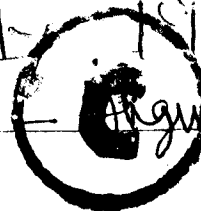


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THE NEW SCIENTIST

July 1931



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THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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VOL. LII

No. 11

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ON THE WATCH-TOWER

HOW fortunate are we, who, by our good Karma, are living physically in our world at this glorious epoch, when, as of old, we may say that the Devas come among mankind. But how many of us fuss round about trifles, and seem as though we should only realize the wonder of this time when it has melted into "the infinite azure of the past". So also was it when one of these Great Ones came and opened the Era in which we are now living. We do indeed require many, many incarnations before we recognize the "times and seasons" which work the coming of new Eras, demanding a revision of our present attitude towards Life. No wonder the Christ is stated to have said to His future apostles: "O fools and slow of heart to believe all that the prophets have spoken!"

The future of the Theosophical Society is a question which every Theosophist should address to his own heart and brain. We claim to be a nucleus of Universal Brotherhood, and that is a lofty claim. What are we doing to turn our claim into a reality by radiating the formative forces around us, as is our duty, in order that the nucleus may shape an appropriate body around it, a temple for the Spirit of Life, the Creator, expressing some of its qualities for the salvation of a world perishing from the destructive agencies of Hate, which is Death?

The special task for 1931, H.P.B.'s Centenary, set to us, who belong to the Theosophical Society, seems to me to be contained in the words of a Master addressed to myself: "Your work in 1931 is to make Adyar once more a flaming Centre of Life and Love, radiating in all directions over the world." The Hindus rightly regard Shamballa as the occult centre of force for our world. The tradition has come down to them from the beginning of civilization here, when the Sons of the Fire came across stellar space and brought to our world from Shukra (Venus) the great traditions of that glorious planet. Shamballa was chosen as the centre from which the forces should spread for our globe, and "I have heard" that Adyar is in direct relation with Shamballa. For this reason H.P.B.—the Messenger of the White Lodge for the last quarter of the 19th century—was sent to live here for awhile, long before her name became so well known to the public. It was her duty to create here the atmosphere for the permanent Headquarters of the Theosophical Society.

A. B.

White Lotus Day was celebrated this year as usual at 8 a.m. in the Great Hall. First there came Universal Prayers of all the religions; then readings, according to H.P.B.'s wish, of extracts from the *Bhagavad-Gītā* and from *The Light of Asia*. This year the selection from the *Gītā* was the 12th chapter, which was read in Sanskrit by Brother A. K. Sitarama Shastri and in English by Bishop G. S. Arundale. The reading from *The Light of Asia* was by Brother C. Jinarājādāsa from Book VI, beginning with the words, "But when the fourth watch came," and ending with the line, "That change which never changes," which give a description of life and its sorrows as seen from the Buddhist standpoint, and the path which leads to Nirvana. After the readings, brief speeches were made on H.P.B. by Bishop

Arundale and Mr. Jinarājādāsa. Then followed the usual gracious ceremony by those present, one by one, of taking flowers and placing them on the platform at the foot of the pedestal on which are the statues of H.P.B. and Colonel Olcott. When erecting the statue to H.P.B., Colonel Olcott deposited under this pedestal the portion of the ashes of H.P.B. which was sent to India after the cremation.

On this White Lotus Day the Adyar Library performed a gracious act of commemoration towards one of its benefactors.

The Director and the Library Board proceeded from the Hall to the new building purchased by the Library. This house had been erected by the Order of the Star for its use, but they desired no longer to retain it. The building was purchased, to serve as an annex for storage purposes for the Library, out of the Library Building Fund which was donated to the Library by the late Alfred Ostermann of Alsace. Our French brother was a munificent donor to Adyar, for in the course of three years he gave the sum of Rs. 81,000, half of which was for a nucleus for a Library Building Fund. A marble tablet bearing the following inscription was unveiled by Mr. Jinarājādāsa as Director of the Adyar Library:

This building, erected by the Order of the Star, was purchased for the Adyar Library from the munificent donation of Alfred Ostermann of Alsace, France, a member of the Theosophical Society, who passed away in 1919. The Society places this tablet on May 8, 1931, in grateful recognition of his gift to the Society.

At neither of the ceremonies Dr. Besant was present, much to her regret, as the day before she had injured her knee through slipping in the dark on the stairs. This necessitated her being confined to her bed. At the time of writing, the most painful part of the injury to the knee is over, but it will yet be perhaps three weeks before her medical adviser

will permit her to walk. Only a few days before the accident, the President went to her Sunday tea party under the Banyan. Immediately after the tea party, all adjourned to the Great Hall to listen to a concert of English, Scotch and Irish songs by the Westminster Glee Singers, who are touring under the direction of Mr. Edward Branscombe, a well-known member of the Society from Australia. After the concert Dr. Besant spoke for ten minutes, emphasizing again and again the rôle which Youth should play to reshape the world, and how as a part of that preparation the elders had already done their work.

* *

The Arundales have come and gone. During Bishop Arundale's brief stay at Adyar, he was called upon by the President to clear off all arrears of her correspondence, and much of his time was devoted to going through the mass of material that has of late accumulated on her *chowki*. There were a few meetings in Madras, particularly of the Young Theosophists, to welcome both Dr. and Mrs. Rukmini Arundale. They have left for Europe, accompanied by Mr. Reginald Bennett of Sydney as secretary, and by Mrs. Katherine Gardner of the U.S.A. Dr. Arundale will attend on May 30th a meeting of the Supreme Council of Universal Co-Masonry in Paris, as Dr. Besant's representative. Then come visits to Huizen, followed by the Convention of the English National Society; and later a visit to Chicago to preside over the American Convention. When this work is over, the Arundales return to Europe and India.

The following address was presented to Mrs. Rukmini Arundale and her husband by the Young Theosophists' Club of Madras.

We, the members of the Young Theosophists' Club, Madras, your friends and admirers, beg to offer you a most hearty welcome home. We rejoice that an opportunity has been accorded to us to meet you after your first long absence from India lasting over two years.

The Young Theosophists' movement of which, dear sister, you are the chief inspiration and head, has passed through several vicissitudes, due mainly to the unsettled conditions prevalent in our Motherland. We dare say you will rejoice to hear that in spite of all difficulties, we, in the City of Madras, have been able under your inspiration to keep up the flag and carry on the activities of the Club that was started when you were last here. It is needless to enumerate in detail the various activities that we have been pursuing here. If we say that we, as members of one family, have been getting on happily together and contributing unostentatiously, yet solidly, to the intellectual, moral and emotional progress of not only ourselves but of those with whom we have been coming into contact, we have said all that we need say about ourselves. We look up to you, dear sister, to give the Youth movement in the T. S., the much needed lead that you alone can give it. We take this opportunity of reassuring you of our love and devotion to you.

To you, revered Brother, the friend of the Youth all over the world, we offer our grateful tribute of love and reverence. We hope that, ere long, when other parts of the world can spare you, you will once again be enabled to take up the lead of the Indian Youth.

We wish you a happy time of your all too short a stay here and an equally happy time of your ensuing tour.

* *

The Theosophical Publishing House lately announced the publication of Volumes V and VI of Colonel Olcott's *Old Diary Leaves*. They complete his story of the Society's growth up to the year 1898. Month by month, up to a few months of his death, he wrote in THE THEOSOPHIST his *Old Diary Leaves*. Four volumes have already been issued, and the fifth and sixth were begun by the Vasanta Press, when an order was sent to suspend printing. For it was seen that in these volumes begin the painful story of the incidents which led to the secession in 1895 by W. Q. Judge, then the Vice-President of the Society. Colonel Olcott writes with painful frankness at times, and in this year 1931 of H.P.B.'s Centenary, it is perhaps well to omit matters which might cause deep hurt to some. Some day the volumes must be printed, to complete the Series, for Colonel Olcott's history is most

valuable. But these concluding volumes will not be issued this year.

* * *

During this Centenary year of H.P.B.'s birth, it may interest all Theosophists to know that there exists in Brazil a beautiful "Theosophical Hymn" dedicated to H.P.B. The words and music are by the Viscountess de Sandé, of Rio de Janeiro. Mr. Jinarājadāsa reports that he has heard the hymn performed in Brazil, Uruguay and the Argentine, and that it is most effective. It is usual at Theosophical Conventions in Brazil, and even at public meetings, to perform this hymn, when the whole audience stands. The most effective setting is a quartet of voice, accompanied by the violin, violoncello and piano. The music begins with a slow majestic opening, and then passes into a most brilliant and joyous movement in which the voice joins. The words are, of course, in Portuguese, but can easily be reset in any language. The General Secretary of Brazil has been requested to send a copy of this hymn to each National Society. The words of the hymn are translated as follows:

Hail, Blavatsky! Thy holy doctrine our hearts awakens,
And teaches a new road to sad Humanity
From the miseries that oppress her.
Freedom will come only when men practise
The Law Divine of great love to the neighbour,
That redeems from all evil.
And the soul, freed at last,
Shall bathe itself in the Divine Light.

* * *

An organization for International Peace through Religion is attempting to influence public opinion towards peace by instituting a Day of Prayer for Peace. The object of the Association is stated in the following words:

Let us use the press, the telegraph, the radio for this spiritual end and, with the consent and co-operation of the religious leaders, broadcast to every corner of the world the news that for one day

men and women of all creeds and nationalities would think and pray as one.

Every kind of work, whether of organizations or of individuals towards Peace, whether among communities or Nations, throws its weight on the side of the spiritual forces which are striving to establish an era of peace for the world. Already one department, the Theosophical Order of Service, is working along this line. This new organization for "Peace through Religion" has its offices in 7, Fifth Avenue, New York City, and correspondence is invited concerning this splendid object.

* * *

It goes without saying that Theosophy as the Ancient Wisdom contains within it an appreciation of all the elements of every one of man's activities. But there are still many gaps in Theosophical studies, and one is an understanding of the true relation between Theosophy and the Arts. Since the year 1913, a band of Theosophists within the Society have been striving to bring forward the subject of Art as integral in Theosophical activities. Mr. Jinarājadāsa has been closely identified with this work, and on many an occasion the President also has expounded the great significance of beauty in the life of the individual and the community. We publish in this issue of THE THEOSOPHIST information concerning the "International Fellowship of Arts and Crafts," of which Mr. Jinarājadāsa is now the secretary. The information is rather belated and should have been printed nearly a year ago for the information of members; but he states that his many duties have hitherto prevented him from doing all that he would like to bring Theosophists more closely in touch with the Fellowship.

* * *

Elsewhere in THE THEOSOPHIST is given a full report of the strange and cruel persecution of our Hebrew brothers who have formed a Theosophical Lodge in Basrah, Mesopotamia.

As the persecution proceeded and information concerning it reached Bombay, several Hebrew Theosophists in India appealed to the President, asking her to make a pronouncement that Theosophy is not a religion. Their hope was that such a statement reaching Basrah might convince the bigoted Rabbis that their persecution was unjustified. The President immediately responded, and most carefully, phrase by phrase, wrote out the following statement concerning what Theosophy is:

Theosophy is not a special religion, but is the foundation of all the separated Faiths existing in the world. It belongs to Hindus, Buddhists, Christians, Muhammadans, Jews, Parsis, etc. Persons of every faith can belong to the Theosophical Society, without leaving the religion in which they have been born.

Theosophists study all the great Religions, and try to learn from each; but they disapprove of attempts to make converts from one to another. He who understands Theosophy tries to help his own religion by strengthening all that is noble in it, and is eager to share with others any teachings in it that he has found inspiring and useful to himself. But while gladly offering help, he never seeks to force it on another.

ANNIE BESANT

It is fairly evident from the information published that one reason for the persecution is not any taint of heterodoxy on the part of our Hebrew brethren, but that they are standing for reforms in administration within their community which are unpalatable to those in power. Our Basrah brethren are to be congratulated that they have taken up the challenge of the Rabbis and are standing firm to their principles.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(Continued from p. 190)

NOTES

REASON is a thing which wavers between right and wrong; but Intelligence (Intuition) is higher: it is the clear vision.

To get rid of Kama Rupa, we must crush out all our material instincts ("Crush out matter"). The flesh is a thing, [or] creature of habit; it will repeat mechanically a good impulse as well as a bad. It is not the flesh which is always the tempter; in nine cases out of ten it is the Lower Manas, which by its images brings the flesh into temptations.

Samadhi. The highest adept begins his Samadhi on the 4th Solar plane, but cannot go out of the Solar System. When he begins Samadhi, he is on a par with some of the Dhyan Chohans, but transcends them as he rises to the 7th plane (Nirvana).

Silent Watcher. The Silent Watcher is on the 4th Cosmic plane.

Will, Desire. The Higher Mind directs the will, the lower turns it into selfish Desire.

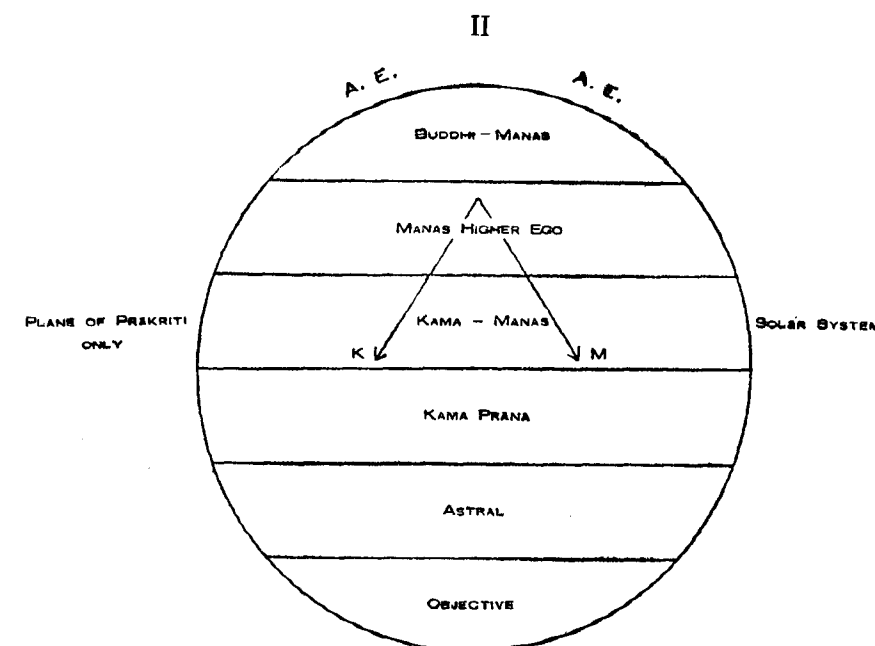
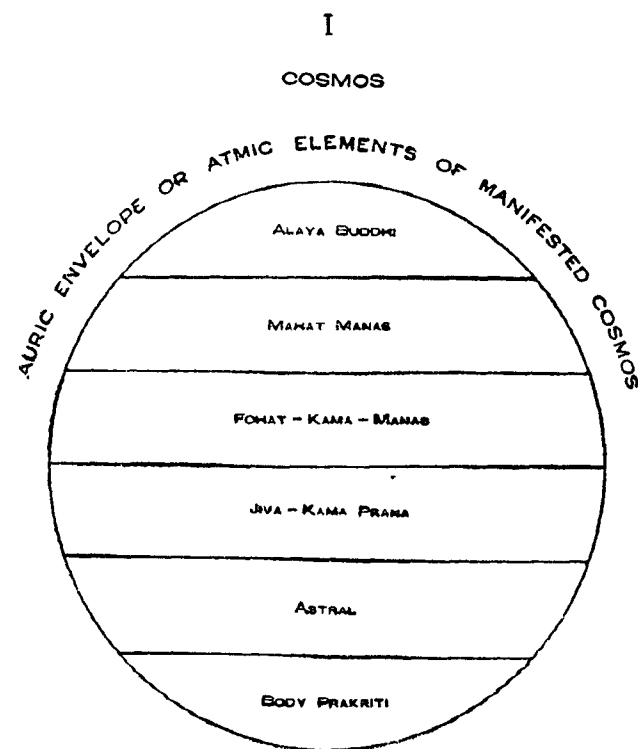
The Dhyan Chohans are passionless, pure and mind-less. They have no struggle—no passions to crush.

Pitris. The Pitris are the "Astral" overshadowed by Atma-Buddhi, which was attracted into matter. The "Puddings" had life, and Atma-Buddhi, but no Manas. They were therefore senseless. The reason of all evolution is the gaining of experience. The Dhyan Chohans are made to pass through the "school of life," i.e., "God goes to school".

Astral. The Astral Body is first in the womb, then comes the germ to fructify it; it is then clothed in matter just like the Pitris.

Chhaya. The Chhaya is really the lower Manas, the *Shadow* (of the Higher Mind). This Chhaya makes the Mayavi-Rupa. The Ray clothes itself in the highest (7th) degree of the Astral plane. In the Fifth Round all of us will play the part of Pitris. We shall have to go and shoot out our Chhayas into another humanity; and remain until that humanity is perfected. The Pitris have finished their office in this Round and have gone into Nirvana; but will return to do the same office up to the middle point of the next Round.

The 4th or Kamic Hierarchy of Pitris becomes the "Man of flesh". The Auric Envelope takes up the light of Atma, and overshadows the coronal, and circles round the head.



At Secret Doctrine Class, December 4, 1890

H.P.B. said: "The best of us in the future will be Manasa-putras, the lowest will be Pitris. We are seven intellectual Hierarchies, here; this Earth becomes the Moon of the next Earth."

Monads do not "come in" more than the sun goes down, *i.e.*, it is illusion.

In answer to the following question: Does the Mayavi Rupa have its laya centre in the heart?

H.P.B.: The Mayavi Rupa is composed of the Astral Body, as Upadhi; the guiding intelligence from the heart, the attributes and qualities from the desire envelope.

(To be continued)

FACTS OF THE HEAVENLY WORLD

THE BUILDING OF THE FUTURE

By ANNIE BESANT, D.L.

(Continued from p. 167)

NOW as we all know, the great thinkers of the world have found in the exercise of their thought the fullest and greatest absorption and happiness. We have read how some of the great German philosophers, for instance, in trying to solve the great problems with which they struggled with their splendid intelligence, became entirely oblivious of the calls of the body; how sometimes in working out some great intellectual problem, they would remain for days without food and without sleep, absolutely wrapped up in that world of thought in which they were living and striving to accomplish what was the magnificent triumph of intellect that afterwards they committed to writing. As we notice that absorption also in human beings like ourselves, though with less intellectual grasp, we begin to realize a little more what real thought means; and when we look at the great painters, the great artists of the world, we begin to realize that what we call genius is really a condition in which the artist realizes or recognizes more of the divine thought in the object than you

and I can see, looking at it with a less developed sense of beauty, which is the very heart of the artistic life.

We find, for instance, in splendid music, something that raises our thoughts to a much higher level; we find, if our mind thrills to the higher ranges of thinking, a far keener delight in struggling with an intellectual problem than anything which we could find in the gratification of the senses. So we gradually learn to realize that our senses are as windows by which we look out upon a world, in which we can find no boundaries—an infinite world—a world in which there is always something unknown to us which we desire to know. So we begin to see in genius that power of response which is our only way of knowing anything, for it is only the things to which we can answer, the things to which we can respond, which we can really know. That is the boundary of our knowledge, and if we are told that God made Himself in His own image, we then begin to realize that we have the powers somewhere hidden in us which, if only we have time enough, will grow into Divinity. Time is what we need; time to grow; for, the more we know of Nature the less do we believe in what used to be called "miracles". The laws of Nature themselves are so splendid, so wonderful, that we have the desire to know them more and more and to work with them more and more. And we learn at last what is meant by a very splendid phrase: "In Thy service is perfect freedom". It seems a contradiction—service and freedom—and yet in this world of ours the fullest adaptation of ourselves to what we know, the highest we can reach, that, we find, gives the fullest satisfaction—the gratification of the highest of our longings and our hopes. So we begin to try to strengthen our power of thought in order that we may be able to shape ourselves to the greatest ideal of perfection which we have been able to imagine; and we learn also that imagination is one of our greatest powers; that it is not some

idle fancy flitting about like a butterfly from one flower to another; that it is really man's creative power. To imagine himself perfect is to take a step on the road towards perfection, and more and more one realizes that that which is divinest in us is this power of creative thought by which we can re-model ourselves and make ourselves worthy of having been formed in the image of God.

Looking at it in this way and trying to find out how we can know something about this Heaven of which we find so many descriptions in the Scriptures of the world, we begin to realize that it is by the power of thought that we must change ourselves, build ourselves into a nobler humanity, and that we have the power to do it if only we will realize that we are of the divine essence, and that our bodies are very literally what the Apostle said, "the temple of God." Looking at it in that way and beginning to try to work out for ourselves how we shall then shape our lives and our thoughts, we begin to see how great a help science is, in giving us a truer knowledge of the world around us, and by that truer and fuller knowledge increasing our powers of thought and enabling us to exercise them more fully, more completely in our ordinary human life.

For, we begin to understand that the scientific man, who knows more than we know, can walk in safety among the inviolable laws of Nature, against which we may injure ourselves if we remain ignorant of those laws and of the fact that they cannot be broken. We speak casually about breaking the law; we speak casually about the sun rising in the east and setting in the west; but as our knowledge increases we know that those are forms of speech; we know that they describe what our senses see and that we must learn to train our senses so as to bring them into accordance with the higher laws of thought. Sometimes people will say: "Well, I saw it, and so I am certain of it,"

but we begin to realize that we are not at all certain when we say we see, for we are depending entirely upon the eye, which is the organ of sight—a very good name for it. We begin to realize that when we see a thing in our ordinary sense of the word, we are not really seeing the physical object which is there, but building into that the innumerable experiences of such an object which have gradually educated the sense of sight and made us recognize its many forms. All of you will know how a very little child—an infant—does not recognize at first, except really in some of the newer types of children who are being born in California at the present time, and that with the ordinary baby of our own race his eyes wander about in a very vague way before he begins what we call to notice, that is, to recognize. So we learn that part of our thought ought to be directed to the training and evolution of our physical powers as well as our powers of feeling and of thought, that we are builders of our own humanity to a very great extent, and that when the Christ bade us to be perfect as Our Father in Heaven is perfect, He was not giving a command impossible of execution, if only we had the time which is necessary in order that that great work of building up the Divine Man may be performed by ourselves.

As these thoughts become very dominant in our minds we begin to examine more and more carefully this power of thought, and we begin also to realize why in all the religions they have bidden us "think on God"; "Think on the perfect," for in that we are really creating the germs of perfection and nourishing those germs into increasing life in ourselves. When we speak of the self-made man—I know the use of the phrase is not supposed to be very complimentary—if a man has made himself badly he can, after all, always begin to make himself better. There is something always to realize in the power of thought and of will which

has raised a man perhaps from poverty to wealth, even though his object has not been of the noblest and the highest; he has gained it by the evolution of will-power, by the conquering of difficulties, by getting over obstacles which taxed him to the utmost, and all that is like an investment for one of his future lives—the power of will which can dominate, the power of determination which can change his world.

And gradually, as we look at things from this standpoint, the Heaven-world, as pictured and as it exists for every one of us in the future, becomes very much more intelligible, and we begin to think it is worth while to consider what I may call the Theosophical conception of Heaven, which very often at first repels people, because they do not realize at all what is meant by the words “real” and “realization,” that they do express the bringing into existence, by thought, of the conditions that we desire to bring about. You will often find people saying when they go perhaps to some country for the first time: “Oh, I have been longing all my life to come here, and now I find myself in it,” then one thinks: “Yes, just because you have been longing all the time to come here, the power of your desire and your thought has realized itself at last in circumstances which have brought you to the place you desired to be.” And so we begin to be very careful how we think, what we think of, to what objects our desires go out, and we find in the Heaven-world as described by powers that all of us possess generally in a rudimentary condition, that that Heaven-world is not as a matter of ordinary fact described very accurately in the great Scriptures of the world, for it is very much more the practical realization of our thoughts and our efforts here at last carried out. So that we have in ourselves what I may call the material to take with us into our Heaven-world, and very literally we build our Heaven for ourselves.

Now let me explain that somewhat more in detail, to show you exactly what I mean by it. We have in our present

constitution in this world, as many of you must have realized by your own studies, bodies composed of different kinds of matter, different from each other, in fact more different than say a solid piece of wood is different in its ultimate constitution from any other object in the physical world. It is the way atoms are put together (and the atoms are blended together) that brings about the various forms that we find round us on every side. And we begin to realize as we consider this question how all these differences arose, that they are differences dependent upon the amount and the power of thought. As we trace these differences amongst any of the various people whom we know, and as we begin to study this power of thought in ourselves to see what we are doing with it, what we are creating with it, what faculties we have which we are able to exercise, what faults we may have which it is desirable to get rid of—we begin to understand that the only real power that we have for building or destroying things is fundamentally this power of thought. When we have come to the conclusion that we possess this power, however germinal the condition of that power may be, there very gradually open up before us various lines of thought-activity, and we see the direction of thought by which we may quicken our own growth in all that is best and noblest, and how we may accumulate by this power of thought what I may call the material out of which our Heaven is built.

Now think for a moment of the characters which are shown by children almost, we may say, in their germinal form from the time of birth; how different these children are as they grow a little older; how different their faculties, what we sometimes call their dispositions, their way of behaving to the people around them, the qualities that they show, either good or bad as we may judge them. Sometimes we may have wondered, when we heard people say that we had only this one life on earth, how it was then

that children were born with such different capacities, some showing noble qualities in their childhood, and others showing the most undesirable qualities; how they came to be so different, what explanation there was, "consistent" as the phrase has been used, "with the justice of God," in creating souls which when they came for the first and only time into a physical body, showed such marvellous differences of what we thought good and evil in their characters. That puzzle has made many people throw aside the idea of God because it seemed so horribly unjust that we should find people born into such very different conditions of life which, if they had never existed before, were mere matters of favouritism somewhere, or chance. Yet that did not seem very rational, for you cannot believe in chance when by studying the laws of Nature you find they have their invariable cause. So the only way you can find freedom in a realm of law is by knowing the laws, and then counterbalancing those which may injure you by other laws that are beneficial to you. It is such knowledge, or rather wisdom, that is said to burn up the results of the past. That children are born with different characters, there can be no doubt—if you have had much to do with various kinds of children—those, for instance, who are called the congenital criminals who have no sense apparently of right or wrong, who do what we think is a wrong thing not by thought, but by impulse, who commit a crime without thinking about it beforehand, over-powered by sudden desire. All these things begin to puzzle our minds, and to shake, very often, the preconceived ideas in which we may have been brought up.

And as we think more or less on these problems of life, we begin to realize the fact that it is quite true what lies on the surface—that children are born with a character. The Mussulmans say that a man comes into the world with his character tied round his neck—a figurative way of saying that he brings

it with him—and they go on to say that that character is his destiny, is his fate. There we seem to come across a very serious trouble in our thinking, for if he is only born once and has had no possibility of making that character beforehand, then it seems hard if he is born with a bad character, as we call it, when others are born with an exceedingly good one; why some are born poets with genius, others incapable of consecutive reasoning. And all these problems which have made so many difficulties in our world, and so many unbelievers in a divinely thought out plan, seem to be insoluble, and in that way drive us almost to despair.

(To be continued)

THERE shall never be one lost good! What was, shall live as before;

The evil is null, is nought, is silence implying sound;
What was good shall be good, with, for evil, so much good more;
On the earth the broken arcs; in the heaven, a perfect round.

All we have willed or hoped or dreamed of good shall exist;
Not in its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.

The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that he heard it once: we shall hear it by-and-by.

And what is our failure here but a triumph's evidence
For the fullness of the days? Have we withered or agonized?
Why else was the pause prolonged but that singing might issue
thence?

Why rushed the discords in but that harmony should be
prized?

Sorrow is hard to bear, and doubt is slow to clear,
Each sufferer says his say, his scheme of the weal and woe;
But God has a few of us whom he whispers in the ear;
The rest may reason and welcome: 'tis we musicians know.

BROWNING: *Abt Vogler*

MESSAGES FROM THE UNSEEN

BY THE RT. REV. C. W. LEADBEATER

(Continued from p. 186)

ONE needs to know the history of spiritual communications in order to be able to appreciate them at their right value. Mostly they are of that personal nature which I described, telling the recipient that he is a very great person, and that the spirits want to work through him. Sometimes they give very useful apophthegms; they are mostly of the copy-book nature. "Be good and you will be happy"; "Evil communications corrupt good manners"; and so on. There is no harm in this, because people have read such things in their copy-books when they were children, and have promptly forgotten them. But apparently if a dead person writes such a maxim through the planchette, they take it as a personal message, and begin to take notice of it. I can only say: "If that is the only way in which it is possible to make people accept and live up to dicta of that sort, then let us have them written in that way by all means!"

But they so often go beyond the copy-book apophthegm, and begin to give private personal advice. Mostly they mean well, I am sure; yet often it would not be wise to accept it; the recipient must exercise his own judgment, which is in all probability just as good as that of the dead man. After a man

has been dead for twenty or thirty years, he *ought* to know more, but it does not follow that he does. Many people live here on the physical plane for fifty or sixty years, and learn remarkably little; so we cannot expect them to be much wiser now. We should listen to what they have to say and weigh it, as we should weigh physical-plane advice; but we should not be unduly influenced because the man happens to be dead. And when they begin to flatter us, we had better beware. When they begin to tell us that we are the only persons in the world who can do this or that, it is time to be cautious. I know it is a fascinating idea to be told that one is the only channel in the whole world for the Mahachohan or for some great Power; but, you know, it has happened so often before! If only those to whom these things come would read the published literature on the subject, and so find out how many other great Beings have purported to communicate through very commonplace people, they would learn not to believe so easily.

We must remember that even members of the Theosophical Society are mostly still quite ordinary people! I mean that we are not distinguished beyond the rest of the world for our intellectual capacities; we are not more spiritual than many people in any one of the great religions. We shall find men just as spiritually minded, as unselfish and as devoted outside the Society as in it. We should be wise to take the advice given in that sentence in one of our books: "Do not too soon begin to think yourself different from others." Most of us are just ordinary, every-day specimens of the humanity of our time. That being so, why are we selected to receive this great revelation of Theosophy, singled out, as it were, by the Masters?

An outsider might say: "But first of all, *are* you so chosen out? How do you know that?" We say (and we know what we are saying) that in the case of spiritualists, the

spirits who communicate with them frequently do select high-sounding names to which they have no right. They pretend to be Julius Cæsar, or Paracelsus, or Shakespeare, or any other great name in history which happens to occur to them. We know, those of us who have had experience in astral work, that such pretensions are common. Many spiritualists accept these extravagant claims; but the more advanced spiritualists do not. They know quite well that the assumption of great names is only a way to secure a hearing which otherwise such ordinary entities would not obtain. But spiritualists sometimes say to us, (I have had it said to me): "But surely you Theosophists are in exactly the same position, except that the spirits who come to you pose as Mahatmas or Masters; how do you know that you are not being deluded by such a personation, exactly as the more ignorant among us have been deluded by personations of St. John the Divine or of the Blessed Virgin or of the Archangel Raphael?"

I suppose we are bound to admit that from their point of view there is such a possibility. But while that might perhaps with a certain show of reason be urged about some of our members who have had little or no personal experience, it does not impress itself as probable upon the older students. In my own case, it is forty-six years now since I first saw personally some of the Masters of the Wisdom. During all that time I have constantly been in communication with Them. Their speech and Their teaching have been among the facts of my daily life the whole time, and all that while what They have said and done has been entirely consistent with Themselves. I have been, though in the astral body, to Their houses. I have been in the physical body in the house of one of Them who lives in a more accessible place than most, and seen Him in the physical body. I have met another also in the physical body, and walked and talked with

Him. If that is an illusion, then the whole of life is illusion as well.

Of course that is quite arguable; there are philosophers who hold that everything is illusion. We can only say that our knowledge of these Masters is just as much and just as little an illusion as our acquaintance with any of our members. I may be deluded when I think that I sit here and write, and you may be deluded when you think that you sit there and read what I have written. If that be so, the Masters may be part of the same illusion. But since that illusion has been absolutely coherent for so many years and has had nothing but a good effect in every way, since They have helped us in so many ways, since They have given us most valuable teaching, much of which we have learnt to corroborate by our own investigations and by our own experiences—I say if that be an illusion, I do not object to it. But if there is anything at all in this world or any other which is real, then our Masters also are real, and our life in connection with Them is also real.

Their teaching is quite a different thing from the kind of communication which comes usually through spiritualism. Some of the highest spiritualistic teaching approaches it. I knew Mr. Stainton Moses in London long ago; he was the editor of *Light*, and was one of the most intellectual spiritualists I ever knew. He undoubtedly came into communication with some great person who taught him under the name of Emperor. The teaching which he gave was of a high character, and much of it was quite correct and very beautiful. That is often so with spiritualistic teaching, but unfortunately it is not all of that nature, so we must discriminate.

When the question is raised as to whether our Masters select us, I think we are justified in answering it in the affirmative; and since They do, and since we are nevertheless all ordinary people, it is obviously not for our gigantic intellect;

it is not for our high spirituality; it is not for our pure unselfishness. All of us have something, I hope, of those characteristics, but there are undoubtedly people in the world who excel us along one or other of these lines, and yet who are not Theosophists. How is that? Why has this magnificent knowledge and the opportunity of knowing these great truths come to us and not to other people? It can be only because we have deserved it, for the world exists under a Divine Law of perfect justice. But how have we deserved it? It is not for our transcendent development along any line; then why is it?

We can say only this. Every man receives that which he has sought and has deserved. We see instances of that when we are able to look back along a line of lives. We may see a case of a person who has been deeply interested in art, but has had absolutely no opportunity of developing his own faculty in that line. He may have had a great love for drawing or painting, yet he himself may have been quite unable to draw or to paint. Such a man will receive the reward of his interest in art. It is more accurate to say that the force which he has put out in trying to understand and appreciate art, the amount of love of art which he has poured out, receives its result in the next life in faculty. He finds himself then able to draw or to paint with great facility; his desire has brought about its natural result in that next life.

If you apply that idea to your own case, I think we must suppose that we are all of us people who in a previous life, or perhaps in several previous births, have been interested in this inner side of life. We have sought to know and sought to understand, and as a result of such seeking we now find ourselves in a position to satisfy that wish.

There may be other contributory reasons. You may remember that in Oriental books we are told that there are four reasons, any one of which may bring a man to the commencement of the path of development. First, by being in the

presence of, and coming to know, those who are already interested along that line. Suppose some of us were monks or nuns in the Middle Ages. We might have come into contact in that life with an abbot or an abbess who had deep experience of the inner world—a person like St. Theresa, for example. We might, looking up to that leader, have earnestly wished that such experiences should come to us; and our wishing for that might have been quite unselfish. It might be that we did not think of any importance that might come to us, or of the satisfaction of achievement, but simply of the joy of helping others, as we saw the abbot able to help others through his deeper discernment. Such a feeling would certainly bring us in the next incarnation into touch with teaching on the subject.

It happens that, in lands which have European culture, almost the only way in which we can have the inner teaching put clearly before us is by coming into the Theosophical Society, or by reading Theosophical works. There have been mystical and spiritualistic works which have given some information, which have gone a long way, but there are none (so far as I know) which state the case so clearly, so scientifically as the Theosophical books have done. I know of no other book which contains such a wealth of information as *The Secret Doctrine*. There are, of course, the sacred books of the Hindus and of other nations, and indeed there is a great deal in those sacred books, but it is not put in a way which makes it easy for us, with our training, to assimilate it or to appreciate it.

When, having read Theosophical books, we take up some of those beautiful translations of Oriental books, we can see our Theosophy in them. We may take the Christian Bible, though that is in many places not well translated from our point of view, and we shall find a great deal of Theosophy in that; but I have not discovered many Christians who have

found out the Theosophical teaching from the Bible without any exterior help, because they do not know, when they take up the Bible without previous instruction, which of the texts are of real value from the Theosophical point of view and which are not. But when we have first learnt our Theosophy, we can at once point out what must be mistranslations. We should not have been able to comprehend much of that biblical teaching if we had not had the Theosophical instruction first. People have been reading the Bible for hundreds of years, but few have extracted much Theosophy from it.

So one way of approaching the Path is by being much with those who are already treading it. Another way is by reading or hearing about it. I know how it came to me. This teaching came to me in 1882 through Mr. Sinnett's book *The Occult World*; and immediately after that I read his second book *Esoteric Buddhism*. I knew at once that it was true and accepted it, and to hear and to read about it at once fired me with the desire and the absolute intention to know more, to learn all I could on the subject, to pursue it all over the world if necessary until I found it. Shortly after that I gave up my position in the Church of England and went out to India, because it seemed that more could be done there.

Those, then, are two ways in which people are led to the Path—by reading and hearing of it, and by being in close association with those who are already treading it. The third way which is mentioned in Oriental books is by intellectual development; by sheer force of hard thinking a man may come to grasp some of these principles, though I think that method is rare. Again, they tell us in these Oriental teachings that by the long practice of virtue men may come to the beginning of the Path—that a man may so develop the soul by steadily practising the right so far as he knows it that eventually more and more of the light will open before him. Those are the four ways which they mention in Hindu books.

So it is possible that we may have come along any one of those lines. But in any case our coming into this Society is certainly the result of action in previous lives; so in that sense we have deserved it. We have perhaps devoted ourselves to this desire, and in fulfilling it in this life we are also fulfilling our own soul-development, for it is a very important part of that development that we should learn the direction in which our forces are to turn.

The man of great intellect has developed enormously beyond any of us along his own line. Do not imagine that you do not need to advance along his line; do not suppose that you can reach Adeptship without intellectual development. Before you can become a Perfect Man you must have the intellect of the greatest scientist or philosopher, and more; and you must have all the spirituality of the most devoted persons in the world, and more. You must be utterly unselfish; you must have grown in every direction before you can reach true Adeptship. It is just a question of along which of these lines you unfold first. You must avoid the mistake of thinking that because you have this particular faculty of knowing the direction in which we should turn our force, you are therefore greater or more advanced than the person who has high intellect or spirituality. All of these you have to unfold also, and while you have worked at your faculty, other people have been working at these other faculties.

We have to learn our different lessons, just as a child at school has to learn mathematics and languages and history. He may devote a great deal of his time to one of these subjects and know it quite well, but there may be other children who, although they do not know that one particular subject so well, may be far ahead of him along other lines. You would not speak of those other children as less evolved but as evolved along another line. So never make the mistake of despising

those who have not our Theosophical knowledge. We should know ourselves unworthy to be Theosophists if we had such a feeling as that.

Nevertheless, we undoubtedly have a very great opportunity, and I think myself that we are fortunate to have had this side of the necessary growth undertaken first. The man who develops a specially wonderful intellect is liable to certain temptations. It is possible that he may be proud of it, and may therefore look down on the rest of the world. The person of high spirituality should certainly not be proud of his spirituality; yet the very devotional man is liable to look down on what he calls the coldly intellectual man, not understanding that both these powers are necessary, and that he will have in the future to spend many lives in fostering the very intellect which he despises. I think that we are fortunate to that extent above other people, that we have this knowledge of Theosophy which will show us how not to misuse the intellect when we attain it, not to overstrain the devotion, nor to let it, as it so often does, carry its devotees to foolish and extravagant lengths. We who are Theosophists ought to have learnt balance, yet how few of us have perfect balance yet. It is still for most of us a counsel of perfection, something for which we must strive; it ought to be our special quality.

Since we have this magnificent opportunity of the Theosophical teaching, let us show ourselves worthy of it. It is possible for a man to deserve it and to obtain it, and even then to prove unworthy of it after all. Sometimes people will go far along the line of the teaching and then suddenly meet with some circumstances under which they seem unable to apply it. This may occur even with people who are quite old and advanced Theosophists; some little personal matter will crop up, and in the face of that, they will entirely forget their Theosophical teaching, and act precisely as the ignorant outsider might act. Then we have a very sad failure, a serious

retrogression. You all know that in our Theosophical history we have seen deplorable examples of that.

No matter, the knowledge is there and it will in due course reassert itself, and progress will be resumed. But such a lamentable failure does involve a severe temporary check. Let us take warning by it; let us be very careful, lest we also should be led astray. If we do not rid ourselves of the personality we are always in danger. We may think we have subdued it, and yet there may come some particular point at which our Theosophical teaching is for the moment forgotten, and that means a heavy fall and a great waste of time for us. Having by hard work in past lives attained this opportunity, let us be careful to use it to the utmost and in the very best and highest manner.

One thing we must assuredly do is to preserve balance and common sense all the way through; so when you receive grandiloquent spiritualistic communications, use your common sense and your Theosophical knowledge, and do not be carried away by the fact that the statement happens to be a personal statement, that it is addressed to you or that it flatters you. Do not let that come into the case; take it from the impersonal point of view: "Is this really a probable story that is told to me?" If after careful impersonal consideration, it looks as though there might be something in it, at any rate consult with older students first before acting. Do not be carried away by this presumed spiritual inspiration; it is a dangerous thing, and along that very line many promising people have been shipwrecked.

We have had sad cases where such communications have led to total loss of sanity. Every one thinks that he or she is quite safe from being led so far. Yes, but remember that the people who have made those very mistakes would have thought themselves quite safe a little while before. We must be careful; one's tendency should always be to mistrust

communications of that sort—to exercise considerable caution in regard to them, and to receive them with reservation and circumspection. Read the literature of the subject, and you will very soon see what proportion of the communication is worthy of your attention. Of course, I myself or our great President would always be glad that people should write to us about matters of this sort, and although I am afraid it is often our duty somewhat to discourage high hopes along such lines, yet at any rate we can give you the benefit of such experience as we have had. But in the ultimate every man must stand by himself, and it must be your common sense which is your final guide in all occult matters, as it should be in all matters of the physical plane.

(To be continued)

TO THE YOUTH OF INDIA

Now is the time for action. Avenues to public life are opening up before us. India beckons us to tread them—to politics, to education, to social organization, to religion, to art, to science—all these are ways to practical service, ways to lighten the darkness which envelops our land as it envelops all lands.

Then train for citizenship, enter into some good movement, into some welfare body that puts others first. Start doing small things, and as you do them for India they will be invested with a National significance, and will be done greatly, and with deliberation and dignity. If you have the gift of leadership it will develop rapidly, and you will inspire others to become leaders too—they will catch your fire!

Will it pay? What can I gain out of it? Let us have done with those old bogies of selfishness; they belong to the past, to an age of widespread ignorance, to a darkness which we have left behind. What can I give? How can I help? What can I put into it—the well-being of our wonderful land? That should be our slogan to-day, and the spiritual and moral tone of this new India depends upon our answer. Let us be enthusiastic about India, full of fire for India, so that our fire leaps from soul to soul, and as each soul is clarified, so will the National soul become clarified, and the fog will scatter. Ideals are useless save as we make them practical, and that means Work—selfless work for our beloved country.—G. S. A.

MOVING THE THEOSOPHICAL SOCIETY FORWARD

BY THE RT. REV. G. S. ARUNDALE

MY mind is naturally preoccupied with what I believe must surely be the desire of the Elder Brethren, that advantage should be taken of this particular year, which is the centenary year of H. P. B., to move the Theosophical Society and Theosophy forward, because any sensing of a wish of Theirs is of course much more than a command, and one is feeling out for ways and means of fulfilling Their intentions.

The Theosophical Society is fortunate in having a very severe shaking at the present time. One is thankful for that; and the more people go out, from one standpoint, the better, because we must know upon whom we can rely for this particular part of the Plan. Just as Krishnaji is fulfilling his part, so are we fulfilling our part, and since the Theosophical Society is committed to our care, and all for which the Theosophical Society stands, it behoves us to see, first, that the Theosophical Society is as consolidated a body as possible, without any weaklings; and, second, that we give that Theosophy to the world which the Elder Brethren would have us give. So this particular shaking is all to the good. We do not want people who can be blown about by winds of doctrine.

In any case I come more and more to the conclusion that the only way of dealing with the present situation—the

disturbance and the doubts and the difficulties which have arisen in people's minds—is to go one's own way, without arguing. I think the greatest service we can render to Krishnaji, for example, or to the Theosophical Society and to the Masters' work generally, is to perceive our part in it and to fulfil that part, without argument, without discussion. Here is a part of the Plan unfolded. There is another part of the Plan unfolded. If one individual chooses to say: This line shall be followed and not that, this is the Plan and not that, that when the World Teacher appears the facet of the Plan which He discloses should be exclusively followed—well and good; that is quite well.

For my own part I feel it incumbent upon me to go my own way without making any endeavour to make any pronouncements with regard to other facets of the Plan with which I am not specifically concerned. But the individual must make up his own mind as to the facet with which he is concerned. And of course we have to remember clearly it does not in the least degree matter what judgment other people pass upon us. We are often very sensitive to other people's criticism. We are considerably swayed by other people's criticism. If a person says to us: "You are disloyal to your declared beliefs and expressions of opinion," well, it is only others who say that, and each person must surely be the arbiter of his own destiny, his own conscience, his own judge.

People have sometimes said to me: "You have brought the Order of the Star into existence and you have enjoined on all and sundry to follow the World Teacher, and now you appear to be aloof." My answer is that I did bring the Order of the Star into existence. I founded it on January 11, 1911, and I did enjoin on all and sundry. As to whether I am aloof or not, that is another matter. I have at present special work to do and I am going to do it. Is such work *really* aloof from the Will of the World Teacher? Am I *really* non-co-operating with

Him? I remain silent. We must not be at the mercy of other people, or even at the mercy of ourselves if it comes to that. But we must know our way clearly, have a clear impression of it, and then follow it. And the knowing of the way clearly is always evidenced by a happy delight in it, a peace in it, an unquestionableness about it. So that it becomes ridiculous to try to argue you out of it. A person is merely wasting his breath by arguing with you. "Why waste your time, dear friend, in arguing thus? I have made up my mind. I have my own way to go. Your views and your choice about that way—well, make them, but because you make them it does not follow that they are true for me."

One must have a spirit of robust independence, seeking out one's own path, knowing it to be one's path, knowing the delight and the peace and the serenity of it. Well then, tread it, without having any difficulties with other people over treading your own path. One should be so busy treading one's own path as to have no time to criticize other people's pathways. One presents one's pathway to the world as one proclaims Theosophy to the world. I am not concerned with the world's opinions about my teachings. My business is to proclaim, and I go on proclaiming until I am required to proclaim something else.

Let us look towards the East, and see whither the wind from the East is blowing. It may be blowing in more than one direction. Let us seek out a wind and follow it where it blows. This is what I am trying to do.

Of course part of the Theosophical Society's work is these Centres such as we have here. We do not know yet as to the part they have to play in the work of the Theosophical Society. We know they are intended to gather together people to whom opportunities are to be given, and they have brought people together, and some have taken the opportunities, and some have left them, which is of course inevitable.

Those who take them go on into the more inner service, and those who leave them go into the outer world for the outer world's nursing until the time comes again for them to be given the opportunity—some time hence in all probability.

The supreme Centre of course is Adyar, and it is very carefully to be remembered that despite India's distractions, she remains the spiritual centre of the world, and Adyar remains the direct representative in the outer world of the Eternal East. So anyone who makes a pilgrimage to Adyar is extremely fortunate. It is like a Muhammadan going to Mecca. No one has quite that spiritual orientation who does not bathe in the atmosphere of Adyar. India is unique, and Adyar is still more unique.

So that there are three or four important Centres from the point of view of the Society: Adyar of course first and foremost, second in importance probably Sydney, third Huizen, and, coming along, Ojai. I think that probably other Centres may be established in due course if there are the people to man them. Only, we are suffering in our world to-day from a very considerable dearth of personalities, rising at least head and shoulders above the crowd. We have quite a number of very devoted followers, people who will do what they are told, people who will co-operate. That of course is very good. But—I was going to say—one can get any number of these good people; they are comparatively common. What we urgently need are people who have fire, who have self-determination, and that is very rare, for even if one could find the individual with fire and self-determination, it very often happens that his utility is marred because that fire and that self-determination are associated with a particular bee in his bonnet. He has a specific something which he rides to death, so to speak. He has some obsession of some kind.

