

VOL. LIII

No. 3

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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THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement, page viii

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H. P. Blavatsky Centenary Issue of "The Theosophist". The August, 1931, issue of THE THEOSOPHIST is a special Centenary Number containing chiefly articles from the pen of H. P. B. Some have never been published before, and others so very many years ago that most members know nothing of them. There are 31 illustrations.

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ON THE WATCH-TOWER

MANY inquiries have been received at Adyar from many parts of the world regarding the health of Dr. Besant. It appears that certain American news agencies actually announced her passing, and among the telegrams were two of condolence from Santo Domingo in the Dominican Republic. At the time of going to press (November 23rd) Dr. Besant's health is somewhat better, and yesterday she went for a short drive. The following is from Bishop Arundale, written the day after his arrival.

"Our first act on reaching Adyar was, of course, to offer our homage to the President, about whose health we had unfortunately heard many most disquieting rumours. She was certainly weak, but stronger than we had dared expect, and most gracious to us both. In the afternoon of the day of our arrival she honoured me with a long talk on the future of Theosophy and of the Theosophical Society—a masterly exposition of essentials and of the importance of treading a wise and middle way between vagueness on the one hand and narrow rigidity on the other. She pointed out how there are two great dangers before us—one, the danger of allowing the principle of all-inclusiveness to dim and tend to make unreal the specific truths embraced in the Theosophy we know, and second, the danger of allowing the very reality of such truths to blind our eyes to their essential significance, so that they become tyrants and despots instead of being servants and friends. She instanced the truth of the existence of the

Masters—an essential part of the teachings of Theosophy. She pointed out how to many this truth had remained entirely vague, while to some, through one cause or another, it had given rise to dangerous distortions. I hope to have some time the privilege of resuming this conversation and perhaps of sharing it with the readers of THE THEOSOPHIST in more detail.”

The anniversary day of the Theosophical Society was as usual celebrated in most Lodges and Sections. The following cables have just been received at Adyar :

Denmark: Most loyal and affectionate greetings to our revered President—Danish members gathered seventeenth November.

Mexico: Greetings Mexican Convention.

India, Madanapalle: Staff, students, Madanapalle College and School and T.S. Lodge convey loving greetings on Foundation Day and pray for your speedy recovery.—TRILOKEKAR.

At Adyar, following a custom now of several years, Mr. Jinarājādāsa gave a lantern lecture showing various documentary records in the history of the Society, and particularly early photographs of the Founders, and of prominent Theosophical worthies in the first thirty years of the Society's history.

The Society in England combined the celebration of the Foundation and of H.P.B.'s Centenary into one, as August is a month when all who can, leave London for the country or the seaside for the annual holiday rest. For the same reason, France anticipated the Centenary and celebrated it on White Lotus Day. The English National Society has cabled: "H. P. B. centenarians send loving greetings."

Elsewhere is a brief report of the meeting held in the Great Hall at Headquarters at Adyar on Armistice Day. The attention was focused less on those who had died for Peace

and more on those who are living, whose task is to see that War can no more take place. In Geneva, where is now the home of the League of Nations, several societies banded together for a celebration extending for a week, the final meeting being on Armistice Day itself. Lectures were delivered as follows: 1. Woman and Peace; 2. Science and Peace; 3. Art and Peace; 4. a religious service for Youth; 5. a National religious service; 6. Religion and Peace; 7. Two Minutes' Silence. Each in the audience was requested to wear a piece of white ribbon as a mark of his co-operation with the demonstration for Peace.

Short papers on various aspects of Krishnaji's teachings have been promised for the morning and afternoon meetings at Adyar on December 28th. The topics so far selected are: 1. Life; 2. Understanding—the Way of Krishnamurti; 3. Individual Uniqueness; 4. Desire, an Instrument of Attainment; 5. Liberation; 6. The Pathless Land.

At a meeting on April 7th many of those who had attended the second Congress of the South American Federation of National Societies at Montevideo met at Buenos Aires, the capital of the Argentine Republic, and sent the following signed memorial to Dr. Besant:

SEÑORA ANNIE BESANT,

Presidenta de la Sociedad Teosofica.

Los amigos del segundo Congreso Teosofico Sud-Americano envian a Usted sus sentimientos de profundo afecto y de firme adhesion a la gran obra del Bien proseguida por la Sociedad Teosofica que Usted tan dignamente encabeza.

(Translation)

MRS. ANNIE BESANT,

President of the Theosophical Society.

The friends of the second South American Theosophical Congress send you their expressions of profound affection and of firm loyalty to the great work for Good carried on by the Theosophical Society, of which you are the noble Head.

The following signatures are attached to the memorial.

C. A. Stoppel (Gen. Sec., Argentina); Armando Hamel (Gen. Sec., Chile).

Presidents of Theosophical Lodges: 1. In Argentina: M. G. Thomas (Beacon); Salvadora M. O. de Botana (Rajadharma); Pedro Springberg (Dharma); A. P. Cervi (Pythagoras); Maria T. N. de Casale (San Fernando); Paz Pota (Loto Blanco); Aurora Miranda (Agama). 2. In Chile: Elcira C. de Armengolli (Arundhati, Santiago); Leon Meersohn (Matia Yenoshev, Puerto Montt); Beatriz Armengolli Youth, Santiago). *Members:* Victoria Gucovsky, Elena S. de Perdomo, B. Fikh, Enriqueta Tabaraud, Ruth N. Pita, Domingo M. Pita, Maria M. Sanz, Delicia A. Barrone, Lola Hochköppler, Elvira Franco, Inés Meersohn, A. T. Gerenof, Nina V. de Klasse, Delia M. de Mendiando, Alba G. de Gandoef, Catalina S. de Sprinberg, Atanasio T. Garcia, O. J. de Gandolfi, M. Annibal Tapia, Julio Uguarte, Maria Lauricella, C. Parrau, Emilio R. Iturbide, Maria Armas, Ulderico Pace, M. de Pita, L. A. Stoppel, Mercedes F. de Stoppel, Luz Royo, J. M. Olivares, Margarita S. de van Mighem, Josefina Mir, Maria P. de Gonzales, J. Fournier (and five other signatures impossible to decipher).

Adyar is rapidly filling up once again. Bishop G. S. Arundale and Mrs. Rukmini Arundale arrived on November 19th, to the great delight of the President. Leadbeater Chambers, which were almost empty a few months ago, are nearly full. In the course of the last two months, there have come to reside at Adyar, from England: Mrs. Ethel M. Whyte, Mrs. L. Smalley, Miss H. S. Kemp, Mrs. F. West, Miss A. J. Maynard; from South Africa: Miss Hilda Frampton; from U.S.A.: Mr. T. W. Pond; from Holland, Mrs. L. van der Hell; from New Zealand: Miss N. Ockenden. Expected in two or three weeks' time, from England: Mrs. D. Jinarajadāsa, Miss I. Prest and Miss J. Glen Walker, Mrs. M. Jackson and Miss D. Jackson; from Hungary, Mrs. E. de Rathonyi; from Czechoslovakia: Mr. Miloslav Lzicka. From various parts of India the following have come to reside for a longer or shorter stay, from Bengal: N. N. Ghose; from Gujerat: Mr. and Mrs. C. Mehta, Dr. P. C. Patel; from Maharashtra: Mr. S. Kulkarni, Mr. V. N. Asundi; from United Provinces: Mr. H. N. Agrawala;

from Sind: Mrs. Devibai Hirānandāni and Mr. G. N. Mallik; from Bihar: Mr. R. J. Sinha. The Vice-President, Mr. A. P. Warrington, with Mrs. Warrington are expected a few days before the Convention begins.

Probably there is no body of religious-minded people like the Theosophists who give such whole-hearted allegiance to Modern Science. Students of all the ancient sciences, the modern is to the Theosophists one more source of knowledge wherein to discover the Wisdom. But science just now is giving not so much ultimate truth as immediate fact, not the laws but only the instances. This makes science to-day a source of doubt and not a fount of inspiration. Very typical of this one-sided work of science are the proclamations of late that the universe is "running down," that its end can be calculated, and so on, one statement after the other. As these pronouncements are made, the scientist usually slurs over the fact that he has strictly limited himself in the examination of facts. Jeans carefully guarded himself by saying "We are, of course, discussing only the physical universe." But his deductions are heralded as the final conclusions of science regarding the universe on all possible fields of being. Sir Oliver Lodge therefore took up the cudgels for a wider view of the universe than one merely physical which excluded mind.

It is well known that a physical theory which ignores some of the elements of the problem is incomplete, and is therefore liable to break down when confronted with the facts. A physical theory cannot take the whole universe into account; but if it is to be complete enough to be satisfactory, and to make trustworthy predictions, it must take all relevant factors into account.

Lodge points out that Jeans may be right, but:

it is all on the assumption that there is nothing or no one to wind it up or to guide it to some nobler end. Guidance has only recently intruded itself into the scheme of physics; but already there are guiding waves which determine the path of a particle of matter. What the significance of those guiding waves may be, whether they have any connexion with the observed phenomena we know as life and mind, is at present an unanswered question.

To philosophise from a restricted point of view is interesting enough, but it is not conclusive. It does not fully account for the state of the world to-day, nor can it be depended on to formulate its course to-morrow.

What Lodge says has been more sharply said by H. P. B. when she spoke of the claims of modern science to be exact: "exact," she remarks, "chiefly in finding itself inexact every leap year." (*Secret Doctrine*, I, 538.)

* * *

Bishop Arundale writes:

We have just returned to Adyar after a six months tour in the United States and Europe, and while we are very happy to be home, it has been a great joy to us both to renew our friendship with many brethren in many lands and to witness the growing solidarity for Theosophy and for the Theosophical Society in every Section we have visited. There is no doubt, of course, that the last few years have marked a wane in Theosophical vigour. Most Sections have been compelled to report a diminution in membership and virility, and those hostile to our work have not been slow to exaggerate alike the facts themselves and the inferences to be drawn from them. For example, it has been said that the Society is in fact dead, and that the funeral is but a matter of detail—that our great and revered President is no longer the leader she was and that a successor in the Presidential office should be found without delay.

Our tour, however, has been a convincing demonstration that the vast majority of our fellow-members everywhere are fully alive to the great part the Theosophical Society has to play in the immediate future, and are beginning to seek out ways and means of fulfilling their mission as channels to the outer world for the Theosophic life. No less are they emphatic as to the priceless advantage to the Society of the continuance in office of our present Chief. Her occupancy of the Presidential chair is to all as the standard round which

members of all Theosophical denominations are happy and eager to rally, and her physical presence is at once a benediction and an inspiration which no other member throughout the world could ever bestow. Readers of THE THEOSOPHIST may be assured, whatever they may read or hear to the contrary, that all is well with our Society, and that our present President has, if possible in a measure fuller than ever, the reverence, the confidence, the deep love, of her fellow-members throughout the world, to say nothing of their undying gratitude.

In the United States a brilliant and splendid young man, Mr. Sidney Cook, has succeeded Mr. Rogers as head of the Section. Mr. Rogers for very many years has served the Society in the United States in a way which it is no exaggeration to term magnificent, and fortunately he is still available to continue a presentation of Theosophy to the outer world of the utmost value. But he has deemed it well to give over the reins of office to a younger man, and in having Sidney Cook to lead it the American Section is exceedingly fortunate. With him at the helm and with Mr. Rogers and other workers in the field I predict with the greatest confidence a remarkable renaissance for Theosophy and for the Society in America, signs of which are even now not wanting.

England is fortunate in her General Secretary, Mrs. Margaret Jackson, and in an unusually able body of counsellors, among whom I am sure it will not be thought otherwise than natural that I should single out Mr. E. L. Gardner, at present in America at the invitation of the New York Theosophical Federation. Mrs. Jackson is, as all who know her recognize, a veritable personage, and has endeared herself to the English Section in a remarkable manner. The English Section has responsibilities heavier perhaps than those of any other Section in the world, except the Indian Section, by reason of its place in the heart of the British Empire. I believe these responsibilities are generally recognized by our English

brethren, and in Mrs. Jackson they have one who is indeed a leader, and who will most effectively help the English Section to rise to those heights to which its responsibilities call it.

On the continent of Europe there is a most praiseworthy Theosophic virility in the midst of material conditions of unprecedented severity. Rukmini and I have been in France, in Poland, in Austria, in Germany, and everywhere we have met devoted workers sure of their cause and sure of its triumph. We have had the pleasure of meeting the General Secretaries of France, Belgium, Poland, Austria, Hungary, Germany, Holland and Czechoslovakia, and we have been more than delighted with their courage and confidence. They believe in Theosophy. They believe in the Theosophical Society. They rejoice in the leadership of our President, and they work with joy in the midst of conditions which might very well, to others than Theosophists, be infinitely disheartening. I could tell many tales of the appalling difficulties with which our brethren in Europe have to contend. But I prefer to bear witness to the spirit which the Divine Wisdom confers upon all who are her sincere and loyal votaries.

To sum up the impressions of our tour, I would say that our Society has triumphantly emerged from a period of comparative darkness, has emerged with renewed insight into its mission to the world, into the meaning of its Truths. I would say that an era of splendid service is opening out before us, and that we shall grasp with firmness and wisdom the great opportunities the Elder Brethren are now vouchsafing to us. I have returned home to Adyar with my own eagerness in the cause of Theosophy and of the Theosophical Society appreciably stimulated, with, if possible, a strengthened conviction as to the value of Theosophy and the Theosophical Society to the world—of the need of the world for both, and with a very deep gladness that our Society is in fact so splendid a brotherhood—with members everywhere practising that which it has been given to us to preach.

A REMINISCENCE OF H. P. BLAVATSKY IN 1873

BY ELIZABETH G. K. HOLT

IN 1873, I had the very great privilege of living for some months under the same roof with H. P. B. This was exactly fifty-eight years ago last month [August, 1931]. Those of us who can recall the New York of that time have either gone on or are swiftly passing. I think if the stage, upon which H. P. B. was to introduce her great mission, could be placed before present-day people, her methods and the reasons for them would be better understood.

In a speech during war-time Lloyd George said something like this: that while the world, sometimes for centuries, rolled on monotonously with little change of condition, at other times it progressed by leaps and bounds, and conditions changed almost overnight. Those who have lived through the period from 1873 to the present must agree that this was such a changeable time.

New York in 1873, as compared to the present city, was small; neither elevated railroad nor subway nor automobile had been thought of; you reached the north end of Manhattan Island by horse-drawn vehicles, the public horse-cars taking hours for the trip; there were no bridges over the rivers, East or Hudson; if necessary to cross, you used a ferry-boat. There were, of course, no sky-scrapers—the down-town city was dominated by the Trinity Church steeple, the most

conspicuous landmark for miles around. The north end of the Island was mostly granite cliffs, not yet excavated into streets, even as far down town as East Fortieth St. There was a solid boulder from Third to Second Avenues, on which squatters had built for themselves nondescript shanties, and over which goats and squatter children played. Second and Third Avenues were not built up, in some sections not yet reclaimed from the East River waters.

The very population was different: the Mediterranean peoples, the peoples of Eastern Europe and of Asia, had not yet discovered us, or, at least, not in any great numbers; the immigrants who were crowding through Castle Garden, to dig out our boulders, and lay out our streets and railroads were Irish and German, with a sprinkling of Scandinavians, though the latter mostly went north-west to the farms. And the habits and thought of the people resembled to-day's as little as that city of small homes resembles the present skyscraper city. I can remember that Darwin and the Evolutionary Theory were live subjects of angry dispute. I remember quite vividly the sermon preached by our clergyman—incidentally a most kindly old gentleman—upon a horror which had shocked the city. A theatre in Brooklyn had been burned down the previous week; the fire had occurred during an afternoon *matinée*, and some three hundred people, mostly women and children had been burned to death. The clergyman told us that God, in His just anger, had sent the fire to punish the frivolous who were spending their time in so evil a place as a theatre.

Even in social affairs we were very respectable Victorians in those days. There were, of course, no women in business; a few, a very few were beginning to be heard, clamouring for their "rights"; but the women who had to go out into the world to earn a living were teachers, telegraphers, sewers of various kinds and workers at small

trades which paid very badly. The typewriter had not yet been invented, there were no stenographers, nor had women invaded the businesses of men. A lady travelling alone was not received in the better hotels, being looked upon as under suspicion when unaccompanied by a male relative. The first step toward changing this condition was made about this time, when the newspapers voiced indignation at the treatment vouchsafed to some nationally prominent woman, whose name I have forgotten, who, coming into New York unescorted, was refused admittance at the better hotels.

It was probably this difficulty of finding proper accommodation that led H. P. B. to the house in which I met her. I have always wondered how she, a stranger coming into New York, had discovered it. The house itself was unique and a product of that particular era. In those days it was hard for respectable women workers of small means to find a fitting place in which to live; so it happened that some forty of them launched a small experiment in co-operative living. They rented a new tenement house, 222 Madison Street, one of the first built in New York, I think; certainly one of a group of three tenements which were the first built in Madison Street. It was a street of small two-storey houses occupied by their owners, who were proud of their shade-trees and kept their front and back gardens in order. I may add here that the co-operative experiment, having neither capital nor business efficiency behind it, failed, lasting in all only some months; the small houses were sold by their owners, who saw the shadow of the coming slum, and were vacated and many of them pulled down to make room for tenements, even before the co-operatives disappeared.

My mother and I had spent the summer of 1873 in Saratoga. In order to be ready for school when it opened, I was sent home in August to the Madison Street house, where

we had a friend who would take me somewhat under her friendly protection, and there I found Madame Blavatsky. So far as I know, this was her first stopping-place in New York. She had a room on the second floor and my friend had a duplicate room next to her, so that they became very friendly neighbours. Being a co-operative family, we all knew one another familiarly, and kept a room next to the street-door as a common sitting-room or office, a meeting-place for members and a place where mail and messages were cared for. My small apartment was directly opposite, so that I saw a good deal of Madame Blavatsky, who sat in the office a large part of her time, but she seldom sat alone; she was like a magnet, powerful enough to draw round her everyone who could possibly come. I saw her, day by day, sitting there, rolling her cigarettes and smoking incessantly; she had a conspicuous tobacco pouch, the head of some fur-bearing animal which she wore around her neck. She was certainly an unusual figure. I think she must have been taller than she looked, she was so broad, she had a broad face, and broad shoulders, her hair was a lightish brown and crinkled like that of some Negroes. Her whole appearance conveyed the idea of power.

I read somewhere lately an account of an interview with Stalin; the writer said that when you entered the room you felt as if there was a powerful dynamo working. You felt something like that when you were near H.P.B. I am sure I did not analyze these things then, but looking back, I can see that there was a sort of suppressed excitement in the house because of her presence, an excitement wholly pleasant and yet somewhat tinged a little with awe. Mr. Leadbeater has spoken of Madame's telling of weird tales of the supernatural to fellow-travellers on her sea voyages, and that her listeners invariably went below and through the ship's passages in groups, never alone. I can testify to something similar. My

friend, Miss Parker, was a Scotch-Irish lady, in her early thirties, logical, level-headed and not, as I remember, given to imagine things; but after she became well acquainted with Madame, and probably heard some of these experiences, (I never heard any of them) when she came home from business late in the evening, rather than go up the two flights of dark stairs to her own room, she would stay all night with me; she owned quite frankly that she was afraid. I would like to say here that the H. P. B. whom Colonel Olcott described in *Old Diary Leaves*, Vol. I seems a perfectly accurate picture of the H. P. B. I knew.

Madame referred often to her life in Paris; for one thing, she told us that she had decorated the Empress Eugénie's private apartments; I thought of her as dressed in blouse and trousers, mounted on a ladder and doing the actual work, and I think this is what she told us; but I cannot be sure whether she said that she did the actual painting, frescoing, etc., or whether she merely designed it. Later she gave practical demonstration that she had ability in the arts. I had a piano, and Madame sometimes played on it, usually because some one pressed her to do so.

She described their past life to the people who asked her to do so, and these accounts must have been accurate, they made such a profound impression. I never heard that she told them their future, but she may have done so without my knowing about it. My friend, Miss Parker, was greatly startled when Madame told her incidents in her life which, my friend said, were known only to herself and to the dead. She was considered to be a Spiritualist, although I never heard her say she was one, but the things she said which touched on those subjects, were Theosophical rather than Spiritualistic. Miss Parker had lost her mother, many years before, and when she asked Madame to put her into communication with her mother, Madame said it was

impossible for her to do so, as her mother was absorbed in higher things, and had progressed beyond reach. The spirits she spoke continually about were the *diaki*, tricky little beings, evidently counterparts of the fairies of Irish folk-lore, and certainly non-human from her description of them and of their activities.

Madame continually described herself as being under the authority of unseen powers; there was quite a vogue of Spiritualism at that time and the people around her thought that these unseen powers were her "Spirit Guides". This was the most natural conclusion for people to reach, who had never heard of unseen directing powers outside of the Church or among the Spiritualists.

I never looked upon Madame as an ethical teacher. For one thing she was too excitable; when things seemed wrong to her, she could express her opinion about them with a vigour which was very disturbing. I would say here that I never saw her angry with any person or thing at close range. Her objections had an impersonality about them; even if directed at someone, the someone was usually distant and the cause for blame quite apparent. In mental or physical dilemma, you would instinctively appeal to her, for you felt her fearlessness, her unconventionality, her great wisdom and wide experience and hearty goodwill—her sympathy with the under dog. An instance of this kind comes to mind: the two tenements near us were filling up; undesirable people were beginning to move into the street and the neighbourhood was changing rapidly. One evening one of our young girls, coming home late from work, was followed and greatly frightened; she flung herself breathlessly into a chair in the office. Madame interested herself at once, expressed her indignation in most vigorous terms, and finally drew from some fold of her dress a knife (I think she used it to cut her tobacco, but it was sufficiently large

to be a formidable weapon of defence) and she said she had *that* for any man who molested her.

