

VOL. LII

No. 12

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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VOL. LIII

No. 1

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Statues of the Founders, at Headquarters Hall, Adyar, on H. P. B. Centenary Celebration, August 12, 1931.



ON THE WATCH-TOWER

H. P. B.'s Centenary has come, and gone. Elsewhere are three accounts from three present at the celebration at Adyar Headquarters. In India, Lodges everywhere celebrated the anniversary in various ways. At Benares, at the Headquarters of the Indian Section, Mr. Bertram Keightley, who was unable to assist at Adyar, presided. All the Bombay Lodges united for one joint celebration. Karachi had a whole week of meetings devoted to H.P.B. In this issue of *THE THEOSOPHIST* is Mr. Keightley's fascinating paper with reminiscences of H.P.B. and the writing of *The Secret Doctrine*. The speeches with similar reminiscences of her by the President, Bishop Leadbeater, and Bros. G. Soobiah Chetty, B. Ranga Reddy, N. L. Subramania Iyer, T. Hari Rao and C. Jinarājādāsa will appear in next month's issue.

Columbus set out with three tiny ships to discover India. He did not discover India, though he discovered a huge continent later called "The New World". Generations of pioneers travelled along the trail which he blazed to explore that World. So too is it with our H. P. B. When she passed away, the Theosophical Society was firmly established, but its influence was not one-tenth of what it is to-day, to judge by the number of Lodges, National Societies, and the many expositions of Theosophy to-day in many languages, and the result of them all in permeating the world's thought with the principles of Theosophical Idealism. But it was H. P. B. who "blazed the trail," and the glory which to-day irradiates the

New Humanity in the vision of idealists is of her making, not of that of her successors. Though those who came after her have justified truth after truth of Theosophy with their discoveries and by their work, nothing has been added to the fundamental Theosophical position and outlook which she gave to the world as she thus concluded *Isis Unveiled* in 1877 :

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colors of the solar spectrum, so the beam of divine truth, in passing through the three-sided prism of man's nature, has been broken up into vari-colored fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and off-shoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection.

* *

Now that Mr. Bertram Keightley has described the writing of *The Secret Doctrine*, perhaps the fable that additional material for the book was destroyed by Dr. Besant, Mr. G. R. S. Mead and others will be exploded at last. Why anyone should ever destroy unpublished volumes of H. P. B. has never been made clear; when such a story was started, no one ever suggested a possible motive. It is strange that those who lived with H. P. B. and served her with every power in their possession should now be proclaimed as having had less devotion to her than those who never lived with her nor had the opportunity to serve her. It is always easier to bring a lie to birth than to slay it, and so no doubt the fable of the wanton destruction of other volumes of *The Secret Doctrine* will go on from generation to generation.

* *

The following cable was sent by the President to Point Loma on August 12th :

Theosophical Society,
Point Loma, San Diego.
Greetings to Theosophical Society, Point Loma, from Adyar.
—ANNIE BESANT.

The following cables and telegrams were read at the celebration :

Helsinki, Finland.
Celebrating Centenary in unison, we send our heartfelt greetings.—T.S., Adyar, T.S. Point Loma.—RUUSURISTI.

Havana, Cuba.
Cuban Section loyally confirms our beloved Society's ideals on H.P.B.'s Centenary.—VILLASVERDE.

Rangoon, Burma.
Burma members send loving greetings and express gratitude to H. P. B. Wishing celebration success.—NAGANATHAN.

Hancock, New Hampshire, U.S.A.
Reverently affectionately join homage Blavatsky Centenary celebration. Blavatsky spirit urgently needed. Great work immediately before Society.—ARUNDALE.

From Lodges in India :

Ernakulam, Cochin.
Ernakulam Lodge celebrated Centenary. Fed poor. Pray for soul of greatest light-bringer. May she continue shed light in world.—PADMANABHAIR.

Karachi, Sind.
To-day whilst remembering the great Founder of our dear Society, H. P. Blavatsky, with utmost gratefulness, we offer you, her successor, our heartfelt love and homage. Our loving greetings to all gathered at Adyar.
—KARACHI LODGE.

Bareilly, U.P.
Loyal homage to torch of truth. Lodge Bareilly.—MOOLCHAND.

Benares, U.P.
Regret unavoidable absence. Join in paying respectful tribute memory Masters' faithful servant who nobly worked for triumph of spiritual forces.
—IQBAL NARAYAN GURTU.

Nilambur, Malabar.
Hearty felicitations Blavatsky Convention. Convey Kerala's love and loyalty to our glorious Mother President.
—MANJERI RAMAYYAR.

* *

The departure of three Australian members who visited Adyar for six weeks was the occasion for the President to send an autograph letter of greeting to members in Australia. Her message was as follows :

DEAR BRETHREN,

June 19, 1931.

May the blessing of the Masters rest on your work in Australia. Much of my future lies in that land, and the seed you are sowing there it will be my privilege and my happiness to reap when the time for the harvesting arrives. Let us then look forward to that future which we shall share, for in due season we shall reap if we forget not that future.

ANNIE BESANT

* *

All will be glad to hear that Dr. Besant is once again able to go for drives in her car. Her knee still gives much trouble, particularly when she is ascending or descending stairs; but it is possible now for her with some pain to descend from her rooms and occasionally attend her weekly tea-party to members under the Banyan. As will be seen in the reports of the H. P. B. Celebration on August 11th and 12th, she was present at both the public meetings in Headquarters Hall.

* *

One by one the ranks of the old workers are being thinned as Death calls them to other spheres of work. Among these, two stand out in an especial way. The first will not be known outside India, but he has a splendid record of service. This is Pandit Pran Nath of Gwalior, who passed away at the age of eighty-seven. As late as last March he presided at Mr. Jinarājādāsa's lectures in Gwalior and took an active part in the meetings of the Central India Federation. Pandit Pran Nath had the happy Karma to come into the Theosophical Society as a young man, and was one of the very few who came into direct touch with the Masters. In 1884, he asked of the Master K. H. the following question :

MOST REVD. MASTER K.H.,

Allahabad, 10-1-84.

Do I tread the right path? Is my present way of life conducive to spiritual advancement? Am I capable of greatly influencing my next

birth by good karmas in this life, by strenuously following the bent of my heart as it is at present? What should I do to have the honour of prostrating myself at your blessed feet?

I am,

Yours most respectfully,

PRAN NATH, F.T.S.

The reply of the Master was as follows :

The process of self-purification is not the work of a moment, nor of a few months, but of years—nay, extending over a series of lives. The later a man begins the living of the higher life, the longer must be his period of probation, for he has to undo the effects of a long number of years spent in objects diametrically opposed to the real goal. The more strenuous one's efforts and the brighter the result of his work, the nearer he comes to the Threshold. If his aspiration is genuine—a settled conviction and not a sentimental flash of the moment—he transfers from one body to another the determination which finally leads him to the attainment of his desire. B S has seen me in my own physical body and he can point out the way to others. He has been working unselfishly for his Fellowmen thro' the Theosophical Society and he is having his reward tho' he may not always notice it.

K. H.

Never once did our good brother waver in his attachment to Theosophy. As crisis after crisis arose in the Society, he went on his way steadily, striving his utmost to live a life of service. The State of Gwalior has had few nobler men in its administration, and its Maharajahs under whom he served have given him honour. Pandit Pran Nath was once the Minister of Education in his State and gave particular attention to foster girls' education. A few years ago, in his ripe old age, he joined the Co-Masonic Movement and was one of the officers of the local Lodge. May Peace rest upon him.

* *

It is hard for us in India, and especially at Adyar, to realise that Yadunandan Prasad has gone "Yonder". After his return from England, where at Cambridge and London he took two degrees (though he already possessed one from Allahabad) he was sensitive to the sun, and once suffered from sunstroke at Adyar. It was from the effects of a heatstroke that he passed away in Hollywood. The Prasad

family of Ramna, Gaya have given many workers to Theosophical work, and "Jadu," as we called him in our affection, was one of three brothers dedicated to the work. From a brilliant student at the Central Hindu College, he became one of its professors; and then passed on to England to win more academic distinctions so that he might be more useful in work. On his return, he threw himself vigorously into the work of National Education under the auspices of the Theosophical Educational Trust, the Society for Promoting National Education, and the present Rishi Valley Trust in which the two former bodies are amalgamated. He was also a Brother of Service from the inception of that Order. He travelled much with Krishnaji, and at the time of his passing was on a lecture tour in the States expounding Krishnaji's teachings. "Jadu" was brilliant in games also—tennis, hockey, football. He was a splendid example of "Young India," full of idealism and yet with his feet very much on earth. He was one of those few who are of the East and of the West, blending the best of both. He leaves a gap not easy to fill, though we know by long experience now, as one worker after another is called away, that his successor is soon drafted into his place.

* * *

Among those who have passed over is Don José Marsal, General Secretary of the National Society of Paraguay. He was an enthusiastic Theosophist with a wide range of sympathy with every type of Mysticism. He gathered round him a large number of Theosophists, and was the chief centre of Theosophical activities in Asuncion, the capital of Paraguay. His warm sense of patriotism moved him to plan for the creation of a National Society in Paraguay during Mr. Jinarājadāsa's visit in 1929. This was done by re-arranging his large Lodge into several Lodges, so that with them and with two others the requisite number of seven might be made. After the Section was created, adverse circumstances, particularly the opposition of the Catholic clergy, put many obstacles in the

way of the young Section; and just now the number of Lodges has fallen below the requisite number. Paraguay for the time being reverts to the position of a Presidential Agent, till time or circumstances will once again raise the number of Lodges to seven.

* * *

One who served the Theosophical Society in his time was Bro. J. J. Vimadalal. He was for several years one of the finest workers in Bombay. He was President of Blavatsky Lodge from 1909 to 1912. Joining the Society in 1899, he threw himself vigorously into propaganda, and was a most eloquent English speaker as well as an orator in Gujarati. From 1907 he disagreed with Dr. Besant on many points in Theosophical policy. He was hostile to the work of Theosophists in connection with the Order of the Star in the East which began in 1911. His violent opposition can well be forgotten when we remember the sterling services which he rendered to Theosophical ideals when his enthusiasm was at its height. The members of the Lodges in Bombay, though most of them differed from him, will always hold his memory in grateful recognition.

* * *

During the months of June, July and August, various Annual Conventions of National Societies have met; the following cables from them were received by the President.

London, June 22.

Congress European Federation and English Convention of T. S. London convey message love devotion gratitude and wishes quick recovery.

—COCHIUS, JACKSON, *General Secretaries*.

London, June 23.

Theosophical Order of Service Congress sends affectionate greetings.—SPURRIER.

Los Angeles, June 30.

Southern California Federation comprising twenty Lodges meeting to-day send devoted love, pray your speedy recovery.—HENRY HOTCHENER, *President*.

San Juan, July 31.

Porto Rico annual convention sends loving loyal greetings
Besant, Leadbeater, Jinarajadasa.—PLARD.

Buenos-Aires, Argentina, Aug. 17.

Love loyalty to President from Convention.—STOPPEL.

Malaga, Spain, Aug. 17.

Warmest greetings beloved President from Spanish Convention.—LORENZANA, *General Secretary*.

At the time of writing, Bishop Arundale and Mrs. Rukmini Arundale are in the United States. Dr. Arundale presided at the National Convention in Chicago, where according to cable advices a most enthusiastic H.P.B. Celebration took place. They will be in Europe part of October and November, and afterwards they sail to India from Venice and arrive in Bombay on November 30th. After a few days in Bombay, they will come to Adyar to take part in various activities in connection with the Founders' Convention, which will be from December 24th to 27th. Dr. Arundale has arranged to return to Europe next spring, and it is just possible that before that he may pay a flying visit to Java and Australia. One of the important activities which he has planned, and which he will direct, is the starting of a Theosophical School near Adyar. In some two weeks' time the National School and College at Guindy, near Adyar, which has been so closely associated with many workers at Headquarters, and of which Mr. G. V. Subba Rao is the Principal, is being transferred to Rishi Valley, Madanapalle. The starting therefore of a Theosophical School near Adyar will once again be a great boon to many Theosophical parents, who desire their children to come into touch with such influences of a religious and idealistic nature as are associated with Adyar.

H. P. B.

THE MESSENGER FROM THE WHITE LODGE
TO THE WORLD FOR THE 19TH CENTURY

BY ANNIE BESANT

IT was in the 14th Century that the great Sage, Tsong Ka Pa, announced to the world that a Messenger from the East would appear in the West during the last quarter of each succeeding century, so that "the white barbarians of the West" might share in Eastern knowledge. It would appear—though it was not so stated—as though these had been chosen to lead the world in the teaching of science and in establishing political freedom, and that it was thought best that they should learn, by their own bitter experience, that true and lasting Freedom must be based on Spirituality, that the only "Divine Right" to rule men consists in the possession of Wisdom, and that it is true that "the autocracy of the Wise is the salvation of the foolish". The lesson was hard to learn, for the wise are the few, and the other-wise are the many.

The Messenger for the 19th century was clearly Helena Petrovna Blavatsky. She was born into a world in which a materialistic philosophy was reigning over the educated. Christianity was professed by the white Nations that were in the van of modern progress, but it was regarded as a superstition by the scientific world, and Comparative

Mythology had undermined it among the educated classes; these tended to Materialism under the combined influence of science and of Comparative Mythology. Outwardly, they showed it some respect, as useful in the keeping of social order, but they disregarded its precepts. The women still attended church "to set a good example to the lower orders," but they confined their religion for the most part to public observances. For this world, dominated by Materialism, the Guardians of religion chose as their Messenger a Russian woman of noble rank, whose body was said by a Master to be the most psychical born for 200 years, and who was connected with one of Their own group as a disciple—the above-named Helena Petrovna Blavatsky. Endowed with a strong and heroic nature, she was a stranger to fear and a rebel against social conventions. Already a disciple, she was supremely fitted to destroy Materialism by her psychical powers, producing the most startling results, which appeared miraculous, in spite of her constant declarations that they were produced by will-power, and were within the reach of every human being who had developed will-power and had learned how to use it to dominate certain natural forces by which she produced her so-called phenomena. To put the matter in a popular phrase, she "knocked the bottom out" of Materialism by producing the most astonishing results by exercising her will-power to control various natural forces. She would move objects in full daylight without bodily contact with them; make objects light or heavy at will, etc. There are records of these, written by people of unchallenged honour and of high intelligence. She practically destroyed Materialism as a philosophy. Her faithful co-worker and colleague, Colonel H. S. Olcott, stood nobly beside her with unflinching courage, and they founded the Theosophical Society. Ere they passed away, they had the joy of seeing it at work in some 18 different countries (to-day the number is 52).

Magnificent was the result, and many thousands of men and women, to whom they brought the Light, daily bless them for their noble work. For half my life—I joined the Society when I was 42, and am now nearly 84—I have been a member, and I have never known one second of regret. Theosophy has given me an ever-growing knowledge and an ever-increasing joy, for it opens up vast vistas for the future of powers of Service, growing, like other natural powers, by exercise. All can share in these, but never must we forget that "as a man soweth, so must he reap". May I never fail in gratitude to H. P. B. at whose dear and honored feet I lay this tiny tribute of an immortal love, of deathless respect.

THE TEACHER

A SLIM, dark figure, standing at a table;
Quiet, unassuming, almost diffident;
Straight like an arrow, vivid, poised and beautiful;
Smiling.

Like arrows tipped with humour, his winged words flying
Straight to their goal in the seeking human heart—
Words clear-cut as crystal; drop by drop distills he
Wisdom.

O Perfect Love and Reason in perfect balance held;
Emanation of Pure Being; Beauty manifest;
O very human Teacher human sorrow understanding!
Krishnaji.

CHRISTOPHER FRERE

REMINISCENCES OF H. P. B.

(Written for H. P. B. Centenary Celebration at Adyar,
August 11 and 12, 1931)

BY BERTRAM KEIGHTLEY

THE life of the Theosophical Society has ever been a somewhat stormy and troubled one, and my first sight of H. P. B. was in one of the minor "disturbances" which punctuate its history.

A young man, just down from Cambridge, I had joined the London Lodge shortly after Mr. Sinnett's return to England and the publication of his *Esoteric Buddhism*.

At that time, the early eighties of last Century, Dr. Anna Bonus Kingsford was President of the London Lodge, with Mr. Edward Maitland as her chief helper. But after Mr. Sinnett settled in London, the main centre of interest became his drawing-room and the meetings held there, thanks to the kind and cordial hospitality of Mrs. Sinnett. A considerable influx of new members had taken place. Most of them like myself, Dr. Archibald Keightley¹ and others of our friends being drawn to the movement by Mr. Sinnett's books and the exceedingly interesting talks which he gave in his drawing room.

There were few formal meetings of the London Lodge, as such, and these were not attractive to the newly joined

¹ [Mr. Bertram Keightley and Dr. Archibald Keightley were uncle and nephew, though the nephew was a year older than the uncle.—C. J.]

members, who were much more interested in, and attracted by, the teachings of *Esoteric Buddhism*, than by Dr. Kingsford. So a strong movement began to choose Mr. Sinnett as President of the Lodge at the next annual meeting, because Dr. Kingsford seemed disposed to put obstacles in the way of the newly joined members hearing and seeing as much of Mr. Sinnett at the Lodge activities as they wished.

So friction arose and Colonel Olcott came over from Paris, where he then was with H. P. B., to try and compose matters. After a little delay, as no agreement was reached, the Annual Meeting was held one evening in the rooms of a barrister, a Mr. H. J. Hood, if my memory serves, in the Inner Temple.

I remember the scene well: a long, rather low room, crowded to the limit, with Colonel Olcott, Mr. Sinnett, Dr. Kingsford, Mr. Maitland and others at one end, opposite the entrance door.

The formal proceedings had just begun, when there was a stir at the far end by the door, which opened, and in walked H. P. B. who had just arrived, wholly unexpectedly and without warning, from Paris. And that was my first sight of H. P. B. Formal proceedings were, of course, at an end for the evening and it is needless for me to follow up the general history of events further.¹

H. P. B. stayed for some little time with the Sinnetts, and I saw much, all I possibly could of her, thanks to the gracious kindness of Mrs. and Mr. Sinnett. I accompanied H. P. B. to Paris and later to Germany with the Gebhard family, and was also with her most of the day when she stayed with Mrs. Arundale.² In short, most of that spring and summer were spent with H. P. B. and her entourage; and later on, when

¹ [This dramatic scene has been described by Bishop Leadbeater also, in his *How Theosophy Came to Me*, p. 43, as this too was the first occasion when he saw H. P. B.—C. J.]

² [Mrs. Mary Anne Arundale, the mother of Miss Francesca Arundale and the grandmother of Dr. G. S. Arundale.]

she was preparing to return to India via Liverpool, I was again much with her. It was in these last days preceding her departure that I first met Mr. C. W. Leadbeater, Mabel Collins and others.

During H. P. B.'s stay in Europe there had been a really big Theosophical "boom". The S. P. R. had taken a lot of evidence about phenomena and Mr. R. Hodgson was sent by that body out to Adyar, somewhat later, to follow up the inquiry, as the first outbreak of the so-called "Coulomb scandal" had begun.

It all came to a head in the following winter and culminated in Dr. Hodgson's famous—or infamous—Report, which for the time simply crushed the Movement in England.

I was then Secretary of the London Lodge and did my best; but everyone was too discouraged and cast down, and for many months nothing was done and all activities were suspended.

H. P. B. came back to Europe to Würzburg and subsequently to Ostend, where she lived with Countess Wachtmeister, working at *The Secret Doctrine*.

During all this time I was not in touch with her: but a few of us, Dr. Arch. Keightley, Dr. W. Ashton Ellis, Mr. T. B. Harbottle, Mr. G. H. Thornton, Mabel Collins and myself, used to meet once a week or so to talk "Theosophy" for we were all—or most of us—in dead earnest about it.

Finding that nothing would induce Mr. Sinnett to make any public effort to rehabilitate the Movement or set on foot any activity, we came to the conclusion—after much thought, consultation and debate—that the only thing to do was to appeal to H. P. B. and through her to the Masters, in whom we fully and profoundly believed. We put this suggestion before Mr. Sinnett, but he would hear none of it. Indeed he opposed it, almost violently, and refused finally to have anything to do with the idea.

After discussing this situation we came to the decision to get into direct touch with H. P. B., who was then at Ostend, and finally Dr. Ashton Ellis went over to see H. P. B. and put the matter before her.

Dr. Ellis found H. P. B. seriously ill and fortunately was able to be of some help to her, and eventually it was arranged that she should come over to England and see what could be done.

Accordingly H. P. B. came over with Dr. Ashton Ellis; we met them at Dover and took H. P. B. to "Maycot,"¹ a tiny house occupied by Mabel Collins which she had placed at H. P. B.'s disposal: and there H. P. B. was installed for the moment and our small group gathered round her.

Countess Wachtmeister had had to go to Sweden on business, so did not accompany H. P. B. to "Maycot". Thus the little group who gathered round her then consisted of the following: Mabel Collins, H. P. B.'s hostess, Dr. Archibald Keightley, Dr. Ashton Ellis, Mr. Harbottle and myself.

As soon as she was settled, H. P. B. asked us straight out what we wanted, and meant to do. Our reply was that we wanted to work for the Masters and revive the Theosophical Movement: and we asked her how to set about it. Then H. P. B. said that her job for the moment was *The Secret Doctrine* and asked if we were prepared to work with her on that and help in its publication. All promised to help; and Dr. A. Keightley and I undertook to work upon the MS. of *The Secret Doctrine*, all of which, as it then stood, she had brought over with her from Ostend.

"All right, then," said H. P. B., "here you are—get to work right away". And she handed over to Arch. K. and myself the *whole* of her MS., every scrap she had written up to date, and bade us go through it and tell her what we thought of it, and advise her.

¹ ["Maycot," Crown Hill, Upper Norwood, London.]

So Arch and I set to work and each of us *separately* read carefully through every line, which took several days—I forget how long. When Arch and I came to compare notes after the reading, we found we had independently come to exactly the same conclusions, which we then laid before H. P. B., roughly and generally, speaking from memory, somewhat as follows :

1. The matter itself of the MS. is extraordinarily interesting, most suggestive and valuable : but

2. As a book it is just a confused muddle and jumble, without plan, structure or arrangement. It is far worse in those respects than *Isis Unveiled*. Topics are started, dropped suddenly for no reason, taken up again, and again dropped and so on.

3. The MS., unless it is to be *Isis Unveiled* worsened, must be thoroughly re-arranged and recast on some definite plan.

4. Such a plan indeed seems indicated, or at least intended, by the introduction, and by bits and fragments from the *Stanzas of Dzyan* and by the Commentaries, etc., thereon, which are quoted here and there in the MS.

5. But though in this a sort of plan may be found, a detailed and thorough study of the MS. must first be made : and only then can a workable plan be outlined.

H. P. B. listened to all this, swore not a little, and then asked Mabel Collins what she thought. Mabel Collins had also glanced at a good deal of this MS. and talked it over with us. So she told H. P. B. that she entirely agreed and thought Arch and I were quite right.

Thereupon H. P. B. just handed over the whole stack of MS.—every single scrap of it—to A. K. and myself and told us to “go to Hell and get on with it”.

Our next step—Arch’s and mine—was to get the whole of the MS., every line of it, typed out on ordinary quarto

typing paper—professionally—for we fully realized that the actual work of re-arrangement and fitting *must not* be done upon H. P. B.’s own MS. which ought to be preserved intact for reference, but upon a copy. Hence we had it all typed out.

And that closes stage one of the proceedings : but really I have run ahead of time. For while Arch and I were studying the MS., discussing with H. P. B. and the others and arranging the typing, various other developments had occurred, which perhaps I had better recount very briefly.

H. P. B. from the day of her arrival at “Maycot” wanted “something done”—something active and more or less public. So we decided—as the London Lodge seemed altogether hopelessly asleep, if not dead—that we would form a new Lodge of the Theosophical Society on our own, and to emphasise our position and by way of nailing our colours to the mast, we decided to take the name of “The Blavatsky Lodge”.

But at first we were stumped by a quaint obstacle. The Rules of the Society demanded the signatures of seven members of the Theosophical Society to validate our application for a charter : and we were only six as the Countess Wachtmeister was in Sweden : *viz.*, Mabel Collins, Dr. Ashton Ellis, Mr. Harbottle, Mr. Thornton, Dr. A. Keightley and myself. What to do? Mabel Collins, I think it was, suggested that H. P. B. herself should join in signing the application. At first she jibbed, saying she had never joined any Theosophical Lodge : but we over-persuaded her, she agreed, signed and the Blavatsky Lodge came into existence ; and gradually as time went on more and more people joined, though not till some time later.

Then, as she herself saw that it would take at least a year or more to get *The Secret Doctrine* ready for the press, H. P. B. urged that in the meantime some sort of public propaganda or outward action was indispensable ; and the only way we could hit upon was to start a Magazine under H. P. B.’s

editorship. So we decided to start a Magazine under the title of *Lucifer*: the Light-bringer, and we began to get to work on the business preliminaries.

But by this time it had become more than obvious that "Maycot" would not do as a working centre. It was a charming but quite small house: and when six of us and H. P. B., as well as two or three of Thornton's great Danes, which he specialised in, were packed into Mabel Collins' tiny drawing-room, there was literally not room to move.

Hence a transfer to London was indispensable, and after some search we found a suitable house: No. 17, Lansdowne Road, Notting Hill Gate. It was commodious, a good dining-room with folding-doors opening into a large airy, bow-windowed drawing-room—which became of course H.P.B.'s room, with lavatory, etc., handy. A small garden at front and rear, the latter opening into a nice, well kept, pretty and pleasant square. Two floors of bed-rooms upstairs, and servants' accommodation in the basement. It was also convenient for me, as I lived with my mother at the top of Notting Hill¹ and also for Dr. Arch Keightley, who had a small house not far off also on Notting Hill. The Sinnetts² and the Arundales³ also lived not far off. So Arch and I took the house on an agreement, furnished it, and we moved over when the Countess Wachtmeister arrived from Sweden, bringing a couple of Swedish servants with her at our request. By the way, H. P. B. invariably referred to those very good and useful servants as "the Swedish Virgins". Anyhow they served us well and were very patient: for it was no easy thing to cater for H. P. B., who, when she was hard at work and the work "went" well, would utterly refuse to think of food, take a meal or anything. Then—

¹ [At 30 Linden Gardens.]

² [At 7 Ladbroke Gardens.]

³ [At 77 Elgin Crescent.]

perhaps at 10 or 11 p.m.—she would demand food, "instantly if not sooner" and raise Cain till she got it: swearing we were one and all in a conspiracy to starve her to death.

With our move to 17, Lansdowne Road, begins the period of my close, daily and hourly intimacy with H. P. B. For Arch and I lived, worked and spent practically all our time there, as the work was heavy, continuous and none too easy. Moreover the publication of *Lucifer* began then; I was sub-editor for H. P. B. and responsible for all the technical details and a good deal of the writing also. Moreover the fact of H.P.B.'s being in London soon became known, so that visitors came to see her, with or without introduction, and when she was at work it fell to my lot mostly to receive and stave them off. Also the Blavatsky Lodge began to grow and its weekly meetings, held in the dining-room, with H. P. B. in her big chair at the end of the table with her back to the folding doors, grew more and more interesting and well attended. These meetings were usually devoted to discussing points arising in connection with *The Secret Doctrine*, to the story of our work upon which I had perhaps better now return.

When we had got all the MS. typed out, we tied up the original MS. complete *as it was* and made a strong sealed parcel of it all, which was given back to H. P. B., and was subsequently removed to No. 19, Avenue Road, St. John's Wood, N. W., (Mrs. Besant's house) when H. P. B. moved there. I clearly remember seeing the parcel there intact shortly before I left for India a few months before H. P. B.'s death.

To resume, Arch and I again went very carefully through the now type-written MS. and devised the plan finally approved and adopted by H. P. B. This was to divide the whole work into two volumes: Vol. I. Cosmogogenesis and Vol. II. Anthropogenesis. Each volume was to be based upon a set of the *Stanzas of Dzyan* and each was to consist of three

parts: first, the Stanzas with Commentary and explanations; second, Symbolism; and third, Addenda and Appendices.

Our first task then was to sort out and bring together *all* the fragments of Stanzas, Commentaries and such matter as seemed to bear more or less directly upon these; then the matter dealing with or bearing specially upon Symbolism; while the remainder was relegated to the third section of each volume as Addenda or Appendices.

As soon as the first section for Vol. I was roughly put together, we handed it over to H. P. B. with detailed notes of gaps, omissions, queries and points for her to consider. She went to work on the type-script with pen, scissors and paste, till *she* said she had done all she could. The final result was a regular mosaic pattern of type-script, pasted bits, and matter added and written in by H. P. B. or sometimes transferred from other places in the second and third sections. In the end it got such a complicated mosaic, that Arch and I ourselves typed out afresh the whole of the matter in the first section of the two volumes and much also of the second and third sections, thus completing the matter which went to the printers as Volumes I and II of the First Edition of the S.D. After this was done, there still remained a certain amount of matter over: mostly unfinished fragments or "Appendices" or bits about Symbolism, which could find no suitable place in the selected matter, or—more frequently—were not in a condition or state for publication. Of course we asked H. P. B. about this matter, as it was she herself—not Arch nor myself—who had set it aside for the time being. She put this leftover matter in one of the drawers of her desk and said that "some day" she would make a third Volume out of it. But this she never did, and after H. P. B.'s death, Mrs. Besant and Mr. Mead published *all* that could possibly be printed—without complete and extensive revision and re-writing—as part of Volume III in the revised edition.

When all was ready, as we could get no publisher to undertake the risk on reasonable terms for H. P. B., we had to become publishers ourselves. Indeed we already were so, in bringing out *Lucifer*, which actually was the foundation of the Theosophical Publishing Company.

But these mere historical outlines, though perhaps necessary to give a general idea, are not really, as such, Reminiscences of H. P. B. So probably it will be less uninteresting in that connection if I now turn back and give some very brief and exceedingly imperfect account of our ordinary daily life after we had settled in at 17, Lansdowne Road, up to the time of the actual publication of the two volumes of the S.D., which was shortly to be followed by the appearance at Lansdowne Road and over the horizon of the Theosophical Movement of Dr. Annie Besant, now President of the Theosophical Society. This important event, as all realize, initiated a great change in the position and orientation of the Theosophical Society; but I shall leave others hereafter to deal with that development and return now to my intimate life with H. P. B.

My own work and Arch's centred upon the S.D.—except that to my share fell also the sub-editing, preparation, proof-reading, reviewing and so on for *Lucifer*.

We rose early, had a cup of tea, and set to work: at first upon the re-arrangement and sorting of the type-script; and then on suggesting points and gaps to be filled up by H.P.B. in or about the Stanzas, Commentaries and explanations of Part I. When H.P.B. had done what she could, or thought necessary, we discussed it, often bringing up points, either at the Blavatsky Lodge meetings or in the regular after-dinner gatherings round the long table in the dining-room, where H.P.B. was always present, unless she was immersed and lost to outer things in work.

Arch and I were in and out of her work-room all day as need arose, consulting her, sorting papers, and generally doing

what we could to help on her work. But the evenings were devoted to social intercourse, discussion, general talk and the seeing of visitors, more and more of whom used to look in for the evening as time went on. H.P.B. always sat at the end of the long table, in her large armchair, with her back to the folding doors leading into her work-room. In front of her was the Ceylon grass basket with her fine-cut Egyptian or Turkish tobacco, which she rolled into innumerable cigarettes. I sat on her left mostly, with Arch opposite and the Countess next him. Later, when Mr. G. R. S. Mead joined us, he sat as might happen on one side or other, while visitors or members of the Lodge or the Society sat along the table or near it, as was most convenient.

Sometimes H.P.B. talked at large, telling stories of her travels and experiences; sometimes she was silent, and some discussion upon scientific, philosophical or Theosophical topics would go on between others: till—as mostly happened—H.P.B. intervened and upset totally all our fine theories and ideas with some more or less startling, but always amusing and illuminating statements of fact or critical remark. Our after-dinner gathering generally lasted till 11 or later. Many were the cigarettes H.P.B. rolled and passed round the table and I recall those evenings as most delightful and instructive. But often they were painful. For H.P.B. “trained” those she took an interest in rather drastically. She possessed an absolutely uncanny insight—clear and unerring—into the foibles, weaknesses, defects and faults of those about her. She watched her opportunity to drag such out into the light, to display them in all their unpleasantness to their victim, so that he or she might mark, learn, digest and inwardly strive to conquer and eliminate them. This she insistently did—with me at least—at any or every moment of the day: but rather especially at those evening gatherings. For I believe that she saw that her lessons got more deeply driven home

and impressed, when they were administered *coram publico*; literally so, for, as often as not, complete, absolute strangers would be present when she thus went to work. But now, looking back, I can never be grateful enough to her for those vitally important, practical lessons, exceedingly painful and disconcerting as they were.

Now and again “queer” things happened—often without apparent rhyme or reason. For example: H.P.B. had a Swiss wooden cuckoo clock in the shape of a Swiss chalet. This hung on the side-wall to her right, well away from her, the table and those present. It was not going and the weights were down at the extreme length of their chains so that the rings at the end of the chains were jammed tight up against the under-side of the clock. So no movement of the mechanism was possible at all. One evening as we were gathered as usual, some one in the course of conversation made a rather startling statement—I forget what, but I think it had some reference to science. Just as this remark was made, and a moment of rather astonished silence followed, suddenly the little door flew open, out popped the bird and remarked “Cuckoo”—and the door slammed shut again. We all sat dumb and astonished. H.P.B. just glanced up, said sharply, “Damn you,” and went on with some fresh remark.

We often had interesting visitors who came to see H.P.B. and of course more and more people were drawn into her ambit and the Lodge grew and increased; while its weekly meetings were more and more devoted to discussing and elucidating points for H. P. B. to deal with in her explanations about the Stanzas and so forth in *The Secret Doctrine*.

She never at that time “did” phenomena, except once, when I recall her producing the “astral bell” sound for Mr. Crookes, the eminent scientist, and even passed the

"current" through his hand and made a finger-bowl ring and the water in it to "shiver". But now and then things just happened quite casually. It may be of interest if I mention one or two. One is concerned with *Lucifer*. H.P.B. always wrote the Editorial herself, and also many other articles under more than one *nom de plume*, and she had a fancy for very often heading these with some quotation, and it used to be one of my troubles that she very seldom gave any reference for these, so that I had much work, and even visits to the British Museum Reading Room, in order to verify and check them, even when I did manage, with much entreaty, and after being most heartily "cussed," to extract some reference from her.

One day she handed me as usual, the copy of her contribution, a story for the next issue headed with a couple of four line stanzas. I went and plagued her for a reference and would not be satisfied without one. She took the MS. and when I came back for it, I found she had just written the name "Alfred Tennyson" under the verses. Seeing this I was at a loss: for I knew my Tennyson pretty well and was certain that I had never read these lines in any poem of his, nor were they at all in his style. I hunted up my Tennyson, could not find them: consulted everyone I could get at—also in vain. Then back I went to H. P. B. and told her all this and said that I was sure these lines could not be Tennyson's, and I dared not print them with his name attached, unless I could give an exact reference. H.P.B. just damned me and told me to get out and go to Hell. It happened that the *Lucifer* copy must go to the printers that same day. So I just told her that I should strike out Tennyson's name when I went, unless she gave me a reference *before* I started. Just on starting I went to her again, and she handed me a scrap of paper on which were written the words: *The Gem*—1831. "Well, H. P. B.," I said, "this is worse than

ever: for I am dead certain that Tennyson has never written any poem called *The Gem*." All H. P. B. said was just "Get out and be off". So I went to the British Museum Reading Room and consulted the folk there; but they could give me no help and they one and all agreed that the verses could not be, and were not, Tennyson's. As a last resort, I asked to see Mr. Richard Garnett, the famous Head of the Reading Room in those days, and was taken to him. I explained to him the situation and he also agreed in feeling sure the verses were not Tennyson's. But after thinking quite a while, he asked me if I had consulted the Catalogue of Periodical Publications. I said no, and asked where that came in. "Well," said Mr. Garnett, "I have a dim recollection that there was once a brief-lived magazine called the *Gem*. It might be worth your looking it up." I did so, and in the volume for the year given in H.P.B.'s note, I found a poem of a few stanzas signed "Alfred Tennyson" and containing the two stanzas quoted by H.P.B. *verbatim* as she had written them down. And anyone can now read them in the second volume of *Lucifer*: but I have never found them even in the supposedly most complete and perfect edition of Tennyson's Works.

I did most of my work—except the typing out, again from H.P.B.'s mosaic—in her room at a small table, set crossways at one end of her big desk. Nearly always I worked there from 10 to lunch time at 1 o'clock; and many were the pleasant, interesting chats we had upon points and questions that cropped up in the course of her work or of mine. Between and near us was a big ash-tray and anyone looking in could always tell how H. P. B. was getting on. If her work was going well, the tray would be piled up with spent matches—for then H.P.B. just took a puff or two at her cigarette, put it down on the tray, and went on with her writing. At the next check, another puff or two and the same procedure, so that often she used a good part of a box of

matches in getting through a single cigarette. So there grew a pile, with just two or three cigarette stubs. If on the contrary, her work "stuck" and would not "go," the opposite happened: *i.e.*, a pile of cigarette ends and a few matches.

Incidentally she often made me go through every drawer and paper she had, in search of some scrap or note she happened to want. And a stream of scolding, stinging comments on my work, laziness and generally incompetence accompanied the search: on the basis that if any scrap or slip had gone astray I must be responsible, have taken it away, lost or destroyed it. So these hours were by no means dull; equally often too they were perfectly delightful and charming—when she was in that mood and her work was getting on as she wished.

One thing however was remarkable about H.P.B. She *never, never* bore malice, resented criticism in private, or made one feel that there remained even a trace of annoyance or disapproval in her mind, or even a shadow of feeling about anything past, however bitter, stinging, and—sometimes—well-deserved her caustic reproaches or complaints might have been. Everything was just wiped clean out and wholly forgotten once it was past. Never once did she show any trace of "bearing malice" or "remembering against one" at any time. And after a time, one learnt to realize that all her storming, "cussing" and general raising Cain over the smallest trifles, was just a "put-up job" and also an outlet and safety-valve for the over-pressure of nervous energy which flowed in such an intense stream through her whole nature.

I well remember one incident that cut deep and taught me a lesson I never forgot. The work for some time had been heavy and anxious; in addition I had just then many personal worries and difficulties, so that my nerves got badly frayed. One day H.P.B. sent upstairs for me before breakfast

and when I came to her she just let loose and abused, scolded and scarified me, hitting just every one of my weakest and tenderest spots, scarifying every weakness and fault, and "telling me off" till at last she "got my goat" and suddenly I felt a surge of real red-hot anger rise within me. I may remark that the whole matter, about which H. P. B. was scolding and carrying on so angrily and almost viciously, was a matter with which I had nothing whatever to do, and of which even I knew absolutely nothing. But I could not get in a word of denial or explanation, even edgeways. Well, I felt my temper go and my eyes flash. On the moment, H.P.B., who seemed almost raving with fury, stopped dead—silent and absolutely quiet. There was not even a quiver or vibration of anger *from* H. P. B. in the air. She just looked me up and down and remarked coldly: "And you want to be an occultist." Then I saw and knew, and went off deeply ashamed: having learnt no small lesson.

Such and suchlike was H. P. B.'s "teaching"; painful but effective. We all had more or less of it, except Arch. Once I asked her why she left him out in her "training". She replied, it was "because he has a blue liver"—whatever that might mean. Anyhow she hardly ever "went for" him or even scolded him at all: while the rest of us, all more or less, got it hot.

Reverting to little incidents in our life, one comes back to my mind: somewhat curious in itself and also because it illustrates H.P.B.'s wonderful generosity and large-heartedness.

H. P. B. would never accept a penny from anyone; but supplied herself with her very frugal pocket money for tobacco and small personal things, by her writings for one of the leading Russian papers.

One evening we had just finished dinner and were gathered as usual round her, when the last evening post came in. There were several letters: one for her, which she

opened and read. She just passed it over to me, rose and went to her work-room. The letter was from a person, a woman, of whom I knew that she had seriously and treacherously done H. P. B. great injury. The letter was a piteous appeal for help in the last extremity of distress.

H. P. B. came back with her purse, took out five gold sovereigns and asked the party whether any of us could give her a £5 note for the five sovereigns. None of us had one, there was none in the house, it was nearly ten and impossible at that hour to obtain one and it was Saturday night, with no post after midnight till Monday. It seemed hopeless. H. P. B. began to swear at us all for not helping her. I offered an open cheque; but H. P. B. laughed it to scorn as quite useless, which indeed I knew it must be, under the circumstances. While all this had been going on, H. P. B.'s Ceylon grass box of tobacco had wandered from one to another to the far end of our table. H. P. B. noted this and "cussed" us all for stealing even her tobacco. When the box came back she just raised the lid, made a cigarette, dropped the five sovereigns into the box and went on talking.

After a bit, I begged for a cigarette and she just pushed the box over to me. I opened it and began to roll a cigarette and noticing their absence, I said, "Hallo, H. P. B., what have you done with those five sovereigns, I thought you had put them in here; but they are not here." "I did so," she replied. But no sovereigns: only buried deep in the tobacco was a five pound note!! "So, H. P. B.," I said, "up to your little games again! Anyhow here is the fiver you wanted." She just smiled, took the note, sent me for her pen, ink, etc., and wrote off at once a kindly forgiving note enclosing the £5 to her suppliant, and I went out and posted it at a nearby pillar box in time for the midnight collection.

Well, that was that. Now let me return to our work and *The Secret Doctrine*.

Now and then we had some excitement. One evening at about 11 p.m. we had just separated to go up to bed, when the front door bell rang and kept on ringing loudly and violently. I went down and found a four-wheeled cab at the door, a regular London "growler," and it was the cabby who was ringing. He told me there was a lady in his cab, who wanted to see Madame Blavatsky. So I went down the short length of the front garden and found in the cab a middle-aged lady—in her nightgown and nothing else! She was almost in hysterics and demanded urgently to see H. P. B. The situation was quite beyond me, so I went back and fetched Countess Wachtmeister down, who then took the lady up to her own room with her. Later, we learnt that the lady was fairly well known in society, wealthy and a pronounced, somewhat eccentric and violent hater of all male creatures! She had become obsessed with the idea that "Black Magicians" were trying to get control of her, and became so terrified that she got out of bed, had a cab called, and drove off to seek the protection of H. P. B. The Countess and H. P. B. managed to soothe and quiet her. She stayed the rest of the night, and next day went back to her own house.

We were not strict vegetarians at 17, Lansdowne Road; fish and eggs were parts of our regular staple diet, but not meat as a rule. Of course we lived quite simply and indulged in no luxuries, but we were comfortable, and the Countess Wachtmeister, who ran the establishment, managed excellently with the help of the two "Swedish virgins".

By the way, one of H. P. B.'s marked characteristics was a strong sense of humour and a love of it: even if turned against herself—if without malice or intention to hurt. Also she was never at all resentful of even sharp and deep cutting criticism—if well-intentioned. I remember one day she was extra pleased with herself over what she thought was a crushing rejoinder to "Science" as to some point about

Occultism. She had worked it all out quite nicely and very tellingly on paper and handed it over to me for *Lucifer*. I went through it and found that she had got the "Science" and the "Scientific teaching" she was attacking quite wrong, altogether jumbled and upside down, so that her whole argument was worthless and crumbled to pieces. I checked my opinion by books and consultation with real men of Science and then went and told her. H.P.B., of course, got wild and went for my scalp vigorously. Knowing I was right as to the facts, I just kept silent and waited till she had blown off steam. Then I took her point by point through her article, gave her the real facts with chapter and verse as to the up-to-date views of Science about them, and then—just waited. She sat still for a while, then looked up at me with a wide grin and said: "Oh, you *are* a Pandit, aren't you?" "No," I said, "but facts are facts." "Oh, get out, and have it your own way," she replied, tore her article into pieces, dropped them into the waste-paper-basket, and then turned back to me: "Now you've done it! So just go and find me a good subject for the Editorial, because I haven't got one." Then the matter dropped dead and she never even chaffed me afterwards about thus "facing up to her".

Never once, in my experience of her, did she try to "hold" anybody. Rather the contrary: she was ever ready to say, even on slight provocation: "Well, if I don't suit you, or you don't like the work and my ways, then just clear out and be off." And she meant it too, through and through every time.

From the beginning, with *Lucifer*, and subsequently with *The Secret Doctrine* when proofs began to pour in, we all suffered, especially Mr. Mead later, from one peculiarity of hers. Our funds being strictly limited, we had to keep down the charges for proof corrections as much as possible. But H. P. B. always seemed to think, and act, as if printer's metal

was rubber and could be squeezed and compressed almost indefinitely. Constantly, on the final *page* proofs, she would add several lines with the marginal remark in big script "Printer, this must go in!" and it just *had* to. But usually that meant shifting whole pages of that forme, or worse, with consequent crop of crosses and misprints. In *Lucifer* we generally so arranged the articles as to leave a space at the end of each to provide for this, so that the "addition" should not upset the make-up beyond the end of her article or articles. In the S. D. however, it was impossible to do this, and as a result the bill for "corrections" came to almost as much as the actual cost of "setting up" from the original typescript!

But the work went on to eventual completion. Before that, however, during the last year of work, H. P. B.'s sister, Madame Jelihovsky, came over with her daughter on a visit. One of our active workers then was a Mr. Charles Johnstone, who had recently passed brilliantly for the Indian Civil Service and been posted to Bengal. He fell in love with Mademoiselle Jelihovsky and spent much of his time learning Russian from her. They were married at the Greek Church before starting for India, H. P. B. and most, if not all of our household, being present at the ceremony, which to me was very interesting, as I had never seen a Russian wedding service before.

But I must return to the main thread and outline of the closing phases of our work on the S. D. The proof-reading and correcting, with such verification of the innumerable references as was practicable in the time and with the means at our disposal, was at last finished and I remember well the evening when at length the first bound volumes were put into H. P. B.'s hands. She set to at once to run through them and then—there was an explosion! She chanced on some pages where the headings had been muddled by the printer's devil—

in consequence, I have no shade of doubt, of H. P. B.'s having as usual cut up and altered a good deal on the last final page proofs. The *text* dealt with the problem of the *Ego* at some length and this had got transmogrified into Egg and Eggs in the finished book! It was certainly a comic effect; but H. P. B. was furious and she fell to and "cussed" everyone of us for a long time—completely oblivious of the root fact, namely, that her own alterations and changes on the final page proofs were the real cause and origin of the mischance. Thus the final stage of the production of H. P. B.'s *Secret Doctrine*, like its inception, was a stormy one.

After the publication of *The Secret Doctrine*, its distribution to subscribers and so forth, our ordinary work went on much as usual. Nothing special happened until one day an admirable review, the best I think I have ever seen of the work, appeared in Stead's *Review of Reviews*. We learnt later that Stead had sent the book to Mrs. Besant—as she then was—to review and this was the outcome. Soon afterwards, a few days only I think, Mrs. Besant herself came to 17, Lansdowne Road to see H. P. B., was convinced, joined the Theosophical Society and the Blavatsky Lodge, and very soon became the most prominent personality in the English Movement. Many of her old personal friends and followers, including Herbert Burrows also followed her in this, and the Theosophical Movement in England entered upon a new phase. I think one may, perhaps, regard Mrs. Besant's famous last farewell address at the Hall of Science, Old Street, as marking the central time-point of this change.

Soon afterwards, as Mr. W. Q. Judge asked her for help in America, H. P. B. sent me over there to do what I could. I was there for some months, crossing the Continent to the Pacific slope, and made a number of valued friends. On my return to England, I found that on the expiry of our agreement for 17, Lansdowne Road, Mrs. Besant had, with her vast

generosity, placed her own house, 19, Avenue Road, at H. P. B.'s disposal, and H. P. B. herself with the whole household had migrated thither during my absence.

I remained only a few months in England and then H. P. B. sent me out to India, as the work there was not going well.

So I said farewell to H. P. B. and started *via* Marseille on a French Messageries Maritimes boat; but when I said goodbye to her, I little thought that I should not see her in life again. For H. P. B. left that body in the early months of the following year.

July, 1931.

THEOSOPHICAL HEAD QUARTERS,

August 9, 1890.

19, Avenue Road,

Regent's Park,

London, N. W.

I HEREBY appoint Bertram Keightley to act as my personal representative in India and Ceylon in all matters relating to the Theosophical Movement.

H. P. BLAVATSKY .:

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(Continued from p. 438)

December 24, 1890

A conversation arose from a remark made by H. P. B. earlier in the week, that the Sun was much younger than the Moon; that at the end of the Solar Manvantara the Sun would break up into innumerable fragments, each of which flying off into space would gather fresh matter, and would ultimately form a planet in a new Solar System. The Septenary in Nature was due to the fact that the Moon, which had sent its principles into the Laya Centre where we were formed, was septenary. Other worlds are built on other numbers, *e.g.*, the Sun is built on 10. The conversation was somewhat desultory.

A Comet cools partially and then settles down as a Sun. It then gradually attracts round it planets that are as yet unattached to any centre, and thus in millions of years, a Solar System is formed. The worn out planet becomes a Moon to the planet of another System. The Sun we see is a reflection of the true Sun; this reflection as an outward concrete thing, is a Kama Rupa, all the Suns forming the Kama Rupa of Kosmos. To its own System the Sun is Buddhi, as being the reflexion and vehicle of the true Sun,

which is Atma, invisible on this plane. All the Fohatic forces—Electricity, etc.—are in this plane and reflexion.

At the beginning of the Evolution of our globe, the Moon was much nearer to the Earth, and larger than it is now. It has retreated from us, and shrunk much in size. (The Moon gave all her principles to the Earth, while the Pitris only gave their Chhayas to man.)

The influences of the Moon are wholly psycho-physiological. It is dead sending out injurious emanations like a corpse. It vampirizes the Earth and its inhabitants, so that anyone sleeping in its rays suffers, losing some of his life-force. A white cloth is a protection, the rays not passing through it, and the head especially should be thus guarded. It has most power when it is full. It throws off particles which we absorb, and is gradually dis-integrating. Where there is snow the Moon looks like a corpse, being unable, through the white snow, to vampirize effectually. Hence snow covered mountains are free from its bad influences. The Moon is phosphorescent. The Rakshasas of Lanka and the Atlanteans are said to have subjected the Moon to themselves. The Thessalians learned from them their Magic.

Esoterically, the Moon is the Symbol of the Lower Manas; it is also the Symbol of the Astral.

Plants which under the Sun's ray's are beneficent, are maleficent under those of the Moon. Herbs containing poisons are most active when gathered under the Moon rays.

A new Moon will appear during the 7th Round, and our Moon will finally disintegrate and disappear. There is now a planet, the "Mystery Planet," behind the Moon, and it is gradually dying. Finally, the time will come for it to send its principles to a new Laya Centre, and there a new planet will form, to belong to another Solar System, the present "Mystery Planet" then functioning as Moon to that new

Globe. This Moon will have nothing to do with our Earth, though it will come within the range of our vision.

All the visible planets placed in our Solar System by astronomers belong to it, except Neptune. There are also some others, not known to Science, belonging to it, and "all Moons which are not yet visible for next things".

In answer to a question, H. P. B. said that the diamond and the ruby were under the Sun, the sapphire under the Moon, "But what does it matter to you?"

(To be continued)

THE MOON

Joy of the night,
Mirror of light,
Whence is thy magic?
Out of the One.
Slave to emotions,
Tow of the oceans,
Why art so tragic?
Work to be done.

Belle of the skies,
Silver in guise,
Whence is thy beauty?
Gift that I won.
Huntress of hearts,
Changeful in arts,
What is thy duty?
Serving the Sun.

D. R. DINSHAW

MESSAGES FROM THE UNSEEN

BY THE RT. REV. C. W. LEADBEATER

(Concluded from p. 322)

I have mentioned various ways in which messages are received from the unseen world, but there is still another type of communication which is perhaps of more immediate interest to some of our students, and that is the message or instruction occasionally given by a Master of the Wisdom to His pupils. Such messages have been sent at intervals all through the history of our Society. They have, however, been of many different kinds, and have come in diverse ways. Some have been public—addressed, that is to say, to all enquirers; others have been intended for certain groups of students only; yet others have been strictly private, containing advice or instruction to a single pupil. A vast amount of what, now that it is systematized, we usually call Theosophical teaching, came to us in the shape of phenomenally-produced letters, written (or rather precipitated) by order of one or other of the Brotherhood to which our Masters belong.

Students should, however, bear in mind that those early letters were never intended as a complete statement of the ancient doctrine; they were the answers to a number of heterogeneous questions propounded by Messrs. Sinnett and Hume. By slow degrees the outlines of that doctrine began to emerge from this rather chaotic mass of revelation, and

Mr. Sinnett tried to reduce it to some sort of order in his *Esoteric Buddhism*.

Each of his chapters is an able statement of the information received on one branch of the subject, but naturally there are many links missing. Madame Blavatsky herself essayed the same gigantic task in her monumental work *The Secret Doctrine*; but, wonderful as was the erudition she displayed, the arrangement was still imperfect, and she so overweighted her volumes with quotations from scientific (perhaps sometimes only quasi-scientific) writers, and with more or less corroborative testimony from all kinds of out-of-the-way sources, that it was still almost impossible for the average man to grasp the scheme as a coherent whole. We owe an immense debt of gratitude to Messrs. B. Keightley, A. Keightley, G. R. S. Mead and, above all, to our President, for their long and arduous labour of systematization and re-arrangement; indeed, it was not until the last-mentioned author published *The Ancient Wisdom* that we had before us a clearly comprehensible statement of Theosophy as we now understand it.

It was not the intention of our Masters that those original letters should be published; indeed, in one of them the Chohan Kuthūmi quite clearly stated: "My letters *must not* be published"; and later in the same epistle: "The letters were not written for publication or public comment upon them, but for private use, and neither M. nor I would ever give our consent to see them thus handled". Mr. Sinnett promised that at his death he would leave these letters to our President for preservation in the Society's archives; but most unfortunately he either changed his mind or forgot to do this, and so they fell into the hands of one who thought himself wiser in this matter than the Masters, and therefore did just what They had forbidden, though They had given clear warning that to do so "would only be making confusion worse confounded . . . would place you in a still more difficult

position, bring criticism upon the heads of the Masters, and thus have a retarding influence on human progress and the Theosophical Society". This is very readily comprehensible to an ordinary intellect when we see how much of purely personal matter and of advice on questions of merely temporary interest those early letters contain; still more so when we remember that Madame Blavatsky said of them:

It is hardly one out of a hundred occult letters that is ever written by the hand of the Master in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and when a Master says "I wrote that letter," it means only that every word in it was dictated by Him and impressed under His direct supervision. Generally They make Their Chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas They wish expressed, and, if necessary, aiding him in the picture-printing process of precipitation. It depends entirely upon the Chela's state of development how accurately the ideas may be transmitted and the writing-model imitated.¹

Furthermore, in order to enable him to estimate aright the value in detail of these letters, I most strongly recommend the student to re-read carefully another of Madame Blavatsky's definite statements on this subject, printed on page 617 *et seq.* of last month's Centenary number of THE THEOSOPHIST, in which she clearly explains that the "direct supervision" mentioned above was *not* always exercised, but that a chela was ordered to satisfy correspondents to the best of his or her ability. I am not for a moment maintaining that the information given in some of those letters was not of the very greatest value and importance to us; on the contrary, it was the beginning of the whole Theosophical revelation; but I do say, having seen the originals, that there are some unquestionably obvious mistakes in detail, and some statements that no Master, with His almost omniscient knowledge, could possibly have made; and I have no doubt that the reasons for such errors are precisely those which Madame Blavatsky gives us.

¹ *Lucifer*, vol. iii, p. 93.

That, then, was the earliest form in which messages from our Masters came to us in this Theosophical work ; but sometimes they were given even more directly. When I first came out to Adyar in 1884, our Masters not infrequently materialized Themselves for a few minutes, so that all who were present could see Them ; They spoke with an ordinary audible voice, and various questions were answered in that way. Naturally They could never stay long with us ; for we must always remember that the Adepts are the busiest people in the world, and that They have other and infinitely more important work to do than communicating with us. They still look in upon us where They wish to do so, but now They no longer need to waste force in materializing, for there are many among us who can feel Their presence and receive an impression from Them, though there are still but few who can actually see and hear. That method of "personal apparition" was necessary at that time, because there was no one but Madame Blavatsky who could use the higher vehicles, and she could not be both here and in Europe at the same time. I have mentioned several instances of these appearances in my booklet *How Theosophy came to me*.

In these modern days messages are still sometimes sent, though more often to groups or to students in general than to individuals. It is well known that there are certain great occasions in each year on which the Members of the Great White Brotherhood come together to join in the celebration of some important anniversary, to consult as to methods of progress, and to shed a collective blessing upon the world. Such gatherings are always open to any of Their pupils who can attend in their astral bodies, and it not infrequently happens that after the special ceremony of the day is over, They are gracious enough to move for a few minutes among those pupils, to utter perhaps to one here and another there a few friendly words of advice or encouragement, and sometimes to

deliver a short address to be repeated to others of Their pupils or Their school who have not the good fortune to be present. That happened, for example, only a few weeks ago, at the Festival of the Full Moon of Asādh or Asala, to the very great upliftment and enheartening of those who were privileged to hear.

Students sometimes ask how such messages are actually communicated, and how they can be reproduced upon the physical plane, seeing that they are of necessity delivered on an altogether higher level. I think it should be clearly understood that they can *never* be fully reproduced—that even the most exquisite diction, the most marvellous eloquence of this lower world can never convey a hundredth part of the wealth of meaning, of the glowing poetry, of the indescribable light and splendour which such an address contains. Even to explain the method of its reception is barely possible except to one who has experienced it.

Here in this physical world one man speaks and another hears ; but we all know how words fail us when we try to body forth the highest thought, the noblest emotion ; even here we recognize the utter inadequacy of our means of expression. In the astral world feelings and emotions flash telepathically from one to the other ; but even there if we wish to convey a conception to another man, we must embody it in words, though those words need not be audibly spoken. Hence the necessity for a common language on that plane. Rising to the mental world, we find that thought can be sent direct from one mental body to another without formulation in words at all, but even so it must be clear-cut and definite, and the recipient will understand it only in proportion to his own development. Each thought takes a form, as is illustrated in our Theosophical book on the subject, but, as will be seen in those pictures, some thoughts are far more vague and cloudy than others. If we rise one stage further we come to

the higher mental, the level of the ego in his causal body; there thought takes no concrete form (which is why that world is called *Arūpa* or formless) but passes like a lightning-flash from one ego to another.

The Adept can use His consciousness at any of these levels, and at others far higher still; but naturally He adapts Himself to His audience. Most of those to whom He would be likely to entrust a message will have succeeded in unfolding their consciousness at that causal level; and so it is usually in this splendid flashing glory that His message is expressed. One cannot of course *describe* what happens; each idea is like a little glowing ball of colour, containing not only the root-idea, but all sorts of correlations and inferences as well. I tried to explain it thus in *The Masters and the Path*:

The thought of an Adept showers upon His pupil a kind of hailstorm of lovely little spheres, each of which is an idea with its relation to other ideas quite clearly worked out; but if the pupil is fortunate enough to remember and clever enough to translate such a hailstorm, he is likely to find that he may need twenty pages of foolscap to express that one moment's deluge, and even then, of course, the expression is necessarily imperfect.¹

Just because only ideas are given, and not words, each who hears must obviously translate it in his own way. I do not mean merely that a Frenchman would write it down in French, and an Englishman in English; I also mean that each man will write it in *his own style*. He cannot do otherwise if he has to be natural, and he must at all costs avoid being affected or stilted. If on rare occasions a Master does condescend for some special purpose to use actual physical words, what He says is always terse and to the point, each sentence full of meaning. Some of us try to catch and reproduce that, but I think even then our translation tends to be longer than the original! Some

¹ *Op. cit.*, p. 170.

translators are naturally more diffuse and verbose, and seek to enforce their point by much repetition; it is only an effort in another direction to bring out the tremendous force of the Master's speech, but no method can ever be fully successful. Be sure that the Adept wastes no words.

This influence of the idiosyncrasies of the reporter was often very evident in the messages which came through Madame Blavatsky. She had her own special use of certain English words, her own forms of expression and construction, and these are to be seen now and then in her transcripts of letters and messages. The prejudiced scoffer seizes upon this and declares the letter an obvious forgery, but he shows thereby only his own crass ignorance of the subject, and his incapability to realize the meticulous care taken by those upon whom falls the responsibility of bringing through these priceless communications.

The personal equation of the bearer of a message is undoubtedly a fact to be taken into consideration. On the other hand, it is only fair to say that those who have been trained by our Masters and Their older pupils have always been most earnestly warned to beware of it, and many of them have spent arduous years in eliminating it. I remember very vividly the care and trouble which my own Teacher devoted to this matter in 1885, when He was instructing me as to the transference to the physical brain of something seen or heard by the inner senses. I have mentioned elsewhere how He would make a strong thought-form, and say to me: "What do you see?" And when I described it to the best of my ability, would come again and again the comment: "No, no; you are not seeing true; you are not seeing all; dig deeper into yourself, use your mental vision as well as your astral; press just a little further, a little higher."

Precisely the same method was adopted with regard to the translation of messages. He would throw out one of

those flashing, jewel-like little balls of living light, and direct me to express it in such words as I could; then He would say: "Right as far as it goes; but cannot you make more of it than that—*much* more? Look more closely, look into the very heart of it; don't miss a single shade of colour or form; don't let your preconceptions blind you or cramp your interpretation." And often I had to repeat my effort many times before my mentor was satisfied. More information on this whole subject of messages may be found in *The Masters and the Path*, page 157 *et seq*; it is unnecessary for me to repeat it here.

But finally and most emphatically I should like to impress upon our students that they should judge every message upon its own merits, even if it claims to represent the wish of an Adept or of the whole Hierarchy, and apply to it their own reason and common-sense. I would say to them: Beware most especially of the entity who flatters you, in whatever form he may show himself—of the message which tells you that you are marked out for a sublime destiny, that you alone in all the world are sufficiently developed to be able to express to that world the truth which he wishes to convey to it, that you are the predestined saviour of mankind. We have all of us a sublime destiny, we are all moving upward and onward to a glory beyond human understanding, but we are still some distance from that goal. We may all, here and now, be helpers of mankind; perchance in the far future one or two among us may become worthy of the title of its saviours; but not yet. In *Light on the Path* it is written:

Remember, O disciple, that, great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge; it is immeasurable between the good man and the one on the threshold of divinity. Therefore, be wary lest too soon you fancy yourself a thing apart from the mass.

We who have been privileged to see the light of Theosophy, we who humbly and patiently study its teachings, *do* stand "apart from the mass" in that, because we know so much more, we have a far greater responsibility; but pride is a very subtle vice, and we shall do well to receive with caution messages which flatter us beyond all reason.

Of course if a man *knows*, or has very strong reason to believe, that a certain communication comes from a Master of the Wisdom, he will inevitably and quite rationally attach much greater importance to it than he would to the saying of an ordinary "spirit-guide". He would read it with the closest attention; if there were any passages in it which he could not fully understand, he would study them heedfully, and seek to fathom their hidden meaning. But even so, he should examine very carefully and without prejudice his reasons for that belief, bearing always in mind that magnificently liberal utterance of the Lord Buddha in the *Kālāma Sutta*:¹

O ye Kālāmas, it is right to doubt, it is right to be perplexed; for perplexity arises concerning a matter of doubt. But, Kālāmas, when you know for yourselves thus: These doctrines are wrong, faulty, censured by the wise, when accepted and followed they lead to evil and misery, then, Kālāmas, cast them aside, even though you have heard them, or they are the tradition, or they are generally accepted, or they are found in the sacred books, or they seem to follow logically, or you consider them in accordance with science, or they seem convincing on their appearance, or are agreeable to your personal views, or you are impressed by the speaker, and even though the person who utters them is your teacher¹.

¹ This, I am told, is a correct translation of the Pāli original; that given to Colonel Olcott by a learned Buddhist monk, and published in his *Buddhist Catechism*, differs slightly.

TRUTH

BY THE RT. REV. G. S. ARUNDALE

(Concluded from p. 466)

OFTEN we seek Truth by processes of exclusions. Here is the Truth, not there. Come away from where you are, the Truth is not where you are. Come here. Be this, not that. Yes, Truth is to be found in movement. Yet let us take care to remember that Truth is no less to be found by process of inclusions. The Truth is where you perceive it not. The Truth is there and there and there, even though you deny its existence there and there and there. Where is Truth not? If you cannot perceive the Truth which indeed *is* where you are and what you are—there are no deserts of Truthlessness—then go away, discover places where Truth is clear to your vision. Go away from places which to you are deserts and dwell in places which to you are oases. Abide in these, and, if you must, declare that elsewhere Truth is not, not where you have so far been and thought you had found it. Deny, if you will, if you must, to Truth its universality.

Yet some day, from pursuing the Path of Exclusion, you will enter upon the Path of Inclusion, and where you had thought there were deserts you will discover oases. Some day you return to all your old homes and find Truth in each of them. You will discover that it is you who have been blind, not that Truth has not been there. Some day all Life will be

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a home to you, and as a God you will live in Truth in all things.

Meanwhile, if you must, if you feel the need, go away from where you are—perhaps such is your present way to know Truth. But as you go, could you not try to remember that, though you are journeying forth to seek Truth, yet Truth is where you are, for Life is everywhere and therefore where you are? Could you not retain as you go some consciousness that in some way—dim and obscure though it be—you are not really leaving Truth, only an illusion of non-Truth? Say, if you will: Truth is in this form, not in that. Say, if you will: Truth is in this church of mine and in these ceremonies and teachings. Say, if you will: Truth is in no church, in no ceremony, in no forms, Truth is in the gardens, among the flowers, in the open spaces, by the seas and amidst the forests; nearest am I to Truth when I am nearest to Nature. Say, if you will: In such and such an object I perceive all the glories of Truth. Some will say: In myself is all Truth. I am Truth.

Still can there not be some part of you to say: And yet Truth *is*, even where I declare it not to be? I must needs travel; yet is travel necessary to the discovery of Truth? I must needs assert that Truth is here and not there; yet somewhere I know that Truth is here and there. Can you not, perchance, go away and yet remain? Cannot some part of you, but not all of you, go . . . and some part of you remain behind? Or, shall I say, can you not in some way, perhaps, take with you the old homes as you journey forth to the new? Is not this, perhaps, the truly inevitable way of travelling, even though we do not realize it—not to leave behind, but to take with us, even though we think we have discarded? So that some day we shall make the Great Discovery that we are ever wherever we have been, where we are, where we shall be.

In any case, who among us is to sit in judgment and say: Truth is in reality here, but not there? Who has Truth in his sole keeping? Who is all Truth? Who dare judge for another?

The most that even the supremely Truthful among us shall dare to say, inasmuch as they know Truth in all its innumerable guises, must surely be: You know in your Object of Worship but a fragment of the Truth. Far more Truth is there where you are than you at present perceive. You know but a part. Be more eager and you shall perceive more, you shall become more Truthful, until you realize that the Truth you now know is but darkness as compared with the Light of which it is a fragment, a shadow, in one sense even a distortion; for the part alone gives but a dim impression when divorced from that without which it must needs be incomplete. And the supremely Truthful will also say to us: Go where you will. Seek those places where the Light shines for you. Leave the places which to you are dark. Yet forget not that, to the wise, in the world there is no darkness at all; for Light is everywhere and is perceived everywhere by those who understand. The wise condemn not the homes of others, but seek if perchance they may guide them down into the greater depths of Truth within such homes. The message the world needs to-day is that the whole Universe is a mine of Truth, and that wheresoever a man diggeth there shall he find Truth. But he must dig and must keep on digging, for the more deeply he digs the more profound the Truth he will obtain. Where every man is, there is the Truth—this is the Love of God, this is the Joy of Nature, this is the Strength of all, this is the Promise for all. Where a man is, there is Truth, whether he perceive it or not; and if he would go elsewhere there, where he goes, awaiting him, is also Truth for him. For Truth never fails. Truth never leaves us alone, but waits patiently on our understanding.

Truth is man's closest friend, is with him everywhere, dwells in those places whence he departs, yet is ready to greet him wheresoever he goes.

Truth is close to us where we are, and also close to us where we go. It is for us to fulfil Truth, to realize Truth. Nowhere is there Truth which cannot be fulfilled, nowhere *Truthlessness*, everywhere *Truthfulness*. To some, sometimes, fulfilment and realization where they are; to some, sometimes, fulfilment and realization elsewhere; to some there must be constant adding and constant subtracting, finding Truth here, no longer finding it or perchance forgetting it; going elsewhere and finding it, and then perchance no longer finding it or forgetting it; and so on and on until . . . To some there is ever an adding, never a subtracting, again until . . . And when some declare in ecstasy: "Ah, here at last is the heart of all Truth, elsewhere but the shadow, here the Real," the wise, the Truthful, will answer: "Of course, for where is not the Truth? You could not find it there, for there it is no less than elsewhere, you rejoice because you have, at last, perceived it; yet Truth is whence you have come." And the wise may wonder how many more homes of Truth the wanderer must visit until . . .

But there is a question to be asked: In what abode of Truth shall a man dwell, whether for a brief time or for an age? And the answer is: In that abode wherein the more he dwells the greater his conscious fulfilment of Truth, the greater his realization of Truth, the greater his sense of Life, the greater his sense of Freedom, the greater his sense of Peace and At-One-Ment, so that he perceives himself to grow from more to more. When his power to discover ceases, when he ceases to be conscious of growth, then the time may come for him to prospect elsewhere; but he alone can determine where he shall dwell and for how long he shall abide.

Nevertheless at long last in some abode or other, and with the accumulated experience of other abodes, of other seekings and findings of Truth, he will have dug down to such profound depths that he will reach in triumph the One River of Truth whereby all soil above is nourished and fructified. And then he will begin to perceive the River nourishing and fructifying that which he has left no less wondrously than that to which he has gone.

And perhaps there is another question: May he, should he, at any time return to some abode of Truth which to him was once a desert? To this the answer is: No man can live and grow in a desert. Where there are places which are deserts for him, there should he not be, until . . . ? Until he knows, as God knows and as the Gods know, that there are no deserts. Then he will be free of all abodes, for none will be deserts. But should he return to a desert, or continue in a desert, he must needs wither and go down into a death, though there may be others who thrive no less than he would wither, since to them the abode is an oasis and not a desert, at all events for the time.

Let it be remembered that all abodes, all experiences, all forms, all times, all spaces, all distances, all beliefs or opinions, all certainties and convictions, all doubts and bewilderments, frustrations and disappointments, are indeed initiations into Truth. The kingdoms of Nature, physical life, desires, emotions, mental processes, forms, movements, organizations, attitudes, activities, aspirations—all are initiations, progressions, into Truth. Some we can well perceive to be initiations. To the Truth in some our eyes are opened. To the Truth in others our eyes are still blind. Love we can well perceive to be an initiation into Truth, be the nature of the love what it may. But so is hatred or fear. Health we can well perceive to be an initiation into Truth. But so is disease.