While specialization is good for our work and for our leadership, the specialization must be subordinated to the

requirements of the Elder Brethren. So that one must have fire generally and self-determination generally, which is to say one must have fire, enthusiasm, which one can turn in any direction, and a consciousness (which is what self-determination means in general terms) of one's own virility and purpose and definiteness and power, without any labelling attached to it, so that it is available for outflowing down any channel.

We do lack the outstanding person. If you say to me: "How are we to become outstanding?" I should say: "Drop the preoccupations of the smaller self." The outstanding person is one that is not preoccupied with the inclinations of the smaller self. Whatever he is thinking about, he is fundamentally preoccupied with the larger things. If you take the ordinary individual and look into his brain you will find he is thinking about personal things. He is troubled about this, that or the other. He is a centre and he revolves round that, and he is continually thinking of his outer life being adapted to his individual requirements. He starts from himself and goes on and desires to mould circumstances to suit his personal convenience. He is largely preoccupied with his own personal affairs and enters little into the larger consciousness. If you desire to enter into the larger consciousness, into the larger life, and to become outstanding, then you must drop those considerations and see if you cannot, as it were, at first by an effort of will or by determination, place yourself at the disposal of Those who are concerned with the larger life—the Masters—think of yourself in connection with Them, and try to enter into Their atmosphere. Think of Them constantly. Think of Them as having a line of communication with you, by simply thinking of it, by placing yourself at Their disposal and by introducing into your thoughts and feelings Their point of view. So that, when you consider what you would like to do, you think of what They would like you to do. Give Them a

chance to have a word. A constant thought of Them will give Them that opportunity. Then of course your lives will be much happier. I know quite a number of people whose lives are not as happy as they might be, simply because they are self-centred. They would find that those things which trouble them and worry them and annoy them would soon cease to have any power; they would become free from them if they had no personal relationship with them.

A FRANKNESS which hurts is always a crime except in the case when nothing but a cruel operation can solve an impossible situation.

The man who feels in harmony with himself and the world never thinks of meddling in other people's business; "Live and let live" is his motto; and even where he is sure that he knows better, he never tries to *enforce* his own opinion. He will certainly stand up for the truth, he will proclaim it, but his will never be the foremost desire of the missionary: the will to *persuade*.

Man knows happiness only when his inner creative urge is given full scope.

KEYSERLING

"THY BUSINESS"¹

BY ERNEST WOOD

AMONG the sayings of the *Bhagavad-Gītā* which cause much searching of thought, there is one that describes the best mode of practical life, and yet has been the subject of perennial confusion. Advising his pupil Arjuna, Shri Krishna said: "Thy business is with the *karma* only, never with the results."²

THREE INTERPRETATIONS

There are at least three ways of understanding this instruction. First, it may be taken as a piece of commonplace philosophical advice, meaning: "Though your action is based upon a desire or intention to produce a particular result, do not think about the success or failure of your plan, but simply occupy yourself in the activities which you think will conduce to its success". It is, of course, well known that to think about the success of any plan spoils to some extent the chances of its success. Thus a student who wants to be a master of, let us say, the Greek language will do best if he immerses himself in the study with pleasure, and does not think of the time when he will be expert. If he so thinks, he will be spending upon a dream (perhaps an agitating dream) part of the energy which he should be giving to the study, and also he will be rendering the course of study flat

¹ A résumé of a lecture given to the South Indian Convention, at Nilambur, April 6th, 1931.

² *Gītā*, ii, 47. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

and dull by dwelling upon a comparison of his present ignorant state with the glorious power and ease which he hopes to enjoy later on in the use of the language.

There are cases in which the means do not at first appear to be of the same nature as the end. To go by car from Madras (which is too hot) to Ootacamund (which is pleasantly cool) one must pass over some rather bumpy road. While doing so, one may refresh oneself with the thought of "Ooty," regarding the road as a useless experience, though unavoidable on account of the imperfection of the world. From the standpoint of Theosophy, however, or of the teaching of the *Gītā*, *there is no useless experience*, and the rough road should be taken with the same cheerfulness as a smooth road. This does not mean that it should be cheerfully tolerated—that we should, so to say, nevertheless whistle and sing, like a good scout—but that we should find it interesting as part of life, none of which is useless, the Divine being everywhere. Also, the *karmas* which come to us are reactions from our character (since *we* produced the actions of which they are the ending), and therefore they are exactly suited to that character. The bumpiness of the road is my bumpiness, and until my character is such that I can take that bumpiness sweetly I shall go on making bumpy roads for myself. In this case, it is necessary to deal with the bumpiness of the road in the right spirit in order to have the character to appreciate Ootacamund to the full when I do arrive there. Otherwise, I shall find other kinds of bumps there. As long as there is bumpiness in me, I shall have bumpiness outside.

Secondly, Shrī Krishna may be emphasizing the fact that it does not matter whether we succeed or fail in any actions. If our car breaks down at Salem, and we never reach Ootacamund by car, we shall either go to Ootacamund by some other means, or stay in Salem and then, if we take that city in the right spirit, find some interesting and useful experience there.

The world has always been thrusting upon us some experience not comfortable and of our choice, and if we had been able to avoid it all we should have missed the best part of our experience. "Therefore, accept everything, and struggle or play with it heartily, not troubling about the success or failure of your material object, though you distinctly have one." If it is a game in which there is a contest, we see clearly that success and failure are equally useful for the development of capacity, if we have played our best. But if we do not try to win or fulfil a purpose, the action is not well done. In Arjuna's case, Shrī Krishna said, action should be done with the welfare of the world in view. Quite clearly, then, Shrī Krishna does not say that one should act without intention, and simply in response to calls from outside.

THE RESULT OF KARMAS

Yet the third meaning which I wish to put forward is deeper and more important than either of the two already described. It is that one cannot possibly deal with the real fruit or the results of *karmas*, because those results do not belong to the world. *Karma* means the whole process of the action, including the end of it (*e.g.*, the welfare of the world, or the knowledge of Greek), as well as the method of bringing about that end (*i.e.*, the fighting in Arjuna's case, or the learning of Greek by the student). But beyond all this is the result of *karmas*—namely wisdom, or the unfolding of the soul, as a bud opens into a flower.

This unfolding of the soul, which is the fruit of all our *karmas*, or works, is a *natural* thing, not artificial. An athlete uses dumb-bells to develop his muscles, yet *he* does not develop his muscles. His business is with the dumb-bells only, and never with the muscles. He cannot *make* muscles. So also, a man cannot *make* himself wise, or develop his

character or unfold his soul. There is a beautiful *natural spirituality* or unfoldment awaiting him. It will be the fruit of his *karmas*, but his *business*¹ is with the *karmas* only, at no time with that fruit. He is able to deal only with the *karmas*, but when he does that rightly the unfoldment will be taking place. Shri Krishna asserts the same thing in another way when he says that the way of the unmanifest is hard for the embodied to reach and that they should attend to *karmas*, and also when he says that one should not disturb the minds of the ignorant in such a way as to make action distasteful to them.

For a clear understanding of this matter we should observe that nothing in the world can really help a man to unfold. Dumb-bells do not give muscles, nor can any objects unfold his soul, nor can there be any material process of evolution to carry him along. The objective world is nothing but a collection of the *karmas* of Arjuna and all his brother-pupils, ourselves. The contents of the world in the past, present and future are all of exactly the same nature—nothing but *karmas*, forms made by life. It is very much like a daily paper, having the same form day by day, but recording different deeds. Even the apparent system or orderliness of this collection of fancies derives its character from the same source. If every day twenty people want to go from Nilambur to Calicut, there will be a 'bus, and so there is a 'bus (called the Solar System) for the sixty thousand and more millions evolving together in this world of ours.

WISDOM

But the fruit of *karmas*, the result of our business or dealing with them, is found in the soul in due season. "All

¹ In the original Sanskrit, the word translated "business" (*adhikāra*) means "competency". Applied to a person, it means one who is able or qualified to act in a particular matter or office.

complete *karmas*, O Pārtha, result in wisdom."¹ Wisdom is a state of the self, beyond the *karmas*, which are temporary creations for self-education, like a little girl's home-made rag doll. During the ages men have worked at making many things which have perished, but in connection with those efforts they evolved themselves.

This wisdom should not be thought of as intended to serve the creation of more *karmas* or new *karmas*, but as an awakening of self-realization in the soul. The *karmas* are not required by the soul, but only the fruit of *karmas* is acceptable to it. "The Lord accepts neither the sinful nor the good actions of anybody; wisdom is enveloped by unwisdom, by which beings are deluded."² The world is the product of unwisdom only. One after another we make these forms or *karmas*, which are temporary arrestations of portions of our own life, which we wish to examine in order to know ourselves, to gain the knowledge of life which is wisdom. With the aid of our rag dolls we concentrate our attention, and so awaken ourselves to the powers of our life, one by one. In all this there is no living, but only preparing to live, like that of children at school, who go into their class-rooms not to display their attainments but to learn.

What is usually called the end of life is really only the beginning. It is the end of that schooling in which every lesson involves the suspension of the greatest part of our capacity, even to the point of forgetfulness of it, and the temporary acceptance of an experience connected with the worst part of ourselves. Therefore our so-called manifestation, which is really an obscuration, is a thing of phases. As the hands of a clock point to the figures on the dial as

¹ *Gītā*, iv, 33. सर्व कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥

² *Ibid.*, v, 15. नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥

they go past, but do not carry them with them on their journey, so do we apply ourselves to the specific lessons of childhood, manhood and age. In each hour we must kiss the joy as it flies, and claim no material fruit or possession.

Because of this there is no greatness in the world—no great things and no great people. All who know the great can testify to some pettiness in their characters, because all are here to learn, and in the process they display their particular imperfections, like one who begins to play tennis or billiards and cannot hit the ball straight. All this *tamas* and *rajas*, and even *sattva*, does not belong to real life. The end of *karmas* is for us the end of the world and the beginning of life. The world of life is more, not less, than all this, since all this is merely an abstraction from it. Well was the name *asekha* (one who has no more to learn) given to him who reached the life.

The lesson of any experience is learnt (that is, the real fruit of that *karma* is gained) when we have found the eternal or the infinite through that finite thing. The finite and the infinite are not two separate things. To learn to play the piano I need *one* instrument; afterwards I can play on others. Similarly, I need only one mother, to awaken in myself the capacity to love other mothers. The infinite is awakened *in me* by the finite experience.

NATURALNESS

Even then, nothing from the outside awakens that love. It is my awakening of myself with the aid of *karmas*, that is, temporary self-imposed contractions or limitations. This awakening requires no effort, but only naturalness, for it is not akin to the striving for *karmas*, in the form of sensations, possessions and friends. An effort is needed for material achievements, but not for this.

We have all the time before us a sufficient lesson in naturalness, in the human body. However much I may evolve, my body will still have one head, two arms and two legs. Why should our progress not be marked by an additional supply of these organs, corresponding to our increased capacity for work? Because, as it stands, the body represents the natural degree of limitation required for our awakening of *any* part of our consciousness. Buddha and Christ walked at three or four miles an hour, not forty.

It is part of the modern materialistic delusion that greatness or progress is indicated in large things. But it is enough for the highest possible achievement if a man makes true use of his natural limitations. By attending to his own *karmas* he reaches perfection. I remember to have read somewhere that carefulness in small things is important because it makes us ready for the big things when they come. I am sure this is a big mistake, and it is quality alone that counts. Only pride and fear lead to the development of abnormal talents. An athlete in a circus has twenty-four inch biceps, and a juggler can balance three balls on his nose. I do not need these achievements. They are not natural, but supererogatory. Nor in the mind and heart need there be similar feats. It is sufficient if I do not fail in the application of love and intelligence within the scope of the naturally reasonable affairs of one body. The worship of greatness is a dreadful materialism; it curses him that has and him that wants, for it takes the eye off true and pure achievement, which is simple and direct.

FINDING THE ETERNAL NOW

We need to find the Eternal now, not the eternal Now. All circumstances equally offer us opportunities for that. Suppose I accept with contentment whatever conditions I

find, and I use these as the materials of a constructive policy in my material life, so that there is no complaining and no resentment, and nothing comes contrary to my will. This is the freedom of the will, and it would be a bondage to have the silly desire that things should be different from what they are, or to desire to govern the affairs of other people. This conservation of our powers is especially easy when we know that our *karmas* present the experience which we specifically need for filling up the deficiencies in our character, or for the completion of our self-awakening. As Emerson put it:

Every day brings a ship;
Every ship brings a word,
Well for him who has no fear,
Looking seaward, well assured
That the word the vessel brings
Is the word he wants to hear.

There is an integrity of this sort, perfectly natural, which becomes realized in the intuition of the will. In it we know the peace of our proper power; and are "of mental fever cured." "In this there is no waste of effort, nor is there transgression."¹ This will comes out of self-knowledge, as love comes from the knowledge of others, and understanding from the knowledge of the functions of external things. Only the exercise of these three, in connection with any *karmas*, conduces to the fruit of experience. At all other times, there is excess (more than the naturally necessary experience) and therefore loss of time (that is, the creation and occupation of too much time). Love, will and thought reveal the infinite in the finite. We must at last come to these in all affairs, for nothing else helps at all.

Suppose you had a mountain top, to climb to which was the highest goal of human endeavour, and that there shone the sun of freedom. Every step up that mountain side must be a little act of freedom. The goal and the path to it must be

¹ *Gītā*, ii, 40. नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

of exactly the same nature. You may admire freedom while wandering round the mountain, but you do not come one inch nearer that goal except by the steps, each one of which contains the courage of a free man. Similarly, only love leads to unity, and only thought to understanding.

There is great simplicity in thus finding the Eternal in the present. Other policies put the goal far away, but this announces the Divinity of ordinary days. What is not done now is not done. You cannot do anything in the future, but only now. This is Yoga, or union with the Divine.

Suppose a man fails to attain perfection in this Yoga in the present body. What happens? Is he destroyed like a rent cloud? No, he is "reborn in a pure and blessed house and . . . again works for perfection."¹ But let us not be so foolish as to assume that the Eternal is not for us, and so set before ourselves the object merely to be reborn in a pure and blessed house, with the idea that we may have an opportunity in the future which we have not now.

In conclusion, I may summarize this important matter in the following four propositions: (1) Our goal or purpose in human life is the same thing as the ultimate fruit of *karma*. (2) It is not within our competency to deal directly with that goal or fruit, but only with the *karmas*. (3) It is most important that we have a knowledge of our goal, but we need not strive to reach it. (4) Knowing about the goal, or fruit of *karmas*, induces the state of mind in which we can best deal with the *karmas*, for in that state we feel ourselves to be masters, not servants, of the *karmas*. This is what was meant by the *sthita-prajña*, or man of stable mind, fully described by Shri Krishna in the second chapter of his lordly song.

¹ *Gītā*, vi, 41, 43.

THE RIGHT ASSIMILATION OF EXPERIENCE

BY C. JINARĀJADĀSA

KRISHNAMURTI has laid much emphasis that, if only a man were to assimilate *rightly* the experiences which come to him, there is no need for him to seek any teacher or any philosopher to guide him to liberation. For, all our troubles in life arise from the fact that we do not react to experience in a right manner.

But what is this right manner? That we do not assimilate every one of our experiences is a truism; for it is not the general rule with men that "once bitten, twice shy". With most of us, we need to be "bitten" many times before we become "shy".

It is however true that from some experiences at least we learn quickly; but they are comparatively few. A man who has received an electric shock learns usually to be wary from that one experience; but he who has planned for many enjoyments and been disappointed in them usually still goes on planning for more. On what does our degree of assimilation of experience depend?

This problem is stated for us by Krishnamurti's own experiences. As revealed in his book, *The Search*, he has sought true happiness, which is liberation, for many lives. Experiences have crowded upon him in his long past, yet they never taught him the way. But in this life, and only a few years

ago, some change took place, either in the nature of the experiences, or in himself, and he found the way. I think we may take it that the change was not in the nature of the experiences, but in his reaction to them. In his past lives, he reacted wrongly, and so did not find the way; a few years ago, he began to react rightly, and so came to liberation. In what then consists a right reaction?

Krishnamurti insists that there must be a true "understanding," in order to react rightly. "Let Understanding be the Law!" That only pushes the problem one stage deeper; for the question becomes: "What is Understanding? What characterizes the man who understands?"

He must indeed be bold who sets out to declare in what understanding consists. Nevertheless, it is a problem which presses on us all the time. Shall we at least attempt to get to grips with it?

Is it not the case that the man on whom experience is wasted, that is, who does not learn its lessons at once, is one who has not the right "scheme" into which to fit that experience? Every one of us starts life with a scheme; it is the simple one of "I like" and "I don't like," in other words, of classifying objects and events into pleasurable and painful. But this "filing system" of ours begins quickly to be modified, as soon as our intelligence awakens. For we find that things are not pleasurable all the time; they may be pleasurable in the beginning, and tedious or even painful in the end. Little by little, cross classifications appear of "useful," "useless," "real," "unreal," "good," "evil," and so on. This system of cataloguing experiences into categories is inseparable from our mental nature.

Now it happens to us all that, as we enter upon life, a series of categories is presented to us by our environment. The religion of our parents promptly gives us categories, as soon as our intelligence can be appealed to; then tribal custom, "good

form" and "bad form," and a host of similar classifications are thrust upon us, each classification promising to lead us to our heart's desire. So long as our experiences can be pigeon-holed according to the system guaranteed to us, life is a simple process. It is when life, that is, experience, refuses to enter our pigeon-holes that our troubles begin. We then say that we do not "understand". But that very dissatisfaction is the first step to true understanding.

When true understanding begins, we begin to use a series of categories of *our own discovery*. We then say: "I know," because we have repeatedly tested our scheme of classification, and found that it "works". Just now, many who found that the Theosophical "scheme" was one that "worked" in the past, find that it no longer does so for them; they feel satisfied that Krishnamurti's categories "work".

Of course Krishnamurti insists that he has no "scheme" which he is offering to others. He speaks of the scheme he himself lives by, but insists that it carries no authority to another. His aim is to rouse the individual to be dissatisfied with the schemes of *others*, that is, second-hand schemes, so to say, which the individual now lives by. I think one might say, without "stepping down" Krishnamurti, that he wants each man to construct his own system of categories and to live by that.

But before the individual can set out to construct his own scheme, should he not have at least experimented with the schemes of others, the "great ones" so called, the religious and ethical leaders of his tradition, and found that they were wrong? Can a man come to "understanding," until he has had at least a few painful experiences of misunderstanding? Would it were otherwise! But is it?

Of course, it is a waste of time to experiment with the categories of others, if one can make one's own. That is obvious. But then, why the mystery that we cannot all do

it at once, but must wait? The intensity of the yearning to understand does not immediately result in understanding. In Krishnamurti's own case, lives of yearning passed before the happening of the "critical state" when, all at once, understanding was born.

If we look deeply into our self, we shall find that we are always seeking for our own scheme to live by. We accept others' schemes, but only seemingly, and not in reality. We accept them, in order to give them a trial; but all the time the creative genius in us is dissatisfied till he creates his own scheme. We are quite sure, in our heart of hearts, of our "individual uniqueness".

Are not systems, even of others, useful, to help us to assimilate experience? For, "to assimilate" means not merely to react wisely to an experience, but also to anticipate similar experiences. And if such anticipation is true, it means that we get *now* the value of the experiences which will come to us in the future, which then we shall not need to experience at all!

On the other hand, without some system, does not experience merely touch us, but not teach us?

Every system, even our own, is both of value and valueless. It is valuable when it "works" to bring the vision of the goal nearer; it is valueless when the vision is dimmed, in spite of the system.

The particular value of the system of categories known as Theosophy is that it is so little constraining. One evidence of this is the number of Theosophical organizations which have sprung up in the fifty-five years of its growth, each offering the "genuine Theosophy". Scores of members of the Society now exist, each with his discovery of what Theosophy is. The very fact that thousands who found comfort in the Theosophical scheme now find it in Krishnamurti's scheme (if he will pardon a convenient word) is a sign that the

Theosophical scheme was at least a useful ladder to climb to where they are. Would they have been nearer to understanding, if they had known nothing at all of Theosophy, even with a "little *t*"?¹

This brings us back to the question I would like others to join me in examining: Are not some categories of others necessary, however provisionally accepted, in order that experience may not be wasted? Is not some "scheme" necessary, in order that sometime later we may live without any scheme at all, except what the mind dictates and the heart prompts? "Love God—and do what you like," said St. Augustine. Must we not each create, discover, or invent a "God" to love, in order to do what we "like" and yet do it with understanding? Even if there be a need to change our God or Guru again and again, do we not need some system of categories which acts as God or Guru, in order to guide us to react rightly to experience?

LUMINARIES ALL

THE twinkling stars, their clarity,
The crescent moon, her purity,
The golden sun, his charity;
The sage, the seer, the saint, have these,
Most luminous of qualities.

¹ See *Star Bulletin*, Ommen, May, 1931, p. 2.

THE CHANGING MESSAGE OF THEOSOPHY

BY I. A. HAWLICZEK

MANY are asking themselves at the present time whether the Theosophical Society is of any further value to the world, or if the decreasing membership and the diminishing audiences at public lectures are a sign that the Society has fulfilled its purpose, and is now in process of disintegration. The writer is convinced that, far from being at an end, the work of our Society has ahead of it almost unlimited possibilities of further development and service. The present doubts arise from taking a "close-up" view of the immediate situation, thus failing to observe its relation to both past and future.

Theosophy is eternal, limitless, unchanging Truth. It includes every type of manifestation, both seen and unseen; it covers every phase of consciousness from the atom to the Logos; it is expressed in that which man pleases to call "evil" as well as in that which he terms "good". It is intelligent, because it expresses itself in intelligible ways.

When this eternal wisdom enters the field of human activity, with its succession of phases in a world of time, it reveals itself as a changing message to the world. To illustrate this, one may call to mind the "Theosophical" experiments which have been made each century by the Occult

Hierarchy, of which our own Society is the latest, though the earlier "Theosophists" were not so called.

The Middle Ages were a period of emotional expression, so the Theosophical work of that time sought to awaken the Lower Mind, this being the next aspect of consciousness due to be developed. Copernicus, Paracelsus, Kepler, Galileo, Bacon, to name but a few, all worked toward that end, paving the way for a revival of science. Similar groups assisted to bring about the Renaissance in the field of literature, and the Reformation in the world of religion.

The "scientific outlook" established, Theosophy found its new outlet in that group of thinkers all over Europe, which was the forerunner of the various political and social revolutions, of which the French was the most spectacular. Whereas the previous efforts helped man to realize himself as an intelligent *individual*, this new teaching, by stimulating the Higher or Synthetic Mind, awoke in him the recognition that he was a social unit, having the duty of consideration for other members of the group to which he belonged.

A new task lay before the Theosophical Society of the nineteenth century—no longer a teaching of *group* socialism, but of *universal* brotherhood, without distinction of race or class, of religion or colour. This involves the stimulation of the intuitional or Buddhic consciousness which, for the moment, is the main task of our Society.

In the modern Theosophical Society itself, a succession of changes in the nature of its message can be observed, although they all fall within the main theme of Universal Brotherhood. The first of these was the violent attack of H. P. Blavatsky upon the scientific materialism and the materialistic "churchianity" of her day, which caused Theosophists to be dubbed "anti-Christian". Then came Mr. Sinnett's *Esoteric Buddhism*, and other books involving the study of eastern religions, so that the more spiritual conception of life therein to be found

could be transplanted into the western soil. That they were "Buddhists" was next said of members of the Society. This, in turn, gave place to an educational phase, started by Colonel Olcott in Ceylon, and resulting in the establishment of the Central Hindu College and other Theosophical schools in various parts of the world. Most of these passed out of Theosophical hands, as the ideals for which they stood became more generally accepted by the outer world.

Next there arose an epoch of philosophy and metaphysics, with which the names of G. R. S. Mead and Bertram Keightley are associated; it was followed by a wave of psychic research, of which the writings of Bishop Leadbeater are the most outstanding examples.

The sixth phase was an ethical one, in which the emphasis was laid upon karma, rebirth, the laws of the higher life, etc. This phase has really come to an end. It may still be necessary in the Society to explain their mechanism, but not any longer to devote many meetings to arguing their reality.

The seventh is a phase of practical activity into which we have recently entered. It is marked by the growth of the Theosophical Order of Service and other movements which link the Society to the world at large.

From the foregoing it will be seen that whenever a particular aspect of Theosophy, which has been emphasized by the Society, becomes popular and enters the consciousness of the world in general, that is the time for a change in the Society itself, which must then pass on to some new part of the work. This is an essential condition for its continued existence. Unless the Society is ahead of the world, and is pointing out the next stage of development which is to be attained, its *raison d'être* ceases.

In this connection a study of the Great Plan helps one to foresee, at least in general terms, what each successive stage of evolution is going to be. One is thus no longer working

in the dark, but is enabled to perceive those movements in the world which are significant of the new age, and to throw one's energies into helping them forward.

A number of consequences invariably follow in the train of such a change. At any particular period of its history, the Theosophical Society attracts into its ranks those people who are in sympathy with the special message it is then giving to the world. Change the nature of that message, and two alternatives present themselves. Those members who are capable of adjusting themselves to the new conditions remain within the Society, and help to carry its work forward into the next phase. Those, on the other hand, who for some reason are unable to adapt themselves to the change, become discontented and ultimately lapse or resign. But, and this is important to notice, they carry with them the message in which they are particularly interested, and take it into the outer world, whence it gradually spreads into the common life of humanity.

For the moment, however, it appears as though the Society were losing ground. But when the new type of the message has had time to become more clearly formulated, then it attracts into the Society a fresh group of members to whom that aspect makes a specific appeal, and the Society as a whole goes forward with renewed vigour. This has been the true significance of the various "shakings" through which the Theosophical Society has passed in the course of its history. After each of these not only has increased life and vigour been manifested, but also there has been a change in the method of presentation of truth.

At present we are passing through the latest of these disturbances, of which the teachings of Krishnaji are the apparent cause. The real cause, however, is to be found in the fact that the stimulus which has been given to the world during the last fifty-five years, especially during the last fifteen, has

at last awakened a response in the people. It is beginning to become popular, and is passing out of the hands of the Theosophical Society, whose duty it now becomes to turn to other aspects of the work.

The change began with the founding of the Order of the Star in the East in 1911. At that time, one was strongly urged not to attempt to formulate the details of the expected message, but rather to cultivate the power of recognizing Truth in whatever guise it might appear, in whatever form the World Teacher might see fit to present it. In a word, Theosophists were urged to develop the mental intuition, that faculty of consciousness which will be characteristic of the sixth sub-race, and by means of which Truth can be recognized by direct perception, without the need for reasoned argument.

In 1925, the effect of that stimulus began to make itself apparent in the outside world as well. There followed rapidly the change of name and objects of the Order, and its final dissolution, the significance of which is that the stimulus has passed right out into the world as a whole. But in rejoicing over this fact to-day, let it not be forgotten that without the Theosophical Society (or, in default, some substitute for it) there would have been no Order of the Star and no Krishnaji.¹

With these changes comes the invariable temporary reduction of membership. Some are leaving the Society because they have gone as far, for the moment, as is possible to them. Others resign because they wish to devote themselves entirely to the presentation of Truth as it comes through Krishnaji and which, on the surface, sometimes appears to be contrary to that which the Theosophical Society has been promulgating. It is perfectly right and natural that such people should withdraw; it is, however, accompanied by two dangers which one

¹ Need one lay down the law to such an extent as to say that without the Theosophical Society, or some "substitute" for it, the World Teacher would have been unable to do His work? Surely the Great Hierarchy is not so limited as that.—C.J.

must seek to avoid. It is right because, in Krishnaji's message, they find the complete fulfilment of their temperament. They have ceased to regard life from the occult standpoint, and have become the mystics of their age. Occultism belongs to all ages; mysticism is always of a special type belonging to one particular era, and varies as the ages pass. The occultist sees the possibilities of many lines of evolution and many stages of consciousness; he works for such of them as interest him most deeply, as may be determined by his temperament. But when, in the course of history, the key-note of the world temperament comes to coincide with his own temperament, then he finds his complete satisfaction in that, and he becomes the mystic of that epoch. This is his "liberation". Being in accord with the consciousness of the time, he ceases to be aware of any external pressure (which is due to lack of accord) upon him. There is for him no longer a boundary, no longer an "outside". Everything appears to be "within," and he is free—though that does not necessarily mean that he has attained to the ultimate perfection. This freedom may, indeed, be attained at any level of evolution.

The two dangers mentioned above are, firstly, that the person who follows this line should attempt to induce the whole Theosophical Society to adopt the same attitude, and should accuse it of being untrue to its mission if it fails to do so. Secondly, on the side of the Society from which such a one resigns, there is sometimes raised the question of loyalty. As Krishnaji truly says, this question is entirely beside the mark. When an infant embryo, which has been growing up within the protecting womb of its mother, breaks away (in the physical sense) from the life to which it owes its very existence, and is born into the world as a separate individual, one does not speak of ingratitude or disloyalty. When, some years later, the young man or woman, whose early life has been

sheltered in the home of its parents, comes of age and leaves the home to perform his duties as an independent citizen, again one does not talk of ingratitude. Why, then, should one do so when a group of individuals, who have been nurtured within the womb of the Theosophical Society, find their specific mission in life, and start on an independent career in order to carry it out? A real sense of brotherhood, coupled with a little imagination and understanding, should help one to avoid both of these dangers.

To return, however, to the main theme. The Theosophical Society has given an impetus to the development of the mental intuition, and now this child of ours, under the inspiration and guidance of Krishnaji, is strong enough to do its own work in the world without our special protection, but surely not without our love and understanding. What, then, is there left for the Society to do? Its work is to continue to lead the world, helping to prepare it for future stages of development. This involves no less than fifteen further specific varieties of consciousness connected with the fifteen sub-races that are still to come before the close of the present Round. A truly colossal task, though fortunately the whole of this has not to be done at once. The work could be grouped into three main categories. Firstly, the leadership of the Fifth Root Race and the world in general, as distinct from that particularly connected with the sixth sub-race; secondly, the preparations for the Sixth Root Race, whose appearance is expected about six centuries hence; and, thirdly, work in connection with the seventh Aryan sub-race, which leads to the Seventh Root Race.¹

For the Fifth Root Race in general, two main channels of activity are available. They are the Theosophical Order of Service and the Theosophical World University. In the

¹ Query: Does not the Seventh Root Race arise out of the seventh sub-race of the Sixth Root Race, the "Austral-American," and not of the Fifth, the Aryan?—C.J.

former is provided the means for carrying the inspiration of Theosophy into every walk of life, into every type of human activity, and there giving it practical application. It is most assuredly not required that the Order of Service should establish a duplicate set of organizations to those already in the world, but rather that it should link up with the existing bodies, and infuse into them more of the vision which Theosophy, with its teachings of Brotherhood and its knowledge of the Plan, alone can supply to a semi-ignorant world. It is a practical call to the world to awaken the Buddhic realization of unity, and every member of the Theosophical Society should be able, if he so desires, to find a congenial outlet for his energies in the form of practical service.

That which the Order of Service does for the world of action, the World University is doing in the realm of science. In this movement one can perceive a growing effort to demonstrate the oneness of life. Where hitherto there have been many sciences of forms, each with its peculiar sphere, technique, apparatus and exponents, now one is witnessing the gradual emergence of a single Science of Life, of which the various "sciences" are seen to be partial expressions in specific directions, but which in themselves have no absolute meaning, save as they are related to the basic Science of Life. "Relativity" is the popular word which expresses the connection between these sciences, but the Science of Life unites them all in one.

This, again, is part of the intrusion of the Buddhic consciousness into the Higher Mind of the Fifth Root Race. In the Order of Service it manifests as Universal Brotherhood leading to practical service; in the World University it becomes universal science, leading to applied relativity in all the branches of human knowledge. The duty of the Theosophical Society is to inspire both these organizations, and

thus to lead the world in these two aspects of Buddhic life in the present age.

Here is a field of work which may well tax our resources to the uttermost. Then there are other, future races to be considered, which also come within the purview of the Theosophical Society. The Aryan Race, it would seem, was founded some 100,000 years ago, but the preparation for it began 1,000,000 years B. C. It is, therefore, not too soon for the twentieth century Theosophical Society to be actively at work on preparations for the Sixth and the Seventh Root Races.

Necessarily this work is at present more specialized, and therefore less understood and considerably less popular, than the wider field of activity which concerns the existing races. It is being done through the Liberal Catholic Church and Co-Masonry.¹

As there is considerable prejudice concerning both these movements, let it be remembered that, although they may quite truly be part of the work of the Theosophical Society, it is in no wise incumbent upon any particular member of the Society to take part in either of them.² It is, however, part of the duty of every member to include within his conception and *practice* of Universal Brotherhood all those whose Dharma leads them to support these organizations.

Looking at the Liberal Catholic Church, one is struck by the similarity of its technique to that of the Temple services of the Sixth Root Race colony, as described in the later chapters of *Man: Whence, How and Whither*. One also observes a significant difference. In the Liberal Catholic Church the worshipper is expected to give his individual contribution of love, strength, courage, gladness, wisdom, beauty, etc., according to the utmost of his ability. But this is not

¹ This is the personal view of the writer, and is put forward purely as such.

² For a far simpler reason, that neither of these are "part of the work" of the Society. They can be the work of individual Theosophists, but in no wise of the Society.—C.J.

enough. Not only must he tune his consciousness up to the highest pitch, but he must also unite with others, forming with them a single consciousness. The Liturgy helps him to achieve this. Based upon sound psychological principles, it commences working at the ordinary level of consciousness of the average person, and leads him step by step into ever greater heights of spiritual expression, till he reaches as complete a unanimity with the other members of the congregation as is possible. There arises thus a kind of "one-mindedness," the congregation, assisted by the familiar Liturgy, acting like a single intelligence instead of as a mere collection of individuals. This "one-mindedness" is also extended to include certain of the angels, though their reality is far from being generally perceived at the present time.

The difference is the absence of the sacrament. The task of the Sixth Root Race is to express the unity of the Buddhic consciousness, which may be described as "one-heartedness". This is not the same as the intuitional consciousness of the sixth sub-race at present being born, but is an extension of it beyond the higher mental level. Modern humanity cannot touch this unity directly, but only in symbol. Therefore we have to-day the Sacrament of unity in love, which stimulates, through a symbolical channel, the true heart of love in every member of the congregation, gradually helping to bring about the change from the "one-mindedness" of to-day to the "one-heartedness" of to-morrow. In the Sixth Root Race it will exist normally as a conscious reality, and therefore will not require a symbol to represent it.

The Co-Masonic movement differs from ordinary Freemasonry in much the same fashion as the Liberal Catholic Church differs from the more orthodox Christian Churches. It may be remarked that the Masonic technique, which includes a close co-operation with all the invisible kingdoms of Nature, is designed to bring about "one-willedness". There

are many specialized functions in a Masonic Lodge, each of which is allocated to a different individual. Just as the health and usefulness of the physical body as an organized vehicle of consciousness is dependent upon every organ performing its appropriate function at the right time, and in perfect harmony with the other parts, so does the successful operation of a Masonic Lodge depend upon the perfect discharge of his specific duty by each member of the Lodge, in obedience to the single will which inspires and animates them all. Here, again, a symbolism is in use to-day in order to stimulate a state of consciousness which will be realized openly when the Seventh Root Race appears in the world.

These are the two specialized lines of work for the few.¹ The majority of Theosophical members will probably find their avenues of usefulness through the Theosophical Order of Service and the Theosophical World University.² But whichever line or lines an individual may select, let it be constantly borne in mind that there is but One Life in all the world, One Consciousness expressing itself in these many ways. There is never any conflict in Life, and Universal Brotherhood is based upon the fact of the One Life. With this great principle for guide, the Theosophical Society may go forward with confidence into the splendid future of ever-growing usefulness which lies ahead, so that it may indeed become, as a Master has foretold, the "corner-stone of the religions of the future."

¹ Surely the Great Work is not so limited as to offer only two?—C. J.

² I am still acutely conscious that my avenue of usefulness is the Theosophical Society, pure and simple.—C. J.

LETTERS OF W. Q. JUDGE

(Continued from p. 197)

XIII

DEAR OLCOTT,

N. Y., Jany. 21, 1882.

Again I return to the charge and endeavor to discharge my debt to you of correspondence.

. . . Things here are dull and I am dull. While I was away in Venezuela I was so awfully taken up with affairs there that I had little time for Theosophy or thought. But while there I had a letter written to Religio-Philo[sophical Journal] which they will not publish. I will tell you the facts. When I read that article of Coleman's¹ about H.P.B. I was so mad I could have blown up the paper and Coleman with pleasure. Immediately after cooling off I wrote the R.P. Journal a letter in which I called Coleman a dirty sneaking liar and signed my name and address. I wanted to brand him. But I received a postal card in which the R. P. said that *when* my letter was couched in respectful language I would see it in print—but not 'till then.

Well, in Carupano I talked over the matter with J. Ormahu, our Supt. who is an old friend of Bundy, a spiritualist

¹ An active opponent of the Society and Madame Blavatsky. At the time of the Coulomb affair, he was engaged by the Society for Psychical Research to discover unmarked quotations in H.P.B.'s books. In 1893 he wrote a highly unfavourable "Critical Historical Review of the Theosophical Society" in the *Religio-Philosophical Journal*.

and also a hater of Coleman. He said the article was infamous and altho' he did not know H. P. B. would defend her and go for Coleman if I wrote the article. So I wrote him a letter and he took the pains to rewrite it—it was long—signed and sent it to Bundy. To-day he says Bundy writes he cannot publish it, as the public is not interested. Coleman seems to have a charmed life. No one will print anything against him. Now as I have a copy of the letter I shall write the *Banner* and raise hell if I can with Mr. Coleman. In the letter I concocted the sweet dodge of showing Mr. C. to be a Jesuit as I know if they print it the whole mass of spiritualists will pitch into Coleman.

I enclose you also a little Young Men's Christian Bulletin and draw your attention to the paragraph inside which is a printed statement of the creed of these asses. Would it not do good to have it printed somewhere in India?

Jany. 23. I have just recd. a letter from W. Paris and quote a part for your edification. I will disabuse his mind—"I had a very chatty and interesting letter from Wimbridge a short time ago. He has started an Art Furniture Store in Bombay and has reasons to think it will be a great success. The Madame was up at Simla and Olcott in Ceylon, the very antipodes. The Theosophical Society I imagine is defunct so far as Bombay is concerned and Wimbridge has retired from the whole business. W. seems utterly disgusted with the whole affair and glad to be out of it. He says it is too long a matter to go into, but some day he will tell me all about it." Nice chap Wimbridge. Well, such is this blind life! Paris will not spread any bad reports, and I will in writing him soon, give him the proper news and refer him to those in England who know if the Society is defunct so far as Bombay or any other place is concerned.

Ah, my dear fellow how I long to be in Bombay or any other place where I could drop everything for Theosophy. I

am in such a position. When I made that fiasco before you left about going away I—in backing down—gave my word of honor not to leave while the baby lived. I think—but I am not sure if I did not say while [my wife] lived, but think not. Now, if I had the money which I soon expect so as to pay up one or two debts I owe, and, in addition then had any encouragement from .∴ I would leave here without notice or on a pretended trip to some other place and never come back till I had the truth and light—or death. Of course I would not do this unless I could leave or provide for a proper income for her. But it seems when I think of it that if I did so it might interfere with my usefulness. In fact I am in a sea of conflict. I am ready to do anything and yet unable. One thing however always shines clear and bright, and that is my star of hope, the attainment of rest. I will keep as I can in the path and may be some day will be fit to help my fellows. Just here I am reminded of an *awful* letter I received Dec.'79 from H.P.B. Was reading it Saturday. She accuses me in it of almost anything. Perfectly terrible. Among the rest of an attempt to draw you away from her friendship. Absurd and yet terrible. Can you tell me why that was written. If it was written to try me it failed of its mark or rather did not bring me down. The other day I got a letter from her from Simla which is very pleasant and gives one *some* encouragement, but only by inference, nothing directly.

Within the last few weeks a change has come over my mind. I now can see, I think, the path. It has come from reading *Fragments of Occult Truth*¹ in Oct. THEOSOPHIST. You know that reached here while I was away so I did not read it until the other day. It has furnished the keystone for an arch that has slowly been, and confusedly too, building up

¹ A series of articles published in THE THEOSOPHIST, from 1881 to 1883, and simultaneously in the *Harbinger of Light*, Melbourne, Australia. The first three were written by Mr. A. O. Hume in reply to a letter from Mr. W. H. Terry, F.T.S. of Melbourne, on "Spirits Embodied and Disembodied". The other five were written by Mr. A. P. Sinnett, under the *nom de plume* of "A Lay Chela".

for some years. I am ready to renounce even that pride of life eternal which once I thought the best thing to cherish, and I am ready to work for purely unselfish ends.

I read your lecture on Buddha with pleasure and am trying to get it noticed in the *Sun* as that would do Theosophy some good.

Bouton told me the other day that the *Occult World* had greatly increased the sale of *Isis*—50 copies here, 12 there and so on. So much so that he has offered the *Banner of L[ight]* to stereotype *Occult World* if they will sell the book. Send me if you can your account with him with particulars, if you think he is not dealing fairly and I will look him up.

Well, here I am all said and paper used up. I use this as it is light paper and you will not cavil at it. By the way, I see some of the Editorial staff put my name to that squib. I did not wish it, but as it looks as if H. P. B. did so it is all right, for if they see fit to give the author I care not.¹ I will send some Astrological Incidents which will be interesting and be positive evidence as to what value there is in that science.

Give my regards to anybody you like and believe me, my dear Olcott, fraternally,

WILLIAM Q. JUDGE

XIV

71 B'WAY, N.Y.,
Mar. 17, 1882.

DEAR OLCOTT,

I got the letter and bill of lading from Messrs. Abrew but up to this time have not heard of the vessel's arrival.²

¹ See "Astrology Verified," by W. Q. J. in THE THEOSOPHIST of April, 1882. The article is dated January, 28, 1882.

² Colonel Olcott tried to establish trade relations between American firms and firms in India and Ceylon, hoping thereby to earn a little money. The attempt failed. Mr. William de Abrew, a Sinhalese Buddhist in Colombo, was a devoted friend of Colonel Olcott and an energetic worker.

And now I go to Venezuela again on 18th tomorrow morning . . .

I had arranged for a T.S. meeting at Mott Memorial Hall on 22nd but now cannot go. Doubleday is in a funk but Rawson and Maynard will help him. I am glad about it, for it will prove if they *will* do anything. I am about the only one here who will go in for Theosophy and not care a damn how it affects me.

I am going to Carupano and don't know how long will stay. Hope will be my last and that in the not distant future I may retire to India. Oh man! how I wish for the day when I can do so. Well, patience.

While [my wife] was away in T., M. wrote me through H. P. B. that I was a rose colored loafer and I guess she was right, though my horizon is not very rose colored . . .

Love to all and tell those Ceylon Buddhists how I would like to go there and declaim against the Christians as I know them and that I am a Buddhist.

Fraternally,
W. Q. JUDGE

(To be continued)

KĪMIYĀ-US-SA'ĀDA

BY MOHAMMAD GHAZĀLĪ

(Translated from the Persian by Baij Nath Singh)

(Continued from p. 251)

PART III. DUTIES TO THE WORLD

CHAPTER VIII

FOOD, MARRIAGE AND LIVELIHOOD

1. The object of all pilgrims is the Divine Vision; Divine Vision is the fruit of knowledge and works; knowledge and works are impossible without the health of the body; health is impossible without food. So food is a necessary means to tread the path of spirituality. "Eat pure food, and perform good deeds," saith the *Qurān*.

2. Rules to be observed at meals: To wash hands and mouth, since ablution is necessary for worship, and eating is a worship; to sit at ease on the left leg with the right one remaining erect, and without leaning against a pillow; to resolve that the food is going to be taken for the strength needed for worship and not for any sensual gratification; not to set one's hand to food without appetite; to be contented with the food in hand and not to arrange for luxurious dishes;

not to eat alone, *i.e.*, without someone else to partake of the food with one; to say *Bismillāh* when taking the first morsel; to begin and end the meal with salt; not to eat in a hurry but to chew well; not to censure food; not to take too much water during the meal; to withdraw from food before satiety; to thank God on finishing the meal; finally to wash well hands and mouth.

Rules to be observed when eating in company: Not to set one's hand to food unless another, more advanced in knowledge, piety or age, does so; not to keep others waiting if one is the leading member in the company; not to be silent, unlike the foreigners, but to utter words of wisdom; to be just to others who partake of food in the same dishes with one, *i.e.*, not to eat more than they; not to eat less in a spirit of hypocrisy; not to eat more for the sake of pleasing others; not to withdraw from food before others; not to behave in any way disagreeable to others.

3. As food, so marriage is a necessary means to tread the path of spirituality: marriage is intended for procreation, not for the gratification of lust—rather lust has been ingrained as an impulse to necessitate marriage for the begetting of a pilgrim.

Advantages of marriage: (a) obeying God and the Prophets by doing what is loved by them—begetting a child; (b) regulation of the sexual desire; (c) deriving happiness by the company of wife and thus counterbalancing the strain of religious life and receiving fresh vigour for further devotion; (d) leaving the cares of the household to wife and thus getting more time for study and good works; (e) learning patience by putting up with the defects of the family members, fulfilling their wants, and training them to follow religion.

Evils of marriage: (a) yielding to the temptation of dishonest livelihood under the pressure of family needs; (b) failing to provide for family by lawful means, losing

patience with the family members in times of difficulty, wounding them, or neglecting the duties owed to them; (c) neglecting the spiritual life by absorption in domestic cares.

4. Certain rules of matrimonial life: To behave well with wife; to put up with her weaknesses; to dally and sport with her, but not so as to override propriety and religion; to guard her from the eyes of men; to provide for the needs of family; to train her in prayer, purification and other religious duties binding upon a woman; to preserve strict impartiality in dealing with several wives, if one has more than one; to chastise her mildly when the gentler measures fail; and to avoid divorce as long as possible.

Rules for sexual intercourse: one should not face west at the time, should gain the heart of wife by dalliance and embrace, begin in the name of God, seek His protection against the ingress of the Devil—thus guarding the child, if any be born, from evil influences; to render homage to God for the wonderful mysteries of generation, to be considerate of the pleasure of the wife, to avoid intercourse on the first, the middle and the last days of the month, and when she is not in good health. The wife should be chaste, modest, devoted to the husband, and she should not go out of the house without his direction.

5. To save oneself and one's family from dependence on others and earn an honest livelihood for their support is an ascetic practice and superior to many forms of worship. It is reported that a strong young man was proceeding early in the morning to a shop in the sight of the Prophet and his companions; the companions pitied him for his inability to use his early rising in seeking God, but the Prophet protested saying: "If he goes to the shop in order to save himself, his parents, wife and children from dependence on others, he treads the Divine Path, whereas if he goes there to add to his wealth and pomp, he follows the Devil." He who has sufficient means

for the support of his family should give his time and energy to Divine Service in preference to trade; if he takes to trade to increase his wealth, he is attached to the world, and such an attachment is the root of all sins. Again, he who is poor but is supported by lawful contributions and charitable endowments may better desist from trade. This rule applies to four classes of men: (a) those who impart religious instruction; (b) those who benefit others physically, *e.g.*, the physicians; (c) those who carry on the government of a country; (d) those who lead a spiritual life. He who can do no more than practise exoteric forms of worship may better take to a worldly pursuit. He who maintains his devotion amidst worldly transactions may preferably go on with them: since the essence of all worship is the inner attitude of devotion, and it is possible to retain it while working for a livelihood.

6. The Prophet has said that earning a pure livelihood is binding upon all Moslems, and that a dishonest livelihood mars the efficacy of prayers and entails sufferings in hell.