At this time Madame was greatly troubled about money; the income she had received regularly from her father in Russia had stopped, and she was almost penniless. She had some idea that this condition was caused by the machinations of some person or persons in touch with her father, and she expressed herself about these persons with customary vigour. Some of the more conservative people in our house suggested that she was, after all, an adventuress, and the want of money was only what might be expected; but my friend Miss Parker, whom she took with her to the Russian Consul, assured me that she was really a Russian Countess, that the Consul knew of her family, and had promised to do all he could to get into touch with them and find out what was the difficulty. I may say here, that the holding up of her income was caused by the death of her father and the consequent time required to settle up his affairs, and that this delay continued until Madame had left 222 Madison Street.

The owner of our house was a Mr. Rinaldo, who personally collected his rents, and so became acquainted with our people. Like every one else he became interested in H. P. B., and introduced two young friends of his to her. They came very often to see her and were of practical aid to her, in suggesting and giving her work. They got her to design picture advertising-cards for themselves and for others; I think these gentlemen had a collar and shirt factory, for the card I remember best was of little figures (*diaki* perhaps), dressed in the collars and shirts of their manufacture. I think these were the first picture advertising-cards used in New York. Madame also tried ornamental work in leather, and produced some very fine and intricate examples, but they did not sell, and she abandoned the leather work.

About this time she completed the unfinished novel *Edwin Drood*, which Charles Dickens had not completed when he died in 1870. I am under the impression that these Jewish friends of Madame were Spiritualists and that they urged her to complete the book with spirit-aid. She had a long table in her private room and I saw her for days, perhaps weeks, steadily writing page after page of manuscript. I was told she was finishing *Edwin Drood* and that "the spirits" were helping her. Later, Miss Parker lent me a copy of the book, a paper-covered $9 \times 5\frac{1}{2}$ inch book. Harper and Appleton both published similar series of popular books, and I cannot say which publisher issued Madame's book. Miss Parker wanted me to pick out the line at which Madame took up the story, and pointed it out to me when I was unable to do so. In recent years, I read in *The New York Times Book Review* an account of a sequel to *Edwin Drood*, written in 1873 by a Mr. James of Brattleboro, Vermont, under mediumistic influence. I think this must be the volume I saw Madame writing, although the writer of the article claimed to have known Mr. James¹.

Shortly after this and while Madame was still without income, she met and became intimate with a French lady, a widow, whose name I have forgotten, if I ever knew it, for though she became a familiar visitor to the house, she was usually called "the French Madame," while H. P. B. remained ever "the Madame". It was this lady who afterwards went with H. P. B. to the Eddy farm. At this time she lived a short distance away in Henry Street, a street parallel to Madison; she offered to share her home with

¹ A copy of this work bearing H. P. B.'s autograph, and dated Philadelphia, March, 1875, exists at Adyar in the collection of her autographed library. There is on the inside cover a note by Colonel Olcott referring to a book called *Rifts in the Veil*, no author given, published in London, 1878, for details of the completion of *Edwin Drood* through the medium, J. P. James. It would seem that the Colonel had never heard H. P. B. allude to any share which she may have had in the matter, as he would surely have noted down such a noteworthy incident in her life.—C. J.

H. P. B. until the latter's money difficulties had passed. This offer was accepted, and Madame left our house. Many of our people, however, and notably my friend, Miss Parker, kept in close touch with her, and attended the Sunday evening meetings inaugurated by the two ladies, from which, to my great disappointment, I was shut out, perhaps because I was not wanted, and also, I know, because Miss Parker knew that my mother would not have approved.

One of the stories about the *diaki* dates from this time: one morning Madame did not appear for breakfast and her friend finally went to her bedroom to see what was the matter; there she found H. P. B. unable to rise because her night-gown was securely sewed to the mattress, and sewed in such a manner that it would have been impossible for Madame to have done it herself, and so thoroughly had the sewing been done that the stitches had to be cut before Madame could rise. This was the work of the *diaki*.

Shortly after this, Madame received money from Russia, and she moved to the north-east corner of 14th Street and Fourth Avenue. The house was very unpretentious, with a liquor saloon on the street floor, and the two upper floors let as furnished rooms. To this house Miss Parker took me in order to visit Madame, and small Victorian that I was, I remember wondering whether it was quite respectable to adventure into a house over a saloon, but I must add, to my credit, I was wholly glad to go. There I found Madame in a poorly furnished top-floor room; her bed was an iron cot, and beside her bed on a table was a small cabinet with three drawers. Madame was in a state of great excitement; earlier in the day her room had been on fire; she said it had been purposely set on fire in order to rob her. After the fire was out, and the firemen and curious strangers had gone, she found that her valuable watch and chain had been stolen. When she complained to the proprietor of the saloon, who

was her landlord, he intimated that she had never had a watch to lose. She told us that she asked "Them" to give her some proof which she could show her landlord and convince him that she had really lost her property, as she claimed; immediately there appeared before her a sheet of paper of the size usually used in typewriters, all gray with smoke except for white spots, the size and shape of a watch and chain and indicating that after the fire had darkened the paper, the watch and chain had been lifted from it, revealing the white spots which they had covered. She went on to tell us that when she needed money, she had only to ask "Them" for it, and she would find what she needed in one of the drawers of the little cabinet on her table. I could not understand this. I had always heard the "They" and "Them" explained by the people who were around her as referring to her "Spirit Guides"; naturally I thought she spoke of them; I had known how sorely she had been in need of money, and I could not understand how this statement could be true. I knew nothing of Occultism, its pledges, nor of the selflessness it demands from its followers.

Some time after this, I heard that she went to Ithaca, to give to Professor Corson, of Cornell University, a ring entrusted to her by one of her mysterious directors, which would identify her as an authentic messenger from them. But my visit to H.P.B. was the last time I saw her; from that time on her life has been well known and described by others.

COLONEL OLCOTT'S VISIT TO NEW ZEALAND

September, 1897

By S. A. GILBERT

AS it may be interesting to know something about the early days of the Theosophical Section in New Zealand, and more especially to remember our dear and loved Leaders, I give some of my personal experiences of the late Colonel H. S. Olcott. When the news came that the Colonel would pay us a visit, the Section in New Zealand had just about become a full-blown Section. The first Theosophical Convention had been held, a very small matter in those early days, but a glad beginning; we were only a few eager, earnest members, so it can easily be understood that we isolated folk looked forward with great pleasure and anticipation when the news came that Colonel Olcott was to pay a visit to New Zealand; and that he intended visiting our tiny Woodville Lodge of seven members.

The visit was a timely one, as the Judge affair was in evidence, and doubt was cast upon the existence of the Masters. In my inner self I was by no means shaken, but it was no easy matter in those days to brave the hostile attitude there was to the very name of Theosophy. In a small town and being a woman, it needed courage to face the opinions of one's friends; but when the urge of the real self speaks we must

go forward ; we all find that the impelling force within must be obeyed, and having obeyed, we find peace of mind. I have passed through many experiences since I became a member of the Theosophical Society ; but never for a moment have I wavered or felt that I have taken a wrong step. The soul-satisfying truths have held and sustained me, when all else was dark and fathomless, and behind it all was ever the existence of our loved and revered Masters. They have always been a *living reality* to me.

To return to the Colonel's visit, our little Lodge was naturally very expectant ; I have already said there were not many of us, but it seemed as if most of the members were not very sympathetic. To my surprise I was asked if I could accommodate him. I felt it a great honour, but my first thought was : Could I do so satisfactorily ? When I returned home from the meeting and told my husband about it, he was quite willing. So the matter was settled and word sent to the Colonel, who was then in Auckland. As Miss Edger, our first General Secretary, was accompanying the Colonel, it was decided that she should stay with another member in the township. In due time, the Colonel's reply came that as long as it was a Theosophist he could stay with he could sleep on the floor, if needs be, would even bring his bedding with him if necessary ; this, he told me later, he had to do on many occasions during his Indian travels. As we were living a little distance out of the town, it was arranged that we should meet the members who were to entertain Miss Edger. Accordingly, my husband and I drove to the meeting, and we were to bring the Colonel back with us. I felt intuitively and I *knew* that he was no stranger to me, but I hardly expected the very warm greeting he gave us. Apparently he had been watching from the window for our arrival, and without waiting for an introduction, there in the hall, taking both my hands in his, he said : " I have met you

at last." What others felt I do not know, but it is very difficult to express all that this joyful reunion meant to me. Suffice it to say that soul seemed to rush to soul in the joyful recognition of the past. He told me afterwards that he recognized my soul the moment he saw me. We stayed for tea, and it can well be imagined that we were all ready and expectant for the informal talk that followed. It was a real pleasure to listen to his commonsense talk. Afterwards we drove to our home.

That evening, the Colonel, my husband and myself talked long and late on Theosophical matters ; next morning in the dining-room, I found the Colonel already there. Taking both my hands in his, he greeted me thus : " Good morning, dear, I learnt much about you last night." I knew he meant during sleep. He told me we had been connected in the past, asked me if I could show him a photograph of my father. I happened to have a good one and fetched it, handing it to him ; he studied it for a few moments and returning it to me, as though confirming something in his mind, said : " Yes you take your seership from your father's side." I did not reply, for the reason that there are times when speech seems as desecration, and soul seems to touch soul in perfect understanding.

Arrangements had been made for a special members' drawing-room meeting to take place at our home, followed by a public lecture in the evening. Our members arrived early for the meeting, which proved a most interesting one to all. We were nine ; two ladies learning of the Colonel's visit were very desirous of meeting him and had travelled some distance by rail in the hope of meeting him. They managed to find Miss Edger, who was able to let me know in time to send them an invitation. They were much interested and glad to have the opportunity of seeing the Colonel. As I have already said, that afternoon meeting was a never-to-be-forgotten one ; we certainly

learnt much. In the evening the public lecture on Reincarnation passed off well, considering the size of the township.

In the course of the Colonel's talk, he told us much about his work in the Society, his gratefulness in being Co-founder with that great soul Madame H. P. Blavatsky, and his absolute and perfect belief in the beloved Masters, who were behind the Society. He also spoke of Mrs. Annie Besant's capabilities and work. His heart was so much in getting the library at Adyar built up, he spoke so very affectionately about the books, the manuscripts, etc., which he was gathering from all parts of India, and he pictured what he would like it to be. He also spoke of the interest he had in the power of healing, and the work he had done along those lines. Truly his heart was full of feeling for suffering humanity. His whole being seemed absorbed in the work to be done. What appealed so strongly to me was his purity of purpose, his earnestness and his devotion to his beloved Master. Nothing else seemed to matter as long as he could be of service in the work.

The Colonel was a real organiser; he had a wonderful depth of feeling; his frankness, fellowship, sympathy and understanding of human nature gave him that rare tact of making every one feel at ease before they were five minutes in his company. No one seemed to feel small or forgotten, yet he was singularly free from what one would term cant or humbug. I loved his commonsense talk, to me he seemed to have the strength and nobleness of the lion and yet the gentleness of the lamb; very tender was he towards all women and children, especially to the latter, as is testified by his work for the opening of free schools for the poor out-caste children of India. He told me all about this, my own heart being much in this compassionate work. I can still picture him in the dining-room sitting on a chair with my little girl upon his knee, his arm round her; she in perfect trust nestling her head against him, while his snow-white head was bent in talking to her.

On the second morning of the Colonel's visit we were standing talking in the dining-room, when he suddenly turned from me to take something from his bosom, then turning round to me he placed in my hand a small silver casket about two inches in length, and closing my fingers over it, said: "Tell me, if you feel anything." "Ah!", I replied, "it is tingling and vibrating all up my arm," which indeed was the case. Then gently taking it from me and replacing it in his bosom, very quietly he said: "I thought so. That is some of Master's hair." It was a sacred and most beautiful experience for me; a renewal of ties from the past. I felt humbled and full of gratitude; I could not speak; I could feel the purity and strength of the Colonel. He told me of his first meeting with his Master, and he still had a memento of that visit in his possession. The Colonel emphasized the need of our own personal study and self-reliance in seeking the Masters through the Theosophical Society; he told me about the deeper study class, the E.S., of which, after his departure, I became a member.

Before meeting the Colonel, I had already heard my first Theosophical lecture from our loved President (then Mrs. Annie Besant). Later followed the Countess Wachmeister, Bishop Leadbeater and others. Ah, the love and gratitude we owe them! Karma has been kind in permitting me to come into touch with our early leaders, but, notwithstanding, I have been very lonely. The Colonel seemingly knew this to be my Karma and called me an exile, adding: "That is just what you are." But this is applicable to many of us; sooner or later, we all have to learn the lesson of being able to stand entirely alone, not depending on physical plane props. All my life's experiences have taught me this; this was shown to me by my loved Master in the very early days of the Society.

Up to this time my husband had not joined the Theosophical Society, but so pleased was he with the Colonel's visit that, before he left us, my husband told him he would send in

his name for membership. "That is good," said the Colonel, "it will be so much nicer for your wife." In all the Colonel's talk his freedom from dogma was so noticeable; he emphasized the need of our own study and said that the Theosophical Society *especially existed* for the sake of spreading knowledge. The message which he gave to Bishop Leadbeater before his passing over, is just how he would speak.

I could write very much more about the Colonel and will give one other instance of the generousness and nobleness of his character. I have already mentioned that the Judge affair was still in evidence, and the usual unnecessary gossip going on. One of the then oldest members, a real good soul, did not apparently altogether approve of our leaders, and seemed to pick out the flaws, making much of them. Feeling rather sorry over this, I mentioned it to the Colonel. He did not get angry with him, knowing that each was living his own life. His reply to me was so characteristic of him: "Could not Mr.— from the Himalayan heights of his icy virtue, afford to forgive us two or three faults apiece?" The Colonel never tried to be more than he really was. This is what was so lovable about him.

On the third afternoon of his stay, we drove to the station with him to say goodbye, Miss Edger already having gone by an earlier train. On the platform was another member, a personal friend of Mr. E. T. Sturdy, from whom I had heard first of Theosophy. Then came the physical parting, but the spiritual links were strengthened for the work ahead. We were all so grateful for the Colonel's visit. My husband seemed especially so. The goodbye was a candid and harmonious one, I shall always remember his parting words.

We all loved the Colonel, and I knew when he lay so ill at Adyar, and hoped for his recovery. Then came a letter telling us how ill he really was. A short time after receiving this letter, the Colonel seemed to call me in a dream. I found

myself standing on a garden path, at the other end of which stood the form of the Colonel; overhead hung the branch of a tree; I did not advance for the reason that he had raised his arm. Then, as he waved his hand to me, gently the words floated towards me: "Farewell, Farewell." As I gazed upon his form it gradually melted and was gone. In my heart of hearts I knew what had happened, and so noted the date, which, when word came of his passing over, coincided with the date of my dream.

What a deep debt of gratitude we owe to our loved and devoted Messengers of the Great White Lodge, Madame H. P. Blavatsky and Colonel Henry Steel Olcott. We love and revere their memories. It is only in the years to come that their real worth will be recognised, acknowledged and understood.¹

GREAT love that stirs the human heart
To live above all others and apart;
Love that can wound love for its greater need;
Love that leaves love though the heart may bleed;
Love that can lose love, family and friend
Yet steadily live, loving to the end;
That asks no answer, that seeks but to give
Love, strength and courage, courage, strength and love
The heroes of all time are built thereof.

¹ The description by Colonel Olcott of his tour in Australia and New Zealand can be found in Vol. XXVII of THE THEOSOPHIST. It will appear in the Fifth Series of *Old Diary Leaves* now in the press.—ED.

HENRY STEEL OLCOTT

By A. SCHWARZ

THE memory of Colonel Olcott calls up the picture of a unique personality, striking in appearance, a born organizer, independent, open-minded, large-hearted, with a lovable and joyous disposition, possessing in a remarkable degree the qualities which eminently fitted him for the office of President of the Theosophical Society, and accounted for a splendid record of public work in his earlier career.

I had my first glimpse of him in 1893, when he came to Ceylon to meet Mrs. Annie Besant on her first visit to the East, and when he presided at a lecture on "Karma" which she gave in the Public Hall of Colombo. That lecture was my introduction to Theosophy, but I little dreamed at the time that in later years I should become closely associated both with Mrs. Besant and Colonel Olcott. During the next few years, whenever I passed through Madras I took the opportunity of calling at Adyar for the purpose of buying books and also in the hope of making the personal acquaintance of Colonel Olcott. As ill-luck would have it he was absent on the first two or three occasions and I did not meet him till February 18th, 1897, a date I had forgotten and only discovered accidentally when, looking through his *Diaries* some years ago, I found my visiting card pasted in at that date.

Adyar has the complete set of these *Diaries*, in which from 1878 to 1907, the Colonel briefly entered every evening the principal events of the day, pinning or pasting in visiting cards,

notices of lectures, invitations, menus of dinners, newspaper reports, even letters, in one of which I even discovered a long-forgotten dollar-note, and stating his judgment in succinct remarks about events and people, serious, humorous, sometimes caustic, even interspersed with a few jokes he had heard and wished to remember. These served him in later years as the basis of his *Old Diary Leaves*, originally published monthly in THE THEOSOPHIST and later in book-form. Unfortunately he passed away before he could bring his reminiscences up-to-date, and we miss a great deal of interesting information on the history of the Theosophical Society, which the *Diaries* would have called up in the Colonel's mind, but which no one else can completely reconstruct from his short entries. The five published volumes bring the history of the Society up to the year 1898, and younger members especially should not fail to read these fascinating reminiscences, valuable both as a historical record and because through them Colonel Olcott becomes a living personality to the reader.

I have a happy recollection of that first meeting with him, for it was the beginning of a lasting friendship. I had, however, to remodel my preconceived notion of what the President of the Theosophical Society might be like. I had pictured him as a solemn old gentleman who would talk to me about Theosophy, the Masters, the Society, instead of which I found him to be a man of the world, jovial, frank, leading the conversation on to topics of the day, yet at the same time revealing in some undefinable way the serious and deeper side of his nature. Before I left he was good enough to depute Dr. English to show me, at my perhaps somewhat bold request, the paintings by Schmiechen of our two Masters, a favour which I greatly appreciated.

From that time onward I had many opportunities of coming into ever closer touch with him, for on his frequent

visits to Colombo he usually stayed in my bungalow, and my appreciation of our President-Founder grew, as I learned to know the real man. Often, when in the mood, he would talk to me till late at night about H. P. B., the Masters, and the early days of the Society, his frankness and love of truth being so apparent that his testimony regarding the existence of the Masters and H. P. B.'s relation with Them has ever since carried supreme weight with me. Through his work for the revival of Buddhism and of education he had immense influence with the Buddhists of Ceylon. His genial ways and real friendship for the people endeared him to them to such an extent that his name became a household word in the Island, as well as in many places in India. I remember how for years after his death the quickest way to find our Headquarters at Adyar, or the Colonel's bungalow "Gulistan" in Ootacamund, was not by asking for *The Theosophical Society* or *Gulistan*, but for *Olcott Bungalow*, his name being the better known.

From 1899 till his death I attended most of the annual Conventions at Adyar, events to which I always looked forward with keen anticipation both of a spiritual refreshment and a physical rest. The combination of Mrs. Besant as teacher, giving her magnificent lectures on *Avataras*, *The Pedigree of Man*, *The Bhagavad-Gita*, etc., and of Colonel Olcott as President, keeping everyone in good humor with his friendly, jocular remarks, was a happy one indeed. Compared with our present-day larger Conventions, those early ones were more in the nature of large family-gatherings. This gave them a peculiar charm, for members got to know each other, and year after year one met the same old friends. The few Europeans were usually housed at Headquarters in cadjan huts or cubicles on the roof; the Indians in one or two large cadjan sheds. Many of them however settled down at night in the large Headquarters Hall, which then served as a dormitory, and was usually

filled with rows of figures sleeping side by side on the floor. In the morning, the bedding was rolled up and piled against the walls. The Colonel was an ideal host. He knew his Theosophical family, personally received his guests (literally embracing his older friends), looked after the comfort of everyone, and always presided at the European table in the old dining-room which in those days could easily accommodate the small number of Europeans and Parsees who attended. Mealtime offered a great opportunity for his jokes and he was fond of teasing his more intimate friends.

Convention visitors were considered guests of Headquarters, but a collection was made to cover expenses as far as possible, the well-to-do brothers being expected to pay for the poorer ones. At these collections the Colonel proved an excellent auctioneer. "Who will give Rs. 100 for an armchair in Devachan?" and similar jocular remarks kept the audience in roars of laughter and brought many a currency note from its hiding-place. Being a good organizer he naturally had an eye to business. Some years before I settled at Adyar, I confided to him during one of my visits that it was my wish to work for the Society in some way after retiring from business, but that, not being a writer or lecturer, I did not see in what capacity I might be useful. Promptly came his reply that it was always possible to work by proxy, by paying for a lecturer or efficient worker who could not support himself. I did not take his very practical advice, but bided my time, and not long after, at the time of his death, the problem solved itself when I was offered the office of Treasurer which fortunately I did not need to work "by proxy".

I wonder whether newer members realize how much the Society owes to its President-Founder, what courage, hard work and self-sacrifice were needed to start and guide the Movement, how his organizing capacity was indispensable to H. P. B. for the spreading of her teachings. Madame

Blavatsky was the teacher and occultist; Colonel Olcott the organiser. He never claimed to be an occultist, but his writings and lectures disclose the possession of a great deal of occult knowledge, and deserve careful study, for no one can have a complete insight into the foundation, growth and problems of the Theosophical Society who has not read them. He was fond of saying that he had been bidden by his Master to be the doorkeeper of the Society and that position he meant to and *did* hold to his end. *That* he considered his special Dharma; in its fulfilment he found his satisfaction and inspiration, serving as an example to all of us.