Truth in hatred is the urge from self-weakness. At the surface it is a violent sense of separateness and aversion from something without. In the depths it grows into a violent sense of separateness and aversion from something within. Life is in hatred, because hatred is. Hence there is Truth in hatred. The wise know the Truth and can dwell therein as Masters of the Truth, guiding those who as yet have not found the Truth in hatred to quit the surfaces and go forth into the depths, learning the lessons of hatred, for Truth clarifies, intensifies, as we penetrate from surfaces and shallows into depths. Thence they may go away and journey forth on the splendid conquest of Truth, some day thus winning freedom of the Truth in hatred as they know that nowhere Truth is not. Truth in disease is no less the urge from self-weakness, from ignorance. At the surface it destroys. In the depths it regenerates. The wise know the Truth in disease. In ignorance, too, there dwells Truth. Truth in ignorance is the urge to Truth, for Life abhors, and therefore contains within itself, a vacuum. At the surface of ignorance Truth is self-satisfaction. In the depths, Truth is discontent.

So, indeed, is it with all forms, with all manifestations of Life—with all kingdoms of Nature, all desires, all emotions, all mental processes, all movements, all organizations, all attitudes, all activities, all beliefs, all certainties and convictions, all doubts and bewilderments, all frustrations and disappointments, all aspirations. And all have surfaces of Truth, all have depths of Truth. From all surfaces let us depart, either down into the depths or elsewhere to other surfaces whence ways to depths are easier to our feet. From all abodes of Truth let those who know them but as prisons, depart. There is ever open to us the Path of Forthgoing. But there is also open to us the Pathway of Return. On both is Truth and at the end

of both there is the One River of Truth which is the heart and the fullness of Life Eternal.

To live truly is to live down into the depths of Life from out the shallows. All things which are but shallows, or come to be shallows for us, cease to the measure of such shallowness to be true for us. Man is made for depths, and must seek until he find depths, abiding in these until increase in stature causes them to appear as shallows. Yet depths and shallows are but circumstances of Time. They have no distinction in Eternity. As men grow in Truth, erstwhile deep places become to them as shallows, and they must needs depart from them. But some day there shall be no shallows for them anywhere.

The pendulum of Truth ever swings between Change in Movement and Rest in Depth. Now we live in terms of Change in Movement, now in terms of Rest in Depth. Those who seek live in Change in Movement. Those who have found live in Rest in Depth. Yet is there no seeking without finding, for the very seeking is in the nature of a finding, even if there be no other. Neither is there a finding in which the spirit of seeking does not abide. Movement is the fruit of Rest in Depth and therefore the seed of Rest in Depth. Rest in Depth is the fruit of Change in Movement and therefore the seed of Change in Movement. Where is Truth? The Pendulum swings!

RECONSTRUCTION IN THE THEOSOPHICAL SOCIETY

BY A RUSSIAN MEMBER

THE following lines are partly the subjective opinions, partly the subjective confessions of a member, called forth by the recent articles of Dr. J. J. van der Leeuw and others.

First, an answer to the statement by Dr. van der Leeuw that the Theosophical Society was a failure already from its very beginning, being founded by H.P.B. on the wrong principle of "revelations". But as it was founded only because of those revelations, and would not have existed at all without them, it seems senseless to insist that the Society should rebuild its foundations and principal laws. A member who protests against the policy of the Society should retire from membership and form another organization which he considers to be constructed on more rightful principles. But to reform the foundation of an already existing Society would not mean reform, but rather annihilation.

I do not think that only the members of the E.S. are privileged to hear about the Masters and the Hierarchy of the Great White Brotherhood. This teaching, I daresay, was given to all members in general; the only difference is that in the exoteric organization of the Theosophical Society the members are absolutely free to accept or not accept any

Theosophical truth, be it about the Masters, Karma, Reincarnation or any other teaching; while he who has already the inner conviction of the existence of the Masters and wishes to serve Them, will enter the E.S. Then of course he will be bound by its rules, knowing that these are meant to help him, to become in due time a disciple of one of the Masters.

I agree with Mr. Jinarājadāsa that some E.S. members have, out of tactlessness, influenced the affairs of the outer Society, or tried to do so—but never the Leaders; on the contrary, they have often warned against this in E.S. writings. It is a common human weakness that people—in this case E.S. members—are blind and deaf to admonishments, if these are against their “self-assertion” and “ambition-elementals”. Do those who speak against the policy of H.P.B. and the other Leaders, presume that they were and are wrong in their statements: that the Masters exist, that They are the hidden power behind the evolution of mankind, and particularly so behind The Theosophical Society and the E.S., that they, our Leaders, are in constant intercourse with the Masters, who give them instruction and information, that they know Them by sight? If so, then all that has been said about the Masters must seem to the writers of these articles either fraud or self-deception on the part of those Leaders and they must despise them, which they obviously do not. But when they hold that what is said about the Masters is true, and they reproach the Leaders for speaking openly of it, then it follows that they are of the opinion that the Leaders must keep back that truth from the members, intentionally keeping them in ignorance about an important truth—and this in order to give them an impersonal Theosophy without the dangers of personal worship and belief in outer authority. Dangers are everywhere, and I think that Dr. van der Leeuw and others would be the first to oppose a policy hindering the freedom of Theosophical investigation, accessible to everyone! Men in

their foolishness, blindness, pride and weakness can and will make a chaos of misunderstanding and wrong application of the intentions of the wisest, purest and most selfless workers. We have no right to blame the workers, we can only regret human defects.

If Dr. van der Leeuw were to establish a society with impersonal principles, the result would nevertheless be the same: his followers would often make use of those principles in quite a wrong way, and then would blame him and his creation and give him good advice. And even teaching without an organization is fated to be misunderstood and to be wrongly applied. For as Mr. Jinarājadāsa said rightly: “Men are and remain always men; whatever they start to do, it will be imperfect. Law is perfect, the realization of Law will be ever imperfect.”

I think it is natural—yea, it is impossible not to be devoted to those who live and teach lofty truths. Not a sentimental adoration, but always with the desire to serve them actively and to render them love and veneration; knowing that the greatest joy for them is when we live a pure and selfless life, helpful to all we meet—and this devotion cannot be a wrong thing. Perhaps Dr. van der Leeuw does the same with regard to Mr. Krishnamurti—as we all do. Dr. van der Leeuw knows much better than I, how our Leaders (and most of all Mr. Krishnamurti) reject personal worship and blind belief in authority; but they try in vain to escape this. It is done by those who do not yet understand how to express their sincere gratitude, which is so natural and which is so necessary for them in order that the inspiration to search for the Highest should be nourished by the bonds of human love.

Dr. van der Leeuw is right to blame the way in which some members look on Discipleship. For many of them it means a career, it is like a sport to them, a plaything. I for

myself am convinced that one who becomes a real—not only a so-called—disciple is told not only by an outer authority about it, without having an inner knowledge. An honest and truthful seeker of the Master could not and would not be satisfied by a mere announcement; his own consciousness must experience the truth independently; I should think that he must feel in reality the bond with his Master. Dr. van der Leeuw has lived for many years near the centre—and I never; I, as an average member, am merely judging by what has been written unanimously about the Masters. I think that Discipleship is a very hard thing to acquire and to keep. I believe in that which Bishop Leadbeater and Dr. Besant have said about the conditions of Discipleship, that these cannot be altered even at the present time; I believe it, because it corresponds not only with my innermost feeling, but also with common sense.

No Master can accept an aspirant who is not ready for the relationship with Him; and this relationship depends on perfect freedom from possible false steps which cannot be brought into harmony with the vibrations of the Master. To get rid of such possibilities is an extremely serious undertaking. And when we see so-called disciples carelessly make hundreds of such false steps, enjoying the gained position without feeling the responsibility of it, then we can be sure that their Discipleship is only their own illusion.

I, personally, never looked to the Master for comfort and help. That would mean a passive and subordinate position. I wish to come nearer to Him, to understand Him more and more. If He is only the divine Helper in the labyrinth of human woe, then He will remain for me an ever distant, secret power. An intimate friend can only be one who understands us, who thinks and feels in all important questions like ourselves—so also have we to strive to understand, to live like the Master does, if we wish to come nearer to Him.

I never look at the Master as a goal. Probably no earnest Theosophist does. I was astonished when I read concerning this in Dr. van der Leeuw's last article. I have longed to admire, to trust, to love, to be faithful beyond death, to serve, to sacrifice myself. Without possibility to do so, life would seem insupportably poor and void, not worth to be lived. Since I have known about the existence of the Masters, I have longed ardently for the Master, longed to know Him, in order to consecrate to Him my life yet more completely. Indeed I care for nothing else. I long to become His little co-worker, His little friend whom He may rely upon. But I am conscious all the time that the Master does not need only day-dreams of fervent adoration but the right qualifications for selfless work. And the desire to acquire these qualities is stronger than the desire to be a disciple. That is not my goal; the Master is not my goal. I find that satisfaction lies only in Infinity. That which is the cause of Being, is the—unattainable—Goal of Life. Infinitely far, and yet it is my most ardent desire in life. Thus the goal is not even the Logos of our System. Not any other Logoi even, how mighty They may be. All that is arbitrary. There is always yet something higher to strive for. The final Goal, and the only Goal that gives me assurance in life, the glorious reason why I see the deep meaning of evolution, is the one Primordial Unmanifested, the Unique One from Whom all comes, in Whom we all are; to Him, to IT, we are going through ages of eternity. Perhaps this Goal appears too lofty, too distant for a clear conception. But that is the mystery, that IT is at the same time the nearest, dearest ideal of eternal Evolution!

We are small particles of the Whole, necessary for ITS evolution, unconscious yet of IT, striving ever to higher and higher Self-consciousness, unceasingly aiming towards IT. And the Master has the same Goal! I am striving with him

towards the same Goal, to the same end which is never to be reached. O bliss! Far in front of me the Master is striving, ever far in front of me, and I ever after Him in eternal faithfulness, ever with the ancient love and devotion. When He will be a Logos, perhaps I shall be a Master—and so on. No absolute authority is He—how could that be? But just my Master, whom I love so dearly, who has chosen me, because He needed just my help in His service to mankind. His service ever means joyful sacrifice for humanity, for all beings, for the whole of evolution. Endless loving sacrifice—that is the meaning of Life, of individual and cosmic Life, Love the limitless Centre of the Universe!

Now I wish to say something about so-called Theosophical science. We have heard so much about it during the last years. Some have said that this teaching is the only field of work left to the Theosophical Society. They have said that it is right to understand cosmical facts and laws, but to mix that knowledge with spiritual and ethical truths is a mistake. This was said in the beginning of the "revolutionary confusion" in the Society. But, to me, cosmical facts and laws are inseparable from ethical and spiritual truths, they are one with them, the same laws rule everywhere. For me Theosophy was never a science. I have had to do in my life with western science, and therefore I know that science is quite another thing. By that which is generally called science the *whole* consciousness is never hanged. So-called science is a number of separate items of knowledge, which do not affect the individual inner life at all. And the Theosophical teachings just do that. The cosmical teaching gives the solution to all Life-questions. Individual life with its pleasures and sorrows, with its dark moments and riddles, with its desires and renunciations, is not touched by cold, dead, philosophical systems, however ingenious they may be. They are all human work. But Theosophical teaching which

throws light on all western sciences—explains irrefutably the Causal Laws, the coherence of all Being and Life, of Spirit and Matter, the ladder of evolution, the law of evil and suffering, the central Truth of the Whole which is Love—the same laws above and below. Nothing is unwanted; in order that the least event may happen, the existence and the life of the Whole are necessary, and that the Whole may have existence, the least event is needed. All is an unbroken chain without beginning and without an end. So glorious is that teaching, which is no theory but real Life. It alone is able to fill us with profound trust and peace. Our individual life and striving is embodied in the Chain of Universal Love.

The Theosophical teachings became immediately my own truths the moment I heard them; my own inner experiences, identical with myself. They never remained intellectual acquisitions; their ethical demands, their spiritual ideas are the outcome of the great Cosmic Laws. They answered the cry of my earnest search after Truth. For me the whole circle is necessary; it would be impossible for me to take only one sector, as if the others were not essential for individual life. For me all is ONE and one is ALL.

THE following brief note has been received from Dr. J. J. van der Leeuw by Mr. C. Jinarājadāsa, commenting on the latter's rejoinder to his article, which is also dealt with by "A Russian member".

"I think you, as many others, rather misunderstand what I am trying to say. To me now, as years ago, there is a profound reality in what we call ceremonial magic, Occultism, the Masters and the Path. The experiences, which once were real to me, remain so. But I reject as harmful and untrue the custom of interposing intermediaries between members and the Masters; of recognising one or two people as able to say who has and who has not, taken a 'step,' of giving messages in the name of unseen authorities, etc. So when in your reply you assume that I reject the idea of the Masters, etc., that is not a correct interpretation of my standpoint."

LETTERS OF W. Q. JUDGE

(Continued from p. 358)

XV

N. Y., Aug. 1, 1882.

DEAR OLCOTT,

You may be sure that no matter what happens or has happened I remain as true as ever. That beastly affair about D. S. S.¹ was and is awfully disagreeable and very puzzling to me; but, as H. P. B. said once in 47th Street, too much was done for my future to permit such a blow out to affect my belief. No one here seems to see any explanation, nor do I see through whatever the veil is. For you see, the declaration of D. S.'s adeptship was unequivocal, and in one of your private letters to me so much was said, and as if your ideas were ex cathedra, that this rupture and the last remarks in Theosophist are a hard pill for me. So I relegate it to the unexplained. I would like a little private explanation. Can I not get it.

I got back from Venez[uela] on the 24th July, after a 25 days passage. The mines I have at last demonstrated to be mines with a vein in them . . . One of the men in the mine affair is talking of my going to Mexico to look at a property there for him. Just in the region to which H. P. B. gives a reference in *Isis*. If it comes to anything I will be off of course again before you get this. Everyone is well here.

¹ Dayānand Sarasvatī Swāmi.

Rawson went to Rochester, and organized the Branch there . . . When I get details, will make them up for the Mag. but you can put in that it has been organized as he wrote, "with 12 initiates, including a judge, two doctors, and all well-to-do people in good financial and social positions" . . .

I hear that the London T. S. have declared themselves independent. It is now in order for us to declare that they now have declared themselves out of existence, inasmuch as deriving their life from us they cannot cut adrift and still hold the old name. They were a damn set of Christians anyway, as far as I could understand.

Mrs. Billing has gone to London for a short, visit, leaving Sallie here. John got a letter from H. P. B. with a line in it signed K. H. Was that genuine? It seems she let out a lot to John, as she told him that K. H. I had known in New York as Cashmiri.¹ I knew all that well, but never told John anything.

I am still stuck here, stuck, stuck, stuck fast. There was a lot in the papers here about D. S. you and H. P. B. that I have not seen. I hear it was not savory, but cannot tell you. Perhaps you have seen it.

Well, old England is at last, it seems to me, coming in for whacks in Egypt, just where she once inflicted blows herself. I suppose old Ireland's boys will give her a heavy rush when she gets well underway in Pharaoh's land, like the devilish mercurial fools they are.

Well, give my best love to Blavatsky and all the rest. Tell them I live in a little private hot-house of my own construction, with glass windows through which I can see a lot I would like to have a hand in, but it seems the fear of being cut prevents me running through the glass windows.

Ever your friend and brother,

WILLIAM Q.

¹ So in original.

XVI

WILLIAM Q. JUDGE, COUNSELLOR AT LAW,
Tribune Building, New York,
 May 15, 1863.

DEAR OLCOTT,

I am still living, but oh my God, what knocks I have had! And this last of all, to find—turning out as he is. I believe he is clean off his base. He never was a large-minded fellow, rather narrow; and now that I look back over what acquaintance I have had with him, see that he is also of a close disposition. This he gets from his maternal uncle's side, as they were as close as wax and mean as tar. I seem to be like a red rag to a bull in his case. He does not however act like a gentleman, and so I cannot heal the breach. I hold no malice to him, but there is a limit in the matter of having your feelings and rights trampled on beyond which one cannot go.

That letter addressed to "gentlemen" in the T.S. is a sample of his ways. It is not a proper form under any code of manners or correspondence. I did not know of it, nor had we quarrelled on that day, nor was I expecting or suspecting a breach; but on Feb. 4th or 5th he wrote the notice to me to quit, that I have written you and H. P. B. of, expecting a reply. It was an earthquake and for a while stunned me. But I returned it foolishly to him like a true brother, to give him a chance, but he kept on as he began and now I cannot get it from him. So I moved out and am entirely separated from him. He evidently is of opinion that connection with T. S. will do his business some harm, though he has not said so. I have been in awful straits since then, but he has not even enquired if I had a dollar to buy food, and often I have not had so much. I gave my home address, 116 Willoughby St., Brooklyn, to Damodar, as I did not know where I would

be. I am in with one Geo. Becker and pay \$ 10 a month for desk room . . .

T. S. in New York hangs fire. I have been unable to do anything, and Doubleday says there seems to be a great opposition in the air, presumably from India. He said the other day he would like to be permitted to resign; but that's confidential. Let him write about it himself.

We are starting the St. Louis Branch. They sent the proposed ritual to me and to-day I returned it revised. It is simple and will do well enough. They are all uninitiated, and I told them if they paid my expenses and what I would lose by absence, or rather for my time, I would go down and initiate. I hated to say this, but, my dear fellow, I haven't a damn red cent of my own, and none of anyone else's either. I had to borrow five cents the day before yesterday, in order to get over the ferry. In fact, the bad luck I have had trying to get under way again is phenomenal and startling and all alike. I would find nice chances held out to me, and then just as I felt all right something turns up and the whole affair falls through. One of these was an offer from the Western Union Telegraph Co. of 2,000 per annum as atty,¹ and by a mere chance the combinations were changed and the arrangement could not be closed. So I told them in St. Louis the truth, and if they want me they know the way to get me there.

I was thirty-two years old last April 13th, and I begin to feel that I must soon get on further. But the door seems shut. They told me once I put myself in hell, and no one else could get me out. Well, here in hell I lift up my eyes to those that are above and do not deny them. I am still as I was always, Olcott. Oh, how I wish the lane would turn and let me go on. I cannot leave here till all my debts are paid, and that looks very far away. I feel the thoughts of M. . and K. H. here in my head all the time, and cannot if I

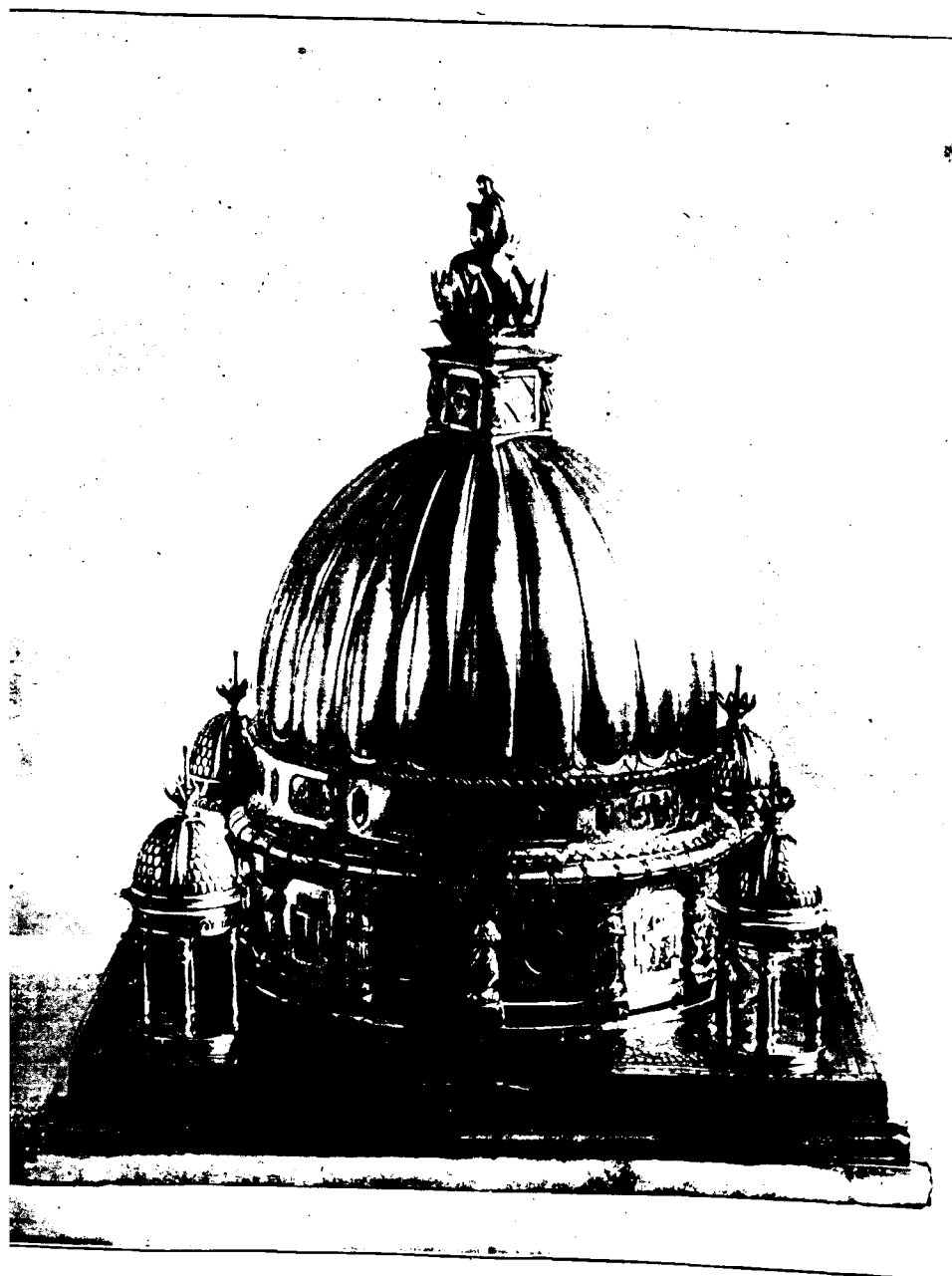
¹ Attorney.

would, and I would not, drive them out. You cannot measure the disgust I feel for this country and society. It is rotten to putridity, and seems to grow worse daily. I feel its deposits on myself too, and am restive with a constant longing to escape. I have tried to give up the *path*, but fate drags there and conscience says I must not give it up, so I deem myself fixed in that at least . . .

I have not heard from H. P. B. in a long long time. Say, can't you, my only friend that I really can so call, tell me whether they ever bestow upon me a thought . . .

Good Bye.

Sincerely yours,
WILLIAM Q. JUDGE



Casket made in 1891, to contain the ashes of H. P. Blavatsky.

THE H. P. B. CENTENARY AT ADYAR

I

THE celebration at Adyar of the centenary of Madame Blavatsky's birthday may be justly described as a unique and dignified event, worthy of the occasion in every respect. Devoid of mere rhetoric and ostentation, it impressed by its simplicity and sincerity; even the floral decorations of our Headquarters Hall reflected this mood, for they were on a less elaborate scale than has usually been the case on festive occasions, and for that very reason seemed more beautiful and appropriate. The leaf garlands stretching from end to end of our Hall, with streamers of flowers outlining the recess in which the statues of Madame Blavatsky and Colonel Olcott are placed, the statues themselves decorated with garlands of roses, the artistic dome-shaped urn originally intended for the ashes of H. P. B. placed in front of them on the platform strewn with Lotus flowers, all these combined to make a perfect setting for our celebration.

Happening at a time when our President was unfortunately prevented by ill-health from personally presiding, and when only few visitors could be expected to swell the small number of Adyar residents, one could not help wondering, in looking forward to the event, whether Adyar would be in a position to do it full justice, and in what way it could be made

to differ from our somewhat stereotyped Conventions and Anniversaries. No such thought need have arisen in anyone's mind, for the success was complete.

The programme was both varied and interesting, comprising appreciations of Madame Blavatsky's work received from all parts of the world, readings from her books, a lecture on *The Secret Doctrine* by Mr. Ernest Wood, a lantern lecture, and personal reminiscences by various speakers who one and all found the right expression and kept the attention of the audience from beginning to end, while a Tea Party under the Banyan Tree given by the President and a Banquet at the Bhojanasāla in Indian style lent opportunities for friendly social intercourse. It was evident that with everyone present the right spirit prevailed and the faces lit up when, at the opening and again at the closing, Dr. Besant, though far from well, attended the celebration, and after listening to the reminiscences of various speakers, gave in a clear and impressive voice a brief account of her first meeting with Madame Blavatsky. Her absence on such an occasion would have been badly felt; her presence even though for a short time made the function complete.

Adyar may look back with satisfaction to this celebration in honour of H. P. B. to whose teachings our Society owes its existence, who gave us a new outlook, a magnificent conception of the world-process based on the occult knowledge possessed by the Great Adepts with whom she was in constant touch, a rational explanation of the riddles of life, and above all an incentive to individuals to lead a better and higher life, which is the truest test of the value of her message.

Among an audience of about two hundred, there were only six or seven who had known Madame Blavatsky personally, chief among them Dr. Besant and Bishop Leadbeater who spoke at some length, while Mr. Bertram Keightley, who was unable to be present, described his experiences in a

fascinating paper sent for the occasion. Mr. C. Jinarājadāsa was chiefly responsible for the programme and the general arrangements, and the success of our celebration at which he presided with great tact, is largely due to him.

An account of the various items on the programme does not form part of this impression of the proceedings as a whole, which may be summed up in a phrase used many years ago by Colonel Olcott in connection with White Lotus Day celebrations, that while avoiding slavish adulation and empty compliments, they expressed the general feeling of loving regard for her who brought us the chart of the upward Path which leads to the summit of Knowledge.

A. SCHWARZ

II

Nations ancient and modern, have taken delight in giving vent to their love and loyalty on occasions of the Anniversaries of the birth and passing away of Teachers and Saints, of Heroes and Founders of Religions, of great men and women who have emblazoned their past history, and the inauguration of mighty movements shaping the destinies of their race. Who can say how many times our earth has revolved round her present orb, since Hindus came to celebrate Rāma's birthday, or the Hebrews celebrated their first Passover? The celebration of a hundredth anniversary has its own special fascination for us both on account of the numeral, and its rare occurrence.

Just as a tiny seed of the wide-spreading Banyan contains within it all the potentialities of the mighty tree of the future, it may not be amiss if we suppose that in some mysterious way, the 12th of August, 1831 (new style) on which Madame H. P. Blavatsky was born contained within it all the mighty changes which her Theosophical Society has

wrought since, and is destined still more to work on the thoughts, the ideals, and the evolution of Humanity.

The 12th of August of this year, and the day preceding as leading to it, were fixed as the days of rejoicing and thanksgiving when her Centenary would be celebrated. It was celebrated at Adyar, the Headquarters of the world-wide Theosophical Society, in loving enthusiasm and becoming dignity worthy of the Great Founder, and of the mighty spiritual Movement for which she toiled incessantly with rare steadfastness and devotion. The members who attended the celebration would have been larger had it not been for the fact that the outside Lodges and members were advised to have their own separate celebrations in their several places.

The Headquarters Hall of the Theosophical Society was adorned with garlands and festoons of leaves and flowers which spanned the Hall across and lengthwise and gave an air of joyful festivity to the occasion. The statues of H. P. B. and Colonel H. S. Olcott on the platform had garlands placed round their necks, while the platform itself was strewn with flowers in graceful designs.

The proceedings commenced at 9 a.m. on the 1st day with Mr. C. Jinarājadāsa, the deputy of the President, presiding. Bishop C. W. Leadbeater was also present. Most of the National Societies of our far-flung Movement sent through their General Secretaries letters of greetings on this occasion, expressive of their love and loyalty to the Founders of the Theosophical Society for their great work whose fruits we are enjoying. It was a happy idea which suggested itself to those in charge of the proceedings to have the two score and more of these letters read by as many members amongst those present, as representatives of the different National Societies. When these letters were read one after another in the order of the founding of their respective National Societies, we were taken to the different regions

of the globe, north, south, east and west "in distant disarray," and had graphically brought home to our minds the sweep and variety of climes, races and nationalities of which the Society seeks to make a nucleus of human Brotherhood irrespective of race, creed, caste or sex.

In the afternoon at 2-30 p.m., the letters of the Masters in the early history of the Theosophical Society to the President-Founder and other prominent members, mementos of H. P. B. and other articles of special interest, including the famous cup and saucer, and the *puggree* or turban presented to Col. Olcott by the Master Morya in New York, were exhibited on tables round which those assembled passed in queue, and examined. One might have read these letters in cold print, and tried to understand their meaning intellectually. But the seeing and perusing of the originals, their peculiar caligraphy, the unfamiliar seals, and the strange way in which they are transcribed over or between the written lines in papers or letters sent through the post have a meaning and significance making a direct appeal to our understanding, which the printed words alone fall short in effecting.

At 4. p.m. under the famous Banyan Tree in Blavatsky Gardens, the residents, visiting members and their friends enjoyed the hospitality of the President at a Tea Party given by her in honour of the occasion, at which old friendships were renewed and new acquaintanceships were formed, and old members noted with pleasure the presence of new and younger members who would carry on the work of the Theosophical Society in the future.

In the evening at 5.30 p.m., in the Headquarters Hall, an interesting paper on the "Reminiscences of H. P. B. and *The Secret Doctrine*" sent by Mr. Bertram Keightley was read by Mr. Jinarājadāsa. The President was present on the occasion. Mr. Bertram Keightley belongs to the now vanishing band of colleagues and co-workers who stood by H.P.B. in those dark

days which followed the Coloumb treachery and the Hodgson Report. His paper was replete with interesting details, shewing the life which surrounded H.P.B. in those days in London, Ostend, and other places in Europe and the work she did, her peculiarities and personal idiosyncracies which with her unique spiritual and occult gifts made her beloved to those who came to profit by her teachings, and a despair and an enigma to the curious and the worldly. It is an important contribution to the history of the Theosophical Movement which centred round H.P.B. during that period, and should be read *in extenso* in THE THEOSOPHIST.

In the night at 8 p.m. Mr. Jinarājādāsa gave a lecture in the Headquarters Hall on the "Life and Work of H.P.B.," illustrated by lantern slides. Especially we had pictures of the several stages of transformation through which the buildings in the Headquarters to which the Society shifted from Bombay in 1882 have passed to their condition of present noble grandeur, through the practical architectural genius of the President-Founder who, in spite of successive make-shifts spread over several years, succeeded in evolving a unity of design manifest in their present condition.

The Centenary Day proper—the 12th—began with an E.S. meeting at 8 a.m., followed by the recital of Universal Prayers in the Headquarters Hall at 9 a.m. At their close the members assembled filed in single file and passed in front of the platform, offering flowers to the statues of the Founders, below which was exhibited the burnished copper casket of beautiful artistic design, rising in dome and minarets, intended to hold the ashes of H.P.B. From 9.30 a.m. to 10.15 a.m. the time was occupied with readings from the several writings of H. P. B. by various members. Miss Neff read from selected letters of H.P.B. Mr. A. Rangaswami Aiyar selected passages from her book on *Occultism and Occult Arts*. Mr. H. C. Kumar from her *Key to Theosophy*, Miss D. English and Mr. Jinarājādāsa

from *The Secret Doctrine*. Bishop Leadbeater in his usual soul-elevating manner read those sublime passages from *The Voice of Silence* describing the birth of the Arhat. Sanskrit and Tamil verses in honour of H. P. B. were read by Pandit Ramanātha Sastri and Mr. B. Ramasubbier, both of the Adyar Library staff.

At 11 a.m. in the Bhojanasāla there was a Centenary Banquet in Indian Style to the members and friends assembled on the occasion. A spiritual or a religious movement is said to have a tendency to work changes not only in spheres spiritual or religious, but to re-act on matters deemed secular and worldly. It usually evolves a special culture, often new styles of art and even social relationships, and does not omit to impress its influence on dress and dietetics. The Indian style of the Theosophical banquet at the Bhojansāla has its own uniqueness in method of serving, the composition and flavour of its *menu*, and the composite character of the gathering, which distinguish it from other non-Theosophical banquets given in the same style. The Society's employees and their families, 450 in number, had a dinner served to them in Damodar Gardens at noon, Scout-Masters, Rovers and Scouts assisting as servers under Mr. M. Krishnan.

In honour of the Centenary, an Art Museum bearing the name "Blavatsky Museum," was inaugurated by Mr. C. Jinarājādāsa on behalf of the President, at which a nucleus of Oriental Art consisting of statuary and paintings was exhibited. Just as the Adyar Library when it was founded in 1886 by Colonel Olcott commenced with small beginnings, and had its future greatness and expansion foreshadowed on that occasion when the present writer was present, this Museum promises to be a great repository of Oriental and spiritually elevating art in future times. In the Museum were exhibited a fine statue of Lord Buddha illustrating the classical Graeco-Indian style, the famous picture of "Chandrasekhara," and a few

other striking representatives of the Bengal school of painting amongst others.

Just as Mr. Bertram Keightley gave us a graphic account of the manner in which the *olla podrida* of the manuscripts written by H. P. B. on the varied topics constituting *The Secret Doctrine* was arranged, and re-arranged, and put in a coherent and sequential form, as a Commentary based on the "Stanzas of Dzyan" and prepared for the Press, and the labour involved in the process, whose fruits are the present published Vols. I and II of *The Secret Doctrine*, Mr. Ernest Wood from 3 to 3-40 p.m. gave us a learned discourse on the arrangement and contents of those volumes.

In the evening of the second day, we had personal recollections of H. P. B. narrated by several speakers in the Headquarters Hall from 5 to 6-30 p.m. Bishop Leadbeater led the way describing H. P. B.'s manner of knocking off the sharp corners and angles in the psychic and subtler make-up of those who came to her as pupils—a method not certainly tender but supremely effective to those who had the patience to submit to it. Messrs. G. Subbiah Chetty and B. Ranga Reddi gave interesting details of H. P. B. in those far-off days when H. P. B. was living at Adyar, and travelling north in those slow boats along the slow-moving currents of the Buckingham Canal, even if there was any current then, so different from the rapid communication of our modern days, that it requires an effort of our imagination to realize the handicaps under which the Founders travelled to spread Theosophy and establish Lodges. Mr. N. P. Subramania Aiyar narrated the splendid way in which the students of Madras in 1885 shewed their appreciation of the labours of H. P. B. and the President-Founder in the very teeth of the opposition engineered by the Scottish Missionaries with the help of the Coloumbs, and incidentally illustrated the love and kindness evinced by H. P. B., like all great persons, towards

the young, and the facile way in which she gave nicknames to those who came in intimate contact with her. Mr. T. Hari Rao also spoke briefly on H. P. B. Then Mr. Jinarāja-dāsa touched briefly on his dim reminiscences of meeting H. P. B. in his very young days. Dr. Besant, the President, who was present, wound up the proceedings with a vigorous and eloquent account, which none of us thought she would venture in her present state of health, of how she came in contact with H. P. B. and of those stirring years lasting till 1891. This unique celebration ended with a musical entertainment given by the young Theosophists at 8 p.m. in the Hall.

The Theosophical Society has grown and expanded during these six and fifty years. The world has changed during these years and has changed vitally because of H. P. B. and her work during this period. The activities of the Theosophical Society have kept apace to meet the changing needs of the world. But we can discern amidst its multifarious activities during these several decades a unity of conception and design underlying these diversities, the fashioning of which was the main work of H. P. B. as the devoted servant of the Elder Brothers of the Race. In showing our grateful and loyal devotion to her on the occasion of her Centenary, we to some extent are trying to discharge the great debt that humanity is under to this Valiant Soul whose magnitude it will realize to its full extent, if not now, at least in ages to come.

A. RANGASWAMI AIYAR

III

The path of truth is for the hero and not for the coward—this refrain of a well-known *Vaishnava* song rang often in my ears during the celebrations in connection with the

hundredth anniversary of the birthday of H. P. Blavatsky. I can account for the phenomenon in this way: either it was a response, on my part, to the Spirit that informed the proceedings, or it was a "reflex" result, brought about by the juxtaposition, in thought, of H. P. B.—the wide-awake seeker of truth—and of myself—the sleeping seeker, so to speak. Be that as it may, the fact remains that I was deeply stirred and I dared to look at myself from the mountain-top of Truth.

The inspiration, which emanates from the endeavours of those who seek the truth, crystallizes itself in the heart of the on-looker generally in the form of gratitude. It was, therefore, but meet that in the programme the place of honour should have been given to the paying of tributes to H. P. B. The tributes from the various National Secretaries revealed to the audience the many facets of her character. But several of these were from persons who had been touched to the finer ideals of life by their study of the works of our Co-Founder; they have not had a personal contact with her. Consequently, when in the evening, we listened to Mr. Bertram Keightley's reminiscences of H. P. B., one could not help experiencing inwardly the radiance of her richly-perfumed personality. And as if to give ocular proofs of the existence of the Masters, there were placed on view some of Their precipitated letters as well as a visiting-card of one of Them—I mean the turban of the Master who visited Colonel H. S. Olcott; while the truth of Universal Brotherhood was illustrated by the President's tea-party under the Banyan Tree—a veritable festival of fellowship.

But greater than the person is the work which he or she does, because work alone is a visible testimony to the Truth of Life. Therefore, Mr. C. Jinarājadāsa traced on the screen the various stages in H. P. B.'s career as unfolded, one by one, in the evolution of the Adyar Headquarters. And one realized

very vividly how each stage—as truly becomes a seeker of truth—had been treated as a sign-post and not as a shrine!

On the second day we "saw" H. P. B., the Teacher. When representative passages from her works were being read, the sky outside thundered and these words escaped my lips—"The Thunderer". And was not H. P. B. a thunderer, whose thunder-like plea in the cause of Truth shook the rafters of the roof of the citadel of sceptical science of the Nineteenth Century? Did not her thunder reach the ears of the children, who were engaged in playing with toys in the Doll's-House of Desire? Further, as it were, to lend a realistic touch to the whole scene, we had Mr. Ernest Wood's lecture on *The Secret Doctrine*, which illumined the dark recesses of our understanding just as that great work of H. P. B. illumined the materialism-ridden, dark and dreary world of half a century ago.

H. P. B. was a messenger of truth. What could have brought this fact home to those present more forcefully than Roerich's picture of "The Messenger" in the newly-inaugurated Blavatsky Museum? And as if to put to shame the smallness of our intellectual concepts, the contents of the Museum spoke eloquently to us, "Truth is not the monopoly of philosophy, of science. Beauty, too, is her shining signature." And when beauty comes, joy does not lag behind.

Then came the crowning item of the centenary programme. Before we parted our Great President, who had deigned to grace the Hall in the evening—just as she did on the previous day—read out in a resonant voice, all repeating after her, the central message of H. P. B.'s life and work, "The Golden Stairs". When she uttered the first three words, "Behold the Truth," I felt a sensation similar to that which one feels on waking up, consequent on hearing a call.

And though I could not behold the Truth, I saw some of the seekers of truth before my very eyes.

As I came out of the hall, I imagined H. P. B. calling out to each one of us, "Come *with* me" (*not* "Come unto me".) The sky roared with thunder, the lightning cleaved the corners of the horizon and there was a downpour. A suggestive prospect for those who would tread the path!

G. N. M.

THE UPANISHADS

FROM every sentence deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit. Indian air surrounds us, and original thoughts of kindred spirits. And oh, how thoroughly is the mind here washed clean of all early engrafted Jewish superstitions, and of all philosophy that cringes before those superstitions! In the whole world there is no study, except that of originals, so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death!

SCHOPENHAUER (1874).

THE UNITY OF ASIATIC THOUGHT

BY BHAGAVAN DAS

(Continued from p. 504)

THE WAY OF DEVOTION. The Way of Devotion, not a separate path at all, but so-called only for certain special purposes, is the department of Right Desire, Good Feelings, Ethics. The commandments of all the great religions, on this point, are identical, for all practical purposes.

The *Sāmāsika Dharma*, "The Duty of man in brief," of Manu is the same as the five *Yamas* of Yoga and the *Panchashīla* of Buddha. It is also five of the ten Commandments of Moses, which are re-uttered and confirmed by Christ also. They are to be found in the *Qurān* too, though not all in one place. Thus Manu says:

Ahimsā, Satyam, Asteṣyam, Shaucham, Indriya-nigrahaḥ,
Eṣam Sāmāsikam Dharmam chāturvarṇyè-bravīn Manuh.

(Harmlessness, Truth, Honesty, Cleanliness,
Restraint of senses from all erring ways,
—This is the 'Whole Duty of Man in Brief,'
For every one in every walk of life—
Thus Manu, Father of the Race, declares.)

Buddha's "Five Virtues" are:

Prāṇ-ātipāta-viramāṇam, mṛshā-vāda-viramāṇam, adatt-ādāna-
viramāṇam, surā-maireya-māḍya-pramāda-sṭhāna-viramāṇam,
kāmesu-mithyāchāra-viramāṇam.

Sir Edwin Arnold's sweet version of these must be borrowed from his wonderful and immortal poem, a veritable

scripture of Buddhism, *The Light of Asia*, and be given a place here reverently.

Kill not—for Pity's sake—and lest ye slay
The meanest thing upon its upward way.

Bear not false witness, slander not, nor lie;
Truth is the speech of inward purity.

Give freely and receive, but take from none
By greed of force or fraud, what is his own.

Shun drugs and drinks which work the wit abuse;
Clear minds, clean bodies, need no soma juice,

Touch not thy neighbour's wife, neither commit
Sins of the flesh unlawful and unfit.

The Yoga "Rules" are :

Ahimsā-saty-āsteya-brahmachary-āparigrahāh.

The first three are the same as Manu's and Buddha's; the last two, complete sexual abstention and continence, and renunciation of all property, go beyond and are the culmination of the corresponding two of the others; being intended, not for the householder and citizen, but for the yogī, the *sālik*, the aspirant after psychical and spiritual mysteries and powers who has renounced worldly things.

Moses' Commandments are :

Thou shalt not kill, nor bear false witness, nor steal, nor covet anything that is thy neighbour's, nor commit adultery.

Christ repeats these, and when his questioner persistently asks, "What more good thing shall I do, that I may have eternal life," he adds the Yoga-injunction of renunciation of property, in which the sense of mine-ness, egoistic separatism is centred, "If thou wilt be perfect, give what thou hast to the poor and follow Me." He also adds, as do the other great Teachers, for the sake of such high aspirants, more radical abstinences from sin, not only by deed, but by speech and thought also.

Muhammad commands :

Wa la yaqtulūn-an-nafs-allāti harrām-Allāho illā bil haqqi
(Do not slay any one, for God has forbidden it, except for the requirement of justice.)

Wajtanebū qaul-azzūrē.
(Avoid false words.)

W-as-sareqo w-as-sareqato faqta'u aīdeyahoma.
(The man and woman who steal shall lose their hands.)

Al khamro amalish-Shaitāni.
(Intoxicants are the work of Satan.)

W-allazīna-hum le furūjehim hāfizūn.
(They achieve success who control their senses and avoid unlawful sexuality.)

Commandments to honour the teacher, the father, the mother above all others, are also to be found in the scriptures of all religions.

Muhammad says :

Bil walīdāini ihsāna. Al jannaṭo tahata qaḍam-il umm. (Q.)
(Serve and revere the parents. Heaven is spread beneath feet of mothers everywhere.)

Very truly, very wisely, does the Prophet declare thus. The sweetest, most holy, most benignant names of Allah, God, are ar-Rahmān, the Beneficent, ar-Razzāq, the Nourishment-providing, al-Gḥaffār, the Forgiving. Who more *rahmān*, *razzāq*, *gḥaffār* to the child than the mother? Where the mother-heart is, there is Godhead; where Godhead is, there is heaven. Therefore heaven surely spreads out wherever the mother's feet walk.

The Vedā says :

Achārya-ḍevo bhava, piṭṛ-ḍevo bhava, mātṛ-ḍevo bhava. Prajā-tanṭum mā vyavachchetsih. (U.)

(Let thy preceptor, and thy father be,
And let thy mother be, above them all,
Thy gods and guardian angels in thine heart;
So keep unbroken thou, from age to age,
The line of life in noble progeny.)

And Manu explains :

Ta eva hi trayo lokās-ta eva traya āshramāh,
Ta eva hi trayo Vedās-ta ev ōktās-trayo-gñayah;
. . . Sahasram tu pitṛin mātā gauraven-ātirichatē. (M.)

(They the three worlds, the three life-stages too,
They the three Vedas, and the three Sacred Fires,
—Yet in the educator quality
And right to reverence, the mother does
Exceed the father by a thousand times.)

The Golden Rule of Christ, "Whatsoever ye would that men should do to you, do ye even so to them," is stated repeatedly, in the positive as well as the negative form, in the Vedic scriptures, and is also contained in one of the sayings of the Prophet.

Shrūyatām Dharma-sarvasvam shrutvā cha-iv-āva dhāryatām,
Na tat paraspā kurvītasyād anishtam yad Ātmanah,
Yad yad Ātmani ch-echchhetā tat parasy-āpi chintayet. (M-bh.)

(Do not to others what ye do not wish
Done to yourself; and wish for others too
What ye desire and long for for yourself
—This is the whole of Dharma, heed it well.)

Āfzal-ul-īmāni un-tohibba linnasé mā tohibbo le-nafsika wa takraho lahum mā takraho le-nafseka. (H.)

(Noblest religion this—that thou shouldst like
For others what thou likest for thyself
And feel the pain of others as thine own.)

A verse of the *Bhāgavata* says almost literally the same thing.

Ītāvān avyayi dharmah sadbhīr nityam anushtithāh,
Yal-loka-shoka-harshābhyām Ātmā shochaṭi hrshyati.

(This Dharma stands unchallenged changelessly,
That I should sorrow when my fellow beings
Should sorrow, and rejoice when they rejoice.)

Stating the golden rule, Muhammad says "This is the noblest religion"; Christ describes it as "This is the law and the prophets"; Vyāsa, in the *Mahā-bhārata*, laying it down, says, "This is the whole of dharma."

The "Seven Immortal Virtues" of Christianity, viz., Faith, Hope, Charity, Justice, Prudence, Temperance, and Fortitude, generally correspond with the *Shat-sādhānās*, "the Six Helpful Means" of upward progress, of *Veḍ-ānta*, viz., *Shama*, *Dama*, *Uparati*, *Titikshā*, *Shradḍhā*, *Samādhāna*, i.e., charitable Tranquillity, self-restraining Temperance, Resignation, all-enduring Fortitude, Faith, just and all-reconciling Single-mindedness. The "Seven Deadly Sins," Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth, are the same as the *Shad-ripus*, "the Six Internal Enemies," *Kāma*, *Krodha*, *Lobha*, *Moha*, *Maḍa*, *Maṣsara*, i.e., Lust, Hate, Greed, Infatuation, Arrogance, and Jealousy; Infatuation covers Gluttony and Sloth.

The sins have been reduced to two, in almost the same terms, by Kṛṣṇa and by Maulānā Rūm.

Kāma esha, Krodha esha . . . viddhy-enam iha vairiṇam. (G.)

Khashm o Shahwat mard rā shwal kunad,
Z-istiḡāmat rūh rā mubḍal kunad. (S.)

(Hatred and lust are the two inner foes,
That veil man's eyes and make his vision false,
And from the straight path lead his soul astray.)

The Yoga, going yet deeper, tells us that *Aham-kāra*, *Khudī*, Egoism, is the yet more subtle root from which both lust and hate sprout forth as obverse and reverse; the final seed from which the subtle root of egoistic selfishness proceeds, is the untruth, *a-vidyā*, falsehood, error, nescience that I am something separate from my brother. This selfish untruth is the ultimate source of all wrong feeling, wrong desire, wrong conduct.

So, on the other hand, all right desires, good feelings, virtues, flow from, or are but aspects of selflessness, unselfishness, self-sacrifice, *nir-aham-kāritā*, *be-khudī*, which again is the corollary of the Great Truth of the One Self in all. "Love God with all thy heart," said Christ, and also, "Love thy

neighbour as thyself"—because God is thy inmost Self, and thy neighbour is the same.

Sarvam Ātmani sampashyan n-adharmè kuruṭe manah. (M.)

(He who seeth all in the Self, in him-Self, he cannot turn to sin any more.)

Saṭyam saṭsu sadā dharmah . . . saṭy-ākārās trayo-dasha
Trayo-dash-aite-ṭi-balā . . . asaṭyāt shaṭravah smṛtāh. (M-bh.)

(Thirteen principal virtues are but forms of Truth; so thirteen chief vices arise from Untruth.)

The imperial Rescript of Japan issued in 1890, which is the foundation of the moral education of the growing generations in all the schools of that great nation, and has been a vital factor in its marvellous rejuvenation, paraphrases these same eternal and perennial teachings. Loyalty, filial piety, family affection, conjugal harmony, truth, friendship, modesty, moderation, benevolence, learning, arts, public good, common interests, respect for just laws, courage, faithfulness, reverence—these are the virtues the Rescript emphasizes, and, as shown above, they are all the sweet and healthy fruits of the tree of non-separateness.

All religions therefore diligently, pre-eminently, proclaim the recognition of the Universal Self, as the one sure and certain means of effectively subordinating man's lower nature to his higher nature, his lower self to the higher Self, *khudā* to *Khudā*, the *nafsi-ammārā* (the sense-ward driving desire) to the *nafs-i-lawwāmā* (the warning voice) and the *nafs-i-Rahmāni* (the Divine Element in man), *aham-kāra* (egoism) to *Brahma-bhūya* (Universalism, the state of all-including infinite Brahma or God), *ashubha-vāsanā* (impure desire) to *shubha-vāsanā* (pure desire), *bheḍa budḍhi*, *infisāl*, *ghairiyat*, (sense of separateness), to *abheḍa-budḍhi*, *ittisāl*, *a'yniat*, (sense of unity) egoism to altruism and universalism, individualism to socialism and communism in the finest and only true sense.

Mam-ēti badhyaṭe janṭur na mameti vimuchyaṭe,
Aham-tā mamaṭe tyaktvā mukto bhava mahā-maṭe.

(Bondage is "mine"; Freedom—to say "not mine";
Give up I-ness and mine-ness and be free!)

Qalam andar ba sūrat khesh bar zan
Hisāre-nads rā az bekh bar kan.
Tā na garḍad nafs ṭaba rūfrā
Kai dawā yābi ḍilē majrūh rā.

(Strike thy pen through the writing of thy self
Dig up this fortress of thy lower self!
Until this lower self (*nafs*) submits itself
Unto the higher self (*rah*), till then thy heart,
Thy wounded heart, will know no rest from pain.)

A western poet has put the same idea in other words:

Love took up the harp of life,
And smote on all the chords with might;
Smote the chord of Self, which, trembling,
Pass'd in music out of sight. (TENNYSON)

Christian mystics have put the idea more powerfully and nobly than this poet.

Though Christ a thousand times in Bethlehem be born
But not within thyself, thy soul will be forlorn;
The Cross of Golgotha thou lookest to in vain.
Unless within thyself it be set up again. (SCHEFFER)

The Sūfīs have said, similarly:

Nah guft, Ai sarkashān! man man na-yam,
Man ze jān murḍam, ze Jānān mi ziyam.

(Ye faithless ones!, have faith!, I am not I;
Believe that my small self died long ago;
The One Life of all life now lives in Me!)

And the Buddha too,

They call me Gauṭama who have no faith
In what I say; but they who do believe—
As the Enlightened One, the Buddha, they
Call Me, the Teacher, and the Blessed One.
And this is right; for even in this life,
I have passed into Nirvāṇ' and the being
Of Gauṭama has been extinguished.

As on the Path of Knowledge there is the great danger of mistaking the lower self for the Great Self, so on the Path of

Devotion there is the great danger of mistaking love of some one person or personal deity for the whole of true Universal Love, mistaking *ishq-i-majāzī* (selfish love-lust) for *ishq-i-haqīqī* (selfless divine love). *Khudā* must be very carefully distinguished from *khudī*, the *nafs-i-lawwamā* and the *nafs-i-Rahmāni* from the *nafs-i-ammārā*, the *shuddham manas*, the pure mind, from the *ashuddham manas*, the impure mind.

Mittrasya chakshushā sarvāni bhūṭāni pashyeyam. (V.)

(May I behold all beings with the friend's eye.)

Evam tu paṇḍitair jñātvā sarva-bhūṭa-mayam Harim
Kriyate sarva-bhūteshu bhaktir-avyabhichāriṇī.

(Vishṇu Purāṇa)

Yastu sarvāni bhūṭāni Ātmany-ev-ānupashyaṭi,
Sarva bhūteshu ch-Ātmānam, taṇo na vijugupsatē. (U.)

(The wise who see the Lord enshrined in all
Give service unto all in consequence.
Who seeth in all beings the Self, him-Self,
And all in the same Self, he hates no more.)

Ai ba chashmān-i-dīl ma-bīn juz doṣṭ,
Har che bīnī beḍān ke mazhar-i-U-ṣṭ. (S.)

(Friend! with the loving vision of the heart
Naught else than friend canst thou see anywhere.
Thou knowest now that all are but His forms.)

Hama doṣṭ is the necessary consequence of *Hama U-ṣṭ*.

THE WAY OF WORKS.—Differences are most apparent in the third department of religion, the *Karma-kānda*, the rites and ceremonies and observances. Yet the differences are only apparent. There is very substantial similarity underneath the surface. The dresses of men seem to differ greatly; the human shape en clothed by them is the same.

The Vedic *sandhyā-upāsana*, the Christian *prayer*, the Muslim *namāz*—are the same. The essential parts of all are almost exactly the same. Indeed they are almost like translations of one another. They all pray for right intelligence and inner illumination and guidance, and protection from evil temptation. Obviously, if the intelligence is right and

righteous, and the will strong and guided by that intelligence, everything will go right.

Aum! Taṭ Savitur varēnyam bhargo Devasya dhimahi,
dhiyo yo nah prachodayāt. (*Gāyatrī*)

. . . Sa no buddhyā shubhayā samyunakṭu. (U.)
. . . Tan mē manah shiva-sankalpam aṣṭu. (V.)

Agnē! naya supāthā rāyē
Asmān, vishvāni Deva! vayunāni vidvān;
Yuyodhy-asmaj-juhurānam-ēno
Bhūyishthām tē nama ukṭim vidhema. Aum! (V.)

(Father of all, may Thy Supernal Light
Inspire and illuminate our minds!
We open them to that Glorious Radiance!

. . . May He endow us with the righteous mind!
. . . May my intelligence will only right!

Supreme Director! Lord of Warmth and Light,
Of Life and Consciousness, that knowest all!
Guide us by the right path to happiness!
And give us strength and will to war against
The sins that rage in us and lead astray!
We bow in reverence and prayer to thee! Aum!)

Ar-Rahmān! Ar-Rahīm!
Iyyāka na'budu, wa iyyāka nasta'in;
Ihḍi nas-sirāt-ul-mustaqqīm,
Sirāt-allazina an amṭa a'laihim,
Ghair-il-maghzūb-i-a'laihim wa la-azzallin. Āmin! (Q.)

(O Lord of Mercy and Beneficence!
Thee do we serve and Thee beseech for help;
Teach us the path on which Thy blessings rest,
The straight path, not of those who go astray,
On whom descends thy wrath and punishment! Āmin.)

Our Father which art in heaven,
Hallowed be Thy name, Thy kingdom come,
Thy will be done in earth as it is in heaven,
And lead us not into temptation, but deliver us from
evil! Amen! (B.)

It will be noted that Aum, Āmin, Amen are exactly the same word.

Another great prayer, common to the several religions, common because it arises spontaneously from the natural

unsophisticated human heart which is the same all over the earth, may be noted :

Aum !, Tamasō mā Jyotiṣ gamaya,
Asaṭo mā Saḍ gamaya,
Mṛtyor Amṛtam ! Aum ! (V.)

(Lead me from Darkness to Light, from the Unreal to the Real, from the Mortal to the Immortal.)

Il allazīna āmanu yukhrijahum min az-Zulmāti il an-Nūr ! (Q.)

(Those who have found faith are taken out of Darkness into Light.)

But since men cannot always avoid temptation, and darkness falls upon their hearts and eyes, from time to time, nay, but too frequently, and they err into sin again and again, therefore all religions prescribe expiation, and all in three steps: *pashchāt-ṭāpa*, *prakhyaṇa*, *prāyash-chitta*; *naḍm*, *éṭarāf*, *kaffārā*; repentance, confession, expiation. The new science of psycho-analysis gives only a modern form and technique to this ancient method of the purging of the soul from sin. So all religions equally enjoin discriminate charity to the deserving, *pāṭré dāna*, *zakāṭ*. All call their Scriptures by names having the same significance, "the word of God": *Brahma-vākya*, *Kalām-ullāh*, God-spell. All believe in a four-fold source of religious law: *Qurān—Hadīs—Ijmāa—Qayās*; Revelation—Tradition—Canonical Regulation (Episcopal Legislation and Learned Opinion)—Conscience; *Shruṭi—Smṛti—Saḍāchāra—Ātma-tushti* (*hrdayā-bhyanujña*); corresponding to the legal Statute—Custom—Precedent—Equity.

Because man clings to form, being himself naught else than God incarnate in a form, and he finds it difficult to turn at once to the Formless, therefore all religions take him, step by step, from outer worship to the Inner Worship.

Āpsu devā manushyānām, divi devā manishinām,
Bālānam kāshta-loshṭēshu, budhasy-Ātmani dévaṭā.

(The gods of the child-soul abide in stone;
Of average man, in holy lakes and streams;
Of the intelligent, in heavenly orbs;
The wise man's God is his Immortal Self.)

The Buḍḍha, shortly before leaving this world, advised his followers to make centres of pilgrimage of four places, *viz.*, those of his birth, Lumbini-vana, his enlightenment, Buḍḍha-Gayā, his commencement of his work of mercy and preaching, Sārnath in Benares (Sāranga-vana, the "Deer-park"), and his passing away, Kusi-nagara. He did so, presumably, to satisfy the unconquerable human craving for something visible, something tangible, and to create external means of binding human hearts together by establishing common interests and meeting-places for persons from all parts of the world, in a religious atmosphere and a pure mood of spiritual exaltation and aspiration.

Even the Great Prophet, when he destroyed the three hundred temples and idols of Macca, because he perceived the ill effects of excessive idolatry, yet, realizing the needs of the human heart, preserved one, *viz.*, the Temple built by Abraham, the Ka'abā, the Cube, and, with great foresight made it a common uniting centre of pilgrimage. The courtyard and the corridors around the central cubical Temple and the sacred Zam-Zam tank in one corner of the large courtyard are very like the precincts of the great temples of South India. The method of worship too has many items quite similar to those which prevail in Indian temples. The pilgrims bathe in the tank and put on two pieces of *ehṛām* or unsewn cloth, like the Indian *dhoṭi* and *uṭṭariya*, and they make *ṭawāf*, *pari-kramā*, circumambulation of the temple, and kiss the holy Ka'abā stones, the *Hajr-ul-Aswad*, the Black Stone, and the *Hajr-ul-Yamān*, the Brown Stone, and sit in meditation. Pilgrimages, *hajj*, *yātrā*, are made by Islāmic pilgrims to other sacred places also. The Christian religion too has its several specially sacred shrines and churches, where the images of the Blessed Virgin and the Bambino are worshipped with incense, lighted candles, water-sprinklings, much in the Hindū way, and miraeles are believed to be performed. The

worship of the ideal Mother and Babe is indeed not only common to all religions, but is their purest, sincerest, most natural, and most ennobling part. So necessary is it for the human heart, that Buddhism has found out a Kwanyon Buddha, a female Buddha with a divine babe to worship. All have pageants, eikon and bambino processions, *Maulūd* and *Kāthā* and *Kālākshēpa*, *Dulḍul* and *Tāziā*, *Rām-līlā* and *Kṛṣṇa-līlā*, *Muharram* and *Piṭṛ-paksha*, holy days of fasts, festivals, lamentations, *Ekādashī* and *Ramzān* and *Lent*. The followers of Islam, not content with the one central Temple, also worship tombs and mausolea which are as numerous as the Hindū temples and images. So, too, have the followers of the Buddha taken to image-worship in excess. Philologists tell us that the very name for "idol," invented by the neighbouring Persian-speaking peoples, viz., *but*, is but a conception of the word 'Buddha'; because the countless images, which they saw scattered all over the tracts now called, Afghanistan, Turkestan etc., were all described to them, by the worshippers, as 'Buddha'-images. Yet none has declared more emphatically than the Buddha, that "Within our-Self deliverance must be found," and not from images.

It is well-known that the teaching of Mahāvīra Jina is not different from that of the *Vedānta*, even in words, so far as the most important of them are concerned. Yet there is a great deal of image-worship, of the *Tīrthan-karas*, among the Jains to-day; though much less so than among the Hindūs. The Founder of the Sikh reform of Hinduism, Guru Nānak, has also taught the essentials of *Vedānta*.

Kāhe re mana bana khopana jāi!
Puhupa mānhi jasa bāsa basāṭu hai,
Mukura mānhi jasa chhayī,
Taisē hi Hari basāṭa nirantara
ghatahi mén, khopahu bhāi!
Bhīṭara bāhara Ekahi Janau,
Yaha Guru gyana bātāi,
Katu Nānaka binu Āpā chīnhé
Mitai na bhrama Kī Kāi!

(Why wilt thou go into the jungles, Why?!
What hopest thou to find there, O my mind!?
E'en as the scent within the flowers dwells,
And as thy image in the glass is held,
So Hari in thine own heart ever bides;
Seek Him with Earnestness—and find Him there!
Outer and Inner, know are but the same—
So does the Teacher teach thee finally.
Until thou know thy-Self, so Nānak says,
From the world's mirage thou canst not get free.)

Yet is there much reversion to image-worship among Sikhs too, and much merely formal repetition, without realization of the meaning of their sacred book, the *Granthā Sāhab*, and even ritualistic worship of copies of it, wrapped in costly cloths, placed on rich *chaukis*, whisks made of expressive kinds of animal hair, waved over them by devotees, in the great and beautiful central Golden Temple at Amritsar, and in *sanghats* in many towns. But all this excessive clinging to external things is weakness and not wisdom, about which some words will be said in a moment.

(To be continued)

KĪMIYĀ-US-SA'ĀDA

By MOHAMMAD GHAZĀLI

(Translated from the Persian by Baij Nath Singh)

(Continued from p. 490)

CHAPTER X

SECLUSION

1. Doctors differ as to which is better: association or seclusion, as they differ on the question of marriage and celibacy. To speak the truth, the decision must vary with individuals and their circumstances: for some, seclusion is better; for others, association. Hence it is necessary to dwell upon the advantages and the disadvantages of seclusion.

2. The advantages of seclusion are: (a) Avoiding the external distraction necessary for devotion and contemplation. Anything save God diverts attention from Him, especially of those who are too weak to feel the Divine Presence amidst the world's turmoil. Hence was it that the Prophet, in the beginning of his career, isolated himself from the world and retired to Mount Hurra, till the Light of the Divine Mission was ablaze and he was strong enough to be corporeally in the world and spiritually with God. Unceasing devotion and contemplation are superior to service in relation to the world:

since the end to be gained is to depart from this world with a heart dominated by devotion; devotion is the fruit of knowledge, and knowledge the fruit of contemplation which may duly be practised in seclusion alone.

(b) Avoiding many an evil, difficult to shun in the social life, e.g., slander, hypocrisy, impure magnetism, strife, prejudice, avarice, etc. Good company is certainly better than seclusion, but as we live in a time in which company proves mostly baneful, seclusion is the more advantageous for many.

3. The disadvantages of seclusion consist in being excluded from the advantages, temporal or spiritual, which cannot be gained except in society. They are:

(a) Lack of the opportunities of learning and teaching. It is unlawful for a man who has not acquired the knowledge binding upon him to take to seclusion (see Chapter VI, §1). He may be allowed to isolate himself for devotional practices, if he has completed the compulsory course and cannot grasp the higher branches of knowledge. If he can, isolation will mean a serious loss. Seclusion without scholarship invites inertia, drowsiness, the wandering of thoughts, hypocrisy, pride, the ingress of vain and impious ideas. Seclusion becomes an accomplished scholar alone, not an average man. Again seclusion makes teaching impossible; and teaching is superior to seclusion, if it be given for the spiritual benefit of the pupil and not for one's own material prosperity or glorification.

(b) Impossibility of making provision for the family and giving help to the needy. He who takes to seclusion without arranging for the support of his family is a great sinner; whereas he who is without a family or has enough for its support may well enter the life of seclusion. Making an honest livelihood and giving help to the needy are preferable to a life of seclusion devoted solely to the exoteric

modes of worship, while seclusion is pre-eminently desirable in the case of a hermit who has unfolded the esoteric wisdom, for such wisdom is superior to all charities and the final goal of the various modes of worship.

(c) Losing the advantage of self-discipline which follows from patiently putting up with the ways of men. Purity of character, the basis of all forms of worship, may be developed only in society, and consists in patiently bearing the follies of the world. The Theosophical student seeks society with a view to breaking self-importance by begging, miserliness by providing for the Sūfīs, intolerance by service. He who has finished his self-discipline may well take to seclusion, since the object of self-discipline is not perpetual self-torture, but the development of a capacity for devotion to the Supreme, as the object of medical treatment is not the swallowing of bitter medicines, but cure of the disease.

Again as with self-discipline, so also the discipline and reformation of others is a spiritual duty, not to be fulfilled in seclusion. A spiritual preceptor cannot avoid mixing with his disciples and need not seclude himself as against them. But as the secular teacher, so he also should avoid ostentation and glorification. Life in society, bound by these restrictions, is superior to seclusion.

(d) Susceptibility to evil influences and getting disgusted with devotional practices. It is a great relief to speak to a worthy friend of the difficulties of one's own inner life, every day for a few minutes.

(e) Narrowness and pride.

4. Duties of a recluse: To guard oneself from the evils of society, save society from being affected by one's evils, to seek better opportunities for leading a spiritual life—such must be the motive of one who retires from the social life. The recluse should never be idle but ever engaged in contemplation, devotion, study and noble works. He should not be

accessible to men, not enquire about the chiefs of a town, for every word heard grows as a seed in the soil of his heart. He should sit in a corner with his head inclined towards the heart. He should not think of his personality, so that his devotion be pure. He should be contented, so that he be free of servility to others. He should be indifferent to popular opinion, whether favourable or otherwise.

CHAPTER XI

MUSIC AND ECSTASY

1. God has treasured a secret in the heart of man, which lies concealed therein, as fire in stone and iron. As by the mutual friction of stone and iron, fire may be generated and spread through a forest, so a melodious sound may stir the heart and produce a state therein, irrespective of human volition. This is due to a kinship between the human spirit and the higher regions of the universe, called the region of spirits. The latter is a realm of exquisite beauty. Beauty consists in harmony, and anything harmonious is a faint reproduction of beauty in the higher regions. So, any sound, sweet and harmonious, reproduces in itself a spiritual wonder, and awakens a peculiar agreeable feeling in the heart, simple and cold as it be. But if it warmly loves an object, the love for that object is awakened. Hence music is a useful stimulus to a heart devoted to God, but a fatal poison to one affected by impure love. The use and abuse of music rests upon the purity and impurity of the heart. Music unobjectionable in itself is morally vitiated, if the singer be a woman or a lascivious youth, or if the subject-matter of the song is indecent or slanderous.

2. The first stage of musical effect is the comprehension of the meaning of the song and its application to one's own

experience. The quality of comprehension is of course determined by the inner development of the hearer. (a) If he receive no more than an agreeable sensation from the musical entertainment, his development is on a level with the animal's, and the enjoyment is innocuous. (b) If he understand the meaning of the song and apply it in relation to a definite or indefinite object of sensual gratification, as many a youth does, the enjoyment is unlawful. (c) If he be a disciple liable to varying moods—joy and grief, confidence and despair—and hears music, conveying the sense of admission and rejection, union and separation, hope and fear, etc., and thereby awakens the latent memory of his experiences, he may display the corresponding varying moods, and, if not strong in knowledge and faith, may be possibly led to wild conceptions as to Divinity amounting to infidelity (*e.g.*, ascribing fickleness to God). So music cannot be safely recommended to a disciple. (d) If he have transcended discipleship and reached the final stage, *vis.*, that of Divine Unity, music may help him to again taste the unity and become unconscious of his personality and of the lower worlds.

3. The comprehension of the meaning of music leads to the second stage, *vis.*, the realization of a peculiar state (ecstasy), which may either induce a supersensuous vision or experience, or be simply felt as an inner mood, *e.g.*, intoxication, fervid devotion, sorrow, joy, etc. Music is a stimulus to supersensuous vision, because it informs and changes, purifies and invigorates the mind of the hearer. Again each of the two states—the supersensuous vision and the inner mood—may or may not be capable of expression in words; and may be generated spontaneously, or as the result of one's efforts. If the motive of the efforts be show and gain, they are immoral; whereas, if their object be the unveiling of the supersensuous, they are commendable.

4. The third stage consists in losing physical self-control, *e.g.*, moving, dancing, rending of garments, crying, etc. If these demonstrations are involuntary, the man is not guilty; on the other hand, if they are done voluntarily to appear as a saint in the eyes of the people, he is guilty of hypocrisy. A perfect saint will listen to music, maintain his balance, and yet not lose physical self-control.

5. The conditions necessary to validate a musical entertainment are: a proper regard for time, place, and audience.

Time: The musical entertainment will fail to produce the desired effect, if it is held at a time when one has to attend to other duties, *e.g.*, food, prayer, etc.

Place: It should not be held at a place which may easily distract the mind, *e.g.*, one which is gloomy, or near a public lane.

Audience: All the members composing the audience should be qualified to take part in a musical entertainment: none of them should deny the utility of music, or be tainted with pride, hypocrisy, heedlessness, irreverence, frivolity or lust. They should sit with their heads slightly bent, in a spirit of reverent devotion to God, patiently waiting for spiritual illumination. They should not talk, not look towards one another or in different directions, drink water, make gestures or do anything for show. But if one rise ecstatically, others should also rise, if one has his head-dress dropped, others should also put off theirs. This rule is to be observed in order to encourage social harmony, and, though not legally binding, is morally commendable. "Live with a man according to his mode of life," as the Prophet has advised.

CHAPTER XII

GOVERNMENT

1. The office of a ruler is very high. Discharged with justice and mercy, it is the vice-regency of God on the earth:

without these, it is the vice-regency of Satan, since no evil can be more mischievous than that of the ruler's oppression.

2. Duties of a ruler: He should clearly understand the purpose of life on earth and its goal, that earthly life is only a temporary stage on the journey to the higher worlds, that he should use it only to meet his bare physical necessities and as a preparation for the onward march. Before he transacts any business, he should imagine himself as the ruled, and another as the ruler, so that he may not do unto others what he does not wish to be done unto himself. He should consider as mean to keep the needy waiting at his threshold. He should discipline himself to lead a life of temperance and self-denial. He should endeavour to do all works gently and seek the satisfaction of all, if that be possible without violating the Divine commands. He should realize the enormous responsibility of his office, and know its proper use and its abuse. He should be always fond of the company of pious scholars, listen to their instructions, and avoid the presence of impious scholars addicted to avarice and flattery. He should not only control himself, but his subordinates as well, and never tolerate their high-handedness. He should look to the essence of a thing and not to the mere form, since justice is rooted in wisdom. He should curb anger and pride.

(To be continued)

H.P.B.'S SIGNATURE AS OCCULTIST

ON certain occasions, H.P.B. added after her signature three dots in the form of a triangle. These occasions were when she wrote as representing her Master. Three such signatures are given below, in order of date.