(To be continued)

LET the student wash and clean his hands, feet, face, thoroughly, before and after meals. Let him eat unhurriedly, slowly, with undistracted mind. Let him not think ill of the food placed before him, but take pleasure in it thankfully, and look upon it with honour and welcome. The food that is rejoiced in, always brings strength of body and energy of mind; if carped and cavilled at, it destroys both.

When the food is pure, the intelligence is clear and bright, and the mind is placid and lucid; when the mind is such, then the memory is strong and certain; when the memory is clear and full, all knots of the heart (all neurotic and other complexes) are loosened and solved; when all the impurities of the heart have thus been washed away, the Lord Sanat-Kumara, who is also called Skanda, gives to the human soul its last initiation on this earth, and shows to it the Light beyond the Darkness.—*The Laws of Manu.*

THE PERSECUTION OF HEBREW THEOSOPHISTS

FOREWORD

To be persecuted is not an uncommon experience to those Theosophists who, in spite of the disapproval of the fellow-worshippers of the faith of their birth, join the Theosophical Society. Hindu, Parsi and Christian members of the Society have often had, in one form or another, to put up with open or veiled persecution, sometimes mild, sometimes severe. The few Buddhists who have identified themselves with the Society have had a similar experience. But with the steady growth of the Society and the wide dissemination of Theosophical literature, this persecution has tended to recede into the background. It is therefore astonishing that it should break out in an unexpected quarter, in Basrah, in Mesopotamia.

In 1915, a Theosophical Lodge was started in the military area by Dr. Jacob E. Solomon, and continued till 1917, when it lapsed. A new Lodge was started in July, 1928, by Mr. K. E. Ani.

Dr. Solomon writes: "In Ahmedabad I was beaten in the Synagogue and excommunicated for protesting against the unrighteous actions of the leaders; we formed a separate community and had prayers in my Hall. After seven years we were honourably taken back, and the first thing we did was to prevent the original leaders from being excommunicated in their turn, and to pass a rule that there shall be no excommunication." The material which follows gives the full history of the latest persecution of Hebrew Theosophists.

C. JINARAJADASA

I

Translation of a Circular in Hebrew, read in the Jewish Synagogues on 21st March, 1931.

BE IT KNOWN TO ALL,

As we have received a letter dated 22nd Adhar 5691 from the Rabbis of Baghdad in connection with the Theosophical Society, we publish and circulate it literally for the information of the Holy Congregation.

"To the Reverend Hakham Heskell Hakham Sasson, Acting Grand Rabbi of the Basrah Holy Congregation, Greetings.

"We hereby inform you in connection with the Theosophical Society that, after due consideration and discussion with all the Rabbis of Baghdad, we have been convinced from the complete information obtained about this Society from the undermentioned sources:

- (1) A Letter received from the Chief Rabbi, London.
- (2) *Pears' Cyclopædia*.
- (3) *The Modern Dictionary*.
- (4) *The Key to Theosophy*—pages 28, 42 and 45,

that the said Society appears to hold a new belief which in some respects differs from the Jewish faith.

"You are therefore enjoined before everything else to have the Lodge of this Society removed away from the vicinity of the Grand Synagogue and to notify all those who bear the name of Israel to keep away from this religion which is against the belief of Israel since its foundation up to now.

"Further, all members of this Society are not entitled, according to the Law, to participate in all religious matters and thereby influence others to change their old religion for a new one.

"Furthermore, no members of this Society are entitled to be elected to the Jewish Lay Council nor be wardens nor agents nor leaders.

"You are therefore charged with the execution of these our orders in consonance with the Holy Law and to apply this order in connection with the entire Holy Congregation.

"(Sgd.) SULMAN HOOGI ABOODY.

" „ JOSHUAH MOSHI HESKELL.

" „ RAPHAEL ISAAC HAYIM."

(Certified True Copy) HESKELL HAKHAM SASSON.

II

Translation of the letter dated 26th March, 1931, sent to Hakham Heskell Hakham Sasson, Acting Chief Rabbi of Basrah, in connection with the Circular read in the Synagogues, and copy of which was published in Arabic in the *Times of Mesopotamia*.

We have heard that you have read a Circular in regard to the Theosophical Society in the Synagogues on Saturday last, the 21st March, 1931, in which you have strayed in directions which are against the Holy Jewish Faith, truth and freedom of thought, and have attacked personalities which are guarded by the Constitution—personalities possessing clear consciences, absolutely disinterested and free from any selfish aims and motives.

The term "Theosophy" denotes two words: "Theo" meaning God and "Sophy" meaning wisdom, and the words jointly mean the Divine Wisdom. Theosophy is not a religion as you have alleged, but is a philosophical Society—the Jewish Kabbalah itself. This is a fact known to all except to those who wish to distort the truth according to their whims and to suit their selfish purposes. To apply the term "religion" to the Theosophical Society is an absolute falsehood and a rejected fabrication. The majority of Jews in the West and East, as well as in the New World, [who] are members of this Society, have received neither advice nor warning against it from the Rabbis of London or those of France or America or other quarters.

You, yourself, encouraged this movement, having been present at the opening ceremony of the Theosophical Lodge which was founded here in 1916-17 and to which you accorded your benediction.

The pages of the books you have referred to do not contain any religious discussions, and the most that can be claimed about any of them is that they give an allusion to the Jewish Kabbalah, the obligation to love humanity, the

formation of a universal brotherhood among men, the rendering of service to all beings and the injunction against the maltreatment of all creatures. Does this offend you?

We are Israelites and know the precepts of our Religion as commanded by the Creator. We have never come across any religious code forbidding the study of philosophy and Kabbalah, nor have we heard any instruction in that connection.

What astonishes us is the evident eagerness of yourself and your colleagues in hastening to make public your declaration which was concocted in secret and without our knowledge, without question or reply, reference or warning to any member of the Society. But you have resolved, for a purpose which is known only to yourself, to give a sudden shock to the individuals of the Community during their prayers to the Almighty, during which time at least you should have laid aside all feelings of hatred or dislike, which are the offspring of the love of wielding influence. You have thus shocked them with this Circular which is based on falsehood and distortion of the truth with the object of detracting from the good name of the Society, so that through their excitement you might benefit from any inclination on their part to act in any manner contrary to law and order. The natural aim of this machination is the creation of trouble and difficulties and the sowing of discord among the members of the Community. You should bear in mind that you are solely responsible for anything that may occur to any individual, having connection or that will have connection with this Society, as a result of your misleading the Congregation and poisoning their minds in such a regrettable manner which is not in conformity with the Jewish precepts.

I would ask you in the name of Heaven, does the Law permit the issue of decisions clandestinely and at

will, supported by no legal clause and contrary to fact in all respects? Have you indicated your observations to any member in a reasonable and logical manner with a request to withdraw from the said Society and did he not listen to you, that you have found it necessary to make such a denunciation?

We do not see in the steps you have taken but an excessive desire to mislead public opinion in connection with the impending new election in your customary method which is recorded in the Government archives.

After having for so long rejected the interference of the Rabbis of Baghdad in all matters, you have now managed to get three of them to participate in your delusive scheme, which is considered one of the wonders of this Century of Light and Knowledge in which you have decided to have repeated the eras of domination over the minds and over individual freedom under the veil of the Holy Faith. (Religion is innocent of all this.)

As we have explained to you, this is a Society similar to any other and is not a religion, and this is a statement testified to by the whole world. A permit for the foundation of this Society has been obtained from the Government. Any member of the Theosophical Society may leave it at any time desired without hindrance and without any obligation. Where then are your allegations?

If the reading of philosophical and scientific literature and the study of Kabbalah in a foreign language do not find favour with you, why do you not undertake to teach these lofty sciences in the Hebrew language, in the same manner as do others spiritual leaders, and endeavour to guide and enlighten all who so desire?

It has now been proved to you that the Theosophical Society is a scientific one and not a "Religion" as you wished the public to be misled into believing.

You are therefore requested to withdraw your Circular, or else we shall be compelled to resort to legal steps to have the truth revealed.

(Sgd). K. E. ANI,
President,
Basrah Lodge, Theosophical Society.

III

From the "Times of Mesopotamia," Basrah, April 13, 1931

An excited crowd numbering about 300, and including women and children, appeared before the Basrah City Police Station on Saturday night, and later in the evening H. E. the Mutasarrif ordered the arrest of the Jewish Mukhtar.

Earlier in the evening a party of about twenty boys tore down the signboard of the hall of the Theosophical Society, near the Jewish Synagogue, thus taking the first overt step in the quarrel that has arisen following the establishment a year ago of the Society. In all seven people are now under detention.

The Theosophical Society was formed in Basrah by Mr. Khedouri E. Ani last year. The present issue was raised when the Basrah Chief Rabbi Hakham Sasson delivered a sermon in which he asked the Jews not to join this new Society, being, he said, a kind of new faith, and so forbidden by the Jewish religion. This sermon was received from the Council of Rabbis at Baghdad.

The chief Rabbi also requested the Mutasarrif to eject the Society from its present premises, on the ground that by ancient law, no church, Muhammadan mosque and synagogue may be situated together in the same street, on account of the possibility of quarrelling and bloodshed among the followers of the different faiths.

The Chief Rabbi of London, Dr. J. H. Hertz, wrote as follows to an enquiry addressed to him by a Basrawi:

"Whilst there are certain resemblances between the Jewish Kabbalah and some aspects of Theosophy, Theosophical teaching is, as a rule, foreign to Judaism, and sometimes against the very fundamentals of our faith.

"I would strongly urge brothers in Basrah to abstain from affiliation with the Theosophy movement.

"My own experience in various parts among English-speaking Jews has taught me that such affiliation is likely to prove dangerous to ordinary men and women who are not conversant with the writings of great Jewish teachers and philosophers, enabling them to discriminate between the wheat and the chaff of Theosophy and kindered alien doctrines."

IV

From the "Times of Mesopotamia," Basrah, April 14, 1931

The seven persons arrested in the Jewish demonstrations in Basrah City on Saturday night were released yesterday morning.

H. E. the Mutasarrif is understood to have communicated to Baghdad the Chief Rabbi's request to eject the Theosophical Society from its present premises, as it is surrounded by Jewish synagogues and schools and so may be thought liable to be a source of trouble.

The President of the Rabbinical Court of New York, Dr. Leo Gugng, wrote as follows, in reply to an enquiry addressed to him by a Basrawi:

"Jews do not need Theosophy. In the Torah they are taught a philosophical life, not a mystic nothingness.

"Theosophy leads Jews away from their solid duties with which Our Lord has crowned us.

"I would certainly warn my brothers against the surrender of their religious identity, which is inevitable as they lose themselves in the unprofitable names of Theosophic thought. By all means let Jews know that they can find fulfilment of all their spiritual cravings in our own vineyards in the field of Jewish thought and idea.

"Life is not a dream. It is a task and a challenge. The Torah teaches us how to meet it squarely and how to succeed. Theosophy is a malady of the weak. It is the punishment of ignorance. It is not a religion for men. It robs women of their grace and strength. It deprives youth of its moral stamina."

V

From the "Times of Mesopotamia," Basrah, April 14, 1931

THE CASE FOR THE THEOSOPHISTS

(TO THE EDITOR)

SIR,

As you have seen from our open letter which was published in your Arabic section of 28th March, 1931, the Acting Hakham Heskell Sasson has distorted the truth by alleging that the Theosophical Society, founded here in 1927, is a new religion which is contrary to the Jewish Faith, and has enjoined all not to elect those affiliated to it either to the Jewish Lay Council or to any committee which has any sort of control over the Community's funds.

Reference to *Pears' Cyclopædia*, Theosophical literature, *History of Modern Philosophy* and other historical literature will show that Theosophy is not a religion, but is a philosophical science which has been taught for thousands of years by the ancient Egyptians, Romans, Israelites, Christians and Arabs and that the Theosophical Society is a scientific,

literary, ethical and philosophical society. Its aims are three, as follows:

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

(2) To encourage the study of Comparative Religion, Philosophy and Science.

(3) To investigate the unexplained laws of Nature and the powers latent in man.

Is it possible for anyone with the least common sense to imagine that this Society conflicts with other religions or that it offends against other beliefs? It is with this illusion that the Acting Hakham and his satellites have wanted to mislead public opinion and to detract from the good reputation of the Society. They have accordingly circulated provocative reports in the Synagogues in a manner calculated to excite the public against it, rendering those affiliated to it subject to the risk of persecution, humiliation and even evil intent.

The result of this was made evident on Saturday when weak and narrow-minded members of the Jewish Community rushed the premises of the Theosophical Society, howling and shouting, each armed with whatever might enable him to attack the members of the Society.

Fortunately no one happened to be present and the onslaught was made on the locked door. When they found they could not break it, they pulled down the signboard which was shattered to pieces in front of the house of the President, which was also pelted with stones.

The strongest proof of the intentions towards those connected with the Theosophical Society in Basrah is their Circular, which was prepared at will and in conformity with no legal code, without any observations having been indicated to any member of the Society and without addressing any question to or obtaining a reply from any of them.

Would it ever have occurred to you, Mr. Editor, that in this Century of Light the Acting Hakham would play the rôle of Jeroboam, son of Nebat (Kings 1, Chap. XIV), by sowing discord among the individuals of the Jewish Community in Basrah who are day and night toiling to earn their living in peace and harmony, in full obedience to the Law.

I am, etc.,
K. E. ANI,
President

VI

THE BASRAH LODGE, THEOSOPHICAL SOCIETY,
P.O. Box 26,
Basrah, 18th April, 1931.

To

THE VERY REV. RABBI J. H. HERTZ,
Chief Rabbi of the British Empire,
4 St. James Place,
Aldgate,
London, E. C. 3.

SIR,

We forward to you herewith a translation of the open letter which we sent to the Acting Rabbi of Basrah in connection with the Circular which we had read in the Synagogues on Saturday the 21st March, 1931. We also forward a copy of the latter and newspapers dated 13th and 14th April on the same subject.

Whilst we were offering our prayers on that day with all reverence and humility to the Almighty, we were suddenly shocked with an announcement from the Rabbi alleging that the Theosophical Society is a new religion and that its members should not be elected to the Jewish Lay

Council or to any other Committee having in any way control over the Community's funds.

In support of his allegation, the Rabbi quoted a letter purporting to have been received from the Chief Rabbi of London, but failed to mention either its date or the person to whom it was addressed.

On the evening of the 1st April, however, *i.e.*, the first night of the Passover, a boy named Eliahoo M. Khemara distributed copies of the said letter dated 12th February, 1929.

The issue of a letter to an unknown boy such as the one referred to, without apparently troubling to know something about his identity, appears to us very strange coming as it did from such a spiritual, revered, philosophical and learned person as yourself.

Yes, the Sun shines even on dung-hills, but only to purify and vivify: but the illumination afforded in your letter did not provide any enlightenment to those for whom it was intended and has, on the contrary, been only used as a tool for misleading others and poisoning their minds, with the object of profiting thereby by hiding their selfish motives and ensuring their personal interests.

A Theosophical Society was founded in Basrah in the year 1916-17 under the Presidentship of Dr. J. E. Solomon, L.M.S., and the same acting Rabbi was himself present at the opening ceremony. As to our Lodge, this was established on 8th July, 1928, under a permit from the Ministry of the Interior. Its present members are all of the Jewish persuasion.

The reasons for the lengthy silence from 1916-17 to 21st March, 1931, will doubtless not escape such an intellectual personality as you. Why this protracted and lengthy silence all this while and, just at the time of the impending communal elections, your letter is produced and with it their intentions are manifested?

Do you realize, Sir, that your letter which was issued in all good faith on your part has been utilized as a weapon by those who do not fear God and who ignore justice?

Being in possession of your letter for such a long period, why did they not have it produced to the Members of the Society, and why did they issue their Circular clandestinely without making any observation to any individual whatsoever? After such an act on their part can one assume that they possess even the slightest shadow of a conscience? Does not this act appear strange to your good self?

Your letter indeed contains brief but magnetic sentences which have a wide meaning from many philosophical aspects. How is it possible for Basrah Jews to understand their real meaning? You have no doubt intended to save the mentally and intellectually weak brethren from the deep study of Theosophy lest they should not be able to "discriminate between the wheat and the chaff" thereof. You have, however, not mentioned the necessity for excluding the members of the Society from the Congregation of the Lord and their deprivation of the rights which are guaranteed to them under the Iraq Constitutional Law.

Thanks to Providence, those affiliated to the Society are endowed with the virtue of intellect and are sufficiently conversant with the teachings of the great Jewish teachers and philosophers and the rudiments of Kabbalah, to enable them to discriminate between the "wheat and the chaff" of Theosophy.

Does it not seem regrettable to you, Sir, that as a result of your letter unforeseen results have occurred which have created discord among the Community which your religion and precepts forbid?

Compare now between the real intention which actuated you to write that letter and the use that has been made of it in your name by the Acting Rabbi and the boy Eliahoo. Have

you authorized him to use your letter as a tool for evil, dissemination of discord and pronouncements which offend against etiquette, good breeding, honour and religion, and communal unity and "Hillul-Haschem"?¹

We would now request you, Sir, to ponder over what has occurred and to inform us of your definite views as to whether those affiliated to the Theosophical Society are considered as out of the Holy Congregation, and whether those affiliated to this Society at your end are considered as excluded from the "Kahal-Kadosh"?²

As we are devout Jews and true followers of the Mosaic Law and are now in a critical social position, we would earnestly request you to take such measures as you may deem fit to correct the wrong impression which the surface reading of your letter has created.

Awaiting an early reply,

I am, Sir,
Yours truly,
K. E. ANI,
President.

VII

From the "Times of Mesopotamia," Basrah, May 5, 1931

Following the publishing of an open letter signed by Khedouri Effendi Ani, President of the Theosophical Society, on 28th March, 1931, and a demonstration by Jews against Theosophy in Basrah, the Acting Hakham, Heskell Effendi Sasoon, filed a defamation case against the President of the Theosophical Society.

The District Magistrate, Basrah, tried the case yesterday. The Court, inside and outside, was crowded, approximately 500 Jews, from both parties, being present.

¹ Same as Holy Congregation.—K. E. A.

² Desecration of the Holy Name.—K. E. A.

Advocate Abdul Jalil Effendi was for the complainant and Advocate Haj Sulaiman Faizi Effendi for the defendant.

The Court, after hearing the evidence, decided to dismiss the case.

VIII

Further Information

(a) I have now received information from my brother that one of our Theosophical Brethren in Basrah who had just a new son born to him, was informed by the Rabbis that they will not circumcise his son. This seems to be the first step towards carrying into execution their threat to excommunicate members of the Theosophical Society.

It seems that many members have already resigned or have decided to do so. Meanwhile a great pressure is being brought to bear upon the members to close down the Lodge.

(b) The famous Rabbis of Iraq have now, I understand, given orders to their Basrah representative to excommunicate those Jews who are affiliated to the Theosophical Society. Our Brethren are now endeavouring to buy a burial ground to keep ready for emergency. (*From letters to C. Jinarājadāsa.*)

IX

The Statement of the President of the Theosophical Society

THEOSOPHICAL SOCIETY,

Adyar, Madras S., India,

Apr. 30, 1931.

THE PRESIDENT,

Basrah Lodge, Theosophical Society.

DEAR BROTHER,

Theosophy is not a special religion, but is the foundation of all the separated Faiths existing in the world. It belongs

to Hindus, Buddhists, Christians, Muhammadans, Jews, Parsis, etc. Persons of every faith can belong to the Theosophical Society, without leaving the religion in which they have been born.

Theosophists study all the great Religions, and try to learn from each; but they disapprove of attempts to make converts from one to another. He who understands Theosophy tries to help his own religion by strengthening all that is noble in it, and is eager to share with others any teachings in it that he has found inspiring and useful to himself. But while gladly offering help, he never seeks to force it on another.

With cordial goodwill,

ANNIE BESANT, P.T.S.

THE INTERNATIONAL FELLOWSHIP OF ARTS AND CRAFTS

OBJECT: *To work to develop the sense of beauty in all activities in life, and to study and realize the spirit of unity underlying the arts.*

THE Fellowship began its work in London in 1913 among a group of Theosophists, having then for its name "The Brotherhood of Arts". As the work began to develop, its name was changed to the present one—"The International Fellowship of Arts and Crafts".

At a meeting of the Fellowship held on June 30, 1930, in Geneva, the four stated Objects of the Fellowship were simplified and restated as the one Object above.

The Fellowship from its commencement has worked both among Theosophists and non-Theosophists to bring Art more closely into the life and work of individuals and organizations. Concerts and plays have been organized by its members, and in a few cases Art exhibitions also. One special work has been to provide suitable music and artists before lectures.

Membership is free to all who desire to assist in carrying out the many lines of possible work implied in the Object of the Fellowship. Members may work individually, or in groups, according to their temperaments.

The Fellowship has already been organized in 27 countries. Each country has one member, called National

Secretary, who will help to co-ordinate where possible the work of individuals and of groups, and to keep in touch with the International Secretary of the Fellowship. It has no rules or regulations. There is no fixed amount to be paid as an annual subscription, but it is hoped that those who join will give donations to each National Secretary to cover the cost of postage, the printing of leaflets describing the work of the Fellowship, and such incidental expenses.

Dr. J. H. Cousins was appointed International Correspondent of the Fellowship.

C. JINARĀJADĀSA,
International Secretary,
Adyar, Madras.

LINES OF WORK

(The many useful lines of work for members of the Fellowship are indicated in the following report of a discussion which took place in Chicago, in August, 1929, during the American Convention.)

The meeting discussed how beauty might be promoted in Lodge premises, and in the artistic choice and decoration of public halls taken for Federation and Convention purposes; how members of the Society could encourage National crafts in their dress and environment; how music should best be employed in arranging programmes of Theosophical functions; how the mutual appreciation of the arts in all countries should be developed as a fundamental factor in building World Peace.

The meeting also considered methods for encouraging original art-creation among members and sympathizers of the Theosophical Society, and formulated work that might be set on foot to ensure the maximum of beauty through art and art-crafts at all Theosophical gatherings and particularly at the next World Congress. The group formulated the results of its discussion in the following Resolutions:

1. That this meeting of artists and art-lovers present at the World Congress of the Theosophical Society in Chicago, 1929, is of opinion that the present statement of the second Object of the Society is incomplete in its omission of any mention of the arts; that the arts are as necessary for study as religion, philosophy and science; that the omission overlooks the vitally important work which Theosophy can do, and has to some extent been doing, in elevating and purifying the arts, and in helping world peace by their comparative study; that, therefore, the General Council of the Theosophical Society be earnestly requested to amend the statement of the second Object by inserting the word "art" after the word "religion," the word "art" being taken to include all forms of art—plastic, pictorial, rhythmical, musical, literary—and all art-crafts.

2. That an Art Committee should be an integral part of the organization of the next World Congress, and a similar committee for all Conventions, Federations and large Theosophical gatherings; the Committee to form the co-ordinating centre of sub-committees for special departments such as decoration, programme, music, drama, art-exhibition, etc., in order to preserve unity of design in the whole.

3. That the exposition and presentation of art should be a more prominent feature in Theosophical magazines and Lodge programmes.

4. That in all publications connected with Theosophical activities beauty and distinction should be aimed at in format, printing, binding and illustration.

5. That steps be taken to compile a directory of executive artists in all the arts and art-crafts in the Lodges of each National Section, and of professional artists in sympathy with the Theosophical Movement.

6. That Lodges, singly or in groups, in order to encourage creative art, should hold periodical exhibitions and

performances of original work by members of the Society; and from such exhibitions and performances make recommendations of works of special merit for similar functions in National Conventions of the Theosophical Society; from which Conventions further selections should be made for an International Exhibition of Arts and Crafts at the next World Congress.

7. That members of the Theosophical Society should specially interest themselves in the encouragement of indigenous arts and art-crafts, and promote comparative exposition and appreciation of the arts of other countries as a means to international peace through sympathetic cultural understanding.

8. That Theosophists should exert their influence towards the bringing of greater beauty into educational and public life by using or making occasions for stressing the utility of beauty in schools, hospitals, town planning, industrial concerns, etc.

9. That for special Theosophical events professional musicians should, where possible, be engaged, in order that the best artists should be brought into touch with Theosophy, and that the Theosophical Society may thus artistically be the gainer.

From 1923 to 1928 Mr. C. Jinarājadāsa acted as President of the Fellowship, and from then onwards as International Secretary. He will be most glad to assist National and Local Secretaries, and all others interested in the Fellowship, if they will communicate with him at Theosophical Society, Adyar, Madras.

"THE ART OF THINKING"

BY CLARA M. CODD

IT is surely a sign of the times when a book on the power of thought attains to the position of a "best-seller," outrunning in popularity even some modern novel of international fame. Yet this is precisely what has been achieved by the wise and witty Frenchman who is the author of the subject of this review.¹

Hitherto the Abbé Dimnet has been known to us as a literary essayist, and so perhaps even this book on thinking has a literary flavour. But at the same time one of its greatest charms is the wise, kindly and eminently sane outlook upon everyday, ordinary life which clearly signalizes its author. In the Preface he states that millions of men and women are anxious to know how to think, and although he does not feel that he is personally a genius in this regard, yet he hopes that a keen desire to be of service may give him a claim to be heard. He writes his book for ordinary people, and his keen sympathy with the ordinary man's efforts to think his best and live his noblest is warming and inspiring.

He divides what he has to tell into four parts: The first is "On Thinking," and in it he tries to make us see clearly what our ordinary thinking processes are. He shows us the Ego, the Thinker, sitting up aloft and gathering material for thought from every experience. He describes the "mental stream,"

¹ *The Art of Thinking*, by Ernest Dimnet. (Simon & Schuster, New York.)

which seems to be a never-ceasing succession of images, corresponding to wishes or repulsions. He says that investigation and estimation of such images will tell us what we are worth morally more than all our actions, of which after all they are the root. Thinking, according to M. Dimnet, is a rapid succession of mental images more or less stimulated by desire.

He tells us how to estimate our own thought by digging down to the true images at the root of our mind. The nobler the images, the greater the man. High-minded people, he says, are almost invariably optimistic, pessimism being the result of *complexes*. We can also add to our knowledge of ourselves by observing our letters and conversation. If criticism comes readily to the fore, "I hate," "I detest," "I loathe," then we must write ourselves down as *ordinary*! A good memory will enable us to imitate and so deceive observation, but not for long. Our true poverty of ideas and thought will soon show through.

What is it that characterizes true thought, he asks, and answers: Vision! And vision, insight, is largely the result of attention, patient meditation. He describes in a very lovely way the truth that all Theosophists theoretically know, that what a man thinks on that he is. "Humdrum people cease to be humdrum when they hear a fine speech or read the kind of book likely to act on their dormant possibilities." He recognizes that the spirit of independent enquiry is the very life-blood of all intellectual aliveness, and says this superiority of intellect persists in children until they begin to copy their elders and their poor little souls begin to be satisfied with dismissing questions.

Pretty soon this magnificent tide of interest which fills the child's soul will ebb away to leave it dry and arid. All school-boys, writing an essay for their teacher, are visited by thoughts which they realize would be what is called literature, but they do not dare to write them down, and ill-treated inspiration, in its turn, does not dare to return. It is to those moments that such of us whose vocation turns out to be literary look back with despair,

wondering what brought a crop of platitudes, where distinction used to spring naturally. Only in a Blake or a Whitman is the passage from the child to the artist imperceptible.

Part II deals with the "Obstacles to Thought," chief of which, he writes, are stupidity, or congenital incapacity for thought. Emotional obsessions, he says, cause impotency of thought. Does not this remind us of Shri Krishna's direction to Arjuna that he must gain control of his mercurial mind by constant practice and by dispassion? Among these emotional obsessions he places "inferiority complexes". It is sufficient that some purpose or desire, foreign to the thought or the possibility of thought we are pursuing, should step in to arrest the process of effective thinking. Many people act in daily life a character not their own, and the working of their minds is hopelessly vitiated by the constant effort. "The desire to appear instead of being, can vitiate even the legitimate operation of the intellect." So the primal requisite for true thinking is, after all, hourageous sincerity.

Our mind then is like our eye: it must be single. Children, in people, saintly people, artists, all people possessed of a master-purpose leaving no room for inferior preoccupations, reformers, anxtles, strike us by the directness of their intellectual vision.

He calls imitation and mass-thinking the signs of a weak mind. He says such people become mental parasites whose own vision becomes more and more obstructed. To his mind the fallacies produced by ignorance, and circulated by the Press, are a positive menace in the present day. He makes the practical statement that education itself can be a hindrance to thought.

The truly educated man is to be known chiefly by his capacity for resisting another man's thought, but the semi-educated man is a standardized phonograph of other men's thoughts. Utilitarianism in education is as disastrous to culture as so-called easy methods of scholarship.

Let us remember our little boy of nine or ten, so receptive that great poets envy him, and so full of searching curiosity that philosophy cannot keep up with his questions. What becomes of him when he leaves school? In America a husky young chap, all muscle, heart and wishes; in France a slender young man, all brains, totally unprepared for life, apt to mistake ideas for realities and words for ideas. Both men will think the thoughts of their environment, not their own, and education, which is nothing if not an applied Art of Thinking for one's self, will be to blame for this result.

With uncommon sympathy in a thinker the Abbé realizes that life's hardships can dull the edge of thought. "Millions," he says, "are oppressed by manual work, either because there is so much of it or because the life has been taken out of it by standardization." Yet they dread solitude because they do not know how to use it when it is theirs.

On the other hand he calls omnivorous reading "the great waste. A man who reads simply borrows another man's thoughts, and this means a craving for thinking". But there is reading and reading. To-day printing has gone mad, the world is in danger of being submerged by the mass of books. The real purpose of much reading, he says, is *not to think!* Another obstacle to thought, he cites, is too much tongue-wagging—he will not call it conversation!

Part III describes "Helps to Thought," and here he makes some very pertinent observations on the subject of living one's own life. He says: "The Art of Thinking is the art of being one's self and this art can only be learned if one is by one's self." Solitude at times, therefore, is a necessity. Exterior solitude however is of little use unless we learn to be interiorly alone as well. He calls this "concentration," and says that most people who possess the capacity have acquired it by patient practice.

Attention is less a gift than a habit, and the knowledge of this ought to encourage those who wish to live inside their own souls.

Interest of any kind produces concentration naturally. Selfish people concentrate on their own immediate profits, idealists on their ideal . . . Disinterestedness is its own reward for it fills the soul more than any conscious effort.

Moderation, the middle way, is an aid to concentration. Too much sleep, food, exercise, or too little is an obstacle to successful thought. Again we are reminded of the Lord Krishna's words that Yoga is not for him who eateth or sleepeth too much, nor equally for him who does either too little. One is impressed over and over again in studying this book, by the author's sweet common sense and reasonableness. For instance, he says that concentration at first sight seems to be obtained by elimination, but truly only by the elimination of non-harmonious images. It can best be obtained by the forming of a rich and suitable background of mental images.

Multiply such visions, and distractions will not know where to have you. This is the natural and vital way of thinking.

Another way to aid concentration is to "write it down". Pencil and paper are invaluable aids to clear and definite expression of thought. If you would find a true decision, write the pros and cons in two columns and the truth will flash in.

On the whole, concentration is a natural state which can easily be reproduced by simple methods. It is only supposed to be exceptional because people do not try and, in this, as in so many other things, starve within an inch of plenty.

He has some words about making and saving time, pointing out an axiom known to all of us, that

Very busy people always find time for everything. Conversely, people with immense leisure find time for nothing.

He has much to say about "living one's life upon a higher plane," and urges us to fill our consciousness with thought-producing images. If we rise above our fellows it is because our interests are of a dignified order. "It is impossible to spend an hour in a room with a man approaching greatness without feeling the contagiousness of distinguished thinking." Such people cannot readily be found, but we can at least contact them in great literature. If we cannot name a great

man who has had an influence on our conduct, we must again write ourselves down as *ordinary*! Moral elevation is a condition for high thinking for, as Vauvenargue said, "Great thoughts arise from the heart."

In the plethora of the world's great literature we must choose our way, so Abbé Dimnet says: "Do not read good books—only read the best—and only read what gives you the greatest pleasure." He wants us to read history, the higher poetry, and even the newspapers from the standpoint of forming a mental picture of *world-affairs*—not murders, local news, but world-affairs; and he advises the keeping of a little scrapbook dedicated to that alone. "Never read," he says, "always study." Do not tackle algebra if farces attract you, only study them. Perhaps we can paraphrase our author's words and say: If you wish to learn to think, *think*. Do not be afraid to criticize, he says, in the true sense of the word meaning to discuss, analyze, weigh ideas, for "comprehension is criticism, and criticism or judgment is a mere synonym for *thought*."

He describes this part of his book as having three sections:

1. The preparation of our lives and minds for higher kinds of images.
2. The storing in of these images.
3. The elaboration of these acquisitions in the mind.

To do this third duty simply and naturally he advises us to go over things in our mind, go over mentally what we remember, carry little talismans round with us in the shape of a poem or an idea that we cannot forget. Remember travel, remember lovable people, lovely tender incidents that fell across our paths in life. "Artistic beauty should also be cherished . . . great lives or great deeds can people any solitude." He is giving us Ruskin's advice to store our hearts and minds with lovely memories against the coming of old age. One of the qualities

requisite upon the Buddha's Noble Eightfold Path was "right memory".

Then reflection. Children, he thinks, ought to be put through regular "thinking exercises" at school. He would have us reflect until we can say what we think in simple, clear language. We should write our thoughts sometimes, for some thoughts are worth preserving. A real letter is a true self-expression. Yet we must be careful not to "put words between the truth and ourselves". He cites the case of two men known to himself. One is a famous journalist, the other an equally well-known historian. So obsessed did they become with the magic of facts instead of thought, with facile opinion instead of ever-increasing study, that deterioration set in, and the expectation of their early years never came to fulfilment. Not to "know everything" but to understand is what matters.

Part IV is devoted to "Creative Thought," perhaps the most interesting of them all. As Abbé Dimnet says: "Creation is a fascinating word," and he tries to show us that genius is but the superlative degree of an inspiration of which we are all possessed, and that genius, too, depends upon the data within its reach. The root of creation, he says, is ideas, and we must learn to get our own ideas. So he summarizes it into two fundamental precepts:

1. Be yourself.
2. Find yourself.

There are two main obstacles in the way of a man who wishes to be himself: pretence and diffidence. Concerning the cure:

Whatever method we resort to we shall find that any powerful idea or ideal in us cures diffidence and creates not only forcefulness but magnetism. The moment we are conscious of any such forces filling our minds and our lives, we shall also be conscious of their irresistibility. So, the problem of how to be one's self is ultimately a moral problem: viz, how to make the best use of one's faculties.

So we must try to "find ourselves" in solitude and reverie, using a great book, art, or religious aspiration to take us where our innermost self may be most readily found. A deep moral background will make us possess a richer vein of thought than mere artistic facility. He speaks of "intuitions" and their value, and says they come as the result of stillness and aspiration. He describes their coming in very felicitous words:

No strain, and on the contrary, a sensation of fullness and freedom are felt during those brief but dazzling revelations.

We must treat them tenderly, for, to quote a Latin saying: "Dread the passage of Jesus, for He does not return." Intuition unheeded does not return with the same beauty and appeal. Cultivate creative moods:

There is in us a stratum more sensitive than the rest, which we know and where we can go at will. . . . A few minutes' leisure is enough to replace ourselves in such moods, and no sooner are we conscious of them than the phosphorescence of intuitiveness begins.

So ends a wise and witty book. It was written for the ordinary man in the everyday world. Says the Abbé:

Give such a person the means of strengthening his thinking capacity by broadening the field and raising the level of his thought, and you will make him and his influence proportionately greater.

That is the writer's hope and ambition, and we owe him grateful thanks for a useful and beautiful book.

THE UNITY OF ASIATIC THOUGHT

BY BHAGAVĀN DĀS

(Continued from p. 234)

THE NATURE OF RELIGION. But in order to make our investigation, very brief and merely suggestive as it must be here, somewhat systematic, we may try first to ascertain, as rapidly as possible, the nature of what is called religion.

The word religion, which is in use in the Christian world, is derived from Latin words which mean "to bind" and "bind back"; that is to say, it means that which binds human beings to each other in the bonds of love and sympathy and mutual rights and duties, and binds them all also to God, endeavouring to lead them back to God—from whom their disposition makes them stray away again and yet again, in too eager following of the objects of the senses—and to keep their minds fixed on that Supreme Principle of Unity amidst the press of all their daily work, in order to enable them to do that work with proper balance, righteously. The power to bind together the hearts of men to one another by the common bond of God, is the power to give birth to, and to nourish and maintain, a high civilization. The corresponding Vedic word is *Dharma*, from *Dhr*, to hold and bind together, which has exactly the same significance. The word *Islām* has a profound and noble significance which is, indeed, by

itself, the quintessence of religion. It means the "acceptance" of God, the "surrender" of the small self to the Great Self, the letting out of egoism and the letting in of God; "Thy will be done, O Lord! not mine." This is the essence of Christianity also; and Christos means the "anointed," the "bathed in Divine Wisdom," whence only the replacement of the small self by the Great Self. So *Vaidika-Dharma* etymologically means the Religion of Knowledge; and *Sanātana-Dharma* means the Nature, the Way, of the Eternal Self. The other Islāmic name for religion is *Mazhab*, which means the "Way," i.e., the Way of Righteousness, the Path to God and Happiness. *Dharma* is also a triple way subdivided into three intertwining *Mārgas* or Paths, of Knowledge, of Devotion, of Works. Buddhism, as we have already seen, also describes itself as the Middle Path, and, again, in greater detail, as the *Ashtānga Ārya Mārga*, the Noble Eightfold Path. Christ has also said: "I am the Way, the Truth, and the Life." Shinto, the ancient religion of Japan, now practically merged into Buddhism, is *Kāmi-no-michi*, "the divine Way," "the Way of God". The name of the religion given by Lao-tse to China is *Tao*, which, again, means the "Way". In every case what is meant is the Way which leads to happiness, to peace, to freedom from bondage, freedom from all pains, by leading to the God within, whence illumination and assurance of Immortality.

THE THREE ASPECTS OF RELIGION. We may distinguish these three main parts or aspects in all the great religions. In the *Vaidika Dharma*, they are expressly mentioned: the *Jñāna-mārga*, the *Bhakti-mārga*, the *Karma-mārga*. Generally corresponding to these are the *Haqiqat* or *Aqāyaḍ*, the *Ṭariqat* or *Ibaḍāt*, and the *Shariyat* or *Māmilat* of Islām. *Gnosis*, *Pietas*, and *Energeia*; the way of Knowledge or Illumination or Gnosticism, the way of Devotion or Pietism or Mysticism, the way of Rites and ceremonies and Works of

charity—these seem to be similarly distinguished in Christian theology, and to have the same significance. In the Buddhist Eightfold Path, the three most important, under which the other five may be classified, are Right Knowledge, Right Desire, and Right Action—*Samyak-dṛṣhti*, *Samyak-saṅkalpa*, *Samyak-vyāyāmā*—which are the same thing as the three Vaidika *Mārgas*. The Jaina teaching is the same: *Samyag-darshana-jñāna-chāritṛyāni Moksha-mārgah*. “The way to Liberty is right desire-knowledge-conduct.” (Umā-swāṭi, *Taṭtv-ārtha sūtra*.)

In these three words, knowledge, desire, action, we find indicated, in terms of psychological science, the reason why all religions have this threefold nature. The human mind has three aspects. Human life is one incessant round of conscious or sub-conscious knowings, wishings, doings. Only if we know rightly, wish rightly, and act rightly, can we secure happiness for ourselves and our fellow-creatures. Religions teach us what are the most important items under each of these three heads, and how we may secure them.

Civilizations are also, correspondingly, made up of bodies of knowledge, of special tastes, aspirations, ruling passions, and of characteristic ways of living and forms of enterprise. The larger, the more varied, the more carefully ascertained the knowledge—the nobler, the more aesthetic and artistic, the tastes and aspirations and emotions; the more refined the ways of living and the more humanitarian and wide-reaching the enterprises and activities—the greater and higher the civilization.

Thus does the quality of every civilization depend upon its working out of the threefold principles of its religion.

Educationists also have always to bear in mind the fact that the pupil is a unity of intellect, emotion, and physical body, and that that education only is good which informs the intellect with useful knowledge, disciplines the emotions into

a fine character, and trains the body into hardy health, active strength, and handsome shape.

This trinity is also good, nay, very necessary, for educationists to bear in mind for another vital purpose, if the indications in the old books be right. In modern educational theory and practice, while, no doubt, some valuable additions have been made, in the way of tests of *degrees* of intelligence, attention does not seem to have been equally given to the testing of the *kinds* of intelligence, *i.e.*, of temperaments; whether the element of knowledge predominates in the pupil, or of action, or of desire. Yet without such testing, the secret of the discovery of the vocational aptitude of the student, and of appropriate education and subsequent proper fitting into society, is not likely to be found. Expert details not unoften swamp vital principles, in science as well as in religion.

THE WAY OF KNOWLEDGE. The *Haṁyayaq*, the basic truths which form the object of the *Jñānakānda* of Religion are but few, nay, there is but one ultimate Truth. The errors are numberless. There is but one straight line, the shortest distance, between two points. The curved lines between them are beyond count. All that is true and right in knowledge, in feeling, in conduct, is but corollary of the one Truth. The whole of geometry is pre-contained in the definitions, the postulates, the axioms. A Samskr̥t verse says that the whole of arithmetic is contained in the rule of three.

Sarvam ṭrairāshikam pāti.

And the whole of religion, the whole of philosophy, perhaps the whole of science, is contained in the Rule of Three also, the Trinity-in-Unity, God-Nature-Man. The one basic Truth of truths is that Man is in essence one with God; that Nature is God's Nature, the unchanging Self's ever-changing garment; that the meaning and purpose of life is that God has forgotten himself into man, and that man should remember

himself into God again. All the religions state this Truth, in different ways, and also say that it is very simple, yet very difficult, too, to realize—because we are too strongly interested yet in errors, and do not wish to turn to the Truth.

As the Sūfis say :

Chist dunyā az Khuḍā ghāfil shudān.
Na gum shud ke rūyash ze dunyā be-tāft
Ke gum-gashṭæ khesh rā bāz yāft.
Na koi pardā hai uske ḍar par
Na rūye raushan naqāb mēn hai,
Ta ap apni khudī se ai dīl,
Hijāb mēn hai, hijāb mēn hai !

(The world is but forgetfulness of God.
He who from this world turned his face away,
He was not lost ; indeed, instead, he found
His long-forgotten and lost self again.
No bar guards His palace-gateway,
No veil screens His Face of Light !
Thou, my heart !, by thine own self-ness,
Art enwrapped in darkest night.)

Kṛshṇa says the same :

Manushyānam sahasreshu
Kashchid yataṭi siddhayē.
Shradḍhā-mayo-yam purushah
Yo yaṭ-shradḍhah sa ēwa sah.

(One here, one there, from among myriads, sets
Forth on the quest of Me, hidden in all !
But he who seeks Me with determined heart,
He surely findeth Me, his inmost Self !)

The greatness of learning which constitutes expert medical science is very imposing and commands great respect. The simple counsel to use pure air, pure drink, pure food, does not. Yet, at the best, the former can only cure disease, and, at the worst, create new diseases. The latter will promote health and prevent disease always. But pure air, pure drink, pure food, simple though they be, are not easy to obtain under artificial conditions of life.

So, as the religions say, man having emerged from God, wanders round and round for long before he thinks of going

back again to "God who is our home," nay, who is our very Self.

That the *Veḍānta*, the crown of the *Veḍa*, "the final knowledge," teaches this, is well known. But the Christian Scriptures also say to men : "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you ?" The *Qurān* also says :

Wa fi anfusekum a-fa-lā-tubserun.
(I am in you but ye see me not.)

Sūfis have sung :

Bā wujūdē ke muzhdae tērā nahno aqrab,
Safhe Masahaf pai likhā thā, mujhē mālum na thā. (S.)
(Although the great glad news of Thee is writ
Plainly upon the *Qurān*'s holy page :
'Nearer am I to thee than thine own heart'—
My eyes blinded with selfishness, saw not !)

Sūfis declare that the well-known *Kalemā* of faith, of Islām, in terms of the third person, *viz.*,

La ilāh il-Allāh, (There is no god but God)

is meant only for the younger souls who are not yet ready for the inner teaching; and that the real *Kalemā* is in terms of the first person :

Inni An-Allāhu lā ilāhā illa Anā,

(I, verily the I, the Self, am God; none other than the Universal Self is God.)

This, as said before, is the one teaching that all the prophets, *rshis*, *nabis*, *rasūls*, *avaṭāras*, messiahs, give to the earnest and seeking souls, the *ahl-i-dīl*, "the men of heart," the souls who are ready to receive the doctrine of the heart, *ilm-i-sinā*, the esoteric doctrine of the mysteries, or *parā-vidyā*, the *rahasya*, the *guhya*, as it is variously named in the Vedic Scriptures. Distinguished from this is the *ilm-i-safinā*, the doctrine of the page, the *aparā-vidyā*, the lower knowledge, which only, as yet, the younger souls, the *ahl-i-dāul*, "the men that seek wordly wealth," can apprehend and utilize.

As the Sūfis say :

Ghayab jo ho Khuda sè, alam hai usko ha kà,
Anāniyat hai jismèn, mauqa nahin hai to kà.
Zahidè gum-rah kè main kis tarah ham-rah hun;
Wah kahé Allah hai, au main kahon Allah hun! (S.)

which is almost a translation of the Samskr̥t verse :

As̥ti Brahm-eṭi chēd veda, paroksham jñānam ēva taṭ;
Asmi Brahm-eṭi chēd veda, aparoksham tad uchyatē.

("He who is absent far away from God—
His heart can only say: 'God is', somewhere;
He who has found the Loved One in him-Self—
For him God is not He, nor Thou, but I.")

"How may I take for guide upon the Way
One who himself away from it doth stray?
He is content to say 'God is,' while I
Am desolate until I 'God am' can say!"

"Who says only 'God is'—he sees a screen;
He who can say 'God am'—he, sure, hath seen.")

The well-known Sūfi exclamations, *An-al-Haq*, *Haq-tu-i*, *Qalab-ul-insān bait-ur-Rahmān*, are exact equivalents of the Upanishat utterances, *Aham Brahma*, *Ṭaṭ tvam asi*, *Esha ma Ātmā anṭar-hṛdayè*, *Hṛḍi ayam tasmād hṛdayam*; "I am the True, the Real, Brahma, Haq; That thou art, too; the heart of man is the abode of God"; and of the Biblical declaration: "Ye are the temple of God."

Christ is also reported to have said: "I and my Father are one." The *Old Testament* of the Jewish faith, especially the Book of Isaiah, also utters this same great *kalemā*, this *mahā-vākya*, logion, repeatedly, viz., "I am, (i.e., the Self is) God and there is none else".

That the teachings of Buddhism and Jainism, on this essential point, are identical with those of Vedānta, goes almost without saying, for those who do not revel in discovering minute differences. In one of his udānas—utterances of overflowing joy, joy of realization of identity with the Supreme Self of all—the Buddha, arising from *samādhi*-trance, uses words which are the words of the *Upanishats*, but in their Pālī form :

Vedānta-gah ushīṭa-Brahma-charya dharmēṇa sa Brahma-vādam vaḍeṭ. "He who has successfully fulfilled the vow of continence, in body and in mind, and has achieved the final knowledge, he is entitled to declare Brahma to others and to call himself Brāhmaṇa."

In a similar mood of exaltation, Ashtāvakra, long before the Buddha, cried out: *Aho Aham! namo Mahyam!*, and, long afterward, Bāyazīd Bustāmī re-echoed him, *Subhāni ma āzama shūni*, "How wonderful am I!, Salutation unto Me!, How great is my glory!"

The Ormazd Yasht, of the Zoroastrian religion, declares: My first name is *Ahmi*, (Samskr̥t, *Asmi*, "I am"). The Bible too says: "I am that I am . . . I am hath sent me unto you": (Exodus). The words "*I am* hath sent me" are very noteworthy.