Such was Colonel Olcott as I knew him, an outstanding personality whose greatness largely overbalanced a few weaknesses, and whose memory I cherish not only for his personal friendship but also for the greatness of his services to the Theosophical Society and to the world. What more could any of us wish for than to have to our credit a life of service and aspiration such as has been that of the President-Founder?

So long as human beings group themselves together in bodies like ours to help the race to struggle upwards towards the noblest ideal, so long will the success of those efforts be limited by the less or greater moral imperfection of the aggregate membership.

Knowing my own failings and to some extent those of my colleagues, I count upon nothing less than the occasional recurrence of these crises of which we have had several in times past.

The one necessary thing is for each true man to stand firm and keep steadfast, whatever betide. Our cause is good, our ideal high, our work brings us present joy and future hope, and we are co-workers with the Greatest Sons of Man.

Old Diary Leaves, Fourth Series.

H. S. OLCOTT

THEOSOPHY

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

[Concluded from p. 139]

SCIENTIFIC TEACHINGS

THEOSOPHY differs from modern science in the fact that it includes under "Science" investigations into super-physical worlds. Its methods are the same: investigation by observation of objective phenomena, reasoning on observations, framing of hypotheses, discovering of invariable sequences, *i.e.*, of natural laws, repeated experiments to verify deductions, and formulation of results. It uses the senses for observation, but the senses intensified into super-senses, responding in fact, to vibrations of matter finer than that which affects the physical senses.

As with modern science, so with Theosophical—Occult Science, it is usually called—there is a body of accepted facts, laid down by recognised experts and largely re-verified by later experiments, and a fringe of modern discoveries, constantly added to, revised and modified. The accepted facts have been established by generations of occult experts, and their existence is often referred to in the Scriptures of various religions; the more accessible of these are being constantly re-verified by occult students to-day, but the larger cosmological facts are beyond our reach. Any discoveries made

by students are subject to revision and modification, as observations are repeated and the instruments of observation are improved.

THE CONSTITUTION OF THE UNIVERSE

The broad outline of this comes from the Seers of the past, and is largely confirmed in the Scriptures. It appears reasonable to us, and is congruous with the observations we are able to make. The laws of analogy and recapitulation confirm it, for we see its outlines repeated in miniature within our own range of observation, and we see sequences rapidly repeated in miniature which the Seers have described as occurring in a universe, as the æonian evolution of the kingdoms of nature is mimicked in the growth of the embryo in the womb. A universe consists of seven kinds of matter, or planes, of which the densest is called physical or solid; the next finer, astral, or watery; the next mental, or fiery; the next spiritual, or airy; the next super-spiritual, or ethereal; and the finest, divine. What are called Solar Systems are all on the physical plane of the universe, and a Solar System repeats within itself the seven kinds or states of matter, these subdivisions of the vast Cosmic Plane forming its planes, or worlds.

Within a Solar System these sub-divisions can be mostly studied by less developed seers, and we are in a field of research open to the occult student of our own day. We find in relation to our own earth: *physical matter*, all formed by aggregations of similar physical atoms, similar save that some are positive, some negative; these aggregations are grouped into solids, liquids, gases, and three kinds of ethers; *astral matter*, formed by aggregations of astral atoms, differing from physical atoms in shape, and grouped into states corresponding to the physical; *mental matter*, formed by

aggregations of mental atoms, again distinguishable by their form, and again grouped as before; the *spiritual* and *super-spiritual* worlds are formed on the same plan, each having its own type of atom and its own corresponding states of aggregation. Of the *divine world* we cannot directly speak.

THE CONSTITUTION OF MAN

This is analogous to that of the Solar System, and hence the possibility of knowledge concerning it. As said, man is a fragment of the Universal Self, and he is clothed in the matter of his System. In the divine world dwells his true Self, the Monad, and his consciousness appropriates matter from each of the six worlds below in order that he may know and conquer them. As the continuing "I," he uses matter from the super-spiritual, spiritual, and the finer regions of the mental world; this is the "spiritual body" of which St. Paul speaks. It grows and evolves through the whole cycle of Reincarnation, and beyond, but is not changed or lost in birth or death; probably St. Paul refers to this when he speaks of our "house not made with hands, eternal in the heavens," which he says "we have". It is this Spirit in the spiritual body which is the Reincarnating Ego, or Individual, though the term is often used to indicate only the consciousness working in the finer mental matter, in what is termed "the causal body," a subdivision of the spiritual, taken separately.

When the Reincarnating Ego takes a new birth, he appropriates some of the coarser matter of the mental for his "mental body," some of the matter of the astral world for his "astral body," some of the matter of the physical world for his "physical body". His consciousness, in thinking, uses mental matter; in desiring or sensating, uses astral matter; in acting in the physical world, uses physical matter. These are the three worlds in which his evolution goes on, and

in which he is affected by birth and death, and is a personality, or person, *i.e.*, the Individual as limited in expression by grosser matter.

The mental body is closely related to the brain, though not dependent on it, save for activity in the physical world; the astral body is mainly correlated with the cerebro-spinal and sympathetic ganglia and nerves, and the glands; the three bodies interpenetrate each other, mutually acting and re-acting throughout waking life. In sleep, consciousness withdraws from the physical body, clothed still in its astral and mental garments, living then in the astral world, and sometimes, on its return, impressing on the physical brain some of its experiences in vivid and coherent "dreams"; it keeps in magnetic touch with its physical body. In death, this magnetic touch is broken off, and the consciousness dwells for a while in the astral world, called often "the intermediate world," in relation to those who have passed away from earth. After a while, the astral body dies, and the man passes in the mental body into the mental world, or heaven, where he abides for a period often extending to many centuries, the length depending chiefly on the richness of his intellectual, emotional and artistic past life on earth. When he has assimilated all the experiences of this nature accumulated on earth, the mental body disintegrates, and the consciousness withdraws to the spiritual body with all it has gathered to enrich the Ego. Then the Ego builds a set of new bodies for a new pilgrimage in the three worlds, and returns to them by birth.

Thus the evolution of man is carried on in the three worlds brooded over by the Spirit—himself—, the Spirit garnering the results and unfolding thereby. He is an inhabitant of the three, during waking life; of two, during sleep and for a period after death; of one, during his heavenly life. The lowest, the physical body, is, at present, the most perfectly organised, and

therefore the most capable of receiving impressions from without and transmitting them to the consciousness. The astral body is rapidly becoming organised, and its proper senses are developing, so that it is receiving and transmitting many impressions from the astral world, though generally with a lack of sharpness and accuracy; these include the phenomena of second-sight, premonitions, warnings, visions, perception of phantasms of the living and the dead, etc., the phenomena to which modern psychology is paying so much attention. An increasing number of people are "sensitive," or "psychic," and are using the super-senses, *i.e.*, the senses of the astral body, more or less consciously.

The mental body is becoming well organised in educated people, but more in relation to its organ, the brain, than as an independent vehicle of consciousness, active in its own world. Consciousness, in the mental body, is in-turned rather than outward-turned. The Occultist, having by the practice of special methods—meditation, concentration, etc.,—artificially forced the evolution of the astral and mental bodies beyond the normal, is, as regards these, many centuries ahead of his time; he uses the super-senses for life in the astral and mental worlds in his waking consciousness, and thus carries on his investigations in them as the physical scientist does in the physical world. The dying of the three bodies, and the building of new ones for each successive life-period, is the cause of the loss of the memory of past lives; that memory is in the reincarnating Ego, and is shared by the consciousness when animating the lower bodies only when, in those bodies, the man has realised himself as one with the higher.

THE LAW OF ACTION AND RE-ACTION

This law is universal, and exists in the world of emotion, thought, and spirit, as much as in the physical world. Hence

a man can build his character as scientifically as he can build up his body, and disregard of the mental and moral laws is as destructive of mental and moral health as disregard of physical laws is destructive of physical health. The study and utilising of the laws, summed up as "Karma," forms an important part of Theosophical work.

EVOLUTION

The Monad gradually unfolds his powers by coming into touch with matter, and appropriating portions of it; he thus passes through the mineral, vegetable and animal kingdoms, until in a highly developed animal the intelligence reaches the human stage; thenceforward Reincarnation under Karma is his means of unfolding. Humanity, on our Globe, takes on a fresh type, more delicately organised as to the nervous system—that of a Root-Race—when a considerable number of re-incarnating Egos are ready to develop a higher quality of consciousness. The Third, or Lemurian, Race, was the first to assume the really human type in the middle period of its evolution—the previous types being embryonic; the surviving remnants of the Lemurian are the Negroes, and the many Negroid peoples scattered over the world. The Fourth, or Atlantean Race, with its seven sub-races—of which the Toltec, Akkadian, Turanian and Mongolian peoples are typical—is still the most numerous. The Fifth, or Aryan Race has already five sub-races—the Aryans of India, the Mediterranean Aryans (Arabs, the later higher-class Egyptians, etc.), the Iranians, the Kelts and the Teutons—and has yet to develop two more. These varying types afford to the reincarnating Egos the necessary varieties for their evolution, each Ego taking birth in the races and sub-races as often as is necessary for the unfolding of the qualities characteristic of each.

HUMAN PERFECTION

By repeated reincarnations under inviolable law, each man reaping exactly as he has sown, man reaches his temporary goal—human perfection. At the present stage of evolution, it is possible for him to reach this goal in advance of the evolutionary term, which will last yet for many millions of years. By strenuous exertions and noble and unselfish living, he may attract the attention of the spiritual Guardians of mankind, who will teach him how to quicken his evolution, so that he may enter on "The Path of Holiness," pass through its five Initiations—or stages of widening consciousness—and become a "Master," the last of the five Initiations opening the gateway of super-human evolution. He may then pass into other worlds, or enter the ranks of the Guardians of this world, as he wills. From the Hierarchy of these Guardians have come the Founders of World-Religions, the lesser Prophets and Teachers being their disciples.

THE ETHICS OF THEOSOPHY

These are not definitely formulated into any code, but consist of the highest and purest teachings of the world's noblest Saints, Prophets, and Founders of Religions; all that is sweetest and most lofty in the world's Bibles, all that is most inspiring and ennobling in the writings of its philosophers and moralists, forms the Ethics of Theosophy. As a man lives by the highest ethic he can grasp, he becomes capable of appreciating ethic yet sublimer; the Theosophist strives to live by the spirit of Christ rather than by any legal code, and, cultivating love, he hopes to be enlightened by the Lords of Love. Broadly speaking, that which works with the Divine Will in Evolution is right; that which works against it is

wrong ; and the best examples of that Will are found in such divine Men as the Buddha and the Christ. These he looks up to as examples, and strives to reproduce Their likeness in himself.

THE THEOSOPHICAL SOCIETY

This Association was founded on November 17th, 1875, in New York City, U.S.A., by Helena Petrovna Blavatsky and Colonel Henry Steel Olcott. The former was a Russian noblewoman, of extraordinary psychic endowments, and these had been trained and cultivated to the highest point by her Master, an Eastern Occultist. She gave up social rank, wealth, and family to seek Him in Tibet, and spent some years with Him near Shigatze, after which, returning to the world, she gave the rest of her life to carrying out His directions. In America she met, at the famous Eddy farm-house, a man who had won high distinction during the Civil War, Colonel Henry Steel Olcott, and he became her pupil. She endeavoured first to collaborate with the American Spiritualists, but failing in this, she, with Colonel Olcott, founded the Theosophical Society ; she became its Corresponding Secretary, an office she held for many years, and he its President. Its organisation is due to him, and he remained President until his death in 1907, when the present writer was elected as his successor.

The unit of the organisation is a Lodge, of not less than seven members ; when a number of Lodges, not less than seven, exist in any territory, they may group themselves into a Section, or National Society, which is self-governing, within the wide limits of the General Constitution. The central ruling body consists of President, Vice-President, Treasurer, Recording Secretary, and a General Council—consisting of the General Secretaries, each elected by his own National Society, with not less than five additional Councillors, chosen by the

General Council. It meets once a year and deals only with matters affecting the whole Society ; it may not meddle with the business of the Sections, unless there is a transgression of the General Constitution. The Headquarters of the Society were first in New York ; in 1878, the Founders left America for India, and fixed the Headquarters in Bombay in 1879 ; in December, 1882, they moved to Adyar, a suburb of Madras, and there the Headquarters have since remained. The Society owns there an estate of 262 acres, with several fine buildings, and a Library which is known all over the world of scholarship as possessing the finest existing collection of Upanishads, as well as some unique Sanskrit MSS.

While the Society exists for the purpose of spreading the ideas formulated above, it does not impose belief in them on its members, who, providing they accept the principle of Universal Brotherhood, are absolutely free to think as they will. Admission to membership is obtained on the recommendation of two Fellows of the Society, and the acceptance of the following objects :

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

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

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

The following statement, written many years ago by the present President, presents the general position of the Theosophical Society :

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 goodwill, 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 evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway of 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, 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.

H. P. Blavatsky remains as the revered Teacher who brought the old truth to the modern world, and though she suffered the martyrdom which is the privilege of the pioneer, she is ever enshrined in the hearts of those to whom she brought the Light.

A NEW DISPENSATION

BY THE RT. REV. C. W. LEADBEATER

EACH time when the World-Teacher makes the special effort of manifesting Himself through a physical vehicle He offers to His world some presentation of eternal truth; He stresses some particular aspect of the Path which we must tread, of the character or set of qualities which we must develop within ourselves if we wish to follow in His footsteps, to reach more quickly the goal which He has set before us; and so we sometimes speak of such visits as inaugurating a new dispensation.

At such a period in the world's history we are standing now, and it behoves us to be on the alert, to mark well and to watch carefully all that happens, that we may miss no hint that will make us more useful servants of the Great Hierarchy, that we may not for lack of understanding fail to make the best use of the opportunity which this coming offers. That which is laid before us need not be a *new* aspect—indeed, He has already said so much through other great Teachers in the past that it is hardly possible that any presentation can be entirely new; but it may be expressed in some new and striking way, more suitable perhaps to the spirit and the requirements of modern times. It will assuredly emphasize such points as He sees to be lacking in the practice of the world at large; it will endeavour to awaken interest in the higher life in those who have not hitherto realized its importance.

When last He manifested Himself thus physically two thousand years ago in Palestine, the great majority of those

to whom He spoke misunderstood Him, and were quite unable to grasp the wonderful opportunities which His teaching placed before them. Perhaps if we consider a little what happened then, we may gather some valuable suggestions which will enable us to avoid some of the mistakes which they made. We of the Theosophical Society are certainly in a far better position than they were, because we have in our Theosophy a far more rational, comprehensive and liberal system of thought than that which the law of Moses had given to them.

That law was a code of extreme complication, ramifying in many directions through daily life, and demanding a strict and mechanical obedience. It had originally been compiled in order to keep in check the passions of a turbulent and half-savage people, and was perhaps but little adapted to the requirements even of the same race when it was becoming a little more civilized. Yet the Teacher was careful never to attack it, though He constantly and severely blamed those who, while punctiliously insisting upon the observance of minute outer details, neglected the weightier matters of justice, mercy and truth.

When accused of undermining it, He declared emphatically: "Think not that I am come to destroy the Law and the Prophets; I am not come to destroy, but to fulfil."¹ And He further explained that any man who broke the commandments of that Law, or taught others to do so, would be among the least in the future that lay before them. He had no wish to annul the Law, but He did come to simplify it, to give men a due sense of proportion with regard to it. When men asked Him which was the greatest commandment, He did not tell them that all commandments were useless or superseded; He affirmed them more strongly than ever, but He condensed

¹ It is within the memory of many of our members that these very same words were spoken through Krishnaji at Adyar on Dec. 28th, 1925.

them into the two great simple rules of love to God and love to one's neighbour and said: "On these two commandments hang all the Law and the Prophets."

The dispensation of the old Law was coming to an end, and He was founding the new dispensation of the gospel, which was not to be confined to the Jews alone, but to expand until it became applicable to the whole world. But He made it perfectly clear that the old truths still remained true, though He was now giving them a fuller interpretation and a wider application, and freeing them from the accretions which had gathered around them. All down the ages we see that that same thing has happened; in every religion dross has been mingled with the gold of the original teaching, and many things are now prescribed and accepted which were not part of the doctrine in the beginning.

Truth does not change; but man's comprehension of it does change as he evolves—changes always in the direction of expansion. The truth has been taught in each of the great religions of the world; but in founding each the World-Teacher has emphasized that aspect of the truth which He sees to be most needed, at that particular time or by the nations among which that religion is intended to spread. Of course the Founder of the faith understands perfectly well the relation of the special aspect which He stresses to the whole body of the truth; but often His followers do not so understand. They are enthusiastic; they push the particular point which He is putting to them, and they tend to push it too far. They forget everything else but that one point. So often we see that in the various religions; it is the over-enthusiastic followers who distort the doctrine; it is in no way the fault of the original teaching.

We who are members of this Society have the enormous advantage of knowing certain elemental facts. The Theosophy which we have learnt means the Divine Wisdom;

it means the truth which underlies all religions alike. We are not so foolish as to suppose that we know all that truth. We do not for a moment think that we are in full possession of all the wisdom of the ages. But we are students of it; we are constantly trying to learn more and more about it. We do not flatter ourselves that we have it all; but what we have we try to understand, we try to follow; and we try to live in utmost tolerance and charity with all forms of religious belief, because we know that behind each of them there is something of this great inner truth, though in some cases it is difficult to recognize.

For example, we still hear people talk about the wrath of God—as though God the Supreme, the All-embracing, the All-knowing, could be angry as a man may be angry! There is no such thing as the wrath of God; but behind that terrible, that even blasphemous misconception, there is hidden the truth of the justice of God. God has made eternal laws which express His Will, and because He has willed them, because in His wisdom and lovingkindness He has made them, He Himself works in accordance with them; and therefore it is that pain follows upon evil action in the long run, and in the long run good results follow upon good action, because that is the eternal law. They who do evil find suffering come to them, and they think that that is a proof that God is angry with them; whereas it is only the evidence of the eternal justice of the law which He has made. So behind even mistaken and distorted religious notions there is always some grain of truth if we can only understand it.

Most of these distortions arise from narrowness of view, from lack of knowledge and discrimination, lack of the power to see the different parts of the doctrine in their true proportion. Precisely this exalting of the unessential into the position of the essential has been defined by our great President as the very heart of superstition; and as that is one of the

fetters which we have to cast aside on our upward Path, we must be ever on our guard against it. We must always be ready to recognize the full value of all the different statements of the truth, and yet never allow ourselves so to exaggerate one as to make it contradict another.

Undoubtedly the knowledge of man is much greater than it was; we know very much more in many ways than did those to whom Jesus was preaching in Palestine two thousand years ago. Think of all the advance we have made in science. Surely all that additional knowledge will help us to understand; surely we may penetrate a little more deeply into truth in many ways than did those men of old. The basic truth is ever the same, but we should be able to see a little more of it now, because we are able to look at it from many different points of view instead of from one only.

Another point which we must bear in mind is the influence of the Ray which happens to be dominating the world. Through the Middle Ages, and even before that, it was the Sixth Ray, and therefore devotion was the main path to God. Now the Seventh Ray is beginning to hold sway, and so we need much more knowledge to evoke our devotion; we want to see what we are doing. But that does not mean that there is no longer any place for devotion; it does not imply that the older path is not still open. Each Ray offers its own method of approach, but the others still hold good. There are many paths to God, and He still meets each man on any of them; there are always the two great lines of the occultist and the mystic; some of us go naturally along one, and others equally naturally along the other; it matters little which, for "all will reach the sunlit snows."

It is the second of these two lines which is being pressed upon our notice now, and it seems to me only fair that that should be so. Remember always that the great revival, the great effort made by the Hierarchy—the new dispensation,

if you like that term—began in 1875 with the founding of the Theosophical Society. After nearly fifty years of its evangelical and preparatory labour, certain special lines of additional work were recommended to it by the World-Teacher, who thereby gave an enormous impetus to what is above called the occult line. Now that those forms of work have been set in motion, it is felt that a similar impetus should be given to the mystic line, and that is precisely what our Krishnaji seems to me to be doing.

We must not, however, make the mistake of assuming that because many of us are already working along the other line, and find that it suits us well, we have therefore nothing to learn from the mystic interpretation. For example, take the question of ceremonies, about which so much has been said. I hope most earnestly that none among us has been so foolish as to place his trust merely in the outer form, and to forget the spirit and the will which must always lie behind it and inspire it. But if there should be any who have made that mistake, then let them at once set to work to correct it. If we have failed to find the happiness and the freedom which our Krishnaji preaches, let us instantly try to attain it—not, I think, by abandoning any altruistic work in which we have been engaged, but by doing it in a still higher and nobler spirit than before, realizing that all we do is done for Him and in His Name.

In considering this matter, it is useful to remember that the chief characteristic of this Seventh Ray is its skilful adaptation of natural means to the great end which we have in view. It especially encourages us to seek the co-operation of the Deva Kingdom, to invoke the angelic hosts by means of stately ceremonial in which they and we can work together for the helping of the world. Never doubt that this is a most beautiful and most effective method of advancing evolution; yet remember always that there are those to whom

it does not appeal, those who cannot travel by this road, and we must not feel the least shadow of impatience with them, but leave them as utterly free as they should leave us.

Ceremonial is most valuable; the help of the Angels is inestimable; but it would be a fatal mistake to say that those things are necessary. The aid of the Holy Communion which the Christian Church offers to its adherents is the greatest assistance that any man of that type can receive on his upward path. Our Roman Catholic brother would tell us that it is necessary to his salvation. There we of the Liberal Catholic Church part company with him, though we are no whit behind him in recognizing its tremendous power; we say: "No; nothing external of any sort whatever, no ceremony, however beautiful, no support, however valuable, is really indispensable. Man must work for himself; his progress must be his own inner progress."