H.P.B. .

H.P.B.'s initials at the end of a document of the Esoteric Section, 1889.



A signature on a special article: "Why I do not return to India," (1890).



Signature to H.P.B.'s authorization to Mr. Bertram Keightley, printed on p. 725.

THE TWO BANYAN TREES

AN EPISODE AT ADYAR

BY C. JINARAJADĀSA

ONE of the arduous tasks of the Executive Committee of the Theosophical Society is to supervise the Society's estate and make it produce the most in the way of income. For the Society's expenses are heavy and the income from dues is small. Side by side with this task is a second, which is to make the estate as beautiful as possible. Already there are several avenues of trees within the estate, just now mostly of palms. In another ten or fifteen years, the Founders' Avenue of Mahogany trees planted in the Jubilee Year of 1925 will be a great avenue. I have in view a fine avenue of Guanacaste trees, the seeds from Mexico, the plants of which are already several feet high.

Several changes in the width of roads have been made necessary by the heavy traffic of motors which has grown during the last fifteen years. For Adyar now is one of the sights on the lists of Cook's tourists who come to Madras, as also to all Indians from the many provinces of India. An avenue wide enough for a carriage which went at six or eight miles an hour is too narrow for a motor car going at twenty miles, especially if it should meet another car. (Fifteen miles an hour is the speed allowed within the estate, but contraveners of this rule are many.) Sharp corners have had to

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be rounded off. Of course, all these changes have meant the cutting down of trees. Wherever possible, every fair-sized tree has been saved; but there are times when a tree must go.

Such an occasion arose four weeks ago, in connection with certain improvements decided upon by the Executive Committee. They decided upon transferring the first Trilithon, or carved granite gate-way, a little farther inwards towards the main building, so as to make the Trilithon an outstanding object to every visitor to Headquarters. A place was carefully chosen, at a corner where the two principal roads forked. And in order to make the Trilithon stand in a "bee line" as one entered the estate, the Executive decided upon widening the road, and also upon shifting the middle line of the road.

One tree, a Banyan some eighty years old (not our famous Banyan Tree, but another much smaller), stood in the way of the improvements planned. It could not be helped, and the order was given to cut down the Banyan. I reported this to Bishop Leadbeater, who protested against cutting down any trees. I could only point out that there was no other way. There the matter was left. Next morning it occurred to me that I might ask him if he could do something to explain matters to the Tree Spirit—that we were sorry, but that the beautifying of Adyar made the cutting down of the Banyan a necessity. Bishop Leadbeater said he would try. So, he and I then and there proceeded to the Banyan. Already workmen were at work; they had not begun cutting, but were digging the earth away from the roots. What now follows is what Bishop Leadbeater reported.

The Tree Spirit of the Banyan was already alarmed, for of course he sensed some danger from the men digging at his roots. Bishop Leadbeater's task was not an easy one, but a somewhat unexpected factor smoothed matters.

I had come to the tree with him, and immediately I came to the tree, its nebulous aura showed in the part of it towards

me a rosy tinge. The tree recognized me as a benefactor, and we gathered that I had the reputation among the trees at Adyar of being their benefactor. I presume this reputation is due to my "fussing" over my South American plants, and going about generally tidying up things. Certainly I am constantly watching, as I go about, for "effects". Anyway, the Tree Spirit looked up to me. I now continue with Bishop Leadbeater's account, written to some friends.

"We dislike intensely to cut down trees of any size, and naturally enough the trees themselves object violently. A tree or a bush has its feelings, though most people take no notice of them, and indeed never think of them. But one of the psychic exercises in which some of us have been trained is to learn how to blend our consciousness with that of these lower forms of life—so as to be able to understand them and not hurt their rudimentary feelings unnecessarily.

"Many plants, for example, resent very bitterly the indiscriminate and wasteful plucking of their flowers; but we have found that by great patience and sympathy it is possible to make them understand that the flowers can be used to do good service to beings higher in the scale of evolution than themselves, (as, for example, to assist devotion by being offered at a shrine or on an altar, or to cheer the sick and suffering in a hospital); that they can to a certain extent grasp such an idea; and that as soon as they do, they become reconciled to the loss of their flowers, and will even make efforts to produce more for the same purpose. However strange and incredible it may seem to people who know nothing of the One-ness of life, it is possible to make friends with the higher members of the Vegetable Kingdom (just as with the higher animals), and to come to some sort of understanding with them.

"So when we saw that the improvements could not be carried out without destroying the tree, at Mr. Jinarājādās's

request I rather reluctantly approached the Banyan on the subject, to see whether he was open to explanation. By great good fortune he already knew Raja (who acts as an overseer on the estate on behalf of the President) and recognized him as friendly to trees, so he was very willing to oblige him. To my intense surprise, he was not entirely hostile to my amazingly audacious suggestion, but appeared ready to consider it on certain terms. His condition was we should provide him with *a new tree* in place of that which we cut down! In Theosophical terms he did not want to go back into his group-soul when he had lived only a tenth of his possible life on earth, but there were circumstances which made him not averse to the idea of a change.

"By considerable and long-continued effort I came to comprehend what these were. He has struck up a friendship with the banyan-tree on the other side of the drive, only a few feet away from him; but they were so close together that they inevitably hampered one another every moment. Their roots were simply entangled in a solid mass beneath the drive, and their branches overhead were in little better condition; he could expand only towards the north, his friend only towards the south; and as time flowed on, their difficulties would increase rather than diminish. He saw no way out; could we provide one?

"Of course we must not imagine him capable of telling a coherent story, such as I have given above; I had to piece it together from vague rudiments of thought—more feeling than thought, even though the Banyan is one of the most intelligent of trees. Also you must remember that in this misty semi-consciousness he regards human beings as some sort of deities, and does not comprehend them in the least.

"I did not know how to answer him, for I have never performed an experiment exactly of that nature, but I promised to try. So we procured a baby Banyan shoot (about six

months old, perhaps) from the neighbouring jungle and showed it to him; and he was quite willing to make the exchange if we would help him. Our problem was how to provide for the life already in possession of the baby Banyan, for we had no right to drive it back into the group-soul. I was formulating a tentative scheme, but fortunately it was not necessary to put it into operation, for a much simpler plan was suggested."

To resume my narrative:

After the baby Banyan¹ had been selected, Mr. K. R. Jussawalla, our Gardens Superintendent, informed us that Banyans are hardy trees which will grow from a cut branch. The question at once occurred to us: Why not plant a branch of the Banyan that was being cut down? It would then be himself again, in a way. This was decided upon, and two likely branches were selected (by now the tree was completely cut down) and planted within a couple of inches of each other. Bishop Leadbeater did the planting. The baby Banyan was held in reserve; of course, it too had a Tree Spirit, but presumably a tiny one as yet. What would happen if an already eighty-years-old Spirit decided upon usurpation, we do not know. For happily, the two branches planted have grown. Within two weeks they have put forth leaves, and the latest bulletin is that the Banyan (the two branches will coalesce soon) is flourishing, The Tree Spirit is content.

So the Banyan still goes on, though in a new place, and in rather crippled conditions; and the Executive has achieved its object of beautifying Adyar. The young tree is protected with thorns to keep off goats, and both Bishop Leadbeater and I have solemnly taken it under our charge.

¹ *Later.* A strange destiny has descended upon the Baby Banyan Tree referred to above. A Brazilian friend of mine called at Adyar on the way to Rio de Janeiro. As the Banyan does not grow in South America, I have sent this Banyan by him on August 21st, to the Botanical Gardens at Rio. So on the days of the Seventh Sub-race, under spreading Banyan Trees, as now in India, the Wisdom will perhaps be expounded. The Baby Banyan was presented to Dr. Besant and Bishop Leadbeater before it started on its long journey to the Southern Hemisphere.—C. J.

Only one thing more remains; it is to put a commemorative placard on the tree. This will be done.

Postscript.—I should mention that, in order to make the new place for the Trilithon, three mango trees also had to be cut down. Bishop Leadbeater however, could not make much of a mango tree's consciousness. Whereas a Banyan Tree Spirit displayed sufficient intelligence to express himself so as to be intelligible, the mango Tree Spirit seemed to be like a cow, in its lack of response to stimuli. So no attempt was made to transplant the mango Tree Spirits, especially as Mr. Jussawalla informed us that the mango will not grow from transplanted branches.

NOTE BY C. W. LEADBEATER

So dense, so blind are most of us to all the wonderful manifestations of the Divine Life among which we pass our heedless and self-centred lives, that what is related above might well seem to many men but a child's fairy story. Yet this incident happened here before our eyes only a few weeks ago.

Only those who have had the privilege of seeing the Great Ones, the Super-men, or the higher orders of the Deva Kingdom can realize how far even the finest specimens of our humanity fall short of a full expression of that Life; and naturally in the kingdoms below our own, its manifestation is still more limited. Man recognizes the existence of emotions and a certain amount of intelligence in domestic animals, however little, as a rule, they consult or consider them; but few would admit that these qualities are to be found in the vegetable kingdom also.

Our story shows, however, that both feeling and intelligence do exist at these lower levels, though they may be manifested only in rudimentary forms. Any moderately

sensitive and sympathetic person could, I think, by devoting a little time and trouble to the matter, cultivate a friendship with the trees in his garden, and presently feel their response to the affection which he lavishes upon them. It may be remembered that Emerson felt thus; he is reported to have said that, after a short absence, he always went out into his garden and "shook hands" with the branches of his trees, knowing that they were glad to welcome his return.

Naturally, trees differ in their capacity for affection, their power of appreciation and their intelligence, just as human beings or animals do. We found it far easier to deal with the Banyan than with the mango tree, just as it is easier to train a dog than a sheep. But also there is considerable variation in this respect between members of the same species; just as one dog may be clever and another comparatively stupid, so may one oak tree (let us say) be quick in his response to the advances of a human friend, and another very slow.

We are told that it is part of our future evolution to learn to co-operate much more fully and intelligently with Devas and nature-spirits than we do now; may we not assume that a similar joint understanding with these lower kingdoms may also be part of the plan? I am convinced that even now we can obtain better results from our trees and our flowers if we constantly keep in mind the great fact that they share with us the Divine Life, even though it be a later wave of it that animates them, and if we, who to them are as gods, try to do what we can to unfold the manifestation of that Life within them, and to foster its growth. Thus can we help their evolution; thus can they render us fuller and more joyous service.

WHAT TO DO?

By GWENETH BLAKELY

THE question confronting all Theosophists is very simple and obvious; it consists of three words: "What to do?" The answer seems to be causing much confusion, though if we will but keep in consciousness the one basic truth on which, and for which, the Society was founded, we may discover that the answer is as simple and obvious as the question.

We have been brought to a sudden and perhaps somewhat startling realization of the tremendous and magnificent work to be done. The Teacher of Gods and men actually is the Teacher of Gods and men. He whom the Mahachohan called "the greatest living Theosophist even though He be not a member of the Theosophical Society" walks among men, proclaiming with all the power and might of His glorious Presence the truth which we have barely whispered: "Thou art That." No longer can we remain dormant in the stagnation of unconscious beliefs, and unless beliefs take form in manifestation, they are unconscious, useless. Such decay is now impossible. It is a case of "make or break". The Theosophy that has been preached from the pulpit and platform must now make way for the Theosophy that is to be lived in the heart of the sorrow and joy of the world, in the eager light of young eyes, the fire and determination of maturity, the mellowed beauty of experience in old age.

A new civilization is to be founded on the fact which the Great One now with us personifies—the unity of all Life, manifest and unmanifest. That means action, positive radical action, not a negative philosophy of comfort. When a new influx of life comes into physical activity there are drastic changes and upheavals, swift dynamic eruptions often accompanied with much bloodshed and suffering, for old bottles cannot contain new wine, no matter how convenient that would be. We are now in the midst of an influx of great force; its power is apparent everywhere—in the frantic seekings of peoples, in exploitation, ruthless oppression and greed.

That force will shatter the old forms, as it inevitably must by its very existence, before it can build new ones suitable to its expression. Shall we have the courage and strength to step aside from the crumbling ruins before they crash upon us, and commence to create the new conditions? Can we do this of our own free will and wisdom, developed out of our understanding and experience, or must that Life, which is eternal ceaseless change, force us through a process of tearing down and smashing to relinquish the past and permit the freedom of the Now? The one is the way of liberation and happiness, the other of limitation and sorrow. The solution lies in the power of each one of us individually, not of our neighbours. It is very serious, for, as the National problem is the individual problem, so out of the results of our action or non-action will be born future races. Their destiny is even now being moulded.

It is a question for the whole world to ponder and act upon, but I wish to analyze it from the Theosophical attitude. And in this analysis let us be frank with ourselves, not sentimentally weak and hurt if our pet ideas are disturbed, but strong, clear-cut, and unafraid. Surely this is the time for direct thinking, unprejudiced emotions, and the simple

facing of facts as they exist in actuality. We possess a material organization, founded by certain persons for a very definite purpose. As I wish to go back to the beginning of the Society, I shall take the privilege of quoting from those persons, because, this particular instrument for physical action founded under their will had a function which they wished it to perform. This discussion has nothing to do with an individual's spiritual progress and attainment, that is and always has been his own struggle; we are interested rather in the concrete expression of that struggle and attainment, and how it can be utilized efficiently for the benefit of mankind, which would only be the natural outcome of such experience.

Let us rid ourselves of the delusion that it would be a catastrophe if the Theosophical Society disintegrated. It is a form. The Hierarchy uses its immense power in only one manner—for the service of humanity; and whatever way will produce the quickest results with the smallest amount of energy expended is the way used. Cannot we do the same? If we understand this, we shall cease to worry over an evanescent shadow and consider more how it may be made to serve its purpose. The Society has its own place in the world; it is already established; why not take advantage of such a well-equipped vehicle built from many lives of strenuous effort and complete self-abnegation, for this very function, which it is now our responsibility to carry out, namely, the laying of the foundation of the coming civilization embodying and expressing the eternal law of unity?

That is the work to be done and if we make ours a mere doctrinal Society, it will be useless, and we can expect it to do nothing but wither or sink into Pralaya. Such would be a vain mockery of its true object. In the endeavour to clear away the superfluous accumulation of ideas, thoughts, feelings and beliefs that have collected throughout the years, it would perhaps be wise to refer to some of the writings of the

Founders and see if we can understand and fully realize the predominating work that was to be done. The Master Morya in one of his letters writes: "The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of the T.S. is linked in with similar work that is secretly going on in all parts of the world."¹

And again the same Master speaks: "I say then that it is the villification and abuse of the founders, the general misconception of the aims and objects of the Society that paralyses its progress—nothing else. There's no want of definitiveness in these objects were they but properly explained. The members would have plenty to do were they to pursue reality with half the fervour they do *mirage* . . . It is just because they preach too much 'the Brothers' and too little if at all *Brotherhood* that they fail. How many times had we to repeat, that he who joins the Society with the sole object of coming in contact with us and if not of acquiring at least of assuring himself of the reality of such powers and of our objective existence—was pursuing a *mirage*? I say again then, it is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets."²

In reply to Mr. Sinnett the Master Koot Hoomi wrote these words: "Yet you have ever discussed but to put down the idea of a universal Brotherhood, questioned its usefulness and advised to remodel the T.S. on the principle of a college for the special study of occultism. This, my respected and esteemed friend and Brother, will never do." There can hardly be doubt in anyone's mind as to why the Mahatmas founded this particular Society, and it is well to remember a

¹ *The Mahatma Letters*, Letter XLVII, p. 271.

² *Ibid.*, Letter XXXVIII, pp. 251, 252.

remark of the Master K.H.: "When we say a certain thing, we mean exactly that and nothing else."

The life of one who did part of the momentous work in the objective world is a living monument to the Brotherhood of Man; imbued with a supernal love and energy, H.P.B. suffered all that a spiritual pioneer in a realm of materiality could suffer, and that would be sufficient to daunt any less brave soul. She gave herself utterly and completely; very truly did she personify her own words: "the Theosophical idea of charity means *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs."¹

And in the same book: "In our opinion, Father Damien, the young man of thirty who offered his whole life in sacrifice for the benefit and alleviation of the sufferings of the lepers at Molokai . . . was a true Theosophist, and his memory will live forever in our annals."²

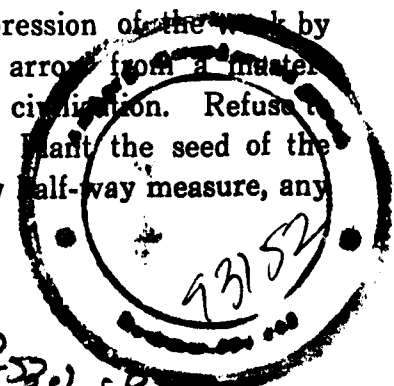
We cannot escape the fact that it is our personal effort that is needed, the intellect and the feelings focused one-pointedly in action expressing that pure intuition which is the fruit of our understanding. We have a life to live on this earth and when we come to the form that action shall take in this present day, it is, after all, quite simple and not the apparently chaotic maze it might appear. At the recent Camp in the Ojai valley the question was asked Krishnaji as to how we could refrain from increasing and submitting to the exploitation of man upon man and the oppression of the weak by the strong. Swift and direct as an arrow from a master archer came the reply: "Step out of civilization. Refuse to contribute to the cruel monstrosity. Plant the seed of the new." There does not seem to be any half-way measure, any

¹ *The Key to Theosophy*, p. 164.

² *Ibid.*, p. 160.

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compromise in such a statement. Let us listen to all He has to say or to none at all, and not pick out the things that please and satisfy us, or the things that we can sit back comfortably and discuss. We know that one cannot play with Truth, cannot halve or quarter Truth—it is an undivided whole.

Light is also thrown on our problem from another source. At the fiftieth anniversary of the founding of the Theosophical Society held at Adyar in 1925, a message from the Mahachohan was read. It was afterwards published as a pamphlet. I wonder if it has been given the thought and attention it deserves, for throughout it rings so vividly the cry for unity. Once again is sounded the same note as when the Society was founded. "Bestir yourselves, brethren of the Light, in the darkness which it is your task and ours to dispel. You cannot truly be students of the Divine Wisdom, save as you are active in the service of the Divine Life. Where trouble is, where suffering is, where ignorance is, where quarrel is, where injustice is, where tyranny is, where oppression is, where cruelty is, *there* must we find the earnest members of our Society, those who study the truths of Theosophy and practically apply them to lead the world from darkness to light. We say to you: You have the power to do more in the immediate future than any other body of men and women has ever achieved before. We say to you: Within this next half-century you can make Brotherhood a living reality in the world."

Such is our work. It was that from the beginning and will be so until the end. Now how are we to go about it? If we take even a short-sighted survey of conditions in the world, we find that which may largely seem to us the usual sufferings and tyrannies. We do not need to seek beyond the circle of our own Society to discover actual want for the necessary things of existence in people, many of whom have

given the best years of their life to Theosophical work; they find themselves, when the evening of life approaches, in distress, often in ill-health and faced with the proposition of competing in the industrial organizations. This is but one result of modern industrialism—we are surrounded on every hand with evidences of its relentless grip.

Dominating oppression will naturally leave confusion in its wake, because it is the outcome of separate self-seeking, the desire for many possessions. Not only must we help individuals, but we must find a way in which we can eradicate the fundamental cause of such an atrocity. This does not mean that we should go around with the idea of destruction; on the contrary, we should seek construction and flatly "refuse to contribute" to the mechanical ogre that would crush the human right to freedom and self-initiative. We created the ogre and we alone can alter him so that he may serve humanity and not destroy it. We are in the position of Gods worshipping their own creations. What is required is a process of withdrawal in an actual sense, and the commencement of communities based on "practical regenerating Brotherhood". Our President, with her usual clarity of insight, foresaw what the work of the future would be, and showing us again the value of positive action, she has already given us the idea of how to begin in creating the Happy Valley Foundation.

It is now for us to enlarge and develop that idea in all parts of the earth. Can we do it? Of course we can. Did not two people cause a materialism-ridden world to be so permeated with spiritual Truth that it has changed, not only the thought but, what is more important, the consciousness of the people? Now, after little over half a century, the Lord of Compassion can once more walk with men, and receive not only tolerance but welcome. That would have been utterly impossible in the nineteenth century.

What is it that binds us to this conglomerate complexity called civilization? Is it not the demand for physical comfort and the fear of possessions? But what are they compared to the vision of Truth and the desire to achieve? Desire is the actuating force. It is divine wisdom indeed that says "have burning desires." Petrification of thought would thus be prevented. What need has a person with many things; things are made to serve a purpose, to use, not to be a burden, a barrier to action. They do not have to be owned personally to fulfil their function to the best advantage, but impersonally. So all can share in the opportunities they afford. A civilization should provide for two very essential conditions: the education of the young and the care of the aged—these should be the natural outcome of its growth. So much of our time is spent in endeavouring to acquire an education, and then when that is somewhat accomplished, we begin preparing for old age. If the period of maturity could be safely given to working for a common cause, how powerful and far-reaching would be the result! How much richer and fuller the life of the Nation! The new dispensation would then emerge out of the old with love and understanding, and violence and chaos would be avoided. Thus can we "study the truths of Theosophy and practically apply them to lead the world from darkness into Light".

THE PROPHET MUHAMMAD

I

(An Address delivered on the Prophet's Birthday, at a great public meeting of His followers on the Beach at Madras, by C. Jinarājadāsa.)

THE Prophet Muhammad is like us and unlike us. He is like us because He claimed no Divinity or separateness from mankind, and was humble towards God like the simplest man. He was unlike us because of the greatness of what issued to humanity from His character. The Prophet's greatness can be seen from the fact that He was a never-ending source of inspiration to all who came after Him and built up a great civilization.

The Prophet's teaching emphasises three fundamentals. The first is the loftiest conception of God to be found anywhere, and equalled only in the highest *Vedānta*. This is the conception of God Who is not to be imaged in symbol or representation, and yet is the Creator of all things. The second is the assertion that there is only one Will, the Will of God in the Universe. Man has therefore to learn to unify his little will with the Great Will. One meaning of the word "Islam" is resignation; that is, "God's will be done". The third fundamental is a Brotherhood which has been proclaimed by every religion, but which the Prophet has succeeded more than anyone else in establishing. He is the only great Teacher who has succeeded in welding the professors of one faith, not into a sentimental Brotherhood, but one which makes the practice both of inter-dining and inter-marriage. The Prophet proclaimed that man should be judged, not by his colour, but by his character.

The result of these doctrines was a powerful impetus to culture and civilization. When the young religion of Christianity was discarding as useless the torch of the wisdom of Greece and Rome, the infant religion of Islam took up that torch and saved Europe from at least 500 years of retrogression. Islam saved the writings of Greece and Rome on philosophy, astronomy, mathematics and medicine. Furthermore, in the universities of Bagdad, Cairo and Seville in Spain, this and other knowledge was developed to form the great culture of Islam. That culture inspired poetry, especially in Persia; architecture wherever the religion spread; and in India it built a beautiful cult of Nature in loving gardens and flowers. All that is precious

for civilization descended like an avalanche of divine force through the Prophet at Mecca, and swiftly and strongly built up a new civilization.

There is yet one further greatness possible for Islam, and that is to extend the teaching of the Prophet in new ways. To-day the Muhammadan considers as his brother only the man who recites the creed. But a greater sense of Brotherhood is his who regards as his brother every man also who does *not* recite the creed. If the Prophet were alive to-day, when the world needs Brotherhood more than any other doctrine, surely He would call upon His followers to extend the Brotherhood of Islam to the whole world. The Prophet Himself has declared that there is a Brotherhood among Prophets; and if this idea could be recognized as fundamental in Islam to-day, Muhammadans would honour the Prophet in reverencing with affection as a brother, not only the followers of Muhammad, but every man and woman who lives in the world.

C. JINARAJADASA

II

(A leaflet distributed to the public at the Mass Meeting.)

The month of Ramzan is sacred to Islam because it was during Ramzan that the Prophet Muhammad (on whom be peace and God's Blessing) first received the gift of prophecy from His Lord. But the month of Rabi-un-Awwal now running is doubly sacred, because it was during this month that He took his birth and also left His mortal coil. The date of the birth, celebrated as Id-i-Mailad in the Islamic world, falls this time on the 28th July, 1931, corresponding to the 12th Rabi-ul-Awwal.

Sir William Muir has called the Prophet the "Master mind of his age," and considering the vast influence which Islam came to exercise on the world, within the brief space of ten years of the commencement of His mission by the Prophet, who will say that Sir William Muir was in any way guilty of exaggeration?

Islam was conceived to be pre-eminently a religion of Peace and Goodwill. That it has not always been a harbinger of Peace on earth and goodwill towards men, is not the fault of Islam. The very word "Islam" means Peace, and the invocation of Peace which springs to the lip of every Muslim whenever the name of the Prophet Muhammad is mentioned, is a further and frequent reminder of the peaceful mission of his life. Time and again, the *Quran* tells the faithful:

"Verily, God loveth not the fomentors of disorder."

"The servants of the merciful walk meekly on the earth, and when mocked by the unregenerate, say: Peace be on you."

Islam is the first great religion of the world which expressly enjoins reverence towards all teachers of religions, of all countries and climes. It goes further and says that those who make distinctions between one teacher and another are Kafirs (infidels). Says the *Quran*:

"Say, we believe in God, and that which hath been sent down to us, and that which was sent down to Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and that which was delivered to Moses and Jesus, and the Prophets from the Lord. We make no distinction between any of them."

"Those who believe not in God and His Prophets and say: 'We believe in some of the Prophets and reject others of them,' and seek to take a middle way in this matter—those are really unbelievers, and we have prepared for the unbelievers an ignominious punishment."

Nothing could be stronger or clearer than that.

Islam laid the foundations of a World-Brotherhood, without distinctions of high or low, rich or poor, race or colour. In a Muhammadan place of worship, the Caliph or the King stands on perfect equality with the poorest of the poor. So also before the Islamic *Shara'at* in its halcyon days. True that a great amount of blood has been spilt in the name of the One True and Merciful Allah, the Lord of the Worlds, but here again the fault lies at the door of the followers of Islam, not on Islam itself. For, says the Holy Book:

"Let there be no violence in religion. If they embrace Islam, they are surely directed; but if they turn their backs, verily, unto thee belongeth preaching only."

"As to the true believers, and those who are Jews and Sabians and the Christians, and the Magians and the Idolaters, verily, God shall judge between them in the day of judgment."

We blame the so-called followers of Islam for their cruel persecution of non-Muslims. If we remembered what enormities such followers have perpetrated against their own kith and kin—those who professed belief in the very same Islam as they—as for instance on the field of Kerbela, we would be less harsh in our judgments.

Let us, therefore, place before as large a number of people, both Hindus and Muslims, as possible, the high teachings of Islam as propounded in the Holy *Quran* in precept and the life of the Prophet in practice.

H. C. KUMAR,

Organising Secretary, T. S. Islamic Association of India,

Sevakunj, Karachi.

IN MEMORIAM

AN APPRECIATION OF BESSIE LEO

THEOSOPHY and Astrology both lost on the physical plane a devoted and loyal adherent, when on Whitsunday, Bessie Leo passed away. From the time she came into contact with both movements, she laboured unceasingly to spread the teachings, and to bring to sufferers the comfort which they give by explaining the apparent injustices we see on all sides, and by giving hope for the future.

Until the death of her husband Alan Leo in August 1917, she worked and travelled with him, helping him by speaking and writing on the subjects dear to both of them. As a lecturer she was able to bring her knowledge and enthusiasm to bear on many enquirers, and she devoted much time and energy to this work with great success.

She was for some years the president of the Astrological Lodge of the Theosophical Society, and failing health alone stopped her active work in the lodge. Even when she was not able to attend meetings or speak in public, she lent her house in Finchley for the meetings of the H.P.B. Lodge.

As a Co-Mason she acted as Master of the Hermes Lodge, and also worked in the higher degrees with her usual enthusiasm, though she was chiefly interested in ritual from the point of view of its being the scientific and orderly expression of the life forces.

She worked hard in establishing the Astrological Institute, but it failed owing to the lack of co-operation with other astrologers.

Love and intense sympathy were her outstanding characteristics. She was very intuitional and this helped her greatly in her work. It has been said by those who knew and worked with her, that she never failed to respond to any cry for help, she gave freely on all planes, and her wise advice and timely financial aid have saved many a one who was desperate and on the verge of suicide.

Another characteristic, which appeared more after her husband's death, was utter devotion to his work. She had been his co-worker during all their married life, and when he passed over she determined to carry on the magazine and office work which had done so much to

purify and elevate the study of Astrology, and free it from the taint of being mere fortune-telling.

Her health for the last fourteen years of her life was very precarious, yet month after month she wrote her "Editor's Observatory" and other articles showing the close relation between Theosophy and Astrology. These were some of the most popular features in the magazine and helped to maintain the high standard Alan Leo had set for study.

Her indomitable determination that his work should go on was shown not only in her gallant fight against financial difficulties but also against the lack of co-operation with those from whom she might reasonably have expected loyal support.

No one who knew how much she suffered in loneliness and illness could wish her back, but she will be much missed by those who knew they could rely on her unfailing generosity and sympathetic advice in time of trouble.

K. BROWNING

(Alan Leo and Bessie Leo will always be associated with Adyar for one matter—they presented to Dr. Besant her first motor car, a Humber, in 1910, which she drove herself. Mrs. Leo was deeply devoted to Dr. Besant, and no sacrifice on her part was too great to help Dr. Besant in her plans.—C. J.)

THE THEOSOPHICAL FIELD

A HOLIDAY spent in Kashmir gave me the opportunity of visiting some of the ten schools for girls, which were opened five years ago under the patronage of the Women's Welfare Trust in Kashmir. This Trust owes its existence to the devoted work of some of the members of the Theosophical Lodge at Srinagar, and the ten schools with about 800 pupils are managed by them. The schools receive a Government grant, but this does not cover a third of the cost and our members have to collect every month between four and five hundred rupees.

Five years ago there was no opportunity for girls to go to school, with the exception of some Missionary schools. Our members felt that women's education was the most needful thing to raise the standard of living and to improve the people's outlook. The eagerness of the girls to go to school and of the parents to send them have resulted in eight hundred girls attending; many children, eager to attend, have to be refused owing to lack of space.

The Hindu and the Muhammadan girls attend different schools because, as the manager told us, their customs are so different that it is wiser to keep them separate. This apparently is not because of religious differences, for in one school, attended by Muhammadan little girls, there was a Hindu teacher, while many of the Hindu girls were taught by teachers of the Muhammadan faith.

This question of getting sufficient suitable teachers is a very pressing one, for they would like to have women teachers and there are no educated women to be found, able and willing to teach. One of the ten schools is devoted to the teaching and training of adult women and it is hoped that in some years they may be able to teach, at least, the infant classes. Money again is a difficulty; these women have to earn their living and so cannot spare the time to come to school unless they are paid a stipend; one can understand that it is difficult to pay the scholar as well as the teacher, even though the "scholarship" amounts to only Rs. 5 per month.

The Maharajah, at the occasion of the nameday of his small son, on May 8th, said that women's education would soon be compulsory in the State of Kashmir; it is hoped that in not too long a time grants to these excellent schools will be increased. The success of these schools, some think, is partly due to the fact that the children are taught first in Kashmiri, the text books having been written for that purpose by Mr. Toshakani. Nor until they are able to write and read in their own vernacular are the children taught Urdu and English. Another reason is, I think, the kindness with which the children are treated.

It was a real pleasure to see the children so clean and happy. The rooms and the approach to them were clean and this strikes one particularly, as Kashmiris, on the whole, do not seem to mind dirt! The schools were far too overcrowded and we only saw one where there was plenty of space to play outside. Perhaps this evil will be remedied if the Government begins to build schools for girls as well as for boys. We saw some schools at Jammu, the winter-capital of the Government of Kashmir, the buildings of which were spacious and airy and there were good playgrounds.

Many more interesting things might be said about Kashmir but their place is not "The Theosophical Field"! One story I may mention as "magic" comes into it!

Among the many good things which one finds in Kashmir is honey. When a new house is built in a village, some sort of special place is made for bees to build in. But this is not sufficient. The *maestri*, he who supervises the building of the house, has to say certain mantrams so as to induce the bees to settle in this new abode; unless this is done effectively the bees do not come.

J.

* * * *

The Ceylon Daily News gives a full account of the opening of a new three-storeyed block of the Musæus Buddhist Girls' College by the Governor of Ceylon, Sir Graeme Thomson. The new building will be mainly used as a dormitory for a hundred women, who are being trained as teachers of the vernaculars. The work to train women teachers for the vernacular schools was begun in 1908, when Mrs. Musæus Higgins was approached by the managers of the Sinhalese Buddhist Girls' Schools to open a training College for women teachers.

Mrs. Higgins arrived in Ceylon in 1891 and at the request of Colonel Olcott devoted herself to teaching. The first teaching was done in a mud hut. She was Principal of the Sanghamitta Girls' School (under the Colombo Buddhist Theosophical Society) till the end of 1893. Through the generosity of Mr. Wilton Hack, a member of the Theosophical Society, who was a friend of Mrs. Higgins and who visited Ceylon, the mud hut was soon replaced by a brick building.

Later, in 1894, Mrs. Higgins started the Musæus School with the help of Mr. Peter de Abrew; the school has been growing in all directions and it now comprises: the Training College, the English College, which is a secondary school, a Kindergarten on modern lines and a practising Sinhalese school, where education is given free to children of the neighbourhood. Mr. Peter de Abrew is still Manager; he worked with Mrs. Higgins until her death in 1926. An interesting point is that the daughter of one of the teachers, trained by Mrs. Higgins, is now the Principal of the Girls' School. The work begun by Colonel Olcott in Ceylon for girls' education is bearing good fruit.

* * * *

In Northern Ireland the work goes on steadily and successfully, although amid conditions which are not conducive to the rapid progress of any religious liberalism. At the same time subjects dealing with the liberal interpretation of Christian doctrine, advertised in the newspapers are acceptable with the public, such as "Theosophy and Atonement," "Forgiveness and Salvation".

Belfast has now two Lodge Rooms, the length of the city making these necessary. The Erin Lodge has had its full programme of lectures and classes. The Syllabus of the Belfast Lodge shows a varied programme in which music has taken a prominent place. The Lodge has had two outstanding acquisitions: Mr. S. Leighton, now in his eighties, but wonderfully energetic, is one; his knowledge of music, ancient and modern has been the basis of several interesting lectures; and Mr. Nelson Browne, M.A. lecturer on literature at the Technical College. A lecture by him on "Drama, Past, Present and Future" was specially interesting.

The work in Northern Ireland might be greatly helped by the formation of a Northern Federation; there are certain local reasons, such as being under a separate Government from that of the Irish Free State, which render such a Federation desirable.

ULLIN

CORRESPONDENCE

NEW YORK, N.Y., U.S.A.,

June 28, 1931.

TO THE EDITOR,

The Theosophist,

Adyar, Madras, India.

DEAR BROTHER:

Kindly refer to your "Note" on page 280 of your May issue, reading in part as follows:

"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, . . ."

As President of Central Lodge, one of our oldest lodges in New York holding its Charter under the American Section and Adyar, in which Mrs. Broenniman has been a very active member during the past three years, I am called upon to clarify the matter wherein the Editor has not been correctly informed.

Mrs. Broenniman, so far as she or her fellow members know, has never left our Adyar Society which she first joined in 1908, but has been a T. S. Member in good standing uninterruptedly ever since, a fact which no doubt may easily be verified at our International Headquarters.

During the past three years Mrs. Broenniman has been conducting in Central Lodge weekly study groups.

Fraternally yours,

AMADOR BOTELLO

10th August, 1931

THE EDITOR,

The Theosophist,

Adyar, Madras.

DEAR MADAM,

I see from the August THEOSOPHIST (p. 684) that in 1886-87 H. P. B. sent for me through Col. Olcott the Saptapurna Ring. I beg to go on record that I never received the ring, and this is the first time I hear about it. Please oblige me by publishing this in your next number.

Yours fraternally,

BHAWANISHANKAR

* * * *

We have been asked to insert the following:

In view of the past and present controversies and discordant claims in the various Theosophical Societies, the Council of the Blavatsky Association, London, think it desirable to make a statement as to their position, since it does not appear to be generally understood.

Strictly speaking the Blavatsky Association is not a "Theosophical" Society. Its title was deliberately chosen in order that it might not be identified as one of the numerous "Theosophical" Organizations. Its Constitution was expressly drafted so that it should not be identified with either the claims or activities of "Theosophical" Organizations or individuals. It is concerned wholly and solely—as the opening statement of its Constitution declares—with: "the purpose of perpetuating the Memory and Work of H.P. Blavatsky; to promulgate her teachings and defend her name and reputation."

Although recognizing to the full the value of the work done in this direction by other individuals, the Council have always maintained, and will still maintain, the policy of working as an independent Society, unassociated with any other Organization either directly or indirectly.

For the Council of the Blavatsky Association,

IONA DAVEY,

Hon. Sec.

RESIDENCE AT ADYAR

SEVERAL misapprehensions seem to exist concerning the conditions necessary for residence at Adyar. Some think that being a member of the Theosophical Society at once gives them the right to reside at Adyar, and several cases have occurred of strangers joining the Society, or offering to do so, so as to enjoy the healthful and economical conditions at Headquarters. Many members have made Adyar a useful place for a temporary stay in connection with business or other engagements in the city of Madras. Others have made Headquarters a convenient abiding place, for a long or short stay, because it is cheaper to live at Adyar than in some other place. With some truth, Adyar of late has been called "a cheap Brighton". It is therefore necessary to say a few words on the matter.

In the days of Colonel Olcott, the only residents of Headquarters were the staff of the Society. When Dr. Besant became President, she initiated the plan of Adyar being a place of residence for students who were training themselves to become Theosophical workers and helpers. The permission to reside was originally granted for two years, to be extended on application, if judged advisable. This period was later reduced to one year.

The Headquarters of the Society are maintained by a portion of the annual dues of members all over the world, by special donations, and by a certain income from the Estate itself. Headquarters are therefore, above all, a place for those who are fully committed to the work of the Society, and desire to be at Adyar, either to work in one or other of the many departments of its work, or to prepare themselves to be Theosophical workers in their own localities when they return. It is not a place for those who have just joined the Society, in order to study Theosophy. Such study can be done just as well away from Adyar. When a member has proved by his work for the Society that he is indeed committed to the ideals of the Society, then his request to reside at Adyar can be considered, provided he does not desire to make Adyar "a cheap Brighton," but a place where he can train himself for better service.

It is for this reason that visitors from outside India are required to send a recommendation from the General Secretary of their National Society; and in India, members are expected to send one from some officer of the Indian Section or the National Organiser of their district.

All the arrangements for living at Adyar, at Bhojanasāla and Leadbeater Chambers, are planned on this basis—they are for Theosophical workers and would-be workers. The charges for board and residence are purposely made low for them—indeed, there is usually a loss in this part of Headquarters accounts. For a similar type of accommodation in Madras City, the charges are considerably greater. The maintenance of roads and ornamental gardens, and the installation of improvements to make living at Adyar more hygienic, like electric lighting, pipe water and septic tank closets, mean a heavy outlay, but the Executive Committee does not grudge such expenditure to make Headquarters a peaceful, beautiful and inspiring centre for workers.

The usual restrictions as to residence are temporarily suspended during Federations and Conventions, when all members of the Society, and to a very limited number their relatives, are welcome.

Except at such times, everyone who desires to reside at Adyar for any period of stay, short or long, must apply *beforehand* to the President, or to the President's deputy appointed for that purpose, and not start till his or her application has been granted. Though this regulation as to previous application is well known, some members have during the last few years fallen into the habit of coming first to Adyar, and then asking permission to stay. A certain number of old and devoted workers for the Society are "free" of Adyar, and may come without previous intimation.

A stay at Adyar is allowed to Indian members who are travelling with their families on pilgrimage to places south or north in India. A similar exception is made in the case of members who are passing through Madras to some other destination. To these transient visitors a stay of three days is permitted, to be extended if necessary on application; but such transient visitors also should notify their coming, and send their recommendations.

The Society's Headquarters are under the sole charge of the President, under rule 27 of the Constitution. She alone has the right to grant permission to reside at Adyar, or to withhold it. This Rule empowers her to order a resident to vacate his or her rooms within a fortnight. She can also make any exception she desires. Exceptions have often been made by her in the case of well-known public workers, and artists, and always in the case of research scholars coming to work at the Adyar Library.

But the principle which she desires to make clear to all is that the conveniences of Adyar are for approved Theosophical workers and for those who are preparing themselves for Theosophical work, but not for the generality of members of the Society, except at times of Federations and Conventions.

C. JINARAJADĀSA,
Deputy for the President for
the administration of Headquarters

FOUNDERS' CENTENARY CONVENTION, 1931

THE FIFTY-SIXTH ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

THE Fifty-sixth Annual Convention of the Theosophical Society will be held at Adyar, from December 24th to 27th, 1931, and will especially celebrate the Centenary Anniversaries of the two Founders H. P. Blavatsky (born August 12, 1831) and H. S. Olcott (born August 2, 1832). The programme will be announced later.

ARRANGEMENTS FOR INDIAN DELEGATES

Rooms in Bhojanasāla and Quadrangles.—Only a few rooms will be available, Rs. 8 to 14 according to size. Preference will be given to ladies and delegates accompanied by their families.

General Accommodation.—The charge for accommodation in the general sheds will be Rs. 2 for each person. This rule also applies to guests of resident members.

Special Accommodation.—On previous notice being given, not later than November 15th, special huts will be erected as follows:

An ordinary hut, 10 ft. by 12 ft. at Rs. 12 with mats.

A large hut, 20 ft. by 12 ft. at Rs. 20 with mats.

No furniture can be supplied, with the exception of some cots and chairs, on hire at Rs. 2 per cot and Re. 1 per chair.

Meals.—During the Convention days, meals in the Indian style (two meals per day without chota hazri, lunch, or milk) will be provided to all registered delegates, and they will be charged As. 6 for an ordinary meal and As. 7 for a Chappatti meal.

Tickets for meals must be applied for at the Bhojanasāla between 6 and 8 a.m. for evening meal, and 2 to 4 p.m. for the next morning meal. Those who omit to apply for tickets within these hours cannot be given a guarantee that meals will be ready for them. No tickets will be issued after the fixed hours. This rule will be strictly enforced. Members arriving by late trains should give previous intimation by post.

Refreshment Stall.—During Convention days a refreshment stall will be opened.

ARRANGEMENTS FOR EUROPEANS AND OTHERS DESIRING TO LIVE IN EUROPEAN STYLE

The charge for board and lodging, with meals at Leadbeater Chambers in European style, will be Rs. 5 per day. Separate rooms

in Leadbeater Chambers, Blavatsky Gardens, or in the special huts near Chambers cannot be guaranteed.

Separate furnished accommodation in cadjan huts may, however, be arranged if applied for at latest by November 15th on payment of Rs. 35 for a hut of 10 ft. by 12 ft. if occupied by one person or Rs. 45 if occupied by two persons.

The charge for meals at Leadbeater Chambers, without accommodation, will be Rs. 4 for chota hazri, lunch, afternoon tea and dinner, and Rs. 3 for lunch and dinner only.

Delegates who register under this arrangement must take their meals in the European Restaurant.

The foregoing arrangements for both Indian and European Delegates will hold good from 17th December to January 7th.

GENERAL INFORMATION

Delegates.—All members of the Theosophical Society are welcome as delegates. They must register their names not later than December 10th. Those who require special accommodation must intimate their needs by November 15th at latest. Delegates unregistered before December 10th cannot be guaranteed accommodation on their arrival.

Non-Delegates accompanying Members.—Only the following non-delegates when accompanying a member can, as an exception, be accommodated during the Convention: father, mother, husband or wife, and children if under the age of 12. Boys and girls from 12 years upwards are eligible for membership in the T.S. Lodges of the Young Theosophists' Federation.

Registration Fee.—Every delegate, whether a visitor to Headquarters or a resident therein, must pay a registration fee of Rs. 2. Registration fee for non-delegates from 12 years upwards is Rs. 3. Children from 5 to 12 must pay a registration fee of one Rupee.

Requirements.—Delegates should bring with them bedding, mosquito nets, towels, soaps, drinking vessels and travelling lantern.

Payments for registration, accommodation, or special huts to be sent with the order to Mr. B. Ranga Reddy, T.S., Adyar, Madras.

Volunteers.—Members who desire to give assistance are requested to notify their names as early as possible to the Inquiry Office.

Volunteers must register as delegates and pay their own charges.

Inquiry Office.—All enquiries should be addressed to Mr. Ernest Wood, the Recording Secretary, Theosophical Society, Adyar, Madras.

Arrival of Delegates.—Each delegate, on arrival, should promptly report at the Inquiry Office and there receive his envelope of instructions, which will include his badge as a delegate.

Adyar, Madras
17th August, 1931

ERNEST WOOD,
Recording Secretary.

REVIEWS

The Master, Meditations in Verse, by C. Jinarājadāsa. (Theosophical Publishing House, Adyar. Price As. 12; As. 4.)

I am grateful to Mr. Jinarājadāsa, and many will be so with me, that he has given us the opportunity to share with him these "Meditations in verse". As said in the Introduction he does not claim to be a poet—although he intends to be one some day in a life to come—so we are not so much concerned with the correctness and beauty of the poetical expression but rather with what the verses intend to convey. I am not sure whether the Introduction does not convey in more impressive language that which, to me, seems the whole point of the book: a bearing witness to the existence of the Masters or, shall we say, a bearing witness to the reality of the Master to the author.

With his physical eyes Mr. Jinarājadāsa has not seen his Master, but we can understand that this does not take away anything from the "realness" of the Master to him. Years ago, when the system of Christian doctrines, in which the reviewer had been brought up, crumbled to pieces and the Christ had become a mere "scapegoat" to be conveniently burdened with one's "sins," I had the good luck to meet a Christian, who described to me what the Christ meant to him. At the time I did not understand, but years later, after I had been a member of the Theosophical Society for several years, I began to see; and now Mr. Jinarājadāsa puts into words that which I have groped after and dimly felt. The Buddha, the Christ, the Master, any great Teacher, if a reality to one, cannot be a "crutch" or a bearer of burdens. On the contrary, to me the Teacher is the great disturber, who rouses that within us which makes for discontent with what we are, for struggle and endeavour. The very fact that he is "the ever flaming flashing pointer to the Goal which is the supreme reality" makes that we cannot lean on Him; we must do our own climbing; however breathless we may be, we have to take every step ourselves.

There is a point which I find difficult to understand—that is: "the unreality" (to Mr. Jinarājadāsa) of the physical world. "C.J."

writes about this in "A Footnote on Maya" in the April number of THE THEOSOPHIST; he says there:

"... the hand which writes this has no "reality," there is proof positive of that to me night and day. All things, all beings, even all those whom I love most and without whom my life is meaningless, even all these, as I look at them, are just *not*, for they are *Asat*.

Yet I live, and act, thoroughly alive to a world which is *A-sat*, Non-being. That problem I shall not try to solve."

The following from the Introduction to the present book seems to give some explanation of this problem:

For what constitutes "reality" is a matter of values, and each individual must create his own values. I created mine long ago and according to them this physical world has long had for me a great unreality, compared to the "realness" of the worlds which are not physical.

Is it because the "Yonder" is of such value to Mr. Jinarajadasa that the "here" is unreal to him? or is the "here" only real to those who have no understanding yet of the reality of the "Yonder"? To me the supreme Reality would seem to be when the "here" and the "Yonder" are no longer in contrast to each other but are one. And somehow I sense something of this oneness in these meditations.

Know I a Sanctuary,
Has no lock;
Whenever I enter,
Need not knock.

And again:

A song I,
Of His heart's Music:
Singing of the bliss
Which joins THAT to This,
With work and play,
In endless day,
The one zest.

Well may one wish to gather such flowers as:

Word that is true and voice that is kind,
Thought that is just from a selfless mind,
Help that is swift and hurt that is spared,
Grief that is hid and joy that is shared—

Suffering and joy and longing are expressed in these verses; the last one ends triumphantly:

Long I dwelt a heap of fuel, dry and dark,
Useless in the scheme of things, inspiring none;
Came one day a point of light, a tiny spark,
Touched me—left me—but from then I was a Sun!

J.

H. P. B. in Memory of Helena Petrovna Blavatsky by Some of her Pupils. Centenary Edition. (The Blavatsky Association, London, W. 8. Price. 5s.)

This is a timely and valuable reprint of a memorial work issued at the death of Madame Blavatsky in 1891. The Centenary Edition contains as fresh material articles by Wm. T. Stead and A. P. Sinnett, from the *Review of Reviews* of June, 1891, and an editorial from the *New York Tribune* of May 10, 1891. Another interesting feature is its illustrations, of which there were none in the First Edition. Those who would see H. P. B. through the eyes of 29 of her contemporaries and friends will do well to read this 200 page book.

M. K. N.

That Ancient Way, by Kate M. Francis. (Rider & Co., London, E. C. Price 2s. 6d.)

This little book is an effort to set before the enquirer in simple language something of the teachings of Occultism, as to the meaning of life and the greatness of the future that lies ahead for all. It touches on the spirit of brotherhood as being an essential for progress and spiritual unfoldment, and recommends a study of the older faiths of the world as being still of use in the present and showing how age-long and universal has been that Eternal Quest for Light that occupies mankind to-day.

The book seems designed mainly to stimulate the reader to thought and study along the lines touched on and to be written for the Christian who often knows little of Occultism and meditation.

C. J. T. S.

The Scouts' Red Book of Good Turns, by An Obscure Scout. (The India Sunday School Union, Coonoor, South India.)

This book is particularly useful in that it shows how "good turns" can be done in some ways often overlooked by the best of us. We are too apt to apply Scouting to our own set. A true scout helps All—high and low, rich and poor, of every race he contacts. We learn by looking through this little book.

A. J. W.

REAL FAIRIES

Go out, and leave the city's strife,
Its weariness, its empty joys ;
About the country, sweet is life,
No care assails, no spite annoys ;
Leave all the buzzing, stinging things,
And listen while the blackbird sings.

The loveliness of growing leaves,
The pure fresh air, the peaceful earth,
Will drive away the thought that grieves,
Will fill the heart with gentle mirth ;
List to the thrush, he sings all day,
Forget the cruel things men say.

In earth, in waters, sun and air,
When towns and turmoil both are far,
Live real fairies, kind and fair,
Who know not sorrow, wage no war ;
By those whose hearts and minds are clean,
The fairy people may be seen.

F. H. ALDHOUSE

BOOKS AND MAGAZINES RECEIVED

BOOKS: *Fifty Years of Theosophy*, by K. J. B. Wadia (Theosophical Publishing House, Adyar); *The Prison*, by B. Brewster (William Heinemann, Ltd., London); *Purna Sutras*, by Swami Jnananda (Printed in Germany); *Arrows of Flame*, by Meredith Starr (The C. W. Daniel Company, London); *Behind the Electron*, by W. Henry Lewin (The C. W. Daniel Company, London); *The Wheel of Life*, by Rev. A. Henderson (Rider & Co., London); *Primitive Man*, by Caesar de Vesme (Rider & Co., London); *The Romance of Sugar*, by H. Valentine Knaggs (The C. W. Daniel Company, London); *Something Beyond*, by A. F. Webling (Cambridge University Press); *The Inner Teaching and Yoga*, by Charles Wase (John Watkins, London); *Talks with Spirit Friends* (John Watkins, London); *The Mystery of the Mahabharata*, Vol. I, by N. V. Thadani (Bharat Publishing House); *Convention Lectures*, 1930 (Theosophical Publishing House, Adyar); *The Master*, Meditations in Verse, by C. Jinarajadasa (Theosophical Publishing House, Adyar); *Bo Yin Ra, The Book of Happiness*, translated by Cyril and H. B. Wood (The C. W. Daniel Company, London); *Dreamers and Doers*, by O. P. Hamilton (Noel Douglas, London); *Madame Blavatsky, Occultist*, by Josephine Ransom (Theosophical Publishing House, London); *H.P.B. in Memory of Helena Petrovna Blavatsky*, by Some of her Pupils. Centenary Edition (The Blavatsky Association, London); *The Quest for Health*, by Lady Tyrrell and M. A. Wilson (The C. W. Daniel Company, London); *Soundings*, by Marsyas (C. Somerville Wilkie Ltd., Dunedin, N. Z.); *Occult Training of the Hindus*, by Ernest Wood (Ganesh & Co., Madras); *Esoteric Writings*, by T. Subba Row (Theosophical Publishing House, Adyar); *In Love with Life*, by J. Tyssul Davis (The C. W. Daniel Company, London); *The Song of Life*, by Krishnamurti (The Star Publishing Trust, Ommen, Holland); *Procession of the Gods*, by Ganis Glenn Atkins (Oxford University

Press, Bombay); *Report of the Financial Obligations between Great Britain and India*, Parts I and II (The Congress Select Committee, Bombay).

PAMPHLETS: *The Influence of Indian Thought on the Thought of the West*, by Swami Ashokananda; *Akbar Ashram Tract* 8, 9 and 10, Karachi; *The New Political Fellowship*, by A. G. Pape (Robert Grant & Son, Edinburgh); *Overcoming Diabetes Mellitus*, by H. Valentine Knaggs (The C. W. Daniel Company, London).

MAGAZINES: *Theosophy in New Zealand* (May-June), *Theosophy in India* (April-May), *The Canadian Theosophist* (May, June), *The Australian Theosophist* (April-May), *News and Notes* (June, July), *Bulletin Théosophique* (June), *La Revue Théosophique* (May-June), *De Theosofische Beweging* (June), *Theosofie in Nederlandsch-Indie* (June, July), *Persatoean-Hidoep* (June), *Koelandang Theosofie* (June, July), *De Pionier* (June, July), *Teosofi* (5-6), *Virya* (February-March, April-May), *The Theosophical Messenger* (June, July), *Toronto Theosophical News* (June), *Theosophy in South-Africa* (May-June), *Teosofia en el Plata* (May), *Teosofisk Tidskrift* (May, June-July), *O Theosophista* (March-April), *Theosophical Society in Central S. Africa* (June), *World Theosophy* (June, July), *The Christian Theosophist* (June-September), *The Theosophical Path* (June), *The Occult Review* (July, August), *The Beacon* (June, July), *Scientific Astrology* (June, July), *Modern Astrology* (June-July), *The American Co-Mason* (May, June), *Star Bulletin* (June, July), *Boletín Estrella* (April, May), *The Buddhist* (July), *Prabuddha Bharata* (July, August), *The Bharata Dharma* (June), *Stri Dharma* (July, August), *The Bombay Scout* (May-June), *Vaccination Inquirer* (June), *Prohibition* (April-June), *The Calcutta Review* (June, July), *The Indian Review* (July), *The Cultural World* (May), *Roerich Museum Bulletin* (May, June), *Bulletin of the Museum of Fine Arts* (June), *Advance Australian News Service* (June, July), *The Vedic Magazine* (May), *The Maha-Bodhi* (July).



ON THE WATCH-TOWER

OCTOBER first of each year commemorates two events, the birthday of THE THEOSOPHIST in 1879, and the birthday of its Editor in 1847. The magazine founded by H. P. Blavatsky has had three editors: first, H. P. B. herself; then next, Colonel Olcott; and since 1907, the present Editor. From its commencement the magazine has been Theosophy's stand-bearer; it has been issued month by month at the cost not only of much labour, but also of much personal sacrifice on the part of its editors. Very few have been the years when the magazine paid its way, for it has not been conducted on the basis of pure finance but as a Theosophical magazine to strengthen the Theosophical Movement. Loss on the magazine has rarely counted with the present Editor, as she planned this or the other change in it to improve the magazine to be a more worthy channel of the influence of the Masters.

When our birthdays come, it is the usual custom in the world for us to receive messages of affection and good wishes and gifts. Part of this custom has been reversed for many years by Dr. Besant. She still receives gifts, all of which are promptly passed on by her to the Great Work, for her personal needs are few; but instead of receiving birthday messages on her birthday, she sends out her message to greet her friends on that day. Year by year, these messages of hers have almost been as landmarks on her journey of service; and very happy indeed have been the recipients of them. As many may not



DR. ANNIE BESANT
(Photograph taken on September 7, 1931)

know what these messages have been in the past, the Theosophical Publishing House is issuing them, with the messages for this year, in the form of a small booklet. This year, as an exception, Dr. Besant is sending out two messages, as follows:

I

We love to think of the Masters as our Elder Brothers, as They graciously call Themselves. Are we as eager to claim the lowest criminal as our baby brother, needing our tenderest care? Let us each day throughout the coming year send a loving thought to our babes, all the world over.

II

A BIRTHDAY RESOLUTION

On each day, and all day long, during the coming year, I will patiently try to tune my life into harmony with that of the Christ within me.

* * *

Many generous friends in India have contributed to the cost of a lift at Adyar, so that Dr. Besant may not have the trying experience of going up and down stairs with a weak knee. The lift is not worked by electricity but by hand; an electrical lift would cost seven times the amount of the lift which is slowly being put up—strong and safe, but slow, as it will be cranked by hand. Some of the residents at the Headquarters Building whose hair has already turned white are anticipating the relief which the lift will give them, when their turn too comes to look askance at the steep stairs which connect the ground floor with the first floor.

* * *

Elsewhere appears a brief report of a meeting in London of representatives of several Theosophical organizations working to spread the philosophy of Theosophy. The meeting was held at the rooms of the English Section of the Theosophical Society of Point Loma, at the invitation of Dr. G. de Purucker. The fact that several organizations are at work disseminating Theosophy, instead of one homogeneous body,

has been mistakenly accepted by some as evidence that Theosophists are not living up to their creed of Brotherhood. The ideal of Brotherhood has not imposed upon all one sole way of working. So long as nothing is done to interfere with another's way of service, there is no reason why two workers may not serve the Cause of Theosophy each in his own way. The Parent Theosophical Society, with its Headquarters at Adyar, has in this regard a "clean sheet," as it has gone its way developing its particular modes of service, but interfering with none.

* * *

But this need not blind our eyes to the fact that some groups claim an inner guidance from the Masters, and therefore look upon one or more visible leaders as Their agents, and so having authority to give a decision as to the better of two ways of working. But these divergent claims are after all matters of personal testimony, and cannot count as authoritative save with those who give a willing obedience to that authority. Such claims for occult guidance have nothing to do with working with others for Brotherhood. Provided then all such occult claims are excluded from discussions regarding a common work for mankind, much can be gained by pooling the experiences of the various Theosophical Societies and bodies now in the world, in order to plan for more effective presentations of Theosophy.

Now that after fifty-six years several organizations teaching Theosophy have come into being, the experiment can well be tried whether they cannot usefully meet periodically to consult with each other as to certain types of work. Such consultations need not signify that any group lessens in any way its own particular allegiance to leaders visible or invisible, merely because it gathers with others to inquire whether new means can be found to make the message of Theosophy more dominant in the world. It is well known that the

Masters of the Wisdom who launched the Theosophical Society did so in order to gather workers for Brotherhood. The wisdom which They gave was intended to be used to remove one by one the obstacles which now stand in the way of Universal Brotherhood. So long as this aim of Theirs is kept in the forefront, nothing is lost but much gained by Theosophical organizations consulting each other.

At the end of last month Bishop Leadbeater paid a week-end visit to Cocanada—a night's journey by train from Madras—for Theosophical work. Besides the usual Theosophical meetings, he consecrated a new room as a temple for the Co-Masonic Lodge of the place. Accompanied again by Mr. H. Frei, he has just left for Bombay to inaugurate the Bombay Federation of the Theosophical Lodges in Bombay City and suburbs. After five days' meetings, he proceeds further north to Bhavnagar in Kathiawar, where twenty-five years ago in 1906 he laid the foundation stone of the present Lodge Building. After three days in Bhavnagar, on his return journey, he is to halt at Ahmedabad for meetings.

As these Watch-Tower notes are being written, cables from Europe tell us of the economic dislocation which is threatening the whole world. The suspension of War Debt payments initiated by President Hoover, the abolition of the gold standard in Mexico, the suspension by the Bank of England of payments in gold, these and many other happenings are indicative of an intolerable situation in which even the richest countries of the West, like the United States and Britain, find themselves. This situation which, through economic depression and its consequent unemployment, has already caused great suffering to millions, is one element of that World Reconstruction which Theosophists have proclaimed as inevitable before mankind could make the next

step in its advance. Twenty-two years ago Dr. Besant prophesied a "Changing World" in her well-known London lectures; since the foundation twenty years ago of the Order of the Star in the East the theme of a reconstructed world has been associated with the coming of a World Teacher. Now at last even the most dull mind is aware that there must be change.

But in what direction? In a reorganized international banking system? In a commercial League of Nations to control output? In cartels, tariff agreements and such? In none of these alone or combined, for the root of the world trouble is in the individual and not in the community. For during the last decades the individual has lived demanding more and more of sense gratification. Helped by the rapid advance of science and inventions, men and women have thrown themselves feverishly to acquire as much as possible of the things of this world. "Life" is now not really possible—so millions think, especially in the West—unless one has a "high standard of living"—a many-roomed house, so much furniture, the latest scientific appliances for comfort, telephone, gramophone, radio, motor car, and so on one thing after another. Very few have yet realized that a high standard of "living" is really at bottom a high standard of spending, without assuring to the spender a sense of "life" that is peace and happiness.

In such a crisis, the only solution is what every great Teacher gives. Renunciation, not possession, is the gospel which They offer to the real aristocracy of souls who are to lead the world. "Seek ye *first* the Kingdom of Heaven," said the Christ; "full of woe is the householder's life," said the Buddha; "the greatest in the Nation is he who is poor and wise, the Brāhmana," said Vaivasvata Manu. Each Teacher in turn emphasizes that the most powerful and most blissful form of "Life" is from within, and not from without.

So too, once again, the World Teacher gives the same teaching—that the Kingdom of Happiness which the individual longs for is within him, in the life of his own aloneness, not in that of the group.

When in each Nation to-day this teaching spreads little by little and becomes the dominant tone in however few, those few will soon set the standard for all. They will be the true aristocracy of the Nation, the true *Noblesse* who will teach where "Life" is, and what leads to death. Then banking systems, cartels and mechanical contrivances will succeed in reconstructing the world. "The individual problem is the world problem," the World Teacher has said. Long ago, in *Isis Unveiled*, the same fundamental truth was taught in another form by the great Adept who wrote through the hand of H.P.B.: "It needs but the right perception of things objective to finally discover that the only world of reality is the subjective."

Neti, Neti—"Not This, Not This"—said the wisest of old in India, a statement impossible for the many, who know no other world than the objective. But when in each Nation its aristocracy lives by that truth, then the struggle of life diminishes for the masses, and the young souls of the world readily obtain those "many possessions" dear to their hearts, in the enjoyment of which, and with the disillusionment which comes thence, they slowly grow into the next stage before them of Renunciation.

A clear and sure indication whither a Nation is going is its reaction to Art. Nothing is so indicative just now of India's rejuvenation as the strength which the artistic impulse in India reveals. One sign that the creative forces of Art are at work is the production in Madras of a dramatisation of the *Bhagavad-Gita*. How a religious dialogue in eighteen chapters could be converted into a drama seemed incredible

to a small party of Theosophists who went out of curiosity to see the play; they went, saw, and became enthusiastic, though they saw but one-third of the drama (leaving the theatre for home at Adyar at 11 p.m.). The C. Cunniash's Dramatic Company succeeded in doing what they set out to do, that is, they made a drama that held the audience. The staging was execrable, though admirable according to the debased popular Indian taste on such matters; Sri Krishna sleeping in a four-poster bed with a mosquito curtain, in a bed-room full of gilt chairs was appalling, but the audience was thrilled. The royal heroes were covered with tinsel, and all this aspect of the representation was deplorable. On the other hand, where the producer told the truth, as when horses in dozens made of lath were placed on the battle-field, and everyone knew they were meant to be of lath, the artistic effect was in no way marred. The opening battle scene tried to represent the stereotyped picture found in every copy of the *Gita*, and did it remarkably well with lath horses, and hosts of soldiers painted on canvas, to swell the ranks of the few "supers". The scenes were as follows:

ACT I

1. Arjuna and Duryodhana start off to Dwārakā to enlist Sri Krishna on their respective sides in the forthcoming Mahā Bharata War.
2. Sri Krishna's Bed-chamber.
3. Sage Veda Vyāsa confers a boon on Sanjaya by which the latter was enabled to see all the happenings in the war as in a panorama so that they could be related by him to the blind Dhritarāshtra.
4. Draupadī prays for the success of Pandavas and Lord Sri Krishna appears and blesses her.
5. Harbour; disembarkment of armies from transports.
6. Kuru-Kshetra (Battle Field).
7. Vikarna's Soliloquy.
8. Arjuna's Vishada Yoga (or Depression) (*Bhag.-Gita*, Chap. I).
9. The Devils of the underworld dance and enthuse over the forthcoming feast.
10. Sanjaya and Dhritarāshtra.
11. Sāṅkhya Yoga and Karma Yoga. Sri Krishna and Arjuna (*Bhag.-Gita*, Chaps. II and III).
12. Sri Sankara Mutt—Jñāna Yoga (*Bhag.-Gita*, Chap. IV).
13. Karma-Sannyāsa-Yoga and Atma-Samyama-Yoga—Sri Krishna and Arjuna (*Bhag.-Gita*, Chaps. V and VI).
14. Sri Madhava Mutt—Vijñāna Yoga (*Bhag.-Gita*, Chap. VII).
15. Akshara-Parabrahma-Yoga—Sri Krishna and Arjuna (*Bhag.-Gita*, Chap. VIII).
16. The Royal ladies of the Kauravas household experience gloomy forebodings of impending disaster.

ACT II

1. Raja-Vidya Raja-Guhya-Yoga, illustrated by the story of Santa Raja (*Bhag.-Gita*, Chap. IX). 2. Vibhūti-Yoga. Sri Krishna and Arjuna (*Bhag.-Gita*, Chap. X). 3. Viswarūpa-Darshana-Yoga (The Great Vision) (*Bhag.-Gita*, Chap. XI). 4. Sri Rāmānuja Mutt—Bhakti-Yoga and Kshetra-Kshetrāñjya-Vibhāga-Yoga (*Bhag.-Gita*, Chaps. XII and XIII). 5. Gunatrāya-Vibhāga-Yoga, illustrated by the story of Sukhānanda (*Bhag.-Gita*, Chap. XIV). 6. Purushottama-Prāpti-Yoga—Sri Krishna and Arjuna (*Bhag.-Gita*, Chap. XV).

ACT III

1. Devasura-Sampat-Vibhāga-Yoga. Srimān Nārāyan and His Consorts in Sweta Dwīpa (*Bhag.-Gita*, Chap. XVI). 2. Sraddhatrāya-Vibhāga-Yoga, illustrated by the story of Kabir, Jñānadeva and Nāmadeva (*Bhag.-Gita*, Chap. XVII). 3. Moksha-Sannyasa-Yoga—Sri Krishna and Arjuna (*Bhag.-Gita*, Chap. XVIII). 4. Dhritarāshtra and Sanjaya. 5. Lord Sri Krishna with his Ashta Mahishis surrounded by Gopikās who sing His praises in their immortal Gopika Gita. MANGALAM.

The Theosophical enthusiasts desired greatly to see how the Great Vision of Chapter XI would be staged, but as it would not occur till after midnight, they had to forego an intellectual, if not an artistic, treat.

Special mention must be made of the "devils" who showed their glee at the coming feast of corpses; they were children dressed as various beasts that could only have been materialised from nightmares, and they did their brief turn of dance to the delight of all.

But watching this somewhat crude, intensely pious and realistic attempt, one's thoughts flew back to ancient Greece, in the dawn of her dramatic greatness, before the great days of Aeschylus, Sophocles and Euripides. For now, as then, myths and legends which everyone knows are taken up by the dramatist, and put into new moulds. Such a creative work is only possible when the artistic impulse is surging onwards to great heights. If only the Hindu stage would accept Harindranath Chattopadhyaya, a poet, dramatist and actor, as producer and stage manager, what awaits Hindu drama in greatness and beauty would be a matter of years and not of generations.

THE GREAT WAR AND THE SIXTH SUB-RACE

BY THE RT. REV. C. W. LEADBEATER

The following statement, made at Sydney on June 1, 1915 to members of Dr. Besant's Esoteric School, was sent by her to all its members. It is now published with her permission.—C. J.

WE are now at a very interesting stage in the development of the new sixth sub-race, and it would be well that members of the Esoteric School should understand exactly how the Lord Vaivasvata Manu is working, so that they may not act in any way in opposition to His wishes, and may even, in such humble way as may be possible to them, co-operate intelligently in what is being done.

The distinction between the Root-Race and its sub-races must be clearly kept in mind. The definite founding of the Sixth Root-Race will take place in Lower California some seven hundred years hence; that with which we are now concerned is the commencement of the sixth sub-race of our own Fifth Root-Race.

Until quite recently I was under the impression that the United States of America was the only theatre in which this drama of evolution was being played—that it was only among the wonderful mingling of races which exists there that a sufficient diversity of materials could be found for the new building. Even when I was there twelve years ago the new type was clearly discernible, and I understand that it is daily becoming more pronounced and rapidly increasing in numbers.

This is not merely a Theosophical idea ; the American Bureau of Ethnology is awakening to the advent of the new race, and is already differentiating it from older peoples by measurements of the head and by various other distinguishing characteristics.

But when I arrived on the shores of Australia on this visit, about a year ago, I at once saw that we had to extend our conceptions, for the new sub-race is clearly appearing here also, manifesting itself among the young people in a type unmistakably similar to that in America, though not actually identical, for it has its own special characteristics. I knew that that meant a brilliant future for Australia, but even then I did not comprehend exactly the part that we have to play in that future. A very illuminating order has just been given which throws considerable light upon this, and makes it evident that something should be done immediately—that this is not a matter which can be laid aside to be taken up in years to come.

The Head of our School, the holy Master M., acting on behalf of the Lord Vaivasvata Manu, gave me definite instruction the day before yesterday to arrange a new department of astral work in connection with those Australians who have been killed in the war, and to put in charge of it Colonel George Frederick Braund,¹ a man well known to many of you,

¹ Colonel Braund at the time of his death was president of the Armidale Lodge, N. S. W. The following about him was written by the late T. H. Martyn, then General Secretary of the Australian Section :

"Col. Braund has been for many years a real worker for the Theosophical Society. He was a business man whose hobby was the Volunteer movement. He collected together sympathisers or converts in the country town in which he lived and formed a Lodge of the T.S. He was an isolated pioneer, and I sometimes wondered how he was getting on, when our Theosophical ship was experiencing heavy weather; passing through one or other of the "shaking out" squalls, which have ever been associated with its progress; but nothing seemed to ruffle the steady composure with which he went straight ahead, and I pay my tribute now to one of the most loyal, effective and cheerful colleagues that one may hope to work with. His happy, genial manner helped in all his enterprises, as may perhaps be gathered from the fact that when a popular local man was wanted to contest the seat for Parliament, Col. Braund was unanimously nominated by the selectors and subsequently elected. He would have done credit to the Theosophical Society in Parliament, and he began well, but with the War came his immediate offer of service and subsequent death (or shall we say the Master took him from his body?) while leading his brigade in the assault on Krithia at the Dardanelles."

who died a few weeks ago while leading his brigade against the Turks. To Theosophists it is at least an interesting coincidence that he fell upon May 8th—the anniversary of the day upon which our great Founder Madame Blavatsky passed away from her body. The work entrusted to him is to select from among those who are killed such men as are fit for immediate rebirth, here or in New Zealand, in the new sub-race, and to give them such teaching as will prepare them to make the best of the opportunity.