The sayings of *Vedānta* and *Ṭasawwuf* are so similar as to be almost indistinguishable when translated into a third language. Thus :

O pilgrims for the Shrine! Where go ye, where?
Come back! come back! The Beloved is here!
His presence all your neighbourhood doth bless!
Why will ye wander in the wilderness!
Ye who are seeking God! Yourselves are He!
Ye need not search! He is ye, verily!
Why will ye seek for what was never lost?
There is naught-else-than-ye! Be not doubt-tost!
The wise see in their heart the face of God,
And not in images of stone and clod!
Who in themselves, alas!, can see Him not,
They seek to find Him in some outer spot.

The originals of this translation are :

Ai Qaum! ba hajj raftah! kujā aid, kujā aid!
Māshūq hamīn jā-st, bi-āyaid, bi-āyaid!
Māshūq-e-to hamsāya-to dīwār ba dīwār;
Dar bādiyah sar-gashtah cherā-aid, cherā-aid!
Anān ke ṭalab-gār-i-Khudā aid, Khudā aid!
Hājaṭ ba ṭalab-nist, shumā-aid, shumā-aid!
Chizē ke na gardīd gum az bahre che joyaid?
Kas ghair-i-shumā nist, cherā-aid, cherā-aid!

(Shams Tabrez).

Shivam Ātmani pashyanṭi, praṭimāsu na yoginah ;
 Ātma-sṭham yē na pashyanṭi, tīrṭhē mārganṭi tē Shivam !
 (Shiva Purāṇa.).

The Upaniṣhaṭ-expression, *Ekam ēva Advītiyam*, "One—not a Second," is to be found in the Bible also, and is echoed in *Ṭasawwuf* exactly :

Har giyahé ke bar zamīn royad,
 Wahdahū lā sharik-i-lah goyad,

(Each single blade of grass that sprouts from earth,
 Proclaims that "I am One and One alone.
 There is no other anywhere than I,"
 That he, you, I, are all *One* I, One Life.)

(To be continued)

WORK for the Mind. If you will be refined in your Spirits, refined in your Morals, if you will be more than *vulgus hominum*, you must set yourself in the ways of reading, meditation, conference and self-reflection, and awaken your Intellectuals, else you shall come to nothing.

The Power of our souls is lost where men use themselves as if they had no Spirit but were altogether body ; or as if the body were the principal or governing part. The body is nothing, it is but the soul's Mansion-house.

BENJAMIN WHICHCOTE

MAN: A MYSTICAL CITY

By A. NORMAN INGAMELLS

THE idea that man is a microcosm or miniature image of a Macrocosm, seems to be founded on fact. Is it not written that God made man to be an image of His own Eternity ? That man is a true seed of a Cosmos seems apparent when one considers his multifarious faculties, experiences and achievements. This seems especially so as one ponders upon the high dreamings of the poet and artist, the experiences of the mystic and philosopher, and the visioning and activities of the greatest scientists and philanthropists. That he bears within himself his own Eternity is the enheartening affirmation of all those spiritual Teachers who have climbed the Olympian (spiritual) mountain tops—the Buddhas and the Christs of the ages.

As to the men made perfect, Dr. Annie Besant, in her book, *The Masters*, definitely speaks of Their existence in this present century, stating that the Master Jesus, in incarnation again to-day, lives among the mountains of Lebanon. The Master Rakoczi is living in Hungary, but travelling much. In earlier incarnations this Master was the Count St. Germain in the eighteenth century, Bacon in the seventeenth, Robertus the monk in the sixteenth, Hunyadi Janos in the fifteenth, Christian Rosenkreuz in the fourteenth, to mention a few of His lives. Two Indian Masters live near Shigatse in Tibet ;

and one, the Master Hilarion, in Egypt, but wearing a Cretan body.

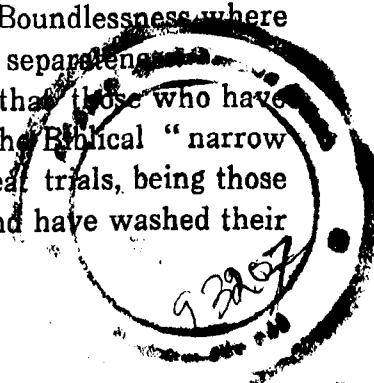
Having climbed life's ladder, from the savage upwards, through hundreds of lives on earth—through sins and humiliations, and failures and successes almost innumerable—the soul becomes free, through service and glad sacrifice, free of pain, free of all that binds to aught of ill. Still, by his own choice a Master may be reborn or remain on earth out of compassion for his fellow-man and his heavy burden of sorrow, but He is no longer bound to earth. Evolution implies that no *thing* or *being* is *perfect* at its first manifestation, and that all beings, solar, divine, human, angelic, etc., have risen up from the humblest steps of the ladder of progress as we are doing. The Buddhas, the Christs have been as *we* are, the Divine Wisdom teaches, and we shall be like Them. Looked at from the point of development of the average humanity of our century, we might regard man rather as a chaos than a cosmos; the average man is as a city but half made, a symphony but half composed. The Great Architect, man's spirit, is well aware that the materials and stones of his spiritual temple (his bodies) are not yet polished or truly placed; we are but apprentices and craftsmen, not Masters; but we all shall be, for we shall not only enact perfections symbolically but in actuality and in the life. It is man perfectly harmonized by the resolution of all discords into the grand major chord of harmonized spirit, soul and body that is the goal; it is superbly stated in the expression that man made perfect is "a mystical city at Unity with itself".

To speak in imagery of one who has attained this harmony, we may say that he becomes like a fair blossom floating on some still mountain lake, its heart open to the divine sunlight and shedding its beauty and loveliness upon all around. Though far beyond the noises and discords of

man's cities, with their virtues and vices, their cruelty and ugliness, and the little loves and hates of their peoples, the Perfect Man yet sheds his royal peace and encouragement upon all. Those who are not wholly engrossed in their temporary and material pursuits sometimes feel themselves to be in some rarer air; feel inspired with fresh hope and certainty, or for a moment feel like the poet, the artist, the idealist, with some deep sweet inner music sounding within them—one feels resurrected, shall we say? One then is responsive to a breath from one's "hovering cherub," one's Monad or Spirit. This sublimation of the consciousness, for such it is, this Ascension to the Olympian mountain, (for which all our phantasmagoric life exists and has its justification) is the only Resurrection that need concern us as spiritual architects and builders.

How to achieve this? The soul, that is, the mind and the emotions and all else that is an expression of spirit, must be in perfect accord with its bodies so that all the man's "flesh" shall together see the glory of his Lord, the Eternal, which is his only true self. Let us imagine that our souls are like channels connected with some boundless celestial reservoir, and that, as we purify and enlarge our channels, they will in due season overflow with the immensity of the love and power flowing through them. This will cause a larger channel to form, and so on until limitation after limitation breaks and we unite with the Ocean of Life itself—the Nirvanic reservoir, far above the separate "mansions" and harbours of our lesser heavens. Here, in this Ocean of Life, we leave our separate habitations and enter the Boundlessness where there is neither Nation nor creed nor any separateness.

In most cases it may be assumed that those who have attained liberation by the *quick* road (the Biblical "narrow way") have done so through many great trials, being those who "came out of great tribulation, and have washed their



robes¹ and made them white in the blood² of the Lamb,"³ and having established themselves in the Eternal "they shall hunger no more neither thirst any more".

The molecular arrangement of the matter of our bodies must be changed, and this is brought about by right thought and emotion, pure food and drink. On the highest rungs of this spiritual ladder (with the discipline that will be given to those who attempt this path) flesh of all kind must be discarded as food, and narcotic drugs, alcohol, and even tobacco must be avoided. At these higher stages all this is essential if our bodies are to be sensitized to become fitting mirrors of the Supreme, the unveiled glory.

The spiritual goal for man cannot be revealed by externally wrought conditions—external beauty, wealth and such things. He must himself be in accord with the Universal Mind and the Universal Love. Thought and love so great that it excludes none. The narrow, the intolerant, the ignorant and the selfish are not excluded from the compassion of the Superman. He has the welfare of all at heart. The following poem, by J. Krishnamurti, expresses this condition:

I am the blue firmament and the black cloud,
I am the waterfall and the sound thereof,
I am the graven image and the stone by the wayside,
I am the rose and the falling petal thereof,
I am the flower of the field and the sacred lotus,
I am the sanctified waters and the still pool,
I am the tree that towereth among the mountains
And the blade of grass in the peaceful lane,
I am the tender spring leaf and the evergreen foliage.

I am the barbarian and the sage,
I am the pious and the impious,
I am the godly and the ungodly,
I am the harlot and the virgin,
I am the liberated and the man of time,
I am the renunciation and the proud possessor,
I am the destructible and the indestructible.

¹ Bodies or vestures of "flesh" on the various planes.

² Life.

³ The Lamb is an ancient symbol for spirit.

I am neither This nor That,
I am neither detached nor attached,
I am neither heaven nor hell,
I am neither philosophies nor creeds,
I am neither the Guru nor the disciple.
O friend,
I contain all.

I am clear as the mountain stream,
Simple as the new spring leaf.

Few know me.
Happy are they
That meet with me.¹

Mr. Krishnamurti, always going direct to the point, is repeatedly stating that only in union with the Whole (Life) is lasting Peace to be found.

The Superman, having tuned himself and attained Unity with this Universal Life, is able to point the way to others, be those others individuals, communities, or Nations. This, too, is the glorious goal for the solar system itself; after its seventh great period of evolution (its Seventh Great Day or Sabbath) it will be a *cosmic* "mystical city at Unity with itself," and shall then retire from its vast activity and enter *its* long cosmic Day of rest and refreshment ere it emerges again to build a still vaster and fairer Temple, under the wise, strong and beautiful care of its Past Master and Masters.

¹ From *The Star*, Australia and New Zealand, December, 1928.

THOUGHTS

BY EDITH F. HOLT

SPRING

AT this season of the year, the desire of Nature, its upward surge of power, as it seeks to produce its kind, brings an appreciation of that influence which is drawn from higher sources for the revival of the structure of all life. Nature's understanding of its needs, we may say, is a matter of atmosphere, or inbreathing of that life-giving force which penetrates every form. This pervading force brings forth, perhaps, a tiny note which, swelled by each and every one of Nature's forms, creates a great responsive chord, which may be played upon by the All-Supreme. From that response of Spring, the Great Musician can evoke such melodies that, were we to hear them, we should be astonished at their glory. His radiant outpouring, Nature's tiny response, make the realm of His manifestation wonderful.

Conjecture upon these points brings richness to life and adds lustre to the vision. By this method of conjecture, also, is the inner self energized, and made to respond, so that it takes its place in the great chorus, or overtone of the Universe, each tiny tone of ours blending with the great chord, adding to the universal melody.

Manifold manifestations, flowers, grasses, plants, trees; and here and there, death, in the middle of full life, as of one who wilfully closes himself to the currents of life, standing dormant, uncreative, from the lack of desire to have beauty around him.

Lying under wide-spreading trees, one sees the sky as part of a globe, intersected by the branches, which divide it, as parts of an apple would be cut, to give food which satisfies. So does each philosophy nourish groups, here and there, that they may be fed, and smoothed from angles, by experience, and again united with the whole. God, the Supreme, is the cement which binds all together.

From the top of hills, one thinks of God as Space, unlimited in the mind, pouring forth from Himself into the everlasting, eternal, never-ending spaces. Himself a space, and within Him space, the creative life, power, energy, current; and in this current of God, as spacious as He, life finds a place, where it is caught for an instant of time; the over-abundant flowing life brings forth a form and, drawing into itself more of the life of God, becomes a form. It has taken an apartment with God, for a period of time.

Or one considers God as a rock; hard and unyielding? No. Rocks are now known to be composed of vibrating particles, capable of change. Nothing, then, is hard, unyielding, settled. Or consider God as water, outpouring, fluidic. God seems as growth, as in a tree which, spreading forth, gladly pours out beauty and foliage to refresh the world.

God in summer: as full life, manifesting everywhere; as space which is not space; as rock which is not hard; as water which is fluidic, outpouring; as growth, gladly giving beauty.

AUTUMN

The pause before the change. The period where balance is secured; as one pauses on the heights to view the place below, where one stood so short a time before, and climbed again onward and upward, in search of new vistas and purity of atmosphere.

Plants having over-abundance of vitality have formed their berries, and their leaves show the abounding force, which pours through them. Here is a flower, an example of the building within, of a skeleton or a form, instead of the usual seed centre, or small point at which a seed is usually placed. Form or skeleton built within an outer cover, which is a thing of beauty, built for protection. Now is the time of the maturity of the leaves, with a colour-scheme of great beauty.

Flowers and plants have attained individuality, in stages of development. They have their cranky days, joyous days, strong days and weak days. Some are delicate in structure, some have strong, vigorous, vital stems. Others have blossoms so beautiful, so delicate, their colouring is so exquisite, that they are like a type of person, refined in mind, emotion, dress and manners. Some, like athletic girls, are physically robust, level, straight, clean in habit. One can go on endlessly, tracing resemblances in flowers, leaves and stems to individuals.

There is nothing in Nature too small, too insignificant, to study in one's endeavour to find and know more about God manifesting in all things. By overlooking small and apparently insignificant things, we may fail to find that which contains the key to the solution of the whole problem. Looking with round and ever-opened eyes for a great discovery, we may walk upon, and tread beneath our feet, the little key contained within a tiny object, which would have given us access to the house of wisdom, or to the cathedral of life. We

could perhaps have quaffed the nectar of all the selected perfumes of life, and juices of the fruits of the kingdom.

Carry this thought with you, wherever you walk, and you will find the solution of your problems.

WINTER

The trees stand outlined by their covering of white. Each tiny twig has become a thing of importance, having to do with the shape of the structure of the whole tree. In summer the foliage is a dress, covering the form; in winter, perfection or imperfection is instantly visible.

The mist is on the hills, at times, and through it the sun glows a vivid red, as it descends beyond the horizon. This is the time when all experience is digested, and becomes food for the mind, to enrich its growth and strengthen its receptivity. This is the time when Nature's forms are at rest and take from their store-house, the roots, only enough of vitality to keep them from disintegration; while the roots, the mind perhaps of the tree, holds fast to that which has been gathered, to renew, and make possible again, the functions of creative power.

Everywhere we meet with form, and delight in symmetry, finding through the study of irregularity the law which governs harmony. And so at winter's season, our harmony, or irregularity, is seen. Our foliage is gone, and the structure of form, mind and spirit is clearly revealed, as the garnered result of life's creative effort.

May we meet the test, as we stand snow-capped, even as the trees.

LIFE AND ART—THEIR RELATIONSHIP

BY R. ROBERT, A.M.I.E.E.

WE all seek something: something in which we hope to find happiness, even if the happiness exist only in the striving. The acquisition may be vice or virtue—hoarding or spending. After all, a thing is useful only as it is used or spent; and simple hoarding might easily be a vice, it is not of necessity a virtue.

Looking for the springs of action, we find an ubiquitous desire; and, since action is the union of form with life, we might justly declare that life is desire, because matter alone is inert. Now, as we live life, we can be slaves or masters of it. The slave we all know in his many guises; but the master of life is rare. The drunkard, glutton, miser, sensualist are the slaves; and only the genius is the master. To understand life we must first comprehend desire, before we can hope to control it. Academic psychology recognizes two main branches of desire: those engendered in the physical body, its cares and impulses, and those appearing in the reactions of the individual to his environment. There is a third.

Possibly, in lost Atlantis the popular art of the age concerned itself with the satisfaction of physical desires and pleasures only; and this type still survives and its hoof-marks

may be traced in the modern revue and in much of jazz music.

Art is generally supposed to have reached its highest expression in ancient Greece, and this level can be seen in *all* the arts of that period. To produce this there must have been balance or unity; and in Athens there was unity in philosophy and art. Philosophy, a science by which the search for happiness is undertaken intelligently, consisted, to the Greek mind, in the ultimate conquest of the environment: release from fate. There were many schools. The mystics of Pythagoras and Plato sought to sublimate life and thus go beyond it. The Stoics sought by serenity to be beyond or superior to the environment. The Epicureans sought by tasting to accept the needful (or good) and to reject the useless (or bad).

This obsession—if it can be called that—of the environment is reflected particularly in their poetry and drama. Their greatest forms are tragic wherein the hero is the victim of his environment. This was their tragedy. Even our own great tragedies echo this theme: Hamlet, Lear, etc.; also, the Silver Box and St. Joan. In drama, particularly modern drama, there appears also a third group of desires: one that does not concern itself with the environment nor with physical pleasures; but, that which, rising above the environment, seeks to create a new and better one—not for itself but for others. It is creative, it is not concerned with receiving, and it is happy only in giving.

Knowledge concerns itself with form or environment, whereas wisdom is formless and yet contains within itself all knowledge. Knowledge, as knowledge, may be communicated without difficulty by one person to another; but wisdom may not. For that reason all sacred lore is written in verse and parable. It can be suggested; but, itself formless, cannot be taught. Virtue (in the Greek sense) is the "form" of

wisdom and even that cannot be taught, as Plato showed in his dialogues.

Art is that which differentiates the civilized man from the barbarian, and it is through art that wisdom may be spread. Poetry speaks creatively by beauty (and drama is one branch of poetry). Pearls may be cast before swine, but were it not better to employ art and, where necessary, present truths in forms that by their beauty appeal and by their nature give nourishment? Art is the cooking-pot in which all wisdom may be rendered assimilable—but not the only pot, for there are several others. Still art appears to-day to provide the best outlet for this work.

Drama, especially, occupies a most important place in living art; because, so it appears to me, its presentation is social, and is capable under present conditions of drawing units into closer social contact than any other form of art. Drama may, as Shakespere puts it, present a mirror to Nature; but it does so, apparently, only that by so doing we may assimilate its wisdom—not learn. We may learn forms or dogma; but we may only assimilate wisdom—it is more of the heart than of the head. Wisdom is the virtue in a soil, whereas thought is the earth: further, since the virtue in the soil is that which causes and engenders growth, we may recognize wisdom as the only source of goodness or “God-ness”.

THEOSOPHICAL WORK IN MADRAS

BY invitation of Dr. Besant, a number of Theosophical workers met at Adyar on 15th February, 1931, to consider what Adyar should do now to serve as a centre of Theosophy to the country in general and to Madras City in particular. Various suggestions were made and approved. An abstract of approved suggestions was sent round to each member who attended, inviting corrections, additions and remarks, if any. A number of replies were received and incorporated into the original abstract. Next week, while Dr. Besant was addressing an informal gathering of Adyar residents, she also invited suggestions on this topic. In response to this also, certain suggestions have been received. The following is an abstract of all the suggestions so far received:

I. *Centralization of Work.*

(a) To secure a concentrated programme of work for Madras, all the Madras Lodges to be centralized at one place, either at the Triplicane Centre (Mani Aiyar Hall), or George Town Centre (Gokhale Hall).

(b) Adyar should constitute itself into a Central Committee guiding, controlling and organizing all kinds of activities for social, educational, hygienic and other improvements of the people all over the country. The Committee should put itself into communication with all Theosophical Lodges requesting them to take part individually in one or more of the activities mentioned by the Committee; preferably they should work in bodies co-operating with people, not necessarily Theosophists, but who are interested in the work which they also wish to do. The putting into practice of the teachings of Brotherhood and other virtues emphasized by Theosophy is what is needed, and this will be stimulated by Adyar forming itself into such a centre for organized effort all over the country, helping the Lodges and other sub-centres, and taking stock of what is being done by them. This Central Committee can also prepare small pamphlets on topics of general value for the masses.

II. *Lectures.*

(a) Lectures on the ideals and the practical application of Theosophy by expert lecturers from Adyar and abroad, as the need of the people is to learn to live religion in every department of human

life and give a proper direction to the new forces that are now surging within the hearts of men and women.

(b) Lectures to be arranged in a series, to be delivered every Sunday or any other suitable day of the week, preferably in Gokhale Hall to start with, or other suitable place such as Women's Indian Association Headquarters.

(c) The lecture programme for a quarter of a year or any similar period to be carefully prepared and widely advertised in good time to provide sufficiently long notice.

(d) Dinners or lunches, available to all on payment, to be arranged in connection with the lectures.

(e) Wide publicity to be secured through the daily Press, both English and vernacular.

(f) Special series of lectures to be arranged on subjects like "Occult Science," "Devachan," "Occultism," "Life after Death," "The Existence of Masters," illustrated with diagrams, charts, slides, etc.

(g) Special vernacular lectures suitable for non-English-knowing men and women to be arranged at Mani Aiyar Hall and other suitable places, twice a month to start with.

(h) Special vernacular lectures or other propaganda to spread Theosophy among the masses.

III. *Picnics, Camps, etc.*

Occasional picnics and camps to be arranged, and advertised widely giving sufficiently long notice to intending participants.

IV. *Propaganda, Distribution of Leaflets, etc.*

(a) Preparation of bright little pamphlets or leaflets in English and vernaculars on the Theosophical interpretation of life and life's problems, and distributing them at meetings either free of cost or at a very small cost.

(b) Exhibition of Theosophical books at places where Theosophical lectures are delivered, at Theosophical camps and other similar places.

(c) Lecturers to avoid the laboured attempts (now being done by some) to reconcile the teachings of Theosophy with those of Krishnaji (such as they take them to be). For the result is that they only succeed in producing the suggestion of putting up a weak apologia for Theosophy. (Note: One of the members present at the meeting has written suggesting the deletion of the above.)

(d) Making special efforts to get people to subscribe for copies of THE THEOSOPHIST for circulation among the general public and libraries.

(e) Making use of broadcasting for lecturing work.

V. *Study Classes.*

Study classes to be arranged for earnest students of Theosophy. The classes to be taken by selected expert brothers at centres convenient to the students intending to attend; to start with a weekly class to be held at Mani Aiyar Hall.

VI. *Establishing Contacts.*

Establishing contacts with idealistic movements, religious organizations of the locality and such bodies as the Young Theosophists' Club, and vitalizing their work by talking under their auspices in the light of Theosophy without technical Theosophical terms. (Note: One member has suggested the deletion of the words "vitalizing their work".)

VII. *Intensive Work at Adyar.*

(a) Increasing the efficiency of Adyar by informing residents and even other members of the Theosophical Society, in which departments of work help is needed, and arranging to put every volunteer in the work for which he is best qualified.

(b) Improving the spiritual atmosphere of Adyar. This can be done by impressing on the minds of all residents the necessity of exercising, among other things, discrimination and self-examination.

(c) Utilizing the thought power of Adyar. This may be achieved by forming small groups of residents who meditate at fixed hours on fixed days on certain thoughts.

(d) Adyar should be made into an occult school. Real occultists like Bishop C. W. Leadbeater, Dr. G. S. Arundale, Mr. C. Jinarajadasa, etc., to teach practical Occultism to selected students; at present Adyar is a cheap Brighton.

(e) Adyar should be noted for some active creative work, e.g., a real Theosophical School for children of Theosophists. The so-called Theosophical Schools of the past were Theosophical only in name. Such a school should be under the direct supervision of a Theosophical occultist who should reside all the year round at Adyar. It must impart Theosophical teachings and train the young in the ways of Occultism. Its Principal must be changed every two years to infuse new blood and it must be located in the compound. The broad lines of its policy must be laid down and defined; its staff must be carefully selected and consist of the best men and women. It should prepare the students for the matriculation examination of the Madras University, thus escaping the rigid red-tapism of S.S.L.C. Schools; its intellectual level as well as moral and spiritual level must be higher than that of the outside world. The staff should have a voice in advising its policy, a final appeal lying to the occultist responsible; no member should be retained on the staff who is unable to work wholeheartedly for its defined ideals.

LIVING IN A COMMUNITY

LATELY certain questions were propounded to Dr. Besant, asking her advice concerning what principles should guide a community to be composed mainly of Theosophists. She has answered the questions as follows :

Q. 1. Does Dr. Besant have any objection to any particular race having representatives in the Association ?

A. 1. No.

Q. 2. Is there any objection to the keeping of

(a) Fowls for eggs ?

(b) Cows for milk and butter ?

(c) Goats for milk and butter ?

(d) Horses, dogs, cats, birds in cages -or any other pets, or should all pets be barred ?

A. 2. (a) No.

(b) Provided that when they no longer yield milk they shall retire on fields with sheds, and be given hay or roots when needed, as having earned a pension.

(c) The same.

(d) The same except birds in cages ; I do not object to birds being kept in a large aviary, as they are protected from many dangers. Nor have I any objection to the keeping of domesticated animals, as these are practically free, and profit by human companionship.

Q. 3. May labourers live on the premises without being members of the Theosophical Society, especially if hired for jobs and short term construction or harvesting work ?

A. 3. I think so, but, if uneducated, should be allowed leisure for education, and for culture when ready for it. Also, in all cases, for study and for games and sports which do not involve cruelty.

Q. 4. Is one year's probationary membership enough ?

A. 4. That depends on character, and especially on geniality and spirit of harmony and co-operation.

Q. 5. The one qualification insisted on so far in the Bye-laws is vegetarianism, is that not enough ? Or should one insist also on each member being an F.T.S. ?

A. 5. While the group is very small, it would probably be well to confine it to F.T.S. But complete freedom of thought should be taken as a matter of course, and differences should be encouraged, as developing the intellect. Acceptance of the fact of Brotherhood should be, I think, necessary, but not membership of the T.S.

THE NEW DEMOCRACY

FROM A RADIO TALK

By BISHOP G. S. ARUNDALE

THE question uppermost in the minds of political idealists is to bring into existence the new democracy. There are four specific points at the root of the new democracy. In the old democracy noise drowned wisdom and numbers coerced wisdom. In the new democracy wisdom triumphs over noise and numbers. Now in order that wisdom may triumph over numbers there are certain considerations we must bear in mind and endeavour to make :

1. Individual patriotism is the root of National prosperity. I do not agree with people who tell us that we should transcend patriotism : on the contrary we have not reached patriotism.

2. The solidarity of the Nation determines the happiness of the home.

3. The autocracy of the wise is the safeguard of the freedom of the individual and of the Nation. I believe that one of the objectives of the new democracy is to show that a wise autocracy is the heart of all democracy. We have always thought that democracy and autocracy are opposites, but I do not think the true democracy is at all at variance with the true autocracy. I do not think we can have a true democracy without having a wise autocracy at the centre. And part of the duty of a true democracy is to have a wise autocracy at the head of things—a wise National Government.

4. Good citizenship is the mark of true liberty. Those who love liberty must honour the law. A slogan for the new democracy would be: "Love liberty; honour the law." "There is no liberty but law." We have to realize that liberty and law are two different ways of saying the same thing. True liberty is law. True law is liberty. And those who know the law know how to be free. Where there is no liberty there is no law, and where there is no law there is no liberty. We speak of a liberty-loving people, but you cannot be liberty-loving unless you are law-abiding. The laws may be bad, the laws may need to be changed. One must for the sake of liberty alter bad laws, but one must change them in a law-abiding way. One must honour laws even if one has to change laws.

I am reminded of the wonderful example of Charles Bradlaugh who when he had to break the law broke it in a law-abiding manner. He was always willing to suffer for breaking the law; he paid due honour to the law in breaking it. He was law-abiding and therefore liberty-loving. I never feel that anyone who is merely liberty-loving is a true democrat. He loves license. He loves selfishness. No one could possibly in the name of liberty break the law save in a law-abiding way. Only the law-abiding are truly liberty-loving. And the truly liberty-loving are ever law-abiding.

A NEW CALENDAR

A recent "new movement" in our continually changing world is the International "Fixed Calendar" League. This League has issued a Bulletin in which it is said:

"Perhaps 1931 will go down in history as the year in which it was decided that the calendar given to the world by Julius Cæsar in 46 B.C., had outlived its usefulness, and that a better system of arranging the days, weeks and months was adopted by civilized Nations.

"In any case, 1931 is certain to be marked in history by a gathering of delegates of all the governments of the world at Geneva for the purpose of determining whether an improved calendar should be established, and how and when it should be made effective. That Conference will be held in October by invitation of the League of Nations, which will use for that purpose the machinery of the standing organization of the League, known as the General Conference on Communications and Transit."

One of the changes, among others, suggested for the purpose of simplifying the calendar is to divide the year into thirteen months of equal length and to fix movable feasts.

THE THEOSOPHICAL FIELD

UNITED STATES

It is interesting to read, in the April number of *World Theosophy*, of an attempt at co-operative activity being inaugurated in Boston, between the Annie Besant Lodge of the Theosophical Society and Lodge No. 2 of the Point Loma Society. The proposal has been made to use the same premises on different evenings for public meetings, and frequently exchange chairmen and lecturers, so as to present a more united front to the non-Theosophical world. The movement should succeed, and easily will do so if principles are adhered to and personalities eschewed. Indeed, it seems that Lodges could work with many other outside bodies whose aims are sympathetic, in the same way. It would be good to welcome any opportunity for uniting in good works and in the pursuit of noble ideals, and such co-operation need not affect the integrity of the Lodge as a centre of its own organization.

MEXICO

The Theosophists of the several Lodges in the City of Mexico have joined to make a special Co-operative Association, in order that a building might be purchased for the use of Theosophists and their many activities. The new building is in Calle de Iturbide, No. 28 A. The last Annual Convention was held in the new building. As usual, all the meetings began with music. Lodge Aura in the City of Mexico celebrated the twenty-fifth anniversary of its foundation on April 8th, with a programme which was as follows: (1) trio of piano, violin and 'cello; (2) addresses on the 25th anniversary of the Lodge; (3) quartet of four voices; (4) formal entry upon office of the new Executive and the distribution of diplomas; (5) classical dances of Mexico; (6) recitation; (7) pianoforte solo; (8) recitation; (9) speeches by visitors.

SPAIN

The Theosophists of Madrid have started a "Theosophical Athenæum," which is a cultural institute for giving regular courses of lectures on various topics, not necessarily of Theosophical propaganda. In Spain, Portugal and many countries of Latin America, an "Athenæum" is often the only centre of the cultural life of the city. In many instances, an Athenæum is the only place where even a partially free expression of ideas can take place, because the Catholic Church is apt to dominate local governors and governments, and supervise clubs and halls and prevent all thought that is not strictly endorsed by that hierarchy. The Madrid Theosophical Athenæum has announced an interesting course of general lectures on Eastern and Western Mysticism, Occultism, History and Travel. The Theosophical Lodges retain their individual organization, though they co-operate in the work of the Athenæum.

ARGENTINE

Similar to the Athenæum is the Theosophical Library, instituted by Lodge Dharma of Buenos Aires. In Roman Catholic countries many, particularly women, find the study of Theosophy easier if they join a Theosophical Library and attend courses at the Library, rather than join a Theosophical Lodge and attend Lodge meetings. In the latter case, they are dubbed "Theosophists," and so liable to come under the ban of the Roman Church.

URUGUAY

The Second Annual Session of the Federation of South American Theosophical Societies took place in Montevideo during Easter. Last year the Federation was organized at Mendoza in the Argentine. We shall receive later a full report of the activities of the Congress. On the model of this Federation, a similar Federation has been made of the National Societies of Mexico, Cuba and Porto Rico, with the Lodges of the Dominican Republic, to be called the Theosophical Federation of the Antilles, but no formal Congress has as yet taken place.

REVIEWS

Talks on "Light on the Path," by Annie Besant and C. W. Leadbeater. (Theosophical Publishing House, Adyar. Price Rs. 5.)

This is the third and last volume of "Talks on the Path of Occultism" which was first published as one volume in 1926. This second edition has been divided into three volumes, namely, *Talks on "At the Feet of the Master,"* *Talks on "The Voice of the Silence"* and *Talks on "Light on the Path"*.

Dr. Annie Besant says in the Foreword that the book is "merely a record of talks on three famous books, small in size but great in contents . . . May this book help some to understand more of these priceless teachings. The more they are studied and lived the more will be found in them".

Many Theosophists know that the book (now the three books) contains a mine of ethical teachings and helpful information for the earnest student of the spiritual life. That a second edition of this solid book has been rendered necessary shows that there exist in the world in these days a number of readers who appreciate such teachings. Hence it is a compliment to the present age.

D.

Long Missing Links, or the Marvellous Discoveries about the Aryans, Jesus Christ and Allah, by Vaduvur K. Duraiswami Ayyangar. (The Oriental Home University, Madras. Price Rs. 10.)

Some years ago, considerable sensation was produced by a number of articles which appeared in *The Madras Mail*, in which many plausible reasons were adduced for regarding the Founder of Christianity as a "Tamilian". The book under review would seem to be the outcome of an endeavour to carry this theory a step further, and incidentally to help the cause of Hindu-Muslim unity. All men are brothers, says Mr. Duraiswami Ayyangar, for all speak tongues which are descended from the first language of pre-Babel times, when all the earth was of one speech and of one language; which language

was Tamil. This is a proposition closely allied to and, I would suggest, largely influenced by, one that has been recently propounded by a well-known western professor, that all civilization is Aryan, since the primitive Aryan speech was Sumerian. Both admit a reckless use of what may be called linguistic speculation. Whatever the actual source of the name Viṣṇu may be, the westerner is content to compare the first part of this word with the English-Sumerian word "fish"; while our author feels that he has every right to compare it with the English-Tamil word "wish" (p. 190). Apart from a great number of quotations from the Bible, from Donald A. Mackenzie's *Myths of Babylonia and Assyria*, *Egyptian Myth and Legend*, etc., many of them of great length, Mr. Duraiswami Ayyangar's book consists of a series of pitiless puns, the basic evidence for the truth of his wild assumption. Genesis, as the name of the first book of the Bible, is a modification, we are told, of the name of the Tamil deity Ganesar, and is intended to serve as an auspicious invocation (p. 18). The names of the first two chapters of the Qur'an, "Al-Fātiḥah" (pronounced in Tamil with a *h*), The Opener, and "Al-Bagarah," The Heifer, are for our author an indication that Muhammad was acquainted with the doctrines of the Pashupatas (p. 644). The salutation *salām*, usually considered to mean "peace," must be interpreted as the Tamil *ceyalām*, "God's will be done"! (p. 308). *Vive le roi!* ("Long live the King!" in French) is a corruption of *vīvilī irai*, "the king never dies" (p. 489). And so on.

What might have been effective as the theme of a brief after-dinner impromptu has been drawn out into a long and not very interesting fantasia. And the fantasia is without a *finale*: on page 691 we learn that the book is to be continued.

M. COLLINS

The Ninth Immortal, by F. Hadland Davis. (The Scholartis Press, London. Price 7s. 6d.)

This is a book of stories, Chinese and Japanese, the first story giving its name to the collection. Some of them have appeared before in different journals, so may seem familiar; but lovers of the East will be glad to see them again. The Japanese stories are somewhat sad and gentle; there is more life in those told of China, having humour and gentle laughter at human frailties. We read of Chu-Ch'ing

Who bade the women of his establishment restrain their loquacity and sat down to study many obscure and recondite books. Now and again he took from a drawer a metal mirror. It was not to see a face of more wisdom than beauty, but to observe a head of which he was proud.

In another story, Kouan-yu tells how he searched for a master to tell him about The Way and to explain to him the mystery of Tao, and he says:

It was a long way to the hut on the mountain; before I reached it I saw the sun lay his head on pillows of amber and sink to sleep behind a weary world. I saw the moon rise and the star-children came out to look at her, and some of them were only half awake, for they blinked their silver eyes.

It is pleasant to read these old legends and do as Wang Po says in the prologue:

When the shadows lengthened and the evening mists began to float among the trees, we ceased to talk, for the shepherds were speaking with their flutes upon the mountain.

S.

Dārsanika Mahā Pravachana, by Swami Jnanananda. (N. Satyanarayana Raju, Ralangi. Price Rs. 2-8.)

The book contains four lectures delivered by the author in Germany in 1928 and 1929. The author is not known to me. I have not heard of him either. The publishers' note helps little; it simply says that these lectures were delivered by the *Master* to his disciples and friends in Germany. Mr. S. Radhakrishnan, Professor of Philosophy in the Calcutta University and Vice-Chancellor of the Andhra University, has blessed the book with a Foreword, though he had only a cursory perusal of the book. I read the book very carefully from start to finish and I put it down with a feeling of wonder and amazement. I could as well have read the book from finish to start backward and I do not think that my understanding of the book would have been any the less. Long drawn out sentences often running into pages, a profusion of abstruse philosophical terms—there is mystery in the book but no mysticism. There are many people in the world at present who impose themselves on the ordinary people through fantastic get-up—long beards, yellow robes and mendicants' costumes. One has to be very careful when such people pose as *Masters*. The only remark that I can make about the *Master* and his disciples for whom these lectures were delivered is contained in the Upanishadic statement: "Fools dwelling in darkness, wise in their own conceit and puffed up with vain knowledge, go round and round, staggering to and fro, like blind men led by the blind."

C. KUNHAN RAJA

Fifty Years of Theosophy in Bombay, by K. J. B. Wadia. (Theosophical Publishing House, Adyar. Price Re. 1-8.)

The Blavatsky Lodge of Bombay celebrated its Jubilee on February 20th, 1930, and this valuable record of work achieved was

intended for presentation as a memento to each member on that occasion. It is a year late, but all the more welcome, not only to Bombay members, but all over the world, for as Mr. Jinarajadasa says in the Foreword, this Lodge is now the Premier Lodge in the whole Society, with a longer unbroken record of activity and almost the largest membership.

The history of the arrival of the Founders in Bombay and their early doings in India make interesting reading, and the subsequent public services done by members, and visits of distinguished people. It is a book of which its author may justly be proud.

H. V.

Scientific Astrology, May 1931. We welcome this new magazine, edited by Mr. P. J. Harwood, the learned author of *A Theory of the Solar System*, a fine work which seems not yet to have attracted the attention from scientific circles that it deserves. A genuine basis of science together with originality and freedom of outlook mark this first number and give it real value. The editor is brave to challenge the present popular fetish of an ill-understood and only partially substantiated theory of relativity, but his arguments have clarity and force, and his defence of a mechanical ether merits attention from Einstein and his followers.

H. V.

Proteus—A Journal of the Science, Philosophy and Therapy of Nature, edited by W. B. Crow. This new quarterly should fill a useful place in periodical literature if it fulfils its first promise. It is mainly therapeutical, and it challenges all orthodox medical systems, in favour of Osteopathy, Naturopathy, Chiropractic, Physiotherapy, Thermotherapy, Actinotherapy and so on, ad infinitum, for many are the new names being given to systems of healing with which occult students have long been familiar. Its pages are open to discussion and investigation, on scientific lines, of all the curative forces of Nature, and quite rightly the first number is concerned chiefly with Astrology, for some understanding of the Universal Rhythm is a prerequisite for all forms of Nature Healing. Mr. W. B. Crow, who adds an Indian D.Sc. to his many degrees of England and America, writes convincingly and comprehensively on Biological Rhythms, the basis for Scientific Astrology.

The second number, appearing in April 1931, deals more specifically with diseases, especially cancer, by an eminent Naturopath of America, and the relation of various psychological functions to the

different centres in the brain, nervous system and cranium, by Professor T. Timson. Astrologers and phrenologists will find interesting reading here, and lay readers can educate themselves in a right knowledge of the essentials of their own material vehicles.

H. V.

My Magazine, April, 1931. This monthly issue is specially dedicated to India's great poet, Dr. Rabindranath Tagore, whose seventieth birthday has just been celebrated. A sketch of his life is given, many of his wise and beautiful sayings are quoted, and a satire called "A Wrong Man in Worker's Paradise" reprinted from *The Spectator*. There is also a fine appreciation of the great poet's Universalism from the pen of William A. Jacobs. The rest of the number is made up of interesting comments on current affairs and some valuable economic and political studies.

H. V.

MAGAZINES RECEIVED

The American Co-Mason (March), *The Beacon* (April), *The C. S. S. Review* (May), *Gnosi* (March-April), *Heraldo Teosofico* (February), *The Indian Review* (April-May), *The Inner Light* (April), *Koemandang* (April), *My Magazine* (April), *Persatoean-hidoep* (May), *De Theosofie* (April), *Prabuddha Bharata* (May), *Proteus* (April), *La Revue Pionier* (April), *Roerich Museum Bulletin* (March), *Scientific Astrology* (May), *The Search* (April), *Stri Dharma* (May), *Teosofi* (April), *Teosofisk Tidskrift* (January, February and March), *The Theosophical Messenger* (April), *Theosophy in South Africa* (March), *Toronto Theosophical News* (April), *The Theosophical Path* (April), *The Vaccination Inquirer* (April), *World Theosophy* (April).



STRAY NOTE

THE *Daily Express* speaks of the interest taken by Londoners in the Sunday Spiritualists' Services held in the Fortune Theatre, Covent Garden. These services are organized by Mr. L. Cowen. Of one meeting it is said that hundreds had to be turned away, the building holding only 600. Mr. Denis Conan Doyle took the chair, Mrs. M. Morris being the medium. We quote:

"The audience, which contained a noticeably large proportion of elderly men, was fervidly attentive. There was a definite yearning in the atmosphere, a longing, a reaching out for comfort. This was what 'Power,' the entity which is said to speak with Mrs. Morris' voice from the next world, was expected to satisfy to some extent. Towards the end of a hymn Mrs. Morris showed signs of passing into a trance. She twitched, she breathed deeply, her face contorted, she was on her feet in the masculine attitude she adopts under 'Power's' control before the singing stopped. Then there was an ecstatic silence, and the voice many tones deeper than her own emerged from her lips.

"She—he?—spoke for three-quarters of an hour. The subject was the omnipresence of the Great Architect, of God the Master-mind—the Great Intelligence who was there before man was matter.

"'The world to which you are coming,' said the voice, 'is the world which was in existence before your earth-plane was. The soul lies behind the mind, and the soul is part of God. I have never seen a soul, however. Man has always a form. The next body is suitable to the next world.'

"I talked to Mrs. Morris afterwards. I found her frail and nervous, but with peculiarly direct and almost mesmeric eyes. She told me how she feels 'pins and needles' on the crown of her head when she falls into a trance, and how her control reassures her with a 'soft, crumbly-like' touch on shoulder and cheek."

ON THE WATCH-TOWER

THOSE members of the Theosophical Society who believe that the Society is, to a limited extent, and within its capacity, one of the agents of the Inner Government of the World, should, it seems to me, exercise their intuition—only a germinating seed in most of us—and carefully watch the results which flow from their actions. Those results will wholly, partially, or very slightly, be satisfactory to our matured judgment, according to the extent to which those results stand the test of action, of experience. That which we call "intuition" is, for most of us, at first, very much the same to us as that which we call impulse, and it is only by the results that we can distinguish between impulse and intuition. And as the result of a good impulse is not, at first, to us distinguishable from intuition, we may often be mistaken in our earlier efforts to distinguish between them. We shall discover only by the result, that is, by the consequences of our action, whether we had been guided in our choice by the one or by the other.

This may appear to us a very slow and very unpleasant method of progress. What then? It is idle to grumble at the world in which we find ourselves. We should rather rejoice when we discover that the making of a mistake is the gathering of an experience, and as we discover our mistakes we learn by the consequent suffering to avoid that mistake in the future. If we repeat the mistake after suffering the consequence, we are forced to realize by the repetition of the suffering the link that exists between an action and its consequence.

This is a slow way of learning, I admit, but slowness is the measure of our past ignorance and of our present lack of alert intelligence. The less our experience in past lives, the more we have to gather experience in the present life, *and to remember it*. Thus we discover that we are living in a realm of law, and by learning these laws and by acting in accordance with them, we find the road to permanent happiness, so far as this world is concerned. Sooner or later, this leads to satiety. And then? Then, it seems, we pass on into another type of world to add its lessons to those we have already mastered.

A. B.

It should be remembered that the great festivals of *any* religion are not mere commemorations, but are very real and very definite occasions of *rapprochement* between the angelic and the human kingdoms. They are times when certain energies are more readily available than at others—when the stars are favourable, when the bridges are clear, the channels are open. There is a greater, a more universally assimilable outpouring of force on such days, because men are in the right spirit, are better prepared to receive it; so Theosophists are well-advised to take advantage of such opportunities. (See *The Hidden Side of Christian Festivals*, pp. 55 *et seq.*)

C. W. L.

The two following letters of the President, though several months old, will be read by all with interest.

November 14, 1930.

[TO DR. CARLOS A. STOPPEL,
General Secretary,

Theosophical Society in Argentina.]

DEAR SIR AND BROTHER,

I am ever so old, 83 this year, and though I am very well, there cannot be many years more in front of me. Should I be able to visit

South America—of which my Brother Jinarajadasa gives me such attractive accounts—I certainly shall include Argentina in my tour.

With brotherly good wishes,

ANNIE BESANT.

January 30, 1931.

[TO MR. L. W. ROGERS,

General Secretary,

American Theosophical Society.]

DEAR MR. ROGERS,

Thanks, many and sincere, for your very kind letter, sending me the good wishes of our American brethren. I am, of course, willing to stay as long as my Master can make use of my old body. I asked to be allowed to resign, on the ground of my age, but my Master answered that They had, at present, no one else who contacted so many kinds of people, holding so many different opinions. His word is to me Law. So I stay, as a soldier stays at his post until relieved!

With very kind regards to the United States brethren,

Yours very cordially,

ANNIE BESANT.

Last Watch-Tower mentioned that the President had injured her knee and was confined to her bed. This month we have the pleasant news that she has practically recovered from that particular injury, and is able to walk about her room and verandah with a little assistance, such as holding on to someone's arm. She has not yet gone downstairs, but hopes in a few days to do so, and particularly to be present at her weekly Sunday tea-party under the Banyan Tree for the residents of Adyar.

The Executive Committee of the Society has sent to all General Secretaries the following appeal:

A GIFT TO THE NIECES OF H. P. B.

The attention of the Executive Committee of the Society has been drawn to the straitened circumstances of the two surviving nieces of H.P.B.—Mademoiselle Jelikhovsky and

Madame B. For several years, a donation in respect of the three volumes of *The Secret Doctrine* has been regularly paid to Mademoiselle Jelikhovsky. The payments were made by the Theosophical Publishing House of London, on behalf of its proprietor, Dr. Annie Besant, till the year 1921, when the Publishing House was transferred by Dr. Besant to the four National Sections of England, Scotland, Wales and Ireland. In 1928 the business went into bankruptcy, involving heavy losses in which all recipients of royalties suffered. In this financial loss, a considerable sum which would have been paid to Mademoiselle Jelikhovsky was lost. After liquidation, Dr. Besant resumed proprietorship of the concern, and the bankrupt stock was purchased by her, largely to safeguard the receivers of royalties. Since that time, donations have once again been paid to Mademoiselle Jelikhovsky; but, owing to depression in the book trade, the amount received by her is now very small.

Under these conditions, an appeal has been forwarded by French friends of these two ladies for some extra assistance to be rendered to them, particularly in this centenary year of the birth of their aunt, H.P.B. The Executive Committee have approved of the suggestion, and recommend the starting of a fund which can be given in the name of H.P.B. to her two surviving nieces. Mr. A. Digby Besant, manager of the Theosophical Publishing House, London, the son of Dr. Besant, has consented to be the treasurer of this fund. The Executive Committee of the Society has made a contribution to the fund, and requests the General Secretaries to do what they can to help it. Will they kindly send any sums collected by them directly to Mr. Digby Besant, *not to the Treasurer at Adyar?* The money should be forwarded to Mr. A. Digby Besant, Theosophical Publishing House, 68 Great Russell Street, London, W.C. 1.

* * *

Perhaps it was to be expected that in this centenary year there should be a recrudescence of attacks on the character of H.P.B. One such virulent attack occurs in a book which is reviewed in this number by Miss Mary K. Neff. Miss Neff has for several years been working at the Archives at Adyar, and so has all the original data at her fingers' ends. The author of this particular work claims that he has read all the published material; but if so, he has read it as the public prosecutor does, who is going to select only the material which suits the prosecution, and steadily ignores all facts to the contrary. There is already, since the publication of H.P.B.'s letters to various people and the Letters of the Masters, surely enough material for any impartial person to write a life of H.P.B. which will at least deserve the word "fair". But the old slanders of the Society for Promoting Psychical Research evidently still carry immense weight with biographers. However, in spite of popular prejudice, it is evident that any book about H.P.B. is now a "best seller". There is, of course, still more material to be published, such as that in the Archives at Adyar, like the correspondence from H.P.B. to various people, in response to letters to her. Thus, for instance, the letters from H.P.B. to Professor Corson, which have already appeared, can only be fully understood in the light of the letters at Adyar from Professor Corson to H.P.B.

