetarian, and in which all life is held sacred.

A. H. Jaisinghani contributes a lecture on inter-communal marriage. The note sounded is vital, weighty and full of commonsense. A new book on this subject can be had by writing to the Manager, Akbar Ashram, Garden Road, Karachi.

The *Dayalbagh Herald* is the organ of the RADHASOAMI EDUCATIONAL INSTITUTION near Agra, a religious community of 2,000 people who believe in the leadership of a heaven-guided Guru, and who are making a remarkable experiment in building a compact community. "Its industrial organization is unique. Almost every article of everyday use is now being manufactured there. Under the inspiring guidance of Sahabji Maharaj Anand Sarup, a unique personality and one of the greatest moral forces in modern India, this institution has been imparting education of a high standard not merely in the ordinary arts and sciences, but also in engineering, agriculture, dairying and industry." This appreciation comes from the Minister of Education and Industries, U.P. The Radhasoamis endeavour to live up to high principles and great ideals. This magazine contains a varied assortment of articles written by experts on many instructive and interesting subjects.

I. H. M.

SUNSET IN LHASSA: There exists at Lhasa a very touching custom. In the evening, just as the day is verging on its decline, all the Tibetans stay business, and meet together, men, women and children, according to their sex and age, in the principal parts of the town and in the public squares. As soon as groups are formed, each one kneels down, and they begin slowly and in undertones to chant prayers.

The religious concerts produced by these numerous assemblages create throughout the town an immense solemn harmony, which operates forcibly on the soul. The first time we witnessed this spectacle, we could not help drawing a painful comparison between this pagan town, where all prayed together, and the cities of Europe . . . The prayer which the Tibetans chant in these evening assemblies, varies according to the seasons of the year; that on the contrary which they repeat on their rosary, is always the same, and only consists of six syllables—*Om mani padme hum*. Living beings, in Tibet and in Mongolia are divided into six classes: angels, demons, man, quadrupeds, birds and reptiles . . . These six classes of living beings correspond to the formula: *Om mani padme hum*.

From *Travels in Tartary, Tibet and China, 1849-50*, by the Abbé Huc.

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

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

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

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