The instructions given will be Theosophical in its nature, and he will endeavour to encourage in them the development of the special qualities required for the new sub-race. Immediate rebirth involves the retention of their present astral and mental bodies, so that although they may not be able to impress the details of the teaching on the brains which will so soon be theirs, it cannot but exercise a profound influence upon their lives, and they will inevitably recognize and welcome it as soon as it comes before them in their approaching physical life.

They are to be arranged in two classes—those who before their death were already in sixth sub-race bodies, and those who were then not quite up to the required level, but have since reached it by the very fact of dying for their country.

Such a death is karmically of very high value, and means more in the way of evolutionary advancement than many lives spent in the ordinary way. For while for us who are Theosophists death has no terrors, and many other things are more important than the preservation of physical life, that is by no means the point of view of these young men. To them life is the greatest of all gifts, yet they have offered it without hesitation when their country called them, knowing nothing of the high reward that their sacrifice would bring them. The value lies in the unselfishness of the action—that they

are fighting not in self-defence nor for personal gain, but to uphold the honour of the English name, to protect the weaker States of the world from a crushing tyranny.

These considerations obviously apply to other countries besides Australia and New Zealand, and although I am thus making the first announcement to you because it is with regard to Australia that the Master's directions were given, I hope that some way may be found of communicating the facts involved to members of the Esoteric School all over the world. For it seems to me that this puts an entirely new complexion upon the apparently awful wastage of strong healthy young life in this war. If the man thereby gains so great an uplift as to be worthy of an immediate rebirth in the new sub-race, this sudden and terrible death may be for him the greatest conceivable good fortune—the only way, perhaps, in which he could have been prepared quickly enough to accept the message which the great World-Teacher will bring when He comes. These young people, taking birth now with such an impulse behind them, will be perhaps about fifteen years old when the Lord descends from His mountain home—just at the most impressionable age, just ready to drink in the deepest draughts of the glory and the beauty, the inspiration and the love which He will pour out upon the waiting world.

The orders given were for astral work; but surely there is room here for physical co-operation: surely the fact that we are permitted to know of this work brings with it some duties that we can do down here. The thought is of special significance to those of our members who are living the life of the householder. Into what homes so appropriately as into Theosophical homes can these egos come in search of suitable conditions for the life that opens before them? Considering the numbers who are slaughtered, we may almost take it for granted that any child born in a Theosophical

household in Australia or New Zealand within the next few years will be one of the heroes of the battlefield. With what joy, then, must all Theosophical parents receive these wards of the Manu: how careful must they be to provide in every respect the most harmonious surroundings of utmost love, purity and gentleness!

And since there are not enough of our members to provide the requisite number of bodies, we must try to spread among our fellow-countrymen the ideas of right upbringing and education which Theosophy has given us, for in that we may indirectly give much help to the coming egos. There are many signs of the failure of the existing plan of education, and there is already a movement in the air to replace the old savage methods of stupidity and force by a saner and more civilized reign of love and common-sense. The Froebel system tended that way; the Montessori method is a further step in the same direction. These or other even better movements should be promoted and strengthened, so that every possible aid should be given to these children of promise, who are chosen to be pioneers in this important section of the world's work.

In addition to participating in any way in public work of that sort, many of us can exercise much private influence among our own friends, endeavouring to induce them to adopt more intelligent methods in the training and education of their children. Be it carefully noted that no existing Theosophical work must suffer because this new avenue of usefulness is opening before us. Many of our members are constantly asking what practical work they can undertake for our Masters; here is an answer to their question. For this is emphatically a piece of business to be taken in hand by new volunteers, rather than to be laid upon the shoulders of those who are already overburdened by the maintenance of our existing activities.

There is surely much to be done outside of Theosophical circles, and without mentioning even the name of Theosophy, where that might be a hindrance to the consideration of the ideas which we wish to put forward. It is unnecessary to trouble those who have not studied the subject with what are to them new and strange theories about Root-Races and sub-races; it will be enough to tell them that here in Australia a new and distinctly Australian race is arising, and that patriotism demands that we shall give it favourable soil in which to grow, and the best possible opportunities for full expansion. And of course exactly the same argument can be used in New Zealand. Alcyone's book *Education as Service* has given us most valuable suggestions.

I have myself written a chapter on the subject in *The Hidden Side of Things*; and no doubt other members, more in touch in practical workings in the outer world, will materialize those ideas into action. May the blessing of the Masters rest upon all those who thus devote their energies to the helping of the Race which is to come!

NOTHING in sacrifice is acceptable to God but the *meaning* of the sacrificer.

The Laws of God are not *Impositions* of Will, or Power, or Pleasure; but the *Resolutions* of Truth, Reason, and Justice.

The first act of religion is to know what is True; the second act is to express it in our lives.

BENJAMIN WHICHCOTE

THEOSOPHY AND THE MOVING TIMES

BY THE RT. REV. G. S. ARUNDALE

THIS is a time—one would stress this fact rather particularly —when the great impinges very noticeably upon the small, when the macrocosm impinges very noticeably upon the microcosm, and when the small or the microcosmic is as far as possible being made ready for that impingement. I want this to be very clear, because we are small people comparatively, and upon us is impinging the great, is impinging greatness, the larger consciousness, and we are gradually being affected by the whole course of the world's progress and growth. We are being fitted to receive that which normally we might not be able to receive for a very considerable period.

Now to the end of that impingement of the great upon the small, of the larger consciousness upon the smaller consciousness, the whole trend of life in every department is being changed from what the trend used to be say twenty or thirty or forty years ago. About fifty years ago Theosophy stressed the larger consciousness more or less by itself, and in *The Secret Doctrine*, for example, you have a very magnificent exposition of the larger consciousness stressed apart from the smaller consciousness, of the macrocosm as such, apart from the microcosm. But ever since that time there has been a gradual movement, shifting the centre of vitality in Theosophy from the macrocosm and implanting it down into the microcosm,

so that *The Secret Doctrine*, so to speak, instead of being far away is sought to be brought quite near. We no longer nowadays (to put the same idea in a different form)—we no longer nowadays talk so much about the Absolute, but we talk about the relative. We no longer nowadays talk about rightness, orthodoxy: we talk about relativity, not merely in its scientific meaning, but in all its meanings. And in Theosophy less stress is being for the moment laid on the larger teachings of Theosophy and more stress is being laid upon the life of the individual. The centre of gravity has shifted from the macrocosm to the microcosm, so that it is the relative which counts more than the absolute. You will find the absolute, practically speaking, discredited nowadays, and the individual is beginning to count more than groups or races or nationalities or aggregations.

That being true (and I think we can demonstrate that it is) the fact remains that the sense of individuality which is increasing in us must not lose sight of the larger sense which is as vital, and upon which the growth of individuality depends. I think there ceases to be to-day any absolute Theosophy. There used to be a Theosophic creed. I think that Krishnamurti is becoming, so to speak, our Theosophical Einstein, doing in the Theosophical world exactly that which Einstein is doing in the scientific world. He is the foe of the absolute. While he may not deny its existence, he would certainly say: "I have nothing to do with that." And he has attacked that absolute Theosophy which was being erected as it were into a dogmatism by quite a large number of people, so that we have more or less no absolute Theosophy left. The Masters remain, the Plan remains, the Path remains, but the pendulum has been set swinging between these and us, and we are freer probably than we have ever been free in the past to interpret the Plan in our own way, to interpret the Masters in our own way, to interpret the Path in our own

way, and not in any set terms in which those three principles have hitherto been interpreted.

Authority tends in these days, because it is in a measure antithetic to individuality—authority tends to go by the board and people are thrust back upon themselves. I think that the whole trend in every department of life is to thrust people back upon themselves, and to cause them to realise that the only purpose of authority is experience, and realising that to cause them to cease to stop short at authority, to cease to be content with authority, to realise that they must only use authority to gain the experience they require.

I think that as life moves onward Theosophy must be careful not to be left behind. Theosophy must not become set. Everything moves. Theosophy must move; and the Theosophy disclosed to us to-day must be an advance on the Theosophy which was disclosed to us a quarter of a century ago. We must be prepared for a difference in the Theosophy which we now hear from the Theosophy which we heard, because Theosophy must move as life moves and as the world moves.

I should like to see someone with a real knowledge of science restate Theosophy, not in scientific terms, but restate Theosophy along lines parallel to the lines on which science is advancing, so that Theosophy tends to follow the scientific mode of growth without losing any of its essential principles. And I regard the Plan, the Masters and the Path as the three essential principles of Theosophy. Those must remain, but they must be renewed in terms of the growth of the modern world. I should very much like to see someone do that who has a clear knowledge of the great principles of science so as to dovetail the discoveries of science into Theosophy. I think it would have an enormous effect on the public. The public has an infinitely greater appreciation of science than before, because science is becoming more human than ever it has

been. Science was not human fifty years ago, but it has become human since, and that humanistic aspect in science appeals to the average individual. But we Theosophists have to give that which science must inevitably just miss. Science comes up to a certain point, and because of its own nature it cannot see round the corner. But we can see round the corner, and when science can see round the corner, then the world will have been very much theosophized. The business of science is to take us up to the corner, and our business is to stand at the corner and say: "Now come along with us round the corner." If we could, therefore, have in Theosophy something to meet science, and the wonderful ways in which science is growing, we should complete as it were the superstructure, the keystone of the arch would be made.

I will try to illustrate what I mean with dimensions, which I suppose are interesting to you. Science recognizes nowadays three dimensions, but there are four which are definitely established on the new principles of scientific growth. In other words there is what they call the fourth dimensional continuum—the height, the length, the breadth, and the time. That is the four-dimensional continuum of science.

Taking that—and it seems perfectly sound—can Theosophy go a step further? Can Theosophy add three more dimensions to bring up the number to a round seven? I was looking at my filing cabinet the other evening, looking at the height, the length, the breadth and the time of it, and I said to myself: "Let me perceive this box in another dimension. Let me see it, if I can see it, in three more dimensions. I saw it in terms of its direction. (Time is different from direction). I saw it in terms of its relationship, and then finally I saw it in terms of its own transcendence, or, if you like to put it so, of its oversoul. The point is this.

Everything is the shadow of the substance, and therefore for this seventh dimension I saw the filing cabinet in terms of the substance, taking the box itself to be the shadow. That is carrying on the fourth dimensional continuum into three more dimensions. You can do that with human beings. It is better to start with human beings than with a filing cabinet, because the transcendence of a filing cabinet is very difficult to perceive. Its relationship I had great difficulty to perceive, but I could see it was there. The time was comparatively simple, the length, breadth and height presented no difficulties whatever. That is looking at the thing from below.

I said: "Let me start from above." I do not think I could do it with the filing cabinet. I have not the consciousness to do it. Let me start from above and see if I can work down to seven dimensions. Let me start with the Monad *per se*, *sub specie aeternitatis*, just the Monad, nothing else—the detached Monad, and then six, as it were, transferences of the Monad. The Monad itself, then the Monad as being. The Monad, let us say, has its being on the *Ātmic* plane, its extensity on the *Nirvanic*, its intensity on the *Buddhic*, its selectivity on the mental, its directivity on the emotional and its receptivity on the physical. Thus there are seven dimensions of the individual:

The physical body, receptivity.
The emotional body, directivity.
The mental body, selectivity.
The Buddhic body, intensity.
The Nirvanic body, extensity.
The *Ātmic* body, being.

And then of course beyond that, the Monad, the spark as it were, the heart. I do not know if it is worth your while to go into those higher regions. But can you not go a step farther than where you are? Can you visualise yourselves as shadows of a substance and then get into the substance of what you are as shadows? You see yourselves as you are.

Can you translate yourselves into the substance of which you are here a fleeting, though apparently very substantial, shadow? Unless you are practised in impersonal living it will be almost impossible to do it. The average individual is entangled almost hopelessly in his personality. But if you are not, you will be able to see the substance of which you are the shadow for the time being, and that is an extremely interesting experiment. Never mind if you do not really know what you are doing. That does not matter at all. We have, when we are experimenting on the inner planes, just to go ahead. The Master will often say to an individual: "Well now, pursue that pathway and see what happens." You pursue it and He may be amused because you will tell Him all kinds of things that are wrong. Never mind what you get; people are always afraid of getting things wrong. The older generation was always afraid of being wrong; the modern generation perhaps, is not so afraid of being wrong. Go out, never mind what you see. I see one aspect of height and length and breadth and time, direction, relationship, transcendence. You see something different. Well and good. Everybody is right in one sense. Everybody is wrong in one sense. Therefore it is well worth while to make these discoveries, and when you have attained as many dimensions as you can—whether you have seven or four—then reduce them to one and the same thing. That is the next thing to be done, because science gives us not merely freedom from the Absolute, but it also gives us fundamental identity, and so between one dimension and another there is fundamentally no distinction to be drawn.

(To be concluded)

THE THREE POINTS OF LIBERATION

BY C. JINARAJADASA

AS three equidistant points are symbols of a triangle, and as a triangle is one whole though the points are three and separate, so are there three essentials or attributes of Liberation. They are the Pain, the Peace and the Joy.

He who is liberated is one with the ALL. Nothing in that ALL can trammel him; yet he abides in everything. He is beyond high and low, beyond good and evil; and yet all high things and low things, all good and evil, abide in him. For he has become one with that which is One-without-a-Second.

Because he is one with Life, he is also one with every phase of that Life. Whithersoever he turns, there is only the ONE before him, behind him, around, above, below. He receives the ONE; even as it comes to him with its message. Its message may be of the past, or of the present, or of the future; it may be of pain, or of joy. Having become one with the ALL, he does not discriminate, but accepts. Therefore the three aspects of Liberation speak to him with their separate messages.

THE PAIN

As one with Life, in every one of Life's movements, he is one with the travail of humanity. The cries of pain from

loss, from delusion, from failure, which rise to the lips of the millions still bound on the wheel of births and deaths, are his cries, though now his heart is serene in spite of the agony which those millions pour into him. The soul needs must be strong who is on the threshold of Liberation, strong even as a rock on which the waves dash in pieces, so that the terrible tides of pain of sinful humanity may dash on him, and yet he stand unmoved. Every faculty of his heart and mind and intuition is open to the wide world, and therefore that world in its travail turns to him as to one who will understand, and therefore can save.

And such is the mystery of Liberation, that long, long before a man stands at the threshold of it, he may know something of what his life will be when he is liberated. Thus it happens that a man who suffers acutely, seemingly past all point of bearing, may gain a glimpse of Liberation—of this aspect of Liberation as World Pain. When a man's pain is so excruciating, and has crushed him so utterly that nothing of "I" is left in which he feels any proprietorship or pride, then he finds a strange quality in his pain which makes him strong—so strong to suffer even to the end that he needs no God to support him.

When a man senses that aspect of himself, led thither by pain, then he has a vision of the Goal. And if from then he will remember that he has seen the Goal, if he will not allow anything to come between him and the Goal—his own desires, his teachers and even his own pain—then he will never forget where is the Way. And even if, under stress of his needs or under the influence of others, he step aside from the Way, his intuition, once having seen the Goal, will know where that Goal still is, and when the time is ready it will say to him: "This road, and no other."

THE PEACE

The ALL, existing from eternity to eternity, working out its resistless Will, is Peace. There is none to thwart its Will, naught to challenge its Rightness. It is only when a man still struggles with or plays with the NOT-ALL, that there are longings, heart-breaks, despairs; these are but as the threads of a loom working out a pattern, but not the pattern itself.

But a day may come to a man, ages before he is at the threshold of Liberation, when in a mysterious way, in a moment, he becomes one with the World Pattern. It may come from some response to Nature, from some rapture as his beloved is by his side, from some surge of offering to his God; then the Peace of the Eternal abides in him for the time. He knows then what it is to arrive at the Goal. All despairs are ended for the time, all dreams fulfilled; utter peace is his, such a peace as nothing whatsoever in the universe can disturb. With such a strength of peace in him, he knows his invincibility; he will dare again and again after each failure, utterly certain he will succeed. What need for him of another, even God Himself, as an aid? His is the stillness of the peace of the mountain that is not shaken by the storm; the storm may uproot the forests on its back, but the mountain abides in peace when the storm is ended.

The man, to whom such a moment of peace comes, knows the aspect of Liberation as Peace. If only then he will remember, will allow nothing to wipe away from his mind the memory of that moment, he needs no teacher to explain where is the Way. In all the tangled nets of the events of his little world and of the great world, he will sense where is the way out to the Goal. The fragment of peace which he once felt will always be longing to become one with the great Peace, and no barrier can finally interpose between the two. Nor can he ever forget. His mind may forget,

but never he. And so a time will come when he will cast aside all that stands in his way—scriptures, teachers, the cries of his own heart—and follow the one Way to the Goal.

THE JOY

Creating, destroying, changing, always the ALL builds. With the music as of a thousand harps in its heart, as if to the accompaniment of the ringing laughter of a myriad children, Life builds in joy. The forms which break are as naught, because Life is master, and what counts is the Idea that triumphs and not the embodiment that is vanquished. Underlying all the agony of humanity is the song of the building of Humanity's Palace of Joy, fashioned out of every brick of its pain.

Brahman is Bliss, they said of old. That Bliss is everywhere; it is there when the blade of grass is crushed under the foot, if only the blade knew to say as it dies: "Ah, the Joy of the Return!" The Return to the Idea—that is what Life is striving for. And because the refuge of all is Brahman that is Bliss, the journey homeward is joy upon joy, every moment bringing a new joy fashioned by the hand of Shakti whose delight is to shape what Deva conceives.

By many ways men may touch the hem of this World Bliss. The mother rushing to throw her arms round her child, the lover holding his beloved in his arms, the artist in rapture of the Beautiful as it comes at his prayer, the saint as he offers all his eternity in one moment of offering—all these, long ages before they stand at the door of Liberation, know what is its Joy.

The sad and bitter reaping of Karma still unspent may cloud the heart and mind, and seem to wipe away all remembrance; but it will only be a seeming. Though all of his heart may seem crushed and annihilated, yet it will not

be all. The very centre of his heart will be resistant, and it will go on singing its pæan of the Joy of the Return.

* * * *

As a triple cord that binds the unit to the Whole, so are the three aspects of Liberation—its Pain, its Peace, and its Joy—but one Reality. Wherever the Liberated One dwells, in this world or in Nirvana, he will know of the world's pain, and send to it in return his strength to bear; he will know where one soul touches the fringe of the Great Peace, and strengthen through that one soul's realization the solace of salvation for all; he will know with joy where each fragment of the Life has made a sure path for the Return, and add his theme to the harmony of universal Bliss as Life returns.

Pain, Peace and Joy: by these three men are led to Liberation, and some step of the Path awaits their feet each hour of the day.

CASTLES

BUILDING castles in the sand,
It makes the children kin;
Fairies seem to lend a hand,
And Joy abides therein.

Building castles in the air,
It makes the world as twin;
Fancy plays at partner there,
And Love resides therein.

Building castles in the land,
It makes the ancients win;
Masons think it wondrous grand,
And Gold presides therein.

Building castles, too, in time,
It makes the Gods to spin;
Time is tuned to truth sublime,
And Wisdom dwells therein.

D. R. DINSHAW

TO REVERED MOTHER BESANT ON HER 85TH BIRTHDAY

By SRIMATI KANUBEN C. MEHTA

(Translated from the original Poem in Gujarati)

MOTHER Vasanta Devi, shining like a flame, is a wonderful Power,
indeed,

She is trying her utmost to uplift the land of Ind.
She has always given herself wholly for the good of India,
God seems to have endowed this form with innumerable
qualifications.

You, representative of the divine Masters, have come alone for
service,

You have come from the West and made the East your permanent
home,

You have in an instant awakened the land of India which was
asleep,

You have given to all the Mantra of Brotherhood and infused
new life into the land.

Mother of us all, you are a Karma-Yogini, and an angel of
kindness;

We, all brothers and sisters, have met together to celebrate your
birthday to-day.

The flowers of your Devotion, Knowledge and Truth have
spread their perfume throughout the world;

All persons feel at peace under the influence of the flow of your
sweet love.

May God always protect her and remove all her troubles;

May God grant her a long life and bestow on her always perfect
health.

I prostrate myself millions of times before her sacred lotus feet.
I offer flowers of Devotion to Mother Besant with my whole
heart.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(Continued from Vol. LII, Part II, p. 728)

December 31, 1890

Time. When once out of the body, and not subject to the
habit of consciousness formed by others, time does not exist.

There are real and conventional cycles of time.

Cycles. Every day brings before our consciousness events
that have happened in the past, as we pass over the same
ground in our cyclic journey. Cycles are measured by the
consciousness of Humanity and not by Nature. It is because
we are the same people as in the past epochs that events
occur to us.

Effects. The Planets only move in our consciousness.
The rulers of the seven sacred Planets have no influence on
this Earth, as this Earth has on other planets. It is the Sun
and Moon which really have not only a mental, but also a
physical effect. The effect of the Sun on Humanity is connected
with Kama-Prana, with the most physical Kamic Elements
in us. It is the vital principle which helps to growth.

Moon. The effect of the Moon is chiefly Kamic-Manasic
or psycho-logical; it acts on the psychological brain.

Death. The Hindus look upon death as impure, owing to
the disintegration of the body, and the passing from one plane
to another.

Atoms. The atoms are the principles of the molecules
(6 in number). The atom¹ is on the 7th sub-plane of the 7th
Cosmic plane, i.e., the material visible plane.

¹ The hypothetical atom of Science.

January 7th, 1891

H. P. B. began by saying that we ought to know the correct meaning of the terms (in Sanskrit) used in Occultism, and should learn the Occult Symbology. To begin with we had better learn the correct Esoteric Classification, and names of the 14 (7×2) and 7 Sapta Lokas, found in the Exoteric texts. These were given in a very confused manner and were full of "blinds". The general exoteric orthodox and Tantrik category [is] nothing but blinds.

LOKAS

- | | | |
|--------------|----------------|--------------|
| 1. Bhur-Loka | Sankhya | 1. Brahma |
| 2. Bhuvar „ | Some Vedantins | 2. Pitri |
| 3. Swar „ | | 3. Soma |
| 4. Mahar „ | | 4. Indra |
| 5. Janar „ | | 5. Gandharva |
| 6. Tapar „ | | 6. Rakshasa |
| 7. Satya „ | | 7. Yaksha |
- Pisach of ghosts;
Kama loka.

The Vedantic and nearest approach to the Esoteric.

1. A-tala
2. Vi-tala
3. Su-tala
4. Tala-tala or Kara-tala
5. Rasa-tala
6. Maha-tala
7. Pa-tala.

Each and all correspond esoterically both to the Cosmic and Dhyan Chohan Hierarchies, and to the human states of consciousness and their subdivisions (49). To appreciate this, the meanings of the terms used in the Vedantic Classification must be first understood. Tala means place; A-tala is no-place.

1. A-tala : no-place.
2. Vi-tala : some change for the better ; *i.e.*, better for matter, or in other words it becomes more differentiated. This is an ancient occult term.
3. Su-tala : a good, excellent place.
4. Kara-tala : something that can be grasped and touched, from Kara=hand, *i.e.*, the state where matter becomes tangible.
5. Rasa-tala : place of taste : a place you can sense with one organ of sense.
6. Maha-tala : exoterically "great place," but esoterically a place including all others, subjectively and potentially.
7. Pa-tala : something under the feet (from pada, foot), the Upadhi or basis of anything. Antipodes, America, etc.

Each of these lokas, worlds, places, states, etc., corresponds with, and is transformed into 5 (exoterically) and 7 (esoterically) states, or Tatwas, for which there are no definite names. These, in the 4 main divisions cited below, make up the 49 Fires.

5 and 7 Tanmatras, outer and inner senses.

5 and 7 Bhutas or Elements.

5 and 7 Jnanendriyas, or organs of sensation.

5 and 7 Karmendriyas, or organs of action.

These correspond in general states of consciousness to the Hierarchies of Dhyan Chohans, etc. These 5 Tatwas transform themselves into all the world of illusion.

Lokas. The 14 Lokas are made up of 7 with 7 reflections. They are pairs of opposites : above, below, within and without ; subjective and objective ; pure and impure ; positive, negative ; etc.

(To be continued)

A LETTER FROM H. P. BLAVATSKY¹

New-York, 19—[1877]

FRIEND of my soul, Nadějinka [my little Nadine]

Do not be astonished that I write to you on paper which is not letter-paper. I do this because I absolutely must speak to you very seriously; since the very day of my getting your letter—and may the heavenly powers grant you happiness because of it—I am thinking, thinking all the time and I have at last decided to write to you the whole truth, such as it is. I shall lay before you my whole inner being: my soul, my heart, my brain—and then, come what come may. If you understand me, then—thanks to God—fate will have favoured me; if you do not understand, if you get angry—that will grieve and trouble me.

In the other world, in future life, *where we shall certainly meet*, all will be cleared up and we shall know who is right and who is wrong; but meanwhile, as we are both sincere and obey our conscience and do not deceive anyone because of fear or cowardness, however much we might be deceived in our calculations, our hopes, our beliefs, we nevertheless remain honest people. If you were Madame Ghan or that foolish Romonof, I should not have spoken of these things. But you know yourself that you are extra-intelligent

¹ Letter addressed to Mademoiselle Nadine Fadéeff, who died at Odessa, cousin of Madame Blavatsky. The French translation of the letter, which was in Russian, was sent to Mr. Jinarājadāsa by H.P.B.'s grand-nieces. The English translation is by J. v. I.

and that you are really much more learned than I am, for your learning is a solid emanation from your own brain and understanding and mine is hereditary. I am but the reflection of an unknown bright light. However this may be, this light has gradually been incorporated into me, it has been filtered into me, it has, as it were, pierced through me; and, therefore, I cannot help myself that all these ideas have come into my brain, into the depth of my soul; I am sincere although perhaps I am wrong.

This long preface is called forth, because you and your uncle, through goodness of heart and family-feeling, wish to have two copies of my book¹. The first volume "Against Exact Science" will no doubt interest you very much. But I fear for the second volume—"Against Theology and for Religion". I know how sincere and devout you are, how clear and pure your faith is, and my only hope is that you will understand that my books are not written *against religion*, against the Christ but against the cowardly hypocrisy of those who murder, burn, kill in the name of the Almighty Son of God—even since the first moment after His death on the Cross for the whole of humanity, for the sinners, in particular for the fallen, for the heathens, for the fallen women and for those who have left the straight road—and all in His Name! Where is Truth? Where to find it? Three great, so-called Christian, Churches; in England, Germany and other Protestant countries there are 232 sects, in America—176: everyone claims respect and wishes it to be recognized that its own dogmas are true and those of the other sects untrue.

"Where is truth—what is it?" asked Pilate of the Christ, and that is 1877 years ago. Where is it? I, poor sinner, asked and nowhere is it to be found. Everywhere are found deceit, falsehood, ferocity—and the sad heritage

¹ [Isis Unveiled.]

of the Jewish Bible, which burdens the Christians and by which half of the Christian world has stifled the teachings of even the Christ. Understand me: here our orthodoxy does not come in. The book does not mention it. I have refused once for all to analyze it, for I wish to keep at least one small corner of my heart, where doubt does not work its way in—a feeling which I put from me with all my strength. The orthodox populace is sincere; their faith may be blind, unintelligent, but that faith leads the masses to the good. And though our priests (popes)¹ are often drunkards and thieves—idiots often—yet their faith is pure and can but lead to the good. The Master admits this and He says that the only people in the world whose religion is not a speculation, are the orthodox people. As to our privileged classes, let them go to the devil. They are the same hypocrites everywhere. They do not believe in either God or devil, being full of nihilistic ideas and materializing all that exists. There is no question of them, but of universal religions. What after all is the essence of all religion? "Love your neighbour as yourself and God above all."

Are these not the words spoken by Jesus? Has He left behind even one single dogma, has He taught a single one of the thousand articles of faith which the Church-fathers have invented afterwards? Not one. On the Cross, He prayed for His enemies and, in His Name, as well as in the name of Moloch, fifty to sixty million people have been thrown into the fire and burnt. He spoke against the Jewish Sabbath and purposely belittled it, and here, in free America, fines and imprisonment are imposed for the violation of the Sabbath, called "Sabbath-day", although they have altered it to Sunday (the day of the Resurrection); but what has been done? "Saturne" has been changed into "Sol", *Dies Solis*, day of the Sun and of Jupiter. At least with us Russians, Sunday reminds us of

¹ [The priests of the Greek Catholic Church are called "popes".]

the day of Resurrection (*Voskressénie*), but with those heathenish Protestants and Catholics, it is only the day of the Sun, "Sunday". St. Paul clearly says that every one acts as he chooses: to one it is a day that pleases, to another something else. St. Justinian the Martyr is absolutely opposed to the observing of Sunday, because the heathens on that day observe the day of Jupiter; and here people are put into prison. If we believe in the New Testament, then it is impossible to believe in the Old Testament. Jesus and the Old Testament and the ancient books are in opposition to each other. His Sermon on the Mount (see the Gospel according to St. Mark) gives a diametrically opposed teaching to the Ten Commandments of Sinai. On the Mount of Sinai, in the books of Moses, it is said "a tooth for a tooth", etc., and "But I say unto you" etc.

Is this not a revolt against the ancient institutions of the Synagogue? All the Churches may be against me, *mankind* may curse me, *God*, the great invisible God, sees why I rebel against the teaching of the Church. I shall never believe that the absolutely pure personality of the Christ was the son of the Jehovah of the Jews, of that wicked, cruel Jehovah, who expressly rouses cruelty in the heart of the Pharaoh and, later, strikes him down for it; who tempts the Jewish people, who tempts it personally and who, from behind the clouds, hits them with stones like a Spanish bandit; who materializes himself in the cleft of a rock. If the Christ had believed in Jehovah, He would not have been crucified. Has He ever, even once, pronounced His name? Jehovah is a mere national God of the Jews, and they would never have admitted that He could have been the God of any one except of the chosen people. They are wonderful, the chosen people! Jehovah is simply Bacchus and it can be proved, just as two and two make four. One of the names of Bacchus was Sabbath and El, and Bacchus was Dionysos, Dio-Nysos, the God of Niza—

that is the mount of Sinai, so that the Egyptians called Sinai, Niziel. And what do we find in the Bible?

"And Moses built an altar on the mount and named it Jehova-Nizi." (see *Exodus* from Egypt, *Exodus* XVII-15). We find that all the names of Jehovah belong to heathen gods, all of them, even the last. Solomon has no idea of Jehovah, and David has taken that name from the Phoenicians. Yago was one of the four gods of the Kabiri—hidden gods who took a part in all the mysteries. The Jewish nationality is but a legend. There has been no Jewish Nation until the second century B.C.; all their books are apocryphal. Where are the historic documents to prove that their books are original? Which is the first sacred Jewish book of note? The Septuagint.

It was translated by order of Ptolemy by seventy translators; who mentions it? Only Josephus the writer, who upholds the Jews with all his might and who is a great liar. Why is this story of the 70 translators never mentioned in any book, neither by Greek writers, nor in any archives or documents? Who better than the Greeks and Romans could have made known the deeds of Ptolemy? If all the divines of the whole world united, yet they never would find in any book, or in any record a single word on the "Jews as a nation". Who has ever heard it spoken of? Herodotus, the most exact writer, traveller, historian, whose every word, every indication is now confirmed by archæology, palæology, philosophy and all the sciences, was born in 484 B.C.; he travelled in Assyria and in Babylonia during the life of Cyrus.

It is only half a century after the transformation of Nabuchodonosor into a bull by the prophet Daniel; during seven years that king bellowed as a bull; 42,000 Jews, under the guidance of Zorobabel, returned to Jerusalem (538 B.C.) after their exile to build a temple; Herodotus resided there for a few years; now, he, who described so

minutely and often with bothersome detail (see Book VI. 98) the reign of Nabuchodonosor (584 B.C.) after Jerusalem had been taken by him, who wrote of Cyrus, Darius and Artaxerxes, does not allude to this transport of the Jews, to the prophets, nor to any Jew whosoever. Except for a few lines, where he mentions that the Syrians inhabiting Palestine, have learned the practice of circumcision from the Egyptians—nothing more. Is this possible? An event like the metamorphosis of a king into a bull by the chief of the Magians (Daniel) would this not at least have been described by other historians as a legend?

How can one reconcile, if the chronology of the Bible, established by our scholars and theologians is correct, that the prophet Ezekiel, who wrote in 605 B.C. speaks, twice over, of Daniel as of an ancient sage—although Daniel had not yet been born?

Why, if Judah was a nation where Solomon, David, Saul and all those had reigned, is there nowhere in the world an ancient coin with a Hebrew inscription—that is Hebrew coins, although there are a number of Samaritan coins? Would the Jews, who hated the Samaritans, have consented to use the coins of their enemies and would they not have coined their own money? Coins, thousands of years old, are found again and again; tombs of those, who have lived before Moses, have been opened and some small indication is found confirming their existence. But of the Jewish nation—nothing. Neither tombs, nor coins—nothing. It is as if all had evaporated and had disappeared by magic. Only the Sacred Books remain (the God of which has been killed by the Jews) in which mankind must believe blindly. But of such events as the exodus from Egypt by nearly 3 million people (as compared to the 70 taken by Jacob 150 years earlier—that means that they have multiplied quicker than red herrings—think this out according to statistical law!) surely of such events some

trace would have been found on monuments for the dead, on tombs or in some ancient scripts. And there is nothing—dead silence! Nowhere a hint, nowhere the slightest confirmation! Impossible! And then as to the Scriptures—where is historical confirmation of their existence 200 or even 150 years B.C.?

The Hebrew language, that is the universal language, called old Hebrew, has never existed; it is a language without a single original root; it is a language composed from Greek, Arabic and Chaldean parts. I have proved this to Professor Rawson (Yale College). Take any Hebrew word whatsoever, and I shall prove to you that its root is Arabic, Greek or Chaldean. It is like a harlequin's coat. All the biblical names are composed of foreign words and they indicate why they have thus been composed. It is an Arabic-Ethiopian dialect with a mixture of Chaldean; and the Chaldean comes from Sanskrit. It has now been proved that Babylonia at one time was inhabited by Brahmans and was a school for Sanskrit. The Akkadians are recognized by our Assyriologists, so it seems, (according to Rawlinson) as coming from Armenia and taught the Magians a priestly language, that is a kind of sacred language; they are simply the Aryans from whom our Slavonic language has also come.

Here is an example (excuse the diversion) of the *Rig-Veda*:

Dyaurvah pitā prithvi mātā somo bhrātāditiḥ svasā.

Hymn of the Mandalas to the Maruts. 1, 191-6

translated it is:

Heaven is your father; Earth, your mother; Soma, your brother; Aditi, your sister.

This is why it is ridiculous to demand to believe that the Hebrew manuscripts are ancient revelations or the Word of God.

God would never have written nor dictated anything which would give occasion at the same time for the earth,

created by Him, mankind, science, etc., to accuse Him of falsehood. To believe *absolutely* in the Jewish Scriptures and to believe at the same time in the Heavenly Father of Jesus is absurd, it is worse—it is sacrilege.

If the Father of Heaven and Earth, and the Father of the whole unlimited Universe had had to write, He would not have allowed mankind to be obliged to accuse Him of contradictions, which are often without sense. 64,900 mistakes have been actually pointed out in the Bible by a "revision" society and when these mistakes had been corrected, as many contradictions were still found. This has all been done by the Jewish Massorah.

Yes, the most learned Rabbis have lost the key to their books and do not know how to correct them. It is well known that the Jews from Tiberia constantly amended their Bible, altering words and numbers, taking these from the Fathers of the Christian Church or accusing them of the evil habit of falsifying the texts and the chronology at every discussion, to defeat the opposing party. And that is how they have made a mess of it. For we have no MSS. of the Old Testament before the tenth century. The *Codex* of the Bodleian is considered to be the oldest. And who can guarantee its exactness? Tischendorf has stated in his history, and has persuaded the whole of Europe to believe him, that he has found in Sinai the so-called *Codex* of Sinai. And, as a matter of fact, two other scholars (one of whom is our Theosophist) who have lived in Palestine during several years and on the Mount of Sinai, are prepared to prove that such a *Codex* did not even exist in the library. They have made investigations during two years, they have visited all the hidden places with a monk, who had lived in the country for 60 years and who had known Tischendorf. And this monk has sworn that for years he has known every script, every book, but that he never had heard that one spoken of. It is clear

that this monk will be made to disappear and as to Tischendorf, the Russian Government has simply deceived him with a falsehood. Out of 260 MSS., Hebrew, Greek, etc., of the Old and New Testaments, there are not two similar ones. And is this to be wondered at?

The books of Moses have been lost during several centuries. Suddenly Ezekiel finds them back in the year 600 B.C. Solomon's temple is destroyed and his people are driven out . . . (II Kings XXIII) and again they all disappear. Ezra writes them down from memory (40 books) in 40 days in 425 B.C.; again they are lost; Antiochus Epiphanus burns them all in 150 B.C.; once more, by a wonder, they are found. All this is but a legend, there is not one historic fact. Now comes the famous Massorah.

Jehovah is changed into Adonis and Adonais, with the help of the Massorites, and he might as easily have been transformed through their wily processes into Ivan Petrovitch as into Adonais. And at the same time their Cabalah teaches, as well as Onkelos, the most famous Rabbi of Babylonia, that Jehovah is not God, but that he is Nemro—a word which means Logos (the word). Analyse the word *Iodhevan* and you will have Adam and Eve, because Jehovah is the first Adam (not the second), the chief of the creation of the world, not the earthly Adam, but the first chief male and female Elohim (*bara*). A man was created that is an Adam Kadmon, fantastic, bi-sexual, whose name is composed of the letters of Iod and of the three letters of Eve.

Jehovah, the personification of sinful humanity—but enough of these Jewish fables!

(To be concluded)

REMINISCENCES OF H. P. BLAVATSKY¹

August 12, 1931

I

I SUPPOSE that the way in which one regards the teacher through whom the light came to him, the person who led him to the feet of the Master, is something different from the way in which he thinks of anyone else. It is an unique relationship. Probably we all feel something of that when we think or speak of our great Founder, Madame Blavatsky. In my own case, the first news of Theosophy came to me (in this incarnation) through Mr. Sinnett's book, *The Occult World*; but of course we all knew that it was through Madame Blavatsky that the information was given, that the channel was opened.

There are not many of us left now who knew her personally—rather a strange fact, for after all it is only forty years ago that she laid aside her physical body. And yet, out here in her own Headquarters at this moment, I suppose there are not more than five or six who remember her clearly. Those who did know her will speak.

What are we to say about her? She was a wonderfully many-sided person. It certainly is true of her, as was said poetically of Cleopatra: "Age cannot wither her, nor custom stale her infinite variety." But we all join, not only in feelings of gratitude and deep devotion, but also—those of us who

¹ Seven addresses given at the Centenary Celebration at the Headquarters of the Theosophical Society, Adyar.

knew her—in a very strong, a peculiarly strong, personal affection. She was indeed a most wonderful person in many different ways.

As you heard from Mr. Keightley's paper, her methods with her pupils were strange. The education she gave us was distinctly strenuous; but in spite of that, we loved her very deeply. It was almost curious; for I must admit that some things she used to say to us would have come harshly, hardly, from anyone else. If any other lady had addressed us in the way she did, we should have raised our hats politely, walked away—and not returned. But at the back of our minds was the certainty that she had the knowledge which we intended to have and was the only person from whom we could gain it. Therefore we endured all these outbursts, supposing that they were really intended to help us somehow. And they were! The method was strenuous, but most effective.

I can personally testify that she changed me absolutely in about six weeks. To upset all a man's previous attitude in life and make him permanently look at everything quite differently is something of a feat to perform. We are rather conventional people over in England, and the most conventional of all are probably the clergy; and I was then a young curate—a priest of the Church of England. We all have our peculiarities; some no doubt good enough, others less agreeable perhaps. We are a little bit given sometimes to think too much of ourselves; and—at any rate, I can speak for the young generation of my period—the one thing we most detested was to be made to look foolish in public. Well, she played upon that weakness unsparingly, until she brought us into a condition where we absolutely did not care in the least that we were made to look ridiculous. I do not mean that we learnt to conceal our feelings—that we *pretended* not to care, while suffering horribly internally; naturally, that

was a stage through which we passed; but we quickly rose above that and reached a position in which we *really* did not care. And for myself, I have never cared since; the cure was permanent. It takes a great deal of force to bring a man entirely round in that way. Above all things, she made us see that these things were a *Maya*; it mattered very little what happened to us on the physical plane. It was past karma, and it was useless to worry about it at all. That is the true point of view, but it takes the average man some time to reach it. He accepts it intellectually, but to make him *actually* not care in the least is difficult; but that was one thing that she did for us, and I have always been thankful for it, though I cannot pretend that I enjoyed the process at the time.

You want reminiscences of her? A little while ago I wrote a booklet called *How Theosophy Came to Me*. In that I devoted a chapter to Madame Blavatsky; more than I can tell you now is told there. Also, as that book was the history of my connection with Theosophy in those early days, Madame Blavatsky permeates the whole volume. You will find many anecdotes illustrating her methods and character in that little book. A strong character, very unusual, but a wonderful, magnificent character; in many ways unapproachable, I think.

The tremendous power she radiated was of course the power of the Masters, or of her Master especially. Remember, she was one of these First-Ray people, and power is their speciality. They pour it out always—strength, courage, determination. She was liable sometimes to be quite upset by an attack upon her Society, but nevertheless she never despaired about it. She always wanted to repudiate any accusation made, to answer immediately and fully. Often we thought it was useless; but reams of paper were covered with her diatribes. Sometimes they were not all published,

because many of these attacks were utterly insignificant, and best met with silent contempt.

But that was not Madame Blavatsky's idea. Not that she wanted to hit back, to injure the person, but she wanted to put things right. She had a great sense of justice. She felt that justice was not done to the Theosophical teaching, which was perfectly true. She came before the world with the most wonderful philosophy that exists, and many people just ridiculed it and put it aside, for it was a very materialistic age. It was she who set in motion the forces which rescued us from that, which really changed the mental attitude of Europe and America on these subjects. The work of this Society, her Society, has never received credit from most people for half of the result which it has achieved. It was helped, we know, by the Society that once bitterly attacked it, the Society for Psychical Research; it was helped also by the few really scientific investigators into spiritualistic phenomena; but it was she first, and she only, who gave to the Western world a definite system which solved its problems and explained its difficulties. The attitude of that world has been entirely changed during my own lifetime, and that is due to Madame Blavatsky, who unveiled for us the Ancient Wisdom of the ages, the Secret Doctrine. Sometimes she was, naturally, a little impatient with our stupidity, because the whole thing was so new to us; but wonderful indeed were the results achieved.

Not many days ago I met her in her new manifestation, and spoke to her about this Centenary. I am afraid she does not appreciate it quite as we do. She appreciates the affection and good intention of it, but she is just a little contemptuous about "all this fuss," as she calls it. "I told you to celebrate the day I left the physical body," she remarked. "Well," I said, "you must let us be a little human, and celebrate also your arrival on the physical plane." I then ventured to ask

him whether he would attend. "No, not as yet." He must go his own way in that. Assuredly she earned the right to a life of repose this time, for that last life was very terrible; there was very great suffering, because she was more sensitive than almost any other person, and yet had to live in the world and bear the brunt of many most brutal and malicious attacks.

Things utterly impossible to her character were said of her. Men accused her of being a Russian spy, for instance. Nobody in the world was less fitted to act as a spy. She was excessively outspoken; she could not keep back anything for ten minutes, and she never hesitated to express her feelings with the utmost frankness. And as to her views, I have heard her tell an Indian audience that if Russia were to take the place of England in India, things would be much worse even than they are now. "I am a Russian," she said, "and I know whereof I speak; therefore I warn you; you would be going out of the frying-pan into the fire."

You cannot realize, you who were born in India, what Theosophy meant to us in Europe—what was to us the value of the knowledge she gave us. It seemed that the whole of life was explained to us, as though a great light had blazed out in the darkness, and our enthusiasm was equally great. She spent her life and strength in giving that knowledge; so it is indeed well that Theosophists all over the world should be meeting to celebrate this centenary, and exchange these kindly greetings and good wishes.

You all heard the article by Mr. Bertram Keightley; I should like to bear witness that it really does give exactly the atmosphere that was surrounding us in those days, though naturally he saw much more of it than I did, as he resided in the same house as our great Founder. He tells you of the first time he saw Madame Blavatsky; it was on that very same occasion that I also had the honour of meeting her for

the first time. I happened to be sitting near the door, because I came in late; and she burst upon us just in the way which he describes. When his article comes out in print, I hope you will all read it, and try to understand the curious position over there in Europe in the beginning of things—on the one hand the little difficulties with which we had to struggle, and on the other the tremendous help and power that lay behind Madame Blavatsky all the time.

Even if she did sometimes abuse us, we loved her and shall continue to do so through the ages, because that deep affection lies between the egos and not the personalities. I wish I could convey to you an idea of all she was to us, but one cannot put these things into words. We did everything we could to follow her, and we shall continue to follow her, whatever other people may say. We are quite indifferent to all the scandalous and malevolent attacks on her; *we knew* her; we still know her.

It is not true to say that she takes no interest in the affairs of her Society, although she does repudiate any responsibility for what happened in that life. Indeed, on one occasion, fourteen years ago, she actually condescended to send a message to one of our Lodges on White Lotus Day. We sometimes say to him (for she has a male body now): "Tell us this or that; there are points here in *The Secret Doctrine* that are rather difficult to reconcile." He replies: "I have nothing to do with that now; that belongs to my past life, and I am not going to take it up again." Study her *Secret Doctrine*, brethren. It is very hard reading, but still it is the foundation and the beginning of all this great movement, and this centenary celebration over all the world is one small part of the results produced.

That she was brave, forceful, one-pointed, these were prominent and permanent characteristics, and her devotion to her Master was something very wonderful. She was not

what would be called a reverential person, by any means. She had a great hatred of hypocrisy, and therefore much that she saw among religious people in general annoyed her. Against all their manifest inconsistencies she spoke with vigour and decision, and she was not always polite in her choice of language, and sometimes rather too indiscriminate in her denunciations. So on the whole, she could not be regarded as at all a reverentially-disposed person. But when she spoke of her Master, her very voice changed; she fell at once into an attitude of the deepest reverence.

I remember an occasion when she was in the midst of a violent tirade, and a very startling phenomenon occurred which she took to be of the nature of a call. In a moment her whole aspect and attitude completely changed. She started up at once. "What is it? I am ready." Wonderful one-pointedness! I only wish we could all have half as much of that quality as she had; it would make the work of our Society flourish in a way that we can hardly imagine now. Let us follow her as far as we can—humbly and at a distance, of course, because she was far more highly evolved than we are as yet. Let us not only remember her with gratitude, but obey the instructions which she gave us, and live the Theosophic life. In that we shall be raising a true monument to her memory, in the way she would most have desired.

C. W. LEADBEATER

II

Friends, I will relate to you four or five incidents that came within my knowledge. I had very hard treatment from H. P. B. often; I bore it, knowing what she was. During 1883 or 1884 I used to come here to Adyar every day from my home in Mylapore, spending the night and going away early in the morning. One evening when I came, she

was sitting just here. She took my new chaddar, and next morning she did not give it me back. Next day she had turned it into a blouse, and put it on. I was very pleased, and thanked her for the privilege of using my cloth! That evening she spoke to Bawaji, Damodar and me about the Tibetan Dugpas and Gelugpas. Two days afterwards I met her; she stopped and called me. I was wearing a red turban. She took the turban and threw it down, and said, "Soobiah, I hope you won't wear a red turban again."

One morning I was about to go. She said, "Do not go, I have some work for you." She gave me a lot of papers to copy, twelve sheets of foolscap. I copied it and gave it to her. She looked at it, crumpled it and threw it into the waste-basket. She was in a rage. I went home and to the office, but I couldn't do much, thinking of this incident. At one o'clock it struck me that I had written on both sides of the paper. So I hurried out and copied it all again, writing on one side only, and then gave it to her. "I suppose after this, Soobiah, you won't copy on both sides in case of matter for the press. This is a very good lesson for you, and will make you feel your duty."

The third incident was this: I was the youngest of the lot of her office helpers, and was requested by my friends to ask her an important question. That day she was very kind, and so it was a good time for the question. "Madame," I said, "you preach control of temper, but you go into outbursts now and then." "Soobiah, that is my loss and your gain. If I didn't have that temper, I should have become an Adept by this time."

She went to Ootacamund one summer, and sent for me. I went and stayed seven or eight weeks with her there, living in the same house. One day a European gentleman came to see her and I announced him. She said, "I do not want to see him." Because he was a man of high position, I persuaded her to see him. He asked impertinent questions,

and she treated him similarly. When he left, she said, "You had better not bring any more such people to me. He came to examine me and ridicule me. Do not introduce such people."

Another day she gave me letters to post. "Have you any money left?" She asked. "Yes, Rs. 14 or 15," I said. She said, "You can't have any left. You must have spent some of your own money. You are looking thin; your father will think I am not taking proper care of you." Once when I was in her room in the evening, the Master appeared. I saw His arm materialise as He gave her a paper.

Another incident was in regard to my house in Mylapore. One morning just as I was getting up, a message came to go to her. She said: "Your father wants you, you had better run." I found my father's mother had died just an hour before. Two days after, she asked me the details of the death. She thought her passing away was inauspicious. She suggested that my father and the family vacate the house where we lived, but my father would not go. Fifteen days afterwards she again requested him to vacate the house for seven months or seven weeks. He would not. The result was there were four deaths within eight months in the family. Then my father agreed to go. Just before we left the house, H. P. B. said: "This is more fitted to be a Roman Catholic Church than a residence". The house had to be shut up for a few years. I wanted to sell it at any price. One day a man came and offered Rs. 10,000. He gave me Rs. 1,000 cash; I did not even know to whom I had sold it. It was for a Roman Catholic Convent. A year or two afterwards I went to the house to see it. The Lady Superior showed me round. She took me to the hall where H. P. B. had said this—it was a Roman Catholic Chapel! But she had passed away a year before that, and so I could not write it to her.

G. SOOBIAH CHETTY

III

In the beginning of May, 1882, on invitation H. P. B. and Colonel Olcott went to Nellore, to form a branch of the Theosophical Society at that place. They went by sailing-boat, accompanied by Bros. Soobiah Chetty and Ayul Naidu, a retired Deputy Collector, and reached Nellore at about 11 p.m. Some of the would-be members were waiting at a bungalow secured for their lodging. When one vakil, Narayanaswami Chetty, was introduced to H. P. B., the first question she asked him was, "Are you going to plead for India?" The Founders stayed at Nellore for three days, and forty-one persons joined the Society. Of these, I am the only surviving member now.

From Nellore they went to Guntur, travelling by the same boat on the Buckingham Canal. At a place called Ramayapatam, one Tiruvungadam Pillai, Ongole Sub-Collector's Sheristadar, joined them in the boat, and he was admitted there as a member of the Society. He had a bandage on one of his legs. H. P. B. asked him what was the matter with his leg. He explained that there was a long-standing ulcer, which no doctor had been able to cure. H. P. B. said that in the following year a great man would appear and cure the ulcer. According to this prophecy, just at the end of twelve months, a travelling fakir was brought to Pillai's house by a friend. He stayed for some days. One day the fakir asked him about the ulcer, rubbed it with his saliva, and asked him to wash the leg with simple water. As soon as it was washed, the ulcer began to heal, and the healing was complete in a few hours. To all this, the late J. Narayaniah, the father of Krishnaji, was an eye-witness.

After a few days, when the fakir was well acquainted with the local people, Narayaniah (he was then the head-clerk of the Sub-Collector's office) requested him to allow a

photograph to be taken. The fakir said it might be taken, if anyone could do it. A local photographer was called in; he tried, and exhausted all his chemicals, but did not succeed. Sometime afterwards, the fakir was approached and requested again by Narayaniah to allow his photo to be taken, as they were very anxious to have one. After his consent was given, the photographer got the necessary chemicals from Madras, tried once more, and succeeded. Only two copies of the photograph were allowed; then the negative was destroyed by the fakir. One of these was given to Narayaniah, and the other to Tiruvungadam Pillai. Both kept the photographs till their death.

After forming a Lodge at Guntur, the Founders returned to Nellore, on their way back to Madras. In the meanwhile the President of the Nellore Lodge (he was the Assistant Collector) resigned his office owing to the pressure put upon him by the I.C.S. Collector. The Founders called a meeting, probably to appoint a new President, when a letter dropped from the ceiling. It is this:

As a bystander and a deeply interested one, I only discern somewhat of the truth that is hidden in the hearts of all of you. Are all of you sincere in your promises? Take care lest rashly made promises broken should turn back on you and thus become your greatest punishment. Be true, sincere and faithful. Work for the cause and our blessings will ever be upon you. Doubt and forget your sacred promises and—in the darkness of guilt and sorrow will ye repent. You may all see in the case of your Ex-President one of the reasons why there is no longer intercourse between the Hindus and those whom they call Mahatmas. There was a time when a man of large fortune and influential family would have considered it a duty to work for his country regardless of any consequences. And until that feeling once more prevails, you must not expect to be looked upon with confidence or respect by those who—think what you may—still watch over the destinies of India tho' themselves unseen and unsuspected.

Meanwhile blessings upon you all.

One day when the Founders were at Nellore, a learned Sannyasi, Brahmanandaswami, interviewed H. P. B., and had some conversation with her. At the end, she said that Nellore

was a good place for learning Samskrit, and asked the members of the Lodge to start a Samskrit school, promising to pay a monthly subscription of Rs. 5 for the maintenance of it. Soon after the Founders left Nellore, a Samskrit school was started, with about half a dozen students and a teacher on Rs. 15 per mensem. This school has gradually developed into a residential college, with its own buildings worth Rs. 20,000, and is now maintained at a cost of Rs. 7,000 a year. There are ten teachers, and about eighty students, thirty of whom are given free board. The subjects taught are Rig Veda, Yajurveda, Ayurveda, Vyākaraṇa, Jyotiṣa and all other subjects required for Sahitya. Thus the seed planted by H. P. B. has grown into a large tree, and it may be destined to become a first-class institution for imparting Samskrit learning in Southern India. This is the only institution of the kind started by H. P. B., but it is lacking funds.

I request that some help may be given to it by those who have an interest in the language of the Devas, and in memory of H. P. B. To-day we have enjoyed her birthday banquet. It is usual everywhere to give birthday presents. As her physical body is no more here, birthday presents may be given to her child, the Samskrit College at Nellore. The coming year, 1932, will be the 50th year of this institution, and a Jubilee celebration will take place at Nellore. I beg to invite you all to that celebration.

B. RANGA REDDY

IV

In 1884 I was a student at the Christian College, Madras. It was Mr. W. T. Brown who admitted me to the Theosophical Society three or four months before the Coulomb trouble. When a series of articles against H. P. B. appeared in *The Christian College Magazine*, some of us students bound

ourselves together to form an association. I was at the head of the association, and was very near being dismissed by Dr. Miller, the Principal of the College.

The Colonel returned from Europe a few weeks earlier than H. P. B. I got up a tremendous demonstration; an address was made. That made me a marked man. When H. P. B. returned, with Mr. Leadbeater, Mr. and Mrs. Cooper-Oakley, we met her, escorted her in procession to Pachcheappa's College, there presented her with an address, to which I secured 300 signatures from the three Colleges of Madras. Damodar happened to mention this to H. P. B., then she sent for me. That is how I was brought to her.

Being a student, I wore a red cap; she called me the Red Cap Devil. Later, the term being too long, she made it simply Red Cap. The Dugpas of Tibet wore red caps and the Gelugpas yellow caps. I was her errand boy, ran to town and made purchases for her. One day we all gathered here, a small family party, because she wanted all those who worked in Headquarters to collect there in the evenings. She used to expect Bhawani and myself to massage her legs. She would say, "My child, mesmerise my leg."

One day, in the room the Colonel had constructed for her, she asked me to sleep on her sofa. "All right." "Very well," said she, "but take care that you don't turn from side to side, and that you don't snore!" What was I to do? I kept awake all night; at 5 o'clock in the morning I escaped. She once wanted a particular copy of *The Madras Mail*. Damodar had thrown it away, and he told me to search for it. The Colonel went upstairs meanwhile and talked to Madame. When I found the paper, I took it up to her. When I entered the room, he was talking seriously. She cried, "Red Cap, what are you doing here?" "Madame, you wanted this paper." "Go out." I went downstairs, and sat brooding

over it. The Colonel said, "My dear fellow, you will get used to it."

She asked me one day to make purchases in George Town. I asked Babula to tell Madame I had come. He returned and said, "Subramania, you are to come upstairs." She had mistaken me for the Honourable S. Subramania Aiyar, who was a member of the Madras Legislative Council. She always kept a formal black gown handy, to put on if a distinguished visitor came. She had put on that gown, hearing that Subramania Aiyar was coming. When she saw me, she exclaimed: "What! *You*, you dishonourable!" After that, I was "the dishonourable".

There were so many amusing incidents. I was too young to understand her greatness, but her motherly kindness was such that she was not at peace in the evening till she saw each one of us there.

N. P. SUBRAMANIA IYAR

V

Some forty-five years ago, please go with me to Triplicane. There in the premises now kept by the Kellett School, there is a big Hall which is now almost as then. It was the Headquarters of the Madras Theosophical Society. I will describe one day's meeting.

Just where we enter, there was a big sofa, rather low. To our left, sat H. P. B.; and on the right Dewan Ragoonath Row. Other prominent citizens of the time were there. In her jerky way, she used to give comments. This I remember well: that she dwelt upon the absolute necessity of India's regeneration and upon the revival of Sanskrit learning. I used to harp upon this theme, but nobody would take it up.

At Convention, there were Damodar and Dharbhagiri! Nath in their fantastic dress, got up so queerly; Colonel

dressed as a Kashmiri Brahman; H. P. B. in one corner with a group talking about the regeneration of India. With H. P. B. one realized that there was much in her teachings of which one was ignorant, and to which she opened our eyes.

T. HARI RAO

VI

I arrived in London in December, 1889, when I had barely entered my fourteenth year. Bishop Leadbeater and I were staying with Mr. and Mrs. Sinnett, and their house was only ten minutes' walk from H.P.B.'s house in Lansdowne Road. Soon after our arrival, Bishop Leadbeater went to call on her and I went with him. I believe she said something about me (for she had heard of my coming to England), but I have only the vaguest impression of her—only that of a large lady in a large chair. Sometime later I saw her again, this second time at Avenue Road.

But I know H. P. B. far better from the letters and papers in the Archives of the Society. I have had the rare privilege of going through all these. In addition, I have heard much of her from those who knew her intimately—first Bishop Leadbeater, then Mr. and Mrs. Sinnett; and much too from Miss Arundale. As I lived for three years at the Avenue Road Headquarters in London, of course I heard all that H. P. B.'s circle there—Dr. Besant, Mr. and Mrs. Mead, Mrs. Cooper-Oakley, Mr. Bertram Keightley and others—used to narrate about her. It is from all the material from our Archives and from what H. P. B.'s disciples have told me that I wrote my pamphlet about her: *The Personality of H. P. Blavatsky*. That is my tribute to H. P. B.

C. JINARĀJADĀSA

VII

Friends, I am not quite sure that I can make you hear, but my speech will be a very short one, anyhow.

Many of you may have seen in the press that I reviewed H. P. B.'s great work, *The Secret Doctrine*, for Mr. Stead, who was then editor of the *Pall Mall Gazette*. It was that book which led to my asking for an introduction to her, because the subject she was dealing with I had studied fairly deeply, and I felt that she knew much more about it than I did. So I asked Mr. Stead for an introduction to her, and went to see her. My first visit was very short, and the only peculiar thing about it was that she did not say to me a word about the things I wanted to hear of; but at parting she looked at me for perhaps a minute, and said to me: "My dear Mrs. Besant, if you would only come among us."

Well, I had a most intense desire—to which I did not yield—to bend over and give her a kiss. I was not a kissing person, and I felt how utterly absurd it would be to kiss a woman I had never before seen in my life, merely because she had written a book which showed me she knew more of my subjects than I did. So I did not offer her an affectionate embrace, but I was very much moved by the way she looked at me, and I felt towards her that I wanted to kiss her. I thought that was very odd. I wanted to talk about *The Secret Doctrine*, but there was not a word of it; so I got up and went away.

Then I wrote to her and said that I would be very glad if she could give me a short talk about the subjects dealt with in *The Secret Doctrine*. I had a cordial answer, and went to see her. I began to talk about *The Secret Doctrine*, and she brushed that aside, and simply said that she had read the review which, Mr. Stead had said, was written by me, and I seemed to know a good deal about the subject. I thought

she was not very fond of discussing a matter of that kind, and felt rather shy about talking with a well-known public speaker. Well, I did not care to make any special effort to talk, because I had a feeling that she would not then talk to me about the one thing in which I was interested. On that occasion, I asked her straight out whether she would take me as a pupil, to deal with the subjects on which she had written. Her answer was: "Have you read the Report of the Society for Psychical Research?" That, of course, was a violent attack upon herself. I said; "No," and I did not want to. "Well," she said, "if you will read that Report through, and then come and repeat your request, I will answer you." So, as I was very set on my request, I took myself off, got the Report, read it over, and decided that it was a worthless and very unfair attack.

So I went back, and said that it made absolutely no difference to me; that it was obviously and culpably untrue and prejudiced; and that what I was interested in was *The Secret Doctrine*, and not a Madras Committee of the Society for Psychic Research. She said if having read that report, I desired to continue her acquaintance, she would be very glad to talk over the subjects which I had studied and on which I had said she knew more than I did. So I told her that I had read this Report, and that it made no difference at all to me; I was not interested in Madame Coulomb, but in her own writing of *The Secret Doctrine*. She said, "Well, if you are indifferent to Madame Coulomb, I am quite willing to share with you any knowledge that I may have that you have not as yet." "Well," I said, "I shall be very grateful if you will take me as your pupil, because you know much more about these subjects than I do, though I have studied them for some years."

There is not much more to say, because I became her pupil then and there. We discussed various points, on which

it seemed to me she had specialised knowledge; I found that she had that knowledge; I then put myself entirely at her disposal as a pupil, saying to her quite frankly that no one who had read her book could possibly be influenced by the scurrilous libel written by Madame Coulomb. That was all that passed. I became her pupil, and found what I expected to find. She had to me the effect on my mind that you may see if you are watching before the dawn, when there is just a little promise that light is going to rise in the east. There was the effect of a sudden illumination that spread over my whole mind and habits of thought.

I became her pupil thoroughly and heartily, and followed what she was pleased to put before me. I felt that I knew her character; that she was not capable of deception; and I told her that I wanted to learn from her; that I had no inclination to discuss libels of any kind; that I would gladly and thankfully accept what she might be pleased to teach me. I told her that she had thrown light on subjects that I had been studying for years; and as all I wanted was to know the truth, I was willing to take her as teacher. I ought perhaps to mention one fact that happened before I went to her, happened in fact before I knew anything about her; and that was that when I was studying one of my favourite books on the likeness between different religions, etc., comparative religion, I had met some puzzles to which answers were not satisfactory. I felt she could give me the light I wanted on that; what I asked was light.

I mention that because I had had a curious experience before anything that I have mentioned took place. I was down at my office in the City, working at my old political work at *The National Reformer*, when I suddenly heard a voice speaking to me. I did not see anybody. It said, "Are you willing to give up everything for the sake of truth?" I made a rather curious answer, seeing that I did not know Him, could not see

Him. I made the answer, "Yes, Lord." Why I called Him "Lord" I did not know at the time; it came instinctively. I was a violent Radical at the time, and did not think much of Lords. But it came just like that: "Yes, Lord." Then the voice said, "In a short time you will know it." I heard nothing more. You will imagine I listened very carefully after that, because of the extraordinary effect the voice had on me. It puzzled me at the time, that I should have said, "Yes, Lord" to a voice I never heard before; but there was the fact. He spoke to me again in a few days, and I simply became His pupil. I did not challenge Him or ask questions. I had this intense feeling in me: He had the knowledge I had not. I wanted the truth; that was the fact. I was longing to have it intensely. So I went head over heels into it, and I have never wavered since. I was 42 years old when I first read *The Secret Doctrine*; I am now 84. I have passed half my life in the study of it, and I have never had one moment of regret from that rather curious experience of coming out of scepticism as I did. I suppose really I had known it all long before, Charles; hadn't I? [To C. W. L.] It seemed so familiar, and of course, it was. Half my life now He whose voice I heard has been my Teacher—half my life is 42 years, quite a long time. So I am not going to finish, apparently, in the Roman Church. They used to prophesy that. I tried one religion after another, so I was sure to become a Catholic at last, they said. Not in this incarnation.

Raja, I was going to suggest that we all read this [the President held a copy of H. P. B.'s "Golden Stairs," which had been distributed to all the audience as a souvenir of the Centenary celebration] in unison, as the close.

ANNIE BESANT

(All stood and read it in unison, Dr. Besant leading.)

"THE SECRET DOCTRINE"¹

BY ERNEST WOOD

IT would not be an easy thing to give an account of that extraordinary book, written by Madame Blavatsky, which is named *The Secret Doctrine*. Fortunately for me, however, I have only this afternoon the task of giving a very brief description of it to an audience which, for the most part, is not familiar with its contents. Although we, who are gathered here, are largely members of the Theosophical Society, I take it that most have had but very slight acquaintance with the book, and there are many present who have not even looked inside the covers.

There are perhaps two principal reasons why this book has not been as widely read as it ought to be. One is the great length of it, which alarms many modern persons, who are busy with various things. It is an interesting psychological feature of our present day that people like to get to the end of things, and to say to themselves, "Now that is done," and so they are not willing to live with a book, that is, to have at hand a book which they are not trying to finish, but which they enjoy, and which they can dip into whenever they feel inclined to read. They are perfectly willing to read ten books of one hundred pages each, but not one book of a thousand pages. Many years ago, when I was librarian of the Manchester City Lodge, I tried the experiment of

¹ A Lecture delivered at the Blavatsky Centenary Celebration at Adyar, 12 August, 1931.

rebinding each volume of *The Secret Doctrine* in three parts, and then found that it became much more popular than before, and most of the parts were constantly in demand. This division was easily made in the two volumes first published, since each is already in three Parts, dealing with (i) evolution, (ii) symbolism, and (iii) various discussions, of the globes or worlds in volume I and of the monads in volume II.

The second reason is that the book not only states its own message, but it also goes out of its way hundreds, if not thousands of times, in order to show a great variety of students and scholars—Sanskritists, Egyptologists, Ethnologists, Archæologists and Scientists—that the doctrines which it presents are not new, but can be found, if carefully searched for, among the traditions and the studies with which they are concerned. And those traditions and studies are often somewhat technical and rather recondite from the point of view of the average reader—even the educated reader. It was part of Mme. Blavatsky's humility of character that she tried to meet all enquirers and also opponents upon their own ground, and instead of saying: "I have brought you something very precious, but you can take it or leave it," she would go to endless trouble to make it easy for whomsoever she might be addressing to approach her truth from his or her point of view. *The Secret Doctrine* therefore presents a most heterogeneous collection of traditions, myths and symbols; we shall understand the book and its purpose better if we remember that it is not *directly* concerned with those relics, and that there is no occult advantage to be gained by knowing a lot about them.

I have often thought that we might try to make a smaller edition of *The Secret Doctrine*, for the convenience of ordinary readers, and as an introduction to the complete work, which might contain only H. P. B.'s own words, but might omit all

unnecessary descriptions and excursions. This I am sure would not reduce the circulation of the complete book, but would probably increase it. It is well known that Mme. Blavatsky had prepared *The Secret Doctrine* on the continent of Europe before she went to London at the invitation of some Theosophical friends, and that while in London, and partly because those friends pointed out various possible criticisms, she very much expanded it, so much so indeed that a number of sections of her first draft had to be left out of the two volumes at first published, though they were subsequently included in a collection of her writings which was issued as a third volume.

It requires a little careful thought to distinguish the relations between the writer and the reader of *The Secret Doctrine*. The writer makes it perfectly clear that she herself is not a speculator with regard to these doctrines, but is a propagandist of teachings concerning which she has conclusive convictions. Although she quotes Montaigne, with the words: "I have here made only a nosegay of culled flowers and have brought nothing of my own but the string that ties them," she also mentions that these flowers have been so much neglected of recent centuries that to most people they will present something new, and that will be an understanding of the laws of life, of nature and of man which, if studied, will release people from the materialistic conceptions which have distorted almost every branch of modern thought—Religious, Philosophic, Scientific and even Social. She makes no claim to a perfect personal knowledge of the facts behind the doctrines which she announces, but asserts that she has been instructed by others—Initiates or Masters—who have that knowledge—a body of Adepts who have verified the facts for themselves, have kept a consistent record of them, and have from time to time announced these truths in the world, only to have them again and again misunderstood, and therefore

distorted and overlaid with errors. Therefore she says that the truths appear in every system of thought and philosophy worthy of the name.

She claims no authority for her statements on the ground of such superior tutelage, but holds that these truths would easily prove acceptable to all men, if they could be persuaded to examine them in the calm light of reason, setting aside the clinging to privileges, and also the fears, which accompany crystallized traditions and obstruct the free working of the mind in every part of the world. It is not by setting aside traditions as such, but by admitting reason as applied to traditions that these teachings may find acceptance, for there is scarcely a tradition or a symbol coming from antiquity which does not enshrine some great truth. Therefore Mme. Blavatsky writes in the Proem:

Once that the reader has gained a clear apprehension of them [the basic conceptions of *The Secret Doctrine*] and realized the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven.

And I presume she is here referring only to the reasonableness of the teachings, not to the development and use of any abnormal faculties.

One thing I may certainly mention in the field of science, without going into detail. Nearly all that she had to say on physics, biology and ethnology is very much more acceptable to the man who knows modern science to-day than it was to his prototype of forty years ago. While I may be tempted to emphasise this point, I must also remember that we do not want to rest any belief in her as yet unproven statements on a probability derived from a proof of such statements of hers as have since been found to be correct—such as, for example, her assertion that the sun glowed but it did not burn, put forward in a day when orthodox scientists were calculating a very short life for the solar system on account of the shrinking

of the sun due to its burning away, or at least to the dissipation of its heat. Such an appeal to readers to put credit in her as yet unproven statements, would oppose the wishes of the writer herself, whose desire was to appeal to reason in relation to the known facts of experience, to gain a hearing for her doctrines, but to leave herself out of the picture. Besides, she herself wrote, in the book, that it would surely contain "more than one mistake".

After these preliminary remarks, I may mention some of the teachings. A notable source of those teachings is described as an ancient book, of which, it is said, there is only one copy, in the custody of the Adepts, which contains a record of the formation of our solar system and of the progress of humanity from the beginning. From that book Mme. Blavatsky takes seven Stanzas as the basis of her first volume of *The Secret Doctrine*, and these are stanzas having to do chiefly with the formation of the worlds—or what she sometimes calls the doctrine of the globes. In her second volume, she takes twelve stanzas as her basis for describing the evolution of living forms, which enshrine what she has alluded to as the doctrine of the monads. These two doctrines cover the study of life and form, but these are realized to be but a limitation of one principle which is beyond all description, because the unseen whole can never be described in terms of a seen part of that whole. Even consciousness, as known to men, must sink back before that conception, because common consciousness accepts the limitation of itself as part, not whole.