* *

In connection with this centenary year, an announcement was made a few months ago that the T.P.H. at Adyar would publish for the first time the original draft of Vol. I of *The Secret Doctrine*, as completed by H.P.B. in 1885 and sent to Swami T. Subba Row for his endorsement. The aim of the T.P.H. was to issue this volume so as to be on sale before August 12th. This plan has undergone great modification, owing to the very great difficulty in getting the manuscript ready for the press, and correcting it page by page to make it

as near the original as possible. Among the difficulties that the editor of the work finds is the utter absence of method in the manuscript in the use of quotation marks, so that sometimes a quotation is begun and not ended, or is ended without marking where it begins. In addition, Frau Gebhard, who copied the manuscript, evidently from sheets in H.P.B.'s handwriting, puts hyphens constantly, and the staff at Adyar have the greatest difficulty in deciphering whether these are meant for commas or dashes. Now and then a word in Greek appears, transcribed by an amanuensis who did not know Greek letters, and much consultation of Greek dictionaries is necessary to restore the original word. It is the intention of the editor to publish at the end of the volume a full list of all the corrections made in the manuscript. This is done in order to answer the attack hurled at those who helped H.P.B. with her manuscripts that they interfered unduly when getting them ready for the printer. At least three more months of heavy work will be necessary before the book will be ready for sale.

* * *

The President desires that as much news as possible should appear in THE THEOSOPHIST of Theosophical activities throughout the world. It has always been the aim of THE THEOSOPHIST to give all news, and a section of the magazine labelled "The Theosophical Field" has been a prominent part of the journal. But of late, owing to the dearth of workers, this section has not been properly kept up. Will any members in the various National Societies offer to be gatherers of news? The type of news desired is that concerning work in Lodges and at Conventions, and so on. Some of this material can be gleaned at Adyar from the Sectional Magazines; but if some member in each country would once in two months send a summary of such news, it will greatly help the editorial staff at Adyar.

* * *

The Convention Lectures delivered last December are out of the Press. The lectures of this year are of unusual importance, as the general topic is "The Future of the Theosophical Society," and the five speakers deal with the subject with perfect freedom. Several of the speakers naturally deal with the relation of Krishnaji to the Theosophical Movement. The Lectures should be read by all and discussed, as the speakers are certainly not all united as to what should be the trend of development of the Society.

* * *

The following cables and telegram have been received by the President:

1. From Durban, South Africa:

Loyal greetings to our beloved President from Theosophists South Africa in Convention.

2. From Budapest, Hungary:

Hungarian Convention sends grateful greetings to beloved President—Rathonyi.

3. From Drottningholm, Sweden:

Swedish Convention sends loving greetings to our revered President—Liander.

4. From Poona, India:

Members Marathi Federation Poona send loyal greetings you, Bishop Leadbeater, Jinarajadasa. Pray your speedy recovery—Chiplonkar, Secretary.

* * *

The Theosophical World University (London Centre) is issuing a quarterly bulletin under the editorship of Professor J. Emile Marcault. This activity began in 1925, and has for its aim that of correlating the Theosophical conception of the world problem to other conceptions in science, philosophy, literature and art. Already small groups exist in various countries, under the denomination "Theosophical World University Association". For the moment, the centre of this

line of activity is in London, under the particular inspiration of Professor Marcault, who has already made a name for himself as an expert in the psychological aspect of education. There is a great future for the expansion of Theosophical ideas in the domain of culture, and anyone who understands Theosophy, both in its general and detailed aspects, rapidly gains such a "universal" standpoint as is the ideal which each university has for its students.

But there is one danger, which is that when Theosophical students attempt a synthesis of knowledge, they are apt to do so without knowing precisely the knowledge already to be found in Theosophy—a knowledge gathered by the great Teachers of the past by their investigations into the problem of the universe. It is eminently desirable, before anyone starts out to reconstruct his intellectual world, that he should have a clear knowledge of the Theosophical scheme of evolution. He can afterwards modify or add to it according to his temperament, but he should not launch out to build intellectual schemes which are to be labelled "Theosophical" unless he knows what is the knowledge already gathered. Sometimes Theosophical students are apt to look with disdain upon detailed and precise knowledge, gained in academical ways as in the universities. But this attitude of disdaining the intellectual treasures of the world leads often to fanciful creations which do not stand the test of time. There is a great field for such work as is planned by the Theosophical World University; but if it is to contribute usefully to world culture, the students who enrol under its banner should work hard to gain a clear intellectual conception of what is "God's plan which is evolution," as it is so far outlined in Theosophical books and manuals. One of these days, this work of a "World University" will need to be directed from Adyar, the only Centre for any "Theosophical" world-wide scheme.

SUPPLEMENT TO "ON THE WATCH-TOWER"

AS the "Watch-Tower" is being printed off, the mail brings the *Canadian Theosophist* for May, with the following:

We are informed that Mrs. Besant "has made things difficult for the complete edition of H. P. B. by withdrawing her promise to allow access to the records at Adyar. Files have been discovered of all the Spiritualist, and some of the Indian periodicals to which she contributed, in the British Museum or the India Office Library in London, or in some libraries in U. S. A., but there are certain Indian publications, not to be had in London, nor in the Calcutta library. Some of these are no longer in existence, and the chief hope was that H. P. B.'s articles in them would have been pasted in a scrap book and preserved at Adyar".

Had Dr. Besant so refused, she would have reported to the meeting of the General Council, as is her custom, such an important reversal of her promise. The Canadian General Secretary might surely have suspected that there was something wrong somewhere, before giving further circulation to such a false statement in his magazine. A cable to Adyar would have brought him a quick reply. The facts are as follows.

In a letter dated April 24, 1930, Mr. J. H. Fussell asked Dr. Besant's co-operation in publishing

a uniform, complete edition of all her [H.P.B.'s] writings—not alone of her books and the articles that have appeared, for instance, in "A Modern Panarion," and in the magazines, *The Theosophist*, *Lucifer*, and other Theosophical publications, but as far as possible all her letters and miscellaneous articles which have not been made available to the public in convenient form.

In Geneva on June 28, 1930, in a cable to Dr. G. de Purucker, Dr. Besant said: "I shall gladly co-operate in the plan to issue a centennial edition of the complete works of Madame Blavatsky." After the first dramatic but vague intimation of an intention to issue such a uniform edition, nothing further has been received from Dr. de Purucker giving details as to volumes, titles, size, etc., of the proposed edition.

Dr. Besant has not withdrawn her promise. At any time that any accredited agent of Dr. de Purucker, or of any other Theosophical organization, cares to come to Adyar, all the archives of the Society at Adyar will be placed at his service

to make any copies or extracts he may desire. The material fills one large steel cabinet and a large steel trunk; every item has been catalogued, and the typed catalogue alone covers 305 pages.

It is out of the question to send from Adyar any part of the archives; they cannot be replaced in case of loss. Last year a proposal came from Mr. Fritz Kunz to send to the United States some of the archives heavily insured, as a loan exhibition in connection with the H. P. B. celebration at the Theosophical Convention in Chicago; but the General Council of the Society at its annual meeting on December 30, 1930, refused the request, as no amount of insurance can cover the loss of such valuable documents.

The work of copying out all the letters of H.P.B., all the articles contributed by her to newspapers (they are pasted in her Scrapbooks), and all general data concerning H.P.B. requires a special staff, and involves an expense which the Society cannot for the moment bear. Some part of the material has been already selected and published by me in *THE THEOSOPHIST* in the course of the last few years; some more is being prepared under my supervision by Miss M. K. Neff to be issued as a book.

The material requires the greatest care in handling, as much of it owing to its age is apt to break or tear. But none of the material is "copyright" and exclusive to the Society, for all that concerns the Founders is knowledge for all interested in the Theosophical Movement. The E.S. has its own archives, but as that organization is distinct from the Theosophical Society, its material does not come under the control of the Executive Committee of the Society.

E. Jinarajadasa

Acting Chairman, Executive Committee,
Theosophical Society.

TWO LETTERS OF THE MASTERS

The transcription of the two letters now printed have lately been discovered in H. P. Blavatsky's "Scrap Book," No. VIII, for the year 1882. In the Scrap Book there occurs pasted a cutting from *The Indian Mirror* of Calcutta, dated May 2, 1882. There is no mention of the names of the recipients, and therefore it is not now possible to say where are the original letters. But the two letters are embodied in an editorial of the paper, and the editor was the Indian patriot and leader, Norendro Nath Sen, a devoted member of the Society. In printing the letters, he says: "We shall, however, take this opportunity to record some more phenomena, which we witnessed while Madame Blavatsky and Colonel Olcott were staying in Calcutta."

LETTER I

OLCOTT is right. Our brother — has done much towards the establishment of the branch at Calcutta, and done it with a whole heart. Yet he has to do something more before he can hope to reap the reward. He has to infuse into the new branch the spirit of independent Theosophical research, to make the members begin their work as though the founders were no longer living persons, and the burden of continuing this movement rested entirely upon their shoulders. — has had a chance. Will he accept this mission?

M ∴

LETTER II

A constant sense of abject dependence upon a deity which he regards as the sole source of power makes a man lose all self-reliance and the spurs to activity and initiative.

Having begun by creating a father and a guide unto himself, he becomes like a boy and remains so to his old age, expecting to be led by the hand on the smallest as well as the greatest events of life. The saying, "Help thyself, and God will help thee," he so interprets that when an undertaking results to his own advantage, he credits it to himself only; when a failure, he charges it to the will of his God. The Founders prayed to no deity in beginning the Theosophical Society, nor asked his help since. Are we expected to become the nursing mothers of the Bengal Theosophical Society? Did we help the Founders? No; they were helped by the inspiration of self-reliance, and sustained by their reverence for the rights of man, and their love for a country whose national honour has long been trampled into the mud, under the feet of her meek and lazy sons, indifferent to her woes, unmindful to her dying glory . . . Your sins? The greatest of them is your fathering upon your God the task of purging you of them. This is no creditable piety, but an indolent and selfish weakness. Though vanity would whisper to the contrary, heed only your common sense.

M. ∴

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(Continued from p. 303)

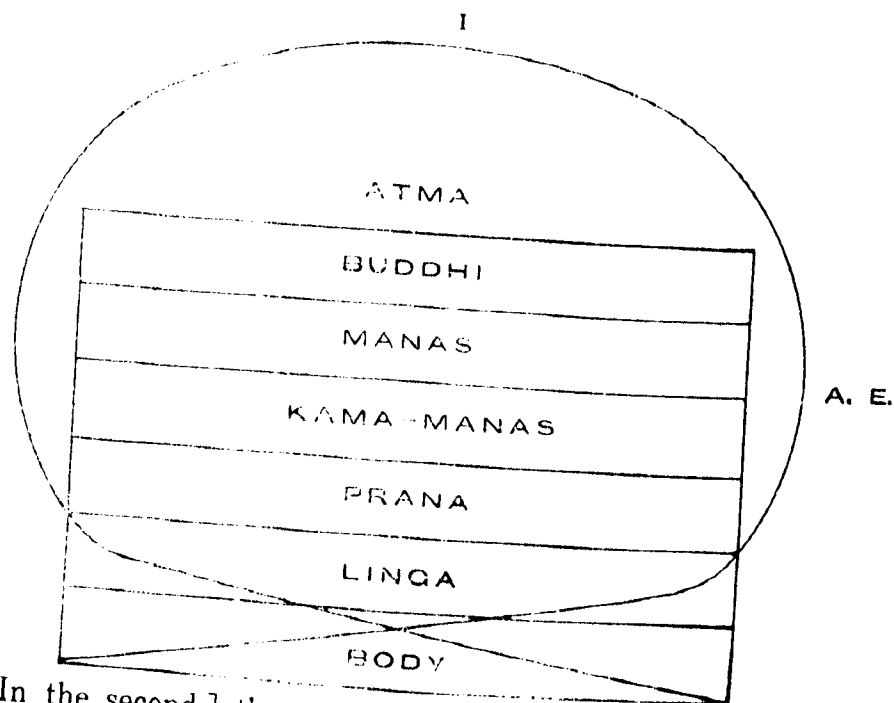
December 17, 1890

THE Auric fluid is a combination of the Life and Will principles, the Life and the Will being one and the same thing in Kosmos. It emanates from the eyes and hands of the operator, when directed by his will.

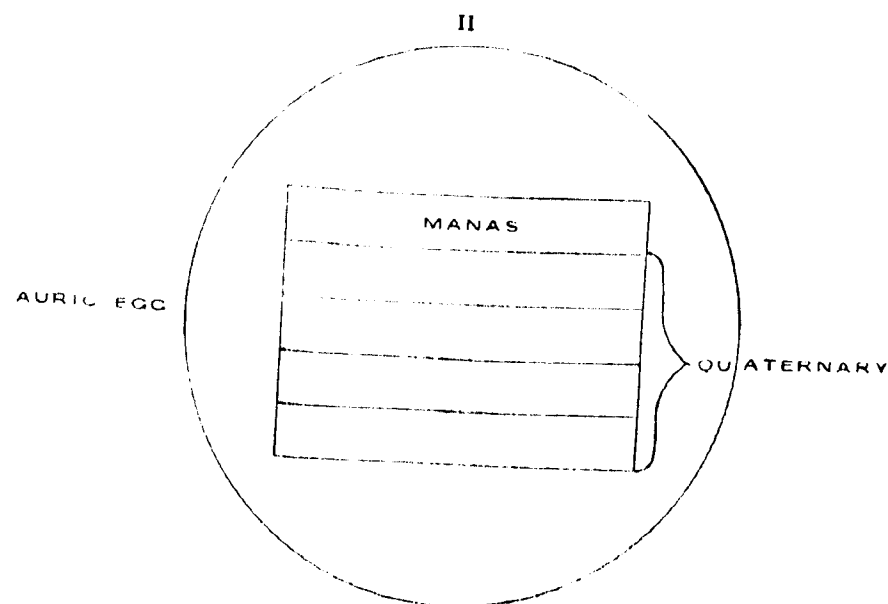
The Auric Light surrounds all bodies: it is the "Aura" emanating from them, whether they be animal, vegetable or mineral. It is the light, *e.g.*, seen round magnets.

Atma-Buddhi-Manas in Man corresponds to the three Logoi in Kosmos. They not only correspond, but each is the radiation from Kosmos to Micro-Kosmos. The Third Logos, Mahat, becomes Manas in Man; Manas being only Mahat individualized, as the sun's rays are individualized in bodies that absorb them. The sun's rays give Life, they fertilize what is already there, and the individual is formed. Mahat, so to say, fertilizes, and Manas is the result. Buddhi-Manas is the Kshetragna. There are seven planes of Mahat, as of all else.

Here H. P. B. drew two diagrams, illustrating different ways of representing the human principles, in the first:



[In the second,] the two lower are disregarded; they go out, disintegrate, are of no account; there remain five, under the radiation of Atma.



The lower Quaternary is regarded as mere Matter, objective illusion, and there remain Manas and the Auric Egg, the higher principles being reflected in the Auric Egg.

In all these systems remember the main principle, the descent and the re-ascent of the Spirit in Man as in Kosmos. The Spirit is drawn downward as by spiritual gravitation.

Seeking further for the cause of this, the students were checked, H.P.B. giving only a suggestion on the three Logoi,

1. Potentiality of Mind.
2. Thought in germ.
3. Ideation in activity.

Protective variation, *e.g.*, identity of colouring of insects and of that on which they feed, was explained to be the work of Nature Elementals.

Form was on different planes, and the forms of one plane might be formless to [a] dweller on another.

The Kosmocratores build on plans in the Divine Mind, visible to them, though not to us. *The principle of limitation—principium individuationis—is Form.* This principle is Divine Law manifested in Kosmic Matter, which in its essence is limitless. The Auric Egg is the limit of Man—as the Hiranyagarbha of the Kosmos.

The first step towards the accomplishment of Kriyashakti is the use of the imagination. To imagine a thing is to firmly create a model of what you desire, perfect in all its details. The Will is then brought into action, and the form is thereby transferred to the objective world. This is creation by Kriyashakti.

INCIDENTAL NOTES

“The head should not be covered in meditation, it is covered in Samādhi.”

“The early Atlanteans were from 300 to 400 feet high.”

"The Irish people were descendants of the Atlanteans. Ireland was peopled by remnants of Spain and Atlantis when England was still beneath the waves."

"Pythagoras was an Initiate, one of the grandest of Scientists. His disciple, Archytas, was marvellously apt in applied science. Plato and Euclid were Initiates, but not Socrates. No real Initiates were married. Euclid learned his Geometry in the Mysteries. Modern men of science only rediscover the old Truths."

"The word *charya* means Master."

"The Auric fluid is a correlation of *atoms* on a higher plane, and a descent to this lower one in the shape of impalpable and invisible plastic substances, generated and directed by the potential Will. The Auric Light, or that which Reichenbach calls "Od," a light [which] surrounds every animate and inanimate object in Nature, is, on the other hand, but the Astral reflection emanating from objects; its particular colour and colours, the combinations and varieties of the latter, denoting the state of the *Gunās* or qualities and characteristics of each special object and subject, the human being's Aura being the strongest of all."

(To be continued)

FACTS OF THE HEAVENLY WORLD

THE BUILDING OF THE FUTURE

BY ANNIE BESANT, D.L.

(Concluded from p. 311)

NOW the idea of the Heaven-world which we have learnt in the deeper writings, ancient and modern, is that it is a world in which we have lost two of our bodies, the physical at the moment of death, and the astral or emotional body as we pass out of the intermediate into the Heavenly world; the astral body too drops away from us, as the physical does when, as we say, we die. Of course, on the other side we find ourselves very much more alive than we were when we had to work through the obstacle of the heavy material or physical body. And the first sense, when that drops away from us, is the sense of freedom, of having got rid of a burden, and being much fuller of life and activity than we were before. This fuller life, which to some extent was blurred in the intermediate world, where we were working out the results of our past, becomes extraordinarily vivid in the Heaven-world, where we are building for our future. For we take with us either more or less of material, as I may call it for the moment, when we enter into the Heavenly world, leaving the intermediate one behind us as we left our physical world behind us at what is called death. We find ourselves still clothed in a body or sheath, whichever we like to call it,

but one of very much finer material, which yields very readily to every thought, to every action or activity of the mind. We find that that activity of the mind clothes itself in the forms of the Heaven-world, so that the Heaven of different people is very different, just as their conception of this physical world is different if you look into how they think of the world.

Take, for instance, the after-life of a little child. He, in his Heaven-world, will have his father with him, but it will be his father in a particular aspect of that father's life. To the child the father has been the playmate, but that playmate may be to others a great statesman, a great traveller, a great explorer, a great scientist. Nothing of that part of the consciousness of the father reveals itself to the child. The child takes the father as he knows him, as his dearest playmate. He will have no conception of that father's activities in his own world, of the powers of his mind, of the strength of his will, of the great things that he accomplishes or the bad things that he does. He has his own imagination of the father as he finds him, as he can appreciate him, as he can respond to him; and if for a moment you will think of that little child knowing him as "father" completely, and knowing nothing of that other greater, wider life of his father, it will give you some conception of the truth, that people in the Heaven-world know and love their friends without any of the faults to which love may have blinded them here. Blinded them, we say, but in reality love which is the divinest part of us pierces through the imperfections and realizes the real man, the divine man, on whom our love is poured.

We begin to realize that we all live in different worlds all the time; that the world of the child mind is not the world of the philosopher with the philosophic mind; that their worlds are really different in all that matters most, although they are living in the same physical world. We live all the time in at least three different worlds within our

consciousness—the physical, the emotional and the mental; and Heaven is the equivalent of our mental and of our unselfish emotional world.

If we think it out correctly, coolly and rationally, we shall find that every one of us lives in a world of his own, which only contacts the world of his friend at some common point of interest. There is nothing peculiar as some people think in the Theosophical idea of Heaven, for it represents what we are all really living in at the present time. Only by sympathy we cognize the finer nobleness of an individual, his true feelings and his true thoughts which are his and his alone. So we begin to understand what I may call the rationale of the Theosophical idea of Heaven, as it is found by those who have cultivated faculties which we all possess, faculties which enable them to leave the physical body at will, to let the consciousness pass out of the physical body and live consciously in other worlds—those two that we call the intermediate and the Heavenly, or the world of feelings and the world of thought.

Heaven represents, from this standpoint, the world of thought. We take into it all we have of good and pure thought. Very often it has puzzled people, when they were thinking of the Heavenly world, how you can have a Heaven which would suit everybody. When you see the very different types of people whom you meet every day—the person perhaps whose intelligence is perpetually turned to comparatively trivial objects, whose conversation is filled with trivialities, gossip and so on; or another person of fine intellectual power which makes him a scientist or a philosopher—if you try to follow out what sort of Heaven would suit these different kinds of people, you are apt to be lost rather in a maze of difficulties, because the kinds of things that make a rather empty-headed thoughtless person happy, are by no means the things that would make the philosopher or the man of high intelligence or the

greatest poet happy. So you learn one great fact, that every person has a world of his own, created by his own thoughts, by his own desires, by his own ambitions, by his own hopes and by his own affections. Your world is different from the world of others. It is this that makes the Heaven of each a period of happiness, a period of growth, but of growth of the faculty which you take with you, the growth of the pure desires which you take with you; and you build your future, when you shall return to this world—the physical world—out of the materials you have carried with you out of your last life on earth, rich or poor as the case may be. Hence if you desire that your Heaven-world shall be rich, that you should meet there those whom you have loved and admired upon earth, you have to realize that you are going to create your Heaven for yourself by the way in which you exercise your love and your qualities down here in the physical world.

When you are reading some great poem you are not in touch with the physical body of the poet; it is your mind that comes into contact the one with the other. When you are inspired by some heroic deed of which you read, it is not that you are there side by side with the body of the hero, but that your feelings are in close touch with his, with admiration for his courage, for his splendour of devotion. So slowly and gradually you begin to realize what your Heaven life will be—a world which you are creating day by day around yourself, by contact with those whom you love or admire. But if any exist, whom you unfortunately dislike, who made you unhappy, who injured—perhaps ruined—your life on earth, people who gave pain to you and not happiness, all that part of your life is shut out of the building of your future in the Heaven-world. And so you begin to shape your life down here by the things that you desire to have in the next world; you begin to try to enrich your thought-life because you carry thought with you into the Heaven-world; you begin to exercise all that is best

in the life of your feelings here on earth, for those also you will carry with you into the Heaven-world; you build your own Heaven while you are living here, and that is one of the reasons why Heaven is always spoken of as a place of happiness.

It must have puzzled you sometimes how any one place could be satisfactory to all the different types of people; but when you realize that Heaven is not a place, but a condition of consciousness; that consciousness cannot be in a place except in so far as the material clothing which the thinker is wearing is concerned; that the Heaven-world is the world of the mind, the world of thought, the world of unselfish feeling; that you must build your life here with a view to that life on the other side of death, to make the materials to take with you by which you can build a desirable future when you have left the physical world; then the thought of all this becomes a great inspiration. You read great books because the thoughts of the writer can be brought into contact with your own mind to enrich it and the best part of him may become part of yourself. You choose all that is best and noblest in the world and try to reproduce that in your own thoughts and your own feelings here, and so gradually come to realize that the thing that is worth having, the thing that lasts, the thing that makes happiness here is not your own enjoyment but the bringing of happiness to every one around you. You begin to realize that happiness is very much like the butterfly, that it escapes you while you chase it, whereas if you ignore it, it comes within your reach. And you learn what is meant by the life of the truly great, those whose lives stand out as an example in the world's history; that not the life of the conqueror, not the life of the enjoyer of power, but the life of service is the very essence of the Christ life of which we dream. You begin to understand that you have within your own power the creation of the Heaven-world in which your consciousness will live, and so you seek what is best and noblest in the world around you

and so gather the materials out of which you will frame your life in Heaven. And life there is the life of building your future, building up the characteristics with which you will return to this world.

Have you never wondered why a man like Lord Shaftesbury came into the world; I am thinking of the late Lord Shaftesbury who was in the full strength of his service and help while I was still young. It often puzzled one why a man born to a life of wealth, to a life of enjoyment, to a life of rank, devoted himself so utterly to the poor and the saving of the oppressed; why he went down to the slums of London and sought the ways by which the poor there could be lifted into a better kind of life, how he devoted himself utterly and entirely to what is called the service of others, when he might have had a life of pleasure and enjoyment, as so many born into such a life as his would have done. Those puzzling conditions, those puzzling types become intelligible when we look at man's life as a whole lived in three worlds and not in one alone, when he is living the life of the body, the life of the feelings, and the life of the mind. Those three worlds, in which he is living all the time, influence each other, and his character influences the reaction of circumstances on himself. You may solve many of the problems that puzzle you in life if you happen to have acquired the power of looking backward as well as forward, and seeing how people have shaped themselves in an earlier life, and how they have used or misused their opportunities.

I came across one life that puzzled me very much some time ago—many years ago now. It was a man who was enormously wealthy, but he was a man who never enjoyed his wealth at all. He would not live in his own magnificent house; he lived in a little bit of a cottage on his estate. He was always discontented, always grumbling, unable to enjoy anything, although he seemed to have every circumstance

about him which might have enabled him to enjoy. He puzzled me very much, and so I looked back to see what kind of life that man had led previously. And I found that he had done some actions which appeared on the surface to be very good and kind actions; he had given away a lot of money to the poor; he had helped to make many people happy. But always behind his action there was a selfish motive; he wanted to get something for himself by it, either praise or power; something personal for himself was behind his acts of apparent charity. But he had made a very large number of people happy; they had enjoyed the things he had given, like the gift of a park where the poor people could go and enjoy the air, the flowers and the sunshine. Therefore we have that curious double destiny when he came into the world again; the happiness he had brought to others brought him good circumstances around his own life, circumstances that might have made him comfortable and very happy. But the evil and the selfishness which had been the motive of his apparently philanthropic gifts influenced his own character, and made him dissatisfied and unhappy in the very midst of his wealth and physical comfort and of all the physical enjoyment that wealth could bring. He inherited in this life the double result of the life he had led in his last; the happiness he had caused to others came back to him in the form of wealth which enabled him to gratify himself, but he was not able to enjoy it because of the selfish motive with which he had contributed to the happiness of others. A complicated case, you will say, but perfectly intelligible when you put the two lives together.

And so one gradually realizes that in the life here, where we are now making the causes for the future, we must try to help without regard to anything which that help may bring us. We must learn that the life of the Spirit is a life of giving and not a life of taking, that it ever seeks to pour itself

out and not to grasp things to keep for itself, and that the very glory of the Divine Life is that it needs nothing and is always pouring itself out, and that in proportion as we build ourselves in the divine image we learn to have joy in giving and not in taking. Service becomes the one great object of life, to work with the Divine Life everywhere as it pours itself out endlessly into other lives for which it gives itself. And that, I think, is why in every great religion you find the idea of the divine sacrifice.

You know how in one of the Christian books you have "the Lamb slain before the foundation of the world"—a phrase which puzzles many people. When you turn to the Hindu Scriptures you find the same idea, how the Divine Spirit sacrifices itself to share it with other lives, to bring them into existence; and you read in the old Egyptian writings that Osiris was slain in order that life might spring from him.

So the secret of real and lasting happiness is that it does not consist in the gratification of the lower life, that it consists in striving to bring happiness into the lives of all with whom you come into contact, careless of how it reacts upon yourself for the moment. The Divine Life is essentially a life of giving, of sharing; the explanation of the sorrow in the world is that people choose the transitory instead of the eternal, choose the things which break up in the enjoyment of them, and not the things which become deeper and fuller as they are shared.

That is a very general principle of life; the things that are worth having are the things you can share with others and not the things that are consumed in the using. The physical things you practically use up in the enjoyment; the things of the mind and of the spirit only increase as you share them and give them away. Knowledge becomes the more real to you the more you spread it among the ignorant; happiness becomes lasting the more you are careless of your own gratification

and try to share with others anything that you have to give. The more you are able to teach, the more you know; the more you are able to share, the more comes back to you by the Divine Law. And so you know that the Spirit is ever giving, and grows in the giving; the material is ever grasping and perishes in the grasping.

The greatest glory of the life which is really a spiritual life is in living in the world here as long as there are any sufferers to help, as long as there are any ignorant to teach, as long as there are any sorrowful to cheer.

There was one great ideal Chinese woman, Divine in her thought, who said she did not desire to pass into the joys of Heaven; that she would rather stand at Heaven's gate until all her race had passed into those joys; then only she would be willing to go in last of all. There you have the noblest ideal, I think, that can inspire any human being; there you have the highest achievement in knowing that by sharing everything that you have that can be shared, like love, like knowledge, like service, lies the true happiness of man.

As you learn continually to give rather than to grasp, you are growing in the Divine likeness; you know then that Christ, the ideal Christ, is developing within you, and you begin to realize that Divine bliss is only in giving oneself to others, not in grasping anything personal for oneself. Those who are the saviours of the world have never sought their own happiness here, but only to help those who are suffering from the ignorance which is the one great evil that oppresses our world—an evil that it is our duty to strive to remove, which makes people unhappy, which makes happiness impossible for them. For the bliss of God is in the sharing of the Divine Life, and the great work of His creation is that He may bring into being those who will be like Himself, those who will share His eternal bliss.

THE WILL AND THE PLAN IN SCIENCE¹

BY V. APPA ROW, M.A.

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WHEN I was asked to talk to you on "The Will and the Plan of the Logos in Science: in Physics," I felt I was not competent to speak on it. On further inquiry, I found I was to give you the march of scientific thought and progress in Physics, particularly within the last few years (since 1927). The fundamentals of physics have been given a very rude shock during recent years, and much speculation has been made by scientists and astronomers on the change brought about. Among them I should mention to you Sir Oliver Lodge, Sir Arthur Eddington and Sir James Jeans.

Lodge's *Beyond Physics or the Idealization of Mechanism*, "being a survey and attempted extension of modern physics in a philosophical or psychical direction," is a recent production. The main object of the book is to find a place for life and mind in the world of physics as a primordial ingredient of the Universe. I am not to deal with such aspects of physics, and I believe I can never do that. The province is more metaphysical than physical. Life and mind are not to be explained in terms known to physics. Therefore the question is pertinently asked, *viz.*, "Is it that our make-up is such that we cannot be scientific, that we are perforce only religious?"

¹ A lecture delivered during the Students' Week-End, Easter 1931, at the Theosophical Headquarters, Adyar.

Sir Arthur Eddington and Sir James Jeans deal with mind and consciousness in relation to physics and have written very interesting books, *The Nature of the Physical World* and *The Mysterious Universe*. These books stand on a very firm physical basis and give food for philosophic speculation. I can confidently recommend these two books to those among you who have not already read them. They are certain to be read widely. The new line of philosophic thought based on the concepts of modern physics is very well depicted in these two books. A pure scientist may find it very difficult to agree with certain conclusions there, but I dare to say that he will at least be very much interested to read them.

My main endeavour is to try and give you, as far as I can, material from the science of Physics in its progress in recent years, from which it will be perhaps possible for you to infer the existence of a plan in the physical world.

The work of a physicist or a scientist is not to try and find out the "why" of things but the "how" of things. He starts with what is known as a working hypothesis, which is useful in so far as it logically and consistently explains observed experimental facts, and which is also useful in predicting some more verifiable facts. As soon as a set of facts, which are not explainable under the existing hypothesis, is come across, another hypothesis or theory is formulated. Thus you should not be surprised to find that theories in physics are not unchanging. One thing however stands out, that the new theory is an improvement in so far as it is more comprehensive than the one rejected, and hence more useful in throwing more light on the explanation of the "how" of the physical phenomena. In seeking truth through physics it is customary to talk or explain in terms of certain fundamental concepts. You will find that electricity or electric force is the fundamental conception of modern physics. In

explaining what it is we use terms which can be only explained ultimately in terms of electricity. Thus is created a cycle of concepts within which we have to wander and have our explanations. This is more or less analogous to the explanations of words we find in a dictionary. Thus it is clear that we have to reach some fundamental concept in physics behind which we do not and cannot go. This, in essence, is the explanation in physics, and we are to be content with it.

Progress in physics has resulted in recognizing matter and radiation as the two ultimate entities of the physical universe. We will first consider the progress of ideas regarding matter, and then of ideas regarding matter and radiation taken together.

MATTER

That every piece of matter is an aggregate of minute indivisible particles is a very old conception. This smallest particle was supposed to possess all the properties of matter and was called the "atom." This is the atomic theory of the ancients. Now we all know that such a particle is called a "molecule" but not an atom. As knowledge grew and the ideas of the laws of chemical combination crystallized, it was recognized that a physical molecule is built of chemical atoms in definite proportions. Different substances were subjected to chemical analysis, and it was slowly realized that all of them are made of certain fundamental substances called elements. Spectrum analysis helped the classification a good deal, and it was soon understood that the diversity of matter as we find it in the Universe is after all a composite of these elements—hydrogen, helium, carbon, oxygen, etc. Chemistry was thus able to establish that 92 elements are the ultimate constituents out of which the whole world is built. This is a

very great achievement, and it tended towards the belief that the building up of matter is a simple and logical process—simplicity in diversity. Mendelejeff, the great Russian chemist, classified the chemical elements thus far known, arranged them in the order of atomic weights and, by comparing the physical and chemical properties of the elements, was able to find a periodicity in these properties. The marvels of Mendelejeff's periodic table are very well known. Every element was given a definite place in the table. Certain gaps were discovered and those were the places to be occupied by elements to be discovered thereafter. Many such gaps were subsequently filled up by the discovery of new elements, whose properties wonderfully fitted into the periodic table as previously predicted by the genius of Mendelejeff. The maximum number of the elements in the table was fixed at 92 and up till now not one more could be added to the number.

About the year 1895 while conducting experiments on the discharge of electricity through the vacuum tube, Sir J. J. Thomson and his collaborators contributed the next great advance in the idea of the constitution of matter. The passage of electricity through gases at reduced pressure was studied. In particular the phenomenon of cathode rays—a beam of light starting out of the cathode of the discharge tube—was thoroughly investigated. It was shown that the cathode rays were not rays of light as ordinarily understood but were composed of a stream of minute electrically charged bodies called electrons, coming out of the cathode. The materials of the experiment were varied but the same electrons were found to be the product of the discharge. The electron was soon recognized to be the ultimate constituent of all matter. The older conception that the chemical atoms were the ultimate smallest constituents of the Universe was abandoned. Further investigation revealed the existence of another kind of particles

called protons to be co-existent with the electrons in a discharge tube. The mass and the electric charge of the electron and the proton were determined. The electron was found to carry a definite negative electric charge, and the proton to carry an equal amount of positive charge. The electron was found to have a mass 1,844 times smaller than that of the proton. Protons and electrons thus came to be recognized as the two final constituents of matter, out of which the Universe is built. This is certainly a very great step towards the law of simplicity of the structure of the Universe.

STRUCTURE OF THE ATOM

It has thus been established that the 92 chemical elements of the periodic table, from Hydrogen to Uranium, are built of electrons and protons only. If so, what then constitutes the difference in the elements? How are the different properties of the elements and the periodicity of their properties to be explained? Can a consistent and logical structure peculiar to each chemical element be conceived to explain all the known facts about them? These questions naturally arose and were to a great extent solved.

A structure of the atom which increases regularly in complexity as the atomic weight increases has been conceived by Rutherford, Bohr and Sommerfeld. In considering the structure, the place which any element occupies in the periodic table turns out to be very significant. The place is expressed as a number called the atomic number, and the atomic number of hydrogen is one and that of Uranium 92. This number n represents in the structure the number of free electrons that go round the centre. The centre of the orbits of these free electrons is conceived to be built up of $2n$ protons and n electrons, into a central nucleus or core. The nucleus possesses a resultant

charge of n units of positive electricity. The whole atom with the nucleus and the n free electrons or n negatively charged particles has therefore no resultant electric charge. Each atom is conceived as a miniature solar system, and has its mass almost concentrated in the nucleus. Between the nucleus and the surrounding electrons it is all hollow. With such an image of the structure of an atom all the known properties of the elements in the periodic table have been wonderfully explained. Thus a logic and a system in the structural conception of atoms has been successfully developed with mathematics as the basis. *It must be anyhow remembered that these various structures built up out of electrons and protons are not at all real or actual but only conceptual.* The whole thing is based on a working hypothesis which is found to be immensely useful. The intricacies of mathematical reasoning and the mathematical symbolism associated with it are so entrenching that there is no escape from it. You might conclude that a great mathematician is at the bottom of all atomic constitution, with a regular and a graded plan.

So far the structure of an atom only is considered. We have yet to consider the structure of molecules, and the structure of crystals as well. The knowledge of the structure of molecules is not yet very much advanced. The newly discovered Raman Effect has been found to be a very powerful tool in the elucidation of the mysterious inside and construction of molecules. Work is rapidly progressing and theoretical physicists are busy applying mathematics to the experimental facts regarding molecules. The structure of crystals has been studied by the chemist and much system has been brought into the study. In very recent years a powerful impetus has been given to this study by X-ray analysis of different elements and compounds, and as a result the crystal structure revealed is amazingly architectural with wonderful symmetry about it. These different structures explain in their own and

peculiar way the diverse properties of the different crystals. The whole thing again is a mathematical and logical concept which we cannot escape. Judging from the beautiful structures of the various crystals one may be tempted to conclude that Nature is verily a great geometrician and architect.

MATTER AND (ENERGY) RADIATION

Matter is the stuff of which bodies are made. Besides this concept of matter which is very ancient, another which is akin to it, namely mass, was introduced into physics by Newton. The conception of the mass of a body is the outcome of Newton's laws of motion. The mass of a body is determined by its weight, or by the force required to give the body a definite acceleration. In the nineteenth century matter and mass were supposed to be identical, and so also the two great laws of the conservation of mass and the conservation of matter.

In the beginning of the nineteenth century mechanical energy, heat, light, electricity and magnetism were conceived to be all different from one another. The experiments of Joule and others first proved that mechanical energy and heat are interconvertible. Very soon Faraday and Maxwell did pioneer work and were responsible to a very large measure for the great triumph and conclusion of the nineteenth century, that all the various forms of energy are inherently one, and are different manifestations of the same energy generally called radiation. They were all conceived to be electromagnetic waves of varying wave lengths. They range from the longest waves used in wireless telegraphy to the shortest cosmic rays. All energy is thus a great array of radiations, and energy like mass and matter is conserved. This was the condition of the thought about physics at the end of the nineteenth century. The mass of a body as originally

conceived by Newton was thought to be fixed and unalterable. But a conflict soon arose when J. J. Thomson showed theoretically that a moving electrically charged body has a greater mass while in motion than when it is stationary. With the discovery of electrons—negatively charged particles having tremendously high velocities—theory could be substantially supported by experimental facts. Einstein with his theory of Relativity could calculate the addition of mass due to the energy of motion, and as a net result it was concluded that the total mass of a body is the sum of (i) the mass of the body when at rest—otherwise called matter or rest-mass—and of (ii) the mass due to energy of motion or energy-mass. Total mass = Rest-mass or matter + energy-mass.

A great transition of ideas was thus brought about by relativistic physics in the beginning of the present century. The three different laws of conservation of matter, mass and energy had to be knit together into one combined concept. Matter and energy are therefore conserved together, and the mass of a body includes both its matter and the energy associated with it. The principle of conservation of mass has come out to be the most fundamental. Energy is thus considered as a form of mass. Radiating bodies are considered to lose mass equivalent to the radiation emitted. Radiation can only be at the expense of mass. Sun and stars are therefore continually losing their mass. In short, modern astro-physics is inclined towards the conclusion that annihilation of matter is the only satisfactory explanation for the enormous radiation of stars. All this is tantamount to saying that matter and energy are essentially one and that we can realize a single and ultimate entity in the building up of the physical universe.

It is possible to approach the same realization of this single and ultimate entity in a totally different manner. Matter is made of electrons and protons which are identified

as particles carrying unit electric charges of the negative and positive kind respectively. Energy is supposed to spread in a continuous manner in the shape of waves. So let us now consider particles and waves in the place of matter and energy. The properties of particles and the properties of waves are very well known in physics to be distinct and different from each other, as is evident from the controversy of the corpuscular and the wave-theory of light. The chief characteristic of light or radiation in general is the phenomenon of diffraction and interference—that which produces the halo round the moon. The phenomenon of interference of light—wherein light added to light can produce darkness—is the stronghold of the wave-theory of light, and it is because this phenomenon could not be explained by the older corpuscular theory of light of Newton that it had to be given up in preference to the wave-theory of Huygens and Fresnel. But in the last decade of the previous century, experimental evidence accumulated enough to doubt the total validity of the wave-theory of light. Light had to be considered corpuscular or particle-like in character if certain facts were to be explained. This point of view resulted in the epoch-making statement of Max Planck in 1900 of his famous quantum theory of light. Light or radiation in general is under this theory radiated out in quanta or bundles. The continuous character of the wave had to give place in certain phenomena to the discontinuous process of quantum radiation. The unit of light energy or quanta is called a proton, the unit of energy. Much light was thrown on many dark spots in experimental physics by this new venture in the physical theory of light.

Putting it in other words briefly, radiation behaves sometimes like waves and sometimes like particles or quanta. A duality of function for light has been consistently observed. This is only one side of the question.

Waves and particles are the two distinct entities we started with, and we have known that waves have a duality of behaviour sometimes like waves and sometimes like particles. It is natural to expect the same from particles also. Why should not particles also behave sometimes like particles and sometimes like waves? No evidence in this direction was available till very recently. A stream of rapidly moving electrons was sent through an extremely thin film of gold one-millionth of an inch thick and a phenomenon exactly like that of diffraction of light was observed.¹ Concentric rings of varying diameter were discovered on the other side of the film where the electrons crowded in alternate rings, and this is exactly like having bright and dark concentric rings alternating. This is a clear evidence that electrons—particles—also behave like waves. These experiments were repeated with films of other substances like mica and the results were confirmed by many experimental physicists in America, Great Britain, Germany, France and Japan. Very recently an exactly similar phenomenon was observed with a stream of moving protons—positively charged particles—by Dempster of Chicago. Thus it is experimentally proved beyond doubt that electrons, and protons as well, behave in a dual capacity. So, particles behave like waves and waves behave like particles. Is it worth while then to view them still as separate and distinct entities?

Certainly not, is the only answer that reason forces on us. Matter and radiation or particles and waves must be considered to have merged their duality of behaviour into a unity. This duality may be considered as the manifestation of a single and ultimate entity. When this single entity chooses to manifest itself like waves, and when like particles, and how it does it, all this is too much to say now. What determines the particular choice in the

¹ Davison and Germer of America were the first to show this.

behaviour of the entity is not known. Perhaps it is a "Līlā"¹ of the ultimate entity.

THE NEW NATURAL PHILOSOPHY

This realization of unity in the diversity of the physical world in this clear and scientific way set many physicists and astronomers—not to mention mental and moral philosophers—to think of its inner meaning. All of them naturally began to philosophize about the facts in physics which were presented in an entirely new aspect. It is as if physics has once again to be significantly understood as "natural philosophy". Some of the lines of thought that prominently branch out of such a new philosophy of physics are worth mentioning.

Waves and particles are regarded as two complementary rather than contradictory aspects of a single entity. The first attempt to conceive unity in this duality was made by Louis de Broglie in 1924, when he introduced the composite concept, Material-Waves. A definite wavelength is associated with every particle. This idea was confirmed by experiment, and calculations fit in with facts observed by Davison, Germer, etc. The idea of material-waves was developed wonderfully by a band of brilliant mathematicians, Schroedinger, Heisenberg and Dirac. Their theories are based on fundamentally different philosophical ideas. But curiously the mathematical content of their theories is one and the same. The results worked out explained not only all the previously known facts but many of the outstanding difficulties. Schroedinger started with the inherited classical conception of waves, *viz.*, continuity, and began explaining atomic events. Heisenberg abandoned them—avoided the *pictorial imagery in the theory of the atom*—and

¹ Līlā, a Sanskrit word meaning "play" or "sport," is used in Hindu mysticism for one aspect, that of joy, of the creative energy of God.—ED.

started only with quantities that can be measured by experiment, *viz.*, frequencies and intensities of spectral lines. In spite of these fundamentally different basal ideas behind the theories, the Wave-Mechanics of Schroedinger and the Quantum-Mechanics of Heisenberg proved to be equivalent, as regards the results. One very important viewpoint, that both the theories agreed to, is in regard to the interference and diffraction of light. Optical intensity is regarded solely as a measure of the probability for the incidence of light quanta at the given time and at the given place concerned. The greater this probability the greater is the brightness.

PRINCIPLE OF CAUSALITY KNOCKED DOWN

At this stage Heisenberg enunciated a great principle called *the uncertainty principle* or *the principle of indeterminacy*. This has become a household phrase throughout the modern universities and ranks in importance with the principle of Relativity.

"Classical theories assume the possibility of observation, without perturbation of the object under investigation". Modern quantum theory denies this possibility, and hence Heisenberg says: "Every experiment destroys some of the knowledge of the system, which was obtained by previous experiments." It is not possible to determine accurately both the position and velocity of a particle. Both are possible if much accuracy is not wanted. But aiming at accuracy of one will lead to a corresponding inaccuracy in the determination of the other. There is a positive uncertainty in the accurate determination of one of the two, and both cannot be determined equally very accurately. The most significant result in this principle of uncertainty is that the product of the two uncertainties is a constant, and is of the order of the quantum of action "*h*," Planck's universal constant. So it follows

from this that experimental measurements are inevitably uncertain, and that this principle strikes at the root of the old ideas of determinism, and causality. Probability has taken the place of determinism, and is measured by the degree of chance. The old theories were based on the belief that the laws of macrocosm hold good in the atomic microcosm as well. The principle of indeterminacy is a negation of this old belief which brought in a good amount of confusion into the understanding of physical facts. This new principle of Heisenberg asserts that it is not possible to have an exact knowledge of the present, and hence an exact knowledge of the future, and that nothing is predetermined in the atomic world. But in the macrocosm, where the probabilities are high, you can still talk about determinate quantities.

Is there in Nature any other law than a purely statistical one? Can non-statistical laws be completely ruled out from Nature? Such are the questions that engage the attention of the physicist now. Interest now centres round such questions. Physics has thus very unexpectedly justified itself being called *Natural Philosophy*. No wonder therefore that physicists, at least some of them, are busy discussing about determinism and free-will—ideas exclusively belonging to the realm of mental philosophy. It is a remarkable instance of the unity of thought and of the simplicity of Nature and its workings, "that a study apparently so remote from human emotion as atomic physics, should have so much to say on one of the great problems of the soul".

TRUTH

BY THE RT. REV. G. S. ARUNDALE

THERE is much talk of Truth nowadays, much bandying about of the word, much writing about Truth, much exhortation, much emphatic language.

We are told that Truth is here or there or elsewhere. We are told that we shall find Truth in such and such places, perhaps in such and such places alone. We are told that it is useless to look for Truth in such and such regions, or that the road to Truth is such and such, or even that there is no road to Truth, there can be no road to Truth. Hence there is much confusion, for each one who speaks is inevitably so sure and so supremely satisfied, so dogmatic, so separate and exclusive "I know," "I am," "I have discovered," "I declare," "There is," "There is not," "Here is," "Here is not?" And thus there seems to arise mutual contradiction, and the humble, modest but uncertain seeker after Truth, swayed by these whirlwinds, becomes confused and falls into a condition either of dogmatism or of irresolution according to his temperament, both equally unsatisfying to him in the long run.

Such an humble but eager seeker after Truth has set his feet, or has had his feet set, upon a roadway, and while travelling has thought he has gained pearls of great price. Authority may have placed him on the roadway, yet has he found, or so he thinks, a wealth of Truth.