Long ago the Lord Buddha said: "Within yourselves deliverance must be sought; each man his prison makes." And that is absolutely true. Many helps there are, thank God. We should be foolish, I think, not to take advantage of all the aid that is offered to us from any direction, whether it be by our Lord the Bodhisattva through any one of His many religions, by the Master the Prince through His Freemasonry, or by the Holy Angels; but we must not think of it as essential, for it is certain that success can be achieved without it. It would be futile to say that such uplift is needful, but we do say that it is helpful. To trust entirely to outside assistance of any kind would be a superstition. Much aid may be received, and we may be very thankful for it; but it is only as that help works in us and causes us to put forth our strength that real progress is made. That is the fundamental fact which we must ever bear in mind.

There is a great argument going on in Christian circles between two parties who call themselves respectively the

Fundamentalists and the Modernists or Liberals. In all the points in dispute between them we Theosophists should be more likely to agree with the Modernists, for they put the higher and more spiritual interpretation upon everything, and reject the more material ideas of the atonement by blood, the virgin-birth, the eternal hell, etc. The Fundamentalist calls himself so because he has declared his adhesion to all these mediæval dogmas, and says that they are fundamental, and that belief in them is necessary to salvation. But though in doctrine we should be more in sympathy with the Modernists, I think from quite a different point of view we might claim for ourselves the title of Fundamentalists if we wished to do so; for we too cling to certain great truths which seem to us fundamental, but we should say that they are very few, and that they are "simple as the simplest mind of man".

We may have a perfectly simple statement of these fundamentals; we have had it again and again. St. Paul, when he wrote to his Roman converts, said to them: "Love is the fulfilling of the law; he that loveth another hath fulfilled the law." The apostle St. John also laid down the very same rule, and he stated emphatically, exactly as we do at the present day, that this was a fact which he knew for himself. He said: "That which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of life, that declare we unto you." There is a fundamental truth for us—that God is Light, and in Him is no darkness at all. No wrath, no anger, no darkness can exist in Him. "God is Love, and he that loveth not knoweth not God." There is a perfectly plain statement from St. John, the nearest to the Christ of all His disciples.

What the Christ Himself said on the subject I have already quoted—that on those two commandments of love to God and love to our neighbour hang all the Law and the

Prophets. "This commandment I give unto you, that ye love one another." Another wonderful statement of His was made when He was speaking about what people commonly call the Day of Judgment; He asks certain questions from those who are brought before Him, and their fate depends upon the answers which they are able to give. The questions are very remarkable, and should be carefully studied. There is no word as to belief or worship; all that is said may be epitomized in the one demand: "Have you done your duty to your neighbour? Have you behaved with love to your fellow-men? If you have, then you pass on with credit; if you have not, then you will have to wait and learn the lesson." That is His statement of the fundamentals.

Centuries before that the Lord Buddha said, when He was asked to sum up all His doctrine in one verse: "Cease to do evil, learn to do well, and cleanse your own heart; that is the teaching of the Buddhas." So we see that they have all agreed in this; and in our Theosophical books we find the very same instruction. Read the Three Truths set forth in *The Idyll of the White Lotus*; read the unequivocal wording in *At the Feet of the Master*; "Of all the qualifications Love is the most important . . . and all the rest without it would never be sufficient . . . He who is on the Path . . . is a living plume of fire, raying out upon the world the Divine Love which fills his heart."

Once more we are still standing near the beginning of a new dispensation—the Theosophical dispensation; but we need never fear that the old, eternal truths will be taken from us. They are being put before us in new forms, which are perhaps better suited to the needs of to-day than are the older statements; it is even already evident that great stress is to be laid on the duty and the necessity of happiness both in religion and in daily life—an admonition which is assuredly badly needed in an age of maddening hurry and competition.

Some of us are very happy in our work even now, and may feel that we hardly need such a reminder; but we must recollect that the World-Teacher comes not alone to you and to me, but to the whole of humanity, and therefore His teaching will be aimed at the average man of the time, who has not had our special advantages.

This at least I should like to impress upon my brethren: there is not the slightest need for any of us to feel troubled or confused, or to doubt the great truths which he has already learned. Here are two paths; take which you will, but do not worry about it; and bear in mind the warning once given by the Master of Masters: "Take heed lest in learning a new lesson you forget or despise that which you already know; take heed that your presumed advance is not in reality a retreat." And again He said: "Those who for fancied self-development forsake the helping of their brethren are moving backward and not forward." We all have much to learn, and we shall go on steadily from strength to strength, from knowledge to greater knowledge; but to whatever height we may attain, of this at least we may be sure; still shall we have the joyous work of trying to help the world, to spread the truths that have been entrusted to us, to bring to mankind ever more and more fully the knowledge of that Law which moves to righteousness and brotherhood, to peace and consummation sweet. As one of our poets puts it: "The sun may pale and the stars may fail, but the Law of Good shall stand." And Love is the fulfilling of that Law.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(Continued from p. 160)

January 14, 1891

IN answer to questions on the diagram, H. P. B. said that Touch and Taste have no order. Elements *have* a regular order, but fire pervades them all. Every sense pervades every other. There is no universal order: that being first in each case which is most developed.

Students must learn the correspondences, then concentrate on the organs, and so reach their corresponding states of consciousness. Take them in order, beginning with lowest, and working steadily upwards. A medium might irregularly catch glimpses of [the] higher, but would not thus gain orderly development.

The Lokas and Talas are reflections the one of the other. So also are the Hierarchies in each, in pairs of opposites, at the two poles of the sphere. Everywhere are such opposites: good and evil, light and darkness, male and female.

H. P. B. could not say why blue was the colour of the Earth. Blue is a colour by itself, a primary. Indigo is a colour, not a shade of blue. So is violet.

The Vairajas belong to, [and] are, the fiery Egos of other Manvantaras. They have already been purified in the fire of passions. It is They who refused to create. They have

reached the 7th Portal and have refused Nirvana, remaining for succeeding Manvantaras. The greatest phenomena are produced by touching and centering the attention on the little finger.

The 7 Steps of Antahkarana correspond with the Lokas.

Samadhi. Samadhi is the highest state on Earth, that can be reached in the body. Beyond that, the Initiate must have become a Nirmanakaya.

Purity. Purity of mind is of greater importance than purity of body. If the Upadhi be not perfectly pure, it cannot preserve the recollections coming from a higher state. An act may be performed to which little, or no, attention is paid, and it is of comparatively small importance. But if thought of and dwelt on in the mind, the effect for bad is a thousand times greater; the thoughts must be kept pure.

The Buddhists call the Pratyeka Buddha the rhinoceros, the solitary animal.

Kama. Remember that Kama, while having bad passions and emotions, helps you to evolve, by giving also the desired impulse necessary for rising.

The flesh, the body, the human being in his material part, is, on this plane, the most difficult thing to subjugate and subject. The Highest Adept, put into a new body, has to struggle against and subdue it, and finds its subjugations [difficult].

Liver. The liver is the General, and the spleen is the Aide-de-Camp. All that the liver does not accomplish is taken up and completed by the spleen.

January 21, 1891

H. P. B. was asked whether each person must pass through the 14 states, and answered that the Lokas and Talas represented planes on this Earth. Through some of which all must pass, and through all of which the disciple must pass

on his way to Adeptship. Everyone passes through the lower Lokas, but not necessarily through the corresponding Talas. There are 2 poles in everything; 7 states in every state.

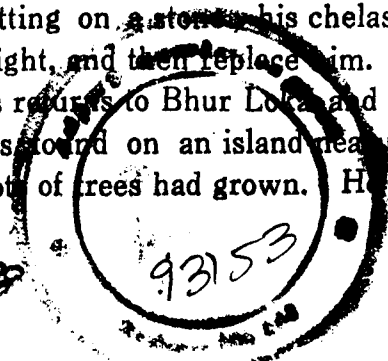
Vitala. Vitala represents a sublime as well as an infernal state. That state which, for the mortal, is a complete separation of the Ego from the personality, is, for a Buddha a mere temporary separation. For the Buddha it is a cosmic state.

Hells. The Brahmins and Buddhists regard the Talas as Hells, but in reality the term is figurative. We are in Hell whenever we are in misery, suffer misfortunes, etc. H. P. B. remarked that the group should come to some common understanding, to some standard of agreement. She was anxious to give us facts which would lead us to practical knowledge, but could not do so until we all understood in the same way the instructions already given.

Forms in the Astral Light. The Elementals in the Astral Light were reflections. Everything on Earth is reflected. It is from these that photographs are sometimes obtained through mediums. The mediums unconsciously produce them as forms. The Adepts produce them by Kriyashakti, bringing them down by a process that may be compared to the focussing of rays of light by a burning glass.

Bhur Loka is the waking state in which we live normally: it is the state in which animals also are, when they sense food, and danger, etc. To be in Swar Loka is to be completely abstracted on this plane, leaving only instinct to work, so that on the material plane you would behave as an animal. Yogis are known to have become crystallised in this state, and they then must be nourished by others. A Yogi near Allahabad had been for 53 years sitting on a stone, his chelas plunge him into the river every night, and then replace him. During the day his consciousness returns to Bhur Loka and he talks and teaches. A Yogi was found on an island near Calcutta round whose limbs the roots of trees had grown. He was cut

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out, and in the endeavour to awaken him so many outrages were inflicted on him that he died.

Is it possible to be in more than one state of consciousness at once? The consciousness cannot be entirely on two planes at once. The higher and lower states are not wholly incompatible, but if you are on the higher you will wool-gather on the lower. In order to remember the higher state on returning to the lower, the memory must be carried upwards to the higher. An Adept may apparently enjoy a dual consciousness; when he desires not to see, he can abstract himself. He may be in a higher state, and yet return answers to questions addressed to him. But in this case, he will momentarily return to the material plane, shooting up again to the higher. This is his only salvation in adverse conditions.

The lower you go in the Talas, the more intellectual you become and the less spiritual. You may be a morally good man, but not spiritual. Intellect may remain very closely related to Kama. A man may be in a Loka, and visit one, or all of the Talas, his condition depending on the Loka to which he belongs. Thus a man in Bhur Loka only may pass into the Talas and may go to the devil. If he dwells in Bhuvar Loka he cannot become as bad. If he has reached the Satya state, he can go into any Tala without danger; buoyed up by his own purity, he will never be engulfed. The Talas are brain-intellect states, while the Lokas—or more accurately, the 3 higher—are spiritual. Thus M. M. C.¹ was probably between Mahar and Jnana when spiritual; and between the Tala-tala and Su-tala in intellectual.

The three becoming one. Manas absorbs the light of Buddhi. Buddhi is Arupa and can absorb nothing. When the Ego takes all the light of Buddhi, it takes that of Atma, Buddhi being the vehicle, and thus the three become one. This done, the full Adept is one spiritually, but has also

¹ Possibly Mohini Mohun Chatterji.—C.J.

a body. The fourfold path is finished, and he is one [has won?]. The Masters' bodies are illusionary, and hence do not grow old, become wrinkled, etc.

The student who is not naturally psychic should fix the fourfold consciousness on a higher plane and nail it there. Let him make a bundle of the four lower and pin them to a higher state. He should centre on this higher, trying not to permit the body and intellect to draw him down and carry him away, and play ducks and drakes with the body eating, drinking, sleeping; but keeping always in the ideal.

Mother-Love is an instinct; the same in the human being and the animal, and often stronger in the latter. The continuance of this Love in human beings is due to association, to blood magnetism, and to psychic affinity. Families are sometimes formed of those who lived together before, but often not. The causes at work are very complex and have to be balanced. Sometimes when a child with very bad Karma is to be born, parents of a callous type are chosen, or they may die before the Karmic results appear. Or their suffering through the child may be their own Karma. Mother-Love, as an instinct, is between Rasa-tala [and] Tala-tala.

Lipikas. The Lipikas keep man's Karmic record, and impress it on the Astral Light.

Vacillating people pass from one state of consciousness to another.

Thought and Desire. Thought arises before desire; the thoughts act on the brain, the brain on the organ, and thus desire awakes. It is not the outer stimulus that arouses the organ. Thought therefore must be slain ere desire can be extinguished. The student must guard his thoughts; five minutes' thought may undo the work of five years, and though the five years' work will be run through more rapidly the second time, yet time is lost.

(To be continued)

LETTERS OF W. Q. JUDGE

(Concluded from p. 202)

PARIS, May 11, 1884.

DEAR OLCOTT,

You are very right in saying that but little may be expected from French T.S. It is a great expense to the Society, all of us here, and the French are not either delicate or considerate. About all you need do is to give them a plan upon which to prosecute their work. They are wasters of time. Last night at de Pomar's, as usual after Mohini had said a few words, they all got entangled in French and no real work was done. Thurman had the inexpressible cheek to listen to H. P. B.'s explanation of a matter, and then after ten minutes comes out himself with it, asking when he had finished if he had not given a good explanation. M. Wagner got them off on materialization and "existe ou n'existe pas," and poor Mohini and I at one o'clock got home near dead.

There were two broad-breasted women, décolleté, three who openly expressed admiration of his eyes. Oh, they are awful. You cannot get a serious hearing. It is in its way well enough to have the Duchess offer her home, but that has drawbacks, as there are many who do not wish to go there, I am told. They ought to have a room hired as Society property and thus be independent. Then they have these interminable jealousies and are so touchy. The night Mohini came they acted very inconsiderately. H. P. B. sent a letter

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to Mme. de Barreau that Mohini could not be used by outsiders, and she and Mme. de Morsier are half insulted. You see de Morsier and Mme. de Barreau have old Le Blois in tow, and he wants to pump all he can out of Mohini, Mme. de M. says, "Le Blois is very important for France," but when you ask if he will join the Society or start one in Strasburg, he "respectfully declines".

You would not have been pleased with last night's meeting, but the French character is such that I presume no more can be expected. One of the numerous interesting points in the character is the intensity of their ignorance, their "newness," so to say. Last night Mme. de Morsier came out with a query about Crookes' psychic notes, which I think is five years old, asking about it as his *last* book, and old Thurman rolled off some lengthy antithetical phrases on the subject. All of them called it Crookes' "last" book and were about to ask Mohini about it, when T. Child, the correspondent of the *Sun*, said it was about six years old but that *Figaro* had only just heard of it that morning.

To-day Mohini has gone to Mme. de Barreau's to see Le Blois et al. He is a poor hand at finding his way. I could not go with him, and he is obliged to wear his overcoat in the hot street or be the cause of an enormous crowd. Yet they did not even suggest a cab for him.

You ought to suggest when you come:

(a) a method of carrying on their meetings that shall result in good progress,

(b) that they shall hire a room somewhere to be used for the purpose,

(c) that they take in honorary members who shall each pay some good sum, etc., etc.

I have received some letters from America from inquirers and others who wish to start Branches. One of the letters was to Damodar, who sends it to me. This is a matter

needing attention, because there will be several persons in various parts of U.S. desiring to start Branches, and the question is how to get over the rule that requires each member to be vouched for. Men in Sacramento, for instance, cannot be at this time vouched for.

You do not reply about Marble and Mrs. Cables. She and Shelley would do as Councillors for the east and Atlantic side, to whom all applications could be sent, and to have power to initiate persons desiring to form Branches. I do not know what your rule is about this, as I have never got a reply from you or Damodar about it. It would be a good thing to get up a little circular of instructions about forming Branches in distant places of this Third Section, as for some time there will be many chances to form *uninitiated* Branches. I would suggest that in cases where we do not know any of the applicants, a certificate from the Town Clerk or other officer be requested to be forwarded with the obligation, request for charter, and fees. I would like to see you about this, and hope you will not let it slip. Of course, if we had a little more money we could send round Deputies to start Branches. But new Branches ought to be able to send at least one man for initiation to such places as N.Y., Rochester, St. Louis, etc.

Another idea. If we could get hold of a sufficient number of the American colony in Paris to start a Society with some of the proper metal in it, I think a little more might be done. Many foreigners would join it. One difficulty here is that the police supervise these affairs and claim the right to say whether or not a Society shall or shall not exist.

Several Russians have called on Madame, and are proposing to join. Among them is Prince Ourossof who lives here, and I believe last night a Russian Countess joined. I did not get her name, although I did receive the fee. What shall I do with this fee?

Now answer all my queries, do.

I think it is time to start a section of *the Society* which adopts all the doctrine of the Masters and shall propagate it: all members of the § [section] to subscribe to the doctrine. You and H.P.B. to stay out of it.

As ever,
W. Q. JUDGE.

BOMBAY, July 15, 1884.

DEAR OLCOTT,

I arrived at the Bar this morning at 8.30 after a very fine passage. We were long getting in, and it was 1 o'clock before we entered the dock. I saw no one at first, but after a while Mr. Tookeram came aboard, and it appeared that he had been waiting for me all the time, although it was mail day and office hours. He was accompanied by a Mr.— I forget. Several brothers had been waiting, but went away. They gave me garlands and bouquets, with which I paraded through the streets. It is a pretty custom. We went at once to his office, and I am just writing this to catch the mail which goes in half an hour.

He says that there has been no trouble at all about the Coulomb affair, that no one minds her or it, and no one has left in consequence of it. There has not been one word said about it in any of the papers, and if I can stop further progress of pamphlets and exposés, it will be all fixed. This I will do at once.

Many branches have expressed a desire that I should stop on my way and address them. I am to stop here some few days to receive visitors and enquirers. Tookeram says that our prospects are rosy, and I hope with Father's help to give them a rousing up on the subject and get them in in numbers. . . .

You will hear by next mail, as by this I can do no more at present. Tookeram sends you his best love and also to Madame Blavatsky and Mohini.

Give my love to them also and to the Arundales, and excuse me to Madame for not writing. Tell her for Jesus' sake not to give Coulomb the slightest encouragement until we get them out of India. Remember me also to Baboola.

Affectionately yours,
WILLIAM Q. JUDGE.

EDITORIAL NOTE

We suspend the further publication of the letters of W. Q. Judge with this letter which records his arrival in Bombay, whence he passed on to the Society's Headquarters at Adyar. The letters were published with two objects: first, to give new matter to the historians of the Theosophical Society and Movement, who are many; second, to show how futile is the attempt made by some Theosophical organizations to dethrone Colonel Olcott from his rightful place by the side of H. P. Blavatsky and put in his place W. Q. Judge. It is true that in 1893 wide divergences of views took place between H. S. Olcott and W. Q. Judge, and that their friendship was broken completely when Mr. Judge seceded from the Society in 1895 and organized the "Theosophical Society in America". That Society then claimed that it was the original Parent Society, and that it had never left the United States.

The letters already published show that a warm friendship existed between the two, and the expressions of gratitude in some of the letters from the younger towards the elder reveal how deep was that attachment on both sides. Nor is there the slightest sign that Mr. Judge ever doubted in any manner Colonel Olcott's position as the leader and his, W. Q. Judge's, as the loyal assistant.

THE KINGDOM OF THE WONDERFUL¹

BY THE RT. REV. G. S. ARUNDALE

FRIENDS, I want you all to realize as servants of the Masters, that which I myself realize so far as I myself am concerned, namely, that we might be much nearer the Elder Brethren than we already are. I should be very sorry if anyone felt impelled to ask himself the question: "What more can I do than I am already doing?" If anyone could ask himself that question it would betray a very unfortunate ignorance of himself and of the leeway that he has to make up before he comes nearer to the Elder Brethren. I should be very sorry if anyone were to ask anyone else: "Tell me what I can do that I am not already doing." I certainly should never think of asking anyone superior to myself as to what I could do to draw nearer to the Elder Brethren. I know perfectly well much of what I need to do. Although, of course, there may be much that I do not know, there is quite enough to know. And I hope you all feel the same, you feel quite clear as to what needs brushing out of the way, and as to what needs acquiring. That knowledge is more important than any other; it is far more important, I think, than the so-called Theosophical knowledge, knowledge of the Plan in its various aspects. That of course has immense value, but that

¹ An address delivered at Adyar Hall, Sydney.

knowledge, however detailed it may be, is but a means to the end of knowing one's self. And in our case, the knowledge of one's self is knowledge that brings to our notice insistently the difference between ourselves and the Elder Brethren.

Now I hope you are clear as to what it is that has to be brushed away, or what it is that has to be added. If you are clear as to that, I hope you are equally clear as to the means whereby you can get rid of that which needs modification, or whereby you can draw to yourself that which needs to be added to your nature. For my own part, surveying myself, surveying that which should be subtracted and that which should be added, I find that there is specifically one condition of consciousness, one condition of mind, one direction, which will help me both to subtract that which needs to be subtracted and to add that which needs to be added. People sometimes say it is very difficult to grow, it is very difficult to get rid of one's imperfections and to add that which is needed to round off one's character. It is not difficult if you go the right way about it, and I know from my own experience that manoeuvring as it were in a certain way one can subtract and add with comparative ease. I do not think that growth is at all difficult. Of course it takes time, but it is easy if one will set about it rightly. My way of subtracting and of adding is not by facing that which needs subtracting, or by definitely looking in the direction of that which needs adding. I am not so sure whether I should attain my objective by so doing, but I endeavour to impregnate myself with that which is lacking, so that there enters that which is lacking and there exists less room for that which should be subtracted.

Now with what do I endeavour to impregnate myself? With what do I endeavour to associate myself? With anything and everything that is to me at all *wonderful*. I use the *wonderful* as the lever to lever me up out of that which I should have left and into that where I should dwell. In other

words I endeavour to live as far as I can in the abode of the wonderful, in the kingdom of the wonderful, so that wonderfulness may be breathed by me. So I collect the wonderful; anything that I can get hold of that appeals to me as being wonderful I collect, and I leave that which I have thus collected to work its way in me, knowing that since to me it is wonderful its wonderfulness will get rid of that which is not right. It should intensify that which is like it and will attract to itself that which is wonderful both within and without myself.