The stanzas, which Mme. Blavatsky calls *The Stanzas of Dzyan* are not very attractive to the modern reader. At first glance their style shows a resemblance to some of the Vaidic and Paurānic writings. They are quite archaic in form, and in her translation Mme. Blavatsky explains that she has often found it necessary to give a sentence or a phrase in

place of a word. But when we turn from the stanzas to Mme. Blavatsky's commentaries upon them, which form the greater part by volume, then we are in the realm of perfectly modern language and expression, perfectly modern explanation and discussion, showing no literary foibles and no attempt at dramatic effect. I think I do not know any writer who can make clearer and simpler statements upon metaphysical truths than she does in these pages. So the reader who chooses to do so may almost ignore the stanzas, and confine himself to Mme. Blavatsky's commentary.

The story begins with a reference to the state of things before the universe or the solar system took form. She speaks then of the Eternal Parent slumbering in "ever-invisible robes", which are the mystic root of all matter. After a few pages on the subject of space and time, in which she stretches the mind of the reader by a conception of "duration" as the timeless container of all limited time-quantities, she comes to the most important idea that Universal Mind has to appear before there can be manifestation, and she makes the significant point that at first there was not even Universal Mind, until the collective hosts of spiritual beings were ready to contain it. This is in the first stanza, but further on she describes the Logos as "a compound unity of manifested living spirits." (I, 626.)

Thus we find that mind is behind matter, and that the universal mind is the collectivity of the spiritual beings or monads, every one of which is indispensable to it. To put this matter briefly—the origin of forms is life, and not simply a life, but equally lives, because we have no right to bring in here our mathematical conceptions based upon limited measures, by which we conceive of many as relative to one and even of one as relative to many, in connection with forms which have limitation or measure in space. If we are to seek for the cause of all things further back than mind itself, it

must be in something more inclusive than all that mind contains and therefore some unity which is more, not less, than multiplicity or its negation.

Quickly Mme. Blavatsky passes on. She will never tire her reader with any prolixity. I cannot, of course, give even the least outline of the picture that she now paints. But it is possible to pick out certain points of thought, and thereby to show what is the general modification in modern thinking which would result if *The Secret Doctrine* were widely accepted. First of all, it would be clear that all forms arose from mind and not from matter. She writes: "Every external motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by internal feeling or emotion, will or volition, and thought or mind." (i, 295.)

Herein, no doubt, we have a clue to Mme. Blavatsky's intense dislike for the frequent allusion, especially by spiritualists, to the subtle forms of departed persons as "spirits", and the cause of her break with the spiritualists, because she could not induce them to see that they were only dealing with very external and imperfect forms, and not with the spirit or life of the persons with whom they communicated. This outlook also explains her rooted antipathy to materialism in all its forms, religious as well as scientific.

(To be concluded)

LETTERS OF W. Q. JUDGE

(Continued from Vol. LII, Part II, p. 756)

XVII

BOX 8, BROOKLYN, *New York*,
Nov. 4, 1883.

DEAR OLCOTT,

I write in a moment of ease. I wish I had an hour's talk with you. I would open your eyes with surprise, unless you already know it. Since a letter in June last from D.K.M.¹ I have not heard from him; nor have I aught from you by way of advice in my quandary. Now, my dear friend, you are one on whom I rely for advice, at least, as I know you are true. I shall hope to have word from you, either giving advice or saying that you are not permitted to give it. That would be something. I asked D. K. M. to state my case and send me word, but he remains mute on that.

Maynard told me to-day that Panachand drew on them for \$2,800 in two drafts a/c of goods, and dishonors their draft to cover their extra advances to that amount, and furthermore makes no reply to them. They are out 2,800 by P. and it reflects on you. Can you not advise Maynard and tell whether and how he can collect the claim in India?

I am having a plate made for a new compact typewriter to print Devanagari, and if successful think it will have a good sale and be of great benefit in India. Will send you a sample of the work and later on send or bring a machine . . .

I am trying to start up the Branch and *will* succeed. Wheat offers his house to meet in, and when Doubleday fixes the day we will try it. But people are dead here, and it will be uphill work when we begin to ask for dues and so on to

¹ Damodar K. Mavlankar.

THE HEART OF ADYAR

TO THE PRESIDENT OF THE THEOSOPHICAL SOCIETY

1 October, 1931

PURE and refreshing wells,
Filled with wisdom's waters,
Awakening the Spirit's call,
Inspiring with holy power,
Purifying with celestial dew,
Stillling our souls' eternal thirst,
You are ever streaming in Adyar.
O Adyar, be always with us!

Pure and radiant fires,
Kindled by flaming love,
Shining with divinest light,
Calling to knightly deeds,
Burning away all dross in us,
Giving fiery wings to the soul,
You are ever shining in Adyar.
O Adyar, be always with us!

Divine, celestial sounds,
Full of unearthly music,
Awakening our own hearts' song,
Thrilling us with harmony,
Calling us to Kingly service,
Opening heaven's doors for us,
Your song is ever ringing in Adyar.
O Adyar, be always with us!

A. KAMENSKY



ANNIE BESANT

Forty years ago in 1891

cover expenses. I would like to run a Buddhist religious Society here. In fact, Olcott, I am totally unfitted for any other business but Theosophy and Buddhism.

I still hold on, old man, as you know, and I can tell you I am a sticker, with all my bad turns. I would like to know the end of all this and if you have any information you are allowed to dole out, I am willing to receive it. What bothers me is the queer silence. It sometimes makes me suspect that I have good material for the work. Anyway I can never back. If I were to back out, I could not exist. Each day makes me stronger. You no doubt say, why don't you *act*? Well, I have up to date acted so that my temporal concerns are not good for five cents, all through Theosophy.

I tried to see your sister, but I do not think she wants to see me, as: (a) she is deep in grief and (b) she has an idea that my views are dangerous. She wrote me you sent her your picture, and that you are changed. Now, my dear old Olcott, send me one, will you? You must be changed and I never had one of you anyway. Do not say anything to her, as I do not want to hurt her feelings. Her alarm about my views was groundless, as I never state them unless requested. Now, old man, send along your views and opinions. I have sent many papers to Adyar when anything was in them.

Sincerely,

வினியம் சூடசு (?)¹

WILLIAM Q. JUDGE

XVIII

Box 8, BROOKLYN, *New York*,
Dec. 8, 1883.

DEAR OLCOTT,

I send the enclosed papers as a select instalment from the small green box which you left with me. As I told you in a

¹ Mr. Judge writes in Tamil script "William Judge," but evidently had a doubt as to accuracy for he puts a query "?". The last two letters, to be correct, should have dots over them —C. J.

late letter, the boxes which you left in New St. have been lost, sold and broken, and I have not been able to secure any of their contents. I have some papers and two letter books which do not seem important; among the papers are a large number of private letters, and a number of photographs of the two boys and the little girl.

The War Dept. paper that you want is not to be found here. The other papers are on various matters of business, a large part of which must be dead by this time. I have also (a) various letters and data of the cremation of de Palm, and (b) others relating to the Society. These I will do up carefully soon and mail them to Adyar, as no doubt they will be useful for historical work. I am gradually sending over all matters of a Theosophical character in my possession, so that when I go I shall not have much to take with me.

I have been waiting for a word from you, but of course I know that your time is fully occupied, and further I do not know but that you have been told not to write to me, but that I must decide entirely without assistance. Well, you know that I have been waiting to have a quarrel of magnitude arise, so that [I] might quit; or for some other good reason. As HE told me in 1875, oil and water will not mix.¹ I find that to be true.

Well, good bye, old man. Why didn't you send me your picture? Love to all. By this mail I send No. 4 of the "Candidate," a little paper I edit and run here.

Affectionately,
WILLIAM Q. JUDGE

(To be continued)

¹ Alluding probably to his domestic difficulties, already referred to in previous letters.—C. J.

PHYSICAL SCIENCE AND OCCULT SCIENCE

By D. JEFFREY WILLIAMS

THE conflict between modern science and modern religion is almost over. In the main, it was a conflict of opinions and points of view held by rather dogmatic people on both sides. Students of both science and religion are to-day settling down to a consideration of the very different rôles assumed by the one and the other, and the very different scopes of their respective departments of work.

Physical, or what is sometimes called, "Natural" Science is said to be concerned only with the external world that is observed by our senses. Scientific laws and generalizations are based upon observations and classifications made within a strictly limited field, namely, that of the external world about which information is given to us by our several senses. Science does not profess to answer questions not coming within its strictly limited sphere; it does not even attempt to "explain" the existence of anything within its field. It accepts its field and all that is contained within it without asking why or wherefore. It seems to be content with an attempt at understanding how things work, how they are made, how they behave, so to speak, and what are the so-called laws, rules or codes, of this or that game that is played. The purpose of such a game or behaviour belongs

to quite another field or department of enquiry, and it is strictly outside the scope of physical science, as such.

Professor Hobson, in his Gifford lectures of 1925, says :

Natural science deals simply with what is observed in the physical world. By minute examination and comparison of observation it discovers the existence of sequences of sufficient similarity with one another, to be capable of being described by rules, which are often called Laws of Nature.

The real nature of a simple object such as a stick is not a matter for scientific observation and therefore of scientific knowledge. Particular sciences, *e.g.*, botany and physics, may tell us a very great deal about a stick, but its "reality" as a stick is not a subject with which any of them is concerned. Scientific work involves two things : first, the discovery, by observation and experiment, of facts ; secondly, the work of reflective thought in classifying and organizing groups of facts, devising rules or laws to which the groups of facts conform, and building up general theories in harmony with such facts. Both the work of observation and experiment and that of reflective thought are essential in all genuine science.

Science, however, is not a mere collection of facts. As the famous French scientist, Dr. Poincaré, once said : "Science is built up of facts, as a house is built up of stones ; but an accumulation of facts is no more science than a heap of stones is a house." The really important general scientific theories and generalizations, avers Professor Hobson, are always the work of men endowed with very exceptional powers of imagination and insight, which enable them to seize instinctively, intuitively, upon relations of similarity between things that have little or no superficial resemblance. These great pioneers, he says, "formed but a small band in the history of science."

Arising the rather strict delimitation of the field of physical science are one or two interesting questions that

might usefully be mentioned here. The first relates to the debated question as to whether psychology, strictly speaking, comes within the sphere of purely physical science. Obviously, science cannot be limited only to the purely physical realm, and must include within its field of observation and reflection those areas to which we give the name psychical and mental. It is equally obvious that psychology must be a science. But there are important respects in which psychology differs from any other department of science. Psychology cannot directly observe external phenomena in exactly the same way as is the case in other departments of scientific observation. The observer is limited to the workings of his own mind and emotions ; what occurs in the minds of others he can only ascertain indirectly and by inference as a result of physical manifestations.

On this ground, objections are made that psychology is not to be regarded as a science, in the strict sense of the word, or should one say that it is claimed to be outside the scope of physical or "natural" science ?

Another difficulty in the way of placing psychology within the field of physical science is that science is not concerned with anything in the nature of what is described as "efficient cause". To make this clear Professor Hobson's words might once more be quoted :

When the idea of compulsion by an active agent is an essential component of the notion of causation, the effect being regarded as forced by the compelling action of the cause, that cause is said to be an efficient cause.

In the realm of physical existence science observes no such efficient cause. It only observes succession, alternation, sequence, ebb and flow, but no "cause" in the sense given in the above quotation. As a result,

the conception of efficient causation has been discarded as unnecessary and useless for the purposes of natural science.

In other words, we might say that the scientist observes motion in the physical world, as sequence and succession, but never as something that may be compared with motion as the outcome of will and volition. Human action is the expression of volition, desire or will, and is therefore of an essentially different character from the apparently involuntary and mechanical motion that is seen in the physical world. Compared with the orderly, sequential motion of the physical world, human motivation, movement or action seems capricious, incalculable, if not sometimes catastrophic. Human action, in every sense, belongs to another world. It is, so to speak, at right angles to action and movement in the physical world; it belongs to another dimension in terms of motion.

We are not surprised, therefore, to find it claimed that it is not the province of science to deal with the purely individual, and that its rôle is to resume conceptually what a class of individuals have in common, in order to extract the universal. It is with that which is "universal" that science is concerned, not with that which is "individual".

Human activity, be it mental, emotional, artistic, or spiritual, by its very nature cannot fall within the narrow limitations of observation by means of the senses. This automatically places it outside the scope of ordinary science. Psychology to be a science must use the same methods, of course, but its means of observation must be entirely different. For psychology to be an "exact" science, it must observe objectively that which is for the majority of people subjective. The scientist who would work in the field of psychology must have the subjective world of human beings open to him as an objective realm, precisely as the external world is objective to the physical scientist. Otherwise, how can there be a real science of psychology?

To the Theosophical student a question as to the real place of psychology as a science may be easily answered. It falls

within the scope of occult science. Other questions, like the operation of *Karma*, considered as Motion, or even as "Cause and Effect," in the "world" of human beings as compared with the apparently mechanical world around us, are not so easy to answer. The physical scientist sees no cause and effect, but only succession. His field of observation shuts out all consideration of any compelling "cause"; but this does not mean that there is no such cause somewhere at a conceivable beginning of his observed sequences. As a scientist he is not concerned with "cause".

To physical science the super-physical realms of Nature are not yet objective, and therefore cannot be observed. To occult science these realms of subtler matter, whether called etheric, emotional, mental, or by any other name, are objective and can be examined and observed and classified in the ordinary scientific way. Despite all prejudice and blind unbelief this claim is made for occult science.

It is admittedly a revolutionary claim. It is a claim that will be more and more justified as time goes on and as enlightenment spreads. What occult science has to present to the modern world by way of knowledge concerning the existence of bodies made of matter much finer than physical matter, concerning these subtler bodies as vehicles or instruments of consciousness, concerning the objective existence of worlds composed of various grades of finer and finer matter, concerning the direct relation of the finer worlds to the denser as substance is to the shadow, or object to its reflection on any mirroring surface, concerning after-death conditions and experience, cannot be ignored and put aside as of no value or interest. What we already know of the laws governing existence in the physical world may be used to test the validity of any knowledge relating to higher worlds. A study of the vast amount of information given to us in the light of such

a "test" will be found to be exceedingly profitable from many points of view.

There are many objections to this claim. But if, as we have seen, all questions and facts relating to matters not strictly coming within the field of external phenomena observed by physical science are outside the scope of physical science, how is it possible for workers in that limited field to pronounce any opinion as to conditions in other fields outside its province? There can be no valid objection from scientists, *qua* scientists, to the claims made on behalf of occult science or to the knowledge given by it to the world.

In both the fields of physical and occult science we have to accept the discoveries of the few gifted leaders who possess outstanding powers and abilities. This is perhaps inevitable. The "authority" is much the same in both cases and the one is not more or less "natural" than the other, especially when we think of the work of men like Eddington and Einstein. It has been said that only about six people in the world really understand Einstein's theories!

The results of occult science must of necessity appeal to reason, to experience and commonsense. No more is claimed than this: when intuition lights up the dark fringes of reason, it tends to leave the dark in order to work in the light!

DEATH, FRIEND OR FOE?

BY C. NAGAHAWATTE

FOR countless ages men have been deceived with the idea that death is the only balm to cure the many sicknesses of life. Religious orthodoxy consoles the dying by promising a better future. Even suicide has logic enough to meet with some approval. Some way or the other each and every man seems to live in his grave.

In the mineral and vegetable kingdoms, there are cases, of course rarely found, where conquests over death have been made during the very remote ages as well as in recent times. In the case of man alone, he is said to outwit Nature, if he live a little over a hundred years. But what about Nature in her keen competition with man? The vegetable kingdom is as exposed to dangers as man, but the oldest historically known tree at Anuradhapura, Ceylon, is over 2,000 years old, while other members of the same family perished decades ago.

In the animal kingdom some of the herbivora live almost to immortality. This fact made the great physician Metchnikoff investigate into the different cases of longevity. His researches led him to find that diet and environment as well as hereditary connections had a great deal to do with it. But the whole truth is not yet known. No doubt it has to do with animal biology, but a solution such as that of the introduction of the foreign thyroid gland is not enough; it must be the introduction of life, and life alone, that leads to

longevity. If a monkey can grow healthy glands, then why should not the more ingenious man grow them better, is a question to be asked by common sense.

In the Old Testament records, we find persons who are mentioned as having attained a thousand years or more at times. This, according to Metchnikoff, is not an impossibility. We now hear of a similar case in China, a man is over 300. This has been authenticated. Another, a Turk, who is about 160, I hear, was invited to America to show how strong he is still. Many cases could be quoted of men, both in the East and in the West, who have attained longevity; but they are exceptions, not the common rule. On the other hand, death seems to be no remedy at all if life could be lived well, *i.e.*, in youth, health and vigour. So the modern scientists have arrived at the conclusion that death is due to gradual sickness and poisoning of the tissues; old age is rather accidental than natural.

Therefore, I wonder whether true religion sanctions death as a means to happiness. It hardly or seldom does so. The philosophers, like the Buddha, say that it is always a blessing to live long. A Bhikku, called Bakkula, having led a very hygienic life according to the hygienic (*Dutanga*) observances is said to have reached 160 years easily. He was an Arhan too. The very process of becoming a saint is said to be through bodily and mental health. *Chitta-laghutā*, *Kāya-laghutā*—the lightness or suppleness of body is the suppleness of mind. Health cannot be two things; *i.e.*, a prizefighter as well as a hermit are not equally healthy. If the saint's health is obtained by relaxation and he attains longevity, the prizefighter may not get it by violent exercises. Universal health is yet a problem to be solved.

Nevertheless death is a camouflage; there is no universality in it. The average educated man accepts death as inevitable, and resigns himself thereto when the claims of mortal mind seen as old age, disease or accident

are too persistent to be longer disregarded. The strenuously and wisely lived life is the life of the saint who never dies. In Pali, *Appamatta nametyanti* means that immortality is possible in the continued living. No doubt it is a very mysterious process for the time being. The ancient alchemists found this "Gold" of living in life's basic transmutations. The very biological or karmic law of rebirth until one finally seeks the Gold of Life, *i.e.*, *Nibbāna*, is evidence that accidental death is no solution to life, and eternal happiness is never through death but in life. Is there a single person who has attained *Nibbāna* in death or after death? Before death comes one has to be prepared bodily and mentally not to meet death but a religio-scientific *Dhyāna-Sampatti*—a deathless condition.

Mr. Grinstead, a Christian writer, writing on the same subject in *Active Service* complains against the Church-belief and says:

Curiously enough, the churches to which we were brought up to look for guidance, instead of following the example of the Master in denouncing the error of belief in the reality of death, and proclaiming the truth relative to "life," have even gone one step farther and have added their blessing to the credence of this colossal lie and declared death to be the "gateway into life," thus fostering the erroneous belief that it is of God's ordering, and so making it a divine sacrament through the commutation of which alone we can enter into life eternal. The inconsistency and illogicality of the general belief regarding death is attested to in that it is spoken of both as "a happy release" and "an awful tragedy," as if a fountain can "send forth at the same place sweet water and bitter". (James III: 11). To the orthodox Christian, death means entrance to the kingdom of heaven. "Sudden death, sudden glory" was once an oft-repeated phrase, yet, when its messenger comes knocking at his door he strenuously resists it and invokes the aid of God to back up the skill of the doctor in the endeavour to delay its entrance! Truly a startling paradox, but one to which millions to-day still hold past allegiance.

"Throughout the Bible," Mr. Grinstead says, "death is consistently referred to as an evil. Paul speaks of it as the wages of sin." A Christian Science lecturer recently

said: "Death is not a therapeutic agent, it is itself error and has no healing power."

Not only the orthodox Christians but also our Buddhists stand on the same footing as to this problem of death, in religion. Once I heard a Bhikku say, at a funeral ceremony, that even the Buddhas and Arhans are subject to death, which is against the very doctrine of Buddhism. *Appamādo-amatapadam* (Deathlessness is a blessed term), the Buddha says.

In the case of a Buddha who is to come, it is said that he will live almost to immortality with them. Pray, what is the secret there? And what is the secret of the common belief that the Arhan's corporeal bodies can be preserved for ever without artificial mummification?

Some day, sooner or later, scientific right thinking will enable men to adjust life so that they may live to eternity, or dissolve into etheric bodies created by themselves through religio-scientific living.¹

Mr. Bernard Shaw suggests one line of solution in his *Back to Methuselah*.—C. J.

HOW DO WE BECOME CONSCIOUS OF THE OUTER WORLD?

BY HEDWIG S. ALBARUS, B.A.

THE study of this problem which has taxed the ingenuity of Western philosophers, since the times of Bacon, Locke and Hume, no doubt received a fresh impetus, when Dr. J. J. van der Leeuw's work, *The Conquest of Illusion* appeared, a few years ago. This book is a fascinating study, carrying us away no less by its sound logical arguments than by its eloquent diction, so that the mystic view of life almost imperceptibly gets a strong hold on our minds. According to those tenets which only recognize subjectivity, the author represents the outer world as something that has no independent existence, but is only our individual interpretation of ultimate reality. It is in fact the exposition of a method, by which we can get to know "the thing-in-itself" by direct experience.

The author first deals with the crude, unscientific way of interpreting sense-impressions by people imagining that our sense-organs give us a knowledge of the world, "as it really is," and that trees, animals and people make an impression on the sensorium, similar to the process of photography. But Kant has already warned us against the error of empiricism in regarding the human mind as a blank, a *tabula rasa*, which passively receives the impressions coming from the outer world, showing in his *Critique of Pure Reason* that cognition

means an activity of the soul which is even present in sensation.

Dr. v. d. Leeuw next describes the physiological aspect of sense-perception, according to which a vibration of light emanating from the "object" affects the retina of the eye, and is transmitted to the optic nerve and from there to the brain. But if the effect of the vibration on these organs could be examined at any point of its passage, we should only see chemical and structural changes in the rods and cones of the retina, the cells of the optic nerve and the grey matter of the brain, but no image of the green tree (standing for the outer world). Then the image suddenly arises in the mind. Therefore Dr. v. d. Leeuw says: "There is a gap between the vibration reaching the brain and the moment the image appears in our consciousness, which neither physiology nor psychology has been able to bridge over." He then proceeds to show that on closer examination we find the impossibility of our own sense-organs giving us any true knowledge of the outer world, as they are also part of this world, although they seem more closely related to us than anything in our surroundings. "And so", he says, "the gap disappears."

Dr. v. d. Leeuw accordingly transfers the whole process of cognition to the subjective realm, which, however, does not mean that his theory has not a great objective value for those who believe in unqualified mysticism. He says that absolute reality stimulates our consciousness, producing in it the world image which we project outwards. The thing-in-itself, the reality behind the tree, the animal or the man, has, of course, not the same form as these objects; it may be a mathematical point, for all we know, which, by affecting our consciousness, produces in it the myriads of forms around us. Now this thing-in-itself may be known by a mystical experience described in the book.

It was not until considerable time had passed, after I had read *The Conquest of Illusion*, that I began to feel some doubts regarding the validity of certain arguments in it. If the outer world has no objective reality, but is merely an image or reflection projected outside by our consciousness, under the stimulus of the thing-in-itself, how is it that the average human mind considers the world so tangible and solid, instead of shadowy and immaterial, and *how shall we account for the existence of our sensory apparatus*, which is evidently intended to convey to us knowledge of an external world?

I even felt a stronger doubt regarding the way in which the thing-in-itself can be reached. Kant says this cannot be done by the intellect. Dr. v. d. Leeuw says that it can be done by a process in which the usual method of investigation is reversed: we turn inwards instead of outwards, and, having reduced our sense-organs to absolute stillness, pass through the centre of our consciousness into the world of absolute reality, where "we seem to be on the surface of a sphere having all within ourselves, and yet to be at each point of it simultaneously". This is of course an experience of the mystic, which is well-known in the history of psychology. Such experiences, however, are very rare and cannot be gained by the average searcher after Truth. They no doubt result in a great expansion of consciousness, they may change the entire world for us, clothing it with a light "that never was on land or sea", but, are they not, so to speak, a premature entering into those exalted realms of Absolute Being, as they are known to be usually followed—although I have no knowledge that this was so in the case of the author of the book—by great mental depression and spiritual dearth? And is it possible for us, after all, to reach Ultimate Reality, as long as we are still human? One of our members, a well-known authority on psychological questions, has said that we can only reach a "psychological Absolute" in a mystic experience.

If this means an Absolute relative to our stage of evolution, it would be a contradiction in terms. If, on the other hand, we walk the Path the Great Ones have trod, rising through the different initiations into Masterhood, the experience of Absolute Reality would be normally attained in the course of our evolution. For in Nirvana we contact Ultimate Truth, and every monad is so to speak an opening into the One, the great Principle of Life.

I would therefore ask leave very briefly to sketch here another theory of cognition, which, although not founded on direct experience, is at least based on the Theosophical teachings. What is the great reality behind the objective world? Is it not the Divine Prototypes about which Plato has written much, the thoughts of the Logos on the higher mental plane? It may be answered that this is not Ultimate Reality, there being still a question of form; but is the Divinity of our Solar System not *rooted in the Absolute*, like all the other Logoi in the manifested Universe? The Divine Prototypes are the Thoughts He thinks, and according to which this world we see has been shaped by an infinite legion of builders—Devas and nature-spirits—on various levels of density, the thoughts having thereby assumed materiality and become an objective creation with which we can come into contact by our sense-organs. But as we are part of the Logos, and our causal body part of the higher mental plane, we are stimulated by the Divine Prototypes in proportion as we can use the higher mental function, so that we correctly interpret the vibrations which reach us through the sense-organs and the brain. The meeting-ground—I shall not say between matter and spirit—but between the impulse coming from without and the reaction upon it from within, is of course sensation.

Why should there be a gap between the movement in the grey matter of the brain and the appearance of the world

picture in human consciousness? The vibration is transmitted from the brain to the finer astral and still finer mental matter, and by the reaction of the ego upon the outer stimulus, the world picture arises in our consciousness. As mental pictures can be seen by the trained clairvoyant, the process of cognition is likely to be made the subject of scientific experiments, in proportion as astral and mental vision increases among human beings. Then psychology will have become—what is still considered an impossibility by many scholars—the meeting place between Religion and Science.

MEDITATION is or should be the understanding of the heart. If you meditate on a fixed form, naturally it will help you, but it is not necessary. You meditate in order to understand and if you can understand without form so much the better. You are apt to be caught up in the form and since all form is changeable, if your meditation is not the result of understanding, the form will bind you and demand of you the sacrifice of your obedience. I would say it in this way: meditation of the heart is the understanding of those things which are taking place around you, and trying to put that understanding into practice in daily life.

J. KRISHNAMURTI

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KĪMIYĀ-US-SA'ĀDA

BY MOHAMMAD GHAZĀLI

(Translated from the Persian by Baij Nath Singh)

(Continued from Vol. LII, Part II, p. 788)

PART IV. PURIFICATION

CHAPTER XIII

1. *The importance of character.* God praised Muhammad for his character, saying; "Thou hast been born with noble virtues": and the Prophet has declared the object of His mission to be the perfection of character. Once upon a time, He was asked by some one, "What is religion?" He replied, "A good character," which He further explained as "not yielding to anger". Again when He was told of a woman who spent her days in fasting and her nights in prayer but wounded her neighbours by her tongue, He said that she was doomed to suffer in hell, since evil behaviour marred piety as vinegar marred honey. Further more, it is reported by Abd-ur-Rahman that he was told by the Prophet when enjoying His company: "The Prophet saw a strange vision last night: He saw a follower of His seated cross-legged with a veil separating him from God, but presently his virtues came in, uplifted the veil and united him with

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God." "One whose prayers are but little," He said on another occasion, "may by worthy character secure a lofty position after death—that gained by daily fast and nightly prayer."

2. *What constitutes a good character?* Doctors have discussed the subject at length, but have mostly taken a narrow view: e.g., some say, it consists in cheerfulness and wearing a smiling countenance; some say, it consists in forbearance; and so on. But all these individual qualities are but parts or results of a good character, not the whole or the essence thereof.

Man is composed of the body, visible to the eye of flesh, and of the soul, cognizable by reason. Each has its own beauty and deformity. Good character is another expression for the beauty of the soul. As the beauty of the body does not lie in the good shape of a single limb, but in the good shape of all the limbs and their harmonious relationship, so the beauty of the soul depends upon the proportioned development of the four qualities—knowledge, anger, lust, and justice (or harmony amidst the first three). A properly developed knowledge consists in distinguishing truth from falsehood in words, right from wrong in conduct, the real from the delusive in faith, and leads to wisdom. Anger and lust, when well-disciplined, are controlled by reason and the Scriptural injunctions. A proper sense of justice enables one to subordinate anger and lust to reason and to the Scriptural injunctions: sometimes lust may be set over anger to break its high-handedness, sometimes anger may be set over lust to break lechery. When all the four are well-regulated, the result is a perfect character: when only some are well-regulated, the result is an imperfect character.

The evil or ill-regulation of each of the aforesaid qualities arises either from its exceeding, or from falling short of, the proper limit. The excess of knowledge leads to craftiness and

diplomacy; the deficiency leads to folly; well-regulated knowledge leads to the harbouring of noble thoughts and the planning of righteous measures, and is wisdom. Excess of anger is called rashness, its deficiency timidity; when well-regulated, it is courage. Rashness breeds vanity, boastfulness, etc.; timidity breeds meanness, fear, humiliation, etc.; courage breeds magnanimity, generosity, patience, steadiness, forgiveness, self-denial, etc. Excess of lust is called lechery, its deficiency impotence: when well-regulated it is temperance. Lechery gives birth to slovenliness, shamelessness, lack of self-respect and rudeness, etc. Impotence gives birth to weakness, want of zeal, etc. Temperance gives birth to modesty, contentment, good humour, affability, etc. Thus each of the qualities has two vicious extremes, both of which are to be avoided, and one golden mean—the right path, thinner than a hair's breadth, as difficult to cross as the bridge of Purgatory—which is to be followed. He who manages to pass well through this path need not be afraid of Purgatory. Men may be divided into four groups according to their character:

(a) Those in whom all the qualities are well-regulated. They deserve to be followed by others, and are very rare. Of all men, Muhammad had a perfect character, as Joseph had a perfect beauty.

(b) Those in whom all the qualities are extremely ill-regulated. They resemble Satan by their absolutely evil nature, and should be sent away beyond human society.

(c) Those occupying an intermediate position between (a) and (b) but with a bias towards the right.

(d) Those occupying an intermediate position between (a) and (b) but with a bias towards the wrong.

Most men occupy an intermediate position. They should endeavour to achieve perfection or reach nearer to it. If they do not gain all the virtues, they should gain some of

them. Thus character is not one virtue or a definite number of virtues, but an innumerable collection of them, rooted in wisdom, courage, temperance, and justice.

3. *The possibility of building a good character.* Many men hold that a man's character is as unalterable as his external features and limbs. This view is wrong. If it were right, instruction, exhortation, and self-discipline would all be fruitless. "Improve your conduct," says the Prophet. Even a wild animal is capable of being tamed and trained. There are things beyond the control of man, and things within his control, e.g., growing an apple-tree out of a date-seed is impossible, but growing a date-tree out of a date-seed is possible, if certain conditions are duly fulfilled. Similarly it is impossible to destroy the root of lust and anger, but it is possible to regulate them by self-discipline. Their regulation is only a matter of experience, but it is difficult for many. The difficulty arises from (a) the innate strength of lust and anger, (b) their unbridled gratification for a long period. Examining the second source of difficulty, men fall into four classes:

(a) The natural, the simple-hearted, incapable of distinguishing the right from the wrong, and without any definite moral character. They can be easily trained, if they get an instructor to tell them of the dangers of their evil ways. The little children belong to this group, and their moral improvement depends upon the supervision of their parents. The latter however stimulate their worldly desires, and then leave them alone to live as they please.

(b) Those who have long followed the lead of their passions, but regard them as evil. Their correction is more difficult than that of the preceding class, since they need not only the sowing of the seed of virtue, but also the uprooting of the weed of vice. They can improve, if they will exert themselves.

(c) Those who are addicted to evil ways and know them as good.

(d) Those who not only are addicted to evil ways and know them as good, but are proud of them and lead others to them.

The improvement of the third and the fourth classes is almost impossible.

4. *The method of building character.* There is no more than one rule for the elimination of a quality from the human nature, *vis.*: not to listen to its call, but to break it by the opposite quality; *e.g.*, anger is to be opposed by forbearance, pride by humility, miserliness by generosity, and so on. What a man forces himself to do repeatedly, becomes at last a part of his nature: thus virtues may be acquired by constant practice. The secret of the Scriptural injunctions in favour of the performance of the righteous works lies in this—the turning of the heart from the foul to the fair.

A man may be endowed with a noble character, (a) either by birth through divine grace, (b) or by self-discipline as explained above, (c) or by the company of pious souls and unconsciously imbibing their virtues. Lucky indeed is the soul who has all the three advantages simultaneously—good nature, good company, self-discipline. Similarly, wretched is he who is destitute of all the three advantages, *viz.*, is mischievous by birth, associates with the wicked, and is given to evil practices. The intermediate stages and their corresponding moral worth are infinite.

(To be continued)

THE UNITY OF ASIATIC THOUGHT

BY BHAGAVAN DĀS

(Continued from Vol. LII, Part II, p. 781)

ALL religions have sacraments, *samskāras*, *sunnats*, initiations, solemn ceremonies originally intended to refine and improve mind and body. All use physical appliances to help concentration of the mind during devotions, like the *tasbeeh*, the *mālā*, the rosary. All have *japa*, *askār*, litanies; *upavāsa*, *rozā*, fast; *jāgarana*, *shab-bedāri*, vigil. Vaidika Dharma, Islām, Zion, all, unhappily, believe that the Great God (as distinguished from personal sprites) can be propitiated by ceremonial bloodshed, and all therefore practise animal sacrifice; but all, happily, believe that *ṭark-i-haiwānāt*, *māmsa-varjana*, avoidance of flesh-meats, and *nafs-kushī*, *aṭma-tyāga*, self-sacrifice, are the higher and better way of life and worship.

He that findeth his life (egoism) shall lose it; and he that loseth his life for My sake (the sake of the Self, Universalism) shall find it. (B.)

Jehd kun dar bé-khudī, khud rā bi-yāb,
Zud-tar. w-Allāhu-ālam b-is-sawāb. (S.)

(Plunge into selflessness to find thy Self
At once, most certainly—God knows 'tis true.)

Chand dar bandé khudī? Az khud bar ā!
Akhl in nālain f-anzurmāt-rā! (S.)

(How long wilt thou be bondsman of thy self?
Come out of thy small self into the Great!
Put off those dirty shoes of outer forms,
Enter the Temple, and its marvels see!)

The followers of all religions wear outer marks of one kind or another; some wear tufts of hair on their heads, some on their chins, some practise tonsure; some wear a sacred thread across the left shoulder and paint marks on their foreheads, some wear the *sunṇār* round the waist, some wear *helāl* and *siṭāra*, crescent and star, on their caps, some carry a cross by a chain round their necks. All believe in the mysterious potency of special objects, and wear on their persons, *ṭāwiz*, *yantra*, amulets. All call their places of worship the same, viz., House of God, *Dev-ālaya*, *Bait-Ullah*. All build them with heavenward-aspiring *shikhara*, *kalasha*, *gopura*, *munāra*, *ta'arum*, *gumbad*; tower, dome, cupola, spire, steeple. All have calls to prayer, *azān*, *ghantā*, bell. All offer prayers, masses, *fātiḥā at chehlum*, *shrāddha*, for the dead. All believe in special spiritual relationships of *guru—shishya*, *pīr—murīd*, saint—disciple. All have rites and ceremonies, and ways of sitting up and down, or turning round and round, or carrying the hands to various parts of the body, and uttering special words, during *sandhy-opāsanā*, *namāz*, prayer. If one has an *asana*, another has a corresponding *sajjāda*, or a pew.

And, finally, their agreement is so great that the followers of the several religions all agree in the disastrous error also of saying: "My religion is the only true one, or, at least, is far better than all others, and all others are heathen, pagan, *kāfir*, *mlechchha*, and must be suppressed."

We have noticed before the great danger on the Path of Knowledge of the grievous error of taking one's own particular, individual, small self for the Universal Self immanent in all living beings; also the similar error on the Path of Devotion of regarding any one personal, separate limited deity as the whole of that same All-pervading, Impersonal, All-personal, Infinite, Eternal Self. The corresponding error on the Path of Works, of ritual, of observances, is to cling tooth and nail to any one particular set of formalities as the only

good and right set, in all times, in all places, in all circumstances, for all persons, and to insist upon their being observed by all, always, everywhere. It will be seen that all the three errors are only aspects of one another, all are manifestations of egoism, the one prince of all devils. Forced conversion, *tabligh*, *shuḍḍhi*, the horrors of inquisitions, religious wars, (wars and religious!) the corruption of the moral atmosphere of whole countries, and the debasement and enslavement of the mind and body of whole nations are the consequence. Solemn ritual, intended to draw the minds of all to God, becomes the cause of the drawing of swords against one another and of mutual murder.

Great is the *Māyā* of words, their power for good or for evil. Riots, pogroms, great and widespread social disturbances, wars, the misleading of whole nations for generations, in all departments of life, may be, have been, caused by the excessive prevalence of false catch-words and catch-phrases, or by the use of different words by different persons all meaning the same thing, but not properly understanding one another. Almost all disputes and wrangles are due to the unwillingness or the inability to look behind and through the word to the meaning; and almost all benevolent diplomacy and successful composition of differences and peace-making means only industrious explaining of the meaning of the parties concerned to one another. Not to understand is to misunderstand; to misunderstand is to be hostile.

Thus, e.g., in the physician's science and art of physical healing, which ought to be as philanthropic and beneficent to the body as the priests' science and art of spiritual ministration ought to be to the mind, medical practitioners of different schools hold each other in contempt and disagree, firstly, because they have more *amour propre* of various kinds than earnest wish to cure the patient, and, secondly, because they use different sets of technical words, of the sounds

of which they become so enamoured that they have no inclination and no power left to see that other sets mean very much the same thing. But while the doctors know and choose their respective words and drugs, the layman knows and chooses his doctors, knows who cures most and who kills most, and he can sense the common ideas behind the different sets of technicalities. He feels that the Vaidya's triple *Prakṛti*, (corresponding to the three functions of the mind mentioned before), the Hakim's *Mizāj*, the homeopath's "temperament," and the up-to-date modern scientific doctor's (as yet inchoate and unclassified) "personal idiosyncrasy" (under cover of which comparatively recently invented expression he now accepts what he tried long to reject, *viz.*, peculiarities of physical temperament or constitution which result in the fact, proverbially known to common sense but not always recognized by scientific practitioners, that what is meat for one is poison for another)—he feels that they all at bottom mean the same thing; and he knows, in a general way, which system or method of treatment most suits certain kind of constitution or disease, and is able to utilise all. The layman is, after all, the parent of the expert and rears and feeds and clothes him and keeps him going. Even so in matters religious, while word-blinded *pandits* and *maulavis* and clerics may dispute endlessly in exclusive praise of their own respective books and rites and ceremonies, the impress and the power of the One Supreme Spirit is so strong in the heart of even the most unlearned, that he decides and chooses at will which outer religion to put off and which to put on, even as clothes.

Seeing the potency for mischief in the excessive clinging to words and outer forms, the great Teachers of all religions have warned us again and again not to attach undue importance to them. The Protestant revolt against Roman Catholicism may, in one way, be regarded as largely a revolt against

the misuse of religious terminology and the degradation of ritual into mummary by self-seeking or ignorant priests. Similar movements for reform within the folds of Hinduism and Islām, which have been started from time to time, may also be regarded in the same light.

The Yogi makes it even an important part of the Soul's discipline to discriminate between the *śabdā*, the "word," the *artha*, the "thing meant," and the *jñāna*, the "cognition or perception" of it, involving the element of the personal factor therein which requires adjustment and equation. (*Yoga-sūtra*, I, 42.)

Scriptural writings counsel us: "Do not cling to the letter which killeth, but to the spirit which giveth life eternal." "Look at the things of the flesh with the eyes of the Spirit, not at the things of the Spirit with the eyes of the flesh." Following this counsel we will avoid hate and promote love universal, which is the whole and sole object of religion. And as preliminary preparation for that final renunciation of all egoism, the Teachers advise us to begin by offering up all our actions to God. Do everything in the name, for the sake, as if by command, of God. So, the mood, the prayer, "Thy will be done, not mine," gradually becomes a permanent part and then the very essence of our life and being; the identification of our-self with the Supreme Self, between *tu*, *tvaṃ*, thou, and *Haq*, *Tat*, That, will become realized by works, through devotion to illumination.

Wa yuṭēmūn aṭ-ṭa'ma alā hubbehi miskīnau wa yaṭīmau wa astrā. Innama nuṭa'ma-kum le wajh-illāhi lā nuriḍo min-kum jaza-an wa lā shukūra. (Q)

(The poor, the orphan, and the captive—feed
Them for the love, the sake, of God alone,
Desiring no reward, nor even thanks.)

Qul inna salāṭi wa nosoki wa mahyāya wa mamāṭe l-illāhi Rabb-il-ālamīna. (Q)

(My prayer, my sacrifice, my life, my death,
Are all for God, the Lord of all the worlds.)

Whether we live, we live unto the Lord; and whether we die,
we die unto the Lord; whether we live, therefore, or die, we are
the Lord's. (B.)

Yaṭ karoshi, yad ashnāsi, yaj-juhoshi, ḡadāsi yaṭ,
Yaṭ ṭapasyasi, Kaunṭeya !, ṭaṭ kurushva Maḡ-arpaṇam. (G.)

(Whate'er thou dost, eating, or giving alms,
Ascetic discipline, or sacrifice,
Do it for My sake, offer it to Me.)

Lāo-tse, the great Teacher of China, says :

It is the way of Tao not to act from any personal motive, to
conduct affairs without worrying about results, to taste without being
aware of the flavor, to account the small as great and the great as
small, to recompense injury with kindness. (Tao-te-Ching).

Karmany-ev-adhikāras tē, mā phaleshu kaḡa-chana.
Tasmāḡ asakṭah saṭaṭam kāryam karma samāchāra.
Tena ṭyakṭena bhunjīṭhāh, mā ḡrḡhah kasya-swid dhanam.
Brāhmanē cha shva-pākē cha paṇḡṭāh sama-ḡarshīnah. (G., U.)

(To do thy duty is thy only right ;
Thou hast no right to crave after the fruit.
Do all thy work with a detachēd mind.
Enjoy the joys thy fortune may bring thee,
But with aloofness, ready to give up.
Behold all, great and small, same-sightedly.)

Yām imām pushpīṭām vācham pravāḡṇṭy-avipashchīṭah,
Veḡa-vāḡa-raṭāh, Pārṭha !, n-ānyad-aṭṭīti vāḡīnah. (G.)

(They lack all sense who prate perpetually
About the Veḡa, saying there's naught else.)

Tam-eva dhīrō vijnāya prajñām kurvīṭa brāhmanah,
Nā-nudhyāyēḡ bahūn shabḡān, Vācho viglāpanam hi ṭaṭ. (U.)

(The One Truth which bestoweth wisdom seek,
And think not many words, 'tis waste of speech.)

Grāṇṭhān abhyasya meḡhāvi jñāna-vijnāna-ṭaṭparah,
Palālam iva ḡhānyārṭhī ṭyajāḡ-grāṇṭhān asheshaṭah. (U.)

(Study the linkēd words, no doubt, but look
Behind them to the thought they indicate,
And having found it, throw the words away
As chaff when you have sifted out the grain.)

Gar zē sirrē ma'arīṭaḡ āḡah shawī
Lafz bu-guzārī suē ma'anī rawī. (S.)

(If thou wouldst learn the secret of the True,
Let pass the word, the thought pursue.)

Dar ramz-o-kanāya na ṭawān yaṭṭ, Khudā rā,
Masahaf-i-dīl bin, ke kīṭabē beh az īn nēst. (S.)

(In books and signs thou never wilt find God !
Read thine own heart with reverence and heed,
No holier writ is owned by any creed.)

Jo ilm-o-hikmat ka Wo hai ḡanā ṭo ilm-o-hikmat kē ham hain
mōjīd,

Hai apne sinē mēn us sē zāyad jo baṭ wa'az kīṭab mēn hai. (S.)

(Since He knows all art and science, we too can invent and
know ;

In the human heart is hidden more than all the Scriptures show.)

Ashraf-ul-Imāni un-yamanak an-naso, wa ashraf-ul-Islāmi un-
yaslam an-naso mil-lessaneka wa yaḡeka. (Q.)

(Noblest of faiths is this that others may
Feel safe from thee ; the loftiest Islām
—That all may feel safe from thy tongue and hands.)

Yasmān n-odvijatē loko, lokān n-odvijatē cha yah,
Harsh-āmarsha-bhay-odvegair mukṭo yah sa cha mēn priyah. (G.)

(Who causes no disquiet to the world,
Nor is himself perturbed by the world,
Who has won real Freedom, by being free
Of the excitement and disturbances
Of proud elations, fears, intolerance,
—Yea, such an one is ever dear to Me !)

Namāze zahīḡān sajd o sujūd-aṭṭ,
Namāzē āshiqān ṭark-e-wujūd aṭṭ. (S.)

(The formal prayer is—sitting up and down ;
The real—our own egoism to drown.)

Dīlā ! ṭawāf-i-dīlān kun, ke Ka'aba-e-makḡṭṭṭ,
Ke ān Khālīl binā kard, wa īn Khudā khud sākhṭ ! (S.)

(O ! circumambulate thy-Self, my heart !
Thou art the secret Ka'aba, yea, thou art
That outer Ka'aba Abraham designed,
Thou wast created by High God's own mind !)

Na hy-am-mayāni ṭīrṭhāni na devā mṭch-chhīlā-mayāh ;
Te punanṭy-uru-kālena ḡarshanāḡ-eva Sāḡhāvah. (Bh.)

(Sanctums are not made of water,
Nor gods of wood, mud, or stone ;
Very long they take to cleanse thee ;
Saintly heart is God's own throne.)

Avajānanti mām mūdṛhā mānushīm tanum āshritam,
Param bhāvam ajānanto mama bhūta-Maheshvaram. (G.)

(Men slight Me, hidden in the human frame,
Thinking, benighted, that I must be far,
Unwitting of Me as the Lord in all.)

Uddhared Ātman-ātmanam n-ātmānam avasādayeḥ ;
Ātma-iva devatāḥ sarvāḥ sarvam-Ātmany-avasthitam.

(G. and M.)

(Uplift thy smaller self by the Great Self,
And do not drag the High down to the low.
The Self is in all the gods, all is in the Self.)

Ya nishā sarva-bhūtānām tasyām jāgṛti samyamī,
Yasyām jāgṛti bhūtāni sā nishā pashyato munēh. (G.)

(That which is night for others, therein wake
The careful ; while that which is day for all
Is night for him who sees the Inner world.)

Har ke bédār-asṭ ū dar khwāb-tar,
Hast bédārī-sh az khwāb-ash baṭar ;
Har ke dar khwāb-asṭ bédārī-sh beh,
Hast ghaflaṭ ain hushyārī-sh beh.
Mahramé in hosh juz bé-hosh nīst,
Mar zabān rā mushtari guz gosh nīst. (S.)

(He who seems now awake is in deep dream.
And he who seems asleep doth truly wake.
The true sleep is better than such wakefulness.
Only the Unconscious knows this Consciousness ;
The tongue's speech but the speechless ear can guess.)

Salahā dīl talabé jam-i-Jam az mā mīn kard,
Un-che khud dāshṭ zé bégānah tamannā mī kard. (S.)

(Long years my heart for Jamshéd's wondrous Grail,
That mirrors all, begged others—all in vain ;
And then at last it found that what it hoped
To gain from others, it-Self did contain !)

Thus may we see that all religions are in essence exactly the same, and that the essence comes from God, and is intended in all to lead back to God by the same processes of *Yoga* or *Sulūk* (the seeds of which are sown in *saṇḍhy-opāsanā*, *namāz*, prayer), and its accompaniments of *yama-niyama-āsana-prāṇāyāma-pratyāhāra-dhyāna-dhāraṇā-samādhi*, or *mujāhidā-ashghāl-habs-i-dam-murā-qibā-mukāshifā-mushāhidā* (or

dūdār or *mua'yinā*), i.e., vows, restraint of limbs and breath, abstraction of the mind from the senses, concentration, contemplation, rapt trance, ecstasy, beatific vision. All religions finally declare that He is all, *Hama Ū-sṭ*, *Sarvam khal-vidam Brahma*, All is God, the Universe is I, from which it follows—in all, that since Man is in essence God, the service of fellow-men is the service of God.

In as much as ye have done it unto the least of these, ye have done it unto Me. (B.)

Yēna kēna prakāreṇa yasya kasyāpi janūnah,
Santosham janayed dhimāns-tad-ev-Eshvara-pūjanam. (Bh.)

(Give joy to any living thing—ye give
Service and worship to the Life of God.)

Gar tejalli khās khwāhī sūraté insān bi bīn,
Zāt-i-Haq rā āshkāra andarūn khandān bi bīn. (S.)

(Wouldst thou behold God wholly manifest ?
Look at thy brother's kindly face awhile !
Wouldst see Divinity at its sweet best ?
Then call forth on that brother's face a smile !)

Shakle-Insān men Khudā thā, mujhe malūm ma thā ;
Chānd bādāl men chhipa thā, mujhe malūm na thā. (S.)

(Behind the mask of every human face
He hid, God, very God—I knew it not !
The glory of the perfect moon was screened
Behind the fleeting clouds—I saw it not)

Sṛstvá purāṇi vividhāny-ajay-Ātma shaktyā,
Vṛkshān sarīsrpa-pashūn khaga-damsha-matsyān,
Tais-tair-aṭushta-hṛdayo manujam vidhāya
Brahm-āvabodha-dhishnam mudam āpa Devah. (Bh.)

(House after house did God make for Himself,
Mineral and plant, insect, fish, reptile, bird,
And mammal too. But yet was He not pleased,
At last he made Himself the form of Man,
Wherein He knew Himself, the Self of all.
And then the Lord of All was satisfied.)

(To be concluded)

WHAT OF YOUTH?

By BYRON W. CASSELBERRY

The time to grow simple, clean, pure and serene is when you are young.—KRISHNAMURTI.

GIVEN the virility, the strength and enthusiasm of normal youth, what cannot be achieved by an individual who has begun to know himself truly? What goal is beyond the compass of the youth who has pierced the shrouds of self-deception by his own energy of reflection, who is able to gaze with unbiased vision at the God-in-chains that is himself? I feel with an immense conviction that to such an one the gates of heaven stand open—not in some future existence or in some other world, but here and now, in the prosaic world of every day.

Whatever may be the manner of his vision, the goal of every man is happiness. His aim is to establish happiness in his heart and mind forever, so that there can never be a moment without it. He may serve a God, but his service is to the end of happiness; he may renounce the world, but his renunciation is for the sake of a vaster joy.

For the individual who has not begun to penetrate the veil of his own deception, life is a series of disillusionments in the effort to establish unconditioned happiness. Time after time he believes he has found it; time after time the test of living stamps his supposed treasure as worthless imagery. This goes on until one of two things happens. Either he

concludes that happiness is not to be found in this world, but is the exclusive property of other and higher realms to which he will attain upon the death of his body; or else he begins to challenge all that he has held sacred, to question the value of his present mode of life. To me, the former is but storing up for the future a painful re-opening of the old wound of disillusionment; but the latter is the "precious ointment which, though it burns, yet it heals greatly". In the first instance the man stakes all on a hope; in the second he is prepared to smash his universe to find that happiness which has neither meaning nor substance unless it is available now.

From my own experience I say that the beginning of lasting happiness is within the grasp of the youth who has the capacity to smash his universe, who dares to base the conduct of his life on the sole support of his own understanding. He will know emptiness, and he will not be a stranger to tears. But if he has looked truly into his own heart and mind he is beyond disillusionment, because he has ceased to deceive himself. The universe of true proportion in him is born; he knows himself as he is, and he begins to change. His heart sings though it grow weary with the singing; his mind soars, though it suffer with the strain. In strength and weakness, through laughter and tears, he knows that he is building the everlasting abode of Truth. Having seen his goal he knows that happiness is effort; and because his effort is constant, his happiness is established forever.

IN THE MASTERS' GARDENS

*Nessun osi offendere
Animale, piante, cose,
In armoniosa eccistenza
Qui,
Carita Franciscana invocanti.¹*

THESE words are written on a marble tablet at the entrance of a beautiful pine-avenue in an Italian park, where I take my morning-walk. There are beautiful flowers and trees and many birds, who know that, here, they are in security. Wooden birds-houses and small marble reservoirs, filled with fresh water, are provided for them. The park is full of peace, making communion with nature an everlasting joy.

Walking along the green paths I think of another garden and another world. I see Adyar with its palmgroves, its golden beach with shining blue waters, I scent the air, filled with exquisite perfumes. The sun is slowly setting, and its farewell rays illuminate the pine-trees on the shore, the sea and the golden sand. Suddenly, the sun disappears and night has come, for there is no twilight in the tropics, but on the sea there is a marvellous afterglow. The sky has become pale, and in the East the first star appears. It is the hour of prayer and meditation in India and the atmosphere is filled with a wonderful peace.

The day has come to an end and the beautiful southern night has taken its place. Birds have fallen asleep and flowers have shut their cups; then—comes the moon, and in its silvery light the roofs of "Headquarters," of the white bungalows and of the temples are mysteriously shining. Religions of diverse races are represented here, expressing symbolically the brotherhood of humanity. Beautiful beyond words is the night in Adyar.

Another magic hour is the dawn, when the mystery of love is taking place and the whole atmosphere is permeated by a mighty stream of peace. It is the hour of morning-meditation and holy communion. Nature feels the beauty of the dawn, for it is purified,

¹ Let none dare offend
Animals, plants, or things
Living here harmoniously—
Remembering Franciscan charity.

bathed in celestial dew and—joyously—it begins a new day, rejoicing in the rays of the rising sun. Man's heart is also renewed and purified by the fervent wish to lead a noble life, for it is illuminated by the radiant light of his divine Self. He, too, is ready to begin joyfully a new day.

Is not each day a new incarnation? Even if the body gets old, the divine fire, abiding in the sanctuary of the heart, is always burning with a sweet and holy power in him who is awake to the life of the Spirit. Those who come to Adyar have to learn how to serve better; their hearts have to grow and to open out, as do the flowers to the sweet sunshine. Adyar's gardens are the Masters' gardens and it is Their blessing which gives them such a magic beauty.

ANNA KAMENSKY

H. P. B. CENTENNIAL CONFERENCE

[The following preliminary report has been sent to us from Point Loma. It is published in the August issue of *The Theosophical Forum*. A fuller report is promised for its September number.]

WE arrived at Baker Street at 10 o'clock and the stage was set for the historic H. P. B. Centennial Conference. Delegates were already beginning to arrive. Brothers Rose and Stoddard were the door-keepers, scrutinising the cards of admission, and handing on the holders to Miss Wilkinson, who in turn introduced them to Mrs. Barker and myself. Dr. G. de Purucker had already taken his seat in front, to one side of the platform. All the delegates were presented to him personally before they took their seats. The Conference was due to begin at 10.30, but it was not until 10.45 that all were seated. The front row of chairs were arranged in a semi-circle from the centre gangway to the windows, and the principal officers of the Adyar and Point Loma Societies were seated on opposite sides of this front row in the following order: As Chairman, I sat next the window, G. de Purucker came next, then Dr. Fussell, Mrs. Barker, Mrs. Geiger, Dr. Kenneth Morris, and Dr. Sirén. Facing us across the room sat Miss Elsie Savage, with a table in front of her as official reporter of the proceedings, then came Dr. Arundale, Mrs. Arundale, Dr. Anna Kamensky, Mrs. Margaret Jackson, General Secretary for England of the Adyar Theosophical Society, Mr. H. S. L. Polak, Treasurer of the English Section of the Adyar Society, and Mr. E. L. Gardner. In the rows behind were assembled representative Theosophists of 16 different countries, and of four Theosophical Societies. The following is the actual list of those who were present.

Mrs. M. Jackson	... Theos. Society (Adyar)	... Gen'l. Sec., Eng. Section.
Dr. and Mrs. Arundale	...	...
Mr. H. S. L. Polak	...	... Treasurer, Eng. Section.
„ E. L. Gardner	...	...
„ Peter Freeman, M.P.	...	... Gen'l. Sec., Welsh Section.
„ J. P. Allan	...	...
Mrs. E. Robinson	...	... Scotch „
Dr. Anna Kamensky	...	... Irish „
Mme. E. de Rathonyi	...	... Russian „
Miss Karsai	...	... Hungarian „
Mrs. Sola de Sellares	...	... Austrian Section.
Mr. Cochius	...	... Spanish „
„ J. Kruisheer	...	... Dutch „
„ Schuurman	...	...
Miss Serge Brisy	...	... Belgian „
Dr. Thorin	...	... Danish „
Mr. R. Smyslov	...	... Roumanian „
Mrs. Engel	...	... German „
Miss Baumann	...	... Swiss „
Mrs. Kern	...	...
Miss Selever	...	... Hungarian „
Mr. T. Kennedy	...	... Irish „
Mme. Koenig	...	... Russian „
Miss Hembold	...	... Swedish „
Mr. J. W. Hamilton-Jones	...	... Pres. Phoenix Lodge, Eng. Section.
Dr. D. de Nagy	...	... English Section.
Mr. L. Pepe	...	...
Mrs. Ivens	...	...
„ D. Linquist	...	...
Mr. and Mrs. D. N. Dunlop	... Anthroposophical Society	... English General Secretary.
Miss M. C. Debenham	... Society of Divine Wisdom	... England (Secretary).
„ M. M. Sharples	... Society for Promoting the Study of Religions	... England (Hon. Sec.)
Mr. R. A. V. Morris	... Independent	...
Miss Maud Hoffman	...	...
Mr. H. J. Strutton	...	...
Dr. G. de Purucker	... Theos. Society (Point Loma)	... Leader.
„ J. H. Fussell	...	... Secretary General.
Miss Elsie Savage	...	...
Mrs. Hector Geiger	...	... International lecturer.
Dr. Trevor Barker	...	... Pres., English Section.
Mrs. Barker	...	...
Miss E. Medd-Hall	...	...
„ E. G. Wilkinson	...	...
Prof. H. P. Shastri	...	...
Mr. Percy Leonard	...	...
„ Peter Stoddard	...	...
Miss E. Atkinson	...	...
Dr. Kenneth Morris	...	... Pres., Welsh Section.
„ Arie Goud	...	... Pres., Dutch „
Mr. J. H. Venema	...	... Dutch Section (Vice-Pres.)
Dr. Osvald Sirén	...	... Swedish Section (Member Leader's Cabinet).
Mr. and Mrs. H. Norman	...	...

The Chairman rose for a moment, and a hush fell upon the room; then from the back of the hall came the seven strokes on the gong. After an interval of silence, came the chairman's opening address, in which were set forth the scope and purpose of the Conference. Mrs. Jackson had been asked to speak first, but at her request the chairman called upon Dr. de Purucker to address the Conference. He

spoke for fifteen minutes, and made an unforgettable impression upon the delegates. Dr. Arundale, as one of the most prominent members of the Theosophical Society with headquarters at Adyar, was asked to speak next. He showed a kindly and generous spirit of appreciation of the whole effort initiated by Dr. de Purucker towards bringing about a better understanding and increasing the co-operation between the different Theosophical Societies. Speeches followed from members of the different societies, in the following order:

Dr. A. Trevor Barker, Dr. G. de Purucker, Dr. George Arundale, Mr. J. H. Venema, Mr. D. N. Dunlop, Dr. Kenneth Morris, Mrs. E. L. Gardner, Mr. H. S. L. Polak, Mr. Peter Freeman, M.P., Mr. J. W. Hamilton-Jones, Dr. J. H. Fussell.

The Conference adjourned at 1 p.m. for lunch, and recommenced at 2.30 with speeches from:

Mrs. Elizabeth Geiger, Prof. H. P. Shastri, Miss Karsai, Dr. Osvald Sirén, Miss Debenham, Mr. R. A. V. Morris, Dr. G. de Purucker.

The Conference closed at about 4.30 with a speech, lasting about three-quarters of an hour, from Dr. de Purucker.

There can be no question that the Conference achieved its purpose. For the first time in the history of the last thirty years members of different societies met each other, and expressed their views in a spirit of truly theosophical comradeship. Never again can it be said that Theosophists are incapable of practising the brotherhood they preach, and it is not too much to say that hereafter those who were present at this historic occasion will think long indeed before giving their consent to any action, collective or individual, on the part of the different societies they represent, which would be contrary to the spirit of brotherhood and peace.

A full report of the speeches made at the Conference will be published in a special issue of *The Theosophical Forum* at the earliest possible moment. It will, however, necessarily take some little time before these speeches can be transcribed and copies sent to each of the delegates concerned for correction.

A. TREVOR BARKER

CORRESPONDENCE

I WRITE from a far distant Section of the Theosophical Society, *vox et preterea nihil*; I am neither a Section officer nor a Lodge leader but merely a humble ordinary member, whose name would add no weight whatever to his utterance.

I wish to express my cordial and complete agreement with Mr. Jinarājadāsa's views as set forth in his "Rejoinder" in your May issue, with the sole exception of the question of dual leadership; upon that point a great deal, I think, remains yet to be said.

I was born Theosophical, doubtless bringing with me into this new life as tendencies the fruit of Alexandrian studies and earlier associations. The Bible, Greek and Roman tales of Gods and Heroes, Scandinavian mythology, folklore and fairy tales, together with the poetry of various climes and peoples, served me in boyhood, youth and adolescence, though I had also played with the literature of Spiritualism, and indeed read anything I could lay my hands on which dealt with life in the unseen.

In 1884 I first fell in with the modern presentation of Theosophical doctrine through reading *The Contemporary Review*, and at once reached out to Madame Blavatsky and her colleague. My letter, I am satisfied, was answered though I had no reply. I think two envelopes must have been addressed, one to the Theosophical printer, one to me, and the accompanying missives slipped into the wrong covers; I received a "pull" of the advertising pages of the slim but entertaining and illuminating THEOSOPHIST of those days, and nothing else soever. I might have made a further effort to get into touch with Adyar, but destiny so had it that before the year was out I found myself in correspondence with the London Theosophical workers; content with that association I let the other matter go.

Moved in the course of time to a centre where there was a Lodge of the Society, brought into intimate touch with several earnest members of that Lodge, I eventually, in 1897, applied for membership. I had then for many years been studying such Theosophical literature as was available in those days, and I sent in that application purely and simply because I had come to see in the Society a body of servers under the guidance and instruction of those who knew—"the glorious Company of Resurrected Men" I used to call them—feeling assured that they indeed had passed from the unreal to the real, from darkness

to light, from death to deathlessness, from ignorance to wisdom. The Corresponding Secretary of the Section, good fellow that he was, smiled when I calmly asked to be enrolled in the Eastern School; he would, I think, smile now at the memory of the occurrence were he still with us in the flesh. I had no idea that a period of probation in the "outer" body was demanded prior to admission, and wanted—having joined for service—to get me into harness with the least possible delay.

I learned in due time that the whole Society had been intended to become just such an instrument for the Masters' use as the Eastern School was then attempting to become. To me that is the central point in the discussion to which this is a microscopical contribution. Though the Society pushed out the Masters who had founded it for various quite definite services, and tried to limit its activities to the study of eastern views of life—a very natural if regrettable thing in this era of peculiarly intellectual endeavour—it was never for a moment meant for that; the light thrown upon life's problems—and there were floods of light so thrown—was given to enable members to understand the aims of Those they served, and become intelligent co-workers with Them.

I agree entirely with Mr. Jinarājadāsa when he says that the philosophy is there for anyone to take, that there is no need to come into the Society to become a student of the Ancient Wisdom. In our whole body of forty or fifty thousand members how many are there who can be considered as great exponents of Theosophy? Are there even half a dozen? Students in almost every Lodge have had and still have to thresh out difficulties for themselves without the help of such; few if any join the Society for help to solve their philosophical problems; but the true object of the body, that of forming an instrument for the use of Those who know, of those who guide mankind—if one sympathise with that, if one feel "the call of the blood," the thrill of olden lives, and loves, and loyalties, why, joining is inevitable. I have known scores who have come into the Society for this last reason, and I have not known one who joined for help in philosophical study, though doubtless there are some such; and I submit that it is these, not those, who make complaint, who would alter this and that, and who eventually withdraw. Why should they stay with us, their object being other than the object of the Leaders—not Dr. Besant, not Mr. Jinarājadāsa, not Bishop Leadbeater, not Bishop Arundale, or any other, wonderful as he or she may be, on this side of the veil, but the "Resurrected Men" themselves? I am, etc.

L. L. H.

NOTES AND COMMENTS

Two ponderous volumes published by the Smithsonian Institution, Washington, constitute the forty-fifth Annual Report of the Bureau of American Ethnology for 1927-1928. They contain exhaustive reports of various tribes of North American Indians. Most minute are the descriptions of the Coeur d'Alene, their neighbouring and related tribes.

The volumes also include the ethnology of the tribes in Alaska. Research both general and special has been made into ways and customs and habits from the earliest to the latest times, also on their traditions and beliefs and rituals, into their arts and crafts, their body-paintings and tattoo-marks. Hundreds of songs with their music have been collected and recorded. The geographical boundaries and conditions have been carefully mapped and regarded with reference to characteristics and customs. Mounds and pits have been dug up, for evidences of burial rites and type of utensils employed, also river-beds examined. The diaries of early settlers and expeditions have been studied and restudied. It would take far too long to do justice in any way to such a conclusive report. Only points can be picked up here and there that appeal by their interest. For, it may be said at once, that in the latter days of these peoples there seems to be nothing to distinguish them from the majority of primitive tribes. They hunted and fished and emigrated biennially to summer and winter quarters. They made wars on each other or prudently made friends. Their religious outlook was very hazy, they had the ordinary respect for mysterious occurrences they could not fathom; that is found in all tribes, who have experienced nothing particular, which affected their evolving civilization.

The religion of all the tribes was exceedingly simple. They prayed to the day and night, or the sun and moon, twice a day. They thought of the earth as mother, and the sun as father. Some believed more definitely in three worlds, in the topmost one a chief lived, to which place all good people went, when they died; and another chief lived in an inferior region, to which all bad men went, as well as all spirits of land and water and trees. The third chief was the culture-hero named Coyote, who occasionally appeared in dreams. It was he who had brought in the use of fire, had killed the monsters that long ago infested the country, and he effected other important cultural changes. At one time he had cut out the heart

of the sun, because he had killed his sons, but it became so dark, that he put the heart back again. The people believed in ghosts and shades, and propitiated these by offerings of roots and berries. Rebirth was not believed in by any tribe. On the top of passes or at dangerous spots each passer-by picked up a stone and deposited it on a heap with a prayer for protection. This method of lifting a stone and setting it down accompanied by a demand for something or other was used in all kinds of rites and observances. The idea that death and evil came into the world with the advent of women was here traditionary just as in many countries.

Each person had a guardian spirit, who appeared to him only in dreams, and was responsible for his name, which was communicated either to the parents of the child, or personally at puberty. Indeed at that time boys were under strict training in mental concentration, continuing with it until they could see their guardian-spirit or at least be able to communicate with him. Girls too were under training then, but this aspect did not seem to be of such importance for them. The guardian-spirit's form was frequently carved in wood 12 to 15 inches high, and placed inside or in view of the hut somewhere outside, and at death, was buried with the person to whom it belonged. It was only of very rare occurrence, when the man died in battle a long way off, that it was retained for the next child to be born. As a rule it was burnt some way away from the dwelling-place. The guardian-spirit sometimes had the figure of a bird or animal. It and dreams and figures seen in dreams were also painted very roughly on rocks. All dreams were remembered, and any results consequent on them, where a warning had been given, and whether the recipient or hearers acted upon or rejected them according to their desires. Prayers for rain with songs and dancing were common, and some tribes made first-fruit offerings.

On the whole morality stood strikingly high, except as against the foe; courage and truth were the great virtues that were strongly inculcated from youth up. A fine sense of unity manifested itself in the tribes with a desire to do nothing to harm it, but to add to it as some precious possession, which was part of themselves, and for which they were responsible. This taught them to use their intelligence and will in dealing with unforeseen dangers and difficulties, and which developed kindly trustful feelings to each other, and practical helpfulness in times of trouble. Among themselves there were seldom quarrels. Children were to a certain extent common property, and orphans were always sure of every care. Slavery was rare: the slaves were always well-treated, they occasionally were returned to the tribe, from which they had been carried off, especially if they were not happy, and when they escaped, they were never sought to be recaptured. Women had their appropriate work, courting and marriage customs were simple and natural, no force was ever applied. Adultery was as among all primitive tribes punishable by death. It was only much later that presents were accepted in settlement of an intertribal blood-feud. It happened

sometimes when a quarrel threatened dire disaster that the daughter of the chief would be sent, absolutely unaccompanied, decked out and with symbolic paintings and decorations to signify the mission she was on, which was to offer herself as wife to the chief of the opposing party for the purpose of making permanent peace. Even with a tribe of a different language she was able by means of the sign-language to make her intentions known. Primitive art has always been held in high esteem by all students and critics of art; it is a gift that appears to be part of the instincts of human nature, and these tribes were no exception to the rule.

There was very little ritual connected with death, and as a rule the bodies were interred seated clasping their knees, and sometimes berries and roots were placed beside them. In warfare the dead were buried on the spot, fires built up in several places round it, as if a camp had been held there, and the ground trampled on for a long way around, so that no enemies could locate the spot.

The Coeur d'Alene tribe seemed to have had more settled and complicated rituals than all the other tribes. These had to do with the attainment of strength and courage and valour, the crown of virtues. The House of Mystery was the name of the Lodge in which these rites were held. The red hawk was the chosen symbol, and this also represented the sun; death or night or the enemy was symbolised by a skull or a blackbird. It was not until the advent of the traders that a candidate could obtain all the offerings and paraphernalia demanded in the space of not less than three years. An enormous collection of all the instruments and the materials connected with the preparation and the making of the articles were required, for example, seven kinds of skins among other things, these corresponded to the seven war-songs, which were part of the elaborate ritual. The procession from outside to the House of Mystery had alone its impressive ritual. Women were admitted and also took part in the ritual, which belonged to them as women, such as the weaving of the mats and the sowing and decorating of every thing, including the mocassins and dress, etc.

In later years the more educated men gave away the whole of the ritual to the representatives of the investigating commissions, so now all interested can find every detail recorded in their reports, including the songs and words and music, and actions.

I. H. M.

The Sunday Referee (July 12th) gives an account of a new religious movement at Oxford which started at Cambridge, developed at Oxford. "If you ask who is the founder of Oxford's new religious movement you will get a surprising, perhaps embarrassing, answer. You will be quietly told: The Holy Spirit. The man through whom the movement came into being is Dr. Frank Buchman."