And now there comes to meet him that which shakes his confidence—such as it is—either in the way or in the wealth, (and what is the way but the wealth, the wealth the way?). It disturbs his peace and contentment. What is it that shakes him? Perhaps an external authority, person or principle, but certainly his own instability, whether justifiable or not. Perhaps the way he has been treading is not for him, at any rate for the time. Perhaps he has failed, for the time, to realize that the way he has been treading is indeed his. Though Truth be everywhere, the Truth where he happens to be may not yet be for him and he must seek elsewhere. Or, though indeed it be for him even now, he may be unable to realize the fact, and thus must leave that which might be his, only to return when, by going away, he discovers there was no need to go away.

In any case it is an uprootment. Authority without and stability within have removed him from a roadway. ~~the~~ther experience may keep him off it, or the authority ~~Ph~~h removed him may keep him away. Authority gave; ~~ca~~nority has taken away; blessed be the name of Authority! ~~cis~~d another authority, with acquiescence from within, may ~~de~~the future place him elsewhere, or even on the same ~~rad~~way again, while yet another may remove him once more, until . . .? I am not decrying authority. I am not for the moment concerned with authority. I am concerned with an answer to that question "until . . .?"

What is Truth? *Where* is Truth? I would give one answer to both questions: *All* is Truth; all is Life. And Life and Truth are one. Is there then no need to search? In one sense, no. Is there then no need to distinguish between Truth and untruth? In one sense, no. How, then, are we to discover Truth, to know Truth?

My answer is: not by condemning, not by rejecting, not by aloofness, not by dogmatizing; but by understanding. To

understand is to have discovered Truth, to have known Truth. Where we do not understand, we do not know, we have not discovered. Where we do not understand we have still to weigh and judge and criticize; we have still to choose. Where we understand we appreciate. He who understands most has most of Truth. He who appreciates most has most of Truth. Truth is not something which is particularly and perhaps exclusively this, or that, or something else. Truth is not something which is here but not there. Truth is Life, and Life is everywhere. The nature of the form or place or time matters not, for all these are Life. The nature of the life matters not, for all life is Life. But, you will say, surely such a conception involves, demands, inertia. If, wherever we are, there is the Truth, what more do we need, where need we go? Indeed is this so. The man of understanding needs not to travel. Remaining at home, be this home what it may, of whatever nature, yet may he know Truth. And in his home is all Truth. Nevertheless understanding comes to most from travelling, from moving from place to place, from not recognizing or from forgetting Truth here or there and so proceeding to look for it elsewhere; from staying awhile with this truth, awhile with that truth, awhile with another truth, awhile with many, many truths, until . . . ?

Until he finds them all the same, all wonderful, all complete, all eternal and universal. Then does he learn that while staying at home, yet may he be everywhere. Then does he learn that, understanding the Truth at home, he knows all Truth abroad. Then does he learn that all Truth abroad is within his home, whatever this home may be, however it may be formed, or shaped, or fashioned. Then does he learn that there is no abroad for him, since all homes are one. He may live in an idea. He may live in a thought. He may live in a feeling. He may live in an aspiration. He may live in a church. He may

live in a flower. He may live in a tree. He may live in a rock. He may live in a faith. He may live in reason. He may live in emotion. Live he how he may, he lives in understanding. Hence he lives in Truth, in all Truth, for understanding has no limitations, no barriers, no walls, no exclusions, no separateness.

Understanding *is* Truth. Is there another truth? Is not understanding unification, identification, realization, the mergence of time into eternity, the recognition of Life as one amidst the illusions of many-ness? Is not understanding the drawing of that which is understood within the warmth of the heart? Is not understanding the eager recognition of a comradeship which, as the understanding becomes universal, itself becomes universal, and which naught then can break, since there is naught outside it?

The whole world is asking to be understood. The whole world is ours for the understanding, is *ours*. To understand is to have achieved. And even though we must needs travel away and away and away, yet the "away" is but the way in which, perceiving the many, we come at last to know the one, and find that there has been no "away," only the stringing of innumerable jewels upon the single thread of Life. Distance, space, time, form—all these are the means that Life employs to assure to itself unerring, unceasing, unchanging recognition. Life Eternal assumes the garbs of distances, and Life the Pilgrim learns to recognize the Life within each garb. Life Eternal assumes the garbs of space, and Life the Pilgrim learns to recognize the Life within each garb. Life Eternal assumes the garbs of time, and Life the Pilgrim learns to recognize the Life within each garb. Life Eternal assumes the garbs of form, and Life the Pilgrim learns to recognize the Life within each garb. Like moves to like through the illusion of the unlike. Unity declares itself amidst the illusion of difference.

Understanding, then, the essence of Truth, is the sense, the realization, of identity, the supreme realization of all realizations—that Truth needs not to be sought, for Truth is everywhere. Understanding is Truth meeting Truth, is Truth knowing Truth, is Truth within perceiving Truth without, is Truth flowering into unity from out of diversity. The individual is himself Truth, and where he perceives Truth, there *is* Truth for him. And he is but perceiving himself. Where he does not perceive Truth, there is not yet truth *for him*, though there be Truth. And those who do not perceive Truth must wander, until, finding Truth somewhere, they begin to learn to find Truth everywhere. They may wander to themselves, within themselves. They may wander far away. But they must wander, that is, they must gaze upon garb after garb until at last they perceive in a distance, in a space, in a time, in a form, TRUTH. And for a period they will associate Truth with a particular distance, with a particular space, with a particular time, with a particular form. As time passes they will perceive Truth in garb after garb, denying it there, affirming it here, until gradually they learn to become indifferent to the garb, and the illusion of garb ceases to be a hindrance to the vision of Truth. They perceive Truth in all garbs, in those they once quitted, in those in which they are now dwelling; and they know that all homes to come must needs be homes of Truth. Then is their wandering over. Then do they abide in Truth everywhere. Truth comes to them through all illusions, flows upon them ceaselessly as rivers flow into the sea. They are Masters of Truth. Let us wander if we will. Let us travel if we must. Let us leave this and cling to that. So, no doubt, do we learn that Truth is no less where we have thought it not to be than where, for the time being at least, we have discovered it to be.

He who has thus found Truth has the universal freedom of Truth's forms, of Truth's times, of Truth's spaces, of

Truth's distances. Living in any form in Truth, he ceases to be bound by form. Living in any time in Truth, he ceases to be bound by time. Living in any distance in Truth, he ceases to be bound by distance. Living in any space in Truth, he ceases to be bound by space. To him there is no meaning in the cry: Come away from your forms, from your times, from your distances, from your spaces. To him there is no meaning in the cry: There is no Truth in this direction or in that. To him there is no meaning in the cry: Truth is here alone.

He knows that there is nothing from which to go away, nothing to be discarded, but all things to be understood. He knows that where he is there he may, there shall he, realize Truth—the Truth that is freedom, the Truth that is joy, the Truth that is power, the Truth that is peace, the Truth that is wisdom. All these are where he is; and only if he be blind to them where he is, need he wander forth to where the light for him is stronger. Darkness is *our Blindness*, not the absence of Light.

(To be concluded)

THE THREE GUNAS

BY A. RANGASWAMI AIYAR

DURING ages of development of Hindu philosophical systems and sciences, certain generalizations have been reached which have taken the form of categorical expressions. These have secured wide acceptance amongst divergent schools of thought. Ātman has threefold characteristics, Sat, Chit and Ānanda. Prakriti or Matter is invested with three Guṇas, Sattva, Rajas, and Tamas. Hindu medical science recognizes three Dhātus—Vāta, Pitta and Kapha. There are four objects of human pursuit or Purushārthas, *viz.*, Dharma, Artha, Kāma and Moksha. There are five elements, Prithivi, Apas, Tejas, Vāyu and Ākāsha; and so on. These by their persistency during ages have attained almost universal acceptance. Every one takes their validity as an unquestionable verity which should never be impugned or differed from, but may be explained to suit divergent views. No doubt there are analogues in other systems. The Pancha Silas, the Noble Eightfold Path, and the four truths about sorrow in Buddhism should not surprise us, as Buddhism is only a daughter of Hinduism. Amongst the Greeks, we find the Good, the Beautiful and the True, as the three aspects of the Highest Ideal; and Faith, Hope and Charity figure as the three outstanding Christian virtues.

Let us take for examination the famous three Guṇas of Prakriti, *i.e.*, Sattva, Rajas, and Tamas, and try to grasp their

significance in Hindu philosophical thought. Guṇa is said to be not merely quality but something substantial in itself. Guṇas are *dravyāni* or things. To the modern scientific mind of the West, the subject of Guṇas is obscure, and it may be useful to examine it from the standpoint of the modern concrete mind. It was the late Professor Max Müller who said :

I have tried to explain the meaning of three guṇas before, but I am bound to confess that their nature is by no means clear to me, while, unfortunately, to Indian philosophers they seem to be so clear as to require no explanation at all. We are always told that the three guṇas are not qualities but something substantial (*Dravyāni*).

Every embodied being from the highest to the lowest, from the Logos of a system to the tiniest atom, is said to be subject to the play of Sattva, Rajas and Tamas, which are the characteristics of the matter constituting His or its embodiment. Sattva is Rhythm or Harmony ; Rajas is Activity ; and Tamas, Inertia.

The three Guṇas are treated in some of the Upanishads. The Sāṃkhya system which explains the manifested Universe as the result of the action of Prakṛiti in contact with Puruṣa is as old as some portions of the Vedas. But the idea grew and developed. Every system in Hindu thought had its supreme value only as helping the enigmas of the world and as a guide to practical life. At the time when the *Bhagavad Gītā* took the present form, the Sāṃkhya system must have sufficed, to a considerable number of people, as a complete philosophy of life to which they turned for guidance in their practical lives. There must have been in vogue along with it other systems equally appealing to others, as reasonable self-sufficient bodies of teachings or theories explaining the problems of the world and offering guidance in life. One of the aims of the *Bhagavad Gītā* is to recognize them as different aspects of a complete philosophy of life, and since all these are valid from their own particular aspects, it seeks to reconcile

and harmonize them. Since the *Gītā* felt a need for reconciling them, the Sāṃkhya and Karma Yogas amongst them specially, they must have possessed not merely theoretical values as systems helping to train the intellect, but must have been worked into practical ways by the people who believed in them. It is likely that in later times when Sāṃkhya philosophy gave place to the Vedānta, it ceased to be operative as a practical philosophy, but was developed further as a theoretical system for the disciplining of the mind and for enriching human culture. The later developed twenty-four Tattvas of Sāṃkhya philosophy we see only as an eightfold division of Prakṛiti in the *Gītā*, viz., Earth, Water, Fire, Air, Ākāśa, Manas, Buddhi, and Ahankāra (VII, 4).

The *Gītā* teaches that the aim of all these systems is one and the same. Some by Dhyāna or Meditation behold the SELF in the self by the SELF ; others do the same by the Sāṃkhya Yoga and still others by Karma Yoga (*ibid.*, XIII, 24). While the Sāṃkhya and Karma Yogas seek to build a philosophy by going outwards and examining the world of phenomena subtle or gross, or by doing action in the external world, Dhyāna is introspective and retires within to find a satisfactory solution for the problems of life or for the attainment of its goal. It may aim to seek union with the supreme Self or Ātman either by way of Bhakti or Jñāna, but the process is by means of withdrawal into oneself. Sāṃkhya Yoga, on the other hand, deals with the phenomenal world. Its Puruṣa is merely a witness, and the whole world of manifestation is a modification of Prakṛiti with its three Guṇas in close proximity with Puruṣa. It deals with Prakṛiti or matter and is transcendently materialistic, and so differs from the so-called scientific Materialism of modern times. Karma Yoga from its very nature deals with action and therefore with the outside world.

To the Sāṃkhya philosopher, the realization that Puruṣa is not the actor, but action is only the interplay of one set of

Prakriti with its three Guṇas, upon another set of Prakriti with its three Guṇas, is Liberation. The Purusha has his bodies made of Prakriti and its modifications. These bodies interact on the Prakriti and its modifications constituting the world around him, the Kshetra or Field according to the *Gītā* (XIII, 5, 6). The bodies in which the Purusha dwells and the worlds outside these bodies are subject to incessant change, which is the characteristic of Prakriti. Change is due to vibrations. When these vibrations are dull, feeble and confused, Tamas predominates. When these vibrations are strong and active but not yet harmonious, the quality of Rajas predominates in Prakriti. But when these vibrations are co-ordinated and rendered harmonious, then the quality of Sattva is dominant. The Sāmkhya philosopher resolved all ethical questions into vibrations of Prakriti, either harmonious, discordant or dull, of different degrees of subtlety or grossness. Moral and spiritual problems are viewed from the standpoint of matter or Prakriti. Prakriti does not know any morality, and cannot distinguish between what the moralist calls "good" and "evil". It can only act in one of triple ways. Triple classification is the most natural, consisting as it does of two extremes with a middle; and further sub-divisions are the endless permutations and combinations of this triplicity.

The *Gītā* recognizes a Supreme Purusha over and above the Purusha and Prakriti of Sāmkhya Philosophy.

Purusha seated in Prakriti enjoys the guṇas born of Prakriti; attachment to the guṇas is the cause of his births in good and evil wombs. Supreme Purusha in this body is called Supervisor, Permitter, Supporter, Enjoyer, Great Lord, and Supreme Self.

They who thus see the difference between the Field and the Knower of the Field, and the liberation of beings from Prakriti, go to the Supreme (XIII, 21, 22, 34).

This recognition of the Supreme Purusha beyond the Purusha and Prakriti of the Sāmkhya, whether called

Supreme Self, Paramātmā (XIII, 31) or defined as Īshvara by Patañjali in his *Yoga Sūtras* (I, 21) gives an extended significance to the three Guṇas of Prakriti from the standpoint of the Spirit instead of from the standpoint of Matter. Instead of Guṇas being vibrations of matter, whether gross or subtle, they become now invested with moral and spiritual values. For whatever helps the union of the Purusha or Jīva with the Supreme Purusha or Paramātmā is good. Whatever stands as an obstacle to this union is evil. There is the middle position between these two, representing the stage of aimless struggle. Sattva now represents all the factors in Prakriti in their reaction on the Individual Soul or Purusha or Jīva which take him upwards his union with the Supreme. Tamas represents those which take him downwards; and Rajas retains him in the midst of the world of life attached to it. Instead of the three Guṇas being of equal value, Sattva emerges as the highest and the most desirable, and Tamas as the lowest and the least desirable.

Those who are established in Sattva rise upwards. The Rājasic stand in the middle. The Tāmasic go downwards possessed of the lowest guṇas. (*Gītā*, XIV, 18.)

Sattva helps the evolution of the Jīva. Tamas retards it. Rajas neither advances nor retards. So the *Gītā* applies this expanded significance of the Guṇas in all directions but with this fundamental idea behind it that Sattva and Sāttvic things help the Self to realize unity, Rajas to feel separateness, and Tamas leads to confusion.

That Wisdom should be known as Sāttvic by which one indestructible unity is seen in all beings, undivided amongst the divided; that Wisdom should be known as Rājasic which regards as separate the different kinds of multifarious existences in all beings; that Wisdom is Tāmasic which attacheth to one thing as if it were the whole, without cause, without understanding the real, and is petty.

(*ibid.*, XVIII, 20, 21, 22).

This differentiation in terms of the Guṇas is applied to a spacious field of objects, actions, persons, qualities, and ideas

like food, worship, sacrifice, almsgiving, Tyāga or renunciation, Karma or action, actor, firmness, and pleasure. (*ibid.*, XVII, and XVIII.) There is no limit to its application to the innumerable phenomena in the world of manifestation. Yet, before reaching the highest stage, even Sattva has to be transcended.

Sattva, Rajas and Tamas are Guṇas born of Prakriti. They bind in the body the indestructible Dweller therein. Sattva attaches to bliss. Rajas to action. But Tamas concealing wisdom attaches to carelessness. (*ibid.*, XIV, 5, 9.)

The application of Guṇas to the Triple Logos takes their significance to still more comprehensive heights, when Shiva is called Tāmasic, Vishnu Sāttvic, and Brahmā Rājasic, in regard to Their different functions of Dissolution, Preservation and Creation. Stillness or quietude is characteristic of Dissolution; harmonized activity, of Preservation; and restless energy, of Creation.

It is not surprising that the various meanings of Guṇas are confusing and difficult to comprehend. Their significance has been developed in the course of the development of Hindu philosophical concepts, but one can discern a common thread running through all their various shades.

AT · FOUR SCORE YEARS!

By J. BIBBY

(*Editor of "Bibby's Annual"*)

IT has been borne in upon me that when anyone feels that he has a useful word to utter he should not hesitate to express it. Although it is ten years since the last issue of *Bibby's Annual* appeared, I have been considering for some time whether, in view of our national distresses, I might not with advantage issue a new number by way of giving expression to what has been in my mind.

In the Book of Proverbs (XI, 14) it is written that "in the multitude of counsellors there is safety," but the truth thereof, I think, depends entirely upon the wisdom and experience of the counsellors; for observation leads me to believe that much more rests upon the character of the individuals than upon their number.

Not many years ago, there were certain members in the European family of nations who assumed almost unanimously that by going to war they could considerably enhance their own prestige and increase their national prosperity. Our Trade Union *Council* in the same spirit came to the conclusion that by like methods they could advance industrial welfare, and to this end they began by setting up class antagonisms which culminated in the General Strike of 1926. It would be difficult to discover in these activities any evidence either of collective wisdom, or the sense of common honesty.

Many of our industrial troubles can be definitely traced to the failure to realize the essential unity of each industrial and national family, and the necessity for harmonious relationships.

Disagreeable experiences are, happily, not without their use, for they will direct the attention of the nations to a closer study of the constitution of human society, and the laws which condition individual and social prosperity. It is more than probable that in this way there will arise a science of wellbeing based on fuller knowledge of the purpose of life, and the laws whereby wellbeing, both individual and collective, is determined. If this should result, future generations will be spared the sorrow and loss which are now occasioned by ill-directed efforts.

When that day arrives and we obtain a race of teachers—secular and religious—who are capable of bringing the facts of this science home to the youths of the country and demonstrating their application to our everyday life, energy will then be directed into channels which create happiness and progress, and away from those which cripple both national and individual advancement.

Thinking people of all classes are, happily, coming to recognize the necessity for placing the good of the State above that of personal or sectional interests; there is a growing appreciation of the great truth contained in the paradox, "He that loses his life . . . shall find it". (Matthew, x, 39.)

From the fact that every seed brings forth after its kind, it is obvious that we exist in a world governed by orderly law. It follows that if better conditions are desired it is necessary to sow the seed which will produce them. As sound physical health is dependent upon obedience to the laws of hygiene, so social wellbeing is dependent upon the observance of social laws. Moreover, as the laws which govern the atom are equally operative throughout the

Universe, it follows that the wellbeing of the larger collective groups is subject to the conditions which produce happiness and progress in the ordinary family. As we are all members one of another, the policy of seeking a sectional advantage by means which are detrimental to the good of others, is equivalent to a group of cells in a physical organism pursuing their own welfare by methods which lower the vitality of the larger body. It is well known that all such activities set up a disease which finally issues in death both to the organism and to each separate cell.

The general subject of our industrial and social disabilities has exercised my mind for many years but, not being an orator, the vehicle of publicity for me has to be the written word. In considering how best to pass on to others some thoughts which have come to me in recent days, my first impulse was to produce a new number of *Bibby's Annual* in its original form and, with the aid of my old contributors, endeavour to give out a fuller message. It soon became apparent, however, that one cannot fall out of the ranks and regard the old position as still existing. The world does not stand still, and if at a later date we desire to come back to our place in the line, it is found that other interests have filled the gap.

It was so with me, for I discovered that some of my old contributors were now in other countries; one in the United States, another in South Africa, and so on; whilst others again have departed to that bourne from which it is said no traveller returns. This sense of separation applied not only to contributors, but also to readers who, having long ago given up hopes of another issue, have probably transferred their literary interests elsewhere.

Happily, a somewhat extended experience has taught me that difficulties which come into one's life have within them "some soul of goodness, would men observingly distil it

out," as Shakespeare tells us; and if adverse conditions lead to the attainment of fuller knowledge and call out rightly directed effort, some useful purpose is served.

It was while considering whether or not to issue a new Annual under the changed conditions and under the handicap suggested by our headline, that there arrived from a friend an old 1908 number of *The Review of Reviews*; and accompanying it was a note stating that it had been found amongst some old papers. This old magazine certainly interested me, for it contained a character sketch of myself, with a review of one of the earlier issues of the Annual, by the then Editor, Mr. W. T. Stead, and entitled, "Joseph Bibby, Seedcrusher and Preacher". The qualifying description I felt was rather overdone, for if I possess any latent gift for public speaking there had been no call for its development in the present life. The reading of the above article did, however, awaken a desire to persevere in my effort to deliver my message in my own way, although it is not yet determined what form it shall take.

Mr. Stead in collecting his material had evidently gathered much of his data from a brief autobiographical sketch which I, in common with a number of other writers, had contributed to a series of articles entitled "In My Youth," and which about that time were being published by the *M. A. P. Weekly*.

I cannot recall how I was drawn into becoming one of the contributors; but most probably it had some connection with my editorship of *Bibby's Annual*. It appears, however, that in the article I stated that on leaving school at the age of fourteen "I took to business like a duck to water". The fact is that I have always regarded business as my true vocation, and any useful ideas to which I may have given public expression have come from observation and experience gained while doing my daily work.

It is generally recognized that it is never wise to despise the day of small things, for it is out of the smaller things only that the larger come: and in that way *Bibby's Annual* had its birth. The circumstances which caused it to be published may interest some of my readers.

My brother and I had started what was then a new industry, and as the products proved to be sufficiently useful to the farming community, we soon established a wide business relationship. To keep in touch with our patrons, scattered as they were all over the country, it was thought desirable to establish what the Americans call a "house organ" by means of which we could communicate anything of interest to our good clients. In course of time this simple brochure was extended to include a "Literary Section," which quickly met with the approbation of its readers, besides interesting a number of very capable contributors who did much to popularize the venture.

As the editor of this magazine, I was specially drawn to the new development, since it gave me the means of conveying to others what my own experience had taught me. Subsequently, I began to reflect that if this section were still further developed I might, with the aid of other writers, publish a magazine devoted mainly to the study of some of the deeper problems of life. Though my time was fully occupied with other work, the suggestion so grew in strength that I felt that I could not put it aside. The "house organ" was accordingly handed over to other management, and now appears twice a year as *Bibby's Hearth and Farm*. For the larger venture I became responsible.

It was with some trepidation that the decision was made, for it was a piece of work totally foreign to my ordinary vocation. The first issue, however, eventually appeared on the bookstalls in 1906, the publication continuing until 1922. It was fortunate from the beginning to obtain a "good press"

and a steadily increasing sale, which was distinctly encouraging.

The Annual was not, however, produced without the sacrifice of both time and money, but it was a labour of love, and brought its editor a considerable increase of knowledge and capacity; and also much joy, despite the fact that as other duties occupied my time during the day, most of the work connected with it had to be done between the hours of 5.30 and 7 o'clock in the morning. I believe that mothers in general possess a very tender regard and a very high opinion of the new baby when it arrives; this, I think, is also true of children of the brain, and perhaps in both cases the new arrivals are sometimes overpraised by others: how otherwise can the following eulogies from Mr. Stead's article be explained?

The last number of the 1908 issue lies before me, and it has set me thinking; for although the work of an untrained littérateur, it is one of the best illustrated magazines on the bookstalls. It is admirably printed, its colour pictures are capital, and the get-up of the pages generally, to say nothing of the all round excellence of the matter, put it right in the front rank of current periodicals.

A further point which Mr. Stead noted was that in my 'teens I was greatly interested in religious problems, but had found a difficulty in understanding why there should be so many different religious institutions, each with its own special organization, yet all having the same object in view. I could see no particular reason why the believer in Christianity, or Buddhism, or Judaism, or Muhammadanism, should regard each other as natural enemies, seeing that each of these religious communities was endeavouring to throw light upon the mystery of life and the way to promote human wellbeing. It appeared to me then, and it still appears, that things which are controversial cannot be essential. Why should we not concentrate attention upon the truths which are common to all the Great Seers of the race, and test their practical value by experience?

Mr. Stead himself admitted that it should be quite possible to preach a sermon in a Christian pulpit to which Jews, Buddhists and Moslems would listen with complete approval. He evidently considered that to some extent I had discovered a solution of religious diversity, for he referred to my observation that "there is only one true religion and that all good men belong to it."

In those early days I had realized that the proof of a religious life did not depend upon the denomination to which one belonged, but rather upon the answer to the question how far are thought and activity being directed towards the bringing of all the lower desires into harmony with that Higher Self which ever considers the greater rather than the lesser good. Anyone who is seeking to unfold the higher qualities in his character, and is making the necessary sacrifices, may be regarded as truly religious and therefore on the pathway along which true attainment is to be won. Mr. Stead concluded by asking: "Why then stand in amaze at one who having succeeded in founding a substantial business should consider nothing so important as the inculcation of the ideals and principles of an exalted philosophy!"

Here, again, one notices just a touch of the blandishment before mentioned, for all my helpers and myself attempted to do was to make a modest contribution to the sum of knowledge on some aspects of life which we considered of sufficient importance to demand attention.

It is a universal law that the microcosm and the macrocosm are constituted on similar lines and are subject to the same laws. Attention was frequently drawn to the fact that the ordinary family is the microcosm from which all the larger collective groups of human beings proceed, and that consequently the same laws which determine family happiness and progress are equally operative throughout all the larger collective groups, including the race itself.

Emphasis was placed on the fact that a careful study of the formation and composition of the well-ordered family would be rich in suggestion as to how each of the larger groups should order their activities if they wished to achieve good results, industrially and nationally. As a matter of fact, each industry and the family of industries, each nation and the family of nations, are patterned on the principles upon which the primary group is constituted. In the ordinary family the age of the physical body determines each individual's place in the group, but each collective organization is formed of individuals, all of whom have passed through the family stage, and their status in the larger organization is that to which age and experience in evolutionary progress entitle them.

We may therefore safely conclude that the principles which produce beneficial results in the well-ordered family are equally applicable to the welfare of the industrial group, the nation, and the family of nations which make up the race. I confess that it is not quite clear to me how a large collective group such as the nation can be organized on the family principle, and how the best kind of people for the responsible positions are to be found; but it does seem fairly obvious that in the measure that we succeed in placing the best available types in the position of the elders of the groups, in that measure shall we obtain that condition of national wellbeing without which there can be no true progress.

There is no lack of evidence to show that our industries might be carried on with greater advantage to all concerned, if the family spirit were more in evidence; for where the good of the group is considered before personal interests, it conduces to the good of all. We are on sure ground if we obey the law of action and reaction, which ensures that if we give of our best the best will come back to us. If this spirit were spread abroad, each nation would be able to exchange its

products with other nations to the advantage of buyer and seller, and with the result that the world would gradually become a much better place to live in than it is at present.

On referring to the pages of the older issues of *Bibby's Annual*, I have been impressed by the emphasis which was constantly laid upon the necessity of a wider outlook upon life from which a new and better spirit might issue. The experience which has come to the nations since that date has more than proved the soundness of that contention. It is increasingly obvious that unless there is obtained a wider vision and clearer knowledge of the laws which determine individual and collective progress, we are likely to go from bad to worse.

It was Carlyle who wrote: "Experience is a good schoolmistress, but she charges heavy school wages," and it will be a pity if we fail to obtain from our present troubles and difficulties some advance in knowledge as to the laws which determine results in human life.

Turning again to those earlier issues, I find that considerable attention was also directed to the suggestion that the diversity in human conditions cannot be explained in harmony with the principle of just and orderly law, otherwise than on the hypothesis that we are already living in eternity and that the present life is but a day in a larger life.

We cannot alter the past but the present is ours, and we can promote future happiness and progress by obedience to the laws which determine growth and development, individual and social. This requires that more of the creative energies of our nature should be directed to the mental and spiritual planes, and thus transmute the lower into the higher. The aim of all the Great Teachers of the race has always been to direct attention to the importance of a right understanding of the relative value between the lower and the higher forms of riches, in that the one gives but a temporary advantage while the other provides a permanent form of wealth.

It is to be feared that enough attention is not paid to this fact either by our secular or religious teachers, and our youths are allowed to grow up largely in ignorance of truths which have a vital interest to future progress. No boy or girl should be allowed to leave school who is not fully convinced that all selfishness of every kind is destructive of individual and social welfare, and hinders the advancement to that fuller and better life which is possible for all who seek it and are prepared to make the necessary sacrifices for its attainment.

In the last issue of *Bibby's Annual*, attention was directed to the fact that the nation had not yet fully learned the lesson which the sufferings of the war and the interminable strikes had come to teach. In the "Heart to Heart Talk" in that issue, the situation of the country was likened to the story of Bunyan's pilgrim who set out to find deliverance from a grievous burden which rested upon his back and from which he found no escape. It was suggested that there was a close analogy between the pilgrim's earlier methods, and those which our political and industrial leaders were employing to rid the nation of the burden which had fallen upon our shoulders.

According to Bunyan's dream story, Christian and a friend by the name of Pliable set out on a pilgrimage to find someone who could ease Christian of his burden. "Then I saw in my dream," says Bunyan, "that they drew near to a very miry slough which was in the midst of the plain, and they both, being heedless, fell into the bog." Presently there appeared one whose name was Help, who drew Christian out and bade him go on his way; but Mr. Pliable, having lost courage, turned back and went home. Christian proceeded on his way until he encountered one Mr. Worldly Wiseman, who expressed much sympathy with him, for, says Bunyan, "he was much distressed at the pilgrim's plight and the heaviness of his burden."

He recommended him thereupon to "get rid of his burden at any cost". The advice, however, was not very helpful, inasmuch as he had all along been doing his best towards that end. Mr. Worldly Wiseman's final recommendation was that he should pay a visit to Mr. Legality who, he said, lived in a village hard by, and had skill in helping men off with their burdens. But here again he met with no better success.

The worthy pilgrim was at length rewarded for his effort as he later discovered where the remedy for his troubles lay. We read that presently he came to a little wicket gate at the side of the road, and stretching beyond it was a strait and narrow pathway leading to the top of a hill from whence it was possible to overlook the plain below. In conversation with Mr. Goodwill (the keeper of the gate) Christian was told that if he kept on climbing till he reached the top of the hill, he would then see the cause of his distress and would discover where deliverance was to be found. "As to thy burden," said Mr. Goodwill, "be content to bear it until thou comest to the place of deliverance when it will fall away of itself."

This illustration was used in the *Annual* as a means of diverting thought and activity from the plausible opinions of cheap remedies put forth by our own Mr. Worldly Wiseman and Mr. Legality, and to rivet attention upon the fact that, individuals, classes and nations, we have to work out our own salvation. It is to be noted that success in every sphere depends upon hard work. There is no swift and easy road to any form of achievement; the way lies through the narrow gate and the uphill path.

As a nation we can prosper only as we are able to sell freely the products of our labours in the open markets of the world, and this is rendered impossible until we establish all our industrial relationships on principles capable of bringing into harmony the interests of every one concerned, and this

can only be achieved as we learn to order each collective group on the family principle.

It was a true inspiration of Bunyan to apply the name "Mr. Goodwill" to the keeper of the gate which opens the way to the road along which clearer vision is to be obtained ; for no one can reach a true conclusion on any subject if he is not living in an atmosphere of fellowship and goodwill.

REBIRTH

UPON yon budding branch there sings
A thrush, with throbbing throat and breast ;
So heedless he of passing things,
His lyric joyance knows no rest.

Rebirth of blooms and greenery,
With daily length'ning sunny hours ;
Thus only can his rapture see,
He praises these with all his powers.

Rebirth : to know that God is just,
That nothing good doth live in vain ;
In this I place my joyful trust,
And meet, with patience, loss and pain.

For every bud becomes a flower,
And every song tells what is true ;
Our griefs die like the passing hour,
Faith, hope and love are born anew.

F. H. ALDHOUSE

KĪMIYĀ-US-SA'ĀDA

BY MOHAMMAD GHAZĀLĪ

{Translated from the Persian by Baij Nath Singh}

{Continued from p. 362}

CHAPTER IX

SOCIAL DUTIES

1. This world is one of the stages of the pilgrimage to the Divine Sanctuary, and all men here are travellers bound for the common destination. So union, love, mutual regard and helpfulness are desirable. Friendship and brotherhood for the sake of the True One constitute a superior form of worship. The Prophet has said :

He whom God loves is given a worthy friend to remind him of God when he forgets Him and help him onward while he remembers Him. Two men endowed with faith cannot meet without benefiting each other. He who lifts up a brother on the pilgrimage to God is rewarded with a lofty position in heaven, not to be attained by any other work. A certain man, while going to see a friend, was interrogated by an angel deputed by God. Angel: "Whither art thou going?" Man: "To see a brother." Angel: "Dost thou need his services?" Man: "No." Angel: "Is he a kinsman of thine?" Man: "No." Angel: "Has he done any good to thee?" Man: "No." Angel: "Then why dost thou go to him?" Man: "I love him for God and go to him for His sake." Angel: "God has sent me with a message of congratulation to thee: God loves thee for thy love of Him and guarantees a heavenly life for thee." The best credentials of faith are love and hostility for the sake of God.

2. *Love for the sake of God.* This is not a love which springs from mere association (*e.g.*, the friendship amongst

the servants of an office, the boys of a school, the travellers on a journey, co-neighbours, etc.); nor one felt for a beautiful face or a sweet tongue; nor one motivated by worldly interests. One who believes in God and the post-mortem life can hardly be impelled to love on these accounts. Love for the sake of God is impossible without faith and falls into two classes, the lower and the higher. The lower one is based upon spiritual self-interest, *e.g.*, the relation of love between an instructor teaching and a student learning, with the sole object of pleasing God and securing the post-mortem happiness; between a devotee and a wealthy man who supports him. The higher one is love purely for God's sake without any tinge of self-interest (*e.g.*, teaching, learning, freedom from cares, etc.); *i.e.*, love towards all beings (more deeply of course towards the Prophets and the saints) because they are the creatures of the Great Beloved, and bear the impress of His Energy and Workmanship. The intensity of Divine Love is in proportion to the strength of faith.

3. *Hostility for the sake of God.* He who loves the followers of the divine commands must hate unbelievers, heretics, the sinners harming others by their mischievous conduct (oppression, false testimony, reproaching and slandering, breeding disputes amongst the Moslems, etc.), and the intemperate. The last, if not noxious to others, should be treated, if possible, with kindness and advised to improve: else they should be shunned, but not ill-treated or censured. The persecuting or fighting unbeliever is to be slain or captured: other unbelievers should be treated with disdain. The heretic who spreads his views to others is to be dealt with so that the people may avoid him. The mischievous sinner should be severely dealt with.

It is better to forgive one who harms you personally. Ancients differ on this point (hostility for the sake of God). Some lay stress thereon in order to strengthen Islam and

maintain the religious discipline. Some look on all with compassion. The standpoint varies with the inner attitude or motive. If a man judge from the standpoint of the Divine Unity and the supreme influence of the Divine Will, he must be compassionate. This is a high stage. But many a fool may not be able to resist the weakness of seeking to please all and mistake it for the standpoint of unity. The sign of at-one-ment is ever to feel compassionate and never angry, even though one be beaten and robbed, ridiculed and abused. But he who has not reached this stage of at-one-ment, cares for the personality and does not oppose sin and the sinner, is a flatterer and fraud, and his faith is lukewarm.

4. *The qualifications of a companion.* One should not seek indiscriminate company, but only the company of those endowed with three qualities:

(a) Intelligence. The company of an ignorant man is fruitless and must end in sorrow. You may be harmed even through his good intentions. An ignorant man is he who does not know the essence of things, and cannot understand it though it be explained to him.

(b) A noble character. The company of a man of low character is not safe: his vileness is apt to affect you.

(c) Divine allegiance. He who persists in the commission of sins and does not fear God is not to be trusted.

It is hard to find a man endowed with all these three qualities. So the selection of an associate may be according to the object in view: you should look for a noble character, if your object is friendship; you should look for knowledge and Divine allegiance, if your object is improvement in religious life; you should look for generosity and liberality, if your object is worldly gain.

Men are grouped into three classes: some are as necessary as food; some may be occasionally required as a medicine; some ought to be avoided as a disease and need

not be approached, unless one actually suffers at their hands and then only so as to be easily freed of them. To be brief: the object of companionship should be either the spiritual benefit of yourself by your associate, or that of him by you.

5. *Duties to a companion or a brother.* The tie of brotherhood or fellowship creates a relationship, like that of marriage, with definite obligations. "Two brothers," says the Prophet, "resemble two hands which wash one another." These obligations are:

(a) Pecuniary and other services. One should care more for the needs of a friend than for one's own and serve him first. This is the highest degree of sympathy. The next lower degree consists in caring for the friend as much as for oneself, and in sharing one's wealth with him. The lowest degree is to serve his needs unasked after serving one's own. If they are served only after his application, it indicates the total failure of sympathy and the existence of a mere formal fellowship.

(b) Service in words, *e.g.*, to speak well of a friend, not to proclaim his shortcomings, to defend him when slandered, to listen to him, to avoid discord and hot discussion, not to disclose his secrets, not to slander him, his wife, children and friends, not to report to him the fact of his being blamed by another, not to complain against but to excuse him for a personal grievance, to give him the necessary religious instruction, to be grateful to him for his exhortations, to inquire of him about his joys and sorrows but not to be inquisitive about what he may not wish to communicate, to warn him privately and gently against his moral failures. The authorities differ as to which is the better course to be adopted—separation from, or retention, in fellowship—if he persists in the wrong in spite of the advice given. Some say that as the fellowship was contracted for the sake of God, it may well end for His sake. Others are against the separation, and declare that such an one ought

not to have been admitted into fellowship, but being once admitted should not be expelled but allowed to continue as a fellow with the hope of improving in future. The method of separation is the more expedient, but that of retention is the more rational and the more occult: occult, because retention is in keeping with compassion that enables one to turn from sin to purity; rational, because the tie when once contracted gives rise to obligations which cannot be overlooked, and one of these obligations is, not to desert a friend in the time of need, and the spiritual need of the friend brought about by his moral transgression is certainly of greater moment than his physical needs. So he should not be abandoned but rather helped in such a crisis. "If thy kinsmen commit a sin, say: 'I am disgusted with your conduct,' but say not: 'I am disgusted with you.'"

(c) Generally. Never to suspect or think ill of a friend, to be ever faithful to him (*e.g.*, to have a regard for his family and friends even after his death), to behave humbly towards him, never to ask him for anything, to invoke the blessings of God upon him and his dear ones during his life as well as after his death, to avoid restraint and reserve and feel united with him.

6. *Duties to the entire Moslem community.* Not to wish to do unto a Moslem brother what one does not wish to be done unto oneself, as all endowed with faith are the limbs of one body, and one being injured, all must suffer; not to hurt any with a harsh word or a wrong deed; not to behave arrogantly; not to listen to tale-bearers; to do good to all and return good for evil; to respect the aged and love children; to be cheerful and wear a smiling countenance; to abide by the word once it is given; to treat each according to his position; to reconcile two Moslems not on good terms; not to disclose the defects and the secrets of a Moslem; to lead a blameless life so as to save other Moslems from the sin of suspicion and slander; to intercede for the good of others; to defend an

absent Moslem and his property against the slander and the encroachment of another; to seek the acquaintance of the Dervishes and avoid the company of the wealthy; to endeavour to please a Moslem and serve his needs; to sympathize with and visit him when ill; not to murmur and cry when one is ill and to regard one's illness as a ransom from one's sins; to attend the burial ceremony, visit the tombs, and pray for the good of the departed souls.

7. *Duties to neighbours, kinsmen, parents and children.* One should not only abstain from vexing a neighbour, but actively do good to him. "A man cannot be said to have faith," observes the Prophet, "whose neighbour is not secure against his misdeeds."

As for kinsmen, the Prophet says: "God tells me He is compassionate and kinship is compassion; He unites with him who unites with his kinsmen, He separates from him who separates from them." "The highest merit consists in seeking union with him who separates himself from thee, doing good to him who neglects thee, forgiving him who injures thee."

As for parents, the Prophet declares the service of and the obedience to parents as superior to prayer, fast, pilgrimage and holy war.

As for children, to perform the tonsure ceremony of a newly born child, to give it a name, and to purify it on the seventh day of its birth; to begin the education in the sixth year; to arrange for a separate bed-stead in the ninth year; to chastise for neglecting prayer in the thirteenth year; to provide with a spouse in the sixteenth year; to preserve impartiality amongst the several children. As for the elder brother, he should be respected as the father.

8. *Duties to servants.* To give them food and garment as those used by oneself, not to overwork them, to abstain from insulting them, to bear patiently with them.

(To be continued)

THE UNITY OF ASIATIC THOUGHT

BY BHAGAVĀN DĀS

(Continued from p. 398)

THERE is a danger, a great danger, that man in trying to find identity with God, the inner Spirit of all, may deliberately identify himself with the Satan of the outer flesh of his own body; as is illustrated by the story of Indra and Virochana in the *Upanishats*, and of the fall of the archangel Azazel into the state of Satan in the Christian and Muslim legend. The consequences of this subtle error are endlessly disastrous; as when the public *servant* commits the grievous mistake of regarding himself as the public *master*, or the *trustee* makes himself the *proprietor*, or the basis of the social organization is shifted from *vocational* temperament and aptitude to *hereditary* caste. The greatest blessing then becomes the most infernal curse. Therefore, in earlier times, this sacred truth was not always preached publicly, lest it be misunderstood and breed arrogance instead of humility, hate instead of love. But the conditions are different to-day. The general level of intelligence is much higher. The opposite error, of sensuous proud egoism, is rampant. Corrective counsel is greatly needed and is more easily applicable. Argument has a greater chance. And the very purpose of genuine religion is to guard man against such perversion, to lead him from the small self

to the Great Self, from sinner to Saint, from selfishness to Selflessness, from darkness to Light, from untruth to Truth, from evil to Good, from Satan to God, from *khudī* to *Khudā*, from matter to Spirit, from the third person to the First, from *jivātmā* to *Parmātmā*, from egoism to Universalism. Science also no longer denies this first and most important truth, of the Universal Self, the all-pervading principle of Consciousness. Scientific materialism is dead. It is generally recognized that Consciousness is indefeasible. It proves the existence of matter and of the senses which perceive matter. It cannot be proved by the senses or by matter. It illuminates itself as well as all other things.

Brahma sarvam āvṛtya tishthaṭi.
Tasya bhāsa sarvam idam vibhāṭi. (U.)

(Brahma envelopeth all things. All things shine by Its light.)

Allāho be kulle shayīn muhiṭ.
Allāho nūr us-samāvāṭi wal aḥd. (Q.)

"Allāh surrounds and encloses all things. His light illumines all heaven and earth." Obviously, Consciousness, God's Consciousness, Man's Consciousness, the Self's Consciousness, includes, encompasses, illumines all things. To be is to be known; to know is to recognize and thereby impart existence.

Kéchiṭ Karma vadanty-énam, Sva-bhāvam aparé janāh,
Eké Kālam, paré Daivam. pumsah Kāmam uṭ-āparé,
Eṭam éké vadanty-Agnim, Manum anyé, Prajāpaṭim,
Indram éké, paré Prāṇam, aparé Brahma Shāshvataṃ.
Brahma-iva sarvāṇi nāmāni, sarvāṇi rūpāni, sarvāṇi karmāṇi
bibharṭi.

(Bh., M., U.)

This Consciousness, this I, is behind every name and form and act. "Some call it *Karma*, some call it *Sva-bhāva*-Nature, some call it Time, some Fate, some Primal Desire, some Agni, some Manu, some Prajāpaṭi, some Indra, some *Prāṇa*-Vitality, others call it the Eternal Brahma, the Infinite

. . . Brahma, the Self, the Infinite Principle and Locus of Consciousness, wears all forms, bears all names, does all acts."

A western poet has written :

Some call It Evolution, and some call It God ;
Some call It Chance, and some call It God ;
Some call It Force, and some call It God ;

and so on. But its nearest, dearest, fullest, greatest, and withal most intelligible and intimately familiar name is I.

Lāhul asmā ul husnā. (Q.)

"All beautiful names are His," said the Prophet, tenderly adding the adjective "beautiful" lest younger souls be disturbed. Elsewhere Muhammad has explained :

To kallimun annāso alā qadr uqūlahum. (Q.)

(Speak to men according to the capacity of their intelligence.)

Krishṇa has said the same thing :

Tān akṛtsna-vido mandān kṛtsna-vin na vicālayet.

(Let not the man who knoweth all disturb those who know little).

Speaking out too much and too freely about things which they cannot yet comprehend will only perplex child-minds.

As the English proverb wisely advises, give milk to the babes and meat to the strong. But we have to take care that we diligently coax the babe on towards the stronger food in due time, and not try to keep him on milk all his life as priestcraft does. A Sūfi supplies the needed comment on the Qurānic adjective "beautiful".

Ba nāmē ān ké Ū nāmē na dārad,
Ba har nāmē ke khwāni sar bar ārad.

(He hath no name, and yet whatever name
Ye may call out, He lifts an answering head.)

Without the Self, without the Principle of Consciousness, the Universe disappears, and science vanishes. All things else may be doubted, the Self cannot be. The doubter cannot doubt himself. Scientists have therefore grown wiser and

have receded from the gush and rush of materialistic turbulence natural to the first flush of the growth of science. The faith of a great scientist has been already mentioned, that this world is a world governed by Spirit and not by Matter. And this Supreme Spirit is in Me, is I. As Christ says: "Believe Me that I am in the Father and the Father is in Me . . . He that has seen Me has seen the Father . . . If ye had known Me ye should have known my Father also." And as Muhammad says also:

Man a'rafa nafsahū faqad a'rafa Rabbahu. (H.)
Nas-ullāhā fa'ansāhum anfusahum. (Q.)

(He who has known himself has known God. He who has forgotten God has forgotten him-Self.)

Confucius says:

What the undeveloped man seeks is others; what the advanced man seeks is him-Self. (Quoted in *Ency. Brit.*)

Hayashi-Razan, an eminent scholar of Chinese classics, of the seventeenth century says:

The human mind, partaking of Divinity, is an abode of the Deity, which is the Spiritual Essence. There exists no highest Deity outside the human mind. (Shinto-Dinju, quoted in *Ency. Brit.*)

The case for the supremacy of the I has been conclusively put in some Sūfi verses:

Zān ki Ustā rā shināsā nam tu i,
Jumla ustā rā khud Ustā ham tu i.
Chūn Haqīqat rā Muhaqqiq khud tu i,
Ain haq in-asī ain-ul-Haq tu i.
Hastiyé Rab rā Mujawwiz chūn tu i,
Bil-yaqīn Allāhu-Akbar khud tu i.

(Since thou decidest who is fit to take
Or not to take for Teacher, thou thy-Self
Must surely than all teachers greater be.
Since thou dost judge that this is True, this Not,
Maker of Truth, most True, thy-Self must be.
Since thou determinest whether God is
Or is not, surely thine own Self must be
The inmost being of Godhead, Greatest God.)

2. Another important truth is that of rebirth, corresponding to and linkable with the scientific view of evolution

and phylogenesis. The Vaidika doctrine is well known that the soul comes to the stage of man after passing through many lower forms. It does not appear that the Bible and the *Qurān* contain any explicit affirmation of rebirth. But they nowhere deny it either. And Christ said that the prophet Elijah had come again as John the Baptist. The Prophet also has said:

Yā ayyohā insāno innakā kadīhun elā Rabbekā kadīhan fa mulāqihe laṭarkabun-na ṭabaqan an ṭabaq. (Q.)

(O Man! thou hast to go back unto God,
Thy God, thy Self, with labour and with pain,
Ascending stage by stage, plane after plane.)

Kṛṣṇa says:

Aneka-janma-samsiddhas tato yāti parām gaṭim.
Bahūnām janmanām anté jñānavān mām prapaḍyaté. (G.)