Now having been in the habit of doing that for a very long time I began to discover that in fact there is nothing that is not wonderful. It is easy to discover the wonderful, for there is very little that is not wonderful. Even the weaknesses, they are wonderful in their way. You can take a weakness and dissect it and find in it somewhere something that is rather wonderful. So that if you could fasten on that which in the weakness is wonderful, then the inhibition aspect of the weakness disappears, because you have reached the root of the weakness which is wonderful. It is only the expression of it that is sometimes inhibitory of an individual's growth at the stage of evolution at which he happens to be. I can take my own weaknesses, a certain number of them. I can see what is of life in them, and how it is that they are weaknesses. I see that the life is not flowing as it should flow: it is not flowing quite in the right direction. If I could make that life flow in the right direction I should cease to have to call that particular aspect of myself a weakness. It would be a quality. You can build strength out of any weakness if you can look into the heart of the weakness and perceive its veritable life.

I do not make any exception in regard to any weakness. But if you want to be sure that you can discover a strength inherent even in the weakness, then you must be a votary of

the wonderful. Because if you are a votary of the wonderful, you will get into the habit of looking for the wonderful and you will then begin to perceive the wonderful even where hitherto it has seemed to be impossible to perceive it. Then you will begin to realize that you are wonderful, and if you can perceive you are wonderful, without any idea of conceit or pride, then you will begin to be growing self-conscious as to your Divinity, as to the certainty of your end, and you will move straightly to it. Then, having an inherent sense of your own wonderfulness, you will be able to perceive wherein there is a contrast between what you know it to be and what appears on the surface. You will look at yourself in the glass and you will see that you are not actually wonderful as to the physical body itself; yet, knowing that you are inherently wonderful, you will perceive, looking into the glass, what it is that has to be changed, and you will change even your physical appearance so that you will cease to be commonplace, which no doubt most of us are. You will perceive the power to change your physical body. You will perceive the power to change your emotions, those emotions of which we sometimes are ashamed. You will no longer be ashamed of them. You will cease running away. You will begin to take hold of them. And there is all the difference in the world between running away and taking hold.

I think it is most necessary for all of us to cease to be ashamed of ourselves, or to cease to be ashamed of this, that or the other weakness. It is time that we realize that we are of use, that we are definitely good. We must learn to see that we have in us irresistible power because we all are divine in nature. We have an irresistible power; it is there, it is only a question of getting hold of it. That irresistible power is supremely wonderful. It is that power, at the present moment only flickering in us all, which someday will take us up the heights to Adeptship. It is that power which exists in

the Elder Brethren, and exists no less in us. It will be triumphant over all things that for the time seem to stand in its way. It is because all is so wonderful, as we perceive when in contact with the Elder Brethren, that we are eagerly on the lookout for its expression everywhere until we perceive it everywhere. So far as you and I are concerned, because we happen to be somewhat nearer the Elder Brethren, only a little change is needed in order that we may switch off from one direction in which we are commonplace, to another direction which immediately takes us into the realm of the wonderful. If you look upon yourselves impersonally, then you want to be wonderful, not in a spirit of pride, not in a spirit of conceit, not in a spirit of being different from other people, but in the spirit of being yourself, in the spirit of being splendid as you know so much outside yourself is splendid. You say to yourself: "I must be splendid too," and so you move along that pathway which is the shortest straight line between the point of the commonplace and the point of the wonderfulness which is essentially yours.

Now, as I said, I work at that by being a votary of the wonderful, of all that is great and splendid, whether it be in the human kingdom or in any other kingdom, whether it be complex or whether it be very simple in nature. I look for the wonderful where it is obvious, and I look for the wonderful where it is concealed. I cannot go into town without looking at the people across whom I come, and saying to myself: "Now what is needed just to make the difference?" Take any individual walking about the streets, or seated in a tram, or moving in a motor car, what is needed just to make all the difference? What is needed in my case to make all the difference? What is needed in other people? I think I have gained a fair degree of power to see almost at once what is needed. I should not disclose what I may know, because, unless the individual has been seeking and is seeking, unless the

individual holds himself therefore very lightly, both as to his qualities and as to his weaknesses, unless he is very open, not set in any way, it often comes as somewhat of a shock to be told what one needs is to leave the commonplace and enter the wonderful. And I might add to that the fact that even though an individual for a moment living in a burst of expansiveness can be told without feeling repelled, unless he is a votary of the wonderful in himself, and in others, he will not heed that which he has heard. It is rare that one can contact that psychological moment when the individual is absolutely ready to hear, and when the word is available to be spoken. It needs a conjunction of conditions, and that conjunction of conditions occurs but rarely.

If you are on the lookout for the wonderful you can find it anywhere—in religion, in philosophy, in science, in work, in everything you can find the wonderful. It depends on temperament as to the mode of the quickest discovery of the wonderful. If you are able to find the wonderful in your own daily life, then you have acquired kingship over the kingdom of the wonderful. If in the ordinary details of your ordinary everyday life there is a scintillation of the wonderful, the inspiring, the strange, the infinitely desirable and uplifting—if all those things are in your everyday life—then you do not need to go further afield, because there is nothing more wonderful in heaven or earth, nothing more wonderful than the fact that in your divine power you have made the circumstances in which you are now living, and know them to have the purpose to raise you to the heights you desire to reach. Nothing is more wonderful than the circumstances which surround us, but clearly those circumstances are the very last things which ordinarily we regard as wonderful. We may regard them as the very reverse of everything which we desire for ourselves; yet we have made them so as to profit from them.

(To be concluded)

WHAT IS MEANT BY "ARTISTIC"?

By C. JINARĀJADĀSA

IT must seem strange that in this century, with its thousands of artists, and hundreds of artistic monuments and magnificent picture galleries, anyone should ask the question: "What do we really mean by the word 'artistic'?" But it is just in this century that the question needs must be asked, for of late much has happened in the world of artists which makes one hesitate to accept as artistic all that the artists produce.

A few years ago I noted in an Art exhibition in Germany a head in marble which made a lasting impression on me. For it had only one eye; one half of the face was normal, but the other half was one smooth mass from chin-bone to forehead, as if the face was never intended to have eye-socket and eye. No child of man was ever born so; no single face of man or bird or beast which Nature had generated in her evolutionary process ever gave the slightest warrant to the artist to create the face which he did. That face was not merely in clay or plaster; the artist had gone to the length of carving it in marble. And he exhibited it as something "artistic". But was it? To me it was a monstrosity.

I recollect too in the same exhibition a picture of New York. It was "cubist," but the picture was what I might myself have produced by taking twenty picture postcards of New York, cutting each up into odd angular shapes, and pasting them on a piece of cardboard at all sorts of angles. Once again, the artist presented it as "artistic".

I need not elaborate instances. Everyone who has noted the development of painting and sculpture (in some instances, architecture also) must have noted instances of objects presented as "artistic" which have repelled him. The artist often calls a thing "artistic" when the mere layman calls it "crazy". By no manner of means can we all accept as "artistic" what the artist labels as such. The statement made by certain directors of insane asylums that many cubist creations can be paralleled by drawings made by lunatics makes one hesitate all the more. In other words, we may respect and admire an artist, but we cannot necessarily accept his standard of "artistic" as ours.

Once upon a time, it was an axiom that for any object to be artistic it had to be beautiful. But within the last half century, our artists have tried to wean us away from that tradition. They insist that the layman's sense of the beautiful has nothing to do with "Art". The artists alone, they say, know what is artistic; and the layman must conform to the artists. But some of us laymen feel instinctively that there is something wrong somewhere. Is there anywhere a true standard of "artistic"?

In our search, we must be on guard against our prejudices. Our instinct is to reject what is strange to us, especially anything which goes against our tradition. This has been most strikingly illustrated in the development of European music. Each step in advance—as we now see it—was considered at the time mere cacophony, not an advance but a retrograde step. As music developed from Palestrina to Bach, from Bach to Beethoven, from Beethoven to Wagner, there were always some (even musical experts) who shook their heads at what seemed aberrations. The rebuff to Wagner in the beginning of his career, because he conceived of and created in a scale composed not of seven notes but of thirteen, is still a matter of modern history. Even the

expert ears of musicians have had to be re-trained in their musical apperceptions before they could accept Wagner's music as "artistic". But the discords in his music are no longer that to those who have learned to respond to his ampler ideas of the chord.

Similarly too, the Eastern ear cannot for a long time understand what is Western harmony, for the Eastern ear has been accustomed only to melody unsupported by chords. On the other hand, the Western ear finds something inconclusive, as if "left up in the air," when a Hindu song ends, because it does not end on a major chord. There are many modes of Art at which we look askance in the beginning, but which become dear and precious when our sensorium has been re-trained.

Therefore when artists break new ground, and produce what appears to us as "crazy," it does not follow that we laymen are right and the artists wrong. Yet, as I have shown, we cannot always take the artist's estimate concerning what is "artistic" as the absolute standard. There are things which one artist will sometimes produce which a fellow-artist will be convinced are not artistic at all, though he may be too polite to say so. Did not Mendelssohn say of Beethoven's Ninth Symphony: "It gives no pleasure at all"? But whatever artists may think of each other's works, they all think alike about the layman's taste—that he certainly does not know what is "artistic" until he bows down humbly to their proclamations.

So where shall we find the standard of "artistic"? I do not know whether we shall all find it in the same place, but I will put on record where I have found it.

I take as an axiom that Art, as an Embodiment of the Highest, is inseparable from every great and noble thing in life. Though it is not the aim of Art to preach morality to men, as is the work of Religion, yet to me Art and Religion

are inseparable. In exactly the same way, Art and Philosophy are also inseparable, and I feel that where Art really is there is Science too. Therefore, in anything which deserves the name "artistic" there is not only Art, but also Religion, Science and Philosophy.

If, therefore, any creation claiming to be "artistic" goes athwart what appears to me to be Truth in those other departments of life which I have mentioned, that creation is not "artistic". My standard is not necessarily the standard for all; but at least I have a standard. I must, of course, always be ready for a clearer vision of Truth than is mine now; I may need to revise my standard. I must not forget how long I took to sense the music in Wagner's chords, and what a long training my ear needed—and still needs—to follow the intricate blendings in an orchestra. But of this I am utterly certain: that the more I know of Religion, Science and Philosophy, the more wonderful every artistic object becomes.

"All great Art is Praise." That is Ruskin's definition. Because that definition is true, we can carry it with us to other realms and say, "All great Religion is Praise; All great Science is Praise; All great Philosophy is Praise." But Praise of what? There each must answer the question for himself. I know what is my answer, but that is not to the point just now. But all truly great things—objects, deeds, events, in the individual or in the community—are Praise.

When the thing-here-below can be offered up in praise to the thing-yonder-above, then it is artistic. When the thing of matter seems ready to float up on invisible wings to an Archetype above, then it is artistic. When what is before any one of the senses tells not only of God but also of Man, then it is artistic. When in the thing or event the Beginning reveals also the End, then it is artistic.

That is why when a soul knows the way of Art, all other ways are also his ways.

TAGORE, THE MYSTIC

BY G. N. MALLIK

THE man of the world often feels lost in the midst of the multitude of things which surround him. He does not know their inter-relation, and so deep down in his heart there is pain. It is similar to that of a gardener who has many flowers blooming in his garden, but who, alas! has no thread wherewithal to weave them into a garland for his Master. In other words, he lacks the synthetic vision. But to the mystic, who sees the unity underlying diversity, "all things seem only one in the Universal Sun"; and though he lives in the world he is like the poet's skylark:

Type of the wise who soar, but never roam,
True to the kindred points of heaven and home.

It is, therefore, to him that the man of the world ought to go for learning the secret of the harmonious, and consequently happy, life. And what will the mystic do for him? He will but re-affirm the truth of the ages: Love life in all its fullness, for only when one struggles and strives to reconcile the near with the distant, the infinite, with one another, will the Vision of the Whole dawn on him, for as Emerson says: "Truth is circular," or as Tagore says: "Thou art the sky and thou art the nest as well."

What does the acceptance of Life imply? This: that we should live in the world, free from the delusion that the

spiritual world is a separate world, to which it is necessary to retire for the realization of truth. No, on the contrary, let us sing with Tagore,

Deliverance is not for me in renunciation. I feel the embrace of freedom in a thousand bonds of delight . . . No, I will never shut the doors of my senses. The delights of sight and hearing and touch will bear thy delight.

And as we live intensely we shall discover that our instincts and intellect are now and again illuminated with intuition, till at long last a vision of the Eternal is vouchsafed to us. It happened in the case of the Poet when he was still young:

One day while I stood watching at early dawn the sun sending out its rays from behind the trees, I suddenly felt as if some ancient mist had in a moment lifted from my sight and the morning light on the face of the world revealed an inner radiance of joy. The invisible screen of the commonplace was removed from all things and all men, and their ultimate significance was intensified in my mind; and this is the definition of beauty. That which was memorable in this experience was its human message, the sudden expansion of my consciousness in the super-personal world of man.

And he has been loyal ever since to that vision, a witness to the play of the One and the Many in Life. His *Gitanjali* is the "play-room" where we, too, can see the play. Now he sings, now he dances; at one time he sits silent, at another he plays with his "toys"; now oppressed by plenty and pain he feels sad, now he walks out of the "play-room" to meet the Eternal Stranger on the open road—the Stranger, the marks of whose footsteps are found sometimes also on the floor of the playroom. But through all these he has proclaimed: "He comes, comes, ever comes." Why does he sing?

I know thou takest pleasure in my singing. I touch by the edge of the far-spreading wing of my song thy feet which I could never aspire to reach.

Why, then, does he stop all of a sudden?

"No more noisy, loud words from me—such is my Master's will," for he wants to listen in silent amazement to

the song of the Master. The sight of plenty shuts him out from freedom. He knows it, but:

I am certain that priceless wealth is in thee, and that thou art my best friend, but I have not heart to sweep away the tinsel that fills my room.

Consequently, there is pain in his heart. He asks of Life for the gift of comfort, "few petals of the rose," and receives a strange gift: a sword! Does he reject it? No.

Thy sword is with me to cut asunder my bonds, and there shall be no fear left for me in the world. From now I leave all petty decorations.

Thus, he sings and struggles, struggles and sings, but all the time in his heart dwells the memory of the vision, of the One Life, and his life becomes a song.

But this memory of the One is nothing but love—love which is full and free. The reason why we suffer is that we love Life only in parts, forgetting that thereby we are insulting both Love and Life in-as-much as they are all-inclusive. Whatever, therefore, stands between us and Life—wealth or "ways of life"—becomes a burden, a bondage; and, indeed, it is surprising that we glory in that bondage, for it keeps us "up on a perch," on a pedestal. And that pedestal becomes, in due course, an idol, a fixed and definite thing. Whereas Life and Love are by their very nature in a state of flux and infinite. It is at such a time that one cries out:

Mother, it is no gain, thy bondage of finery, if it keep one shut off from the beautiful dust of the earth, if it rob one of the right of entrance to the great fair of common human life.

The child who loves his mother whole-heartedly never goes wrong; so shall we be ever on the straight path if we love Life deeply and devotedly, for Life is Light.

VIBRATION AND THE HUMAN CHORD

BY GEOFFREY HODSON

(Concluded from p. 178)

THE mechanism whereby these results are produced is exceedingly intricate, though the principle is a simple one. The mechanism consists superphysically of the subtle bodies with their force centres or "organs," and, physically of atoms, minute "lives," enzymes, bacteria, and cells. The body is built of atoms. Occultly, every atom is the physical end of a stream of energy which arises in the very highest interior realms, in the Source of Life itself. Clairvoyantly, each atom is seen as the physical end of a shaft of light, which passes between the highest spiritual and densest physical planes. Down that shaft three types of energy are playing; they are electricity, vitality and the creative force. If you look at any substance with this particular kind of vision, you see a bundle of these shafts of light.

As the triple energy leaves the Major Source, the keynote of the Solar System is imparted to it, there deciding its fundamental frequency. This is modified at each stage of its descent through the seven planes of Nature.

In the case of man, these shafts pass through his individuality or egoic consciousness, the note of which is imparted to the descending power. It is thus tuned a little away from

the major tone, and is therefore rendered temporarily imperfect from that point of view. It is still partly in tune with the major tone, but it is given an individual vibratory frequency which differentiates it somewhat. When it comes down to the mental level a further modification occurs, produced by the individual mentality. Similarly, at the emotional, vital and physical levels further changes occur.

Now as long as these bodies are all reasonably in tune with each other, there is perfect health. The rhythm, though modified, is still unbroken. When an individual transgresses, he generates and liberates energy the frequency of which will not synchronise with the individual and major rhythms. If you will think of the reaction to the transgression as a return of this energy as a lateral force, which sooner or later impinges on this bundle of atomic shafts of vertically flowing energy, and breaks its rhythm, throwing it out of tune, you will see diagrammatically how karma works in the case of disease. This will happen at the mental, emotional, vital or physical level, or at all of them according to the type of consciousness put into the action, its motive and direction. The result is an inharmony, which upsets the polarity of the atoms in the body, because their force is vitiated somewhere in its descent. These atoms are not vibrating in tune with the bodily chord, so that down here on the physical plane a bodily change occurs.

Let us look more closely at that change in the physical body, in which you have an altered note in a cell, group of cells, or organ. In the construction of the body the first combination of atoms produces molecules; next is an intermediate organic state between the molecule and the smallest known bacteria. These bodies are not yet known to physical science but are referred to in occult science as the "fiery lives". These are the minute, ultramicroscopic living organisms, which form the basic unit of organic life. Béchamp, the

French scientist, who preceded Pasteur by a century or more, came very near to their discovery in his microzymas. As the "fiery lives" are etheric, rather than physical, the scientist could not actually have discovered them, though he probably found the first truly physical unit of organic life. These "fiery lives" appear to be three-fold in type, reflecting the inner triplicity of the Source of Life. They are creative, or growth producing, preservative or nutrifying, and destructive, or transforming in their function. That triplicity shows itself deeper down in matter in the activities of enzymes and bacteria, which again, I believe, are of those same three main types, each type being present in the body in a certain proportion, and in health, functioning true to type.

As long as the rhythm is unbroken, the polarity of atom, organism and cell is correct, and those triple functions will be performed in true proportion. In the case of disease, the due balance of these three activities is destroyed. Excessive activity of one type, and deficiency in the others may occur, all due to a breaking of the rhythm and a consequent disturbance of polarity, resulting in its turn in the upsetting of the balance in numbers and correct ratio of activity of these organisms. This, as I have suggested, is caused by the incoming of a lateral non-synchronising energy, itself a rebound of the energy released by the disease-producing transgression against a principle of Nature. In this chain of causes and effects, I believe, is the true answer to the problem of the change of tissue from a healthy to an unhealthy state.

Although, in this talk, I am not dealing primarily with the healing process, it follows that this must consist of *re-tuning the whole personality of the sufferer*. This must be done in terms of the bodies and of the mechanism of consciousness on the one hand, and in terms of the consciousness itself on the other. It is important too, not only that the whole shall

be once more in tune, but that the individual shall have learnt from the experience that the causative transgressions must not be repeated. This belongs essentially to the most important educative side of medicine and concerns the consciousness rather than the form.

II

With this hypothesis in view, a clairvoyant study of pre-natal life has proved most illuminating. Certain ladies who were expectant mothers, in one case the wife of a doctor, allowed themselves to be examined clairvoyantly month by month in order that the operation of the principle of resonance, upon which health and disease depend, might be studied as the bodies are being built. The important principle emerged, that the actual construction of each of the four bodies is in turn ordered by sound, note, frequency.

As soon as the zygote is formed, the emission of the physical note of the individual begins. The descending stream of the triple energy of the individual—the egoic shaft, as I name it, in the book recording these studies, *The Miracle of Birth*—is tuned to the major note of the solar system; it is also attuned and slightly modified by the individual consciousness, according to type, level in evolution, past experiences, development, activities, capacities, genius, qualities of character, deficiencies and adversities. This egoic life-stream plays down through the planes into the uterus and is attached to the zygote. Its complex vibration, which is of the order of Sound, though not physically audible, is then emitted into the etheric and physical atmosphere. Watched clairvoyantly, it is seen to produce three main results.

First: the insulation of a sphere of influence slightly larger than the nine months embryo. Thus there is established in the surrounding air and etheric matter, the dominant

note—really a complex chord—of the physical body of the individual. That is the first thing that happens.

Second: all the free matter within the range of the vibration becomes impressed with that note, becomes dynamized, attuned to it, and it is of this that the body is mostly built.

The third result is the production of a form in etheric matter. It is well known that if you take a violin-bow and draw it down the edge of a plate which has sand on it, the vibration will cause the grains of sand to fall into geometrical figures. All sound has that peculiar form-producing power, and this vibration is of the occult order of sound, and so produces within the sphere of influence a complete model in etheric matter of the body of the child—an etheric mould, in fact. Outside it resembles a baby built of etheric matter, slightly luminous with a sheeny moon-like kind of luminosity.

Inside this mould an important discovery was made. Within it, there is a complete sketch plan of the whole body, but not in matter; not as drawn with pencil, but in lines of force, each line of force having its specific note or frequency. All the different types of bony structure, for example, are laid down, the whole skeleton being visible in lines of force each with its own specific rate of vibration. Similarly all types of tissue are represented, each again in their particular note or wave length.

When the building process begins, the matter impressed with the note of the individual falls naturally into its proper place by the law of synchronized vibration, the law of resonance. This subtle, marvellous process of natural building is a most wonderful thing to watch. It is all so exact, so scientific, so perfect. It cannot go wrong. The person is bound to get an absolutely appropriate body, because the vibration which is emitted is the individual vibration, and that governs the type of matter of which the body is built, as well as the perfection or imperfection of structure.