A large houseparty gathered in some of Oxford's colleges during a fortnight; the members were "drawn from all churches and no churches," they do not stand for a point of view as the price of a safe seat in Paradise, but for a quality of life. They have restored commonplace truths to their first uncommon lustre by translating them into action. They accept the letter and spirit of the New Testament as marching orders for daily activities interpreted and guided by the constant directing presence of the Holy Spirit. And all unitedly proclaim that Christianity when put into unrestricted practice becomes not the impossible ideal of popular belief but the only working basis for a joyous life.

"Visitors may smoke, drink, do what they like. Yet nobody takes intoxicants, and a visiting lady novelist had the utmost difficulty in borrowing a match from what seemed literally a matchless group. In regard to rules, the teaching of Dr. Buchman and the Group is that the New Testament stories are not a set of rulings, through careful observance of which one finds eternal life but revelations, pictures if you like, of what is bound to take place in any life entirely surrendered to the will of God. Hence the informality and jollity of the proceedings.

"They have no intention of starting a new church or a new cult. They are not even an organisation. Their destiny is to be an inner church in all churches for the development of spiritual life everywhere.

"New groups are constantly springing up under Holy Spirit guidance. There is one in Harley-street, another in Fleet-street, and one for convicts in an Edinburgh prison."

Here is a psychic adventure that might befall anyone. "Dusk was falling rapidly as it does these winter days," writes a correspondent. "We were driving homewards and had not thought to put on our headlights. A picture passed through my mind of a little lad in grey knickers and blue jumper dashing across the road and being knocked down by our car. I turned to the driver, warned him to switch on the lights, and just as we came to the top of the hill, I saw my picture child in blue and grey start to dash across the road. The headlights warned him in time." Was this the quick work of an invisible helper?

—*The Advance Australian News Service.*

BOOKS AND MAGAZINES RECEIVED

BOOKS: *England, India and Afghanistan*, by Annie Besant, D.L. (Theosophical Publishing House, Adyar); *The Cause of Cancer and its Cure*, by E. E. Burnett (C. W. Daniel Company, London); *Scientific Religion*, by G. N. Gokhale (Educational Publ. Comp., Karachi); *H.P.B. Centenary number of The Theosophist* (Theosophical Publishing House, Adyar); *The Buddhist Annual of Ceylon* (Bastian & Co., Colombo); *Brahma Marga Pradipika*; *Prapatti Marga Pradipika*; *Diviyaprabanda Marga Pradipika*; *Vishunama Nanda Satakam*, by N. Venkayya (Sri Vani Vilas Press, Srirangam); *The Eloquence of Astrology*, by Kutbudin Sultan (Madras).

MAGAZINES: *Gnozi* (May-June), *Toronto Theosophical News* (July), *La Revue Theosophique* (July), *The Canadian Theosophist* (July-August), *News and Notes* (August), *Theosophie in Ned.-Indie* (August), *Persaetan-Hidoep* (August, September), *De Pionier* (August, September), *Star Bulletin* (August), *Boletin de la Estrella* (June), *Theosophy in South Africa* (July), *Koemandag Theosofie* (August), *El Mexico Teosofica* (April), *Theosophy in India* (August), *The Messenger* (August), *Theosophy in New Zealand* (July-August), *Toronto Theosophical News* (August), *Pretoria Lodge, C. S. Africa, Circular Letter* (July), *Teosofi* (No. 7-8, 1931), *Buletin Teosofic* (June), *World Theosophy* (August), *The Theosophical Path* (August), *The Occult Review* (September), *The American Co-Mason* (July), *The Beacon* (August), *Prabuddha Bharata* (September), *The Indian Review* (September), *The Madras Christian College Magazine* (September), *Review of Philosophy and Religion* (February), *The Hindustan Review* (May-June), *The Indian* (July, August), *Stri Dharma* (September), *Theatre* (August), *Bulletin of the Fine Arts* (August), *My Own Magazine* (8-9), *The Temple Artisan* (April-May), *Modern Astrology* (August), *The Buddhist* (August, September), *The Maha-Bodhi* (August), *The Vedic Magazine* (June-July), *Rural India* (June), *Roerich Museum Bulletin* (July, August), *The Calcutta Review* (August), *The Teacher's Friend* (Nos. 2, 3), *Advance Australian News Service* (August), *The Calcutta Review* (September).

REVIEWS

Esoteric Writings of T. Subba Row. (Second edition—revised and enlarged.) (Theosophical Publishing House, Adyar. Price, boards Rs. 6, cloth Rs. 7.)

Since the beginning of the Theosophical Movement tens of thousands have turned to Occultism, but of these probably very few have really understood what Occultism stands for. This is largely due to the fact that Occultism is not merely an accumulation of occult facts, but rather a spirit of action and of reaction to life.

Everyone, therefore, who gives any instruction as to the spirit of Occultism is of the greatest value to the earnest student. Of the few who have given such instruction, of course H.P.B. stands as the first, but by her side stands T. Subba Row, whom H. P. B. looked upon as her occult equal in knowledge. So great was her regard for his knowledge that when she commenced her *Secret Doctrine* she associated him with her as reviser of her work. Indeed, letters are extant which show that when she sent him the first draft of her book, she gave Swami Subba Row *carte blanche* to make any changes which he considered necessary.

The writings of Subba Row have been a precious mine of information to students. In 1886 his Convention Lectures on the *Bhagavad-Gita* came as a wonderful inspiration. His scattered articles in THE THEOSOPHIST always had the effect of opening up avenues of intuitive vision. His writings were collected after his death, and the book became one of the standard works of every esoteric student's library, because, as in the case of H. P. B., the student contacts a mind that was not only profound, but also permeated with the occult traditions of the East.

The Writings of T. Subba Row appear now in a second edition, revised and enlarged, with certain esoteric teachings of his which hitherto have not been incorporated in the work. The MS. of these teachings was handed to me by the late Dr. S. Subramania Iyer.

Swami Subba Row differed from H. P. B. on the classification of the principles of man, and carried his differences with her to such an extent as to create difficulties both for himself and for the Movement. But forgetting that aspect of his life, no student can help being profoundly interested and finding inspiration in the glimpses into occult things which he gives. It is for this reason that I recommend his *Esoteric Writings* to all who want to contact that mysterious department of Theosophy which is called Occultism.

C. JINARAJADASA

England, India and Afghanistan, by Annie Besant. (Theosophical Publishing House, Adyar. Price Re. 1-12 and Re. 1-4.)

This book is fascinatingly bright and delightfully clever and you are forced to read the book through at a sitting when once you take it up. Dr. Besant takes you to the historians' window and shows the landscape of the history of the British connection with India and Afghanistan (from 1600-1879). This handy volume was first published in 1879 and is running into its first Indian edition this year. It is a very timely publication, for this year will go down to history as one of the momentous periods in the life of India. Great issues are demanding solution and unfriendly critics of India are bolstering up a case to prove that India is unfit for self-government.

To such sceptical propaganda, this book is an infallible antidote. Dr. Besant points out that Indians were quite content with their own traditions, their own rulers, their own magistrates and their own customs before the advent of the English and that the present misery of the country is the result of the latter's occupation. The writer does not mince words when she feels that the truth ought to be told: "we exploited Hindustan, not for her benefit, but for the benefit of our younger sons, our restless adventurers, our quarrelsome and ne'er-do-well surplus population".

To those cavillers who are always loud in proclaiming that India was not cradled in democratic institutions and that her traditions have only acclimatized her to absolute rule, Dr. Besant presents the following: "In the old days Indian institutions were representative; let the old genius of native rule be revived and let a system of representative government gradually replace the centralised despotism of our present sway." Words written in 1879, but how true they are even to-day!

Apart from the exposure of the iniquities of the Company's rule, the book has a value for the reader who has an eye for historical portraits.

The relations between Britain and Afghanistan have been succinctly traced in the latter part of the book and Dr. Besant makes a fervent plea for the dissemination of truth about Afghanistan. Though this was written more than half a century ago, the central argument that the happiness and welfare of humanity can be accomplished only by fair and square dealing between contending nations still holds good. This book is buttressed at all points with sound and competent scholarship and is an authoritative book on the relations between Britain and the two eastern countries which Dr. Besant has taken as her subject.

A. D. M.

The Future of the Theosophical Society, Convention Lectures, 1930. (Theosophical Publishing House, Adyar. Price Rs. 2 and Re. 1-8.)

It was the wish of Dr. Besant that the five speakers at the Annual Convention, held in 1930 at Benares, should speak on the subject which for some time has been in many members' minds. The five lecturers treat the matter in such different ways that there is plenty of opportunity to bring into practice Dr. Besant's advice not to let "the superiority of our own belief in a particular truth that we hold, lessen the keenness of the analysis that should enter into its examination." According to Dr. Besant the life of the Society depends on its remaining a Society in which thought is entirely free; every member should do his utmost to live universal brotherhood, not only profess its acceptance, which is the only necessary belief to subscribe to in order to become a member. That which Dr. Besant considers vital to the growth of the Theosophical Society is the proportion of members who believe strongly in the existence of the Masters; this belief is not to be enforced, but those who know should be ready to bear witness.

Mr. B. Sanjiva Rao reviews the changes brought about by the influence of the Theosophical Society, more specially in India. He has no misgiving about the future of the Society, for to him the value lies in the future of the members rather than in that of the organization. He speaks of the spirit of revolt noticeable everywhere. "Whether we are members of the Theosophical Society or not, whether there are only fifty or a hundred members does not matter. What is important is what each one is doing with his own life."

Mr. Ernest Wood, as one would expect, is more precise and considers ways how to adapt the Theosophical Society to the changing

times. He asks whether the future of the Society is in our hands or not, and assuming that it is so at least to some extent, it is necessary for us to think and act. He gives business-like details, such as the number of members lost, the different kinds of "parties" in the Society, the advisability of preceding the statement of "Our Objects" with a statement of what the Society stands for. He asks what is the nature of the Society, *i.e.*, is the Society a society of "Seekers or Spreaders"? Mr. Wood contends that Freedom is an essential feature of the Society and he discusses with openheartedness and courtesy the two or three elements in the Society, which, in his opinion, "produce—although unintentionally—an effect contrary to this perfect freedom".

He speaks against the E.S. and mentions the danger which in his opinion, is attached to the recognition of the E.S. as being "the heart of the Society". He does not exactly say that there should not be an E.S. yet thinks that there is a danger to consider those, who do not belong to it, as not wanting the Masters.

To safeguard the future of the Society Mr. Wood suggests a different way of conducting THE THEOSOPHIST, a different kind of membership, and periodical conventions in different places on different lines.

Mr. Hirendra Nath Datta speaks on "the crisis in the Theosophical Society" and cannot feel any "alarm" about its future, for it is not a mere human institution. It was founded under the orders of the Masters, it is therefore Their Society and "it cannot die". He then discusses whether the Society has become an anachronism from the point of view of "the three objects" and comes to the conclusion that its work under none of these headings is yet accomplished. Mr. Datta, in the second section of his address, discusses the teachings of Krishnaji in relation to the Society under several headings as: "Discard Authority"; "Place of Gurus"; "The Direct Path"; "Evolution and the Time-element"; "Krishnaji and the World-Teacher" and others. All these points, which have caused a good deal of tribulation and real sorrow to many members, are discussed rather fully and the speaker quotes Scriptures and other authorities to elucidate his point of view.

In his summing up Mr. Datta again says that he has no manner of misgiving about the future of the Society. "It will assuredly live and fulfil the great purpose for which it was designed." As to the members, he says: "We are being tried . . . and our duty is to be and to become good Theosophists." This is no easy task, but we

should listen to the words of the Great Ones and not rest till we have achieved.

Mr. Jinarājadāsa, the last lecturer, also goes to work in a more business-like way, but business-like in a different way from Mr. Wood. He states certain problems and tries to find a solution for them; one of them is "What is Theosophy?" and his conclusion is that no one can define what Theosophy is: "Theosophy is growing and it must always inevitably grow . . . every inquirer must read, listen and discover . . . his own Theosophy." Every member should be an investigator and a contributor. All problems should be enquired into. Discussing "the element of unrest" in the Society, which some think is due to the wish of some members for a change in the Society because of the teachings of Mr. Krishnamurti, Mr. Jinarājadāsa points out that the Society has never proclaimed any one teaching of any one Teacher as the sole truth; it has proclaimed on the other hand that every Theosophist should investigate every religion and therefore it would seem our duty "to enquire into some of the most fascinating teachings which the world contains to-day, and they are the teachings of Krishnamurti."

Referring to the statement of the Mahachohan passed on by the Master K. H. to Mr. Sinnett, Mr. Jinarājadāsa asserts that the Society was not meant to be "a school of magic, a place where occult teaching concerning secret powers in man was to be given to every person who wanted that knowledge . . . but the Society was definitely wanted by its true Founders, the Adepts, to work in all ways to promote Brotherhood . . . So long as any kind of work remains to be done for Brotherhood, the Society has its role in the world."

Summing up it would seem that the lecturers agree that the Theosophical spirit and ideals which are behind the Society are still needed in the world, that there should be freedom of thought on the part of the members and no mere acceptance of statements and beliefs without understanding, and that—although the conception of the five speakers about the attitude towards and the position of the Masters in the Society is different—They are the real Founders of the Society and are at the back of the Movement.

The conclusions arrived at as to the future of the Society differ; how could it be otherwise? We have to "discover" and build up our own Theosophy and though the material may be the same, the structures of true builders must necessarily be different.

J.

H. P. B. Centenary Number of THE THEOSOPHIST, August, 1931. (Theosophical Publishing House, Adyar. Price Re. 1-8 or 2sh. or 75 cents.)

Many people outside the Theosophical Society will eagerly read the H.P.B. Centenary number of THE THEOSOPHIST, for the mark made by Madame Blavatsky on the last quarter of the eighteenth century is an enduring one, and ever makes itself felt in wider and wider circles, as education and exploration increase man's understanding of, and control over, the wonderful world we live in. We are glad to learn that this number has been published separately. It should be widely advertised.

The article "Reminiscences of H.P.B." by Bertram Keightley, in the September number, will be highly prized, for he knew her and helped her to give to the world the incomparable *Secret Doctrine*, that gave real thinkers a clue to the realities that those in earnest have followed up.

A. J. W.

A Marriage to India, by Frieda Hausworth (Mrs. Sarangadhar Das), with Illustrations by the author. (The Vanguard Press, New York. Price Rs. 3.)

This book will do much to offset the influence of Miss Mayo's *Mother India*, being an unbiassed and unprejudiced delineation of Mrs. Das's experiences in India; indeed, it is even a sympathetic and understanding picture of life in high and low circles, in town and country. It bears the stamp of sincerity and truth. Frieda Hausworth was born in Switzerland, went to the United States for her college training in California. There she met Sarangadhar Das as a fellow student of industries and agriculture, together with other Indians at the University of California. They were married in Hawaii, where Mr. Das was getting practical experience as chief chemist of a sugar company. It was, as the author says, "a Marriage to India," because each had high hopes of what they might together do for the uplift of the country they both loved. Unfortunately the economic conditions here were exceedingly difficult for Mr. Das's agricultural venture, and equally unfortunately for Frieda Das's work was the fact that she found herself in the most hidebound of orthodox and caste conditions among her husband's people. The story of their united efforts to climb the mountain ranges of obstacles that kept forming before them is the story told by Mrs. Das unreservedly, yet with wide grasp and warm heart. It is a moving story, and should be read by all lovers of India who hold that "the truth shall make you free".

M. K. N.

The Procession of the Gods, by G. G. Atkins, D.D., L.H.D. (Constable & Co., Ltd., London, 1931. Price 15 sh.)

This is a very interesting book dealing in a more or less historical order with the various religions in the world, their origin, development, the chief doctrines and the chief personages attached to them. This is a very comprehensive work, but it is meant for the general reader. The narration is extremely happy and the style and method of handling very lucid. It is not what could be called an original scholarly work, and it is not meant to be so. It is only a compilation, but still it serves a real need. No book is free from some personal prejudices and biases of the author and this is no exception. The fact that Christianity is placed last in the book although it is not the last, chronologically, among the world-religions, exhibits an inevitable partiality for that religion. Yet I consider the book one of the best available from which the ordinary reader can have a comprehensive idea of the general course and character of the world-religions.

C. K. R.

Primitive Man, by Caesar de Vesme, translated by Stanley de Brath. (Rider & Co., London. Price 10sh. 6d.)

This highly interesting volume is the first of a series dealing with the history of experimental spiritualism. The word "spiritualism" we are told in a prefatory, is here employed in its most extended sense, so as to include all kinds of primitive beliefs and doctrines that may be interpretable from a non-materialistic point of view; and by "experimental" we are to understand that treatment of this subject is based, not upon *experiment*, as one might have been inclined to expect, but upon the facts and phenomena of *experience*.

Mr. Caesar de Vesme begins by laying stress upon the fact that materialists have sought in vain for some solid foundation upon which to raise the fabric of an atheistical morality. Neither public opinion nor, indeed, the sterner measures of the courts of law are deterrents strong enough to ensure that a right course of action shall be followed even when the right course is well known. Solidarity, that would strive for the greatest happiness of the greatest number, and that golden rule of Reciprocity—not to do to others as we would not have them do to us—are principles far too weak to cope with the force of self-interest in all its many forms. Education would seem to make matters worse: it is pointed out that, for instance, in France, illiterates commit two and a half times less crimes amenable to justice

than those who can read and write; while, in the same country, during the years between 1838 and 1888, the criminality of minors between the ages of sixteen and twenty-one increased by 247 per cent (Henry Joly, *L'Enfance Coupable*) And eugenics? Who would trust to this science to bring about, unaided, a moral revolution?

Morality without some kind of belief in a Beyond seems impossible. And in a scientifically enlightened age like the present it is of little use to appeal to the dogmas of current creeds or to call for a simple act of faith. Reason is supreme, and Reason alone will be readily listened to. Is it possible to show that, after all, a belief in a Beyond is not an unreasonable belief, that there are facts, quite apart from so-called revelation, which explain and justify the existence of religion? The author thinks it is possible, and to demonstrate this possibility is precisely the task which he has set himself in this book.

Anthropologists, the author contends, have made a great mistake in regarding animism, a belief in spirits, as the earliest expression of the religious sentiment in man; his own spirit being, according to them, discovered in his reflection in water or in his shadow, and other spirits being in the main projections of his own. Primitive man, like his modern representative, the savage, was not more foolish than children of to-day, who do not really believe that "the naughty chair" is a living and responsible entity, and are not deluded by the reflexion in a mirror or by the appearances that visit them in their dreams. Far rather are we to look for the beginnings of a religious feeling in the supernormal phenomena recorded in such abundance from all parts of the globe.

For the untutored inhabitants of lonely lands and lonely islands such extraordinary phenomena are usually associated with a certain mysterious force capable of producing wonderful effects which in their half-religious, half-magical rites, they strive to get into their power. The *mana* of the Melanese, the *orenda* of the Iroquois and Hurons of North America are well-known instances of such a belief. This force has been defined as "a kind of material fluid devoid of personal intelligence, but capable of receiving, incorporating and reflecting the impression of all ideas and all spirits" (p. 224). Professor Goblet d'Alviella has compared it to the *Will* of Schopenhauer, and it is clearly similar to the notion which underlies the Indian word Brahman (neuter), as an all-pervading world-principle. To this primitive belief Professor Marrett in his book *The Threshold of Religion* has given the name *animatism*, and our author holds that

in such a belief we not only have a far more intelligible starting-point for religion than in animism, but that we may see in it one of the fundamental principles which lie at the root of our religious belief.

It is to be noted that this belief in a mysterious force may exist along with a belief in spirits, who are, indeed, usually held to possess this magic element and to be able to impart it. The origin of this belief in spirits our author would again attribute, in the main, to supernormal experiences. The appearance of the wraith or *larva* of the departed or departing kinsman—a phenomenon which has so often been recorded—whether actually seen with the physical eye or due merely to "veridical hallucination," would be convincing proof of the existence of a kind of second self; and from this belief in ghosts would readily follow a belief in ancestral spirits, and in spirits of all kinds, good and bad. Here then we have a second fundamental principle, equally "experimental," underlying religious belief.

With the establishing of these two principles, or of a belief in them, the author's task is finished. He has brought together for this purpose a mass of illustrative material drawn from many sources and has dealt with the evidence contained therein in the light of modern research and with the lucidity of an expert. Whether every reader will be willing to subscribe to Mr. De Vesme's views we may well doubt, he certainly has pleaded his case well and, I think we may say, convincingly.

The translator, Mr. Stanley de Brath, has not only given us an excellent rendering of the original French, but has added occasional notes derived from his own personal experiences in India. We will hope that he will soon provide us with an equally attractive version of the remaining volumes of Mr. Caesar de Vesme's work.

M. C.

The Book of Happiness, by Bo Yin Ra, transl. by Cyril and Hulda Wood. (C. W. Daniel Company, London. Price 3s. 6d.)

This book has been translated from the German, the native language of the writer, who apparently has assumed another name. In the preface of another of his books he claims to have been authorized to give once again to the world the Ancient Wisdom of the "Inner East". He has written many books which seem to be extensively read in Germany, he also has a school of philosophy and many followers. Those who have read Eastern literature, Theosophical

writings, "New Thought" books, etc., will not find new ideas in *The Book of Happiness*.

It is written in short paragraphs, so many words being emphasized that it almost prevents the reader from catching the meaning. The translators probably have followed the author in the use of "thou and thee". Judging from the translation the remark must be made that similar ideas have been expressed by others in terser language. Compare the following:

"If thou wilt become the creator of thy *happiness*, then thou must know, that thy *thoughts* do thee *faithful* services as obedient draught animals, when thou hast *trained* them to these services, but that they ravage as *wild beasts*, if disaccustomed from serving, they are let loose by thee on humanity *without fetters*."

With:

"Whoever is unwise with reins never applied, has the senses unsubdued, like wicked horses of the charioteer.

"But whosoever is wise with the mind always, has the senses subdued like good horses of the charioteer." (*Katha Upanishad*, II, 5, 6.)

J.

The Quest for Health, by Lady Tyrrell and Miss Mary A. Wilson. (Price 2s. 6d.)

The Cause of Cancer and the "Cure," by E. E. Burnett. (Price 1s.)

Overcoming Diabetes Mellitus, by H. W. (Price 1s.)

The Romance of Sugar, by H. Valentine Knaggs. (Price 1s.)

These four publications of the C. W. Daniel Company, London, treat of health, disease and its possible cure, of wholesome food and food-values. Each of these small books contains some practical hints, of value to those who do not study these questions deeply.



ON THE WATCH-TOWER

DR. BESANT'S health is far from good, and the reserve of strength has not been increased owing to difficult digestion. Every possible care, medical and otherwise, is being given to her, but Dr. Besant herself has said repeatedly that she is awaiting her Master's call to go, and that she is utterly indifferent whether it is sooner or later.

Many will remember her anxiety that before she is called to the Ashrama of her Master she would like to see India free. It will therefore interest all to know that when in January last, at the close of the First Round Table Conference in London, the announcement was made that "responsibility in the Centre" was accepted, Dr. Besant remarked: "That is Home Rule, for all practical purposes. All the rest are minor details." She has several times stated to those nearest to her that her work for India this life is over. Her orders from her Chiefs were to "claim India's place in the Empire". She has done that from the first—particularly that India must be the equal of the present Dominions in the British Empire—and even when her denunciations of British rule in India were the most vehement, she clearly stated as part of her policy that the future for both countries, India and England, was within one Commonwealth of Free Nations. Within the British Empire, and not outside of it, as equal but not as subject—these have been her rallying cries. Her work has passed to other hands. She has said that Home Rule for India

has been won on the higher planes, whose shadows are the lower; it is now a matter of Indians getting together *in India*, so that the New India of her dreams shall be swiftly builded and not delayed by the Home Rule which is soon to be theirs.

* * *

Bishop Leadbeater, who left for Bombay with Mr. H. Frei to inaugurate the Bombay Federation of Theosophical Lodges, was invited to extend his tour as far north as Kathiawar, and visited also Ahmedabad, Baroda and Surat. Describing his experiences, he writes:

On arrival at Bombay, they carried us off at once to the Theosophical Colony at Juhu, a suburb of Bombay, twelve miles out, where they hope to form a centre something along the lines of The Manor. They have not one big house, but a number of little cottages, so they never come as close together as we had to do, but on the other hand each family manages its own affairs, which in some ways makes things easier. The situation is good—directly on the sea-shore, so that the waves dash up almost to one's door.

We had a fairly full programme for our four days, including three question meetings (I find these far more useful than lectures) three meetings of the Esoteric School, one Masonic meeting and an informal talk, besides the formal opening of the Bombay Federation; and we carried it out quite faithfully, though we slipped in one or two little extras—Round Table, etc. On the Sunday we stayed all day at Juhu, and the audiences came out to us; we wound up the proceedings by a Camp-fire (not on the Ommen scale, however) and a stick-dance like that at Nilambur, but not so wild and aboriginal as that. As Miss Neff was not well, I took an additional question-meeting instead of her address.

At the formal opening of the Federation on the 26th the Hall was crowded; the address which I delivered on that occasion appears elsewhere in this magazine. Each day we began with the Universal Prayers, in which I took the Buddhist and Christian parts. Between the advertised meetings the young people descended upon me, and we had two hours' very interesting discussion about the Round Table, the Youth Lodge, and such matters. Enough attention has not been paid to that side of the work in Bombay, and it has been allowed to languish somewhat; however, now they promise better things for the future, and I am keeping in touch with some of them by correspondence.

From Bombay, Bishop Leadbeater travelled to Bhavnagar in Kathiawar. The Maharaja of Bhavnagar sent his "Coronation Car" to Viramgam Junction, whence Bishop

Leadbeater and Mr. H. Frei travelled to Bhavnagar through much heat. They arrived after dark:

When we arrived at Bhavnagar we were once more loaded with many garlands and bouquets, but my main anxiety was to go to bed as soon as possible. I should mention, by the way, that the aforesaid monarch sent the chief official of that province to meet us at Botad, the frontier town of his State, and welcome us on his behalf (more garlands, of course). Next morning was the President's 85th¹ birthday, so naturally I had to speak about her. Here also each day began with the Universal Prayers and a meeting of the Esoteric School, followed usually by a question-meeting, though once by a Round Table instead. Then in the evening always came another meeting of some sort; once it was Masonic, held in the building of the masculine Masons—not in their Temple itself, but in the adjoining banqueting-hall. We were accommodated in the house of Mr. Pranjivan Odhavji, a very old member of the Society, who made everything most comfortable for us, except for the heat, which continued to be trying. We overlooked a beautiful park, which was also the Zoological Gardens, so the occasional roaring of the lions added a touch of verisimilitude to the general feeling of remoteness from the ordinary world.

I never visited a place where the birds of the country entered so familiarly into the life of the inhabitants; they flew in and out of our windows, taking no notice of us whatever. Twice while I was writing one letter (I was not typewriting, of course) a sparrow perched for a moment on my page; a pair of sparrows were building a nest among the rafters of my room, and it was amusing to watch their proceedings; the male foraged round and brought in straws, heather, bits of wool, and all sorts of miscellaneous material; the lady inspected it carefully, and deliberately dropped on the floor anything which did not come up to her standard; another male sparrow sometimes offered a contribution, but was summarily chased out by the indignant husband. Quite a colony of big fat doves held prolonged arguments on a roof a few inches from one of my windows, and a bird of the size and general appearance of a partridge flew so closely over my head while I was speaking in the lecture-hall that he ruffled my hair as he passed. Birds were in and out all day at Juhu also, and used to perch on our table at meals.

On the morning of the 3rd. came a summons to appear at the Palace at ten o'clock and of course we promptly obeyed it. The Maharajah really was exceedingly kind to us; he not only lent us his special railway carriage, but put a very fine motor-car at our disposal all the time we were in his kingdom. I had to admit that the heat coming across the plains had been tiresome; so on the way back tatties were hung over every window, and at each station men appeared with buckets of water to re-wet those tatties.

¹ In India, it is usual to count the day of birth as the "first birthday," and so Oct. 1, 1931 is here counted as her 85th not her 84th birthday.

Even with those precautions, and with repeated baths on the journey, I was fairly exhausted by the time we reached Ahmedabad, and had to cut short their tumultuous greetings and hurry straight to bed. Ahmedabad is a noisy and dusty city, which boasts of having no less than seventy great mills and factories; fortunately we were most hospitably entertained by a wealthy mill-owner, Mr. Ambalal Sarabhai, who has a palatial house surrounded by grounds twenty-one acres in extent, a little distance away from the town.

Two days were spent at Ahmedabad, as usual with many meetings. Came next a visit to Baroda of two days, and a visit to Surat for one day only. The travellers returned to Bombay on the night of October 10th, and the five days that then ensued were filled with meetings. It was Bishop Leadbeater's original plan to stay some days longer in Bombay, and to stop at Poona on the way back to Adyar. But at Bombay he received a telegram from Adyar from Mr. Jinarājādāsa expressing anxiety as to the President's health, and so ended his visit at once and returned to Adyar on the 16th.

* * *

The Annual Convention this year will be at Adyar from December 24th to 27th. The 28th will be devoted to a series of meetings which are being organised by Mr. Jinarājādāsa for the purpose of understanding Krishnaji's teachings. For a factor in those teachings which has wrought much confusion is the use of terms by Krishnaji in somewhat unwonted ways. In 1927, when he first began to use the word "Liberation," Dr. Besant remarked that his use of it was different from its use in Hindu and Buddhist philosophies, and from Theosophical terminology also. Obviously, the first needful thing is to find out what Krishnaji really means by the term, and this can only be done by a careful examination of the instances when he uses it. Similarly too, it is evident that his use of the word "Life" is different from the way it is normally used by scientists, philosophers and ethical teachers. On some occasions, Krishnaji's "Life" is nearest

akin to Parabrahman or the Absolute. Mr. Jinarājādāsa hopes to get the assistance of students of Krishnaji's teachings for a series of short papers which will define such terms of Krishnaji as Liberation, the Beloved, Life, Truth, etc., from his own writings.

Of course the claim of some of Krishnaji's adherents that no teachings should be studied except his is scarcely admissible in Theosophical gatherings. Yet that claim has been made, and one hitherto very earnest and devoted worker of the Society has left the Society proclaiming that it is an obstacle in the way of the success of Krishnaji's message. One must presume that all this is largely due to the intense emphasis laid by Krishnaji on the "way" which he proclaims as the "only way". But a study of the religions shows us that each great Teacher proclaims His "way" as the "only way". So it was with the Buddha and the Christ, Zoroaster and Muhammad, and so too with Sri Krishna with one exception, when He said: "However men approach Me, even so do I welcome them, for the path men take from every side is Mine." We can here perhaps count Christ's saying (though the orthodox Christian will demur): "Other sheep I have which are not of this fold." Why each great Teacher, who is an embodiment of the Wisdom and so knows the multifarious aspects of that Wisdom, should assert that the "way" which He proclaims is the "only way" is a mystery which certainly is baffling. At any rate, that mystery does not particularly concern the Theosophical student who adjusts himself to facts as they are, and above all, to the supreme fact that there are many revelations, each contradictory of the others in part, but all of them harmonisable in their essential factors in the light of Theosophy. There is no question that Krishnaji's presentation of the Wisdom is intensely fascinating and inspiring. It is for this reason that December 28th will, as once upon a time, be again "Krishnaji's

day" at Adyar. Papers will be read on various aspects of his teachings, but there will be no discussions. Theosophists are by now accustomed to examine any doctrine old or new, without denouncing or depreciating other doctrines which may appear to be contradictory. It is by now an axiom that he who is not tolerant is not a Theosophist.

Thomas Alva Edison, whose death has just taken place, was once a member of the Theosophical Society. When he ceased his interest in Theosophy is not known; it was probably after the Founders left America, for his link with Theosophy was through Colonel Olcott. The letter now printed for the first time from the Adyar archives shows that Edison clearly realised something of the altruistic work which the Society had placed before itself.

MENLO PARK, N. J.

7th October, 1878.

MY DEAR OLCOTT,

Your favour of the 1st was duly received. Thanks for the Diploma. I have placed it in my honor box, that is a receptacle where I place "rewards of merit". I should like very much to make an appointment with you, but I am pulled, driven, and banged about to such an extent that I cannot call any time my own. I am working 18 hours out of the 24 and have crowds of scientists, curiosity seekers, etc., calling on me, so that the "leisure" you refer to, is to me a thing of the past, and a faint possibility of knowing something of it again in the future. However I will try and call on you but cannot undertake to appoint a time. I should be pleased to meet Mme. B. before her departure but fear that I will be unable to do so.

Very truly

T. A. EDISON

Strangely enough, the only record in the archives of the Pledge of Secrecy which once a member gave on joining the Society is Edison's own pledge. Its photographic reproduction is as follows:

THE
THEOSOPHICAL SOCIETY.



FOUNDED IN THE CITY OF NEW YORK, A.D. 1875.

In accepting fellowship with the above named society, I hereby promise to ever maintain ABSOLUTE SECRECY respecting its proceedings, including its investigations and experiments, except in so far as publication may be authorized by the society or council, and I hereby PLEDGE MY WORD OF HONOR for the strict observance of this covenant.

*Dated at Menlo Park N.J.
this Fourth day of April 1878*

Thomas A. Edison

Edison's contributions to the advancement of science and invention are too well known to need repetition; what is specially interesting is that an evidently altruistic enthusiasm in his discoveries attracted to him the attention of the Master M., the teacher of H. P. B. In a letter of the Master K. H., referring to Edison's "tasimeter" which was to measure the heat of the remotest star, the Master alludes to him in these words: "the discoverer, an F. T. S., a good deal protected by M." May perpetual Light shine upon him, and in the next life may he come nearer to the Great One into whose aura he has already entered.

Bishop J. I. Wedgwood has many devoted friends in the Theosophical Society in many countries, and they will therefore gladly read the following which he has sent to the Editor, from Mentone, dated September 17th.

I have been looking through recent numbers of THE THEOSOPHIST, and have noticed with appreciation a very kind reference to me and to my recent illness in the January number. I should like to express my gratefulness to whoever wrote the notice.

The illness was serious, but fortunately I have made a very good recovery from it. One's physical health is now good—in fact better than during the time preceding the illness. And I am rapidly recovering the mental efficiency which was so much impaired by the illness. The doctor told me that there was always an element of doubt as to this mental recovery in such cases; but that when he saw me with a good deal of initiative at the time of convalescence he knew that it was a "good case".

I am writing partly to thank you for the original notice, and partly to ask that there may be inserted some further news of this recovery. One has worked in some nineteen different countries in connection with the T.S. and allied movements, and a notice in THE THEOSOPHIST to this effect would be the best means of conveying the happy sequence to the illness to one's many friends! I shall be wintering at Camberley, at our new English Centre, the Tekels Park Estate.

* * *

Our South American brethren have given a noteworthy lead to the Theosophists all over the world in a significant action, in which took part all the Theosophists who gathered in Montevideo last April for the Second Congress of the South American Federation.

On the third and closing day of the Congress, they went to the Prado, where the citizens of Uruguay have erected a bust of Beethoven, and there expressed their "tribute of commemoration" to the great artist. The action is significant because as yet few are the Theosophists who recognise that Art too is an embodiment of the Divine Wisdom, not only Religion, Philosophy and Science.

WHAT has been strong enough to force these stones apart so that the path is too rough for me to walk on?

The tender grass.
From what did it spring?
From seeds as light as dust.
How did they come here?
On a breath of wind.

THEOSOPHY¹

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

EVERY great religion has two parts, an inner and an outer, a spirit and a body, "the knowledge of God" which is "Eternal Life," and its dogmas, rites and ceremonies. The inner part, "the wisdom of God in a mystery," spoken of by St. Paul as known to "the perfect," is that which has, since the third century, been known in the West as *Theosophy*; in the East it has been known for ages under its Samskrit equivalent, *Brahma-Vidyā*, God-Wisdom, or God-Knowledge, or God Science. Such Theosophy, or mysticism, the direct knowledge of God by man, belongs equally to all great religions as their sustaining life, and may be possessed by any individual, even outside any religious organisation. The Brahmanvādins, Knowers of God, in Hinduism; the Gnostics, the Knowers, who Origen declared were necessary to the very existence of the Christian Church; the Shaikh in Islamic Sufism—these are typical Theosophists from the standpoint of the modern Theosophical Society. No man is truly a Theosophist who has not direct knowledge of God, but he may win this through any religion or by his own unaided efforts.

Theosophy, in the modern as in the ancient world, proclaims the possibility of such knowledge as the inevitable

¹ This is a manual of Theosophy written many years ago by Dr. Besant, and lately found among some old files. It does not seem to have been published.—C. J.

result of the Immanence of God. Man is essentially a spiritual being, his Self, or Spirit, being an emanation from the Universal Self, or Universal Spirit, God, as a ray is an emanation from the Sun. Hence, to know himself, his deepest Self, is to know God; he can sink in consciousness into the depths of his being, beyond the body, the passions, the emotions, the mind, the reason; these are all his, but they are not he; he can pass beyond them all, and realize himself as separate from them, the pure "I," pure being. This is the universal experience of those who successfully seek the Kingdom of Heaven within, and it is followed by the recognition that this Universal Being into which the Self opens transcends all the beings in which it is manifested, and is alike in all. Out of this experience, repeated for every one who becomes a knower of God, or Theosophist, are built the two fundamental truths of Theosophy: the Immanence and Transcendence of God, and the Solidarity, or Brotherhood, of all living beings. The realization of the first truth, his identity of nature with God, as a fact in consciousness, and the subsequent realization of the second, his identity of nature with all around him, by a blending of his Self with their Self, a conscious dwelling in their forms as in his own, these sum up Theosophy in its fullest and deepest sense. The man who has thus reached Self-realization in God and in all beings is a Theosophist; those who deliberately aim at such Self-realization are generally called Theosophists.

The word Theosophy has also, historically, a second meaning: it denotes a body of truths, or facts, concerning God, man, and the Universe, and these may conveniently be classified under the three heads: Religion, Philosophy and Science. On these truths is based its system of ethics, rational, inspiring and compelling. In considering this body of truths, we are not studying a system invented and published in

modern days; we have to do with what has aptly been termed the Wisdom-Tradition, handed down in all civilized countries, ancient and modern, by a long succession of Prophets, Teachers and Writers. It may be traced in the Upanishads, Purānas and Epics of the Hindus and in the Six Systems (Darshanas) of Hindu Philosophy. It underlies many of the Chinese systems, especially Tao-ism, and is seen in such books as *The Classic of Purity* and in the writings of Lao-tze; it is found in Egypt, as in *The Book of the Dead*, and the papyri from which its religion has been reconstructed; it appears in the fragmentary records of Assyria and Chaldæa; in the Gāthas and other Scriptures of the Pārsis; in the Hebrew Scriptures as expounded by the Kabbalah and the Talmud; in the Christian as treated by the early Fathers of the Church, and by such Gnostic writers as Valentinus, Basilides, and a host of others; in Pythagoras and Plato, with the Pythagorean, Platonic and Neo-Platonic schools, with Plotinus, Iamblichus and the Theurgists; it is taken up from these by the doctors of Islam and the Sufi mystics; it appears in the Rosicrucian students of alchemy and astrology, in Rosenkreutz, Paracelsus, Bruno, Eckhartshausen, Boehme, Eckhart, Vaughan, Bacon, Moore, Fludd—all these and scores of others have assimilated and handed on the Wisdom-Tradition; it has lent its symbols to Masonry, and hidden some of its mysteries in Masonic ceremonies; it peeps out of Scandinavian and Keltic folk-lore, out of Hawaiian legends and Maori traditions, the unburied temples of the Mayas and Quichuas, the magic of the Zuñis and other North American Indian tribes. Its revival and its systematisation into a coherent and inter-related body of doctrines, separated from non-essential and irrelevant teachings—this is modern, and is the work of the Theosophical Society, a modern association. But the doctrines themselves are scattered everywhere, through all times, in all places.

The test to be applied to a religious doctrine which claims to be Theosophical is Catholicity. "Semper, ubique, et ab omnibus"¹—such is the test. For all religions come from a single source, the Divine Wisdom, and have as Founders divinely inspired men, men who have climbed up the ladder of evolution till they have reached perfection in Humanity and have entered on the superhuman Evolution. Such men we call Masters, and we regard Them as the guides and directors of the evolution of humanity; the similarities in doctrines and ethics, pointed out by Comparative Mythology and Comparative Religion, we regard as due to the fact that all the Founders of Religions are members of one Lodge of Masters, possess the same knowledge, and are guided by the same principles.

The universal—i.e., Theosophical—doctrines of Religion are: The Unity of God; the Manifestation of God as a Trinity for the building of a universe; the existence of graded Orders of Intelligences, a vast Hierarchy of Beings, forming the inhabitants, visible and invisible, of a universe, or a Solar System. The doctrine of Reincarnation, taught in every religion, though in some temporarily overlaid, belongs to the domain of Philosophy rather than of Religion; the Immortality, or rather the Eternity, of the Spirit, belongs also to Philosophy more than to Religion, when dealt with intellectually; the Law of Action and Re-action—Karma—falls under Science, as do the Constitution of a Solar System and that of Man.

RELIGIOUS TEACHINGS

The Unity of God, the Universal One Existence, which is the source of all existences, actual and potential, the Super-Life and Super-Consciousness in which all lives and consciousnesses inhere, eternal beneath the transitory, changeless

¹ "Always, everywhere, and by all."

beneath the fleeting, unsupported but the support of all, all-embracing, all containing, the One without a second—this is the central teaching of Theosophy as of all religions, the first universal truth of Religion.

The Trinity of the Manifested God is the second great and universal truth of Religion, and therefore of Theosophy. Theosophy speaks of the Manifested God as the Logos, borrowing the term from Plato, Philo and the Fourth Gospel. "Coming forth from the depths of the One Existence, from the One, beyond all thought and speech, a Logos, by imposing on Himself a limit, circumscribing voluntarily the range of His own Being, becomes the Manifested God, and tracing the limiting sphere of His activity, thus outlines the area of His universe. Within that area the universe is born, evolves and dies; it lives, it moves, it has its being in Him; its matter is His breath; its forces and energies are currents of His life; He is immanent in every atom, all pervading; all sustaining; all evolving; He is its source and its end, its cause and its object, its centre and circumference; it is built on Him as its sure foundation, it breathes in Him as its encircling space; He is in everything, and everything in Him. Thus have the Sages of the Ancient Wisdom taught us of the beginning of the manifested worlds. From the same source we learn of the Self-unfolding of the Logos into a threefold form: the First Logos, the Root of all Being, the Will which outbreathes and inbreathes the worlds; from Him the Second Logos, manifesting the two aspects of life and form, the primal duality, making the two poles of nature between which the web of the universe is to be woven—life-form, spirit-matter, positive-negative, active-receptive, Father-Mother of the Worlds, the *Wisdom* or Pure Reason, 'mightily and sweetly ordering all things,' sustaining the universe; the Third Logos, the Universal Active or Creative *Mind*, that in which all archetypically exists, the source of beings, the

fount of fashioning energies, the treasure-house in which are stored up all the archetypal forms which are to be brought forth and elaborated in matter during the evolution of the universe, the fruits of past universes, brought over as seeds for the present." (*The Ancient Wisdom*, by the present writer.)

The Hierarchy of Beings is the third truth universally accepted: the "Seven Spirits before the Throne of God," the primary Emanations of the Supreme Trinity; the ranks of secondary Logoi, who rule congeries of Solar Systems, down to the Logos of a single system. In such a system, the vast hosts of Spiritual Intelligences—the Devas, Archangels and Angels of religions—the grades of Spirits encased in human bodies, the sub-human intelligences and those not yet even awakened to intelligence—all these with the Solar Logos at their head form the Ladder of Lives, and evolve within the System. The sub-human intelligences include all nature-spirits, the gnomes, fairies, etc., who play so great a part in folk-lore, the living though limited intelligences who make all nature a living responsive organism instead of a soul-less mechanism, whom little children sometimes see, and who are visible to the ordinary seer.

The fourth truth in Theosophy is that of Universal Brotherhood, the inevitable deduction from the preceding. Since there is but one Life in all forms, all forms must be inter-related, linked together, and however unequal they may be in development, they none the less make one huge family, are "of one blood". The Universal Brotherhood of Theosophy differs from the political conception of "Equality," the foundation of modern Democracy, in that it postulates identity of origin and of potentiality but recognises varying degrees of development, the latter yielding the Hierarchy of Beings, or Ladder of Lives. In this Freemasonry resembles it, with its broad division of mankind into the enlightened and the profane, and the sub-divisions of the enlightened

into degrees of graded officers, uniting the essential equality with a hierarchical order and due subordination. In this both Theosophy and Freemasonry are in harmony with nature, increasing power going hand in hand with increasing knowledge and increasing responsibility. Wisdom, supported by Strength and made manifest in Beauty, rules in a true Brotherhood, as in nature.

It is interesting to note that these four primary religious truths of Theosophy, of Universal Religion, are but the intellectual formulation—for the instruction of the people—of the two primary spiritual truths directly contacted by the knower of God, the Gnostic, the Theosophist. The first three are religious dogmas, expressing intellectually the first spiritual truth; the fourth is the expression in the outer life of the second spiritual truth. The spiritual truths can only be *known* by individual Self-realization; they may be intellectually taught and believed as the fundamental dogmas of Universal Religion, Theosophy. A dogma is the intellectual presentment of a truth known by the Spirit, and believed on external authority.

PHILOSOPHICAL TEACHINGS

Philosophically, Theosophy is idealistic. Consciousness is primary, the one indubitable fact which can neither be strengthened nor weakened by argument. "I am" is the testimony of consciousness to itself, and naught can disprove its witness, since every disproof, every argument, must be addressed to that same consciousness and imply its existence. To the All-Self, matter is but the limitations imposed by Himself on His thoughts; to us, evolving in a universe which is the manifestation of our Logos, matter is His thought, limitations imposed on us by His thought and activity, limitations which we cannot transcend until we can realize ourselves

in Him. Human thought, though feeble and undeveloped, is of the same nature as divine thought, and increases its power over matter with its increasing growth; thought is the one creative and moulding power. As evolving man realizes this, and so clarifies his lower nature that this aspect of the Self can work through it, he becomes the master of that lower nature and of his surroundings, the creator and controller of his destiny. By thought, mastering the science of physical nature, he bends it to his will and utilises it; by thought, mastering the science of the emotions, he builds virtues and destroys vices; by thought, mastering the science of mind, he subdues its turbulent energies into orderly obedience; by thought, directing will and controlling activity, he brings all things, within and without, into subjection to the Self, "the Inner Ruler, Immortal". Only by such fit rule and due subjection can man attain perfect health of body, emotions and mind, and reach the highest good. Hence many of the practical Theosophical teachings deal with power and control of Thought.

The Eternity of Spirit—more loosely spoken of as the Immortality of the Soul—is an integral part of Theosophical philosophy. It is an inevitable deduction from the identity of nature of the human and the universal Self; "unborn, undying, perpetual," it is eternal as God Himself. The continuity of consciousness is equally inevitable, since the Self is conscious and continuous, and in the Self must consequently abide all its experiences, of which a successive survey is memory. The extent to which these memories are carried on by the material sheaths, or bodies, of the Self, that is, the survival of the individual and the person, will be better considered under the Constitution of Man.

The method of the unfolding of this continuous and conscious Self in the human kingdom is by Re-incarnation. Re-incarnation is, in fact, the only doctrine of immortality that philosophy can look at, as Hume said. It means that the

Self, having unfolded to the human stage, appropriates matter from the three worlds (see below) and builds it into bodies, suitable for life in those worlds, beginning in the stage of barbarism, as a savage of a low type. During earth-life he gathers experiences, pleasant and painful; after death, he meets the results of these experiences, the lower in the intermediate worlds, where he suffers in the appropriate body of matter belonging to that world, and the higher in the heavenly world, where he enjoys in the appropriate body of matter belonging to that world, and converts all these experiences into mental and moral capacities. When all are thus converted, he returns to earth-life, bringing with him these capacities, wrought out of experiences, into new bodies built to express and utilise them. In these he goes through a similar cycle, gathering, suffering, transmuting, and so on and on; each birth brings the fruitage of the preceding lives to start the new pilgrimage, and this is the inborn character and temperament, mental, moral, physical. Step by step, he climbs the ladder, working under inflexible and inviolable laws, until he reaches the stature of the Perfect Man; he passes through all the classes of the School of Life until he has mastered all that this world has to teach, and is "Asekha," he who has no more to learn. He is then a Man, beyond birth and death, "fitted for Immortality" ready for work in the larger life.

(To be concluded)

THE WORK OF THEOSOPHISTS¹

BY RT. REV. C. W. LEADBEATER

I THANK you for your very hearty welcome, and I beg to offer you my hearty good wishes in return. Bombay is, as you say, the gateway of India towards the West, and so it happens that those from Western nations who come here to learn often enter by it. But I would have you remember that, though the Founders of the Theosophical Society are both of Western descent, Those who inspired them and sent them forth to do that vast and wondrous work were not Westerns but Easterns—not English nor Russian nor American, but Indian. The Society was founded in New York, but the knowledge upon which it was founded came from India; and we of the West can never forget that.

You who were born in this country cannot possibly understand what a revelation Oriental philosophy was to us in Europe. You have all your lives been aware of certain great facts of Nature; you have known of Evolution, of Reincarnation, of Karma, and so you have been able to form a rational theory of life. But we in the West knew none of these things; a few advanced thinkers were working at the idea of the evolution of form, but had no conception of the evolution of the ego, or soul. We had to keep our science and our religion in water-tight compartments; for the one

¹ Address delivered at the inauguration of the Federation of Theosophical Lodges of Bombay and suburbs, on September 26, 1931.

studied the facts of Nature and the other ignored or denied them.

But here suddenly burst out a great light in the darkness, here was a system set before us which was actually credible and reasonable, which brought order into all the chaos and confusion, solved a vast number of previously inexplicable problems, and gave us not only a hope but a certainty of future progress. You cannot wonder at our enthusiasm.

You spoke of me as a pillar of the Theosophical Society, which rather amused me, for I certainly never considered myself from that point of view. I have always avoided taking any office in the Society, except that I was its Recording Secretary for the year 1885, succeeding in that office Damodar Keshub Mavalankar, the son of the first President of your Blavatsky Lodge. You mentioned some books that I have written, and spoke of me as an Occultist. A title such as that is far too great an honour for me; I have always thought of myself as a student to whom certain advantages have been given, in order that I might thereby render a little help to my fellow-students. You are of course aware that in some of the books which you mentioned I have only a small part, for in several of them I had the very high honour of collaborating with our great President. It is very kind of you to say all these nice things about your visitors, and I suppose that the best acknowledgment that we can make is to try to live up to the excellent character that you give us.

Having thanked you for your welcome, let me now turn to the serious business of the meeting. The Blavatsky Lodge, founded by H. P. B. and Colonel Olcott, was the first in India, and I think that I may very heartily congratulate you on its fifty years of solid work for the Cause, on the ability of many of its prominent members, and on the ready generosity which it has always displayed in connection with all Theosophical work. Now I have the honour and the

pleasure of congratulating you on another forward step—the foundation of the Bombay Theosophical Federation.

I take it that the object of a Federation of Theosophical Lodges is always to bring those Lodges into closer connection with one another, and to establish a centre where all those members may meet at such times as they find convenient. You have in India two great Centres—the International Headquarters at Adyar, which is the true centre of the whole Society, and the centre of your Indian Section at the City of Benares. But the distances in this country are vast, and it must inevitably happen that there are many members who cannot gather at either of these points when the National Convention is held. It is therefore undoubtedly a good thing in the interests of the work that local Federations should be formed, so that those who cannot attend the great Convention may, nevertheless, obtain somewhat similar advantages without needing to travel so far.

It is, indeed, a very good thing that our members should meet as often as possible. I am sure that all of you who have attended one of the great Conventions must have been impressed with the strong feeling of Brotherhood on such occasions, and the joy of old friends meeting again after perhaps a prolonged separation. Of course, there is generally on such occasions much to be learned from lectures delivered by some of the older members, by those who have specialized along certain lines, or by those who have more time for study; yet I think that the promotion and intensification of that strong and joyous feeling of Brotherhood is perhaps the greatest benefit of all. The more often we meet, the better we shall understand one another, and that is one of the implied objects of our Society.

It may be that sometimes there has been a tendency to forget that great central idea. We have so splendid and so fascinating a system of philosophy that it is very natural that

we should spend much of our time in studying it, discussing it, and lecturing about it; but we must not forget that the very object of its promulgation is to explain and to prove the great doctrine that all men are brothers. We are so interested in our studies that there is often a tendency to argue about them, and sometimes in such argument a member becomes unduly excited and tends a little to forget that very Brotherhood which is the basis of it all.

I do not know whether you realize that there was a time in the history of our Society when its members were liable to expulsion if it could be shown that they had spoken ill of a brother member; I am afraid that if that rule were enforced in the present day, our membership would be suddenly and rapidly reduced. Those of us who try to follow most closely the teaching and example of the great Masters of the Wisdom are gradually allowed the privilege of drawing into closer relation with Them. Such fortunate pupils are always extremely anxious to help more and more of their brethren to share the advantages which they enjoy, but naturally their success in such efforts depends upon the qualifications of the candidates. I think that you would be horrified if you knew how many of our brethren have missed the opportunity of gaining those advantages by this one sin of malicious gossip.

I know how terribly prevalent it is in the outside world; but that is no excuse for us, who are trying to study the inner and higher side of life as well as the merely physical. We know perfectly the harm that is done by evil speaking and misunderstanding; the more we can meet together, the more we shall develop real brotherly feeling which will make misunderstanding and slander alike impossible. So I am always very much in favour of any kind of social gathering at which our members can come to know each other more intimately and to appreciate one another more truly.

You may have heard a little story of Charles Lamb which illustrates this point rather well. It seems that he was one day speaking disparagingly of a certain man, and the friend with whom he was conversing said to him: "You seem to have formed a bad opinion of this person; I thought you hardly knew him." "Of course I don't know him," replied Lamb; "if I knew him, I should like him." I think that is true of more people than one might suppose.

I hope that this Federation will have splendid success in whatever work it may attempt, and that in coming to know each other more intimately members may be encouraged to work even more strongly and enthusiastically together than they have done hitherto.

There is one point that it might be well to mention here. Be very careful that in your enthusiasm for this new Federation you do not neglect your personal duty to the Lodge to which you belong. Each Lodge is in itself a Centre radiating good influence over its neighbourhood; and the amount of that influence depends upon the regular attendance of its members at its meetings, and the energy and perseverance which they display in carrying on its work. Never think of what you can obtain *from* the Lodge, but of what you can give *through* the Lodge. The Lodge must be a unity in itself, though also an integral part of the larger unity of the Federation. A Lodge in which there is disunion, in which there are bickerings, jealousies, carping criticism and personal ill-feeling, will not be a source of strength to the Federation, but a weak and vulnerable point in it. There must be nothing of that sort here, if we are to reap the full benefit of to-day's work.

Much of your Address of Welcome seems to me to consist of a statement (I might almost say a complaint!) that the lectures and writings of our beloved Krishnaji have upset the minds of many members, and shaken their faith in

Theosophical teaching, so that some have even left the Society in consequence. This is obviously not the time for the discussion of such matters, as they have nothing to do with the founding of the Federation; but I shall be glad to deal with them as fully as you wish at our Question Meetings. All I need say now is that if any man's comprehension of the great facts of Nature can be so easily shaken, then it *ought* to be shaken, for its foundations are evidently quite insecure.

The system which is called Theosophy is simply a statement of certain great and incontrovertible facts of Nature; nothing whatever that anyone can say or do will alter those facts, so it is foolish to deny them or fight against them; it is wiser to adapt ourselves to them. The only question upon which there can reasonably be any discussion or argument is how that adaptation can best be achieved, and that is what each man must decide for himself.

Once more let me remind you that the Theosophical Society exists to promote Brotherhood, and to help to remove all the barriers to mutual understanding which arise from the differences of race, creed, sex, caste and colour. It encourages the study of Comparative Religion, in order to show that all religions are fundamentally the same in their requirements, and the study of the inner side of Nature, in order that we may thereby draw nearer to the Reality which lies behind this outer Maya, and order our lives accordingly. This is the fundamental object of our Society; and all that is done and said on its behalf is done and said with the view of promoting that object.

If people do not understand the Oriental system of philosophy upon which the whole idea of Brotherhood is based, it has to be explained to them; and even here in this country, where everyone is supposed already to know a great deal of that, it is often necessary to remind them of it, and to show how the inferences that can be drawn from

the knowledge it gives may be applied in daily life. Obviously the only reason that any person can have for leaving such a Society is that he has ceased to accept the principle of Universal Brotherhood. If he has reached that stage, I fear that he would be of little use to the Society, nor would it be of much help to him until he had recovered that much of faith.

Remember that we do not join the Theosophical Society for the sake of any teaching that it can give us, for practically all that we have received has now been published openly to the world—except for certain directions as to meditation and other practices of Yoga, in which instruction can only be safely given under strict promises.

We ask no one who applies for admission to the Society what his belief may be; that is his own affair. We ask him only whether he accepts this idea of Brotherhood and is willing to work for it. Any man is always at liberty to change his point of view: he may receive new light upon some subject, he may look upon a truth from a new angle and so see additional facets of it. That is unquestionably all to the good. Truth has many facets, and the more of them a man can see, the wider become his sympathy and tolerance. The more light we can have on any subject, the better, so that the man's conception of it may widen out. But no widening of his consciousness should ever be allowed to interfere with the work that he is doing to help his brethren. It is true that in the course of its cycle of evolution the world is just now passing through a trying period, not only of commercial but spiritual depression; a period in which a spirit of great restlessness, unreasonableness and unbelief is abroad. There has never been a time when the enlightenment of the Ancient Wisdom has been more needed than now. But can you not see that this very condition of affairs is a *test* for us—a test for the firmness of our foundations, of

the living reality of our convictions, of our power to persevere under difficulties? Are we coming well through that test, or are we not?

There are weak brethren who say: "How can I know whether I am passing the test? I am confused; I am uncertain; some teachers give this advice, others give that; I know not what to believe." Our Masters will not ask you what you *believe*; that, as I have said, is your own affair; but They *will* ask you what good work you are doing. You *can* know; you have an infallible criterion, if you will only be absolutely honest with yourselves. Are you living a higher, purer, nobler, and above all a more unselfish and *useful* life than you were? Are you thinking ever less and less of yourself and your progress, less and less of gratifying your desires and your emotions, and ever more and more of serving your fellow-men? Are you working more strenuously than ever? If so, then you are passing your test; you are advancing, and our Masters' blessing will rest upon you. But those who for fancied self-realization or self-development forsake the helping of their brethren are moving backwards, not forwards. Deeds, not words alone, are the sign of real progress.

I have said that we do not join the Theosophical Society because of anything that we hope to obtain from it; we join it because we know that it exists for a good purpose—the promotion of Brotherhood—and we wish to take part in that good work. It is not for ourselves or for any benefit that we hope to gain that we band ourselves together in this work; for the work is entirely altruistic and is intended solely for the benefit of our fellow-men.

All work for the betterment of mankind is the Masters' work. Special lines have been indicated to us, and we are doing our best along those lines; but we most fully recognize that there are many other ways of doing good, and we are always glad that our brothers should help to promote any of

them. To feed the bodies of the poor is indeed a good and worthy act, and often it is all that can be done for them; to feed their souls with spiritual knowledge, if you are able to give it, is a still higher deed; but there is no reason why both lines should not be followed simultaneously.

Anything that can be done to promote or to help towards a sane, humane and rational education is good work—exceedingly good work; and I am very glad to hear that much has been done in that direction here in Bombay. Another splendid enterprise which our lady members especially can take in hand is the attempt to ameliorate the lot of women, to raise their standards of life, and to spiritualize the entire conception of marriage. There is plenty of good work to be done in the world, and every member of the Theosophical Society should be ready and willing to give help in any direction that he can. In this connection I should like to draw your attention to a very helpful list of minor activities which our good brother P. Pavri has published in his book on *The World-Teacher*, commencing on p. 122.

At this present time it seems to me there is another undertaking to which every Indian Theosophist should set his hand if he has any opportunity of doing so. You of course understand that the Theosophical Society takes no part whatever in politics, and in that matter every one of its members is absolutely free to go his own way and to express his own individual convictions. But there is at least one thing in which we can all join, and that is the endeavour to promote peace and unity among Indians, to allay prejudices and to persuade all that Brotherhood is greater than sectarianism. The great Spiritual Hierarchy is striving to unify India, and it is precisely this lack of brotherly feeling which is the chief obstacle in the way of the achievement of that most desirable end. Therefore, anything whatever that we can do to help our brethren, both Hindu and Muhammadan, to rise above

communal differences and realize that both are equally part of the great Indian Nation of the future, is obviously a direct piece of work on behalf of our Masters.

In some places there is a similar prejudice existing between Brahman and non-Brahman, and the same suggestion would apply there. No one need be asked, or should be asked, to give up his individual opinions; but once more there is no sense in denying the facts of the case—there is a difference between the presentation of religion by the Muhammadan and the Hindu; there is often a difference between the education and the outlook of the Brahman and the non-Brahman. But it is our duty to emphasize that, though these differences of opinion and outlook do exist, they must never be allowed to interfere with the far greater fact that we are all brethren, and must all stand together to make that Brotherhood effective.

All Indians must learn to lay aside the purely selfish and personal point of view, and to look forward to and prepare for the magnificent future of this great country, of which all of them alike are children. We must think of that glorious future, and we must work for it; and the first thing to do is to bring these divergent elements together into one mighty force. If India is to be, as she undoubtedly ought to be, the spiritual leader of the world—if she is to fill her appointed place as the land through which the mighty forces of Shamballa may be distributed to the world, she must first of all overcome these petty rivalries and divisions which weaken her so terribly. Therefore we must all strive with all the energy at our command to promote unity, not asking any person to give up his private beliefs, but asking them all to join together for the purpose of this highest and noblest work.

Many other questions suggest themselves in connection with this. The opposition of all good men and women to child-marriage, for example, is based upon the scientific certainty that finer and stronger bodies are produced when both

parties to the marriage are fully matured; and remember that such bodies as those are absolutely necessary for the great Indians who will take incarnation among us in the near future, and this present generation should already be providing such vehicles. I know that pandits can quote texts from the alleged Laws of Manu in support of infant marriage; but I think you should remember, in the first place, that you have absolutely no definite evidence that our Lord Vaivasvata Manu is responsible for those laws in the form in which they at present appear; and in the second place, that humanity is after all evolving, and that conditions have changed enormously during the thousands of years which have passed since the time when those laws are supposed to have been laid down.

Many of us have in the course of our work had the wonderful privilege of meeting the Lord Vaivasvata and serving Him in various ways; and I can tell you that He is an eminently sensible and practical person, and that His one desire for His Motherland of India is that she should progress in all ways, both physical and spiritual; and He will consequently be in favour of any movement which tends in that direction. We *must* unite, and we must remove from the Indian escutcheon these blots which disgrace its unique civilization in the eyes of the world. Our great President, who is especially His agent, has frequently written and spoken of these points, and her books and lectures deal with them far more satisfactorily than I can.

You have the admirable organization of the Boy Scouts, in which each member is expected to do one good turn every day. A member of the Theosophical Society should go very much further than that; he should do many good turns every day, as many as he can; and he should ever be watchful for an opportunity to offer service. The Theosophist should be known to his friends and neighbours as one who is always

ready to give any assistance or advice that he can, as one who thinks little of himself and much of the helping of his fellows. I trust that everyone of us may obtain that high reputation, and be careful always to live up to it; and I hope and believe that the work of this Federation will presently bring its members to that noble and desirable consummation.

I cannot end my address more fittingly than by reading to you a fragment which was found only a few days ago among Madame Blavatsky's papers—apparently the conclusion of an article, though the rest of it is missing.¹ It runs as follows:

One eternal Truth, and one infinite changeless Spirit of Love, Truth and Wisdom in the Universe, as one Light for all, in which we live and move and have our Being . . . We are all Brothers. Let us then love, help and mutually defend each other against any spirit of untruth or deception "without distinction of race, creed or colour."

Since this fragment has thus unexpectedly been discovered just before I left Adyar to come here, let us take it as a message from our noble Founder to our newly-formed Federation. Let us live in the light of this high ideal which she sets before us; let us steadfastly obey this command which she lays upon us, that, following in her footsteps, we may one day stand where she stands, that we may one day come to help the world as she has helped it.

ALL thought of yourselves lay ye wholly aside,
Embrace ye the world in your sympathy wide;
Enlighten your path with your strong common-sense,
And live, neither giving nor taking offence.

Keen, watching for openings to help, shall ye live,
Your object in life not to get, but to give;
Reflecting the radiance that shines from above,
Your heart a pure channel of Infinite Love.

C. W. L.

¹ A reproduction of this was given in our last issue.—Ed.

THEOSOPHY AND THE MOVING TIMES

BY THE RT. REV. G. S. ARUNDALE

(Concluded from p. 20)

LET us take another dictum of science and make it Theosophical. Science is saying to-day exactly what Theosophy was saying twenty or thirty years ago. I will quote from one of the modern scientists: "For ever," says Sir James Jeans, "the tangible changes into the intangible." That is very wonderfully true, it gives us a sense of the quality of change that each one of us needs. When he says "from the tangible to the intangible", naturally he means "from the static to the dynamic, from rest to movement". That is another thing that science is abolishing—rest. It is substituting change for rest, just as it is substituting the relative for the absolute.

Thus, the auras of which Theosophists speak are beginning to be the realities of the scientific world. That is where they get up to the corner and we have to say: "Come round the corner." Everything, as science says, is light. Light undergoes diffraction, and diffraction (which is of course a scientific term) means nothing more than an aura. We may very well begin to talk of the diffraction of the mental body, the diffraction of the emotional body, the diffraction of the

physical body. It is all a matter of the diffraction of light. When we talk of an aura in a very awed voice, as if it were something inconceivable, what we are talking of is the commonest phenomenon of light, and the diffraction which is an aura depends upon the area through which light passes or on which light impinges. Light strikes your bodies, your mental bodies, your emotional bodies, your physical bodies, and is diffracted by those bodies, hence the auras. If you read scientific books you will find how much you can draw from them Theosophical purposes, and you will see how even individualities at a low stage of evolution in the mineral kingdom have the same essential qualities of auras as the highest individualities in the superhuman kingdoms. These are things that are interesting to brood upon. You begin to realise that Theosophy which originally came to the world at a time when it seemed to stand out over against the world's experience, is indeed being justified, and you begin to have confidence in those things which are not yet justified. Because if fifty or sixty or seventy per cent of Theosophy is justified, it is only a question of time for the remaining thirty per cent to be justified. And if you can approach people and show them that Theosophy and science run on parallel lines you will begin to arouse their curiosity and they will want to know what is round the corner. They will see that the Masters and the Path are the natural sequences to that which they have already seen round the corner.

Take the cosmic rays. They impinge very closely upon Theosophy—it is very remarkable—because they give us an insight into immortality. I do not know whether Millikan would agree that they give immortality, but so far as I can understand them with such consciousness as I am able to contact them, they are veritable intimations of immortality. The scientist will say, at all events, that the heat-death theory (of the sun becoming cooler as times passes on) is killed by the

theory of cosmic rays because those rays appear to be produced by inexhaustibleness, so to speak. They give a relative immortality to the sun, and, *via* the sun, to us. If they are intimations of immortality then everything must be immortal. It is merely a matter of logic, and then that immediately brings in the doctrine of the existence of Masters and any number of gradations beyond. It becomes reasonable. And so I venture to think that I have justified my statement that greatness impinges upon smallness, in other words that greatness is beginning to lie about us and within us.

That seems to me to be much of the science of Krishnaji's philosophy. His is a philosophy of release. His is a philosophy of individuality, in order that the individuality, alert and awake and moving, not inhibiting, may enter into its own larger life. He is concerned specifically with that particular aspect of the Great Unfoldment. And it is vital—it is just what the world needs. In the book called *Glimpses of the Great*, Einstein is reported to have said in an interview that greatness is no longer the privilege of the few, it is the appanage of the many. Only, in order to contact it you must be free from enslavement to the lower senses and to too much time. You may live in height, you may live in breadth, you may live in length, you may live in space and time, you may live in your space continuum which these four dimensions constitute, but you must transcend, and the mode of your transcendence must be the line of least resistance. It may be through music, it may be through dancing, through art, through science, through philosophy, through ritual, it may be along any line. Take the line of least resistance out of the less into your more. Some people will like to follow a number of lines, but some people would like to follow a special line, and through that doorway find themselves in the larger consciousness. But you must have a line of exit, of emergence, either along one

or along many lines. In other words, you must specialise, not necessarily as the outside person specialises, but in your own way. Do not think you have no time for specialising. Specialising is for us as much a matter of attitude as anything else, the attitude in everyday life. Out of attitude, made effective, constructive, by Theosophy, out of attitude directed to disclose me to myself, I enter into my larger consciousness.

Suppose I desire to be a great dancer, a great musician, a great philosopher, a great statesman, a great painter, a great sculptor, a great teacher, then there is something outside me and within me which unfolds me. I can use this desire as a means of unfoldment, and I can make it ensoul my duty, my daily life, my very being. I hope everyone here has along these lines some intimation of his larger consciousness. If he has no sense of his larger consciousness, then he must do some sapping and mining because he is still in his smaller consciousness. But if he has a larger consciousness, so that from time to time he loses himself in that larger consciousness—if he can be lost in that, if he can be lost in emotion, in mind, if he can be lost in intuition, if he can be lost in the higher consciousness, if he can be lost at all in any way, if he can be forgetful of his smaller self and rememberful of his larger self, then he will be happy. But the whole trend of the world is to forget the more for the sake of remembering the less.

One last word and that is : Do not be afraid of what you are or of what you have. You say : I have this weakness or the other weakness. Do not be afraid, for fear, remember, is the sign of dwelling in the smaller consciousness. Fear is a sign of living in prison. Do not be afraid of anything that you are and have. Get rid of fear. There is nothing in you so base and degraded, so loathsome, so objectionable that it cannot be transmuted, that it is not usable to higher ends. There is nothing to be afraid of because everything can be

used. Then one begins to stand straight up, and that is of course the work we have to do. But do not be afraid. Everything has its power and its purpose. We talk of this, that or the other being outworn. I do not think anything is really outworn—only out of perspective. Everything is of light and therefore has power and purpose. It is a question of the way in which one utilises it. Even if you think of the sex-power, for example, there again there is nothing to be afraid of. It is something to be used. It is a tremendous power. I would even go so far as to say: Be at peace about it provided you make it your servant and make it do things which help you outwards into the larger life. Then it ceases to have the stigma which otherwise would attach to it the name which we give it in our weakness so-called, which is only ignorance.

Let us keep Theosophy always as the spearhead of life, and not as the haft of life. Science can be the haft, and a very magnificent haft. Let us see to it that we maintain Theosophy as the spearhead. We have to be careful that we maintain it in that way—to see that Theosophy moves with the moving times.

I PRAISE the thought well pondered;
I praise the word well uttered;
I praise the deed well done.

Zoroastrian saying

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(Continued from p. 29)

1. A-tala: the Atmic, or Auric state or locality; it emanates directly from the Absoluteness and is the first something in the Universe. Its correspondence is the Hierarchy of non-substantial, primordial beings in a place which is no place (for us) and a state which is no state. This Hierarchy contains the primordial plane, all that was, is and will be from the beginning to the end of the Maha-Manvantara. All is there. This statement should not, however, be taken to imply fatality, kismet; the latter is contrary to all the teaching of Occultism.