(Many the births that man has to pass through,
Before the Supreme Knowledge comes to him,
And he accomplishes his destiny,
Reaches the Final Goal, and findeth Me.)

And there are texts in the *Qurān* which may be interpreted as meaning that man lives and dies repeatedly.

Minhā khalaqna-kum, wa fi hā noīdu-kum,
wa minhā nukhruju-kum elā ṭa'arāṭin-ukhrā.

(From out the earth have I now given birth
To you, and I will send you into it
Again, and bring you forth from it again,
Again, repeatedly, until the End.)

Summā ba'asmā-kum min ba'de mauṭe-kum la'alla-kum tushkurun.

(I gave you birth again after you died,
That you may think of Me with gratitude.)

Ahyānā ba'de amāṭanā . . . Kul yohyi hallazī anshā-ahā
awwalamarra . . .
Yukhrijul hayya minal mayyati, wa yukhrijul mayyata
minal hayyi.

(He made us live again after our death.
He made you live before, and can again.
He makes the living dead, the dead alive.)

Kaifa takfurūnā billāhē' wa kunṭum amvāṭan fa ahyakum
summā yumīṭokum summā yohyikum summā ilaihe tarja'un.

(How can you make denial of your God
Who made you live again when you had died,
Will make you dead again, again alive,
Until you go back finally to Him?)

The well-known lines of Maulānā Rūm may be regarded
as explicit comment on these texts, fixing the right
interpretation.

Ham cho sabzā bārahā royidah am,
Haft sad haftād qālib diḍah am.

(Like grass have I grown o'er and o'er again,
Seven hundred seventy bodies have I seen.)

Sūfis generally believe in rebirth, rija't, and they have
more technical distinctions and terms than the Vaidikas on
this point. Thus, reincarnation as man is naskh; as animal
is maskh; as vegetable is faskh; as mineral is raskh. Such
degradation, as in schools, from higher to lower stage, is very
rare, though detention is not so infrequent. Because the Self
runs through and wears all forms, therefore the thread of
evolution runs through them all continuously and man has
in him the seeds and potencies of all the kingdoms of
Nature. All is indeed everywhere and always, because God
is everywhere and always, and all is in God, the Self.

3. The third important truth is that of reward and
punishment. Virtue and merit are rewarded; vice and sin
punished. All religions equally proclaim this truth. As we
sow, so must we reap. This is only the scientific law
of cause and effect, or, better, of action and reaction,
working on the spiritual plane. Karma works from
within. Because the Self is in all, therefore pain given
means, later, pain suffered; and pleasure given becomes
pleasure received. Sins as well as merits come home to
roost, without fail. Failure would be possible if souls were

really wholly separate. They are not; the One Self, Rūh-ul-
rūh, Rūh-i-ā'zam, Rūh-i-ālam, Rūh-i-qaum, Sūtr-ātmā, Vish-
vātmā, Oversoul, binds them all together. Therefore escape
from consequence is impossible. The scientific laws of causa-
tion, of action and reaction, of conservation of energy and
indestructibility of matter amidst perpetual transformations of
form, all arise out of this same fact that the Self is ever-
complete and contains all, once for all.

Pūrnam-adah, pūrnam-idam, pūrṇaṭ pūrnam udachyaṭé,
Pūrṇasya pūrnam ādāya pūrnam év-āvashishyaṭé.

(That spirit-world is Full. This matter-world
Is Full also. If from the Full the whole
Is taken out, the whole remains the Full.)

As the Sūfis say:

Huwal āna kamā kāna.

(He is as He was. I am that I am.)

Dream-worlds arise and disappear endlessly; the sub-
stance, quality, and quantity of Infinite Consciousness in, for,
from, out of which they are made and come and go, remain
the same. Multiply the endless infinite circle of the zero
by any finite number; it remains zero.

4. The fourth great truth common to all religions is that
as there is the physical world corresponding to man's five
outer senses and the waking state, so there are other worlds
corresponding to other senses and other states of his conscious-
ness, through some of which the soul of man passes between
death and rebirth in this world; even as he passes through
dreams in the night between day and day; that there are sub-
human, superhuman, and co-human kingdoms of beings
which inhabit them; and that man, by special efforts and
processes of training can develop the inner senses and the
latent powers which can open these worlds to him.

Modern science indicates this possibility by the expres-
sion, "extension of faculty"; and clairvoyance and telepathy
have been proved by psychical research.

Swargas and narakas and bhuvanas, and corresponding jannaṭs and jahannums, bahishts and ḍozakhs, arsh-es and arḍ-s, lauhās and ṭabaqas, heavens and hells of higher and lower levels, or subtler and grosser planes of matter, are affirmed by all religions. Devas and upadevas, yakshas and pishāchas, farishtās and malāyaks, paris and jinnāt, angels and devils, good and evil spirits, fairies, gnomes, sylphs, nymphs, undines, dryads, salamanders, brownies, banshees, elves, etc., are common to all religions and all peoples. There is no sufficient cause to deny them; nor to worship them. But the better sort, friendly to man, and willing to help, as inferiors or as superiors, may be utilized by special processes, in the same way as domestic animals, or as superior human friends possessed of power and authority. If, on the contrary, the evil sort are evoked, by ṭānṭrika processes of black magic, (jāḍū, Skt. yāṭu, whence the name yāṭu-ḍhāna for the Atlantean race, called also Rākshasas), physical and moral ruin ensue without fail.

In connection with the science and art of Yoga or Sulūk, and its stages or maqāmāt or bhūmi-s, the inner side of all religions recognizes three principal layers, bodies, sheaths, principles, in the make-up of man, which are in touch respectively with corresponding worlds or planes as well as with one another. Vedānta names them sthūla, sūkshma, and kāraṇa, i.e., physical, subtle, and causal. Christian mysticism calls them body, soul, and spirit. Jewish mystics designate them as nephesh, ruach, and neshāmah. Tasawwuf uses the words nafs, rūh, nafs-i-nāṭiqā or nafs, dil, rūh. Many kinds of nafs and rūh are also distinguished, corresponding to those of sharīras, koshas, etc. The corresponding states, planes, worlds are jāgraṭ, svapna, sushupti, or bhūh, bhuvah, and svah lokas; ālam-i-shahāḍa (or nāsut), ālam-i-misāl (or malakut), ālam-i-jabarūt (lāhuṭ), etc. Subdivisions are also distinguished. Thus Sūfis speak of nafs-i-ammārā

nafs-i-lawwama, nafs-i-muṭmainna, nafs-i-mulhima, and nafs-i-Rahmanī. These are lower and higher states of the soul, from one standpoint, and from another, may be said broadly to correspond with the five koshas of Vedānta. Another distinction is the one between nafs-i-jārī and nafs-i-muqīm, “the wandering body” and “the stationary body”. This is the same pair as the āṭi-vahika and the aḍhi-bhautika sharīras of the Vedānta, or the khé-chara chitta or sukshma-sharīra and the sthūla-ḍeha of the Yoga. The Sūfi Jami has hinted this living separation of the subtle from the gross body thus:

Dād ū dil bā har kasē,
Man ze ghairat be-murdam basē!
Yak bār be-mirad har kasē,
Béchāra Jami bārahā! (S.)

(The Loved One gave him-Self to every one,
And of that shame of Other-ness I die!
All other human beings die but once,
This helpless Jami dies repeatedly!)

5. Another important truth is the truth of *sama-ḍarshitā*, same-sightedness, the law of correspondences, or the law of analogy, as it may be called in modern terms. This law of analogy, indeed, is the basis of that method of induction which is the foundation of all science. As the microcosm, the ālam-i-sagḥīr, the kshuḍra-virāt, so the macrocosm, the ālam-i-kabīr, the mahā-virāt, as the terrene man so the heavenly man—this is the way the Hebrew, Christian, Islāmic, and Vedīc mystics put it. As the atom so the solar system—as the scientists put it.

Yāvān ayam vai purushah yāvatyā samsthayā mīṭah,
Tāvān asāv-api Mahā-purusho loka-samsthayā. (Bh.)

and

Vidyā-vinaya-sampanné brāhmané gavi haṣṭini,
Shunī cha-iva shva-pākē cha paṇḍitāḥ sama-ḍarshinah. (G.)

“All the parts of a world-system have their corresponding parts in the human organism.” Also, “the brāhmana full of high culture and knowledge and of the humility which

is the crown of virtues, as well as the cow, the elephant, the dog, and the savage eater of the dog—all are Spirit of the same Spirit and matter of the same root-matter arranged in different forms, and the same laws of Nature are working in them all; thus understand the same-sighted wise”.

A Sūfi almost translates this:

Muhaqqiq hamīn binād andar ebil
Ke dar khūb-rūyān-e Chīn o Chagil. (S.)

(The wise see in the camel's frame,
The same laws manifest
As in the beauteous Chinese dame
Or Chagil's belle, the best.)

This *samātā*, this uniformity in the working of the laws of Nature can be due to nothing else than the Unity of Nature's God; as one so all, as once so always, as here so everywhere; because the Same One Self is in all, is ever present, is everywhere present. It is also the *basis* of that *Equality* which the democratic heart craves after, and rightly, within due limits. The *Vedānta* states the metaphysical fact on which the law of analogy, *samātā*, is based, as *Sarvam sarvaṭra sarvaḍā*, “All is everywhere and always”. *Ṭasawwuf* describes it as *Indirāj-i-Kul-f-il-kul*, “the immanence of the All in all or in each and everything”.

6. Another thought which all religions hold unitedly is that as the chain of evolution extends below man, so it extends above him also, and that advanced souls, forming a Spiritual Hierarchy, take care of the Human Race and guard and guide it on its upward path, as parents and teachers do their children and pupils. The same celebrated scientist whom we have quoted before has openly expressed his belief that this must be so. All the religions mention these hierarchs. *Vaidika* Dharma calls them *Avatāras*, *Kumāras*, *Manus*, *Rshis* of many degrees. *Buddhism* names them as *Buddhas*, *Pratyeka-buddhas*, *Bodhi-sattvas*. *Jainism* knows them as *Tīrthan-karas* and *Arhaṭs*. *Islām* knows them as *Qutbs*, *Ghaus-es*, *Waṭaḍs*,

Badals, *Walis*, *Nabis*, *Rasuls*. Christianity calls them *Sons of God*, *Messiahs*, *Thrones*, *Principalities*, *Powers*. Even simply to bear them in mind, as loving helpers, as examples, as standards, as proofs of the possibility for all of high achievement, and, much more, to get into touch with them by developing spiritual and moral merit, helps our own progress as members of the vast *Fraternity* of man.

7. The important truth which may be mentioned last here, is only another aspect of the first. The final purpose of life is to achieve *Liberty*, inherently desired by every human heart, *Freedom* of the Spirit from the bonds of doubt and sorrow and sin, deliverance from error, emancipation from superstition, ab-solu-tion or ab-solved-ness from all limitation and its off-shoots. *Vaidika* Dharma, *Buddhism*, and *Jainism* know this state as *Mukṭi*; also as *Nirvāṇa*, annihilation of the sense of separateness and egoism, and blossoming of the sense, and tasting of the Bliss, of Oneness with the Universal Self. *Islām* knows it by a word which is an exact equivalent of *Nirvāṇa*, viz., *Fanā-f-Ilāh*, annihilation into God, with its accompanying ecstasy of joy, *Lazzaṭ-ul-Ilāhiya*, *Brahm-ānanda*. The souls which have achieved this realization of the Oneness of all Life, this non-separateness from all others, this inseparable connection and unbreakable relationship with all other living beings, they are called *Pūrṇa-purushas*, *Divya-purushas*, *Avatāras*, *Jivan-Mukṭas* in *Vedānta*; *Sons of God*, *Messiahs*, *Christs*, (*Christos* meaning the “anointed” with Divine Wisdom) in Christianity, *Insān-ul-kāmil*, *Mard-i-ṭamām*, *Mazar-i-aṭamm* in *Islām*, the *Perfected Men*, the *Completed Men*. “Be ye perfect, as your Father in heaven is perfect.”

In the ascent, *urūj*, *āroha*, to this perfect realization of the identity of individual and Universal, the soul passes through three main inner stages. In terms of knowledge, they constitute the three main “views,” *darshanas*: (1) Dualistic

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Theism or Deism, (2) Pantheism, (3) Monism; (1) *Ḍvaita*, (2) *Vishista-aḍvaita*, (3) *A-ḍvaita*; (1) *Iāḍiyah*, (2) *Shuhūḍiyah*, (3) *Wujūḍiyah*; (1) the Popular view of Causation, *i.e.*, an extra-cosmical God has created the cosmos, (2) the personal Scientific view of Causation, *i.e.*, that Force and Matter, or thought and extension, are inseparable aspects of the same thing, and are undergoing transformations constantly, (3) the Metaphysical view of Causation, *i.e.*, that the cosmos is the dream-illusion of the One Spirit or Self or Principle of Consciousness: (1) the *Arambha-vāḍa* of *Nyāya-Vaisheshika*, (2) the *Pariṇāma-vāḍa* of *Sāṅkhya-Yoga*, (3) the *Vivarta* (or *Abhāsa* or *Adhyasa*)-*vāḍa* of *Mimāṃsā-Veḍāṇṭa*.

The *Sūfis* put the three stages in three logia, *mahā-vākyas*, *kalema-s*, (1) *Hama az Ū-st*, "all is (made) *by* Him," (2) *Hama ba Ū-st*, "all is *for* Him"; (3) *Hama Ū-st*, "all is *He*". Other forms of the logia are (1) *Lā ma' abūḍah* (or *maqsūḍah*) *illā Hū*, (2) *Lā mashhūḍah illā Hū*, (3) *Lā Maujūḍah illā Hū*. A *Samskr̥t* verse sums up all these three and their sub-varieties in terms of the Prepositions which signify the Relations between Nouns through Verbs, here between God and the World through al-Mighti-ness.

Yasmin, Yasya, Yaṭo, Yasmāt, Yena, Yam, Ya Idam Svayam,
Yo'smāt parasmāt cha Parah, Tam prapadye Svayam-
bhuvam!

(I take my refuge in th' Eternal Self,
Subject of all, Self-born, Self-evident.
In, Of, From, For, and By, and Unto Whom
All This innumerable Object-world exists,
Who is this all too, and Who, being This,
Yet shines transcendently beyond This all!)

The three views correspond broadly to the temperaments of (1) Active Energism, (2) Devotional Pietist Mysticism, (3) Enlightened Gnosticism. We have referred before to the three main functions of mind. They correspond to the three *Guṇas* of the *Nir-guṇa*, the *Sifāt* of the *Zāṭ-i-lā sifāt*, the Attributes of

the Attributeless, the *Munqaṭa'-ul-ishāraṭ*, the *Lā-ba-sharṭ-i-shāy*, the *Nir-anjana*, the Unconditioned, the Ab-solute, absolved from all limitations. Whose infinite all-enclosing generality and Universality can be described only by negation of all particularities, *na-iṭi*, *isqāṭ-ul-ishāraṭ*: "I am this,—No," "I am that,—No," "I am that other,—No," "I am I al-One," "I am that I am."

And since the ever-changing world is made up of nothing else than these paired and opposed particularities which are thus negated, denied all existence, which indeed neutralize, nullify, abolish each other, therefore all religions hold that the world is "vanity of vanities" (*B.*); *māyā*, "illusion," *lilā*, "play, drama," *svapna*, "dream," *nashvāra*, "perishing," *asaṭ*, "non-existent, no-thing" (*U.*); *laibun wa lahabun* (*Q.*), "play and sport" (whence *Al-lāh*, "the Great Dramatist," or, in the words of the *Upanishat Purāṇa Kavi*, "the Ancient Poet or Play-wright"), *ṭasalluf*, "delusion," *ḥisānā*, "mirage," *a'dam*, "no-thing, non-being," *Kḥwāb* or *kḥayāl-i-Kḥuḍa*, "the dream or imagination of God" (*S.*).

Haqāyaq-ul-ashyā sābiṭun wal ālamu hāḍisun. Kullu shayīn hālikun illā Wajh. Kullu shayīn ma Kh-Allāhu bātīla. (Q.)

The Essence stands, the world's a passing dream.
The Cause remains, effects all pass and die.
All else than God is wholly null and void.

The three attributes, which are not three but only one, the primal Trinity-in-Unity, are named in *Veḍāṇṭa* as *Saṭ*, *Anaḍa*, *Chit*, summed up in *Chaitanyam*, Infinite Life and Consciousness; in Christianity as the Way, the Life, the Truth; in *Tasawwuf* they are called *Wujūd*, *Shūḍ*, *Ilm*, summed up in *Nūr*, the supernal Light of Consciousness, by which and in which Light all the Universe is illumined. Personifications of the three Principles are *Brahmā—Shiva—Vishṇu*, *Lakshmi—Gaurī—Saraswatī*, Son—Father—

Holy-Ghost, Al-Mālik—Ar-Razzaq—Al-Aīm, etc. The soul which has merged itself into God endeavours to realize them and show them forth by a life of serenely wise, devotedly philanthropic, and actively beneficent service of fellow-beings.

Bheda-buddhi-vinirmukṭah sarva-bhūta-hitē ratah. (U.)

(Freed from the sense of separateness, the soul
Engageth in the service of the Whole.)

Kasé marḍé-ṭamām asī, az ṭamāmī
Kunaḍ bā khwājagī kārē ghulāmī. (S.)

(Being perfected, freed, the Master braves
The noble task of slaving for the slaves.)

(To be continued)

MANY are the colours of the Rainbow reflected in the dew-drops that shiver on the grass, but there is only One Light, and the Sea is One.

EVA GORE-BOOTH

THE FIRST PORTAL

BY ERNEST ERLE POWER

“AND what would be the purpose of going on and on and on?” asked the youngster. “You get somewhere and must develop higher, and you get higher and you must go on, and you still go on and get to the Deity who in His turn must go on, taking you on with Him, as part of Himself! I don’t see the sense of it all! To me it appears as a huge joke, a useless game, an empty pastime, a fruitless effort, a pathetic delusion of progress!”

“Hold your horses,” said the Elder. “If you go on like this you will soon be out of our stellar system altogether! And then where’ll you be? What about the other direction? I mean going in and in and in?”

“There may be something in that,” replied the youngster. “But what is the difference between a roofless firmament and a bottomless pit? Each time you think you get somewhere, lo and behold, there is just as much beyond. It’s like the horizon, an ever-receding line, with perhaps a mirage or two on the way to fool you along. Where is the sense of it all?”

“There is something in what *you* say too,” responded the Elder, “but not enough to enable you to go on without the mirage or to keep your eyes from the ever-receding horizon. As long as you look for something you won’t get it, at least not where ultimates are concerned. And it’s ultimates that we are discussing.”

"If you keep on hitting the nail on the head I shall begin to feel like a nail myself," smiled the youngster, a little ruefully. "If I'm not to look for something, what's the use of my going on at all?"

"You might try to stand still and sink into the desert sand. Or retrace your steps with the wind against you, filling your eyes and ears and lungs with dust until you can't any longer see straight! But the very fact that you are thinking about it proves conclusively that you're not going to do anything like that. If you didn't, you might."

"You talk like a book that has still got to be read! a book with the leaves uncut."

"Well, then, consider it to be your next task to cut them. But not like the Gordian knot, or you'll get all your pages mixed up. One by one, as you get to them. The trouble with you youngsters is that you want to know too much at one time."

"Give us a chance," demurred the young one, "give us a chance. If we could see where it all led to, perhaps we would be less impatient about it. As it is, I might just as well forget it all and murmur 'Allah-u-Akbar,' or words to that effect. It amounts to the same thing in the end!"

"So it does, so it does," acknowledged the Elder. "Yet I don't quite know whether to say that you're not as dull as you look or that you do not look quite as dull as you are. Suppose you forget about yourself a little and have a look around. There are lots of them in the same boat with you, all plodding along."

"Two wrongs don't make one right," responded the youngster impatiently, "and a lot of them make one *big* wrong! At least apparently. Yes, I know all about your theory of karma, and it being their own fault and all that. But all the same, who started this game, anyhow? Am I to take it that they all jumped into an abyss so as to have the

pleasure of crawling out of it again, and shout hurray, when they have reached the top again, at the others still climbing in the sweat of their brow? And then pat themselves on the back when they can say: 'Here Johnny, or Joan, take hold of my hand and let me give you a pull up'?"

"You're putting it in a nutshell, my friend," smiled the Elder. "Now chuck the nutshell away and step on it! You're thinking too hard for your own good. You're talking like someone who is trying his level best to get to the 'infinite' by counting, first in units, then in tens, then in hundreds, then thousands, then millions, and who, seeing that he doesn't get there, is on the point of throwing it up in disgust. It both is and isn't the way to get there. It's the first portion of the way. Without going that bit you wouldn't get to where you could change your method and proceed along the next section."

"If you want me to go off into the fourth dimension..."

"That's only a way of putting it. It's another one of those mental delusions, that fourth dimension! Mental acrobatics for those who think poorly. If there really were three dimensions, one could believe in a possible fourth, or fifth, sixth, etc. But where are these original three? True, we speak of length, breadth and height, but then we also speak of the rising and the setting of the sun. It is an artificial division of space as we perceive it. As a matter of fact, with our sight we are aware of two dimensions only. It is our sensational quality that adds the third. We are dividing up our *sensation of space* into three directions, not Space itself! And in the same way you are disgusted with the sensation you have gained concerning the Universe, the progression of things, the purpose of it all; not with the Universe itself, of which as yet you know nothing. If you are disgusted with your sensation, well, get rid of your sensation!"

"And then, what is left?" interrupted the youngster, now really interested.

"A better perception of the nature of things, my friend. A perception which, having climbed to the elevation afforded by the sensations, can now afford to disregard them and overlook things from above. You will get a new perspective that way".

"I can't see how that would affect the nature of the Universe in its eternal, senseless progression."

"I can't see how you *can't* see it. After all, the progression that you call senseless and eternal is only apparently so from the level of the desert. Also it is only an apparent progression."

"If all is only appearance, what then is the real?" inquired the youngster pertinently. "I have read a lot and heard a lot about this notion of the real and the unreal. The reality seems to be that there is no reality!"

"Here again we enter the region of psychology," proceeded the Elder. "First we should define terms. As long as we are using words that convey different meanings to different minds we'll get nowhere."

"That seems to be just the place where you are directing me!"

"It may seem so," smiled the Elder, "and a lot has been made of it. But we are unfortunately bound by words when conveying meanings. So the less vague the meanings attached to our words, the clearer our mutual understanding."

"This time you are talking like an open book with blank pages."

"That is just what we have to make of our minds. An open book with blank pages. Only so can we begin to understand what it is all about. Our preconceived notions clutter up the pages and prevent us from taking notes."

"Then all my previous experience, my joys and sufferings, my knowledge and learning, my patient acquisition of facts, counts for naught?"

"It counts for a great deal, but not in that particular direction. It was indeed necessary to fill a book therewith to enable you to accomplish the first section along the Great Road. It taught you to read and to write in a measure. But unless you are prepared to put the first book on the shelf, perhaps for further reference later on or perhaps not, and take up a new one with blank pages, you cannot get out of the old rut."

"So far the old rut has been good enough for me!" haughtily responded the youngster. "If I step out of it, I only have to make a new one!"

"Indeed, so you will," patiently replied the Elder. "You remind me of the beggar who refused to throw away the tainted food out of his bowl for fear he might not get fresh food instead. He could not eat the old food any longer, but he thought it was better to have that than to have nothing at all. It took some time to make him realize that he had to clean out his bowl before it was fit to receive fresh food, for any new food put into the bowl would be immediately spoiled by the uneatable mess still in it."

"You mean I have a mind like that?" asked the youngster, a little more humbly.

"Not exactly—just yet," smiled the Elder, "but it might get that way. Anyhow, cleanliness is next to godliness. You don't have to wait until you are caked with filth before you take a bath!"

"But have I not done my very best to grasp all your theories and explanations these several years, to live a clean and healthy life, to think things over and to be kind to my fellow creatures? Surely you cannot mean to say that the contents of my mind are on the point of becoming undesirable!"

"I do mean just that. Those theories and explanations you needed for the time being, to make your mind a

pliant and fit receptacle for a deeper and wider understanding; that clean and healthy life you lived contributed to this possibility; your thought about things and the cultivation of your sympathies were also needed to this end. But still, your mind needs emptying. Your attempts at living a cleanly and sympathetic life have now become a natural predisposition, so you need not give that much further thought. But your mind itself needs emptying."

"Then what am I to think about in the future?"

"Just like the beggar I spoke of! Empty the bowl of your mind, my friend, and give it a thorough scouring. And when new mental sustenance is put into it, it will not become spoiled or tainted."

"Do I understand you to advise me to discard all your own teaching over these many years? Karma, reincarnation, evolution, the Masters? Surely, life would indeed be empty without the consolation of such knowledge! Emptier now, having known all this, than before, having known it!"

"The facts of Nature do not change, young friend. But our reference to them changes. You are now old enough and, I believe, wise enough to stand without crutches. Crutches are a help and they are not imaginary. They are real and solid things. But we must learn to do without them."

"But would not that be base ingratitude to Those who taught me to walk, who have been a comfort and a consolation to my mind and my feelings, a flame to my aspirations, an incentive to my efforts to be good and kind and pure and wise! Are you not teaching me to do wrong?" And here a cloud of suspicion darkened the brow of our beloved youngster.

"If you wish to become strong and healthy, you must learn to stand and walk alone. The greatest gratitude you can show is to prove your independence. Those who have shielded and guarded you will continue to do so. But you must begin to learn to shield and guard in your turn. And

that must be at first hand and not at second hand! Was it not so when you passed from childhood into manhood? You are passing into the Greater Manhood now!"

"It is possible that you are right. But how is it that my feelings do not follow your words? From one point of view they seem reasonable enough, yet from another . . ."

"My friend," now spoke the Elder seriously, "let me refer to the opening sentences of our conversation. You were apparently dissatisfied with the sense and purport of it all. This is the sort of divine dissatisfaction we are looking for, nay, actually fostering in those who are learning to stand on their own feet. For years the vision of the apparent uselessness of things has been dawning upon you: you have feared it and until now you have succeeded in keeping any expression of it, even to your innermost self, at arm's length. You cannot any longer do so. You are ripe. You have the courage of your sentiments. Your mental childhood draws to a close. Your spiritual manhood approaches. Now is the time to learn to be unto others what the Elders have been unto you. Learning to be so will teach you a new truth, a truth that will utterly resolve your philosophic doubts, yet without necessarily confirming those philosophical notions hitherto loyally adopted by your mind in preparation for this Moment . . . My Son, you have passed the First Portal. Our blessings be upon you!"

THE ROAD

ONCE more I take the road
In the keen, wandering wind
Under the stars.
And though my feet
Carry me briskly
Between the dark, high hedges
Of night,
And trees toss carelessly
Their branches
Above my head,
Yet is my journey
But a part
Of the One Grand Pilgrimage
Into the limitless heart
Of the Great Lover.
I am He
And I wander
In the gardens of my making,
Now hiding Myself
From myself,
Only to taste
A greater sweetness
In the next finding.
Until at last
I can hide no more
For all roads
Have become one Road
And that Road
Myself . . .
And over that Road
The Sun shines by night
As well as by day,
And the Dawn
No more chases the stars
From under their dark canopy.

JOHN BURTON

THE MESSAGE OF KRISHNAMURTI

By F. M. LEE

THE following is an attempt to render in more or less Theosophical terms some of the principal points in the teachings of Krishnamurti, particularly those given in the last few years, in the hope that it may be of assistance to some who are genuinely puzzled by their apparent conflict with current Theosophical ideas. This does not in any way claim to be a formal interpretation, but is simply "my point of view".

Theosophical students are familiar with the classification of humanity into Root Races and sub-races, and are aware that the present point reached in evolution is the fifth sub-race of the Fifth Root Race, and that humanity now stands at the dawn of the sixth sub-race. The coming of this new sub-race has been predicted in Theosophical writings and the specific characteristics are now recognized by Science, as our President and others have explained in detail in numerous lectures and articles.

The fifth principle is Mind, and the sixth Buddhi—that sense of the Immanent Divine Life pervading all manifestation, the slightest breath of which gives a feeling of intimate sympathetic contact with even the simplest forms of life in the world around. Of course only the faintest touch of this new Life is stirred into activity in the sixth sub-race; not until the Sixth Round will it be fully expressed; but even that faint touch makes a tremendous difference in human consciousness, and its appearance is a great turning point in

evolution. For the first time in the whole course of human growth and development, normal humanity will touch spiritual consciousness and learn to live in a larger life, something entirely outside the separated personality. The War and the subsequent chaos with its world-shaking readjustments was the precipitation of Karma, the throwing outwards into active expression of the stored-up hatreds in the collective subconscious, necessary to clear the way for this new flowering of consciousness which will bring Humanity nearer to Divinity. The task of the Teacher is to awaken this new quality of Life, to give the initial impulse. Human consciousness in a state of readiness might be compared to a great collection of combustible material which will burst into flame at a touch of the fire of his consciousness and be transmuted into something new.

This new quality of consciousness is not a stage in the expansion of our existing consciousness; it must not be imagined as some sort of clairvoyant perception of the inner worlds. It is quite different; only the material facts of the physical world are seen, but there is an *added depth of meaning* in them. They are now felt to be parts of a great living whole; as a mystic puts it, they are seen as particular illustrations of universal qualities. To illustrate this conception of an added depth of meaning, take an intelligent animal—a dog—and draw his attention to a clock; he sees exactly what we see, a round white face, certain black marks arranged in a circle and two black pointers sticking out from the centre. To the dog this means nothing, but to a human being it means a great deal because he can appreciate the idea of time and the clock as an instrument to measure time.

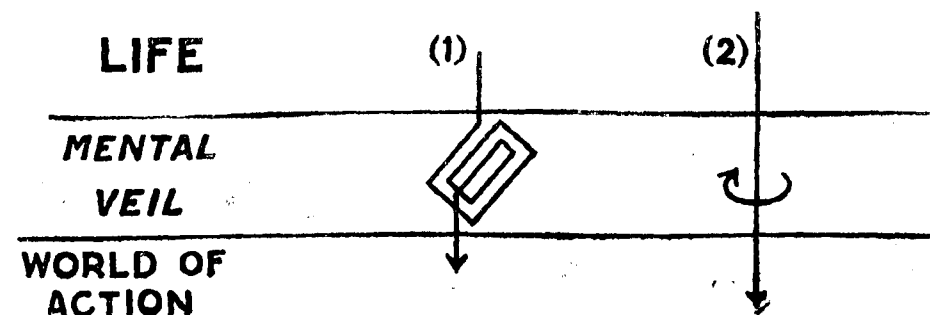
The concrete facts are the same to both, but in the human consciousness there is this added depth of meaning arising from the development of abstract thought. Similarly in this new awakening of consciousness that we have now to

achieve, a still further depth of meaning will reveal itself. Of course, clairvoyant perception of any order may be present as well, but it is independent.

LIBERATION

The term Liberation as used by Krishnamurti appears to be the awakening of this new order of consciousness, and to achieve it the aspirant must set aside entirely all preconceived ideas and *act* sincerely and spontaneously from some deeper level than thought and desire. An attempt has been made to express this diagrammatically in three "planes of manifestation".

The "highest" is Life in the sense in which the term is used by Krishnamurti; that Life, he tells us, obeys no law as we understand laws. Laws pertain to the forms and vehicles in which it is contained and limited, but not to the Life itself; the only thing we can imagine is a *Free Radiance* which is not only Life but Light and Power. The next plane is the Mental Veil which at present shuts out the free play of this Life and only allows it to manifest in cramped and awkward ways through more or less complicated thought-forms. The "lowest" plane is the World of Action, the ordinary material world around us in which life can manifest and evolution proceed only at the cost of incessant toil.



Our present procedure, marked (1) in the diagram, is to build a thought-form, or more usually to adopt a ready-made one, and then by giving it expression in the world of action bring down a faint trickle of life into manifestation. We must now learn to proceed as in method (2), *i.e.*, to act directly and spontaneously without preconceived thought. As that life-impulse flashes through the Mental Veil it creates a sort of thought-vortex, and an intuitional idea flashes up in the mind. The new rule of life is therefore *act first and think afterwards*. At the first attempt it will probably be necessary to hold an inquest on the results, with the object of eliminating impulses coming from the personal elementals. The three elementals, physical, emotional and mental, that make up the personality, are living entities, and naturally want to express themselves in their own characteristic ways; this must be controlled by sustained attention and careful training, if the new method is to succeed.

Thought is now evoked by action, and obviously thought-forms already existing must be set aside to allow a clear field. We must let go our codes of morality, rules of right and wrong conduct, and particularly of any "sacred principles" that we may regard with special reverence, just as we cast aside yesterday's newspaper fully confident that life will go on, interesting events will occur, that will provide ample material for a fresh newspaper to-day.

When we can sense that Immanent Divine Life we shall actually *feel* any injury to any living form around us, and any conduct which inflicts injury upon another will become impossible, and perfect morality will be achieved without the aid of any code.

We should not however despise thought-forms; they are useful as far as they go, *e.g.*, the hall in which we assemble to listen to a lecture is a thought-form made by the architect and materialized by the builder; but if, when the lecture is finished

and we are ready to go home, we find that we are locked in, then we should at once take strong measures to regain our freedom. The fanatic is a person locked up in his own particular thought-forms; we must learn to enter and leave them at will.

The first question that arises is: Are we all equal when Liberation is achieved? Do we attain some beatified state of pure being and stop there? To answer this, think back for a moment to the last great step in human consciousness, the step from concrete to abstract thought. In the Fourth Root Race the highest consciousness developed in normal humanity was concrete thought, and we are told that to them the multiplication table was a series of disconnected facts, and that they had no idea of any underlying principle. In the Fifth Race every one uses abstract thought more or less, from the schoolboy struggling with his arithmetic up to Einstein; even the stupidest schoolboy knows that there is an underlying principle common to all acts of multiplication, and that if he can only learn to apply it without making mistakes he will be able to multiply any number by any other number. This quality of consciousness is broadcast to humanity as a whole, and similarly the new quality of consciousness described previously, which Krishnamurti calls *Liberation*, will also be broadcast, although human beings will not be on a plane of equality when they have touched it, any more than a rather stupid schoolboy is equal to Einstein. Also, this is why he insists so emphatically that his message is for all, and not for a few specially trained disciples in some inner school.

The degree of development indicated at (2) on the diagram is the level of the truly heroic soul. We cannot attain this all at once, but the first step is to *decide* for ourselves the various problems presented to us in our own lives. People completely miss the importance of this when they ask: "What shall I do?" Perhaps an illustration will help to make it clearer.

Imagine a ship at sea in a position of difficulty and danger, and the captain and mate on the bridge fully occupied in handling the situation; they can both see what is wrong, they are both competent seamen and we will suppose that they arrive at the same conclusions as to what ought to be done. The thoughts of these two men are as nearly as possible alike, but there is a very great difference in their total consciousness. The captain is in charge, he is responsible for the safety of the ship and he must *decide* what shall be done. This evokes another order of consciousness altogether, something above and beyond thought. When we ask another: "What shall I do?" we miss a priceless opportunity of developing this higher consciousness.

THE PATH

We are exhorted by Krishnamurti not to think of spiritual attainment as we have hitherto thought of it, *i.e.*, by attracting the attention of a Master and entering on the Path. As stated above, this new step in consciousness is now to be broadcast to humanity at large. Due to the living presence of the Teacher in the outer world, Heaven is brought nearer to Earth and we can now by our own effort touch spiritual consciousness, that all-embracing awareness of the One Life, without the special individual help of a Master. Of course the Path still exists but its commencement is a stage further on, because a section is now to be covered by the advancing wave of the forefront of normal humanity. This process is always going on, as we can see by thinking back for a moment to the Fourth Root Race where normal humanity had not advanced beyond concrete thought, and the development of abstract thought was a step on the Path and needed the individual help of a Master.

We must understand that Krishnamurti is not mapping out a whole scheme of evolution giving grade after grade

development up to Adeptship and beyond; he is concentrating on the particular step in consciousness already described, which he has by his presence in the world to bring about in humanity at large, and he is giving specific instructions as to how this step is to be accomplished.

People sometimes appear to think that they are free to choose between the old method, as explained in Theosophical literature, and the new, as expounded by Krishnamurti. Actually there is no choice; for each individual there is one way of taking the next step and only one, and the special individual help of a Master will not be given to aid a man to do what he can now accomplish by his own efforts.

ON GOD

"There is no God except Man purified," says the Teacher, and students of early Theosophical literature will recall the emphatic denial by Master K.H. of the existence of any such God as was conceived of in the Christian Theology of fifty years ago; so there is no conflict here with Theosophical teaching.

Let us try and visualize the actual condition of affairs. There is the great ocean of the Immanent Divine Life pervading all manifestation, and there is the material world; between the two there are certain points of contact through which the influence of the Divine Life can emerge into the material world and mould it into the likeness of Itself. Each point of contact is a human being; this is one definition of a human being, *viz.*, a point where highest spirit and lowest matter meet. This meeting point is the mind, and its attention may be directed downwards and concerned with the desires of the self-centred personality, or it may be opened to the light of the Divine Life which is trying to shine through and be able to exercise its true creative function.

The Divine Plan can only be realized in manifestation through man; the great archetypal ideas in the Divine Mind must be grasped by the enlightened human mind before they can be materialized in the physical world.

Clearly, then, there is no Almighty Divine Being *standing in an objective relationship to man*, and ordinary prayer, *i.e.*, asking God to do something, is useless, for His task is BEING not DOING. God is not in a position to do anything in the material world apart from Man; if we think anything requires to be done, we must do it ourselves, and the only effective way of invoking the Divine Power is by unselfish work.

REINCARNATION

Reincarnation, says Krishnamurti, is true in fact but unimportant; we are not to think of going on life after life gradually expanding our consciousness; this is simply adding to the importance of the personal "I"; we are to aim at attaining Now.

It is obvious that if we can achieve any awakening at the level of our own individual centre in the all-pervading Divine Life, the possibilities of expansion are illimitable, and out of all proportion more than can be achieved through a personality. One timeless moment of great ecstasy may bring about a result equal to that of a whole life of toil and effort; also it avoids emphasizing the importance of the personal "I" which has finally to be destroyed.

Activities at the personal level are then subsidiary. The personality may not know what goes on "up there," but there is a feeling that "all is well," and that material conditions are not the rigid limitations they appear to be, and the sense of attachment to the results of work done ceases.

TRUTH

"Truth," says the Teacher, "is a pathless land." Again, "you cannot *believe* in truth, because truth is purely an individual affair. You cannot *believe* it, you must experience it, it must be part of you, you must live it, it *is yourself*, so there is nothing to believe, Belief is not necessary for the understanding of Truth".

The popular conception of Truth as a set of general principles which can be formally defined, devoutly believed in, and then used as a pattern by which to shape our thoughts and regulate our conduct, is entirely set aside.

Truth, then, is the dynamic process of the great Archetypal Ideas in the Divine Mind expressing themselves in manifestation; when they materialize pure, free and undistorted, that is Truth. This is Life emerging into manifestation through the points of contact referred to above between the spiritual and material worlds, *i.e.*, through each one of us. This pure flow of power in action can only be attained through constant vigilance and awareness, *i.e.*, by a careful training of the personal elementals to ensure that they do not intrude their own fixed ideas, likes and dislikes, etc., into the process.

Perhaps an illustration will render the inadequacy of the popular conception of Truth a little clearer. We sometimes meet with the suggestion that, as the science of Eugenics has made great strides in recent years and shown us how by selective breeding almost any predetermined characteristics may be realized, it would be quite possible to breed perfect or at any rate greatly improved human beings, an idea that has much to commend it. Let us imagine a committee set up and taking evidence from various bodies with a view to defining a perfect human being, with sufficient precision to enable the eugenic experts to get to work and frame a set of rules for regulating marriage. First, the Christian Churches would

present their views, and the perfect man would emerge as a highly moral being with a deep sense of sin, a profound reverence for anything "sacred," an automatic change of habits on Sunday and much given to prayer, *i.e.*, to asking the Deity to kindly alter any arrangements in the material Universe that inconvenience him. Next, the Army authorities would come forward, and their perfect man would be a fighting animal whose ardour could be turned on and off at will, and not too much given to thought about the objects for which he was fighting. Scientists would like a repeat of Professor Einstein, and so on. Finally, the Theosophists would point out that human perfection could not be attained without the development of other orders of consciousness that can scarcely be imagined in terms of our present consciousness. There is thus a perfectly hopeless task for the unfortunate committee.

It is, however, quite possible to effect enormous improvements in human life, but we must set to work in a different way, *i.e.*, by simply removing obstructions, *e.g.*, any effective steps we could take to reduce the incidence of great groups of diseases such as racial poisons, diseases of darkness, etc., would be wholly good as far as they went; life would then emerge into manifestation with greater freedom and purity. Similarly the only way of effecting the realization of Truth is by removing the obstructions and impurities of the personal elementals and so purifying the channel through which the creative power must flow. Truth then emerges like the flowers in springtime.

Notice also that building virtues is now out of date; we can only remove defects.

THE ETERNAL NOW

We imagine time as a great flowing horizontal stream, with past and future divided by the moving point of the

present moment, and all manifestation is supposed to be somehow subject to it. This is a complete delusion. True, we experience a sequence of states of consciousness, but we are wrong in projecting this in imagination on to the outer world as the flowing stream of time. There is however a flow, but it is "vertical" not "horizontal"; it is the flow of the One Life down into manifestation through the points of contact between the spiritual and material worlds previously referred to, *i.e.*, through us.

We can therefore see clearly the importance of concentrating on the present, the Now, and that regretting the past and anticipating the future are equally futile since past and future have no real existence. This concentration on the Now cannot be achieved by trying to fix the mind in meditation on the moving point of the present instant; the best method of approach probably is to be engaged in some active work of service to others, sufficient to occupy the whole attention, and then with the thought of that flow of creative power in the background of the mind, all distractions, impatiences, etc., are temporarily erased and a wonderful sense of stillness and power can be touched. There must, however, be no sense of attachment to the results of the work.

We are told that the Masters reckon time not by years but by stages in the unfoldment of human consciousness; in other words, by the extent to which the creative flow of the One Life through man and out into the material world has taken place, which is the conception outlined above.

THE SELF

In the Immanent Divine Principle that animates all manifestation two aspects may be distinguished—the *One Life* and the *One Self*.

The One Life is fluidic, permeating; it builds from within like the sap rising in the tree in springtime. Its flow

means exaltation and ecstasy, and its ebb produces that intolerable longing that only the mystic knows.

The One Self is the great integrating principle, and its presence in the individual as the sense of "I am I" is shown by the ability to shape a piece of work into a coherent whole. Probably the best example of the influence of the One Self is a healthy physical body, where the greatest complexity of structure and function is integrated into a perfect unity. This influence is continuously active, as may be seen by the way in which disintegration due to the wear and tear of daily life is continually being made good and a state of wholeness restored. This integrating influence is at present only imperfectly expressed in the world around; as Krishnamurti says: "The Self that is without understanding creates this combative chaos which is around every human being, that wild self-expression without meaning."

The perfecting of this process lies in the establishment of harmony or poise between the mind (thought) and emotion (love); the mind must explore the dark corners of the emotional nature and bring to light stored-up resentments, etc., and face them with dispassionate criticism; the emotions must check the keen critical faculty of the mind which emphasizes separateness. When this mutual interaction has produced purity and harmony, the individual self is a perfect reflection of the One Self, and its creative power is brought to bear directly on the material world. Eventually the whole manifested Cosmos will be a perfect integrated unity.

CONCLUSION

Theosophy is now faced with a new challenge in the teachings of Krishnamurti, and to meet it, it is necessary to reformulate the fundamental concepts in terms appropriate to Sixth Race consciousness. The present Fifth Race method of

conveying knowledge from teacher to student, in ordinary Western education, is for the teacher to formulate it in complete mental detail and then present it objectively to the mind of the student, assisted by blackboard diagrams, experiments, etc. This method has also been extensively followed in Theosophical teaching. But it is not the only possible one, *e.g.*, there is Mythology where deep spiritual truths are embodied in a dramatic narrative form, and also Symbolism, where cosmic truths are expressed in geometrical terms, both of which demand deep intuitive study.

We must then be prepared for an entirely fresh method appropriate to the new awakening of consciousness in the new sub-race; this is the method of Krishnamurti, a description of which has been attempted in the present article.

In its expansion of life, creative action and intuitive thought are one and simultaneous, external standards of reference are dispensed with, results achieved in the past are set aside, and a new Heaven and a new Earth are to be established. A new Earth because there is a fresh descent into incarnation of the Divine Life, and a new Heaven because the happiness and bliss of that Life are to be realized here and now in the material world. And there shall be "no more Sea," for the dominating influence of the great Astral or Desire principle will be ended.

ACHIEVEMENTS OF ADYAR

BY MARGARET E. COUSINS, B. Mus.

ONE does not need to be told that Adyar, the Headquarters of the Theosophical Society, is a Centre. Important facts of history which began there prove it, and those who live there for any considerable time feel for themselves the forces which move through it, as the heart must feel the circulation of the blood. Similarly one feels the flow of great forces in Geneva and at the Capitol in Washington. At certain times the Centre seems to function for only a limited circumference in space, but at other times it directs its radius to the boundaries of the earth.

It is on record that the majority of the men who drew up the famous American Constitution came direct from attending their Lodge of Freemasonry to the small gathering at which that historic document was written. One feels some similar guidance of an Inner Government and Architect of the destiny of Nations at the recollection that it was after attendance at a Theosophical Convention at Adyar, that two good Theosophists were among those who founded the Indian National Congress which is now approaching its jubilee. During the past year the Congress was first persecuted and outlawed, only later to be crowned by the recognition of it by the British Government for the first time as the authentic voice of the Indian people.

It has been my inestimable privilege to have lived in intimate touch with Adyar for over fifteen consecutive years ;

and as I am leaving it to join my husband in America, my mind inevitably runs over some of the achievements of Adyar of which I have first-hand knowledge, and which mark it out as a radiating, glowing Centre of Light, Learning and Liberation.

Arriving in Adyar in 1915 we were witnesses of the stimulation given to Indian National self-consciousness by Mrs. Annie Besant of Adyar, through the formation of the Home Rule League and the propaganda for patriotic self-respect and freedom carried on by her publications *New India* and *The Commonwealth*; *India—a Nation*, etc. Adyar for the next five years was the hub of the Indian Nationalist revival, vibrant with the romance of internment of the political leaders from Adyar—Mrs. Besant, Mr. Wadia, Mr. Arundale—their release, Mrs. Besant's presidentship of the Indian National Congress, and the formulation of a new Constitution for a self-governing India, known later as the Commonwealth of India Bill. The awakening of the Indian people from a sleepy state of acquiescence in things as they were to a vivid demand for reform and self-government was the first achievement of Adyar to which I can bear personal testimony ; and I had the happiness of sharing the abundant life that streamed through Adyar to the Nation and its sympathizers.

It became evident in the Home Rule League movement that de-nationalized education was responsible for the slave mentality of the Indian people, so a campaign for National Education was promoted at Adyar, and schools and colleges were started throughout India as part of a scheme of National education focussed in a National University¹. The achievements of this educational drive were the appointment of an Indian as Minister of Education in each Province and the transfer of Education to Provincial administration, the growth

¹ This had really begun much earlier with the organization of the Central Hindu School and College by Dr. Besant at Benares.—C.J.

of education for the masses in the vernaculars, the deflection of the National mind from the glamour of education in English, and the establishment of many schools of a specialized, experimental kind, all more definitely National than ten years ago. Its University curriculum also provided Courses for the first time in India for Indian Music and Painting as subjects for the Degree, and these gave a lead which a number of the Provincial Universities have followed. This has been no mean service of Adyar to the educational advancement of India.