From this one sees the importance of perfect attunement, perfect rhythm in the building of the bodies, and how disease becomes manifest first as a vibratory error, which affects the construction of the body; the defect may at first be slight and the disease latent awaiting the time when, if other conditions mature, active disease will appear.

One sees also that in this delicate process of building of the body, governed by rhythm and vibration, if there is a lateral incoming inharmonious force from the past, it mars this perfect pattern or model, and the resultant body is marred in just the same manner and degree. This may be so severe as actually to cause malformation of the whole body, which may range from a monstrosity down to a small deformity; or, it may not appear at all in terms of form. It may simply be present as inherent, latent disharmony, sharp or flat of the true note of that particular type of tissue. This would produce susceptibility to disease.

Thus, my own particular studies have brought me to this conception of the body in terms of wave-length and vibration: that there is for all types of tissue a natural polarity, a type or order of consciousness, a note for health and a note for disease. I do feel therefore, that the systems of medicine which include a vibratory conception of the body in health and disease, vibratory diagnosis of disease and a vibratory selection of a remedy, have in them great possibilities. I do not say that they are the only reliable methods, but I do feel that it is along those lines, together with the complementary application of educational therapy, that there is reason for much hope and promise that the dread spectre of disease will finally be banished.

SCHOPENHAUER, HUXLEY, AND HUME, ON REINCARNATION

BY ALEXANDER HORNE

(Concluded from p. 215)

II. HUXLEY

WE now pass on to another thinker who is sometimes quoted in support of the reincarnationist theory. The passage that is laid to his credit, in support of the theory of transmigration, is the following:

None but very hasty thinkers will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality; and it may claim such support as the great argument from analogy is capable of supplying . . .

A very clear-cut statement, it would seem, and one that on the face of it appears to favour very much the theory in question. The earliest use I have been able to find of the above quotation as an argument for Reincarnation is in Lafcadio Hearn's *Kokoro*, cited in Dr. Besant's *Ancient Wisdom*. Ironically enough, however, while Hearn makes Huxley's statement support the Buddhist theory of life, Huxley himself uses the Buddhist belief (as later on in the essay he uses Greek theories of life) to show in what manner evolution and heredity were believed in, twenty-five centuries ago!

¹ Essay on "Evolution and Ethics," vol. XI of the *Collected Essays*, p. 61 (Appleton, 1911).

Thus, analyzing the essence of the Buddhist theory, Huxley attempts to show that, just as in that theory the results of one's acts constitute a Karma which brings about proportionate effects in another personality, so does (in physical science) the essence of one life and organism constitute a hereditary Karma which shows its effects in the progeny. There is in the latter case, he says, a *transmigration of character from father to son*, just as in the former case there is believed to be a transmigration of character from personality to personality.

So we may justly say that this "character"—this moral and intellectual essence of a man—does veritably pass over from one fleshly tabernacle to another, and does really transmigrate from generation to generation . . . The Indian philosophers called character, as thus defined, "karma".

It will by now have been seen that, even more so than in the case of Schopenhauer, the belief in Transmigration can only with the greatest perversion of meaning be imputed to Thomas Huxley. Huxley was a believer in hereditary evolution—not the spiritual evolution that we think of when we use the word Transmigration or Reincarnation.

Once again we learn the danger of hasty and superficial reading, and the treachery of second and third-hand quotations.

III. HUME

Of the three thinkers who form the subject of the present article, Hume is perhaps the one who is the most quoted in support of the theory of Reincarnation. "What is incorruptible is ungenerable"—how often have we heard the phrase! In the chapter on "Prose Writers on Reincarnation," we find Walker quoting the following—taken, he says, from Hume's essay on "The Immortality of the Soul":

Reasoning from the common course of nature, and without supposing any new interposition of the supreme cause, which ought always to be excluded from philosophy, what is incorruptible must

also be ungenerable. The soul, therefore, if immortal, existed before our birth, and if the former existence no ways concerns us, neither will the latter . . .

The metempsychosis, is, therefore, the only system of this kind that philosophy can hearken to.

It is this quotation, as I have already said, that first aroused my suspicions and prompted me to investigate in greater detail just what the writers mentioned did really mean by their statements. It struck me as somewhat strange that Hume, for instance, would support a theory that ran so counter to his whole psychological outlook.

A perusal of two of his essays, "Of the Immateriality of the Soul," and "Of Personal Identity," gives one a fairly correct understanding of the psychological basis of Hume's philosophy. Here he teaches that the mind of man is conscious only of *impressions*, all of them distinct and separable, "having no need of anything else to support their existence," and therefore having no common substance or identity. Consequently, words like "mind" and "soul" are only verbal terms which we are in the habit of applying to a succession of impressions—a commonwealth of ideas—bound together by memory, but having no intrinsic relationship among themselves nor common ground. The relationship of "cause and effect" which we read into our ideas and impressions, Hume thinks, is only due to association, and not to the fact (as some think) that these impressions succeed each other upon a background of one unchanging "self". The similarity, again, between one's state of mind one moment and the next, is not due to a real personal identity which continues the same throughout these changing states, but merely to the fact that the faculty of memory, calling up past impressions, *discovers* a similarity, and thus enables the mind to pass by easy transition from one image to the next.

The sense of personal identity is thus a fictitious one, Hume thinks. When psychologically analyzed, he says, one

really has no basic notion of *self*. Death, therefore, inasmuch as it is the extinction of all particular perceptions, is the extinction of the "self" also, "since the one cannot survive the other".

It is true that in his Appendix to the *Treatise of Human Nature* Hume somewhat qualifies his views by the admission of their labyrinthine complexity, and his inability to extricate himself from some of the difficulties involved.¹ But he does not give up his sceptical and empirical attitude, and how such an attitude can be made to square with the belief in Immortality and Metempsychosis defeats all imagination.

Granting the correctness of Walker's quotation (the original of which I have not so far come across), what Hume must have meant was that, *if* immortal, the soul must also be eternal and pre-existing. *Granting* immortality, Metempsychosis becomes a philosophical necessity. For with all his scepticism, Hume was modest rather than dogmatic, and at times inclined to give the benefit of the doubt to theologians who differed from him. Since Reason could not furnish him with any positive information on the subject, he may have been willing to give to those so inclined the consolations of theistic belief. But this belief, once assumed as a premise, must be pushed to its logical conclusion, and this conclusion, he thought, unavoidably led to the theory of Metempsychosis. "The metempsychosis," he therefore could have said, with perfect consistency, "is the only system of *this kind* that philosophy can hearken to." Thus far we are with him, and

¹ In his concluding chapter to Vol. I, he confesses to a profound melancholy and despair at the thought of the narrow limitations of the human mind. Nothing is certain but the uncertainty of human reason; yet if we give up reason altogether, he clearly saw, we cut away the foundation to all science and knowledge. Thus, while we may not know truth, he said, we must cling to that which appears to be true, since even that is better than ignorance and superstition.

This chapter, in which Hume enters with utter frankness into the vicissitudes of his own mind, and the contradictory sentiments that at different times chase themselves over his person, constitutes an extremely interesting and appealing human document. See *The Philosophical Works of David Hume*; Little, Brown, 1854. Vols. I and II constitute the *Treatise of Human Nature*.

he with us. But there is no evidence, so far as I can see, that Hume himself made the necessary premise of Immortality, and thus he himself was not constrained by the logic of thought to admit Metempsychosis into the scheme of things.

This, at any rate, is my personal interpretation of Hume's philosophy. I do not ask that it be taken in preference to the interpretation of any one else. But I *do* ask that those who think that I may be wrong look up the references given, and decide for themselves what position they shall take, before they quote Hume and Huxley and Schopenhauer in support of the theory of Reincarnation. I *do* ask that students take every opportunity to learn at first hand just what writers really mean by the statements put into their mouths. Such a practice will invariably repay the effort expended. Research work will become a game in which the mind will find great delight. Certainly, if it is intellectual satisfaction that we seek, let us make reasonably sure that the arguments we use are justifiable.

The theory of Reincarnation is securely founded on many considerations of a convincing nature; let us refrain from weakening their force by an appeal to quotations that obliterate, rather than illustrate, a writer's meaning.

IN the search for Truth the immediate concern of man is not with the selfishness of his neighbour, but with the freedom from his own self-consciousness, his own egoism.

J. KRISHNAMURTI

Star Bulletin
Sept.-Dec., 1931.

THE DOOM OF RELIGIONS

BY ERNEST V. HAYES

A SERIOUS challenge has been given to all religious systems, and given in the name of true spirituality. Hitherto, attacks on religions, devastating as some of them have been, have finally weakened, because they were also attacks on that "something" in man that refuses ultimately to be reduced to materialism. The attackers were generally frank in their detestation of all that was not sealed with the heavy signet of the senses, and so the vast majority of men and women ended by completely ignoring them.

But this attack, this challenge comes from one who, apart from any occult pronouncements concerning him, does embody a certain spiritual culture and grace; it is made, not in the name of materialism and infidelity, but for the advancement of the highest spiritual realization; and since the days of the Buddha, religion in *all* its forms has not been so assailed.

For the moment (humanly speaking) the future impression that Krishnamurti will make upon the world is uncertain. One can only hope to judge it by the study of individuals who have re-acted to his ideas—and possibly still more to his personality which is the embodiment of those ideas. This response seems to be intensely vivid, sometimes introducing a tinge of fanaticism into hitherto irreproachably serene natures, and since the quickening of placid people into enthusiasts is the secret of success, one can believe that Krishnamurti will not pass out of this world without leaving deep

traces that he has lived and taught. If, as he claims, his personality has been dissolved in some eternal Fire of Life, in another sense his personality has become that of a genius, and it may be that this dissolving and heightening of the Ego at the same time is one of the paradoxes of what is called Liberation. In addition to his magnetic self, he has the gift of a rich simplicity in literary expression; his answers to questions of the day are dazzlingly illuminating; he attracts young men and women who are seeking; he appeals to something in man which has never been lawfully christened or consecrated in any church or temple. These things may make him the danger to orthodoxy and stagnation he obviously hopes to become.

In addition to Krishnamurti, there are others at work, fighting against organised belief and the elaborate institutions that grow out of it; their influence is not so universal as his, and is confined often to one particular religious form, but potent within limits. Gradually, these separated streams may flow into one river, with a tide so strong that much that is ancient in thought and activity may be swept out to sea. If this happens, what will be the fate of the various religions of the world?

If the ideas of a high spiritual culture and practice without a Personal God, (already insisted on by the Masters at the inception of the Theosophical Movement); without a priesthood; without sacrifice or sacrament; of a man wholly and entirely responsible to himself; of society in freedom, and a true, living democracy, superior to any aristocracy the world has lately known; if these prevail and become workable as the generations go by, there are several religions that are doomed.

Modern Hinduism is one; it will not be able to "reform" itself in time; the new conception of Life is too dynamic, too swift for slow re-adjustments. Luckily, it has a spiritual

culture that is independent of its popular conceptions; its Upanishads cannot be lost, and India, regenerated through Krishnamurti's teaching, might find in the Vedānta confirmation of all his thought and its own re-born activity. Some of its rites and ceremonies might survive, not because they have any longer a religious urge, but because they are knit so closely into the life of the people; a transfigured caste system might still retain some faint hold upon dead traditions; a second mighty "Empire", like Asoka's, may yet be the gift of India's Karma. Like Judaism, the Hindu faith is racial, and this will give it a tenacity that international and missionary religions cannot possess.

The religion of Islam is less likely to be affected; it will become—it is already becoming—the faith of the less advanced peoples of the earth. That does not mean that brilliant adherents of this faith will not be found; they will be found, as outstanding genius is often to be found in Roman Catholicism. But the main body of the adherents of both creeds will be, necessarily, the poor in human development.

Buddhism can easily escape destruction by simply being true to itself. The discarding of a few quaint archaisms and pedantic tags of thought is all that is necessary for the survival, perhaps the extension of Buddha's Way of Life. A great country like Russia, for instance, may never go back to Christianity, but when the present upheaval subsides, and men, no longer fighting with their backs to the wall on economic issues, are able to indulge once more in spiritual yearnings, it may well be that in Buddhism a great satisfaction will be found. If not in Buddhism as it exists to-day, it may yet be found in a philosophy and ethic conceived out of Krishnamurti's thought, which is practically the same thing.

But Christianity is essentially a jealous faith, like the God it worships. It is the "small profits, quick returns" merchant of the religious world; it suffers loss unknown to itself,

because its attention is concentrated on gaining some advantage over a rival; like a number of small businesses, its various sects compete ruthlessly with each other, as well as with the other religions of mankind. Its "trading account" (to keep to the commercial symbolism) runs into enormous figures without appreciable profit at the end of a year's hectic trading; it is a clever advertiser, skilfully slurring over debits and leakages, colourfully proclaiming some temporary gain or credit. It lives feverishly; it is afraid to slow down; a state of nervous exhaustion creates an illusion of unique activity.

Only some world catastrophe can save it from its impending fate, some collapse of European civilization. Some tidal wave of ignorance and superstition may give the Roman Catholic Church (which, for all practical purposes, is orthodox Christianity) a new lease of life. She herself seems to hope for this, for all her hirelings, priest or layman,¹ unite in decrying the splendid achievements of the Protestant Reformation period, and of the modern era of freethought and science, and in glorifying the unthinkable bondage, cruelties, credulities and poverty of the Dark Ages when the Roman Church was supreme. And when one remembers that her power largely rests on vast, illiterate, sensual masses of the people (adroitly led by a few brilliant Jesuits "to the glory of God"), it is not easy to overlook the prime necessity for every true "free-thinker" (this word is used in its best and widest sense) to lessen none of his efforts for the emancipation and enlightenment of the human race—*while there is still time*.

But if the spiritual culture for which Krishnamurti—and others—are standing, permeates society, and if some lamentable collapse of European culture is prevented, why is the doom of orthodox Christianity so certain? Because it has in itself the

¹ The Roman Church has within its fold men and women of loftiest spirituality, who are in no sense "hirelings" but give willing obedience out of deep convictions.—C. J.

causes of its own disintegration. It is often thought by advanced thinkers, who have a kindly feeling that way, that modern Christianity has purged itself of the crudities of the past, and one or two Christian writers or preachers are brought forward as proofs of this.

As a matter of fact, these exceptions in the Christian ranks have ceased to be Christian in the eyes of the vast majority of their co-religionists; they are tolerated—*endured*, owing to various reasons; but except among a few "superior" congregations of Christians, who make little headway, they are quietly condemned as heretics—quietly, because the times no longer allow public denunciations. Articles appear in the leading British newspapers (to speak of one country only) written by Roman Catholic divines, mostly Jesuits. In these articles the doctrines of hell fire, of eternal punishment, of the crudest conception of the Atoning Sacrifice of Jesus for the sins of the world, with other mediæval tags of tortured thought, are set out without shame, as if it were taken for granted that they form the faith of the vast majority of Christian people. And they do form the faith of the masses, where there is faith at all; what the Roman Church omits, or where she fails to win a hearing, the Salvation Army and kindred organizations supply.

In my work, continually, in the poorer parts of London, I have found that there is only one way out for the thoughtful young artisan or worker from the cruder conceptions of the faith in which he has been born, and that is by complete rejection of everything connected with Christianity, the Christ Himself included. And so violent is the re-action, that when one goes to such people with the Theosophical attitude to Life and all its problems, one is suspected of seeking to bring back (under another specious name) those who have escaped from the thralldom of religious fear and superstition.

So it would seem that Christianity as a system is doomed, if civilization survives, if science continues, if education becomes worthier of that name. The system will crash suddenly, as the religion of Mithraism crashed, as all religions which "are but the frozen thought of man"¹ must finally melt away. In the crashing, in the sweeping away of old sanctions and stabilities, men who need it will seek elsewhere for a spiritual background to their ordinary lives. Maybe, long after Krishnamurti has passed beyond human touch, they will find that background in the recalled memories of what he taught, and above all, in the inspiration handed down of how he lived his life.

MORALITY, in its essence, is not an expression of the divine or spiritual, but of natural law, and this natural law, moreover, is not the supreme law, but only one among others. There is a German saying: *Das Moralische versteht sich immer von selbst*, (Moral behavior is always self-understood).

The fact is that morality in the case of men endowed with free will means nothing else than what form, law and order mean in the case of the animal which is not free. There has never been an immoral animal. The animal's conduct is always true to the specific meaning of its life; its organism is always perfect in its shape and workings. As opposed to this, what makes man, from nature's point of view, is his capacity to err. In his case free will, inspired by understanding, must complete what compelling nature does in the case of the animal.

From this there follow two things: first, that there are, in principle, many systems of good morals; secondly, that immorality is contrary to nature. There can be no doubt that there have been many great civilizations with a moral outlook widely differing from one another, and no pragmatic test has ever proved one of them to be truer than another.

COUNT HERMAN KEYSERLING IN *America Set Free*.

¹ Krishnamurti.

ON RELIGIOUS THOUGHT

By M. VENKATARAMAIYA

TO the vast majority of people now-a-days, religion is something which they do not know or even care to know. They hold that there are other matters more useful and more interesting than those connected with religion. If a ceremony has to be done to please the relations or the priest, or if going to a church gives satisfaction, they feel there is no harm in doing it and do it, provided always that it does not interfere with their other duties. Other duties first, religious duties next.

Others find it good to be religious; they understand, too, something of the religion into which they were born or which they have adopted. Such people often find themselves in antagonism not only with themselves but with followers of other religions. They follow religion, not because of the dictate of the inner voice but because such and such a person has said that a particular act, worship, meditation, charity, or offering must be done, or that it has been the custom from ancient times, or because they fear that if it is not done, either suffering in hell or untoward consequences will befall them. They generally adhere to a person, a Guru, a school of thought, a *matham*, a church, or a religion. They may be grouped into definite classes, and as their belief is based upon what they have read or heard, and not on what they have seen or realized by their own experiences, they generally deny the authority

of those who are the leaders of other religions or schools of thought. They are humble, pious, tolerant before *their* God or Guru, but say: how can there be two Gods or two Gurus, or how can two persons of equal eminence preach different doctrines? So, while they honour *their* God and Guru, they disclaim another man's God and Guru.

There is a third class: those who have transcended the bonds of religion. They do not find support from external sources, for what they do or believe; they introspect and find out what they should do; their code of moral conduct is what their inner voice tells them to be right. These are verily the makers of religions, each discovering a religion for himself, not for others to follow, but for his own self-realization. Having found what helped him out of the pitfall of human activity, and having found satisfaction in that which is, to him, a safe and happy pursuit to follow, he engages himself in the affairs of the world—not to help others, but merely as an expression of the joy of the life that dwells in him—like a flower which, without knowing its own scent, gives fragrance to those who go near it. Such a person has no quarrel with another man's religion. He does not find it necessary to pull down another man's religion; he is working in the world, living as others do, but has a vision of God everywhere. Why should he mar the joy and happiness of life? There are no two persons following the same rules, observing the same conduct towards others and holding the same beliefs in all matters. Two Hindus may have many things in common but each has his own peculiarities which find expression in his conduct; similarly of two Christians, one may find great solace in silent prayer, another in church ceremonial.

Ultimately, however, all hold one opinion; each thinks that his life will find an echo in the heart of the Supreme Being, whereafter he will be in a blissful state. People are coming forward in large numbers to help others to be happy.

But are they happy themselves? That is why, to improve one's own character first is the advice given by One 2,000 years ago, and by Another, of similar mould, to-day.

If one Rishi has stated in the *Upanishads* what he found to be the Ultimate Truth from his own observation and intellectual examination and another Rishi has said something different, why should we try to reconcile them or to quarrel over them? That is what each has discovered and every one has to discover it for himself. Even if others can point the way, the path must be trodden by himself. It is as evident as the law of nature that you cannot maintain one body by feeding another body. That which has to grow, that which has to be cultivated, must itself be fed. Much of the discord in life will vanish if each will turn his attention to better himself, rather than serve others, to see God himself before he tells others how God is, and to realize his own self, before he preaches to others wherein lies happiness and bliss.

Nothing is lost when a candle burns. But is everything lost when a man dies? Is there an undying nature or element in Man and in the Universe? If so, what is its true nature? How can we sense it, or feel it, or realize it? If these questions are found interesting, and if it is felt, however dimly, that there is a divine element pervading all the activities we find in Nature, the student will begin his study with faith, knowing that those who have been so engaged found the greatest happiness thereby. Some gained a vision of God; some attained self-realization; some went into Heaven, but all reached eternal happiness; such of us as have not attained any of these, may achieve one of the above or something of a different kind, but yet in the nature of eternal happiness. For us the religion of another, therefore, ought not to matter; the opinions of others are but guides; we must rely on our own experiments based upon our own study and experience, gained by our own exertion.

KĪMIYĀ-US-SA'ĀDA

BY MOHAMMAD GHAZĀLI

(Translated from the Persian by Baij Nath Singh)

(Continued from p. 186)

11. *Discipleship and its conditions.* A man cannot reach God, unless he tread the path; he cannot tread the path, unless he seek for it; he cannot seek for the path, unless he know of its existence. He who knows earthly life as unclean and transitory, and spiritual life as pure and permanent, must seek the latter: since it is not hard to part with a paltry thing in order to receive a precious object in return. So the real difficulty lies in the absence of knowledge, or the weakness of faith, which has arisen from the rarity of qualified teachers; those available are enamoured with the world. How can they call the people from the life of the world to the spiritual life? The two are wide apart as east and west; as you approach the one, you recede from the other.

There are certain conditions of discipleship which consist in rending the veils between the self and God. There are four veils: earthly possessions, fame, superstition, and sin.

(a) Possessions divert attention, and it is impossible to tread the path without a calm mind. So they should be retained to the limit of the barest necessity, and the rest given away. He, who has nothing and is supported by another, may the sooner finish his journey.