These are the Hierarchies of the Dhyani Buddhas. Their state is that of Para-Samadhi, of the Dharma Kaya, a state where no progress is possible; the entities there may be said to be crystallized in purity, goodness and homogeneity.

2. Vi-tala. Here are the Hierarchies of the celestial Buddhas, or Bodhisattvas, who are said to emanate from the 7 Dhyani Buddhas. It is related, on Earth, to Samadhi, to the Buddhist Consciousness in Man. No Adept, save one, can be higher than this and live; if he passes into the Atmic, or Dharmakaya State (Alaya), he cannot return to Earth. These two states are purely hyper-metaphysical.

3. Su-tala. A differentiated state corresponding on Earth to the Higher-Manas, and therefore with Shabda (Sound).

The Logos, our Higher Ego, and also the Manushi Buddhi state, like that of Gautama. This is the third state of Samadhi (which is septenary). Here belong the Hierarchies of the Kumaras, Agnishwattas.

4. Kara-tala. Corresponds with Sparsha (touch) and to the Hierarchies of Ethereal semi-objective Dhyan-Chohan of the Astral Nature of the Manasa-Manasas,¹ or the pure Ray of Manas; that is that Lower Manas before it is mixed with Kama (as in the young child). They are called *Sparsha* Devas, the Devas endowed with touch. The Hierarchies of Devas are progressive; the 1st have one sense, the 2nd two, and so on to seven, each containing all the senses potentially but not yet developed. Sparsha would be rendered better by affinity, contact.

5. Rasa-tala, or Rupa-tala, corresponds to the Hierarchies of Rupa or Sight Deva, possessed of 3 senses (sight, hearing and touch). These are Kamic-Manasic entities, and the Highest Elementals. With the Rosicrucians they were the sylphs and undines. It corresponds on Earth to an artificial state of consciousness, such as that produced by hypnotism and drugs, morphia.

6. Maha-tala corresponds to the Hierarchies of Rasa, or taste Devas, and includes a state of consciousness embracing the lower 5 senses and emanations of life and beings. It corresponds to Kama and Prana in man, and to Salamanders and Gnomes in nature.

7. Pa-tala corresponds to the Hierarchies of Gandha or small Devas, the Nether world, or Antipodes Myalpa, the sphere of irrational animals, having no feeling save that of self-preservation and gratification of senses, and also of intensely selfish human beings waking as sleeping. This is why Narada is said to have visited Patala, when he was cursed to be reborn. He reported that life there was very

¹ Text has Manasas-Manasas; it has been tentatively corrected as above.—C. J.

pleasant for those who had never left their birthplace; they were very happy. It is the earthly state, and corresponds to the sense of smell. There are also animal Dugpas, elementals of animals and nature spirits.

Further explanation of the same classification:

1. Auric, Atmic, Alayic sense or state, one of full potentiality but not of activity.

2. Buddhic, the sense of being one with the Universe, the impossibility of imagining itself apart from it. (It was asked why the term Alaya was here given to the Atmic and not to the Buddhic state.) Answer: These classifications are not hard and fast divisions. A term may change places according as the classification is exoteric and esoteric or practical. For the Inner Group the effort should be to bring all things down to the states of consciousness. Buddhi is one and indivisible really. It is a feeling within absolutely inexpressible in words. All categorising is useless to explain it.

3. Shabdhic=sense of hearing.

4. Sparshic=sense of touch.

5. Rupic=the state of feeling oneself a body and perceiving it (Rupa=form).

6. Rasic=sense of taste.

7. Gandhic=sense of smell.

All these Cosmic and Anthropic states and senses correspond with our organs of sensation. Jnanendriyas, rudiments, or organs for receiving knowledge through direct contact, sight, etc. These are the faculties of Sharira, through eyes, nose, speech, etc., and also with the organs of action; Karmendriyas, hands, feet, etc.

Exoterically there are 5 sets of 5, giving 25: of these 20 are facultative, and 5 Buddhic. Exoterically Buddhi is said to perceive. Esoterically it obtains perception only through the Higher Manas. Each of these 20 is both positive and negative, making 40 in all. There are 2 subjective states

answering to the four sets of 5. Hence 8 in all. These being subjective cannot be doubled. Thus we have $40 + 8 = 48$ cognitions of Buddhi. These with Maya 1, which includes them all, make up 49. (Once that you have reached the cognition of Maya, you are an Adept.)

TABLE

5 Tanmatras (Rudiments)	+ 2 subjective.
5 Bhutas (Elements)	+ 2 "
5 Jnanendriyas (organs of sense)	+ 2 "
5 Karmendriyas (organs of action)	+ 2 "
20	
$20 \times 2 + 8 + \text{Maya} = 49.$	

(To be continued)

A LETTER FROM H. P. BLAVATSKY

1877

(Concluded from p. 40)

YOU see, my dear, I fear that you will reject me because of this; may God preserve me from it—but I cannot alter facts. I believe in my way; I believe firmly, as I have written to you, that since the creation of the world, (that is—not since the creation, but since the progressive emanation or the evolution of the world according to its spiritual aspect) the incarnation of God in a man is repeated every few thousand or hundred years. The chosen man becomes the temple of the Lord; a pure and holy Spirit manifests in him, uniting itself with the soul and the body and thus the Trinity re-appears on earth. The Brahmins also have their Christna or Krishna, this is also a Trinity—Three Murti. If the first Christians had not believed in these periodic incarnations, they would not have made things safe for themselves in case of such an incarnation, through their belief in the Anti-christ and the Second Coming of the Christ.

I believe in an invisible and universal God, in the abstract Spirit of God and not in an anthropomorphical Divinity. I believe in the immortality of the divine Spirit of every man, but I do not believe in the *immortality of every man*, for I believe in the justice of God. Every one must win the Kingdom of God by force, that is through good works and

a pure life; but to believe that every scamp, every atheist, every murderer, by the mere fact of having exclaimed in the supreme moment of his struggle, through a feeling of fear: "I believe! I believe that the Son of God has died for me," will be next to the good and righteous man—that I cannot believe. This dogma, as it is taught by the Christian Church, is a fatal dogma for humanity. It is an insult to God to believe that we can commit all sorts of horrors, murders, injure our fellowmen and put all this on the heavily-laden shoulders of Jesus Christ; the result is that every week, over here, when people are hung for the most terrible crimes, Protestant and Catholic priests assure the people in front of the gallows of the criminal, who has turned to God before his death, that he need fear no more. *So much the better!* He who does not fear death can steal and murder his fill. It even encourages him; if he had not killed, he would not have approached God so solemnly and he could not have entered into Paradise. And his victims? Is this divine justice? If, at the moment that the criminal has been reconciled, the forgiveness of his sins had brought about the return to life of his victim, of his possessions to the orphans, that is: if the equilibrium of good and evil had been completely restored, then one could have believed. But otherwise, what happens?

Picture to yourself a lake or a sea—limitless—with a surface as smooth as a mirror and, underneath, hidden rocks and reefs, water-spouts and other phenomenal things; everything goes its way, everything seems to be in its place, all is in order—thus is humanity: a man is born, lives and dies; the life of every drop (man) of that sea depends largely on outside circumstances, but above all, on itself, for, thanks to the metaphor, imagination must admit the freewill and individuality of every drop. I go to the bank of the lake, take a stone and throw it into the water! That stone produces a disturbance according to its size; one wave creates another,

which does the same in its turn. Circles spread, the one after the other, and the movement of the water is transmitted to the atmosphere, to its lower layers. From top to bottom sleeping forces come forth, and as far as the eye can see this movement spreads from one atom to another, continues always further from one stratum to another and disappears in infinite and immeasurable space. The impulse has been given and this impulse, as doctors know, *is eternal in its effects.*

This is the picture of each crime, of each bad deed, as well as of a good act. Well, would Divinity, who has created for ever the immutable laws of Nature in the physical and moral worlds, even if it could be done, arrest the course of those laws in taking out of existence that which once has taken place? Can the stone, once thrown, come back to the hand of him who has launched it into the depth of the waters? Can the movement of the water and the natural course of spirit as well as of matter be arrested? The criminal may receive forgiveness from God—but what about the victim? And then, the victim of the moment is but a small thing as compared to the after-effects. And the countless victims of that *which comes about as a result of the victim?* A man is killed and therefore the work, which had been placed upon him, is forcibly interrupted. And every man, however insignificant he may be, is in his sphere a link holding on to another link in its orbit; if it breaks all goes wrong and the other links are affected as well . . .

No, Madame, the forgiveness of sins including the annihilation of the effects of the crime is not supreme justice—according to our point of view—of Theosophists. God is something so great, so incomprehensible to us earthly worms, that it is of no use losing our time in discussions on the Divine Essence. A manifestation has been brought forth by the appearance on earth of God made man: "Ecco Homo," follow Him, walk in His way. As long as He lives, ask His

help; in this I believe absolutely—not in the help of the Great God—what are you in His eyes? but of *His Son*, representing humanity, Who is crucified every moment for all evil. He has shown us the way, not in synagogues, or temples as the Pharisees did, but in His own Temple, in the depth of our own heart, of each of us. “Know ye not that ye are the Temple of God” (Corinthians III, i, 16) asked St. Paul. Try to efface your sins by good, not through useless penitence, but by deeds and the avenging law will recede from you. Try seriously during your frail life to unite yourself closely with your own *personal God*, with one’s divine Spirit, then your soul will become immortal; but if you break the bond with Him, then you turn away from the messenger of God, from the Christ, and He will turn from you. Your soul will not perish in hell with its burning-places full of oak and pine, with its “horned and tailed” smiths, but in that eternal *Hell*, where *there is weeping and gnashing of teeth*. This means that your soul (the astral spirit), your second ethereal Ego or that which St. Paul calls the Spiritual Body (Corinthians I, xv, 46), would only be semi-immortal, if it were not closely united with the Spirit, and which after the death of the body must disintegrate into the elements, from the particles of which—fire, air, earth and water—are composed the world, and—also—the human soul.

The subjective, only, is eternal, all that is objective comes to an end, and as the spiritual body of man, however ethereal it may be, also has form and colour, it cannot therefore be eternal. Here thus is your Hell! Hell will be represented by the anguish of conscience, by our wanderings on earth and in the places where we have directly and indirectly committed evil, and, at last, by the complete disappearance of our personality.

You are right, as far as the white and black forces are concerned. It could not be otherwise. The world keeps

going by centrifugal and centripetal forces. Right and left, interior and exterior, and so on. If there were no night, we should not know day, if there were no evil there would not be good; as to devil-individualities, that is devils by origin, that cannot be, for that would be giving rivals to God in creating something. The devil, or rather the idea of the power of resistance, the lever of Archimedes on which turns the world, that is a field where “good” grows, for wherever the manure is richest, the grain grows best. If I had not been—the devil **knows** what—to my great shame and my ill-luck (one cannot remake one’s past, one can only efface it according to one’s strength), if I had not been foolish in my young days, I should not have been able, as I have done, to bring back seven people to the true road. For Olcott, the first one, did not believe in God or devil three years ago; he was a gay dog, he drank in clubs, kept mistresses; and now he has become pure and clean; he fears my look. He believes that I would know at once his most intimate thoughts; he is worse than a three-year-old child; it is the same with Gidze and Cobb and Harley and Marble and, in London, Professor Stainton Moses. The latter’s shadow, his double, has appeared before us twice; the experiment has failed three times out of five. I shall try to appear before you, but we must calculate carefully that you are alone in your work-room or with your aunt. For if the children were to cry out violently, they might kill my physical body, into which I should not have time to return quickly enough.

You have guessed right. I am writing on Storogenko and I am proving the possibility of the existence of vampires. The whole book¹ is full of these stories and I show the how and the why. I only fear for two or three chapters of the second part, because I attack the Catholics and the Protestants and their living and dead Saints, and I take the side of the

¹ *Isis Unveiled*.

philosophers, of the Brahmins, and of the ancient Buddhists. As to the Russian Church—I do not mention it. Nevertheless, will they let the book pass? How can I send it to you? As to the money and the sending of it, that does not matter in the least; provided that it is not confiscated. But, perhaps, you now no longer want it? I am so afraid, Nadéjda Andréevna, to upset you, for I love you so much, as well as all of you, but, still, I write the truth. Forgive me my long talk.

May the All-High bless you all.

HÉLÈNE

H. P. B.

You sought not praise nor ever shrank from blame,
One purpose was your guide, you ever taught
That pilgrims stumbling in the maze of life
Be to the Master brought.

You lit a lamp amid the deepest shade,
You knew that some would find the kindly light;
You bore the savage storms that fell on you
In densest gloom of night.

Your lamp became a Beacon, and its glow
Has brightened man's dim Quest. Your only dream,
In Life and the Beyond, is still afire
And casts a guiding beam.

I sing no song to you who need it not,
Who nought desire, save that the work be done;
But in the struggle of the day and night
You see that Light has won.

F. H. ALDHOUSE

“THE SECRET DOCTRINE”

BY ERNEST WOOD

(Concluded from p. 66)

THERE are three doctrines which one might cull from these pages which were new in Europe at the time of her writing. One is the doctrine of *involution*, which implies that the life expresses or shows itself less and less as it associates itself more and more with material forms, so that expression is not really expression, but the lack of it. This is a psychological principle very easy to understand. If, for example, a person is reading a book, he is manifesting less of himself than if he were running round the town with a red flag. Or if a bee goes down into the heart of a flower he is not displaying himself as much as if he were flying about in the field. But psychologically there is benefit to be gained by such deliberate limitations. In fact the whole process of every life and of every deliberated action in that life shows the same mental series—first concentration or limitation to something comparatively small, that is, involution, then the experiencing of that small thing, and thirdly the fruit of the experience, which leaves the life stronger in some way for having been through it. Call this merely “descent into matter,” and the psychological principle is at once lost to sight. We can hardly speak of mere descent into matter if Mme. Blavatsky is correct in the following statement: “Matter, after all, is nothing more than the sequence of our

own states of consciousness, and spirit an idea of psychic intuition." (i, 592.)

So the theory of involution puts forward the process of concentration or limitation, followed by the process of experience, followed again by liberation from the limitation, accompanied by increased power. We may infer that all material processes are directly or indirectly the result of this psychological process, and therefore all worlds and all forms are temporary in character. All the cyclic processes of globes and races and men, which Mme. Blavatsky describes at great length in both volumes, have their birth, their life and their decay, in a process of the Divine Mind which is fundamental. The same process appears in the mind of every man, in every one of its complete actions, and in the cyclic progress of each human life. Everywhere also Mme. Blavatsky speaks of the law of analogy. "The Law of Analogy," she says, "is the first key to the world problem." This is no mere parallelism or duplication, no casual external symmetry, but the perpetual outcropping of the cause which is in the root, just as all leaves on a tree are of the same type. "As above, so below"—which Mme. Blavatsky quotes so often—appears for the same reason; for the "below" is still the "above," though it is that "above" very much covered up. To H.P.B., therefore, the whole universe, though instinct with intelligence, represents only that involution of the life which is the first stage in the history of all forms.

A second doctrine with which Mme. Blavatsky was closely associated was also quite a novelty in the modern world—her conception of heaven or *swarga*, for which she used the Tibetan word *devachan*, which means literally simply "the place of happiness". It should not be confused with the Sanskrit word *deva*. She declared that the heaven world which nearly all persons enjoy for some time and in some degree after death, and which is a state of undiluted

happiness according to the capacity of the person concerned, is a subjective stage, but at the same time an objective state. This is not a contradiction in terms. It simply means that it is a state in which the mind produces its environment according to its own subjective materials, that is, according to its own thoughts and feelings, not hampered by the degree of rigidity of time and space limitations which we find in the physical world. In that state of being, or in that "plane," the dead person, having ceased to be attracted by merely carnal pleasures and limitations, has around him the things and persons whom he likes and loves. This is declared to be a state even more real than the physical state.

Thirdly, even the physical world is produced by the same mind process, only it works more slowly, having to use the instrumentality of hands and feet, and the agency of kârmic law. It is the same process of each man making his own world, only it is a slower process, and there is more collective activity. Thus it appears clear that to H.P.B. the material worlds were very seriously incomplete, and that the worlds of mind and what is beyond mind were richer and fuller, and contained all that is in the world and very much more. I think it is because of this that she laid so much stress upon metaphysics. In one place she wrote (Volume I. page 192) that there had been much perplexity about the doctrine of the monads and the doctrine of the globes, because they had not been sufficiently examined from their metaphysical aspect, and she remarked that it was unfortunate that there were so few who were inclined to handle these doctrines only metaphysically. In reference to this she quotes one of her Teachers, who said in this connection: "Why this preaching of our doctrines, all this uphill work and swimming 'in adversum flumen'?"

* Concluding that point, she wrote: "Outside of metaphysics, no occult philosophy, no Esotericism is possible. It is like

trying to explain the aspirations and affections, love and hatred, the most private and sacred workings in the soul and mind of a living man, by an anatomical description of the thorax and brain of his dead body."

It seems very clear to me that Mme. Blavatsky was anxious that the world should regard everything from the standpoint of life, and that by metaphysics she was not referring merely to finer grades of matter, but to that which in its very nature is not material, but is living everywhere and in relation to all forms. Our being and our treasure is really there, while the forms are merely temporary play-things. This was H.P.B.'s doctrine of *māyā*, or illusion.

To conclude this portion of the subject I may give a condensed statement of Madame Blavatsky's own summaries of the first seven stanzas—one of which appears in the poem (i, 48) and the other at the end of her exposition (i, 293): Stanzas I and II speak of the state of affairs before manifestation; III brings us to the reawakening of the Universe, and the emergence of the monads or centres of life-activity; IV tells of the appearance of the seven divisions or groups of monads which embody what we call the laws of nature, and inform all manifestation by their indwelling; V describes the formation of cosmic matter and its condensation into worlds; VI continues with the formation of a world such as ours, and VII brings that history down to the appearance of man.

The Secret Doctrine is thus declared to be the accumulated Wisdom of the Ages, compiled by generations of seers whose flashing gaze saw the soul of things where the ordinary observer could see only the external work of form. Its central teaching, round which all else gravitates, is one omnipresent, homogeneous, divine, impersonal substance-principle, the radical cause of all. Of this, the universe is a periodical manifestation, which has been called a *māyā*, or

unreality (like a dream), because of the evanescence of its forms. The universe is worked and guided from within outwards, and everything in it is conscious. There is no dead matter and no blind or unconscious law, but the Living Ones, who embody the law, who have no longer fleshly bodies and do not say "I am myself and no one else", are not ministering or protecting angels. Man cannot propitiate them, but by eating the fruit of knowledge he may arrive at a realization of non-separateness from the one self, and so reach their plane. All these disembodied beings either have been men, or they are elementals who will be men in the future, and all nature shows a progressive march towards higher life. Men and universes are thus but the reflections of realities behind the snares of the great illusion.

The second volume of *The Secret Doctrine* deals with the evolution of man. Within it occurs a description of the general character of the principal races and subordinate races of humanity which have peopled the earth. Madame Blavatsky's assertions on this subject are very startling, but reasonable enough when we remember that all forms are only the expression of mind. Thus she describes the first and second races of men on our globe as quite ethereal and rather shapeless, and the third as going through a process of considerable densification and thereby producing a gigantic, though very clumsy, ancestor for both man and the ape. This race had seven subdivisions, or subordinate races, as all the races are said to have had, and at last it gave place to the very dense or solid fourth race, called the Atlantean because its chief centre was a continent now sunk beneath the Atlantic Ocean. Gradually the third race men died away, until none were left, though some effects of its admixture with the fourth are to be seen in negroes and primitive tribes. Their colour was black, while that of the fourth race was red-yellow. In due course, the fifth or Indo-European race appeared, and

it has now replaced the fourth in point of influence, though not yet in numbers. In due course the sixth and seventh races will come, until the cycle of the present group of monads will have run its course on the earth. The whole process is one of cycles within cycles, down to the smallest events.

One peculiarity of man is that he is the great maker of artificial forms. Therefore, in any given cycle of involution, evolution and liberation, he comes in later than the mineral, the vegetable and the animal, because he has to use their forms as material for his form building. This production of artificial forms is the sign of a being who has come to the point when he can use matter for his own purposes. He is beginning to rise out of his involution. Understanding the forms, he is superior to them, and that superiority is shown in his manipulations of forms. To understand the forms and their relations is surely the sign of our rising above them, and this is perhaps the greatest purpose of *The Secret Doctrine*—to teach men to realize that they are superior to their creation. Therefore it has ultimately before it the old goal of liberation through understanding, or, as it is put when it is called nirvāna, through the blowing out of the flame of attachment to the limitation of form.

I am well aware that I have not been able to give even the slightest sketch of the history of the globes and the history of the monads which occupy the chief part of *The Secret Doctrine*, but I hope that I have been able to indicate some of the fundamental principles and psychic processes which act within those two lines of unfoldment.

In conclusion I must say a few words about the relation of the book to its writer. They have so constantly been discussed together that it is difficult entirely to separate the book from its author. She has been the subject of much recent literature, a large part of it produced by people not interested in the movement called theosophical, which she

left behind her. It has been shown that, when she was writing for effect, as, for example, in *The Caves and Jungles of Hindustan* and in *The People of the Blue Mountains*, she allowed the richness of her imagination to give more than tropical colour to the foliage of her literary material. Even Col. Olcott, her close friend and co-worker, remarked severely upon the exuberant fancy of her *Caves and Jungles*. Then people ask whether there may not be something of the same dramatic talent in *The Secret Doctrine* itself, in its allusion to the ancient book and the lost language of its stanzas, and even to the personalities of her unseen assistants. I would suggest one ultimate reply to all such questions, that the reader should resort to the advice of Madame Blavatsky herself, study the doctrines themselves and consider their reasonableness and coherence. What we have to avoid is personal authority and personal criticism, which confuse the issue, and easily arouse prejudice, fondness, hate, personal pride and fear, which cloud the vision and impede the mind.

But I must say this also—that it was misleading to accuse Madame Blavatsky of deliberate falsification in writing her stories of adventure in India, when she maintained that all the incidents therein mentioned had actually occurred at one time or another, though she had allowed herself something of the license of novelist in stringing them together into one narrative, for convenience, and in order to pack the maximum of information into the minimum of literary space. The evidence of her associates is also very remarkable as to the occurrence of rare phenomena in her presence. Still, we must rest the case for *The Secret Doctrine* strictly upon its merits, as judged by educated and unbiassed men. Only such a method of presenting it can win the attention and respect of those who respect themselves, and can help towards the spread of that knowledge in the world which it was the intention of its author or authors to promote.

VIBRATION AND THE HUMAN CHORD¹

BY GEOFFREY HODSON

I

THE terms vibration and frequency are creeping more and more into our language and in certain schools of medicine there is a growing tendency to interpret the body, its organs, and their conditions, in terms of frequency. This is quite in line with the accepted facts of occult science.

The idea of the human chord is a profoundly occult one. Every individual is said to have his chord or individual group of frequencies; in occultism this is sometimes called his occult name. It is a profoundly and apparently secret truth, which a man discovers for himself when he reaches a certain stage of development; he learns his occult name, which is the keynote of his interior, essential existence; it expresses his past, his present, and his future in one synthetic sound, so powerful that it may not safely be uttered at the physical level, lest its effect prove disruptive.

All the notes of all living things make up a great chord, which is the dominant tone for the universe. That tone which is continually being uttered at spiritual levels, is the sound of the Creative Word, to use religious terms. It is the form-producing and life-expressing vibration which emanates continuously from the First Cause. From this point of view the universe is a sounding board, which echoes this tone with

¹ The substance of an address delivered to physicians in Chicago, April, 1931.

increasing fidelity as evolution proceeds. Thus we have the conception of the continuous sounding forth of the dominant note of our solar system, the material of which is gradually being brought into a state of perfect inter-synchronisation. Every individual life, whether of atom, infusorium, mineral, vegetable, animal, man, angel or superman, planet or sun has its own note, the whole being gradually blended to make perfect and to complete the chord of the system. The evolution of form and the complementary unfolding of life can be expressed in terms of a gradual synchronisation or attunement of the individual to the whole. The chord of a solar system is in its turn one of the notes of a major chord of a universe containing many solar systems, the universe in its turn being part of a still larger cosmic group.

Now as long as man, who is a self-conscious, self-impelled entity, keeps his note reasonably in tune with the whole, he is both happy and healthy. He may be low in the evolutionary scale; he may be limited in manifestation, intellectually and physically, but if he is natural, he will be well. If unnatural, he will be unwell. The human note is a chord composed of seven notes, each also a chord, the whole governed by a system of harmonics or correspondences. There are the physical, etheric, emotional, and mental notes. These form the four notes of the personal, mortal man living down here. The other three notes are those of the spiritual man, a triune, immortal being living in the inner spiritual worlds. We may safely apply the principles of correct harmonization to man, for it is of great importance to his well-being and development that the personal man, the lower quaternary, should be maintained in tune with the higher triad.

Applied to ill-health, it is found that disease results from a breaking of the perfect rhythm or harmony which should characterise this relationship. In order to discover the root cause of disease, we must learn how and at what level that

rhythm becomes broken; for the broken rhythm throws a man out of tune with his spiritual Self and, therefore, out of tune with the major note of the solar system, making in-harmonious his mental, emotional, vital or physical being. This inharmony impedes the flow of the life-force of the system throughout his nature and therefore also inhibits the free manifestation of consciousness through his vehicles. Investigation shows that the rhythm is broken whenever man fails to conform to the principles by which his spiritual Self is inspired. In the early stages of his self-conscious emotional and mental evolution, it is almost inevitable that he should so fail through ignorance; the reactions to that failure take many forms all appropriate to the transgression. One of these is disease. There are two main transgressions which are the root of all unhappiness and ill-health.

The first transgression consists of action which violates the fundamental principle of unity. The chord of life is one harmonious synthesis. There may be—indeed there are—countless billions of notes, but the chord is one. Similarly the life within all the infinite variety of forms is one. We perceive this physically, for the air which makes possible the conveyance of the sound from an orchestra is one air, though the sounds which it conveys may be many. Unity is the fundamental and inviolable principle behind all manifested life. Any attempts to violate it bring inevitable reactions, which may be felt instantly or through long periods of time. Violation of the principle of unity occurs in all actions which are unduly selfish—actions based on the motive of obtaining something for one's self at the expense of another. Oppression, exploitation, abuse and the infliction of cruelty violate the principle of unity. This violation inevitably brings its reaction, primarily in a broken rhythm, and later in a limitation of self-expression through mind, emotion, body or all three combined.

The second transgression is a misuse and abuse of the physical body and its forces. Apparently this cannot be done with impunity. The triple spiritual Self is dwelling in the body and manifests there by reflection as thought, feeling, and action. This body is, therefore, literally, and not only in merely a theological sense, a temple of the indwelling God. All the bodily powers are therefore divine; and this applies especially to the creative power. If man abuses his body and its powers, wastes his life-force, either in over-exercise or in asceticism, abuses his creative forces in over-indulgence or abnormality or stifles them by unhealthy repression, or misuses any of the other forces of bodily life in thought, feeling, or action, he is violating a fundamental principle in Nature and limitation of self-expression will result. This process of action and reaction is an important factor in evolution. By it Nature produces a higher type and enforces her standards, for the purpose of these reactions is educative. Nature is seeking through pain to guide the sufferer along the right road. Disease is really a beneficent influence in human life. I know that is a strong and startling statement to make, particularly to those who have to live and work amid the sufferings of humanity, but I am convinced that it is true.

From this conception, a new view of the healing art arises. The physician can play an important part in aiding Nature to fulfil her function for humanity, which is to produce the perfect man. Not only may he relieve suffering, but he may work with Nature by pointing out her purposes, helping the sick to understand the cause of their ill-health, showing the transgression that is behind the disease, the failure in character which it reveals, and by advising the sufferer "to sin no more," as did the Great Healer of the World. Frequently, both the transgression and the failure in character occur or are repeated in the present life and are discernible as the obvious causes of ill-health. To remove

the symptoms without pointing to the cause is to do a disservice to the patient, and to Nature, who is teaching him through pain. By this chain of reasoning, I have come definitely and strongly to believe in the necessity for educative therapy.

Where the transgression only occurred in earlier lives, the help of clairvoyant research is needed to prepare a chart to help those who cannot look up each patient to discover the nature of the transgression and the vehicle in which the broken rhythm exists. This chart I am endeavouring to complete. I do not think it will be very complex, for I find a common type of transgression and common deficiency of character behind each of the major diseases.

By means of this knowledge patients may be helped to mend their broken rhythm from within themselves; and I believe that ultimately this can only be achieved by and within the sufferers themselves. Even from a bodily point of view, it is the body's own response to treatment, its power of vital reaction, which is the essential factor in recovery. The final healing in disease comes from within the person. Furthermore, however much is done from outside, unless the lesson is learned, and the defect in character remedied, the patient is not healed, even if the symptoms temporarily disappear. They may be driven inwards or suppressed to reappear in some other and often more serious form later on; whilst of the character failure remains, there is always the danger of a repetition of the transgression. The ideal physician, therefore, is both healer and spiritual advisor; he is an agent of Nature, aiding her continually in the fulfilment of her purposes.

Such is the theory or hypothesis to which I have come, after some years of experimental research upon disease.

(To be concluded)

KĪMIYĀ-US-SA'ĀDA

BY MOHAMMAD GHAZĀLĪ

(Translated from the Persian by Baij Nath Singh)

(Continued from p. 90)

5. Though acts are performed with the body, they are intended for the turning of the soul, since it is the soul which soars to the higher worlds, and therefore its purification is necessary in order to enable it to perceive the supersensuous and stand before the Divine Majesty: the soul having experienced this vision spurns at heaven as ordinarily described. Though the soul has a physical vehicle, the soul is the master and the vehicle its servant; the one is distinct from the other, the one is supersensuous, the other sensuous (see Chapter 1), for all that they are related; and every physical conduct, according as it is right or wrong, illumines or befouls the soul, and persists therein as a seed of weal or woe. It is for this relationship that man has been brought to this earth, so that he may use the body as an instrument for developing the qualities necessary for his perfection. To take an instance: writing is a power of the soul, but is manifested through the finger. If one wishes to be a good writer, one will labour hard to write a good hand till one's soul receives the impression thereof, and then the finger will receive back the impression from within and write with ease. Similarly a good act impresses the soul with a good quality, and then the good quality so impressed reacts

upon the physical conduct. Thus righteousness begins in acts, done with a feeling of restraint, and the result thereof is the development of virtues in the soul; then the inner light is shed outwards, rendering possible the easy, voluntary, and glad performance of what was once felt so painful. The secret lies in the kinship between the body and the soul, and in their mutual action and reaction. Hence is it that careless acts tend to bring about heedlessness in the soul.

6. One suffering from cold should not be so treated as to induce in him an abnormal amount of heat amounting to a disease: the object is a balanced state of health without an undue predisposition to heat or cold. This state being reached, further treatment should cease, but care should be taken to preserve the balance. Similarly all qualities have two extremes—one to be avoided, the other to be practised—and a mean or a balanced condition. The object is the attainment of the balanced condition, *e.g.*, a miser may be recommended to give away his money, till giving ceases to pain him, but care should be taken to guard him from wasting his wealth, waste being as reprehensible as miserliness. As medicine is the science of corporeal balance, so religion is the science of moral balance. One should willingly give away—never spare—what one is commanded by the Scriptures to give; similarly, one should willingly save what one is commanded by the Scriptures to save, so that one may attain balance. (The unwilling performance of a duty indicates the lack of moral soundness, but has its own value in as much as it is a preliminary step to the voluntary performance thereof.) He who gives money with a sense of restraint is not liberal, but liberal is he who gives it without feeling any restraint; similarly, he who saves with a sense of restraint is not a miser, but a miser is he who saves without feeling any restraint. So all virtues should be performed voluntarily, without feeling any restraint, nay, the perfection of character

consists in cheerfully surrendering oneself to religion and in the ceasing of the inner conflict. "Your faith is not perfect, until you become your own ruler and do away with the feeling of restraint."

Here is a secret which may not be fully revealed but simply hinted at. Man being an angelic essence from the spiritual world has to unfold the angelic attribute, any uncongenial experience appropriated from the earth is apt to mar his affinity with the angels; he should go to them endowed with their peculiar quality—Divine Love. He who is attached to any one of the two extremes (thrift or prodigality, humility or pride) is busy with the world. Angels are not at all concerned with money or men. Therefore complete renunciation is urgently needed. One may only be contented with the mean of a quality one cannot afford to avoid, and must be indifferent to the two extremes. This is the secret of balance or the middle path. The end of all disciplinary measures is the realization of the Divine unity—to see God, to invoke God, and to serve God—and not to be impelled by any other desire. That is all. This attained, character has been built, nay, human nature transcended and Truth revealed.

7. Moral discipline is a difficult task and as painful as the pangs of death, but it may be rendered comparatively easy at the hands of a wise teacher. He would not unveil the real truth to a neophyte, for he is too weak to receive it. A little boy will not appreciate his guardian, if he be told to go to the school in order to qualify himself for a high position in life; but may be induced to go, if he be promised anything interesting to him—a bat and a ball or a bird. When he is grown up a little, he may be persuaded with presents of fine clothes, so that he may turn his attention from sports. When he is more grown up, he may be aroused by considerations of power and rank, and told that fine clothes are

intended for a woman only. When he is well developed, he may be plainly told that rank and power are useless, being transitory, and that permanent sovereignty only is worth striving for. So, a neophyte may not be expected to be thoroughly selfless in his devotion, he may be permitted to practise self-denial in order to gain popular approbation and restrain greed and avarice. When these have been restrained, and he has developed self-respect, he may be enjoined to dispel it by begging from door to door. Thus all the defects of character may, as each arises, be gradually treated; it would be vain to subject him at once to an undue strain, regardless of his capacity. Ascetic practices are rendered comparatively easy, when the motive is not quite unselfish, *e.g.*, when a good name is sought, the last infirmity of saints.

8. *Diagnosis of moral ailments.* As the soundness of the body consists in the capacity of each physical organ to discharge the peculiar function for which it has been created—*e.g.*, the eyes should see, the feet walk, etc.—so the soundness of the soul consists in the capacity to discharge its natural function with perfect ease. Here two points may be considered: (a) the inner attitude, and (b) the outer capacity. As to the first, nothing should be better loved than God, since Divine Knowledge supports the soul as food supports the body; and, as a body with no appetite or a feeble appetite is diseased, so a soul with no inclination or only a feeble inclination to Divine Knowledge and Devotion is diseased. As to the second, the soul should be capable of carrying out the Divine Commands willingly and cheerfully. Lack of this capacity, too, is a symptom of moral ill-health.

Few men are conscious of their own defects. A man may however know them:

(a) By associating with an experienced teacher, who may supervise his character and inform him of its weaknesses. Such a teacher is rare.

(b) By placing himself under the supervision of a kind friend who may speak to him of his weaknesses without minimising any by courtesy, or exaggerating any by malice. Such a friend is rare.

(c) By listening to the criticism of his opponent: since he notices the defects only, and, exceed as it may the limits of propriety, it cannot be wholly devoid of truth.

(d) By shunning the evils he may notice in others. Self-admiration is an indication of ignorance: self-condemnation is an indication of wisdom. One should be aware of one's own defects; it is impossible to be cured of a disease without first being conscious of the disease. The cure lies in opposing the desire-nature, which is indeed "the greater crusade," as the Prophet has remarked.

Ibrahim Khawas reports:

When I was on Mount Lagām, my eyes fell on pomegranates, and I wished to pluck and eat one. I plucked one, but threw it away as it was sour. As I passed on, I found a man lying on the ground with wasps stinging him on all sides. I saluted him. He greeted me in return, mentioning my name. I asked him how he came to know me. He said, "Nothing may be hidden from one who knows God." I said, "You appear to be a friend of God, why do you not pray that He may save you from these wasps?" He replied, "You are also a friend, why do you not pray that He may save you from the desire of a pomegranate? The sting of the wasp is confined to the earthly life alone, whereas the sting of the desire for a pomegranate continues after death." I left him without any further discussion.

Although the pomegranate is not a prohibited food, nevertheless from the standpoint of self-abnegation all desires whether lawful or unlawful are on an equal footing. The lawful gratification, save to the extent of bare necessity, may easily lead to the seeking of the unlawful. Hence abstaining from lawful gratification is a necessary safe-guard against unlawful gratification. Again, the desire-nature, when once addicted to gratification, albeit lawful, becomes attached thereto, thus disabling the soul from conceiving a better heaven than

the earth, intensifying the pangs of death, bringing about heedlessness and infatuation, and preventing the soul from feeling the relish of devotion; whereas, if the desire-nature be restrained from the lawful gratification, it will be broken, disgusted with the world, and ready to appreciate the value of the heavenly bliss; and a brief devotional practice, during such a condition of disgust, will be felt as more effective than the longer ones during the days of sensual indulgence.

The discipline of the desire-nature resembles that of a hawk: he is first confined in a room with his eyes bandaged, so that he may be unable to go on with his old ways of unrestrained life; and then he is allowed small pieces of flesh, so that he may become attached to and obey his master. Similarly the desire-nature is to be broken first, by seclusion and withholding therefrom the objects of sensual gratification, so that it may give up its old ways; and then it may be trained in devotional practices, so that it may come to love God, and lose the hankering after the lower impulses. The discipline is felt as irksome by the neophyte as weaning is by a child; but if gratification is regularly withheld from the one as the breast from the other, the one becomes gradually habituated to the devotional life, as the child to solid food.

The discipline of a pupil consists in renouncing the earthly object which pleases him most, opposing the strongest impulse of his lower nature, deliberately separating from those he must quit at death, and constantly seeking Him Who is ever with him—God.

9. *Indications of good character.* Modesty, control over the tongue, not easily yielding to anger, truthfulness, rectitude, devotion to God, rare failures, kindness, wishing the good of all, doing good to all, thoughtfulness, contemplation, avoiding hurry, patience, contentment, gratefulness, forbearance, friendliness, freedom from envy and malice, sweet words, a smiling countenance, loving and opposing for the sake of God.

A good character shines most in its patient endurance. When Muhammad was vexed by unbelievers, and a tooth of his was broken, He invoked the blessing of God upon them, since they were ignorant. A good character results from the purification of the lower nature, and regards God as the only existence and power in the universe. One destitute of these indications cannot claim to have a good character.

10. *The education of children.* The child is a trust in the hands of the parents. Its heart is pure as a crystal, void of all impressions, readily flexible, and easily receives the seeds sown therein. Its future weal and woe—whether on earth or after death—depend upon the nature of the seeds, the virtuous and the vicious tendencies, instilled into its heart, and his parents and teachers partake its fate. It is of far greater moment to guard the child from post-mortem sufferings than from earthly privations. To secure this end, it should be morally educated, and protected from evil company and luxurious living. Care should be taken in the choice of the nurse: her food and character should be pure, for her character affects the mind of the child, and impure food transformed as milk tells upon its physical development and tends to mould a vicious temper—effects which will show themselves on the maturity of the child. The first word it should be taught to utter is *Allāh* (God). Modesty in a child indicates the first glimmer of intelligence restraining it from treading in evil ways. It should be taught the rules of taking food: to handle food with the right hand, to say *Bismillāh* (in the name of God) when beginning to eat, to eat slowly and masticate well, to avoid looking at morsels of others and soiling the body and the garment, to hate gluttony, to take plain bread occasionally. The son should be taught to prefer a white garment, and not allowed to mix with boys leading luxurious lives, nor with unrighteous associates lest he may turn a wanton, a liar, or a thief. He should be sent to school,

taught the *Quran*, the Prophet's Traditions, and the lives of Saints, and restrained from the perusal of erotic literature. He should be overtly praised and rewarded for his good conduct. His fault should be overlooked once or twice, especially when he attempts to veil it, else one runs the risk of turning him into a bold and shameless sinner. If he repeats it over again, he should be privately rebuked and warned, and plainly told that its repetition will expose him to public ridicule and disgrace. The father should maintain his dignity in the son's eyes. He should not be allowed to sleep during the day nor furnished with a soft bed at night, that his body may be strong. He should be allowed to play for some time after school hours in order to keep up his spirits and avoid dullness. He should be taught to be humble and not to boast of his superiority to his comrades, nor to take or receive anything belonging to another. He should be taught to abstain from untruthful and injurious speech, ideal and indecent talk, to respect superiors, and refrain from crying when chastised by his teacher, as patient endurance is a manly duty, and crying befits a woman only. A boy of seven should be taught prayers and the rules of cleanliness. A boy of ten should be punished for neglecting the religious duties; the evils of untruth, dishonest living, and theft should be impressed upon him. As he attains maturity, the *rationale* of these disciplinary rules should be explained to him, *e.g.*, that food is meant to sustain the body for Divine service, and earthly life is meant to be a preparation for post-mortem life. The marks of heaven and hell, and the good and the evil consequences of actions, should be taught to him. Instructions imparted in early youth are firmly impressed in the mind, as lines on a stone: imparted later, they refuse to stick as the dry dust on a wall.

(To be continued)

THE UNITY OF ASIATIC THOUGHT

BY BHAGAVAN DĀS

(Concluded from p. 99)

EDUCATION AND THE EDUCATIONIST. Such is a very brief, a very feeble and imperfect survey in a few pages, of the vast subject of the Unity of Asiatic Thought. I have tried to place before you only what seemed to be the core of the whole body of that thought. But this is an Educational Conference. It is due that, before I close, I should say something about the bearing of that core of thought on education. Education is the seed and root, civilization is the fruit. If the cultivator sows good and wholesome seed, his community will reap sweet and wholesome grain and fruit; if bitter and poisonous, then bitter and poisonous. Our cultivator is the teacher. That he may cultivate well and wisely, he should be a "Man of God". Brāhmaṇa, Maulavī, priestly Divine, Rabbī—these characteristic words of four religions, all mean exactly the same "Man of God, of Brahma, Maulā, Deus, Rabb". He should be a *missionary* of God, and not a *mercenary* of the opposite of God.

High ethical quality, the fatherly heart, is far more needed in the educator, as also in the legislator, the administrator, the head of every family, firm, business, industry, concern, department, institution, where many are subordinate to one, than any amount of intellectual cleverness. A good

of hearing and others, does not demand new instruments or new teachers, but the extension of the same action upon their feelings. To make the child feel that he is loved, and to make him eager to love in his turn, is the end of our teaching as it has been its beginning . . . For our pupils, science, literature, medicine, philosophy, each may do something; but *love alone can truly socialise them*: those who love them are their true rescuers". Such love, together with certain psychological principles, constitutes the only basis of true socialism. And therefore the greatest educationists are those greatest lovers of mankind, *the Founders of the Religions which bind the hearts* of human beings into One and thus give birth to new civilizations.

Civilization is justified of its name only when it is permeated by good-will, nay, loving sympathy and eager helpfulness and selflessness (*i.e.*, absence of the lower self, freedom from selfishness) preponderating far over sensuousness, arrogance, hate, greed, jealousy, selfishness. Only the former qualities of heart can establish the longed-for millennium of true socialism, as distinguished from artificial and forced socialism, on the one hand, and, on the other, from the oppressive individualism, manifesting as heartless capitalism and ruthless militarism, which the vast masses of men are now suffering from, because of the permeation of society by the latter evil qualities of heart. This true socialism can be founded only upon the sense of the Oneness of all Life, which means the realization of the Supreme Self. To be able to help humanity to such civilization, the teacher should obviously have realized in himself that Oneness, and assimilated all the body of right thought and right feeling which flows from it, and should diligently give education accordingly, leading the younger generation to the same realization. Then only will they be able to justly and truly socialise civilization. Such is the great significance and value of religious education, or, let

us say, spiritual instruction, since the word religion repels many, to-day, because of its associations of priestcraft.

The Scriptures speak of the kingdom of heaven on earth. This kingdom is obviously a Self-government wherein the Higher Self reigns and governs; and the Higher Self is in the souls which have realized their oneness with all other selves, and are therefore (lower) self-denying, philanthropic as well as experienced. In this simple fact is to be found the only key to all human problems. If the Higher Self reign in the family, the domestic life will be happy, for duty will be joy and love will be law. If it reign in the field of economics, the distribution of necessities and comforts will be equitable, for there will be no accumulation of wealth for greedy selfish purposes but only for the promotion of public welfare through proprietors who will regard themselves as trustees. If it reign in politics, none will be for the party and all will be for the State, because the administration of all affairs will be just, upright, benevolent, promotive and protective of all right interests, and therefore no parties will be needed or formed at all, on lines of conflicting religious creeds or clashing economic interests. If it guide education, all the affairs of the people will be righted through the rightly-educated new generation. To inculcate this noble meaning of Swa-raj, Self-government, in the collective and the individual intelligence of the people, to fill the hearts of all, men and women, young and old, with this great truth, is the best, indeed the only, way to achieve and to maintain true Self-government.

Therefore the person to be entrusted with the very responsible task of education, should be a man of God, a *brāhmaṇa*, a *maulavī*, a priestly divine and missionary, a *rabbī*, by apt temperament, and not by birth; he should be full of *ṭapas*, *śohd*, self-denial, and *vidyā*, *irfān*, the higher knowledge. Himself having realized true spiritual equality,

fraternity, and *liberty*, he will be able to give the education which will necessarily give rise to the civilization of true (and not false, artificial, forced, unstable) equality, fraternity, liberty. This is not the place to enter into the details thereof; they have been dealt with elsewhere. Briefly, the educationist must be a self-dependent, independent, yet humble-hearted and all-loving missionary, whose example and whose moral force, soul-force, may daunt and deter wrong-doers however high-placed, and whose very presence may spread benevolence. He must not take any help, even honoraria, from the evil-minded. The Vedic scriptures utter strong warning against this.

Arthasya purusho dāśah, n-ārtho dāśas tu kasya-chiṭ. (*Mbh.*)

(Man is the slave of his economic interest; his economic interest is not his slave.)

Therefore let him diligently preserve his disinterested benevolence at all costs. The economic bias is all-vitiating. A person cannot but side with, and wish well and give support to, what nourishes him, however evil it may be. Therefore:

Yo rājñah praṭi-grhṇāti lubdhasy-ochchhāṣṭra-varṭinah,
Sa paryāyeṇa yāṭ-imān narakān-eka-vimśaṭim. (*M.*)

(The educationist who takes money from an evil, greedy, lawless ruler or any such other evil man, cannot reprimand and chastise him, but supports and promotes his evil-doing, and therefore will meet with dire punishment in hell.)

By promotion of such evil-doing, he vitiates the education of the whole younger generation and thereby ruins the whole civilization and the whole State. Let him do nothing which will lead insidiously to the selling of his independence, his conscience, his soul. His responsibility is the greatest in the whole of the body politic. He is in charge of the new generation. He makes or mars the whole State, the whole civilization, the whole people, by the way in which he brings

up the new generation. Let him be content with the barest necessities of life. Let him live in voluntary poverty. So the fire of his *tapas*, *sohā*, soul-force, will grow ever greater, brighter, mightier. All good men will love and revere him. All evil men will stand in awe of him and, seeing him, will gradually turn to good ways. All will request him to make good and wise laws which others will execute under his guidance. Indeed, when men of God are abroad, men of law need be but few. Moral laws implanted in the heart make legal laws imposed from without unnecessary. Impulsion from within is far better, far more effective, than compulsion from without. As prevention is better than cure, so education is better than legislation. Thus high is the value and the purpose of education. Thus high is the mission of the educationist. Only the man of Brahma, of Maulā, of Rabb, the man of God, (not by birth but by qualification), the man who has realized the Great Self, should be entrusted with the high task of education.

The people are happy who produce amidst themselves a fair number of such brāhmaṇas, *maulavis*, divines, rabbis, true educators of the people in the best and largest sense, by precept and by *example*, and not professional religion-mongers and sowers of hatred and dissensions. Such a people will be sure to possess a justly socialized civilization, where the golden mean will reign, and which will give the greatest happiness to the greatest number. They will build the strongest and surest, nay the only, foundations for *World-Peace* on earth by and because of *Good-Will* among men. Their "men of God" will be able to create such *Good-Will* among men by establishing *Peace* between the *Creeds*, through the exposition of the *Unity* of them all in *Essence*.

I will conclude with a very small but very beautiful story from Maulānā Rūm, illustrative of the Unity of Asiatic Thought, *i.e.*, of all Religions. It may be regarded as a

complement of the well-known Vedānta story of the six blind men feeling different parts of an elephant and disputing about its form, till enlightened by a man possessed of sight.

Once upon a time, a Rūmī, an Arab, a Persian and a Turk happened to become fellow-travellers on the road of Life. Walking made them hungry and thirsty for the nourishment that brings Rest and Peace. They did not know one another's mother-tongues. By signs they communicated, and brought out all the coins they had, to purchase food. What should they buy? The Arab called out *Enab*; the Turk said louder, *Uzam*; the Persian shouted *Angūr*; the Rūmī roared, *Astāfil*. Faces frowned; eyes became red; fists were clenched; blows began. An itinerant Fruit-Vendor passed along. Such Vendors of Vital Nourishment generally know the few all-important life-preserving words of many tongues. They have to deal with many customers of many sorts. He rushed in between, and placed before them his basket full of the Fruit of Life. The fists unclenched, voices sweetened, eyes became affectionate, frowns changed into smiles. Each one found the Self-Same object of his heart's desire in that basket. Arabic *Enab*, Turkish *Uzam*, Irānī *Angūr*, Rūmī *Astāfil*, Pahlavi *dākh*, Samskr̥t̥ *drākshā*, English *grape*, all mean one and the same fruit.

Faqat tafawat hai nāma hī kā,
Dar asl sab eka hī hain, yāro!
Jo āb-i-sāfi ke mauj mēn hai,
Usī kā jalwā habāb mēn hai! (S.)

(Only names differ, Beloved!
All forsooth are but the same.
Both the ocean and the dew-drop
But one living liquid frame!)

Dear brothers and sisters! we have met here on the Road of Life, coming from far and near, and all are hungry and thirsty for the Bread and the Water of Life, which is Love born of the sense of the all-Pervading Unity of the Supreme

Spirit. I have begged from the abounding vineyards of the large-hearted and most generous and most charitable growers of the Fruit of Life, the great authors of the Sacred Scriptures, who brood anxiously and lovingly over mankind, as mothers over their little children, a little of their Fruit that we may share it equally here, and when we wander out to other places or back to our respective homes, may bear its sweet taste in our mouths, and carry its good seeds of Unity and Love for planting everywhere.

So many castes, so many creeds,
So many paths that wind and wind,
When just the art of being kind,
Is all the sad world needs!

And the one and only sure art of being kind is to bear diligently in mind the Great Truth of the Unity of our-self with the One Eternal, Infinite, Universal Self and with all selves. God is Love, Love is God, because God is the Universal Self, and the sensing, the feeling, of this Unity is the Love Divine *Bhakti*, *Ishq-i-Haqīqī*.

Shād bāsh, ai Ishq-i khush-saudā-i mā!
Ai dāwā-e jumla illat-hāi mā!
Ai ilāj-e nakhwat o nāmūs-i-mā!
Ai tu Aflātūn o Jalīnūs-i mā! (S.)

(Thrive, thrive, O Love Divine! thy happy madness,
Sole remedy of all life's ills and sadness,
Prime antidote of pride and prudery,
Art, Science, Scripture—all art thou to me!)

Veḍa, Avestā, Bible, Al-Qurān,
Temple, Pagoda, Church and Ka'aba-Stone,
All these and more my heart doth now embrace,
Since my Religion now is Love alone.

Aum! Āmīn! Amen!

LETTERS OF W. Q. JUDGE

(Continued from p. 69)

PARIS, April 24, 1884.

DEAR OLCOTT,

£5 duly received, and the other enclosures which will have attention. That part of preface is left out. I knew it would be, but had to send it. H.P.B. agrees with your present comment upon it.

I think when you get your reply from Bouton¹, you ought to put the matter in the hands of my friend in Brooklyn who has my business in charge, to bring Bouton to an account.

I do not know what your reference to coming to Paris is, unless they have been asking you to. They say you must be here, or there can be no "conference". They are all wind and conferences that end in naught. They all talk at each other at once, and no one listens except to the sound of his own sweet voice, ever ending with a confirmatory "oui, oui, justement".

I am not going to London, my dear, just to buy a coat. I know the heart of Arundale², and the house is open to me as they and you tell me. In my letter I was merely letting out a wishful thought toward London's cheap coats, as I am ashamed to go out with my rags; that was all.

What you say about Mrs. Holloway does not surprise me, nor did it H.P.B. I hope you did not let out anything to

¹ Publisher of *Isis Unveiled*.

² Miss Francesca Arundale.

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LETTERS OF W. Q. JUDGE

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Wagnalls, for if he knew anything, it was merely that she was coming, as she did not wish him or anyone but those I confided in to know of the strange things I told you of. She told me she saw it—one evening—in the astral light, that she would come to London in May, and one of the visitors said she would follow me soon. I have talked to H.P.B. about her, and she tells me to say: "The Master will marshal a procession before us containing good and bad, leaving to our Karma to make the proper selection". When she spoke of Parker to Master, his expression was different to that he wore when Mrs. Holloway was referred to. In the first case, he only laughed; in the last he says, "She may come".

And now, my dear Henry, my opinion may be of use, as I know the whole situation. This one ought to come, and if we get her we will have acquired the very first and best of seers and the purest of persons. She has money and will be no expense. She dislikes parade and knows more what she ought to do than we can tell her. But wait till you meet her, and meanwhile keep confidential what I have told you. I am writing to tell her to come as soon as she can. H.P.B. further tells me to tell you (not H.P.B. that says it) that if you do not see good done by Parker and others invited, your intuitions are not good.

Affectionately,
W. Q. JUDGE

PARIS, April 25, 1884.

DEAR OLCOTT,

Yours at hand notifying of H. P. B.'s coming. Who is your new secretary? Writes a pretty hand.

In May 1883, a question having arisen in St. Louis, which may arise anywhere else and especially in London, I formulated a new rule to cover the case and sent it to St. Louis. At the same time I sent a copy to you at Madras, and by the

return mail was informed by Damodar that you approved it, but that it would lie over till the General Council, pro forma of course, as the Council would hardly veto a good act of yours. Evidently whoever had charge of those matters either mislaid the paper or forgot it. Following is a copy:

"Any person who has been admitted as a secret member of the Society, desiring thereafter to be publicly known as a member, must present the usual application of a new candidate, though without any fee and except that no new obligation need be taken, and such applicant shall be examined as to character and eligibility in the same manner as if he had never been admitted, and if approved after investigation, his election shall be in the nature of approval; if the election result in disapproval, then such person shall not be entitled to be known as a member of the Society. In all cases the report of the investigation of such cases, if against the applicant, shall be laid over and such applicant cited to appear and defend and show cause why such application should not be approved over such report."

This was meant to prevent the admission, privately, by Branch presidents, of objectionable persons with the object of their afterwards declaring themselves publicly. At any rate, as it was approved and a copy sent to the Societies in U.S., it ought to remain and notice of its omission be sent to Rochester and St. Louis. Only lately Page of St. Louis wrote asking me about it in a suspicious manner. Why not send direct from London to U. S., to E. B. Page, 515 Elm Street, St. Louis, Mo. and to Mrs. J. H. Cables, 2 Sophia St., Rochester, N.Y.

Your slippers—two kinds—left here. Do you want them? Also a photo in white, with hair long—looking like a Rishi.

The divine Anna¹ may do good in this way, by having her own "Hermetic"—unless it prove to be an "emetic".

¹ Dr. Anna Bonus Kingsford.

Her wounded vanity will spur her on to making it a large society; in which case many persons will come to know of it, and thus good be done.

I suppose the great fight is one of precedence. The old Lodge is desirous of retaining the supervisory power, which in my humble opinion they should not exercise outside their own jurisdiction. Would they raise serious objections, for instance, if a Lodge of "mere common men of the working classes" was organised? There *are* many bright minds among the poor; and after all it is down there that the real progress must be, for they are the people. If the poor Hindoos can even faintly grasp the true philosophy, why cannot the poor English? It is admitted on all hands that our object would be attained could we get the lower classes, to a man, to accept our teachings; but we have to at the same time reach the better classes. Would it be well to have the leaven working among the lowly concurrently? I think it would.

This idea has been coming into my head much of late, and I throw it out to see what you think.

Please ask Mohini to snatch a half hour from the stillness of the night, just before going to his virgin couch, and devote it to a reply to my letter about the Bhagavad Gita.

Had a visit last night from "Zeno," who struck his bell for me. I got no more, but suppose he was sent there for some purpose no concern of mine.

Give my regards to all the hermetic and non-hermetic.

As ever I have been, so now I am,

Yours with love,
WILLIAM Q. JUDGE

PARIS, April 30, 1884.

DEAR OLCOTT,

Enclosure returned. The date of the conference has not been fixed. H. P. B. says it would be wasteful of time

and money to come over for a day or two, and that as it has not been fixed yet, it will be easy enough to put it off a little later. You should write Mme. de Morsier. I would if I could arrange with her, but knowing her character I know the only way for you to get satisfactory knowledge on the point is to write and ask her to put off the date until some time when you can come. She comes here irregularly, and I am disorganized by H. P. B.'s methods of using her time. Personally, these Frenchies I think can wait. They are of little consequence compared to England; and they would be very well satisfied if for the present Mohini were here to give them an occasional talk and let them gaze at his unique and oriental form and into his magnificent eyes. I am in earnest, because that is French style. But you ought to be here for the formal conference, and you can arrange its date to suit yourself.

I do not think Mohini ought to spend all his time in London, and Sinnett's letter saying he had a better destiny than to merely copy letters for H. P. B. struck me as supremely selfish, as well as improper and untrue. Sinnett wants to extract from a "native", as he once called him, all he can, now that he sees that native under the shadow of a great name.

I do not think you had better see Massey relative to mine of yesterday, and hope your intuitions have p[revent]ed¹ you. She compelled me to write it; although it contains my sentiments, yet I do not think it quite the way to do with Massey, and especially as he replied to my questions. I would like to get his whole case out, as I do not understand in what way K. H. "defended" an improper act, and would thank you for a suggestion. H. P. B. had nothing to do with his damned séance, as I was not allowed to show her the letter. I think it was done either by an elementary of E.'s

¹ The letter is here torn, and a small fragment lost.

or some damn fool chela who will suffer for it. The first more likely though, or "chela" is not an unknown word.

I would to God I knew how to identify the occupiers here¹. I am told so often, "The Master says it" that, remembering many things you said, I am put into quandaries.

A letter has just come from Madame's sister, who says she is coming here on the 12th, and therefore H. P. B.'s stay in Enghien will be only 12 days. Little work will be done, and less I suppose when they come. In view of all this, something ought to be done about the notice of the appearance of the Work² on June 15th. Why not make it indefinite until a part is ready? She ought to have gone out to Enghien long ago, because these people here have worried the life out of her and now the time is exhausted.

The U. S. will soon be full of you and her again. Th. Child, who gives the N. Y. *Sun* a column every week, has got a special appointment for to-night, and the correspondent of *Chicago Tribune* has asked for another.

I expect Mrs. Holloway here in a short time, and if she comes we can get a lot of the *Secret Doctrine* ready for H. P. B. to go over and extend. This will save some of the time which would be lost by the irruption upon her next week. I do not know what you know about it, but I will bet my head to a lemon that I have got now a magnificent coadjutor, *if not a successor* to H. P. B. and one who has trained scientific methods of literary work, as well as psychical abilities of the kind that make H. P. B. so remarkable. I thought in the street yesterday I heard the Master say Mrs. H. would be a successor and then they would let H. P. B. vanish. Two hours after in the parlor in talking to Wagnalls, who extolled the character of Holloway (though

¹ Referring to the various Adepts and Chelas who occupied H. P. B.'s body.

² I think this refers to the *Secret Doctrine*, which had been planned even then. See reference further on.—C. J.

not referring to anything else) H. P. B. leaned back and said, "O my God, if I shall only find in her A SUCCESSOR, how gladly I will PEG OUT!" A curious "scientific coincidence".

I asked Sinnett to send papers to U.S., but it seems he did not; and now the time has passed.

Please reply about Massey, and anything else you think of.

Affectionately yours,

W. Q. JUDGE

(To be continued)

MAKE of thy desire the desire of the world,
Of thy love the love of the world.
In thy thoughts take the world to thy mind,
In thy doings let the world behold thy eternity.

As an arrow shot by a strong arm,
So let thy purpose strike deep into the everlasting.
As the mountain stream, pure in its swiftness,
So let thy mind race eagerly towards freedom.

Awakened from the heart of love,
My voice is the voice of understanding,
Born of infinite sorrow.

J. KRISHNAMURTI in *The Song of Life*

RUSSIA AND RUSSIAN THEOSOPHY

BY DR. ANNA KAMENSKY

*The darker the night,
The brighter the stars.*

(Russian saying)

IN these troubled times it is natural to think of Russia and to question her destiny. We know, more or less, the external events, but we know nothing of what is going on in her depth. And yet, from time to time, a faint echo reaches us, and then we know that our intuition was right and that never was Russia's soul so alive, as in this hour of crucifixion. H. P. B. can be happy: her country is seeking the Path in a fiery way.

Some time ago, an article appeared in one of our best Russian newspapers,¹ written by a journalist-refugee. He told of the spiritual hunger in Russia and of several religious movements, which, in spite of fierce persecution, were spreading in the country. While an absolute silence was imposed on the citizens and there was no Press save the party-Press (Soviet-Press), thousands of manuscripts were circulating in the country and recopied by hand. Especially rich was the religious-philosophical literature, reflecting mystical thought. Three religious movements have become predominant recently: the religious orthodox movement, which is trying to save the Russian Church; the sectarian

¹ *Vozrojdnie* (Renaissance) edited in Paris by Russian refugees.

movement, which is intent on the individual salvation of the soul; and the Gnostic movement, which expresses the seeking of the Path, as the key to social reconstruction.

The orthodox movement is composed of devoted Christians, more or less of the older generation. They work in the big towns, grouping themselves in parishes. They are full of devotion and of faith, and try to lead the life of the first Christians, but they are not tolerant and will have nothing to do with free-thinkers. The Greek-orthodox ritual is very dear to them.

The second movement is composed of Baptists, Adventists, Tolstoists, Stoundists, etc. They work amidst peasants in the region of the Volga and near the Black Sea. They have a high standard of morals, are very fond of discussion and live an industrious and pure life, but they will have nothing to do with the Church. Church is to them paganism. Both these movements are chiefly concerned with the individual problem of the soul; they are, so to say, turned inward.

The most interesting is the gnostic-mystical movement. It is a mixed group, formed by people from all classes; it works especially amongst the younger generation. They lead a pure and noble life, and they proclaim the inner work of the soul as the key to the future social reconstruction of Russia and of the whole world. They possess occult knowledge, reject every dogmatism and study the inner meaning of Scriptures. They proclaim that God can be known by those who live the life of Spirit, and therefore the building of a noble character is most important. They are very active and also tolerant, for they are in sympathy with all sincere search of truth. They call themselves "pilgrims" and "Knights of the Radiant City".¹ They use Russian folklore as material and speak in terms very dear to the Russian heart,

¹ Kitej, the legendary Holy City, submerged by the Lake.

in the language of ancient heroic poems and of national legends and fairy-tales. The legend of Kitej, the Radiant City, is the basis of their symbolical teaching.

Kitej was built by a wise prince on the boarder of the Lake of Pure Waters in the forest of Kostroma. Sages and saints resided there. There were many golden temples and wonderful treasures, but it was not easy to find the City, for it was hidden in the forest. The Holy Virgin Fevronia lived in the woods, visited by her friends—the birds and the wild beasts. The son of the prince, going to hunt, met her and fell in love with her; she also loved him and became his betrothed. The wedding was to take place in Kitej, the people admiring the beauty of Fevronia and giving her a hearty welcome. Only one, the drunkard "Grishka-the-Turmoil," "Grishka the Chaotic" insulted her, laughing at her humble origin. The crowd got indignant, but Fevronia asked them to leave him alone and prayed God to enlighten him.

Meanwhile, the Tartars, who had invaded Russia and heard of Kitej's treasures, wished to conquer it. The prince tried to stop them, but fell in the battle and the Tartars came wildly rushing into "little" Kitej, the suburb of "great" Kitej, the Radiant City, at the moment when the wedding procession was going through. The men are killed and the women carried away, Fevronia amongst them. The Tartars do not know the way to Kitej but they give money to Grishka, who guides them through the forest; coming to the Lake, the fog veils the landscape and they camp for the night; they bind Grishka to a tree, then drink and fall asleep. Fevronia, in agony, is praying for Kitej. Grishka calls her and asks her to deliver him. It means death to her, but, says cynically the traitor, "it does not matter, for even if saved from Tartars, she will be killed by Russians", for he has spread the rumour that she has betrayed her country, and shown the way to her enemies.

Fevronia is grieved, but has pity on him, and stealing a weapon, cuts the cords. Grishka is free and he begins to dance with joy; when the dawn appears he sees in the Lake the golden temples of Kitej: God has submerged Kitej to save it from the Tartars. Grishka goes mad, and seizing the hand of Fevronia, he runs away with her in the woods. When the Tartars awake and see that their prisoners have escaped, they run after them, when suddenly, in the rays of the rising sun, they see the Radiant City in the Lake and they hear the bells. They are awestruck and run away in panic, screaming "Great is the Russian God!"

Meanwhile, Fevronia and Grishka are erring in the wilderness. Grishka has terrible visions and trembles with fear. Fevronia tries to soothe him and teaches him to pray. Grishka cannot pray; he begins a wild dance and runs away. Fevronia is very tired, she lies down on the grass and falls asleep; then the forest is illuminated by many fires, beautiful flowers appear round Fevronia and she stands

up in wonder and joy. She hears the song of the mystical twin birds: Alkonost sings of the end of all suffering, and Syrin, the bird of joy, sings of everlasting bliss.

Fevronia sees her beloved prince in a moon-beam, and she knows that both have entered a new life. He takes her hand and they enter together the great Kitej. They are met by their friends and relatives, and by the heroes killed in the battle. Sages and saints come out of the temple, holding palms and candles; all is ready for the wedding. The prince and his bride begin to ascend the steps of the golden temple; suddenly Fevronia stops and asks, "Where is poor Grishka? Shall he not share our joy?" Angela answers, "Grishka has to wait, for his heart is not yet ripe." Then Fevronia writes a letter to Grishka to comfort him, saying that all is well with her, and Kitej is alive, only it is hidden for a time. An angel takes her message to Grishka, and Fevronia then enters with the prince the golden temple. The songs of angels mix with the sounds of the bells, the temple is glorified, the Radiant City is full of joy and the mystical birds sing the song of resurrection.

Thus ends the tale. The legend adds that even now, on the night of the 24th of June, on St. John's festival, the pilgrims who will be able to find the Lake of Pure Waters in the forest of Kostroma may hear the bells of Kitej, if they are pure of heart. The Order of the Radiant-City gives many commentaries to this legend. Messages signed "Pilgrim Alexis" give beautiful teachings, based on symbolism. Fevronia is the Russian soul with her heavenly aspiration, her love and her simplicity. "Grishka-Turmoil" is the lower pole of the Russian nature, wild and chaotic. When the higher is silent, then the lower manifests; when the lower is conquered, the higher reigns supreme. Fevronia is the queen of the "Radiant City". Eight roads are leading to Kitej; eight portals open to the pilgrims; eight virtues must be acquired before the City can be entered. All eight roads lead to the unique "Radiant City"; all portals show the path to the unique inner Temple. Twice a year the Temple's doors are open to those who seek it with a pure and sincere heart: at Christmas and at Easter.

Quite recently new details have been received of this interesting movement, which seems to have spread all over Russia. Messages from "Pilgrim Alexis" were found everywhere

on the desks of Soviet Officers, in their portfolios, on the chairs of cinemas; nobody knew who had brought them; even Soviet agents could not find out. The Order had a splendid organization. It worked by groups of 8, who did not know other groups; each of the 8 had to form a new group of 8, and so on, and on. Once a year, taking advantage of their holidays, they met all together in the South; for the Order had instituted special "pilgrimages" during summer, and there were festivals and mystery plays in the open air, in the forests and on the hills.

First, there was a simple common meal of bread, nuts and grapes. Then, songs were sung and fragments of holy Scriptures were read, later new candidates were received. The candidate wore a little yellow flower, called in Russian the "road-side-flower"; it symbolised his pilgrimages in search of truth. Now he received a blue cornflower, which symbolised the leading star of his wanderings and entered the first degree of the Order, called the "Brethren of the R. C."¹ The next degree, called the "Builders of the R. C." was symbolised by an ear of corn. The pilgrim became a "sower" and a "builder". The third degree, symbolised by a pink carnation, was called the "Resident of the R. C." It was the flower of consecration, the stage of the perfect Knight, prepared for all trials, even for crucifixion.

The Knights of the O. R. C. had their tournois and festivals, when poems were recited and sung, and also their special days for meditation and recollection. Such a day was St. Michael. It is interesting to note that the Order had four Fraternities, through which pilgrims could reach the R. C. A message of "Pilgrim Alexis" throws much light on this organisation. It says:

If thou walkest under the religious sign of mysteries, the sign of spiritual creative power, then thou art under the Eastern sign of John's fraternity.

¹ R. C.—Radiant City.

If thou walkest under the magic sign of art, then thou art under the Northern sign of Bayan's Fraternity.¹

If thou walkest under the sign of science and philosophy, thou art under the Western sign of Pythagoras' Fraternity.

If thou walkest under the sign of activity and loving sacrifice, thou art under the Southern sign of Mikoula's² Fraternity.

But all four are one; for only the man who has realized the harmony of all forms is a man.

Very beautiful is the deep note of unity. In an address after a festival, Pilgrim Alexis says:

May you realize that all paths are *one*, for they all lead the pilgrim to the R. C. May each seed, sown by you, grow into a new R. C. ! But remember, they are all one.

Studying carefully the fragmentary messages which have reached us, one can see that the teaching of the O. R. C. are a poetical form of Theosophy. Under the garb of Russian Folklore they teach the evolution of the soul and its ascension to divine perfection. Very probably, deeper occult teachings were given during the mid-summer gatherings on the hills of the Caucasus. The pilgrim wore simple peasant clothes and had a winged staff in hand, on his breast a flower or a corn-ear. The shield of the Order bore *a cross, a sword, and a cup*. Two names were written on the shield: "Christ" and "Sofia". Are not all these facts a testimony of the deep spiritual character of this wonderful movement? In one of the Messages³ of the O. R. C. it is said:

Become strong, become perfect. Deeds are needed, not words. In the R.C. there is no place for the weak . . . Do your best. He who does not do his best, brings dishonour to all. Go and help. Do not wait till you are asked to help. Go and fight with evil, but be ready to help also the evil-doer.

Take care of what is needed on the path to the R.C. and the R.C. will take care of you and of your family. Keep faithfully what has been entrusted to you. Do not be slaves of habits and instincts. Do not use narcotics, do not gamble, do not be untrue; do not steal, do

¹ Bayan, ancient Russian troubadour.

² Hero of a *Bylina* (heroic poem of old).

³ Address of the Spirit of the Earth.

not kill, do not judge, do not hurt, do not be ambitious, have compassion for all, even for your enemies.

Let the call of the R.C. be known to the world. Proclaim the glad tidings. The cup of the R.C. will not be filled, when the hour will strike . . . When men will know themselves, they will be free. There has been a Golden Age in the past; there will be a Golden Age in the future. Between them Love is building a bridge . . . Men have ignored Love's call and have fallen. With Love's victory the fall will end, for then Spirit will manifest freely . . .

This simple and symbolical form of spiritual teaching had great success in Russia and spread quickly over the whole country, carrying away many of the younger generation. There are several reasons for this great success:

(1) The Order appealed to the deepest aspiration of the Russian soul, who is more intent on the service of the world than on personal salvation.

(2) The Order used well-known forms and language, dear to the Russian heart; it spoke in terms of Russian folklore.

(3) It had worked out a remarkable mode of organization, escaping the notice of Soviet-police.

(4) The Order quenched the spiritual thirst of the younger generation, which is deprived of all the spiritual traditions of the past.

(5) At the same time, it fed its hunger for a noble activity, showing the means of vanquishing the dark forces and transmuting them into the power of light.

Indeed the Order has sent a mighty call to awaken the spirit of the ancient *bogotyr*,¹ the spirit of the hero, so needed in our troubled times. It awakened in the country a new inner attitude, full of faith, of love and of courage. It awakened also a deep sense of duty to the beloved Motherland and linked the idea of her resurrection with the salvation of the whole world.

It was entering its seventh year of existence, when suddenly it stopped its activity. At the end of 1929, a new wave of terror spread over the country, and a Message of Pilgrim Alexis closed the activities of the Order till "better times". Since then there are no more pilgrimages to the

¹ Russian Knight of old.

South, no more festivals in the open air, no more mysteries in the forests and hills of the Caucasus. But surely no seeds are lost; when the hour of resurrection strikes and Kitej appears out of the Lake of Pure Waters, many golden fields will be ripe for the harvest, and many "builders" of the R.C. will meet us with flowers and with the winged pilgrim's staff. Then the bells of Kitej will ring their glad tiding:

A new earth is born under a new heaven. Rejoice, pilgrims of all countries, for Russia's resurrection is the sign of the resurrection of the whole world. Great is the Angel of Russia. Great her glorious future in the service of the world.

THE cultured man is he who organizes from within the whole multiplicity and manifoldness of his nature into a harmonious whole, and rules it as a master-musician conducts his orchestra. The moral man, not only in the highest but in the only true sense of the word, is he who uses all his powers for the good, whether they are good or evil in themselves.

A state of culture only, and not a state of nature however perfect, is truly "natural" in the case of man. He cannot live in the right relationship with the universe, as an animal can, unless he has made all matter an expression of spirit. Life is always a tragedy; no one has ever escaped outward misfortune and disappointments. But the then spiritualized man is joyful amidst his sorrow; he never finds reason to complain.

COUNT HERMANN KEYSERLING in *America Set Free*.

SCHOPENHAUER, HUXLEY, AND HUME, ON REINCARNATION

BY ALEXANDER HORNE

THE purpose of this article is to enquire in what manner, and to what extent, the three thinkers, Schopenhauer, Huxley and Hume, believed in reincarnation or transmigration.

It is, of course, generally accepted in Theosophical literature that Schopenhauer was a staunch adherent of the reincarnationist theory;¹ Huxley is less frequently mentioned; but on Hume has been saddled the statement: "The metempsychosis is the only system of this kind that philosophy can hearken to," and thus he, too, has been made out to be a supporter of the reincarnationist view.²

It was this last quotation, in fact, (knowing what I did of Hume's general scepticism) that raised the suspicion in me that things might not be quite what they seemed; to satisfy myself on this point, one way or another, I attempted an investigation into the actual philosophical position of these three thinkers. The results obtained were somewhat disconcerting, as the following will show.

¹ Two examples are the following:

In Schopenhauer, Lessing, Hegel, Leibnitz, Herder, and Fichte the younger, it [reincarnation] is earnestly advocated.—Walker, *Reincarnation*, p. 65.

The reader of Schopenhauer will be familiar with the aspect taken by Reincarnation in his philosophy. . . . Nor is Schopenhauer the only philosopher from the intellectual and mystical German people who has accepted Reincarnation as a necessary factor in Nature.—Besant, *Reincarnation*, p. 5.

² e.g.; ". . . in Cudworth and Hume it [reincarnation] ranks as the most rational theory of immortality."—Walker, *Reincarnation*, p. 5.

1. SCHOPENHAUER

The belief that this profound thinker supported the theory of reincarnation probably originated in Walker's *Reincarnation: A Study of Forgotten Truth*, a monumental work that dates back to 1888 and which, because of its exhaustive and apparently scholarly treatment, seems to have formed the pattern and source-book for later works, magazine, articles, and lectures. In it, the author gives evidence of such wide acquaintanceship with the world's literature, that his generalisations and appraisals have been accepted unquestioningly, and used to prove the prevalence of the belief among the world's greatest thinkers. I have myself been addicted to this practice for a good many years. Quotations and excerpts, however convincing though they may seem when taken by themselves, are often treacherous when taken out of their context, as many no doubt have had occasion to discover to their surprise, and this instance is but a case in point. Walker's quotations run as follows:

What sleep is for the individual, death is for the will [character]. It would not endure to continue the same actions and sufferings throughout an eternity, without true gain, if memory and individuality remained to it. It flings them off, and this is lethe; and through this sleep of death it reappears refreshed and fitted out with another intellect, as a new being—'a new day tempts to new shores'.

These constant new births, then, constitute the succession of the life-dreams of a will which in itself is indestructible, until, instructed and improved by so much and such various successive knowledge in a constantly new form, it abolishes or abrogates itself—[becomes in perfect harmony with the Infinite].¹

The above quotations from Schopenhauer then run on for another page or so, till we come to another apparently positive statement in favour of reincarnation:

Every new-born being comes fresh and blithe into the new existence, and enjoys it as a free gift: but there is, and can be,

¹ Walker's annotations. These annotations, *en passant*, do not seem to me to be at all illustrative of Schopenhauer's real meaning, but only Walker's own interpretation, biased (if the word is not objectionable) by his Theosophical point of view.

nothing freely given. Its fresh existence is paid for by the old age and death of a worn-out existence which has perished, but which contained the indestructible seed out of which the new existence has arisen: they are *one* being. To show the bridge between the two would certainly be the solution of a great riddle.

Then, as if to clinch the matter, Schopenhauer is seen to go into a lengthy and interesting dissertation as to the prevalence of the belief among the religions and peoples of the world, this wide prevalence constituting therefore another argument in support of the theory:

Metempsychosis is well known to be the kernel of Brahmanism and Buddhism It was also the belief of the Egyptians The Pythagoreans, however, specially retained it Not less was it the foundation of the religion of the Druids Also among American Indians and negro tribes, nay, even among the natives of Australia, traces of this belief are found According to all this the belief in metempsychosis presents itself as the natural conviction of man whenever he reflects at all in an unprejudiced manner I have also remarked that it is at once obvious to every one who hears of it for the first time

Based on these quotations alone, which are typically representative of the five pages Walker culls from Schopenhauer's works, it would seem that one had every right to infer that Schopenhauer did indeed believe in reincarnation, and taught it. A direct examination, however, of Schopenhauer's profound essay on "Death", in his book *The World as Will and Idea*, together with a study of his philosophy as a whole, discloses the fact that his conception of metempsychosis is totally different from that entertained by the Theosophical philosophy, and to say that he taught reincarnation or metempsychosis or transmigration, *without qualification as to what he himself meant by these terms*, is misleading in the extreme.

As a matter of fact, Schopenhauer was thoroughly imbued with the Buddhist idea of the absolute *oneness* of life. To him, the one Will is the only reality, and the multitudinous individualities into which it breaks up on the plane of

¹ Cf. Walker, *ibid.*, pp. 67 to 72.

manifestation are no more than the reflections thrown off by the sun from a million drops of water—the reflections illusory, the sun itself being alone real.

Human intellect and human individuality are thus purely incidental, having no more significance apart from their Source than the leaves have apart from the tree from which they spring. To be sure, there is a relationship between the leaves of two successive seasons, since both have their source in the same life-force; but there is no essential relation between one individual leaf and any previous or later leaf. "We certainly come here upon a kind of metempsychosis," Schopenhauer admits—but it is not the metempsychosis with which we are familiar. It is the One Life, the One Self, (which he calls the one Will) which is eternal, throwing itself out into innumerable forms one after the other, reincarnating itself in innumerable intellects again and again. The separate intellects, however, are mortal, and thus (according to him) do not reincarnate, for after the subsidence of one individuality through death, there is nothing of an individual nature left to reincarnate, except the eternal One Life, undifferentiated and unindividualized.

In accordance with this, this doctrine is more correctly denoted by the word palingenesis than by metempsychosis. These constant new births, then, constitute the succession of the life-dreams of a will which in itself is indestructible . . . The true and, so to speak, esoteric doctrine of Buddhism, as we have come to know it through the latest investigations, also agrees with this view, for it teaches not metempsychosis, but a peculiar palingenesis . . . Yet for the great mass of Buddhists this doctrine is too subtle; therefore to them simple metempsychosis is preached as a comprehensible substitute.¹

The last phrase, in fact, tells the whole story. Whatever we Theosophists may personally think of the indestructibility of the individual Ego, the fact remains that, to Schopenhauer, individuality was only a phenomenal aspect

¹ *The World as Will and Idea*, by Arthur Schopenhauer, translated by Haldane and Kemp, vol. III. Chapter "On Death," pp. 300, 301.

of the eternal and one Will, a temporary manifestation confined to a single lifetime. The individual—like the leaf, blown away by the autumn wind—having lived and died, reappears no more. Says Schopenhauer:

In fact, to desire that the individuality should be immortal really means to wish to perpetuate an error infinitely. For at bottom every individuality is really only a special error, a false step, something that had better not be; nay, something which it is the real end of life to bring us back from.¹

No wonder he is called the philosopher of pessimism!

Enough has now been given to demonstrate in what respects Schopenhauer's philosophy resembles ours, and in what respects it differs. We, too, believe in the One Life as the fundamental and only reality, with *personality* as its temporary manifestation, confined to a single life-time. But many of us believe that, between the personality and the One Self, there is an individual Monad which is an *eternal* manifestation of the One Life, persisting indefinitely. And it is this individual Monad, many of us believe, that reincarnates itself from life to life. At least, this appears to be the esoteric philosophy as expounded in *The Secret Doctrine*, and while to me personally this view seems to have its difficulties, to discuss them here would be to confuse the issue of this particular article. My sole purpose here is to compare the views of Schopenhauer with those held by the majority of Theosophists, without entering into a philosophical criticism of either.

Taking "reincarnation" in the sense given to it in modern Theosophical literature, I conclude, from an analysis of Schopenhauer's philosophy, that he did *not* believe in reincarnation.

(To be concluded)

¹ *Loc. cit.*, p. 286. Cf. pp. 306-308.

THE CURVE OF LIFE

BY M. R. ST. JOHN

IT is an old saying that Nature abhors a vacuum and to this may be added "also straight lines," for the theories propounded by Professor Einstein and supported, if not confirmed, by the scientific world have to all intents and purposes abolished the Euclidian dictum from Cosmic ideology.

Now some of the greatest architects in historical times, and even before, knew that strict rectangularity and mathematical symmetry in the construction of edifices was not in harmony with the natural order, for the finest examples of architectural refinement are distinguished by asymmetries. Such are far more pleasing to the eye, and there are ancient Egyptian temples which appeal to the artistic sense in a way that the architecture of to-day fails to do. The builders of the Parthenon, according to Professor Goodyear, introduced this asymmetry into that masterpiece of Greek architecture, and Professor Giovannini discovered that the façade of the temple at Uri has a curvature in "plan", while, in the more modern cathedrals of Lichfield and Rheims, examples of this same departure from geometrical exactitude have been found. C. H. Caffin, in his illuminating work on architecture, makes this pregnant statement:

The result of all these asymmetries is to create an impression of elasticity in place of rigidity; an impression, in fact, of Life; of the flexible, varied movement of organic growth.

Apparently Nature has no use for straight lines, neither has she for division, for division, per se, implies rigidity and a fixed demarcation; nor is there a definite dividing line separating the planes of Nature. But the curvilinear conception becomes more interesting when we are dealing with man the microcosm, for his evolutionary unfoldment or progress towards the ideal should be associated with a curve, never with the analogy of a straight line.

We learn of two paths, that of the outgoing (*Pravṛtti Mārga*) and that of the return (*Nivṛtti Mārga*), this phraseology inclining one to the idea of a turning point (round the post and back). It would be preferable if man's path towards the goal of perfection was compared to a circle, the completion of half the circumference indicating that he had already more fully realised his place and work in the universal scheme of things, while those who had gone further along the round might be said to comprise the vanguard of human evolution. Further, in dealing with a single incarnation, otherwise a day in the greater life, and again comparing this to a circular manifestation, we are confronted with what may be termed tendencies or urges which become evident at certain parts of the curve.

If it is postulated that eighty years is representative of a full life span, the individual would have reached the lowest dip into physical matter at the age of forty, at which period of the incarnation the enmeshment in and influence of the material world would be at its greatest. After passing through this period, the intelligence at 50-60 years would be as far from it as he was at 20-30 and at 60-70 would be opposite to where his life was in its "teens". And here I would draw the attention of students to the probability of the psychological tendencies or urges belonging to the earlier periods being repeated, or recurring, in the corresponding later ones, provided that environment and circumstances are not detrimental.

This explains what is sometimes spoken of as second childhood, but this should not in every case be taken to imply mental weakness or brain debility, rather that certain inclinations prevalent in the corresponding earlier years had come to fruition, or were attempting to do so. For example, a study of the lives of well-known individuals will afford illumination on this subject, for self-introspection could only be a proof when undertaken by those of advanced years.

Man enters upon every incarnation in physical matter with certain causal capacities and tendencies, the result of efforts and experiences in innumerable existences; yet in a single life, not all of these come into operation, because certain potentialities need suitable environment for their manifestation and may become actual or kinetic in another one. The periodic urges previously referred to are likely to be associated with the tendencies "allotted" to a particular incarnation, and this conception is of great help to an understanding of our true and greater Self, not the puny instrument for the time being.

Thanks to the investigations of Professor Einstein, "relativity," which came as a revelation, has become to some a realisation, for all things great and small must of necessity be so defined, and it is this which helps the understanding to appreciate the great Unity in all the diversity comprised within it.

OUR CHANGING CIVILIZATION

BY GURDIAL N. MALLIK

THERE is one increasing purpose, which is being unfolded all through the ages; one supreme mind which expresses itself, in a variety of ways, through all aspects of human idealism and endeavour. That purpose is Life, which "is its own creator and creation". Life being dynamic and diverse cannot be contained or consummated in any one of its creations. These are inter-related, like the chapters in a book. No expression of life, however unique it may appear at the moment, can claim to have evolved itself overnight. It has its roots in the past.

The modern civilization of the West is a growth of centuries, throughout which the urge for life has been unfolding itself in a rich pageant of human achievement. There have been no sharp or sudden breaks between one epoch or another. Often there were changes, but these were gradual, though at the time they were introduced, they were not perceived by the people. The fact is that the God of change, who wears silken sandals, always walks in on tip-toe, unobserved by the majority; it is generally a philosopher, who can notice the coming in and going out of the God.

Professor J. H. Randall, of Columbia University, has written a book about Western civilization entitled *Our Changing Civilization*. It is a happy blend of history and philosophy. It is a story of the whence, how, and whither of present day Occidental civilization. The author begins his argument with the premise that the civilization of western Europe is a composite affair: "We have invented nothing,

but borrowed all we possess," and then traces for the reader the stages, through which Europe passed as she travelled from the farm to the factory—the Renaissance, the Reformation, the Age of Reason, the Romantic Movement and the Industrial Revolution. Each of these changes was initiated by a change in environments and ideas—the two indispensable elements in the creation of earlier cultures, though to-day science and invention have minimised considerably the effects.

The period, covered by Professor Randall's historical treatment, commences with the XIIth century, when the civilization of Europe was "the achievement of a society of farmers," whose two Gods were the plough and the Bible, so to speak. But as towns and trade-centres came into being, the ideals of the sons of the soil were thrown into a ferment. Some of them welcomed the ideals of the business man, with his increasing reliance on reason as against the faith of his forefathers, while others were entrenched more firmly in their "orthodoxy". When the exaggerated enthusiasm of the old and the new had subsided to their legitimate levels, there appeared on the scene the mediator, who, in the words of Thomas Aquinas, said, "Between the truth of faith and the natural dictates of reason there can be no conflict, since both are from God." But still the battle between faith and reason continued.

To-day science has become one of the transforming ideas of European civilization, which, consequently, in its character and content, has become largely industrial. It is an age of faith in empirical verification, and the deities which the Westerner worships are the machine, capitalism, standardization, the city, mass-education, the historical attitude, democracy and Nationalism. In short, man is being made in the image of his experience. But there are impulses and ideals which *rational* experience cannot interpret or adapt to modern conditions; hence, the pains of transition. There are some who

hold that the past must be rejected wholesale; there are others who believe that all wisdom is embodied in tradition. The former are in favour of a fullness and freedom of life, even though their use of experience as a touchstone of truth in such matters as the home and sex is "like the playing of a child with a knife," while the latter are trying to revive the old philosophies of escape, and, in this connection, look up to Oriental civilizations for insight and instruction.

Professor Randall is of opinion that the "ideals of the East [of resignation, submission, charity, etc.], will know but rare adherents in the future." He says, in effect, that we cannot set back the hands of the clock and have to make wealth serve life. We need not throw overboard all that has come down to us in form of moral ideals, but take them and make them better. The Greek ideals can still teach us something. The scientific spirit of enquiry and experimentation is commendable, but as, in the ultimate, "all human living rests on some faith—the faith that certain things are of transcendent importance," what we need is "an experimental moral faith"—faith in intelligence and an intelligent faith in the future—faith in the potentialities of industry and science. Thus will it come to pass that the demands of the age: "respect for human personality, freedom for its development, fruitful and harmonious human intercourse, the passion for beauty and the thirst for truth," will be fulfilled. And this consummation will be achieved when the industrial machine is under social control and the gospel that is preached to the people is the gospel of social justice.

The West is faced with two alternatives: whether to follow St. Francis or Henry Ford. Her happiness and harmony of life, however, lies in cultivating the combined qualities of both, so that she may enjoy "socialized liberty that enforces the pre-requisites of the fullest liberation of human capacities and energies".

A TALE FROM THE UPANISHADS

BY C. T. SRINIVASAN, M.A.

THE SECRET OF THE CHHĀNDOGYA

DESIROUS of meeting all his illustrious descendants, Prajāpati, the great Lord of sacrifices, despatched swift messengers with greetings and good wishes to all Devas and Asuras. In due course all of them reached the kingdom of heaven, the Devas headed by Indra of the mighty bow and the Asuras led by Virochana of great prowess. They assembled in the grand throne-hall of their Sire, and sat in their respective seats according to their status and merit. In the midst of them sat the great King with eyes closed, in deep meditation; when silence was restored, the king opened his eyes, and beaming with peace, wisdom and bliss, pronounced benedictions upon one and all, and said :

Hearken ye, O sons of Light and of Darkness, to my words of wisdom and of great import. Let all your fights and quarrels cease from this day, being born of mutual jealousy and ill-will. Seek ye instead That which is to be sought, know That which ought to be known, and understand That which one must wish to understand. This is the Self or Ātman which is free from evil, sorrow, hunger and thirst, undecaying and immortal. This Self dwelling in the lotus of the heart is to be sought, to be known and to be understood. One who has sought and understands it, obtains all the worlds and all desires.

Leaving the assembly he retired into his forest habitation for purposes of meditation and worship. Both Devas and Asuras heard what their great Lord had said; and having

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understood it, the Devas spoke to the Devas and the Asuras to the Asuras saying, "We shall search for that Ātman by finding which we obtain all worlds and desires." On account of their old jealousy and mutual hatred, the Devas and the Asuras did not converse with each other; and each wanted to approach Prajāpati secretly without the knowledge of the other. Indra, from among the Devas, clad in simple rainment and by himself, went to meet Prajāpati; so did Virochana, in sack-cloth, from among the Asuras. In utter humility and reverence the very kings of the Devas and the Asuras went forth to meet their Teacher, because they valued knowledge more than the kingdom of all the worlds.

They approached their Master, with the sacred fuel in their hands, and after making their proper obeisance, they requested him to accept them as his disciples. There they dwelt as religious students for thirty-two years duly attending upon their Master. In the light of their common service and devotion to the science of Ātman, even Indra and Virochana had renounced for the time being their mutual jealousy and aversion. Such verily is the greatness of the science of the Self or Ātman! Prajāpati then said to them :

With what end in view have you both dwelt here ?

They replied :

Most holy Sire, that great saying of yours is still repeated by all the wise and the learned. It is with the purpose of knowing this Ātman that we have dwelt here, these thirty-two years.

The Master said to them :

Be it so. I will teach you both this Self or Ātman. The Person that is seen in the eye is the Ātman that I spoke of. He is the immortal, the fearless Brahman.

Hearing the words of their Master they were greatly pleased; but both of them were full of the pride of their own learning and wisdom. Indra betook himself to a lonely place and looked at himself in a mirror. Vain of his beauteous

form, he thought: "This pretty reflection I see in the mirror must be the Ātman referred to by my kind Master." So Indra came to the conclusion that the image seen in the pupil of the eye is the Ātman. Like-wise Virochana, seated alone on the edge of a pond where he beheld his shadow cast on its waters, thought: "This shadow must be the Ātman referred to by my kind master." Soon both of them approached their teacher and asked:

Tell us, Holy Sire, which of them is the Ātman, the reflection or the shadow? Which of these, most holy One, is the one spoken of by you? Or is the Ātman the same in both these?

Thus questioned Prajāpati knew that they had not understood his teaching correctly, and he was pained at heart to see his disciples utterly lacking in keen sense and proper understanding. Moved by compassion and love to remove their ignorance, he told them by way of a simple illustration:

Now, young men, look at yourselves once again in a cup of water. What you do not then understand of the Self come and ask me.

Accordingly they fetched a cup of water and looked at themselves in it, but they felt ashamed to confess that there was anything in it unknown to them. So they exclaimed at once:

Sire, we see ourselves as we are even to the hair and nails, a very picture.

Being ignorant, Indra and Virochana were quite sure that the reflection and the shadow were the Self. Prajāpati seeing that his disciples were still labouring under this misconception said:

Now, fair youths, shave your hair and trim your nails, and after cleaning yourselves well, put on your best clothes and ornaments, and then look at yourselves again in the cup of water.

Having done so they looked into the cup of water, and the Teacher asked what they saw. By this new device the Teacher expected that his disciples would use their sense of

discrimination. For, it was the body that had produced the reflection with its hair and nails in the first instance. When hair and nails had been removed from the body, they were not seen in the reflection; the same was the case with their dress and ornaments. The lesson is that like them the body is also liable to appearance and disappearance. So, too, qualities like pleasure, pain, attachment, aversion, delusion and the like, all alike being attached to the body only, are temporary like the hair and the nails. Therefore the body and the things connected with it are not the Self or Ātman. How could the Self, who is the Seer, be absent at any time when he alone is to behold the appearance or disappearance of bodies and things? But devoid of this kind of discrimination, Indra and Virochana unhesitatingly replied:

We see just as we are ourselves, well-adorned and well-dressed.

Then Prajāpati thought within himself:

Their mind has not yet become purified by discriminative knowledge, but in due course, the true knowledge of Ātman will follow of itself as they ponder over my words.

Thus consoling himself he did not take notice of them when they were going away happy, with the idea that their purpose had been fulfilled. Only a gentle sigh escaped from the Teacher, and gazing after the pupils going fast at a distance, he said:

Alas! Without having perceived and known the Ātman they go away well satisfied that a lump of flesh and its shadow are the Self. Whoever among the Devas or the Asuras hold this doctrine as understood by these two kings, will surely come to grief and destruction.

Fully satisfied at heart, Virochana preached the doctrine of the body among the Asuras. He told them that Father Prajāpati had declared, without any doubt, the body to be the Ātman. And he made them worship the body with good food, ornaments and dress, saying that by such a worship alone one

gains this world and the next. This doctrine of the flesh and bones was as milk and honey to the ears of the Asuras who accepted it readily without demurring. Thenceforth they devoted their lives to the one purpose of securing food, ornaments and dress. They decked even the bodies of the dead with scents, ornaments and costly dress thinking that by means of them they could gain the next world. Therefore in this world, to this day, it is said of one who does not give charity and has no faith in the performance of good deeds: "Oh! he is of the Asuras." For such is the doctrine of the Asuras.

On his way back to the Devas, Indra stopped in the middle of his journey having encountered a great difficulty. His mind, having been much impressed by the words of his Master, pondered over the instances of the mirror and the cup. And Indra came to see a difficulty in Ātman being the body or its shadow. So he argued within himself:

Just as when the body is well-adorned and dressed, the shadow-self is well-adorned and dressed, so also, when the body becomes blind, crippled and bent down with old age, the shadow-self will also become blind, crippled and bent down with old age. And finally when the body perishes and disappears with death, the shadow-self must also perish and disappear.

Thus retracing his steps and with the sacred fuel in his hands, he once again approached his old Master. Prajāpati felt great joy at the return of his pupil and said:

Well, Indra! You went away with Virochana well satisfied at heart. How is it that you alone have come back and for what purpose?

Prostrating himself at the feet of his Master, Indra replied:

Pardon me, Holy Sire, for all sins that I may have committed during my discipleship. On my way I pondered long and well over your words and came to the conclusion that there was no good in the doctrine of the body and its shadow. For, when the body is destroyed by death, the shadow-self will also be destroyed. Seeing no good in this, I have come back to you for further enlightenment.

His Master raised him and embraced him with warm affection, being pleased to see Indra using his power of thought and said:

So it is, Indra, the body and its shadow are not the Ātman, both being liable to death and destruction. Though I had explained the true nature of the Self in a manner easily comprehensible to intelligent minds, somehow you did not grasp the truth, probably being hindered by some inborn weakness of your intellect. To get rid of this defect you will do well to serve here for another thirty-two years. Without proper service no purification could be attained. After the expiry of that period I shall enlighten you further.

Indra dwelt there for the required number of years, mindful of his service and duty to his Master; at the end of the period of training, the pupil approached his Teacher and said:

Holy Sire, the period of purification is now over. Please teach me further the knowledge of the Ātman.

The Master was indeed pleased with Indra's sincerity and devotion to knowledge and said:

Come thou, Indra of the Mighty Bow, and listen attentively to my words. The Self which, at the outset, I truly described to you as the Person in the eye—the great Seer that is wakeful beholding a world of men and things—is the same Self that dreams and moves in dreams dallying and sporting with women, experiencing various kinds of pleasures and delights, and beholding beautiful sights and pleasure gardens. This dreamer, who is of the nature of light, is the Self or Ātman.

Having been instructed, Indra went away satisfied at heart, but on the way again saw a difficulty in the doctrine of the Self as the dreamer. He said to himself:

True it is that the dream-self is not affected by the defects of the body. Does not a man who is crooked and crippled in body, ugly and bent low with age, appear in his dream young and robust, full of vigour and beauty? Even a blind man is able to see well in his dream sometimes. The dream-self is no doubt of the nature of absolute freedom, free to create for its own view anything and everything it desires. Nevertheless, the dream-self does not seem to be free from pain and sorrow, free from hunger and thirst, undecaying and undying. Chased and pursued by dream-phantoms, it seems to experience great pain and sorrow and to shed tears as well. When a person awakes, the dream-self is naught and nowhere. Hence like the body and its shadow, the dreamer also gets himself

killed and disappears. So I see no good in this doctrine of the dreamer.

So with the sacred fuel in his hand Indra again approached his Teacher and said :

Holy Sire ! As of old, I again find no good resulting from the doctrine of the Self as the dreamer, for it is neither immortal nor free from fear and pain, although it is able to create and to do whatever it pleases.

Appreciating Indra's great difficulty, the Master replied only by a knowing wink of his eyes. He had already explained twice by means of simple examples, the true nature of the Ātman ; and if Indra had failed to grasp it on account of an inherent defect of his intellect, it was no fault of the Teacher's. Once again he directed him to stay for another thirty-two years as a religious student with a view to the complete removal of the defect. For Truth is indeed very hard to understand. Even the king of the Gods, though instructed by means of simple and homely examples as to the imperishable nature of the Self, became confused and held it to be liable to decay and destruction. The learned Virochana, the very son of Prajāpati himself, understood the perishable body and its shadow to be the Ātman. What then is to be said of ordinary men of the world devoid of wisdom, who by their very nature believe the body and things connected with it to be real and imperishable ? This Supreme Ātman can be rightly comprehended only by those whose mind has been turned away from all unreal things like the body and the objects of the world, and who are constantly engaged in the study of the Vedas that speak of the true nature of the Self.

The period of discipleship passed away and Indra grew great in intellect. Prajāpati called him to his side and stroking his chin with affection said to him :

Listen with thy keenest sense, for that which I am now going to speak to thee is very subtle to understand. Having followed me so far with great perseverance, I pray that thou wilt follow me further. Now, That which is fully asleep, at perfect rest, seeing no dreams—that is the Ātman, the Immortal, the fearless Brahman.

After offering prostrations to his beloved Sire, the pupil went away satisfied at heart ; but on the way Indra paused to consider whether he had rightly understood Prajāpati's words. He said to himself :

That which is fully asleep—how can one rightly know that one-self in sleep so as to be able to say, "This is I or any other person." Suppose I, Indra, go to sleep and have no dream. How can I know, then, that it is Indra that has gone to sleep and has no dream and that other Devas exist also ? Alas, in this state of deep slumber, surely, one seems to reach utter annihilation. And again I see no good in this doctrine of the deep sleep.

With the sacred fuel in his hand Indra came back again. Prajāpati said to him :

Indra, you went away satisfied at heart ; for what purpose have you come again ?

And Indra replied :

O, kind Sire, I make bold to return here because the self of the deep sleep does not know whether it exists as this "I" or this person, nor does it rightly know any other being ; it seems to reach its annihilation. Finding no good in this doctrine, I came back. But this time I shall never leave you till you tell me the whole of the Real Self.

Prajāpati replied :

So it is indeed, Indra, this I shall tell thee soon. Stay here for five more years, my young son, and I shall reveal to thee that Real Self which is already thine, though thou art unable to comprehend it at present.

The five years passed away as five winks of the eye. The Master called his learned disciple to his side and said :

Indra, mortal is this body held by death. The body and its organs, like the mind and the senses, are all perishable things only. They pass away with death. Not so the Ātman which is immortal and incorporeal. But associating itself with the body and the senses, held by pleasure and pain, the Self seems to be affected by them, although as a matter of fact it is never attached to them. Owing to ignorance then, the Ātman comes to be identified with unreal things like the body and its shadow, as was done by the great Virochana himself. In this manner the immortal Self becomes mortal to suffer pain, sorrow and decay. Is anything spoiled or improved by qualities falsely attributed to it ? Being freed by means of right knowledge from its association with the body and senses, the Self is not touched by pain, pleasure or death, for then it has returned to its pristine

purity. Indra, answer me whether you have followed me correctly thus far?

Indra replied:

Most glorious Lord, great is my power of understanding, but greater is thy teaching. Proceed further, O Bhagavān, and Indra shall follow thee undaunted.

Charmed with the reply of his pupil, the Master continued:

Indra of the bright ones! This Self which is yours, mine and every other creature's, is the highest Reality known to me. This alone I have pointed out to you and Virochana when I asked you both to look into the cup of water. The Self that sees the reflection and the shadows in its waking, is the same Self that sees the dream-world and its objects, and also that which enjoys perfect rest in deep sleep, seeing nothing at all. Deep sleep is not annihilation but is fullness of the Ātman, for everything has been resolved into the Self. Hence it is that in deep sleep one sees nothing at all. But the Self is none of these three states of waking, dreaming, and deep sleep. It is above them all. The waking shows that the Ātman is intelligent, for he rightly discriminates there one thing from another. The dreaming shows his absolute freedom. The deep sleep signifies his perfect purity because he remains unattached to any thing. Is there anything at all other than the Ātman? Unembodied like the Ākāś, this serene Self rises above the body, and having reached its highest light, shines in his own form. The states are all unreal because they are attached to the body only, and liable to disappear with the loss of the body. Divorced from the body, senses and the states, the Ātman is the Real Person that is within you, me and all other creatures, moving, laughing, playing and rejoicing. Pain and sorrow experienced under the influence of ignorance do not affect this great Ātman who is ever free, immortal and incorporeal. My son, understand this Ātman thus; then thou becomest the greatest of the great. I have nothing more to teach thee. May the Supreme Person shower blessings upon thee and give thee victory, wisdom and peace of mind.

Indra then went away really satisfied at heart, for he had rightly grasped the great Ātman who is immortal and incorporeal. This he preached to the Devas, who by meditating upon this incorporeal Self obtained all the worlds and all desires.

Thus expounded Prajāpati, the Lord of the heavens:

He who knows this Self, this Great Ātman, or even desires to know and understand this Self, obtains all worlds and all desires, no matter to what creed, caste or race he may belong. This open secret of the Ātman belongs to all knowing and sincere minds devoted to service and good works.

MOZART

BY NORMAN INGAMELLS

CONFUCIUS (Kung Fu Tzu) said: "Ah, Music! Sacred tongue of God, I hear thee calling and I come." Such a remark might justly be associated with the music of Mozart, for it is of such a quality that it is able to give us a foretaste of the joy that awaits us all. This matter of the composition and appreciation of music rests upon states of consciousness. Artists who can reach up to and live in a spiritual world, or Mount of Olympus, and by the knowledge of art, confine some of that experience in sounds (or some other art form) enable us to have it presented to us from the physical plane; such art is like spiritual sunlight. In speaking of music one must warn against the crude jazz music so prevalent to-day, for it can set the emotional and physical aspects of man vibrating in undesirable ways.

A Freemason like Haydn, Wolfgang Amadeus Mozart, or, to give him his baptismal names, Joannes Chrysostomus Wolfgangus Amadius Theosophilus Sigismundus Mozart (his was not the day of synthetic names) was one destined to leave a most glorious mark upon the world. His music is inspired, is intellectually and emotionally as clear as crystal, classic in form; it is in fact the very pinnacle of classic culture. Perfectly spontaneous and sincere, it seems to flow along as naturally as a brook, and as beautifully. It has that poise, balance, joy, and sanity, that are the true elements of perfection

in art, and it will be many and many a century before the great masses of humanity reach such levels of emotional, mental, and intuitional experiences. Architecturally, his music might be compared to the Taj Mahal. To the writer, Mozart's music expresses the perfect youth—a youth born of Light rather than of flesh. To be a true Mozartian one must, in his heart, live in some ethereal ideal world of unadulterated joy; even Mozart's sorrow is like balm, so free is it of all regret or bitterness.

Mozart was born in 1756; it might be said that from his cradle Mozart was a musician. At three years of age he used to amuse himself by picking out simple chords on the clavier; between four and five he commenced to compose; at six he was so fine a player upon the violin and clavier that his father took him and his sister on some most successful tours in Europe and England. At fourteen it is said that he had written an oratorio and that he knew all that anyone could teach him of the technique of his art in all its aspects. At the same age he composed an opera which he himself conducted in the largest European opera-house of the time.

In Amiel's journal we find the following:

Which is the greater, Mozart or Beethoven? Idle question! The one is more perfect, the other more colossal. The first gives you the peace of perfect art, beauty at first sight. The second gives you sublimity, terror, pity, a beauty of second impression. The one gives that for which the other rouses a desire. Mozart has the classic purity of light and the blue ocean; Beethoven the romantic grandeur which belongs to the storms of air and sea, and while the soul of Mozart seems to dwell on the ethereal peaks of Olympus, that of Beethoven climbs, shuddering, the storm-beaten sides of a Sinai. Blessed be they both! Each represents a moment of the ideal life, each does us good. Our love is due to both.

As to the sources of inspiration of these great artists, fundamentally all inspiration must come from The Universal Spirit, but it sometimes comes through some intermediary—some super-human or angelic personality. All the great artists have had experiences, which, they say, seem to come

from some internal source beyond their own understanding. Richard Wagner, the dynamic and mystical musician, writes of an interesting state he got into at times. He says:

There must be some indescribable inner sense, which is altogether clear and active only when the outward-facing senses are as if a dream. When I, strictly, neither see nor hear distinctly, this sense is at its keenest, and shows its function as creative calm; I can call it by no other name, I merely know that this calm of mine works from within to without—with it I am at the World's Centre.

We find that Mozart believed in the mind being active and more free to work clearly when unfettered with the brain, as in sleep; he had experiences which also reveal to us that he got into states similar to those produced by the Indian occult or mystical systems of meditation. He tells us that in these conditions the ideas of time and space were transcended, and that, in a moment of earth's time, he would "hear" or conceive a whole symphony or other big composition. We know that many people succeed in solving problems by deciding to work upon them during sleep, when, occultists tell us, the mind is away from the body and is much more free and active than when centred in the heavy matter of the brain, as in waking hours.

Mozart had a most charming sense of humour, which is not jest or buffoonery, but a kind of subtle sympathy and compassion, coupled with a seeing of the bright side of things. It was revealed in the occasion when he and his wife were faced with hunger. "Oh well," he said, "if we cannot eat, let us dance instead," and the dance took the place of the dinner. Such a true sense of humour is a most vital asset in life. He was often in dire difficulties financially, and his hard work, coupled with an insufficiency of the mere necessities of life, helped to hasten his end.

Like all truly great souls, Mozart experienced at moments a universal love and a universal state of mind. What if he could not always remain on the heights—who can? He was

a deeply religious man; he said: "Friends who have no religion cannot long be my friends," and as to generosity, he was generous almost to the point of making a sin of it. He died at the age of 35 in such poor circumstances that he was buried in a pauper's grave. Even his wife, who was seriously ill at the time of his death, could never discover where his grave was, for, in the storm raging at the time of the funeral, all of the few followers left the procession, and the gravedigger died within the week.

Mozart's glorious gift to humanity, his music, lifts him head and shoulders above his detractors and makes him one of earth's greatest artists, which is a far better thing than the praise of men.

He has been called "the Master of Masters". Viardot said: "Mozart is Mozart as Allah is Allah," and David declared: "Mozart is music made man." In his short life he composed over 600 finished works and some 200 fragments; his "Jupiter" symphony, his grand opera "The Magic Flute" (a Masonic opera) and his "Requiem" alone are priceless pearls. "Was it not strange," said Haydn, "that nations did not vie with each other to possess such a jewel within their borders?"

Perhaps the least and the best we can do, as we listen to his music, will be to pour out our hearts in love and gratitude to one who loved his fellowmen and left us such an abundance of priceless gifts.

THE THEOSOPHICAL FIELD

WE have to acknowledge the receipt of several reports of Convention meetings and of H. P. B. Centenary Celebrations; in fact we might fill a whole number of THE THEOSOPHIST with them. We mention a few only.

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Mrs. May S. Rogers writes of a meeting on White Lotus Day at Hollywood, "when three hundred and twenty-five Theosophists, representing four different Theosophical Societies, gathered and were addressed by Dr. G. de Purucker, leader of the Point Loma Theosophical Society".

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A full report has been received of the Congress held in London by the European Federation of the Theosophical Society during the month of June. Dr. and Mrs. Arundale were present and the former opened the congress. Several European countries were represented; discussions and question and answer meetings were held, while addresses were given by Dr. Arundale, Mr. L. Rehault, Prof. E. Marcault and Mr. E. L. Gardner. Judging from Dr. Arundale's closing address the Congress was a great success for he ends his closing address as follows:

"Let me conclude by telling you what strength and encouragement I have received from all of you. I had no idea that Theosophical life would be so much worth living as the European Congress has shown it to be."

* * * *

The United States of America has sent copies of two addresses delivered by Mr. A. P. Warrington, Vice-President of the Theosophical Society, at the Chicago Convention held during August; one of them "being one of four talks given at a symposium on H. P. Blavatsky, on August 16, 1931". Several other countries and Theosophical Societies besides the American Section were represented on that day, Dr. Arundale also being present. After the opening of

the meeting, Dr. Arundale recited H. P. B.'s "Golden Stairs" with which Dr. Besant ended the celebration at Adyar. Mrs. M. R. Hotchener, and Mr. G. Hodson gave addresses and Mr. Warrington spoke on H. P. B. as "A World Genius".¹

In his lecture on "Theosophy and the Theosophical Society" Mr. Warrington says with regard to the future of our Society:

"It is my belief that our battered, but beautiful and staunch ship of Theosophy will sail on for ages yet. Teachers will come and teachers will go, but this grand old ship will sail on and on, each time adding to its cargo the gifts of the Teachers as they pass by"

"It will go faithfully forward guided and strengthened and inspired by the Great Masters of the Wisdom whose child it is"

" . . . this does not mean that our Theosophical conceptions and work are yet what they ought to be, nor that there are not many pitfalls before us of which we should ever be mindful in order that they may be carefully avoided. Nor does it mean that we have not much of greatest importance to gain from Krishna-murti's teaching, for already there are indications of its leavening value in lightening a materialistic tendency that has ever befallen spiritual teaching in the past. Perhaps we may have been showing too rigid a literalism lately in understanding Theosophy, a tendency towards the ossification of spiritual thought instead of its Theosophication—if you will pardon the play on words—and it is good to have our attention called to this."

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In the June-July number of *Virya* we find an account of the first general Convention of the Theosophical Society in Central America and Colombia. Owing to the economic conditions of the country some Lodges could not send representatives. The first day of meeting was taken up with business, music and a symposium on the question: "What message has the Theosophical Society to give towards the solution of the problems in our continent?" On the second day the members partook of an excursion into the country and addresses were given on the three Objects of our Society.

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The second Congress of the South American Theosophical Federation of National Societies was held in Montevideo, Uruguay on April

¹ This address will be published in our next number.

4th and succeeding days. The Federation consists of the Theosophical Societies of Brazil, Uruguay, Argentina, Chile and Peru, with the non-sectionalised Lodges in Bolivia and Paraguay. The President of the Congress was the General Secretary for Uruguay, Señora J. Acevedo de la Gamma, and the General Secretaries of Argentina and Chile, Dr. Carlos A. Stoppel and Señor Armando Hamel were present. The Federation has decided to issue one large Spanish magazine for the Federation, instead of the separate magazines of Argentina, Chile and Peru. As Portuguese and not Spanish is spoken in Brazil, that country will continue publishing its magazine in Portuguese.

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Some more suggestions have been received for the improvement of Adyar. Mr. Nagahawatte from Rangoon suggests that:

1. More attention should be paid to the cleanliness of the riverside bank past Olcott memorial.¹
2. Changes should be made in the food provided by the Bhojanasala.
3. Cheap huts should be constructed for poor students.
4. A scholarship should be given to an occult or esoteric student, who could do original research work.
5. There should be opportunity for sun-bathers.
6. Members of the Society should not think too highly of themselves.
7. Some industry might be carried on by which poor scholars might earn their living, attending to their studies at night.
8. Due respect should be paid to yogis and others, even if they are not very neatly dressed.
9. A really Theosophical school is needed for the children of Theosophists. Such a school should be under the direct supervision of an occultist residing at Adyar.
10. That smoking should be permitted by the sea-side.

Dr. Jacob E. Solomon writes that Adyar should be a source of inspiration to all servers of human and animal welfare. He suggests that the following ideas may be put into practice at Adyar:

1. Healing on modern lines; there should be a hospital for the practice of this.

¹ The part referred to by the writer, though abutting on the river, is outside the boundary of the Society's estate. The Society has tried to purchase it from the Government, but so far without success.—C. J.

2. A welfare centre with opportunity for the training of ideal health-visitors.
3. A school and college for the training of students and teachers according to ideal methods.
4. Social welfare work for released prisoners, for the education and training in home industries of widows, etc.
5. Labour union and labour welfare work.
6. Animal welfare work, and ideal agriculture.
7. Research work for the study of an ideal democracy, the abolition of capital punishment, prison reform, world-peace, arbitration, sanitary reform, education of the masses, etc.

Those who are sincere and earnest in their special line of work should be admitted to Adyar. For research work, under heading 7, a university qualification should be required, as well as an aptitude for such work.

To make the most of all these activities there should be a broadcasting station at Adyar.

THE RELIGION OF POETRY

THE WORSHIP OF AN IDEAL

IN the quest of religion, men preferably go to the interpreters of sacred texts, each of which gives a complex philosophy of its own, and weaves a network of faith, dogma, ritual and rule through which the subtle essence of religion escapes and only the encumbering slime, shell and seaweed are caught. Religion is life, and it cannot be held in the meshes of death. The life and music of the ocean cannot be caught for enjoyment on land by the tackle of the fisherman. To feel the thrill of the sea, one must plunge into the waves and rise and fall with their rhythm. To know religion one must plunge into the waters of Life.

Poets listen to catch the rhythm of Life and try to express this in their poems; poetry preserves all that has been felt and sought for in life intensely. It would be profitable therefore to ask: What is the religion of poetry?

Poetry may not speak of God, but it does speak of the realization of Life. The poet seeks to express how life may be lived best, what should be its highest ideals, its best environment and its richest expression. Religion in its broadest sense is the knowledge of best living. The quest of religion is the quest of a faith, of enlightenment which will lead to the attainment of the greatest happiness. Poetry may bring such enlightenment. Poetry has a universal appeal, to whatever race, religion or nationality the reader belongs. The faith of poetry has no church or creed or ritual; it is based on the fundamental intuition and emotions of men and women. The faith which the best poetry of the world expresses is not a petrified finality, it grows with the evolution of humanity; all humanity are its contributors. It stands for self-determination in religion.

One of the chief characteristics of the religion of poetry is the worship of an ideal; palpable gain is given up, comfort and safety are renounced, common ideas of assets and liabilities, profits and losses are flouted. Poetry extols men and women who have lived and died for an ideal and dismisses the respectable people who have amassed not a little wealth by their arduous labours. The poets' love scorns the limitations of the material.

An ideal enables man to love life and yet not to be bound by it. Poetry is a rich treasure-house of ideals; it ever gathers as great souls pursue new and newer ideals, it contains the humblest as well as the loftiest that man can wish for. It is not too much to say that in poetry can be found God's plenty to which humanity may help themselves and learn to love Life without being bound by it.

S. SIVARAMAN, M.A., L.T.

DR. BESANT'S 85TH BIRTHDAY

GREETINGS were received:

1. From the General Secretaries of the following National Societies: India, Australia, Java, New Zealand, Norway, Scotland, England, Austria, Spain, Cuba, Costa Rica, Wales, Sweden, Burma.
2. From Groups outside India: Australian Co-Masons; Lodges in Australia at Claremont, Brisbane and Adelaide; in Java at Malang, Bandoeng, Batavia; in New Zealand at Dunedin, Faversham; Federation of Amsterdam Lodges and Centra; Students' group, Huizen; Lodge at Oslo.

3. From Lodges, Federations, etc., in India: Gwalior; Kolhapur; Coimbatore; Rajapipla; Anantapur; Mandalay; Indore; Guntur; Poona (Youth); Bangalore; Vizagapatam; Quetta; Karachi; Karachi (Youth); Cuddalore; Hyderabad, Sind; Lucknow; Midnapore; Gorakhpur; Calcutta; Cawnpore; Cocanada; Allahabad; Ahmednagar City; Conjeevaram; Baroda; Kumbhakonam; Moradabad—U. P. Federation; Cochin; Sholapur; Sangli; Bangalore Cantt.; Sivaganga; Madanapalle; Vellore; Hosur; Darbhanga; Gaya; Dewas Senior; Ujjain; Dharwar; Benares; Hospet; Murshidabad; Ahmedabad; Mangalore; Kumaramangalam; Simla; Madanapalle—Theosophical College, High School and Rishi Valley High School; Benares, Benares Schools; Benares, Benares Staff and Students; Benares; Benares Old Boys; Kolhapur; Bombay, Fellowship School; Bombay, New Era School; Bombay, E.S. members.

4. Co-Masonic Lodges: Ahmedabad; Karachi; Benares.

5. Round Table: Hyderabad, Sind; Australia.

6. Order of Service: Hyderabad, Sind; Karachi.

7. Public meetings held at various places: Bombay—Bombay Theosophical Federation; Moradabad, Moradabad Citizens.

8. Liberal Catholic Church, from the Presiding Bishop, Rt. Rev. C. W. Leadbeater on tour in Kathiawar.

9. From individuals outside India: Mr. Basil Howell, Miss M. Vaughan, Rt. Hon. G. Lansbury, M.P. and Mrs. Lansbury, Mr. and Mrs. B. Shiva Rao, Mrs. E. Lauder, Prof. E. Marcault, Mr. and Mrs. A. P. Warrington, Mr. and Mrs. H. Hotchener, Mr. and Mrs. R. Logan, Mr. J. Krishnamurti, Mr. D. Rajagopal, Mr. R. G. Macbean and Ommen workers; Mr. A. Digby Besant, Mrs. M. Besant-Scott, Rt. Rev. G. S. Arundale and Mrs. Rukmini Arundale; Commander C. Lewes and Mrs. Sylvia Besant-Lewes.

10. From individuals in India: Rt. Rev. C. W. Leadbeater (on tour); Sir C. P. Ramaswami Aiyar; Mr. D. K. Telang; Mr. Krishnajas Roy; Mr. F. J. Ginwala; Mr. and Mrs. Jamnadas Dwarkadas; Mr. and Mrs. Gerard; Mr. C. Venkateswaran; Mr. Harjivan K. Mehta; Mrs. Tehmina Romer; Mr. Manick; Mr. N. Patel; Dr. Hora; Mr. Tophkhane; Dr. N. Sivakamu; Miss Shahani's parents; Mr. Deobhankar; Mr. Damodar Prasad; Munshi Iswar Saran; Mrs. Syamsundarlal and Mr. Balgovinddas Syamsundarlal; Mr. V. S. Samant; Rai I. N. Gurtu; Mr. Pranjivan Odhavji; Mr. Kanji Dwarkadas; Mr. Moolchand.

REVIEWS

The Song of Life, by J. Krishnamurti. (Star Publishing Trust.)

This small book contains thirty-two of the songs by Krishnamurti, reiterating in different words and poetic expressions his understanding of Life, now become more or less familiar to the readers of his books and the hearers of his talks. It seems an impertinence to review a book of this nature—for those who understand him, understand him without interpretation, and those who do not understand him continue not to understand him in spite of interpretation. Having been accustomed to philosophies and orthodoxies and complexities of Life, people find it difficult to understand his teachings because of their simplicity. There can be no difference of view with regard to his conception of Life, but the difficulty is the attainment of that detachment which makes man follow Truth, when his intellect tells him it is Truth, because his heart is tied up in orthodoxies. This book again tells us his view of life:

The attainment of Truth is an absolute, final experience.

The inviting of sorrow is the way to happiness.

Gather Truth from the dust of thine experience.

Doubt is as a precious ointment; though it burns, it shall heal greatly.

The best service anyone can do is not to interpret these verses for others, but to give them wide publicity.

R. G.

Soundings, by Marsyas. (Coulls Somerville Wilkie Ltd., Dunedin, New Zealand.)

Marsyas is a modern poet. But he does not write what is known as modern poetry. He writes good old-fashioned verse, with rhythms, rhymes, forms and choice words, so honoured in old English poetry. *Soundings* is the second of his four books of verse; one has already appeared and two are to be published shortly. It contains over a hundred poems, one of which is a longish ballad, and there is a fair sprinkling of sonnets. The subjects are many and varied but they could all come under "Life". The language and philosophy are those of a devotee, who sees beauty, justice, evolution,

in everything. Some poems and some passages in others are very dainty and appealing. All are readable. A number of the poems bear titles in Greek, Latin and maybe other languages, which must be pretty when understood, but were double Dutch to the reviewer.

D.

The Inner Teaching and Yoga, by Charles Wase. (Published by John M. Watkins, London.)

The author has embodied in this book the practical results of his research in the study of Yoga. He has blended the viewpoint of the East which delights in contemplation, with that of the West which loves action. He has made clear how the philosophy of the East can be lived up to in practical right-thinking in daily life and action in the Western world.

He maintains that the practice of Yoga gives:

a new power, a new strength, and a new forcefulness and that it results in a regeneration which gives birth to mental and spiritual gains with the desire stream strong in them, with the consciousness of all the forces of omnipotence surging within, aiming always at the highest-concentrated upon the actual realisation of the ideal man.

Mr. Wase lays particular stress on concentration and contemplation of Divinity which has an exhilarating effect on the mind. His book is a very stimulating study of the subject.

A. D. M.

The Mystery of the Mahābhārata, Vol. I, by N. V. Thadani. (Bharat Publishing House, Karachi, 1931.)

This book contains a new and novel method of interpreting the *Mahābhārata*; I will call it a novel adventure in the field of interpreting sacred literatures. The present volume does not deal with the *Mahābhārata* interpretation, the author has reserved that for the second volume. But this first volume is enough to give the reader a fair idea of the method and the achievement. The author has a very poor idea of the *Mahābhārata*, as we have all along understood the work. I quote:

Indeed as the story is ordinarily understood, there is much to repel and little to attract in the life-history of the Kauravas and the Pandavas, or the account of their adventures and deeds.

According to the author the *Mahābhārata* does not mean what the work purposes to mean. It is not language as we ordinarily understand. It is only a series of symbolic notations. The matter can be made clear only by giving an instance from the work itself:

The word *Pancula* may be analysed into *pa*, the *anusvaran*, and *cala*; *pa* being the fifth note in the gamut of Hindu music and the first letter of the fifth class (*labial*

class), refers to ether. Further, as the letter belongs to the air class of consonants (*labials*) it also refers to air, the element associated with action. Accordingly *pa* refers to Prakritic ether. *Anusvara* represents the union of Purusha and Prakriti, *cala* means motion (p. 257).

The author has taken considerable pains. Such fantastic and abnormal procedure may create some sensation. I am sure that there will be many persons to declare that a new era has set in by the appearance of such an interpretation of the *Mahābhārata*.

There are certain Mantras, where there are no words having a meaning, there is only a string of syllables having some mysterious and occult value. But to apply this principle to an entire work like the *Mahābhārata*, a work far bigger than the whole of Homer put together, is carrying things too far.

It would have been legitimate if the author had stated that the proper names in the *Mahābhārata* have also some hidden meaning and that the frame-work of the story can be interpreted in an occult sense. But to say that the work as literature is repelling is nothing short of heresy. Sri Shankara, and a large number of Ācharyas have quoted from the *Mahābhārata*. There are many commentaries on it; there are many works explaining it. And they have all understood the *Mahābhārata* as the story of Bhishma, his nephews Dhritarashtra and Pandu and their sons, with Shri Krishna on the side of the sons of Pandu. According to the author, all these Ācharyas are wrong, all the commentators are wrong, all our traditions are wrong.

It will amuse some, it may frighten others; but I fear it may enlighten nobody.

C. KUNHAN RAJA

The Life of Vivekananda and The Universal Gospel, by Romain Rolland; translated from the French by E. F. Malcolm-Smith, M.A., Ph.D. Cantab. (Advaita Ashrama, Calcutta.)

This book is the companion volume of *The Life of Ramakrishna* by the same author; a publishers' note says that both these volumes were primarily written for Western readers and that certain interpretations are not necessarily those of the Ramakrishna Order. The thousands of readers in the West who have not heard of the names of Ramakrishna and Vivekananda and who have the good luck to hear of this book will surely be grateful to Monsieur Rolland for having opened to them a new line of study and thought. For the author makes the man of whom he writes alive to the reader and awakens his interest to such a degree that a study of Vivekananda's and his Master's writings must necessarily follow.

In the second part of the book "The Universal Gospel," the author has tried to give his ideas as "to how closely the aspect of Vivekananda's thought is allied to our own" (the Western). It is with regard to this second part of the book that Swami Ashokananda has written his pamphlet, *The Influence of Indian Thought on the thought of the West*. This was written at the publishers' request. For students of the Vedanta neither book nor pamphlet may contain new aspects, but for those of us who know the word "Vedanta" and not much more, the reading of *The Life of Vivekananda* will prove fascinating.

J.

Behind the Electron, by W. Henry Lewin. (The C. W. Daniel Comp., London.)

This book will be specially interesting to Theosophists, for it lays before the public in popular scientific mould the ideas of thought transference and emanations from environment that are held in that literature and which are so popular in Eastern books. The great usefulness of this little book, in this light, therefore, lies in its approach to these ideas. It goes hand in hand with science, takes our thought into what has been regarded as "beyond the threshold" and tries to prove that that which is beyond the electron is just as much material substance as the atom and the unseen electron are. The keynote of the book can be found in the following quotation:

If 'A block of gold be left in contact with a block of lead, traces of each metal will presently be found within the other,' then it seems a not unreasonable speculation that the more malleable matter composing two human bodies may not be other than susceptible to similar influence. If we add the enormous projecting power of the human will, the probability seems to be greatly increased.

The author leads his reader to the idea that what have been up to now considered intangible things—consciousness, thought, personality—might be material elements composed of atoms or electrons and that, given the discovery of the correct scientific apparatus, they could be collected and tested as to substance, and that these electrons or particles can and are emanated from us and are absorbed by the objects and human beings we come into contact with.

In this way, on a materialistic basis of radiation of material particles, is worked out the effects of different personalities upon each other and the effects of environments.

The author suggests that scientific evidence in the future may prove that every electron is charged with the inherent character of the thought projected, that there is radiation everywhere received by

every person and thing, from the highest product to the lowest inert lump of dead matter.

So the conclusions that one draws from this little book are that what have been called by Theosophists "subtle matter," "influence," "spiritual force" and other such activities in the realm of "spirituality" are just particles of radiated matter that passes from one object to another, as the gold passes to the lead.

It is an interesting little book, easy to handle, well got up and very thought-provoking.

H. W.

Yoga, Personal Hygiene, by Shri Yogendra. (Scientific Yoga Series, Bombay.)

The present volume is one of a series of twelve, some in the *Press*, by the same author. Says *The Secret Doctrine*: "The ancients knew much more than the present scientists about the constitution of the 'sidereal bodies and of the macrocosm' and similarly of the 'microcosm or man'." It is true that no printed books can ever teach the real Yoga which can be practised only under the personal guidance of a competent Guru, but here the author imports in a clear and popular way, the practical information of Yoga, personal hygiene, especially the simple and easy practices of daily life, so necessary for physical health. These processes and methods of Yoga hygiene consist of self-treatment by cleaning, purifying and strengthening nature, which aid in overhauling the entire machinery of the physical body with all its organs.

The Yogins have handed to the East their experience of ages in the ancient system of hygiene and personal prophylaxis, and modern investigations can but confirm most of their age-old findings to be rational and scientifically true, though it is a wonder that fasting is "considered injurious to the body by yogins." Many a man, trained in the science of the West, is likely to hesitate before subscribing to some of the measures recommended. Of course even without the present condition of artificial living and the rush and hurry of modern life, an ordinary man cannot afford daily the greater part of four hours for personal toilet with all the exercises for inner and outer purification; but many of the practices may be found to be specific cures, without medicine, for various forms of invalidism or for diseases already contracted.

Truly, as the author says, does the Yoga hygiene deserve special attention owing to its processes of self-treatment, internal purification and elimination of poisons, and the author has done a great

service in thus putting before the public the Yoga hygiene practices which, for generations, were so far handed down only from the teacher to the disciples.

P. P.

Talks with Spirit Friends, Bench, and Bar. (John M. Watkins, London.)

The modern age has re-stated, with especial emphasis, the truths of the unity of life and the continuity of life. And these have been verified by men of science, too. Spiritualism has now outgrown the stage when it was considered an imposture, and to-day the fact of a post-mortem existence, which is beyond the earthly grave and is the very antithesis of the theological heaven and hell, is steadily filtering down into the public mind. But it is, indeed, a great triumph for the cause when among its adherents one finds members of the Bench and the Bar—those matter-of-fact men to whom the evidence of their eyes, whether physical or mental, is the only reality. *Talks with Spirit Friends, Bench and Bar* is a record of the descriptions of the next world and its activities by well-known persons like Lord Brampton, Sir Frank Lockwood, K.C., Mr. Justice Kennedy, Mr. Rawlinson, K.C., "who have passed on to the other side," some of whom, we are told, "though represented as being disincarnate are not, however, necessarily so."

The purpose of the publication under review is, to quote the words of the investigator, whose investigations extend over a period of more than forty years:

To bring home to humanity the fact that communication between the two worlds is a Divine provision: that man changes but slowly after death; that the nature of his reception and status on the other side depends upon the life he has lived here; that the so-called dead are living in a world as real, substantial and natural as this one: and that all legitimate earth activities find their correspondences there.

These facts are amply demonstrated by the descriptions, contained in the book, and after reading some of these one is so much impressed by the sincerity of the "speakers" that one cannot but exclaim with Sir Frank Lockwood, "We do not die, we change our residence". And judging from the various gradations of life and the disciplines "for undoing the bad stitches" in the garment of earthly existence, which exist there, one feels convinced that what counts on all the planes of life is aristocracy of character, and that the more sensitised a soul grows, the greater access it has to those planes.

G. N. M.

1. *Upadesa Saram of Sri Ramana Maharishigal.* (Translated by B. V. Narasimier.)

2. *Who am I?* by Sri Ramana Maharishigal. (Sri Ramanasramam, Tiruvannamalai.)

Every inquirer after the Truth of Self is deserving of a hearing at the hands of his fellow-creatures, but he who has realized the Truth is worthy of honour as well. Sri Ramana Maharishigal has evidently attained to Self-realization, else his teaching would not have carried that ring of effortless simplicity, which is the mark of a liberated soul.

Sri Ramana's philosophy of life is contained in the discovery of the real, eternal, unchanging "I". The process he employs is that of *Atmavicharam*, whereby, whenever any thought arises in the mind, the same is to be referred back to its source. If this were persisted in, man would realize, in due course, that he is neither the body, nor the mind, but Being. Thus—if one might use a Sufi simile—he would be able to wipe out the dot of the *i* and become *I*. The beaten paths of *karma*, *bhakti*, *yoga* and *jnana* are there, but one could quicken one's evolution by performing actions, which result in no reactions. But before any one is able to attain this state, he has to pass through several stages, which have been succinctly stated by Sri Raman as follows:

It is only after the first personal pronoun "I" has arisen in the mind, that the second personal pronoun "You," and the third personal pronoun, "He," etc., can make their appearance.

Mr. B. V. Narasimier is to be congratulated on offering to the English-knowing public an English rendering of Sri Raman's teaching and also an account of the life of the great man.

G. N. M.

NOTICE

THOSE who send articles for THE THEOSOPHIST are requested to write their name and address clearly on the MS. Their attention is drawn to the following paragraph published every month in the Supplement of the magazine:

Rejected MSS. are not returned, unless an envelope large enough to contain the MS., and fully directed, with international postal coupon or coupons, covering return postage, are enclosed.

Stamps, other than Indian, cannot be used.

EDITOR

MAGAZINES RECEIVED

MAGAZINES: *Virya* (June-July, August-September), *Theosophy in South Africa* (August), *La Revue Théosophique* (August), *De Theosofische Beweging* (August-September), *Koemundang Theosofie* (September), *The Christian Theosophist* (September-December), *Boletin de la Estrella* (July), *El Mexico Teosofico* (June), *Teosofi* (number 9), *Persatoean-Hidoep* (October), *The Theosophical Path* (September), *The Beacon* (September), *Roerich Museum Bulletin* (September), *The Young Builder* (October), *The Indian Review* (October), *The Modern Review* (October), *The Calcutta Review* (October), *Prabuddha Bharata* (October), *Star Bulletin* (September-December), *The Occult Review* (October), *The American Co-Mason* (August), *The Vedic Magazine* (August), *The Maha-Bodhi* (September), *The Bharata Dharma* (September), *Vaccination Inquirer* (September), *Triveni* (May-June), *The Cultural World* (August), *Advance Australian News Service* (September), *Stri Dharma* (October), *The New Age* (October), *Peniel* (number 1), *The Cultural World* (August-October).

BOOKLETS: *Nutrition Simplified*, by Edward Staves: *A Calendar of Symbolism for 1932* (The C. W. Daniel Company, London). Report of the Madras Vigilance Association, 1930-31.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for dues, from 11th June to 10th September, 1931, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Canadian Federation, dues of 177 members and cost of 20 Diplomas	97	14	1
Shanghai Lodge, Diploma Fees	40	0	2
T.S. in England, dues per May, 1931, £15-12-8	210	4	3
Central South Africa, dues per 1931, £7-10-0	101	4	0
Mr. W. E. Duckering, part dues per 1931	20	4	0
Mrs. Elizabeth Carr, " June, £15-8-0	206	12	3
T.S. in England, dues per June, £15-8-0	13	4	0
Mr. E. E. Power, Buitenzorg, dues per 1931, f. 12-60			

DONATIONS

Edinburgh Lodge, for General Expenses at Adyar, £2-5-0	30	4	1
T.S. in Norway, "Adyar Day" Collections, £1	13	5	2
" " England, " " £12-16-9	172	5	10
Canadian Federation, " " "	146	6	0
Mrs. Valborg Anderson, Copenhagen, for H. P. B. Centenary Fund, £100	1,347	5	10
Mr. C. R. Parthasarathy Aiyengar, Chittoor	10	0	0
Lodges in Ireland, T.S., £8-0-0	107	7	7
Belfast and Lotus Lodges, £0-14-6	9	13	0
	2,526	10	3

Adyar
10th September, 1931

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

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th September, 1931, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Olcott Lodge, Edinburgh, £1-10-0	19	14	0
Madura T.S. Lodge, "White Lotus Day" Collections ...	3	2	0
Blavatsky Lodge, Bombay ...	47	12	0
Mr. C. N. Subramania Aiyer, for wages of a weaving instructor from July to December, 1931	42	0	0
T.S. in England, "White Lotus Day" Collections, £22-17-0	306	12	7
T.S. in Wales, £2-12-6	35	4	9
Mr. C. R. Parthasarathy Aiyengar, Chittoor ...	10	0	0
" Dharma Narayan, Mainpuri, for Food Account ...	11	0	0
Melbourne Lodge, T.S., £1-11-4 ...	21	1	0
	496	14	4

Adyar

10th September, 1931

A. SCHWARZ,

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
La Rochelle, France	... Action Lodge, T.S.	15-5-1931
Palma Soriano, Cuba	... Sol De Oriente Lodge, T.S.	25-5-1931
Shanghai, China	... * Shanghai Lodge, T.S.	9-9-1931

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Mexico City, Mexico	... Teo-Citlalin Lodge, T.S.	Feb. 1931
Bayamo, Cuba	... Flores del Valle	} Oct. 1930
Guantanamo, Cuba	... Hijos de la Luz	
Holguin, Cuba	... Krishnamurti	
Cardenas, Cuba	... Morya	
Palma Soriano, Cuba	... Caridad	
Habana, Cuba	... Concordia	
Campo Florido, Habana, Cuba	... Marti	} Aug. 1931
Shanghai, China	... Servir y Amar	
	... Shanghai Lodge	

Adyar

9th September, 1931

ERNEST WOOD,

Recording Secretary, T.S.

* This Lodge is a new one, started in the same name as the old Shanghai Lodge, which has been dissolved.

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

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TRIVENI

Journal of Indian Renaissance

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

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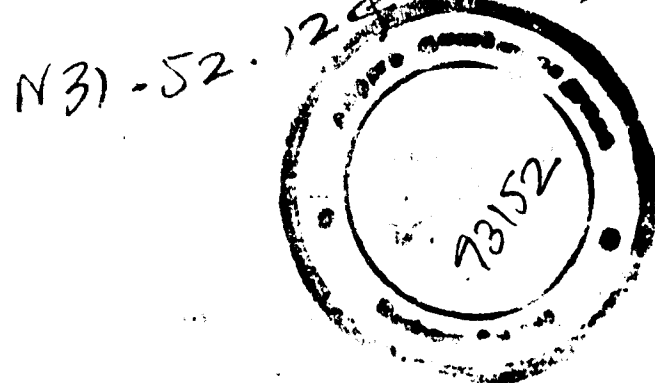
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of the Jewish Bible, which burdens the Christians and by which half of the Christian world has stifled the teachings of even the Christ. Understand me: here our orthodoxy does not come in. The book does not mention it. I have refused once for all to analyze it, for I wish to keep at least one small corner of my heart, where doubt does not work its way in—a feeling which I put from me with all my strength. The orthodox populace is sincere; their faith may be blind, unintelligent, but that faith leads the masses to the good. And though our priests (popes)¹ are often drunkards and thieves—idiots often—yet their faith is pure and can but lead to the good. The Master admits this and He says that the only people in the world whose religion is not a speculation, are the orthodox people. As to our privileged classes, let them go to the devil. They are the same hypocrites everywhere. They do not believe in either God or devil, being full of nihilistic ideas and materializing all that exists. There is no question of them, but of universal religions. What after all is the essence of all religion? "Love your neighbour as yourself and God above all."

Are these not the words spoken by Jesus? Has He left behind even one single dogma, has He taught a single one of the thousand articles of faith which the Church-fathers have invented afterwards? Not one. On the Cross, He prayed for His enemies and, in His Name, as well as in the name of Moloch, fifty to sixty million people have been thrown into the fire and burnt. He spoke against the Jewish Sabbath and purposely belittled it, and here, in free America, fines and imprisonment are imposed for the violation of the Sabbath, called "Sabbath-day", although they have altered it to Sunday (the day of the Resurrection); but what has been done? "Saturne" has been changed into "Sol", *Dies Solis*, day of the Sun and of Jupiter. At least with us Russians, Sunday reminds us of

¹ [The priests of the Greek Catholic Church are called "popes".]

the day of Resurrection (*Voskressenié*), but with those heathenish Protestants and Catholics, it is only the day of the Sun, "Sunday". St. Paul clearly says that every one acts as he chooses: to one it is a day that pleases, to another something else. St. Justinian the Martyr is absolutely opposed to the observing of Sunday, because the heathens on that day observe the day of Jupiter; and here people are put into prison. If we believe in the New Testament, then it is impossible to believe in the Old Testament. Jesus and the Old Testament and the ancient books are in opposition to each other. His Sermon on the Mount (see the Gospel according to St. Mark) gives a diametrically opposed teaching to the Ten Commandments of Sinai. On the Mount of Sinai, in the books of Moses, it is said "a tooth for a tooth", etc., and "But I say unto you" etc.

Is this not a revolt against the ancient institutions of the Synagogue? All the Churches may be against me, *mankind* may curse me, *God*, the great invisible God, sees why I rebel against the teaching of the Church. I shall never believe that the absolutely pure personality of the Christ was the son of the Jehovah of the Jews, of that wicked, cruel Jehovah, who expressly rouses cruelty in the heart of the Pharaoh and, later, strikes him down for it; who tempts the Jewish people, who tempts it personally and who, from behind the clouds, hits them with stones like a Spanish bandit; who materializes himself in the cleft of a rock. If the Christ had believed in Jehovah, He would not have been crucified. Has He ever, even once, pronounced His name? Jehovah is a mere national God of the Jews, and they would never have admitted that He could have been the God of any one except of the chosen people. They are wonderful, the chosen people! Jehovah is simply Bacchus and it can be proved, just as two and two make four. One of the names of Bacchus was Sabbaeth and El, and Bacchus was Dionysos, Dio-Nysos, the God of Niza—