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(b) The veil of fame is uplifted by retiring into obscurity. A man of fame will ever have to be occupied with the world, its pleasures, and opinions, and he who is satisfied with the world cannot reach God.

(c) The veil of superstition is disposed of by avoiding religious prejudices, believing in the import of the logion—There is no god save the One God—and endeavouring to realize accurately the logion in oneself, *i.e.*, subduing the desires and being solely devoted to God. By so doing faith is turned into knowledge. Truth is revealed by self-discipline and not by controversy. Bigotry is too engrossing to allow the in-coming of a new truth, and is thus a disqualification: a disciple need not be handicapped by sectarianism.

(d) The veil of sin is done away with by turning from evil ways, firmly resolving not to tread them again, regretting past failures, making amends for them, and giving each what is due to him. Food should be scrupulously lawful. The unveiling of the spiritual mysteries without turning from evil ways is as impossible as the comprehension of the *Qurān* without mastering Arabic.

When these conditions have been fulfilled, the disciple needs the guidance of a Teacher. It is impossible to tread the path without the help of a Teacher: since the right way to God is one and strait, and the wrong ways, leading to Satan, are many and wide, and the former is blended with the latter. The Teacher being found, the disciple should completely surrender himself to Him and understand that it is always more advantageous to follow His instructions, faulty as they might appear, than to depend upon his own judgment.

The disciple having surrendered himself to the Teacher, the latter will fortify him against dangers by imposing upon him seclusion, silence, fasts and vigils. Seclusion restrains the workings of the eye and the ear, and is a protection against external impurities. Silence stops the scattering of energy through speech, develops intelligence and self-control. Fasting prevents the incoming of evil influences. Keeping vigils illumines the heart.

Being secure against the outer distractions, the disciple should take to the uprooting of their causes in the heart (*e.g.*, desire of wealth and power, pride and hypocrisy), that it be

perfectly pure. Sometimes one may be tainted with a single defect only; such an one should endeavour to remedy it in a way recommended to him by the Teacher, since the method may vary according to the need of the individual.

The soil being thus prepared, the Teacher should now sow the seed—the Divine Word, Allāh (God). Then the disciple may take to seclusion and constantly repeat the Divine Word with the tongue as well as in the heart. This will lead to the stage wherein the tongue ceases to work, and the Word is repeated in the heart only. Next is the stage wherein the heart drops the word and is absorbed in its significance—the word is the husk covering the seed, and not the seed itself. [To secure this state of absorption, the mind should cease to run after the objects of the world and avoid entertaining irrelevant thoughts. One who succeeds in controlling worldly thoughts may encounter doubts as to the Divine Word itself: What is this Word? What does Allāh mean? Why is He to be worshipped? Such doubts may well invite the devilish influences and lead to atheism or heresy. If the disciple continues unshaken, in spite of these doubts, and knows that God is above them but that they are generated through the Devil's influences, he need not be troubled, but should go on with his practices, and invoke Divine help to dispel these doubts. But if he feels confused or baffled, he may communicate his difficulties to the Teacher. *Ahyā*, Vol. III.]

The seed being sown, the limit of human endeavour has been reached; the disciple has henceforward to watch and wait for results. Most probably the seed will not be fruitless. He who controls or is protected against the difficulties mentioned above will see, either in waking or dream, the Angels or the Prophets in beauteous forms, and, later on, experience conditions indescribable. The Path is to be trodden and not to be described, since the experience of each pilgrim need not

be similar. It is far better to travel without having any previous information of the Path, since such information inclines the mind to expectations, which are a veil by themselves.

Only this much can be said of the Path that has been herein described, with the object of assuring men of its existence, since most of the scholars deny the existence of the Path and of everything transcending the limits of the current scholarship. God is the greatest knower.

CHAPTER XIV

1. *The subdual of gluttony and lust.* The stomach is a reservoir in the body from which juicy streams run to all the seven organs. Food is the fountain source of all the desires. Loading the stomach stirs sexual passion, sexual passion breeds love of wealth, love of wealth gives rise to ambition for power, ambition for power leads to rivalry, envy, pride, malice, etc. So, gluttony is the root of all vices, as abstinence is the root of all virtues.

Says the Prophet: Subdue thy desire-nature, by refusing to gratify hunger and thirst, for its fruit is as great as that of warring in the Divine cause, and nothing is so dear to God as the non-gratification of hunger and thirst.

2. *The advantages of abstinence and the disadvantages of gluttony.* Abstinence is not recommended for the sake of torturing the body, but in consideration of ten distinct advantages, as a medicine is prescribed not for its bitterness, but for its curative property. They are as follows:

(a) Purity of heart and illumination of mind. Gluttony blinds the heart and dulls the intellect. The Prophet has discountenanced gluttony, for it extinguishes the light of wisdom. "Knock at the door of heaven by the non-gratification of hunger."

(b) Receptivity of the heart. Gluttony hardens the heart and renders it incapable of relishing the taste of devotion.

(c) Humility. Humility is the gate to heaven, heedlessness is the gate to hell. The former is secured by the non-gratification of hunger, the latter by gluttony.

(d) Sympathy. Gluttony brings about cruelty, and a disregard for the hungry and for post-mortem sufferings. Abstinence breeds sympathy for the poor and a reminder of the post-mortem sufferings.

(e) Control over the desire-nature, which is the key to all virtues. The desire-nature is like a wild horse and cannot be broken save by withholding food therefrom.

(f) Diminution of the need for sleep, essential to the keeping of vigils. He who eats his fill is overpowered by sleep, lies down as a dead body, and wastes his life.

(g) Economy of time, necessary for the acquisition of knowledge and good works. He who consumes a large quantity of food must spend much of his time in eating, sleeping, gathering the materials of food, purging, and washing.

(h) Health. Abstinence ensures health and avoids illness and the troubles incidental thereto, e.g., courting the favour of a physician, taking bitter medicines, operations, etc. All physicians and philosophers unanimously have said that there is nothing in this world wholly beneficial save abstinence.

(i) Curtailment of expenses, and the consequent diminution of the need for money. All dangers, sins, and mental distractions rise from pecuniary cares. One who desires to take delicious food in a large quantity every day must be ever thinking of the ways of its acquisition and may probably have to acquire it in a foul way.

(j) Charity. The capacity of controlling hunger engenders the capacity of generosity and giving alms. What is put inside the stomach wastes: what is given away in charity is entrusted to the hand of Divine compassion.

3. *Rules for taking food for a disciple.* The food should have been lawfully earned; the food should be moderate in quantity. The disciple is to reduce his food gradually and not all at once, in order to avoid hardship and ill-health. The limit of moderation falls into four classes:

(a) The minimum that will keep the soul and the body together (for the highest saints only).

(b) The daily consumption of half a *mud*.¹

(c) The daily consumption of a *mud*.²

(d) The daily consumption of a *man*.³

¹ (= 10½ oz. avoirdupois, or 5 *chhataks*. Trans.)

² (= 20½ oz. avoirdupois, or 10 *chhataks*. Trans.)

³ (= 2½ lb. avoirdupois, or 1 *seer*. Trans.)

Anything exceeding this limit is extravagance. "Do not be extravagant: God does not love the extravagant," says the *Qurān*. But the limit must vary with the individual constitution, age, and occupation. Briefly speaking, one should cease eating, when still unsatiated. Some people have practised the habit—but have not laid it down as a rule for others—of not touching food save when hungry and of withdrawing from food when still unsatiated. The sign of being hungry is satisfaction with coarse bread.

There is a temporal limit of fasting. This is subdivided into three grades:

(a) Not to take food for three days or more. Some sages and saints have absolutely fasted for 30 or 40 days.

(b) Not to take food for two or three days. Such a fast is easily managed.

(c) To take food only once a day. This is the lowest form of fasting, and it is extravagance to exceed this limit.

Pilgrims on the path have ever abstained from dainties and refused the demands of the desire-nature. Failing to accomplish this, one must at least avoid certain forms of gratification, e.g., the daily use of meat-diet.

4. *The secret of abstinence.* The secret of abstinence is the breaking of the desire-nature: when that has been attained, further restraint is useless. Hence it is that a teacher may direct his pupils to fast but he may not himself fast: since the real object is balance—neither the overloading of the stomach, nor starvation, for both are equally distracting. But the attainment of this balance is impossible, unless it is forcibly imposed upon the desire-nature in the beginning.

5. *Chastity or restraining the sexual appetite.* Man has been endowed with lust so that he be impelled to the procreation of the race, and taste, on a small scale, the relish of heaven. The evils of lust are too degrading. It has two extremes: the one of excess leading to shamelessness and

disgrace, the other of deficiency, called impotence, which is also reprehensible. The excess is to be cured by fasting. If this remedy fails, he may resort to marriage. The golden mean lies in controlling lust without killing it.

One of the evils of lust is the sexual passion, which gives birth to many vices. Here the best safe-guard is the control of the eye. An accidental glance is not immoral, but its voluntary repetition is undoubtedly so. A man may restrain sexual passion on the following grounds: want of means and fear of disagreeable consequences (*e.g.*, disgrace, etc.); for the sake of God only. Restraint based on the first is purely selfish and has no religious significance; that based on the latter is spiritually beneficial.

6. A disciple should not marry, for conjugal love—as love for an earthly object—would interfere with his pilgrimage and devotion. He should not be deluded by the conjugal life of the Prophet, since His mind was too strong, and worldly objects could not turn Him away from God. If he find himself unable to curb his passion, he ought to try to alleviate it by fasting, controlling the eye, or by a mental engagement sufficiently strong to conquer the lascivious tendency. If these remedies prove ineffectual, he may marry.¹

(To be continued)

¹ (Par. 6 has been taken from *Ahyā*, Vol. III.)

ARMISTICE DAY CELEBRATION AT ADYAR

INSTEAD of observing merely two minutes' silence, the Theosophical Headquarters at Adyar organized a more effective celebration. It has been found that the employees of the Theosophical Estate, who number over 200, do not understand very clearly the significance of the two minutes' silence. The Great War was something so vague and far away that any reference to it now means little to most of them. This is also the case in many countries where the memories of the War are fast disappearing. Yet, since the occasion of the Great Silence is one of profound significance, Theosophists all over the world have added to the thoughts of gratitude to those who sacrificed their lives in the War thoughts also of peace that War shall completely disappear.

In order to carry out this idea and particularly to gain the co-operation of the employees in such a noble piece of work, a special meeting was organized on the morning of November 11th of all the residents and employees. The meeting began at 10.40 with the following address by Mr. C. Jinarājadāsa:

This morning, in all the cities of India, from 11 o'clock till two minutes past 11, silence will be observed; and men and women will think of those who went to the Great War. During these two minutes, our thoughts will be sent in gratitude to those who went from India to many lands, in order to protect our country from its enemies.

In England today, as 11 o'clock strikes, everyone, from the King-Emperor down to the humblest citizen, stands still, thinking these thoughts. All the carriages, trams and motor-cars there will stop; everyone who is walking will stop; everyone working in factory or in the home will stand by his or her work; and for these two minutes their thoughts will be directed to those who have died in the Great War.

But we must not only think of those who have sacrificed their lives to make our country safe; we must do something more—we must help every Nation with our thoughts, so that war may not again begin among the Nations. War among the Nations only happens because there is first warfare in the hearts of men and women in their homes, in their villages, in their own countries. It is all this hatred which grows inside a Nation which, accumulating like a great flood, overflows and floods the world with hatred.

Therefore we are met this morning here, to think for two minutes not only thoughts of gratitude to those who died, but especially thoughts of peace to purify and strengthen those who are living.

We shall begin our ceremony with repeating prayers from all the great Religions of the world. Afterwards we shall all repeat in unison the special Prayer for Peace which the President has written. This will be followed by a prayer for peace and friendship which I have written for you, which you will sing in Tamil.

Then when 11 o'clock strikes on the gong at the Vasanta Press, we shall all stay silent for two minutes, thinking thoughts of peace, meditating upon the ideas which are in the prayers we have repeated. After the two minutes, the gong will sound again, and we shall all disperse quietly.

Then ensued a recital of prayers from all the great religions by the following: Hinduism, C. Subbaramayya; Zoroastrianism, K. R. Jussawala; Jainism, C. V. Shah; Buddhism, C. Jinarājadāsa; Christianity, Rt. Rev. C. W. Leadbeater; Muhammadanism, S. Mohamed Ghouse. Then all repeated in unison the special prayer written by Dr. Besant several years ago, as follows:

O Hidden Life of God, outside which nothing can exist; help us to see Thee in the face of our enemies, and to love Thee in them.

So shall Thy Peace spread over our world.

And Thy Will shall at last be done on Earth as it is done in Heaven.

Then the employees chanted in unison in Tamil, led by B. S. Ramasubbier, who had translated it, the following prayer for peace:

A PRAYER

May there be peace and friendship
Between those who hate:
Between enemy and enemy,
Between caste and caste,
Between Hindus and Muhammadans,
Between high and low,
Among all in the village,
Among all in India.

May affection grow:
Between parent and child,
Between husband and wife,
Between brother and brother,
Between sister and sister,
Between friend and friend.

May peace and friendship
Grow among all the Nations.
May peace and friendship grow:
In my own heart,
Towards all who live.

After the two minutes' silence all dispersed to their several duties.

LOVE not the shapely branch,
Nor place its image alone in thy heart.
It dieth away.

Love the whole tree.
Then thou shalt love the shapely branch,
The tender and the withered leaf,
The shy bud and the full-blown flower,
The fallen petal and the dancing height,
The splendid shadow of full love.

Ah, love Life in its fullness.
It knoweth no decay.

J. KRISHNAMURTI in *The Song of Life*.

THE END OF DEVOTION

DEVOTION is not an end in itself, as it is commonly regarded to be. It is only a means—undoubtedly the best—to an end. The end is at-one-ment with the Supreme Self, the evolution of *Brahmabhava* as the climax of Universal Brotherhood.

In its highest stage the self-consciousness of the devotee, after a gradual process of growth, expands to such an inconceivable extent that it becomes the Supreme Consciousness itself and all sense of individuality is obliterated. The devotee is so merged in his Adored One that he loses all sight of Him and is, as it were, left crying for his object of Love, due maybe to the still lingering, though hardly perceptible, impressions of previous association. This supreme state of realization, after the drop has slipped into the ocean, is beautifully expressed by the poet Govind Dass in the following couplet:

रोदति राधा श्याम करी कौरा ।

हरी हरी कामाह्वयो प्राननाथमोरा ॥¹

Inferentially it follows from this, that according to the Hindu philosophy of devotion, the *Jiva* conceives his supreme joy to be in ever remaining at the feet of the Lord, and not in being the Lord himself. The *Jiva*, according to the best exponents and advocates of the *Bhakti* path of realization, Madhav Acharya, for instance, can evolve God-like virtues, but never can be God. Following this line of thought a true *Bhakta* aspires to ever remain *Bhakta*, in intimate communion with Krishna, the abode of Supreme Love, for therein only he finds the joy of his life. Even at his highest stage, when to all intents and purposes he is transformed into a radiating centre of All-Love, he remains a *Bhakta*.

KRISHNA LALL

¹ With Shyam (Krishna) in her loving embrace, Radha (his ideal devotee among the milkmaids of Brindaban) plaintively cries out "Hari, Hari, Lord of my life, where art Thou gone?"

THE THEOSOPHICAL FIELD

Switzerland. The International Theosophical Centre in Geneva has begun its activities. We have had a reception of delegates of the League of Nations, which is just now very busy with the solution of many important problems, such as the Federation of Europe, Disarmament, Economics, etc.

On September 12, the Centre was beautifully decorated with flowers and Russian and Roumanian embroideries. The Roumanian delegate, who happens to be the General Secretary of Roumania, arranged a little exhibition of arts and crafts which was charming. There was also music, tea, a recital of Roumanian poetry and some addresses. Mrs. Nehru, who came with a group of Hindus, spoke very eloquently of what Theosophy had done for India, and expressed especially a deep gratitude to our great President. Then Mr. Sinha, a prominent worker of the *Bureau International du Travail* spoke, giving a picture of the present situation in India. The third speaker was Mrs. Jinarajadasa who related to us what women had done and were doing in India. Dr. Kamensky presided over the meeting, introducing the speakers and giving a concluding address on the importance of a hearty collaboration between East and West.

Miss Hussy, a member of the Swiss Section, a gifted artist, gave us some charming musical improvisations between the addresses. Many guests wore their national costumes, and we admired the graceful Hindu sari, the Roumanian silk embroideries in bright colors, the beautiful ancient Russian costume, and the original "Genevèse" lady's gown of olden times. There were Hindus, Turks, Roumanians, Portuguese, Germans, Italians, Danish, Swedish, English, French, Swiss and Russians. The evening was a great success, with its atmosphere of hearty hospitality, of peace and of joy.

A. K.

South America. The first number of the new journal of the South American Federation is undoubtedly most striking. It is large in format, printed on heavy paper, with many illustrations. The cover is dramatic and is intended to be artistic. Among the articles are three on H. P. B. by the General Secretaries of Uruguay, Argentina and Chile. One article deals with Easter Island, and another with Ramakrishna Paramahansa. There are several poems. A feature of the magazine are the illustrations, among which are three by Roerich, three by Kahlil Gibran, a full-page picture of some of the sculptures of the Seven Pagodas, and a very fine photograph of the dancing Shiva. Bishop Leadbeater's article on the Centre at Adyar is translated, as also the statement by Mr. Jināradāsa on the International Fellowship of Arts and Crafts. Whether such a handsome and expensive journal, which deals with matter mainly for the public, will completely replace the smaller magazines of the Sections, which gave notices of Lodge activities, remains to be seen. It is always a difficult matter to provide a magazine for the public, which is to be at the same time one for the members of the Society who are fully committed to Theosophy, and desirous of knowing what are the Theosophical activities of their Sections.

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New Zealand. From the July-August number we learn of the excellent work being done by Theosophists in the Vasanta Garden School. In appealing for funds Mrs. Crawford writes: "One of the leading inspectors visiting Vasanta reports as follows: 'I found the school, especially in the upper division, to be in an efficient state and working under methods and towards ideals that I would gladly see permeating our whole Educational system. It was a delight to work with the pupils and to find them so full of independence of thought and general initiative. Their ability to conduct themselves socially in a fitting manner, not only towards elders but towards one another, speaks volumes for the nature of the training they are receiving.'"

* * * *

England. Service, the magazine of the Theosophical Order of Service, reports that "a new department has been created for the frank and fearless study of the economic and political condition of the several countries in which the T. O. S. is organised. This new department will be called *Citizenship*. No greater need exists in the world to-day than service through enlightened citizenship. To this end and to this infant department is asked the consideration of brothers and servers everywhere".

The Whitechapel Centre of the T.S. The editorial of No. I, vol. I, of *The Green Leaf*, the Quarterly Bulletin of The Theosophical Fellowship, states: "This magazine embodies the spirit and purpose of this Fellowship of ours (the Whitechapel Centre of the Theosophical Society). Twice this centre has languished owing to various causes in spite of the flame in the heart and mind of one of its founders. Finance has of course, hindered, and is still the chief trouble; the interest once aroused never died out. Here is a Centre of Theosophy in the heart of a keen proletarian population, largely Jewish, intensely alive; rich in all but the physical necessities of life; class-conscious; often agnostic, but rarely intolerant; true Theosophical material. Here then must be an application of Theosophy, proletarian in character. Here it is not a question of interpreting Theosophy into the terms of religion—it is a question of theosophising the working-class consciousness. The Fellowship seeks to do that. The Whitechapel Centre wants fraternization with Spiritualists and to create understanding as to the respective work of Theosophy and Spiritualism is part of its work—Fraternity between Jew and Gentile; interpretation and application of Theosophy to the awakening masses 'who perish without vision'; union between Theosophists, Spiritualists and all who count the things of the inner life, the soul, the Ego, as finally determining the things that exist on this plane; those are the aims of the Fellowship so far as East London is concerned. This magazine will articulate and promote those aims."

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United States of America. The Federation of Southern California Lodges reports:

"During the past months the work of our lecturers has placed in the Headquarter's files the names of a thousand or more interested enquirers about our philosophy formed into groups in various parts of the country, but not yet quite prepared to join our ranks . . . There has developed the idea of maintaining contact with this growing group of interested people. The method of such a contact has been found in a series of papers which Mr. Fritz Kunz introduced in New York last season under the title of Class Notes and which consisted of weekly notes on Theosophy and Occultism. The venture attracted over three hundred subscribers. About half of these were not members of the Theosophical Society. This undertaking paid its way in every respect."

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France. The number of the *Bulletin Théosophique* for August-October is a reminder to French Theosophists of our Centenary Anniversary. Schmiechen's fine portrait of H. P. B. is reproduced as a frontispiece, and several articles from THE THEOSOPHIST are made available to French readers. A generous member of the Section has presented a copy of this issue to every Branch, so that every French reading Theosophist can obtain, if he will, a more vivid realization of what our Founder was and what we all owe to her. Direct contact with the writings of our Founders is much more difficult to obtain by members in the Latin Races, than for English speaking Theosophists; all honour then to the editors of the *Bulletin*, *La Revue Théosophique* and of other magazines, which steadily publish translations of the best English articles.

Another useful activity in France is the issue—by the energetic Director of Publications—of the *Agenda Adyar* 1932, a handsome diary illustrated with pictures of Adyar, Angkor and Borobudur, and embellished with descriptive letter press of interest to Theosophists. This should also help to give French brethren a closer touch with our Headquarters.

DIFFERENCE WITHOUT DISTINCTION

BISHOP LEADBEATER, in his Presidential Address at Bombay, says:

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.

In this last sentence the Bishop puts in a nutshell the whole difference between the two points of view. So far as my reading

goes, nobody denies, much less Krishnaji, the fundamental facts of nature, such as Karma, Reincarnation, Evolution and the existence of Masters, as taught by Theosophy. Krishnaji looks at all these facts from his own high level, and therefore, naturally, puts an interpretation different from what we, who look from below up, give to the same facts. Theosophy teaches that after a certain Initiation there is no need of ceremony, and there will be no need of a Guru to guide you, and that one has to depend on one's own inner strength for ultimate victory. Krishnaji brings down, as it were, the higher planes to ordinary level, and exhorts all and sundry to try the experiment, which a Theosophist would undertake—say after the fourth Initiation—and adds that when the Lord is here everything is possible, if there is sufficient determination on the part of the aspirant. "Sufficient determination"—ah, there is the rub! The Bishop also says the same:

The only question upon which there can be reasonably any discussion or argument is how that adaptation can best be achieved, and that is what each man must decide for himself.

Theosophy does not glorify the continuation of the ego, but says that at a certain stage the ego must dissolve into totality even as the ocean might be swallowed by the drop.¹ Krishnaji says Karma, even good Karma, is what creates a barrier between you and your final Liberation by the prolongation of the ego, and that only Karma that has no re-action, or Karma without attachment hastens, and is a sign of final dissolution.² According to Krishnaji, Reincarnation, is a fact, but the idea that one has many lives or many chances of success, if he fails in one life, robs him of that one-pointed spur to achieve Liberation in the present incarnation alone.

If a Theosophist wants to try the experiment of Krishnaji—all honour to him, but without breaking away from the Society and E.S.—let him mentally suspend them (as indeed the example was given by our President) without making a parade of leaving these useful institutions, and as Burke said, "biting the hand that fed you." If he leaves them out of inner conviction, let him do so unobtrusively, but if he thinks that because Krishnaji left the Society, he should also leave it, it is, again as Krishnaji puts it, setting aside one authority to fall under the yoke of another. Krishnaji broke up the Order of the Star, which was to him what great possessions are to us, and if we give away our all to follow him, it is a test of utter sincerity; but how many of those who leave the Society and the E. S. are prepared to follow this example of Krishnaji?

F. H. DASTUR

¹ On an abstruse matter of this kind, it is scarcely wise to say "Theosophy says." Undoubtedly certain Theosophists have so stated; but equally other Theosophists, like the followers of Shri Rāmānuja, might assert that the purified Ego never loses its individual nature, though one with the great Light. See the article, "The End of Devotion," by Krishnaji Lal, p. 352.—C. J.

² Is not this the main theme of *Bhagavad-Gītā*?—C. J.

NOTES AND COMMENTS

The Listener for October 14th, published by the British Broadcast Corporation, has an interesting report by J. R. I. Brooke of how an "industrial desert" has been reclaimed. The story is told of the efforts made "to infuse a new interest in their town into a population that had fallen on evil days as a result of unemployment". A beginning was made by a group of members of the Society of Friends living in the town; the work progressed, but at a slow rate, until last summer help was given by the *Service Civil International*, who brought its volunteers from all over Europe and who, with the help of English students, gave the necessary impetus.

The *Service Civil International* was founded by Mr. Pierre Ceresole. It exists to prove that an organisation which enlists men to refuse military service, itself exists to render service. It is not conscription that it resists, but the waste of human effort which armies involve. Every summer its members go out to do some public work somewhere, and the work done last summer at Brynmawr is the ninth service undertaken. The summer before last work was done in Lagarde in France, which had suffered so much by floods, and it is interesting to note that this town sent 17,000 francs to help the work at Brynmawr.

Mr. Erck from Paraguay sends us the following notes, which he found in the *Hamburger Fremdenblatt*:

"On February 26th, 1931, an experiment of telepathy was performed over great distances between Berlin, Vienna and Athens. Professor Schröder of "The Institute for Metaphysical Investigation" at Berlin performed the transmission, assisted by competent helpers. At Athens sat Dr. Tanagra, at Vienna Captain Gross. After transmitting the figures of two playing-cards, single letters were sent and finally reproductions of objects, all of which were received correctly by the foreign and Berlin experimenters. Thus a transmission of thought over 2,000 kilometers has been performed."

"Paintings on stone exist in the region between the Mediterranean Sea and the Sahara desert, but especially in South-Africa, from the Zambesi river to the Cape, from the Southwest coast to the Eastern slope of the plateau. As far as these South-African stone-paintings

were already known, they were considered to be produced by the bushmen . . . Frobenius gave these pictures a completely new position within the frame of African culture, showing that they are relics of civilizations which go back more than 8,000 years B.C. An exposition of copies of these pictures has been held in the Museum of Ethnology at Hamburg."

"Much has been written with regard to the legendary continent of Atlantis, which is said to have been swallowed up by the sea. Plato gives an account of it and the records of ancient Egypt give more information; it is said to have happened when the sun was in Cancer. Now Mr. Filippow, a Russian emigrant, has succeeded in calculating the exact time of the catastrophe which took place, according to him, in the year 7,256 B.C. Mr. Filippow has presented to the French Academy of Science an essay on this matter, which has evoked much interest among the savants."

* * * * *

In sharp contrast with the usual Christian Missionary settlement is the Christa Seva Sangha of Poona, where Indians and Europeans live together the truly Indian Ashrama life, wearing the simplest of clothes, abstaining from food that involves cruelty to younger brothers, sharing all menial tasks and knowing no divisions of caste or rank. It seems to be an ideal Community of its kind, though perhaps imperfect yet as too monastic, since a Sisterhood is only contemplated, and will form a Second Order. In its magazine, the *C. S. S. Review* for May, there is a symposium on the subject of "The Ideal Missionary," which is of special interest in view of Mr. Gandhi's recent utterances, which have so shocked his Christian admirers. Among points made by Sjt. Manilal Parekh, some are most striking:

1. "A missionary should be one who is socially, civilly, politically and racially dead. In other words he must be dead to the flesh and live in the spirit. This means he must be a sannyasi.

2. "He must identify himself with the people among whom he goes . . . He must be a Hindu among Hindus.

3. "He must not belong to any organization or church which is not purely spiritual, and as such God's; otherwise he will naturally share its weaknesses and defects, some of which may be altogether contrary to the nature and spirit of his work.

4. "He must come with the idea of fulfilment of all that the people among whom he goes may have by way of religious culture, and not with that of destruction or displacement. He would be guilty of great sin if he were to destroy even the least of God's work among such people. If a missionary thinks that God has given nothing to such people, he does not know what God is; much less can he be a missionary.

5. "He must lead a sadhu's life, and depend for his maintenance on the people he teaches.

6. "His work should be of a purely spiritual character, and he should look on individuals as ends in themselves.

7. "He should under no circumstances create a new sect in the country to which he goes, a new religio-social-political or even cultural unit, but let the life that he releases permeate like a leaven the whole lump of life."

These dicta are hard to live up to, but they are essentially right.

* * *

In one of the *Roerich Museum Bulletins*, some wise words on "The Transfiguration of Life" are written by Nicholas Roerich, from his Himalayan retreat in the Kulu Hills. Like others, this great master-mind sees the danger of civilization becoming too mechanical, life standardized and stifled. "How necessary it is to use all means at our disposal to purify the quality of human thinking so as not to depreciate and disfigure the splendid conquests of man's genius." To Art he looks for this purification. "Yes, we greet each great conquest of the spirit and of knowledge, and we understand that mechanics becomes true mechanics when the understanding of art is united to it. Therefore, through our friends, let us explain the all-penetrating understanding of the beauty of art, which shall save us from death-giving standardization and from the pernicious debris of life . . . Let heroism and nobility of thought be not an abstract notion for us, but let them become honoured guests at our daily intercourses."

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

REVIEWS

Ibn al 'Arabi, by Moulavi A. Q. Husaini, M.A. (Theosophical Publishing House, Adyar. Price Re. 1-4; Re. 1; As. 12.)

Any one coming in contact for the first time with Ibn al 'Arabi (known to the Islamic world as "the Greatest Shaik") through this little book, will find it a very useful introduction to his life and writings. It is written in a clear and concise style for "the casual reader," and all students of Eastern thought should find it a handy reference book for brief details of the history and philosophy of this "Disciple of Muhammad". It is divided into three main parts, consisting of his biography, some general opinions of his character and views by both ancient and modern scholars and critics, the third part being extracts from his writings on such subjects as "God," "Prophethood," "Inspiration," "Love and Toleration".

A good deal of adverse criticism has apparently been levelled at the Shaik, but the author states that much of it comes from those "whose unfortunate hands have not reached the fruits on account of their shortness". The little introductory verse gives one essential part of his teachings, the concluding lines of which run:

Love is the creed I hold: wherever turn
His Camels, Love is still my creed and faith.

H. S. K.

Madame Blavatsky, Occultist, by Josephine Ransom. (Theosophical Publishing House, London.)

In this year of her centenary celebration, H. P. B. has become again a figure of world-wide interest, and many a Theosophist who thought he knew all that was to be known of our remarkable Founder has been agreeably surprised to find how much remained to be revealed.

Mrs. Ransom's study is rather from an inside point of view, dealing little with outer events, or impressions made on others by this magnetic personality. The attempt is made to reconstruct the mind so eager for truth, the dauntless courage needed for one who

challenges the ancient mysteries, the tireless devotion of the pilgrim, seeking through the world the star of her own soul.

It is good to see that Mrs. Ransom does not think it necessary to refute scandals or to reply to detractors. Let them now rest in peace, for certainly recent vilifications seem to have aroused very little comment or interest in the discriminating public. "Great is the Truth, and will prevail." We who look back with love and gratitude to H.P.B. have no need to fear the fiercest light of Truth turned on her, for it will only cause the jewel to shine more brightly and authenticate itself.

H. V.

The Art of Religion, by John Walker. (The C. W. Daniel Company, London.)

Religion is Art and Art is Religion. And just as every individual has a spiritual nature, in the same way he has in himself a latent sense of self-expression through one of the many forms of art. These are, however, not two separate and independent natures of man, but they are two sides of the same shield. The one and the only reality is Religion. What is then religion? Let Mr. Walker speak:

Religion is a sense of the unity of all things, experienced within the conscious spiritual centre of man's own being.

It is an individual thing in the beginning, but no sooner does man feel the impact of the Universal Life on his own life than he begins wearing "filaments of relationship" with that universe. And it is here that the art of religion comes in.

The art of religion is the mode of its expression and outer realization, the method by which we translate the inner experiences and spiritual values of the religious seer on the planes of objective life.

But let it be remembered that none of these modes of expression is the whole of religion, just as the clothes of a man are no more the man himself, and that there is no one mode of this expression. Theology, philosophy, science, art, etc., all these are but "elements of the art". And there is no "thus far and no farther" in the realm of the spirit. As Mr. Walker says, "All life must come under the sway of religion."

How is the "sense of unity," which the author makes as the starting point and centre of the religious life, to be awakened? Through prayer, meditation and contemplation, the result of which will be to evoke a response from the Universal Life:

Every time we feel or think or pray or engage in any kind of inner activity, we vibrate and create an outer atmosphere to which the universe makes response according to the definite and orderly operation of Universal law.

Mr. Walker's thesis is characterized by robust commonsense and breadth of outlook and stating the fundamentals of the matter at this time, when things are in a melting-pot, will help several to clarify their ideas about religion.

G. N. M.

Scientific Religion. Vol. I, by G. N. Gokhale, B.Sc., L.C.E. (Educational Publishing Company, Karachi.)

This book should meet a real need in Indian schools of a progressive type, for lessons, lectures or talks on religion. Theosophists for the most part hold that religion should find some place in the curriculum, but in practice most teachers and even principals shy at undertaking the subject, from the danger on the one hand of seeming to subscribe to outworn and harmful superstitions, or on the other of dangerous iconoclasm and undermining the respect of the young for useful forms of social organization. The difficulty is that so much masquerades as religion which has no right to the name—perhaps especially, though not exclusively, in India. But these "Lecture Notes" base the study of religion on an enquiry into the nature and needs of the ordinary man, making full use of modern psychology and the physical sciences to unlock these mysteries. Materialism is examined and logically condemned, and Religion is shewn to be the subjective counterpart or complement to Objective Science, both being needed to express the truth of life. Characteristic religions are then successively examined, and their essential unity of wisdom established. Finally, Principal Gokhale defines "Religion as the Science of Life," and appeals to his fellow-countrymen to beware of adhesion to western materialism, and to allow the truths of religion to permeate their whole life, as they did in the glorious past of Aryavarta.

H. V.

Men and Machine, by Stuart Chase. (Jonathan Cape, London.)

The modern age is the Age of the Machine; its "patron saint is Henry Ford" and its shrine is the powerhouse. But all of us are not the votaries of this saint. There are several, and the number is increasing steadily, who have turned their backs on him. The majority, however, are still sitting on the fence. A balance-sheet of the advantages and evils of the machine, therefore, has been a great desideratum. And Mr. Stuart Chase has given it to us in his statistical study, *Men and Machine*. What is the exact meaning of the term "machine"? The author defines it as follows:

Any non-being contrivance to extend or modify the power of the body, or to refine the perception of the senses.

Thus the non-being element of the machine distinguishes it from the tool. And to-day if we protest against the tyranny of the machine, it is because of this element, which has turned topsy-turvy all our previous principles of political economy to such an extent that nowadays, to quote Mr. Freeman, "we have not to supply consumers with commodities, but commodities with consumers."

But the machine is, at best, a mixed evil. On the "credit side" of the balance-sheet are these items: shrinkage of space, which has, through the widening of the radius of social and economic sympathy, ushered in an era of international co-operation; the prolongation of the life-span of the people by raising the general standard of living; and the introduction of "a causative philosophy" against superstition and the dead hand of dogma and tradition. On the debit side are: the mechanisation of welfare to dangerous proportions; the wasteful consumption of natural resources; technological tenuousness, a deadening standardization of thought with the result that often only "when a man opens his mouth," as was stated by the *Evening Standard* of London sometime ago, "it is possible to tell that a man retains a nationality of his own"; and increased unemployment due to the displacement of the hand-worker by the machine-tender at the rate of "ten hand-workers against one machine" (as stated by some student of Sociology). But the chief court of indictment against the machine is that it has destroyed the trinity of work, play and art, and thus deprived men of that synthesis of satisfaction, which was such a redeeming character of the old world.

Mr. Chase, however, agrees that these evils are not inherent in the machine, but in the bad uses to which the latter has been put. Therefore, if it is broken in to serve human ends and ideals, then the "scourge of steam" might be minimised and the curse of Midas lifted. The author does not suggest any definite ways to do this, but merely says that skilfulness, intelligence and the will to conquer would bring about a harmony between the music of the machine and the rhythm of life.

G. N. M.

Meister Eckhardt, Vol. II, translated by C. de B. Evans. (John M. Watkins, London.)

By the many who find in the teachings of the "Ecstatic Doctor" of the fifteenth century, inspiration and guidance, this collection of his Sermons and Writings will be received with rejoicing—for it contains material hitherto unpublished, some of which has lain buried in private collections.

Glancing down the titles of these homilies given to penitents in conversation, to women "religious" to be read during meal times, or again sermons preached in church by the friar of Erfurt, one is struck by the quaint titles evincing true understanding of the problems and difficulties likely to be in the minds of his hearers—e.g. "The way to take nice food; fine clothes and Gay Companionship, when these come in the natural course"; or, "On missing God, who is hiding"; whilst others have as texts familiar Bible parables or stories.

The identity in the teachings of Mystics of all ages strikes one anew, as one reads such sentences as the following:

We think we ought to flee this thing or follow that . . . but ways and things are not to blame for hindering thee, it is thou thyself in things that is standing in thy way, cleaving to things as thou dost inordinately. Starting with thyself then, rise up and quit thyself.

Or again:

But one who has God in very truth will have Him in all places, in the streets and in the world, no less than in the church, in the desert or the cell: if he has gotten Him indeed and gotten Him alone he is proof against all hindrance.

The translator gives full details with regard to the various tractates included in the present volume, together with a Bibliography of the Meister's Works which will be valuable to students. The book is well printed and should find a place in any good library of Mysticism.

E. M. W.

The Great Pyramid of Ghizeh, by Francis W. Chapman. (Rider & Co.)

This book bears a wrapper giving a diagram of the passages of the Great Pyramid, and one is immediately drawn to the book because of the many mysteries which one knows are involved in the Pyramid. The book furthermore is remarkably cheap, and extremely well got up; but when one begins to read it one's disappointment steadily grows. First, the author makes assertions dealing with intricate matters of Egyptology, but his statements are left unsupported by any Egyptologist regarded as an authority. As one steadily perseveres in reading the book, one finally comes to the conclusion that it must be some kind of revelation concerning the Pyramid which has been given to the author in some mediumistic manner. The intention of the author is admirable, but obviously his book cannot be placed beside the work of those who know Egyptian and so deal with the subject with a direct knowledge of the ancient tongue.

C. J.

Vedāntasāra of Sadānanda, by Swami Nikhilānanda. (Advaita Ashrama, Publication Department, Calcutta).

Of the several branches of Indian Philosophy, Vedānta appeals the most to the average person. The reason for this may be, as Swami Nikhilānanda says, the fact that "it rests ultimately on the light of Reason (*Buddhi*)".

Vedāntasāra is one of the best known epitomes of the philosophy of the *Upanishads*, as taught by the Shankarācharya School of Thought. Sadānanda its author belongs to it. He is supposed to have lived somewhere about the middle of the 15th century. The book has been known for a long time to the students of Indian Philosophy, both in the original, which is in Sanskrit, and in the English translation. The volume, under review, however has combined these two features and added another of its own: namely, it has placed before the public "some of the special features of the excellent commentaries on it, which are not at present accessible to those that do not know Sanskrit". Thus, the reader, interested in Vedānta, will find Swami Nikhilānanda's translation and comments very helpful. The explanatory notes, given by him, leave nothing to be desired.

The theme of *Vedāntasāra* may be summed up in the words:

Reality is Brahman, which is without a second, and is Existence, Consciousness and Bliss. Unreality is Nescience and all other material objects.

The various "mental activities," necessary for removing the veil of ignorance which hides the face of Brahman, are then described in detail. The get-up of the book is excellent.

G. N. M.

The Eloquence of Astrology, or The Ways of God to Man, by Kutbudin Sultan, M.R.A.S., Madras.

To anyone who still requires convincing that Astrology has a rational basis, this little book may be recommended. The author does not claim any profound knowledge of the science, but rather a sincere admiration of its symbolism, which served the sages of the ancient world for religion, science and philosophy in one. He shows a considerable knowledge of the latest developments of scientific thought, and argues convincingly on the consistency of Astrological theories with modern discoveries that are tending to prove the unity of life and forces within the Universe.

H. V.

Ancient India: a series of booklets by Aksaya Kumari Devi. (Vijaya Krishna Brothers, Calcutta.)

The authoress has written a series of booklets, mainly dealing with India's ancient heritage: *Essentials of Hindu Philosophy*; *Quintessence of the Upanishads*; *The Fundamentals of Hindu Sociology*; *Female Seers of Ancient India*; *The Vedic Age*; *Social Life in Ancient India*; *Renaissance of Hinduism and the Federated States of Hindustan*. All, except the last, tell the reader briefly what India was like in the past, and taken together they will form a small encyclopædia on the subject. The object in view has been to enable the average English-knowing Indian to receive inspiration from the glory that was Ind and to work in the present for building up a brighter future. *The Pilgrim's India* is a sketchy guide-book to some of the well-known cities of India.

There are several misprints which we would wish the publishers to remove from a subsequent edition of the above series.

G. N. M.

MAGAZINES RECEIVED:

Theosophy in India	... September.
The Canadian Theosophist	... September.
News and Notes	... October.
La Revue Théosophique	... September.
The Theosophical Messenger	... September.
Bulletin Théosophique	... August-October.
El Teosofista Sud Americano	... August.
Gnosi	... July-August.
Theosofie in Nederlandsch-Indië	... October.
De Theosofische Beweging	... October.
De Pionier	... October.
Theosophy in South Africa	... September.
Circular Letter, Pretoria	... August.
Koemandang Theosofie	... October.
Teosofisk Tidsskrift	... August-September.
The Messenger	... October.
Toronto Theosophical News	... October.
Theosophy in Ireland	... April-September.
Teosofi	... No. 10.
The Canadian Theosophist	... October.
World Theosophy	... September, October.
The Theosophical Path	... October.

Boletin Estrella	... August.
The Occult Review	... November.
The Beacon	... October.
The Maha-Bodhi	... October.
The Meher Message	... July-September.
Proteus	... October.
Bharata Dharma	... October.
Vaccination Enquirer	... October.
Advance Australia News Service	... October.
Triveni	... July-August.
Stri Dharma	... November.
Bulletin of the Museum of Fine Arts	... October.
Modern Review	... November.
The Temple Artisan	... June-August.
Indian Review	... November.
The Indian Naturopath	... September.
The C. S. S. Review	... November.

BOOKS AND PAMPHLETS RECEIVED :

- Brahma Marga Pradipika, by N. Venkayya.
 Prapatti Marga " "
 Divyaprabandha " "
 Vishnunama Nanda Satakama "
 Meister Eckhart, Vol. II, transl. by C. de B. Evans (John M. Watkins, London).
 Musings on the Bhagavad-Gita, by Nehal Chand Vaish (S. N. Basu, Allahabad).
 Sanskrit Tamil Dictionary, by N. E. Venkatesa Sarma (Sri Audimulam Press, Madras).
 A Dialogue between two Saviours, by A. J. Edmonds.
 K. J. Back's Financial System.
 Circular: Anti-Vaccination League.

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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 :

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AGENTS:

India: The Theosophical Publishing House, Adyar, Madras.

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

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

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

Printed and published by A. K. Sitarama Shastri, at the Vasantha Press, Adyar, Madras.

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