In the fostering of modern Indian Art, Adyar also played a noteworthy part. If there is one particular characteristic for which Adyar as a place is notable, it is its beauty of nature and gardens. Residents of Adyar, receptive to such influences of sea, river, bungalows and landscape gardening, were among the first to promote the holding of Art Exhibitions of Indian Paintings, ancient and modern, and to foster the indigenous arts and crafts of the country. One cannot think of Adyar without remembering certain beautiful carved doors, and handsome sculptured trilithon gateways of granite which give distinction to its drives. It has truly been due to the impulse of the artist group of servers in Adyar that every large town in India now holds Art Exhibitions periodically, and thus the cultural taste of the people has been raised.

It was in 1917, on White Lotus Day, that Mrs. Jinarāja-dāsa called a meeting of the women living in Adyar, and in the Maitreya Lodge hall started the Women's Indian Association in a very modest way. Yet that was the seed from which grew the emergence of Indian womanhood from the narrow circle of the home to the circumference of full citizenship and patriotic self-sacrifice demonstrated during the past year in imprisonments, picketing of foreign cloth and drink shops, in public propaganda of the most public kind and in the entire breaking of old barriers of sex divisions. The

organization of the All-India consciousness and service of the women of India was also thought out and accomplished from Adyar in the formation of the All-India Women's Conference on Educational and Social Reform. And the circle was still further widened, again from Adyar, by the Call (written last year in Leadbeater Chambers)¹ to the Women of Asia to gather in Conference and create the nucleus of a United Asia for the preservation of all that is best in Oriental civilization. The gathering of names of prominent women in all the Asian countries and the issuing of invitations for this historic gathering, successfully held in Lahore, was also the achievement of the inspiration towards Unity which flows through Adyar.

The same spirit of Unity was served for eight years by the Brahmayidyāshrama, which attracted students from all over the world (though never in large numbers) in their search for the fusion of Eastern and Western knowledge in the synthetic crucible of the Theosophical realization of the One Life. Though, like the National University, this institution of learning is no longer functioning in Adyar, the ideals for which it stood are being reproduced in other parts of the world by "Theosophical World University" associations, as the direct result of the original impulse sent forth from Adyar.

Nor has Adyar overlooked the villager and the outcaste. The Panchama schools started by Colonel Olcott increased in number and in success, and public opinion has so far progressed in tolerance and democracy that three of the five of these schools are now incorporated as part of the scheme of Municipal education, which has now undertaken their upkeep. The recognition of the right of the indigenous people of India, resident long before the invasion of the Aryan (four-caste) race from the north, to an honourable position in the Indian polity

¹ By Mrs. Cousins herself.—C. J.

as "Ādi-Drāvidas," not as outcastes, is directly traceable to the movement for their education and self-respect released first at Adyar by Colonel Olcott, and now an accomplished fact of ever-increasing importance humanly and politically.

Connected with this was the work for village reconstruction, the Baby Welcome and Maternity Service Centre, the Vocational and Montessori schools, all of which radiate the glow of an increase of health, wealth and happiness. The achievement of co-education throughout all forms of effort is perhaps as wonderful as any of the other results, though less dramatic; possibly it has unrealized potency for good in the future, for the gulf that was increasingly dividing the sexes was unnatural and impoverishing to all-round human experience. In the Guindy school started by Adyar there are now resident a hundred girls and two hundred boys, all Hindus of respectable families. Such a thing was utterly unknown ten years ago amongst non-Christian Indians.

Such records could not have been possible without the central pure Heart of the "Amma," Mother, of Adyar, she whom I have seen first as the Lioness-Warrior for India, later as the Worshipped of India, later still practically crucified by political India, again emergent with the spiritual success of the Jubilee Convention of the Theosophical Society in Adyar, and now the sweet, simple old lady of declining powers to whom our love pours out in gratitude, and protection against physical suffering. Surely it may be reckoned an achievement of Adyar to be able to present to the world such a pair of octogenarians as Annie Besant and C. W. Leadbeater, truly a Superwoman and a Superman of our times. I carry away the memory of her in her simple white sari reclining in her long chair in her verandah, by the side of which on the left the river moves ever out to the sea, and there are waving tall cocoanut trees and masses of foliage on the right as far as the eye can reach. And C. W. Leadbeater I see

standing so upright on his verandah in an old-gold satin dressing-gown, whose flowing lines and the gavel that he happens to hold in his hand make him stand out against his background like a great Hierophant of the Mystery of Youthful Old Age.

Yet in thus reviewing fifteen years of life in Adyar, the moment of supreme experience was for me, and I believe will be for generations to come, when Krishnaji for the first time, suddenly, unexpectedly, made his affirmation of himself as the Liberated One, as the One who was to come. I see his beautiful, youthful figure between his two white-haired Sponsors, on the small platform under the wide-spreading Banyan Tree at the last meeting of the programme of the Jubilee Convention in 1925, with people representing forty countries of the globe seated on the ground and the fringe of chairs behind them. Krishnaji had been giving a short address in his rather nervous manner of that period, when I amazedly heard the change to the first personal pronoun and the voice of authority ring forth:

"I come to those who want sympathy, who want happiness, who are longing to be released, who are longing to find happiness in all things. I come to reform, and not to tear down: not to destroy, but to build."

His attainment of that realization of himself as Master, Teacher, Reformer, Liberator, brought to me such depth of the emotion which we dimly express as the "Bliss of Achievement" as remains still my most profound incentive to realize the identity of myself with the One Self. Surely this was and is the consummation in his person of that desired human achievement which has ever been the ideal for which Adyar is the honoured "field in space".

INFINITUDE

BY N. YAGNESVARA SASTRY, B.Sc., B.L.

THE world may be conceived as born of an Infinitude, through its aspect of love. That Infinitude may be further conceived as a pure Potentiality functioning at a level above the limitations of Time, Space and Sensory Perceptions.

I am a centre of consciousness, capable of thought and feeling. My hand, though a part of me, is not so capable. I wish to share with my hand my felicity, because I love, and love means sharing of experiences. My hand can share my powers only by growing up to my stature. But growth comes only with experience. So, I meditate over the cells of my hand, stimulating them to a series of experiences. When the cells of the hand evolve into human beings, they call the totality of their experience "world," and the initiator of those experiences "God". Thus "God," because of His immense love to share His glory with every lesser part of Himself, "created" a "world".

The cells in course of time—when they become sub-Gods—meditate over what was once their molecules, and then the molecules meditate over their atoms and so on. Cosmos is a concentric system of meditations.

When "God" subjected parts of Himself to experiences, He thereby imparted the idea of time. Time consists of past, present and future, and means the consciousness of

the sequences of experiences. "God" Himself does not know time.

An hour consists of the same number of minutes to all men. Still, if we consider any event common to the memory of two people, to one it seems as of a long time back; to the other it feels more recent. This is because the memory of one is more vivid than that of the other. Past differs from the present because of its relative vagueness. If the events of yesterday could be visualized by us with the same intensity of vividness and completeness of detail, with which we sense an event happening now, then "yesterday" is practically re-lived and is superimposed upon "to-day". Where perfect memory is, past is not.

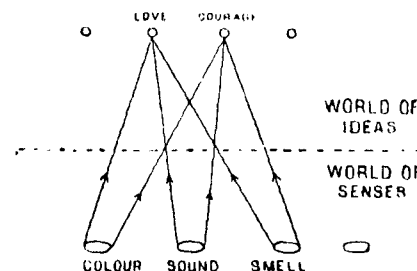
Similarly, by perfect visualization of the events of tomorrow, to-morrow is lived now in anticipation, and is superimposed upon to-day. Where perfect foresight plus imagination is, "to-morrow" is not.

"Present" is a geometrical line separating "past" and "future". When "past" and "future" cease to exist, "present" also vanishes. Time is like three plates of glass. When placed side by side, we see three pieces—past, present and future. When superimposed one upon another, we see but one glass of Eternal To-day.

The wise man spends time; the unwise is spent by time; the Infinite lives above time in the Eternal To-day. From this standpoint "sin" does not exist. Man's career consists of his path of finite pain and the goal of perfection for ever. But "Path" and "Goal" come into perspective only when viewed from the standpoint of "present" and "future". But "God" exists above time. He has placed the glass plates one above the other. To Him the path of finite pain is merged and lost in the goal of infinite glory. Finite divided by infinite is zero, and this represents the proportion of evil which man does in his gropings towards perfection.

"God" is also above space. When men moved in horse-carriages, Madras seemed far from Adyar. Now that motor-cars have come, town feels nearer. The sense of space is born of the sense of limitation. If we could travel as fast as thought, space practically is not. But if we do more than that and ensoul Adyar and Madras, living in both places simultaneously, then there is neither Madras nor Adyar but only "I".

The Infinite lives in the unity of perception. Certain sights like the Niagara Falls are majestic. Some music is also majestic. "Majesty" is thus a point in the world of ideas towards which certain colours and sounds and smells are turned. There are other colours and sounds and smells which may be suggestive of love and courage. Thus "courage" and "love" are other points in the world of ideas towards which certain colours and sounds and smells are deflected.



In the diagram, I have indicated the world of senses. There we see colour, sound and smell distinctively. Starting from these we go up into the world of ideas following the lines of suggestion indicated by the particular colour, sound and smell that we have chosen. As we go up, the lines come nearer showing how colour, sound and smell tend to approximate. At last a bare point is reached. At that point, because it is a point, we cannot have all the three things, colour, sound and smell. We have a mysterious something, neither colour nor sound nor smell, but yet made up of these. There, colour sings and music is fragrant.

Man feels too stunned by the grandeur of the Infinite. So he doubts the existence of inconceivable beings. But we know that life does not end with death, that development comes through experience, and that experience comes through time. So the real question is whether there has been infinite time. Science says, Yes. Science grants the premise, the metaphysician makes the conclusion.

REFLECTIONS

TRULY there is a light which lighteth every man that cometh into the world. It is the Eternal Spirit within him, that Everlastingness in his nature which not even he may destroy. He may deny it, he may hide it from himself and from the world under the bushel of narrow interests; yet it ever refuses to be completely extinguished; and in the man who reveals it only a little, it quickly grows into a flame.

This awakening of the light in the heart of man marks for him the beginning of the only enduring happiness; for it is the birth of his conscious fellowship with Nature in her eternity of joyous creation.

There is no happiness apart from creation, and no lasting happiness apart from the creation of Nature. A man may create mightily in his separate strength and know the fading happiness of fame; or he may create humbly in the symphony of Nature and know the everlasting happiness of God.

Happy the man whose creations, unmotivated by thoughts of earth or heaven, arise from the imperative spontaneity of his soul.

B. W. C.

WORK FOR THE THEOSOPHICAL SOCIETY—IV

BY DR. ANNA KAMENSKY

(General Secretary for Russian Members Outside Russia)

IN these times of stress and storm, there are few who do not think of how best to help the work of the Theosophical Society, for it becomes more and more evident that Theosophy gives keys to solve all world-problems. Indeed, in the light of her universal synthesis, Religion and Science can work together; Art and Philosophy are both illuminating the path of Wisdom, and Life is becoming more and more the manifestation of Spirit.

The article of Dr. Bhagavan Das¹ is very interesting and inspiring. Especially well worked out are the first and second objects of the Theosophical Society.

1. The idea of forming a sort of spiritual League of Nations out of the representatives of all our Theosophical Sections, who would study all world-problems in the light of Theosophy, seems to me splendid. Results of such a collective study would be carried to all countries over the world and would give a precious orientation to many social and political movements. To this end, the presence of delegates from all Sections would be necessary in Adyar. Perhaps it could be done by turn, so that every year at least two-thirds of the Sections would be represented. The other one-third should express their views by correspondence or by proxy.

¹ THE THEOSOPHIST, February, 1931.

2. Dr. Bhagavan Das says that the second object is complementary to the first. To me, the second object gives the true basis for the understanding of the first, for even a short study of comparative religion, philosophy and science shows clearly the fundamental unity of all great teachings, independently of the race and age when and where they were given. And the more we study them, the more we recognize the unity of Life under all the multiplicity of forms. The scheme of Dr. Bhagavan Das is excellent. If there is to be a spiritual League of Nations, trying to solve the world-problems of the day, there ought to be also a permanent Parliament of Religions in Adyar, working for mutual understanding and appreciation, for the promotion of peace and goodwill in the world. The idea of a World-Gospel, on the lines laid down by the President in her exquisite manual of Ethics and Religion, is beautiful. It would be very useful in many ways. It could be accompanied by a sort of Universal Chrestomathy with legends, verses and references to religious subjects. The Gospel would throw light upon the Religion, the Root-Religion so to say, in relation to all religions, which are but the various manifestations through the ages of the Root-Religion, the aspiration of the human heart to the Eternal, Theosophy being the bridge between them. The Root-Religion, the Religion in its essence, would be seen as the basis both of historical Religion and of historical Science. It speaks to the mind as well as to the heart and lies potentially at the basis of all systems of thought.

3. As to the third object, Dr. Bhagavan Das expresses some interesting ideas about the foundation of a sort of Academy of occult researches, but it seems to me that there is a big lacuna in his scheme: first, he does not mention at all the Art department with its philosophy of beauty; secondly, he seems to forget that collective occult research on a scientific basis has already been started by the Theosophical World University movement (Brahmavidyâshrama

in Adyar and the World-University Centre in London), embracing Psychology, Philosophy, Natural Science, Art and Occultism. Dr. J. H. Cousins has given a splendid plan of synthetic study, and Professor E. Marcault is working out a new psychology, explaining the whole scheme of human evolution and building a real bridge between Occultism and the Science of to-day. This great movement surely will have its Āshramas and laboratories in many parts of the world, and will work in a scientific way, as it has already begun to do. It wants the co-operation of many co-workers, for its methods are collective, democratic and perfectly exoteric. To me this movement is called to give expression to the scientific aspect of Theosophy. Its chief centre ought to be in Adyar.

But this cannot be sufficient, for there is still the inner work of the soul, which can be performed only in the sanctuary of the human heart. It must be left to the private intuition of the individual. Therefore, it can be only esoteric. Yet it receives a precious help from the great souls who have more inner experience than most of us and who can give us a wise orientation, so that we may advance in a minimum of time with a maximum of results towards the goal which men call perfection, liberation or salvation, and which makes a man conscious of his Divinity. As long as the whole of humanity is not ready to tread the Path, there will be necessarily an esoteric body helping those who are ready. This is so clear and simple that it needs no argument.

Summing up the main points, it seems to me that the three objects of the Theosophical Society correspond to Plato's triad: the Good, the True and the Beautiful. If wisely studied and worked out, they will sound out the synthetic chord of the future race and mould the coming civilization.

AN EPIC IN WHITE

(Adyar, June 17, 1931)

AS soon as the evening meditation was over at 8.30, I changed for a walk, into white khurta, white pyjamas and white socks. But not into white shoes, for though they had white crêpe rubber soles, they were brown, being Siegel and Cooper's Chicago sports shoes, with plenty of room for the big toe, as is the mark of shoes made for the new sixth sub-race folk everywhere. Then I wandered out, and near the iron gate (which is painted white) met a figure in white hurrying in. It was the acting superintendent of the Power House, just returned from Nellore. So I passed on to the Bridge (whose two parapets have lately been painted in white) and crossed it. A few yards past the old toll-gate, a tiny figure in white was mewling as hard as it could. It was a kitten. On seeing me it ran up to me, and then fell on its back with its little tummy turned up to heaven, and waved its paws several times as a signal of distress, and said (in cat language): "My mother is a widow"—it is well known that all mother cats are "grass widows"—"won't you come to my aid?" As my mother too is a widow, the appeal to such a kinship imposed a special obligation.

I picked up the little thing. There was no one about. On certain nights, at 9 o'clock, Adyar Bridge can be very lonely. The kitten purred at full pressure, in between talk which plainly said: "I am very hungry." As I do not talk Tamil, here was a problem. Finally I decided to walk to the petrol tank station near by, in the hope of finding someone there who could speak a word of English, from whom I could beg some food for the kitten. When I got there, there was only a little child asleep on the floor.

Near by was the "police beat station," with three women chattering loudly, but, as I said, I cannot talk Tamil. Meantime, the kitten was hymning: "Thou art my saviour, O my King."

In this quandary two angels appeared—they must have been angels, for not only were they in white, but they behaved as such. They saluted me, and as I returned the salute I said to myself: "You are indeed a Godsend," but loudly to them: "Will you help me?" Then I explained the need of pussy for some food, and my plan afterwards of taking it to the nearby village called Nārāyanaswāmi Gardens

("Lord God Gardens"), and there leaving the kitten among the huts, for some charitable person to enrol it as a family member next morning.

Thereupon one of the angels (they could both speak Tamil) went to the chattering women, and these said that the policeman (he was asleep) had some food. Then the second angel said: "I am on my way home, and I will take the kitten with me." "Home" was Mylapore, but both the angels were on bicycles. So I left it with the first angel with my warmest thanks. As I was going, to continue my walk, the other angel said: "I would like to show you some of my new pictures, if I may." So I arranged with him for a day to look at his pictures—he was a young and promising artist known to me.

An hour later, after my walk, as I entered the compound, and looked up at the palms near Arundale Bungalow (which is white) a white figure in a white beard passed me; I called out to him "Good night," and waved. It was the manager of Vasanta Press.

Then I returned to my rooms, and bathed (but alas, not in white light, but in *red* light, for I am horribly sensitive to white light, and of course could not bathe "in the altogether" except in red light), and put on a white sleeping suit, and a pair of white mosquito boots, to write this "Epic in White," before slipping under the white mosquito curtain, but not *under* the white sheets. The temperature just now at night is eighty-five.

If only then sleep would come, and certain dreams, to mark the night next morning with a "white stone". But there, alas, Fate is adamant.

C. J.

UNION BETWEEN EAST AND WEST

BY D. JEFFREY WILLIAMS

FOR some years now a few members of the Theosophical Society, who are keenly interested in the question of India's freedom, have tried to keep a thought such as conveyed in the following words constantly in mind:

"May all efforts for India's freedom be blessed and strengthened that are in accordance with the Will of the World's King."

We have also tried to bear the work of our great President in mind in connection with India.

It may not be exactly the place here to discuss the tremendous work carried out by Dr. Besant in Britain and India. Dr. Besant's propaganda work in Britain for the liberation of India, I am sure, will not be adequately estimated in our time. Nor is THE THEOSOPHIST the place to estimate the great work of the British Committee for Indian Affairs, that of the Labour Party and the Independent Labour Party, nor, during the past few years, of the Commonwealth of India League, to propagate the idea of Self-Government for India.

As members of the Theosophical Society, we have our own individual views and outlook in regard to all such questions. As members of the Theosophical Society, we are not necessarily concerned with the collective view or policy of any organization whatsoever, not even with any organization working for India's freedom in Britain!

If we discuss this question in the light of what we feel are the wishes or intentions of the Inner Government of the world, we are compelled at once—if we accept this fact of an Inner Government—to co-operate willingly and reverently with the accredited representatives of that Government in the outer world. That is our very great, indeed our very inestimable, privilege.

From this point of view, our best service lies in carrying out as best as we can the policy outlined to us which we feel is in line with

the Plan of the Inner Government. In other words, we must try to realize and feel that part of the Plan as regards India is our policy, our plan, and not imposed upon us from without. Only when we so feel, it seems to me, do we co-operate usefully in the working out of this Plan.

"India's demand" and "British conduct" have to become part of the Plan! Nations as well as individuals are to subserve the purposes of God's Will.

Before the Great War, some of us almost instinctively responded to the appeals of the late H. M. Hyndman in regard to India's claim for freedom. In reply to a question, after one of his lectures, Hyndman said in two words what he felt was our duty in relation to India, and these two words were: "Get out!"

A prominent Indian representative at the London Round Table Conference expressed the view that Britain could not stay in India nor could she get out, even if she wished to do so! What he exactly meant is not clear. The statement seems to suggest that Britain and India are linked by too many ties to be broken now. The tie of finance is still binding Australia and Ireland, though both are free Dominions. Freedom in the modern world is a very relative term! Political freedom may mean much, but will it mean absolute freedom from all control from outside? India can be to-morrow as free as Britain is, but dominated by the power of uncontrolled finance! And is any country free that has not conquered poverty? Will India ever be free until she has made tremendous efforts to abolish the poverty and starvation of her suffering millions?

These considerations might seem irrelevant to the present political issue. That may be. To those who have the Plan of the Inner Government in mind, such things may be the very core of all the questions affecting East and West, especially the question of the appalling poverty of the peoples of the East confined to limited areas of the earth's surface, and cruelly neglected by powerful Western governments who lack imaginative sympathy and desire to offer any real help.

Other considerations will come to mind from this point of view. Perhaps one has said enough already. But . . . "not for the sake of India or Britain are India and Britain dear. For the sake of the Self, of the Plan, are both India and Britain dear." The paraphrase will, I hope, be excused.

HOW TO MAKE THE ADYAR CENTRE MORE USEFUL

By TRUDE ENGEL

To illustrate what I am going to say, let us think of a lens. It is merely a piece of glass, but how carefully selected, and what an amount of trouble and knowledge is necessary to prepare it so as to make it fit for the work it is meant to do. And what is its use? In a telescope it will help, say, the light of a star, dimmed by immeasurable distances, to be distinctly perceived by the eyes of the many. Or, if we like, it will gather in our hands the rays of the sun and, focussing them, will kindle a fire.

Now, a Centre, especially one like Adyar, can in more than one way be compared to such a lens. How carefully has it been chosen and prepared, what infinite trouble has been taken to make it the valuable instrument in the hands of Those who know how to use it. As a lens in the telescope, it will always reveal to those "who have eyes to see," the shining Light, behind the veils of separateness; and like a lens, too, will it become the means by which a Fire is lit from above, from which the fires of a whole world may be kindled.

If now the question arises as to how to help in making such a Centre more powerful, *i.e.*, how to further its work, we may look for the answer to our illustration again. What makes a lens such a wonderful instrument? That every particle in it is of the right and purified material, and that it has been shaped and smoothed by skilful hands in perfect accordance with laws dictated by a thorough knowledge of the subject. This applied to a Centre, then, would mean that a Centre becomes really powerful, its work really efficient, if those who form it, who stay, who work there—the material of which the lens is made—become themselves, little wonderful lenses, real, pure, perfect lens-particles, that let themselves to be shaped and smoothed, by Those who know the higher Laws, into the form best suited to Their work.

For, since all the promulgating and the promoting of the Objects of a Society must be done by its members, its success and efficiency in all its work will greatly depend on the efficiency of those who do it.

The first thing, then, for us to do, if we really mean to help in making a great Centre more powerful, its work more useful, is to shape *ourselves*, more carefully now than ever before, into a material of utmost usefulness, worthy of the powerful instrument we wish to build. Each one of us will have to become a little centre himself of that Light we wish to spread, if it is to radiate more and more powerfully through the big Centre; we will have to be, each one of us, a little living flame of our own, if we want to keep burning more and more brightly the glorious sacred Central Fire.

It would appear that, in our days, daily life becomes more and more difficult and complicated, so that every work for idealistic or spiritual purposes is harder than ever, and that thus it becomes more difficult always to keep shining before our eyes the light of the Divine Wisdom amidst the surrounding materialism. More enticing, more tempting also seem to have become to-day some aspects of this world's life, so that the work for a great cause in the "bonds" of some membership seems by far too heavy for many of our modern thinking people.

Thus the situation grows more serious for those who are not afraid of the work within the enclosure of set forms. Let us then always keep in mind, let us realize it now more strongly than ever before, that it is to be considered a high privilege to stay and work in a place, which has been made a special instrument in the hands of the Masters and on which Their Powers of Light are specially focussed, there to be transmuted into flames that enlighten the world.

For Their sake and Their great Work, let us draw close together realizing that, though each particle separately must become in itself as perfect an instrument as can be, it does so for the sake of the whole great valuable tool.

Let us forget that here we are like separate entities with separate wishes and tendencies; *all life is One* and we all strive but towards the one Goal. Let us then surrender all our small endeavours and desires to the one great Will, the one great Law ever working through Those who know it and through Their chosen instruments.

Not all of us Theosophical workers can perform great deeds in the eyes of the world, but we all can do this, all can help in this way; and those of course can help more, whose steps have been guided to where the main instrument, our great Centre, is doing its work.

Let us, then, conscious of the great responsibility such work involves, courageously and unceasingly strive to fit ourselves for that great purpose: let us devote ourselves to it, resolutely and incorruptibly, ever ready to serve as They do, ever forming a better tool for Them to use it, thus increasing to the utmost of its possibilities the usefulness of our beloved Centre. Then will their Powers flow still more abundantly through it and Their Light shine forth in ever more resplendent glory to gain the victory in this our world. "For unto every one that hath shall be given and he shall have abundance."

CORRESPONDENCE

REGARDING Dr. van der Leeuw's article "On Leadership in the Theosophical Society" in the May THEOSOPHIST, in which he points out the necessity of Dr. Besant's resignation from the Presidentship as "the only course which can assure the safety and well-being of the Theosophical Society in the future," one asks oneself with amazement: How does Dr. van der Leeuw *know*? Has he all knowledge, all wisdom, that he can speak with such assurance? It may be that he, like the late Kaiser, is the particular friend of the Almighty, or perhaps he goes one better than the Kaiser, and the Almighty is a particular friend of his? Can he be so sure of his ground?¹

One believed that even in greater matters than the Presidentship, there were pros and cons to be considered, and that the Great Ones Themselves, who guide the destinies of nations, are not always assured of the wisdom of making certain changes, though They *were* assured at the time, that Dr. Besant was the only possible candidate for the Presidentship of the Theosophical Society, and apparently still are. Anyhow, Mr. Jinarājadāsa must be flattered at having gained Dr. van der Leeuw's confidence, as seemingly the only possible successor of Dr. Besant.

But surely Dr. van der Leeuw must surmise that Mr. Jinarājadāsa, if elected, would follow largely in Dr. Besant's footsteps. So one can think of a more suitable person than even Mr. Jinarājadāsa; what about Dr. van der Leeuw himself? Of course he is too modest to suggest himself, but his friends can nominate him, once Dr. Besant has been persuaded to resign; it is only one step from being Head of the National Society in the Netherlands, to being Head of the Theosophical Society itself.

In regard to the question of Leadership, and Dr. Besant's in particular—and thousands will agree with this—it is not so much what she says, it is *what she does, has done, and what she is*. Mere words, however wise, are not much, it is the *life* that counts, *life* led in the open, a life full of suffering and self-sacrifice, full of persecution and calumny, a life lived for the helping of humanity and

¹ Such acrimonious remarks as these are utterly out of place in a serious discussion. No one can *know*; but every member is within his rights to express his idea as to what may be the best for the future.—C. J.

sub-humanity too, a life that is still revered in the East End as typifying one who is the champion of the downtrodden and the unfortunate.

So Dr. Besant's leadership is based on Dr. Besant's *life*, (the same is true of Mme. Blavatsky, Bishop Leadbeater, Mr. Jinarājadāsa and others). We follow Dr. Besant, because we trust her, and we have cause to trust her. We know she is not infallible, she never claims to be, indeed, just the opposite, for if things go wrong, she is the first to take the blame, even when not she but others have made mistakes.

Infallible or not, it is her honesty, her modesty and her extraordinary capability that count, and the fact that she is universally respected and a world renowned Personage, is why "her statements go". For when *she* speaks, the world listens; it may even jeer and disbelieve, but still it listens.

If it were not for Dr. Besant, where would the "Order of the Star in the East" (since dissolved) have been? where would the Theosophical Society with all its activities have been? where would the question of the freedom of India have been? and many other questions and problems too. One can imagine the world as very different to what it is, if Dr. Besant had not taken on the work from the suffering hands of her noble predecessor.

The Great Ones might have found other instruments for Their purpose, but They would never have found one as great, as true, as noble and self-sacrificing as our President, and long may she remain so, even if it is selfish on our parts to say so.

A. F. ORCHARD

REVIEWS

The Mysterious Madame, by 'Ephesian' (C. E. Bechhofer Roberts). (The Bodley Head Ltd., London. Price 7s. 6d.)

This book is a mass of misrepresentations and assumptions, and affords a remarkable example of how a fixed idea can colour all one's thoughts and conclusions. The author's preconceived notion is that Madame Blavatsky was a charlatan, and he twists every incident and fact in her life to fit that hypothesis. He cannot even be fair in the matter of personal appearance, but attributes to her "slanting eyes, a broad flat nose and thick lips," in the face of all her extant portraits and photographs.

Having drawn upon Mr. Sinnett's *Incidents in the Life of Madame Blavatsky* for an account of her early life and travels, he concludes by saying: "This is the story of her early years. What a pity scarcely a word of it is true!" Mr. Sinnett had access to her own statements; those of her aunt, Madame Fadeef; her sister, Madame Jelihovsky; and others, and was able to verify and investigate them. Mr. Roberts, after a lapse of forty-five years, with no such first-hand contemporary evidence to draw upon, declares "scarcely a word of it is true"—without reason or proof, a mere assertion, unless he considers as proof the *Memoirs* of Count Witte, who heard of her occasionally and met her a few times after her return to Russia. Yet Mr. Roberts says: "It is impossible to discredit Count Witte . . . H.P.B. was his cousin . . . He met her in the flesh [so did Mr. Sinnett far more frequently] . . . But if we accept his account, we are bound to disregard her alternate stories."

This attitude leads him into an embarrassing position in the matter of the death of Agardi Metrovich, a friend of Madame Blavatsky. According to Count Witte, the couple set out for Egypt from Russia; their vessel was wrecked but was drowned. According to Madame Blavatsky, she was travelling alone from Greece when the vessel was blown up near Spezzia; when she arrived in Egypt, Count Metrovich telegraphed her of the illness

of Metrovich. "Then I took care of him for ten days: an agony incessant and terrible. . . . No Church would bury him, saying he was a *Carbonaro*. I appealed to some Free Masons, but they were afraid. Then I took an Abyssinian, a pupil of Illarion, and with the hotel servant we dug him a grave under a tree on the sea-shore, and I hired *fellahs* to carry him in the evening, and we buried his poor body." (*Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 15, 190.) Which knew best—Count Witte, absent in Russia, or Madame Blavatsky?

Mr. Roberts is fond of insinuations: H.P.B. "slyly remarked"—why "slyly" when the quoted remark is a mere statement? "Her enemies state," "unbelievers say"—why always the negative side of the story? "Colonel Olcott presided, with the self-satisfied air of one who holds intercourse with the Master Serapis [whom Mr. Roberts makes the Colonel call 'Dad' instead of his own Master Morya], but retains enough humility to learn even from less favoured vessels." As Mr. Roberts was not present at that meeting at the "Lamasery" September 7, 1875, one may legitimately inquire how he knows what "air" Colonel Olcott wore on that occasion.

And Mr. Roberts fails as lamentably in his facts as in his character sketches. Continuing the account of that September 7th meeting, he tells us that "the Society was formed on the spot . . . the title Theosophical Society was unanimously adopted," serenely ignoring the intervening meetings of September 18th, at which the name "Theosophical Society" was adopted (not on September 7th); of October 16th, at which the Preamble and By-Laws were read; of November 30th, at which the election of officers took place; and the final meeting in their new quarters on November 17th, at which the newly elected President read his Inaugural Address, the date officially accepted as that of the Society's birthday.

Mr. Roberts informs us that "*Isis Unveiled* clearly derives from *Isis Revelata, an Enquiry into the Origin, Progress and Present State of Animal Magnetism*, by J. C. Colquhoun, a Scottish lawyer, in 1837". This is a bold declaration, not a modest supposition; yet he gives no reasons to support his conviction. The probability is that H.P.B., like the rest of us, never heard of the *Isis Revelata* of 1837, until Mr. Roberts unearthed it. As a matter of plain fact, H.P.B. intended to call her book *The Veil of Isis*; but Mr. Sotheran (in the United States on a brief visit from England) pointed out that a book bearing that title had recently been published in England, and trouble might

arise over an English copyright for her book. "Strange as it may appear," writes Mr. Bouton, her publisher, "the idea struck Sotheran and myself simultaneously that it would be better to change our title a little, and we both hit upon exactly the same one—*Isis Unveiled*." (From a letter of Mr. Bouton in the Archives of the Theosophical Society.)

One could continue to give pages of these discrepancies; but enough have been cited to establish the valuelessness of Mr. Robert's book to the student of history and the seeker after truth.

MARY K. NEFF

The Prison, by H. B. Brewster. (William Heinemann, Ltd., London. Price 6s.)

Here is a book well worth perusal, not once but many times. It is pure treasure trove, and one is thankful to Dame Ethel Smyth that she does her part in revealing it to the world, while surprised that it has been hidden so long, for it seems that H. B. Brewster died in 1908. Perhaps he lived before his time, and the world is better fitted now that it has been disciplined, by pain, to appreciate this true philosopher, poet and seer.

Reverting to the Platonic usage, the form of the work is a dialogue, in which typical intelligent moderns, three men and a woman, discuss among themselves extracts from a manuscript which one has discovered, the diary of a solitary Prisoner, hopeless of release. The nature of his crime, or whether he be innocent, is not disclosed, but it soon becomes clear that the Prisoner is Man, a being of divine potentiality imprisoned in flesh, cut off from all contacts and forced to seek within himself for answers to all his problems, for strength to wrestle with his own demons. The outer prison walls are only an objectivization of an inner fact.

I was born with my prison within me; I have secreted it unconsciously during years, and there it stands now, suddenly visible to all, a hard, massive shell with something small that stirs in it and that I call myself.

He longs for some conviction of immortality, some certainty as to the nature of the soul, which, like most men of his time, he had crossed out of the list of his beliefs as unprovable. Yet he is conscious sometimes of some

presence that binds together the desultory hours and prevents us living as madmen, for whom the link is broken that connects the past with to-day, and to-day with to-morrow. And surely, too, though its shadow has often fallen on my threshold it has no abode in me.

Then comes a strange conviction that he is not alone.

It is as though the very core of me had been missing and I had found it; and at the same time as though this deepest and most intimate Me stood outside me so that I would fling my arms round him as a lover. Also, he seems to me quite above my troubles, unaffected by my individual lot, impersonal, the same in all men, and yet Me.

This is only the beginning, and it gets deeper and ever more searching, though always simply expressed and poignantly clear. Relentlessly he abandons foothold after foothold of faith in his pursuit of ultimate reality, and the dialogue furnishes the different philosophical arguments of various schools, which each triumphantly claim to interpret his successive phases, only to be left behind, each in turn.

The wondrous beauty of the last extract is beyond description - they are the Prisoner's last words of farewell to the world of forms that can no longer hold him.

Now my struggle is over; the time has come and my choice is made. I abandon to destruction the unity of which I am conscious; I take refuge in the lastingness of its elements. I bid farewell for ever to the transient meeting of eternal guests who had gathered here for an hour; they are taking leave of one another, and never perhaps throughout the course of ages will they meet again, all of them and none but they, under the same roof.

Go then; pass on, immortal ones. And, behold, I burst the bounds that pent you up within me, I disband myself and travel on for ever in your scattered paths. Wheresoever you are, there shall I be. I survive in you. I set my ineffaceable stamp upon the womb of time.

There is no place where one wants to stop quoting, but this is enough. Let all read for themselves and enjoy.

H. V.

How Know, by Walter H. Scott. (The C. W. Daniel Co., London. Price 5s.)

The Author of this book, Mr. Walter H. Scott, is a member of the Theosophical Society whose literature he has studied, and evidently he has had a strong leaning towards Psychism into which subject he has dipped deeply and he has been a member of Spiritualist Groups and has attended Séances. His question *How Know?* might be interpreted *How can we have first-hand knowledge of the laws of life and the realities of the higher planes?* But after many years of study and efforts he is dissatisfied with the results.

He has, however, come to one important conclusion and that is, that although most Societies and leaders in this type of thought do

not give much real knowledge and guidance, the Theosophical Society and the teachings of Dr. Annie Besant, its President, are the best, and that "modern Theosophists of the Besant and Leadbeater type are far nearer the ascertained truth as regards the after-life". Of the President of the Theosophical Society he writes that "besides being a supreme occultist, Mrs. Besant is one of the most inspiring spiritual teachers, wonderful personalities and brilliant lecturers of all time". Further, he admits that he owes a deep debt of gratitude to Theosophy, "for my soul and mind have been enriched by many of its teachings".

At the same time the Author has strongly criticized some of the teachings of Theosophy, and he doubts the accuracy of the occult investigations of some of the leaders of the Society, but his criticisms are earnest and kindly and of the type that the Society encourages. Also there are numerous statements on which he bases much of his criticism with which many members of the Theosophical Society would not agree, and many arguments of a controversial nature. But members of the Society are quite at liberty to hold any views they like and are encouraged to express them, and they are urged not to lean upon authority, but to sift carefully and weigh the statements of others and then decide for themselves, and this is what the Author has frankly endeavoured to do.

It is evident that, all along, the Author has been very strongly attracted towards Psychism, and it seems that in his search for the shadow, what Mr. Krishnamurti would call the unessentials, he has found in Theosophy the substance, or part of it. So, after all, he has found something of very great value and in time he will surely find more. As a fellow-member of the Society, I hope that such an earnest enquirer will not give up the search, and where he has already found such enrichment more will surely come from his further search in the same direction, as has come to many others.

L. A.

Arrows of Flame, by Meredith Starr. (The C. W. Daniel Co., London. Price 7s. 6d.)

These are mystic poems, written mostly in India, in the Āshram of Shri Meher Baba, or in a jungle retreat. They are akin to the Sufi poems in many ways, but mystics of all religions can equally appreciate them. Specially beautiful is "The Song of the Master".

So vast all space cannot hold Him, His stature surpasses the skies ;
 So small that an atom can fold Him, as on through the ether it flies.
 His dreams take shape in the gloaming, where time and eternity blend,
 And souls that are weary of roaming find pity and peace without end.
 He dreams, and new worlds are fashioned ; He dreams and the old worlds die ;
 Souls rise, like an army impassioned, and battle for kingdoms on high,
 Till, when the dream is over, they fall like leaves from a tree,
 And victor and vanquished, lover and hater, alike are free.
 But He only toys with creation—a simple means to an end,
 The fruits of a meditation where time and eternity blend.
 For love than compassion is vaster ; compassion brings Him to birth,
 But love, in the soul of a Master, transfigures heaven and earth.

It is a pity that sometimes there is so unmistakable a ring reminiscent of other bards, especially Tennyson, O' Shaughnessy and Keats, but probably it is quite unconscious plagiarism ; and a perfectly turned phrase recurs in a mind that loves beauty, and so finds natural repetition.

H. V.

MAGAZINES RECEIVED

The American Co-Mason (April), *The Bharata Dharma* (May), *Boletim da Estrella* (May), *Boletín de la Estrella* (February and March), *The Beacon* (May), *Bulletin Theosophique* (May), *The Buddhist* (May and June), *The Calcutta Review* (May), *The Canadian Theosophist* (April), *The Hindustan Review* (March-April), *The Indian Review* (June), *Koemandang Theosofie* (May), *The Maha Bodhi* (May-June), *El Mexico Teosofico* (February), *Modern Astrology* (May), *News and Notes* (May), *The Occult Review* (May), *De Pionier* (May), *Prabuddha Bharata* (June), *Revista Teosofica Cubana* (March-April), *La Revue Theosophique le Lotus Bleu* (April), *Roerich Museum Bulletin* (April), *Rural India* (January, February and March-April), *Star Bulletin* (May), *Stri Dharma* (June), *Teosofisk Tidskrift* (April), *De Theosofische Beweging* (May), *The Theosophical Messenger* (May), *The Theosophical Path* (May), *Theosophy in New Zealand* (March-April), *Theosophy in South Africa* (April), *Triveni* (March-April), *Toronto Theosophical News* (May), *The Vaccination Inquirer* (May), (with *Thirty-fifth Annual Report of the National Anti-Vaccination League*), *The Vedic Magazine* (March-April), *Vivir* (March), *World Theosophy* (May).



HELENA PETROVNA BLAVATSKY
from the portrait (4ft. 6 $\frac{3}{4}$ in. $\times$ 3ft. 2 $\frac{3}{4}$ in.) by H. Schmiechen, now in the
Hall of the Indian Section, Theosophical Society, at Benares.

H. P. B. Centenary Number



ON THE WATCH-TOWER

READERS of THE THEOSOPHIST will observe that this issue is different from all previous issues, in that all the articles in it, with the exception of "Watch-Tower," are from H. P. Blavatsky. THE THEOSOPHIST was started by her, and it is fitting that, in the hundredth anniversary of her birth, her magazine should issue a special memorial number. It is impossible, in the limited space of one issue of the magazine, to publish all that is available concerning the many coruscating revelations of H. P. B.'s brilliant personality. Already the material is sufficient to fill several volumes. Therefore, the Editor's deputy has limited himself mainly to what exists in the Archives of the Theosophical Society at Adyar. Much remains yet to be published, and some day no doubt it all will be.

Of particular interest are the pen and ink sketches by H. P. B., and the crayon portrait of Colonel Olcott. These reveal H. P. B. as a painter of no small talent. The Schmiechen portrait of her is reproduced from the original life-size picture

at Benares. The portrait hung for several years at H.P.B.'s London home—19 Avenue Road, N.W.—where she passed away, and was transferred to Benares when Dr. Besant gave up the lease of the house.

* *

A particularly noteworthy article is "The Original Programme of the Theosophical Society". Written in 1886, what H. P. B. wrote then is a vital message for the Society to-day. And none should ever forget the tribute which she gives to H. S. Olcott, the active Co-Founder with her of the Society. Many, and particularly those who belong to organizations which have set forth from the bosom of the Parent Society, have tended in their veneration for H. P. B. to belittle Colonel Olcott's part in creating the Theosophical Movement. With H.P.B. alone, there would have been Theosophy; but without Henry Steele Olcott, there would have been no world-wide Theosophical Society. Most striking therefore is the testimony which she gives to his utterly self-sacrificing labours for Theosophy and the Masters.

Thorny and full of pitfalls was the steep path he had to climb up alone and unaided for the first years. Terrible was the opposition outside the Society he had to build—sickening and disheartening the treachery he often encountered within the Head Quarters. Enemies gnashing their teeth in his face around, those whom he regarded as his staunchest friends and co-workers betraying him and the Cause on the slightest provocation. Still, where hundreds in his place would have collapsed and given up the whole undertaking in despair, he, unmoved and unmovable, went on climbing up and toiling as before, unrelenting and undismayed, supported by that one thought and conviction that he was doing his duty. What other inducement has the Founder ever had, but his theosophical pledge and the sense of his duty toward THOSE he had promised to serve to the end of his life? There was but one beacon for him—the hand that had first pointed to him his way up: the hand of the MASTER he loves and reveres so well, and serves so devotedly though occasionally perhaps, unwisely.

* *

H. P. Blavatsky was born on August 12, 1831; H. S. Olcott was born on August 2, 1832. Less than a year separates

the birthdays of the two—these two whom, *alone* among the seventeen who were present at the Society's birth, the Masters have called "The Founders".

* *

Great care has been taken to print H. P. B.'s letters and articles in strict accord with the originals, even to non-correction of punctuation and spelling. The only exception is the beginning of her First Draft of *The Secret Doctrine*, which is here reprinted from the text now in the press. That text, however, follows the standard of the final *Secret Doctrine*, but will print at the end a list of all corrections made.

* *

The reproduction of the first page of the first number of THE THEOSOPHIST, 1879, shows that it was issued on the present Editor's birthday, October 1st. On being told this, and a further remark made that henceforth on October 1st Theosophists all over the world should add a second festival to that day—the birthday of THE THEOSOPHIST—Dr. Besant remarked: "Yes, and make it the main festival!"

* *

As the years 1931 and 1932 are respectively the centenary of H. P. Blavatsky and that of H. S. Olcott, the next Convention of the Society, which will be at Adyar next December, will be a special "Founders' Convention," when not only H. P. B. but also her colleague, H. S. Olcott, without whom her work would not have come to the fruition which she hoped, will be commemorated. It is not intended therefore to have a special "Olcott Centenary" on August 2, 1932. A joint celebration is surely more fitting of the two who pledged their lives long, long ago to their Master in Atlantis, and will work with Him as His lieutenants in all ages to come.

* *

Time will never be when H. P. Blavatsky will not fascinate all who seek Truth. She has been utterly misunderstood

and vilified (though she knew that such would be her fate, when she accepted from her Master the charge to lead a forlorn hope to bring back to the West the Light of the East, and put an end to the Materialism which was throttling Europe and America, and was beginning to stifle India). She has been called "charlatan, impostor, fraud". Yet, for one who has so proclaimed her, thousands have risen up to bless her name as one who pointed the way to the road which leads to Freedom and Illumination. To those who are Theosophists, because by their lives they have become one with Theosophy, what one of the MASTERS OF THE WISDOM said of her in 1875—many years before the great crown of her martyrdom—will suffice. These are the words:—

CHASTE AND PURE SOUL—PEARL SHUT INSIDE AN OUTWARDLY COARSE NATURE . . . ANYONE MIGHT WELL BE DAZZLED BY THE DIVINE LIGHT CONCEALED UNDER SUCH A BARK.

DEVOTED TO THE GREAT CAUSE OF TRUTH, SHE SACRIFICED FOR IT HER VERY HEART'S BLOOD.

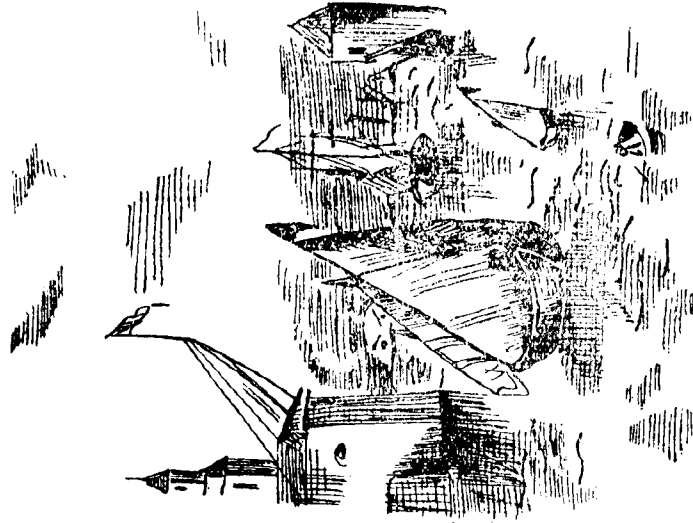
ETERNAL AND IMMORTAL IS HER AUGOEIDES.

THE GOLDEN STAIRS

"BEHOLD THE TRUTH BEFORE YOU: A CLEAN LIFE, AN OPEN MIND, A PURE HEART, AN EAGER INTELLECT, AN UNVEILED SPIRITUAL PERCEPTION, A BROTHERLINESS FOR ONE'S CO-DISCIPLE, A READINESS TO GIVE AND RECEIVE ADVICE AND INSTRUCTION, A LOYAL SENSE OF DUTY TO THE TEACHER, A WILLING OBEDIENCE TO THE BEHESTS OF TRUTH, ONCE WE HAVE PLACED OUR CONFIDENCE IN, AND BELIEVE THAT TEACHER TO BE IN POSSESSION OF IT; A COURAGEOUS ENDURANCE OF PERSONAL INJUSTICE, A BRAVE DECLARATION OF PRINCIPLES, A VALIANT DEFENCE OF THOSE WHO ARE UNJUSTLY ATTACKED, AND A CONSTANT EYE TO THE IDEAL OF HUMAN PROGRESSION AND PERFECTION WHICH THE SECRET SCIENCE (*Gupta Vidyā*) DEPICTS—THESE ARE THE GOLDEN STAIRS UP THE STEPS OF WHICH THE LEARNER MAY CLIMB TO THE TEMPLE OF DIVINE WISDOM."¹

H. P. Blavatsky

¹ [This is the original form of this statement of the ideal before the occultist, given by H.P.B. to her esoteric students. When later the statement was issued to Theosophists in general, the words "a loyal sense of duty . . . in possession of it" were omitted, as seeming to impose a blind "occult" obedience on unwilling students. Also "a brotherliness for one's co-disciple" was changed to "a brotherliness for all," and "secret science" changed to "sacred science."—C. J.]



*—Nuit mémorable!
 Certain nuit par un soir
 — De l'air qui descendait à
 — Ramsgate 12 Août. 1851.*
 Lorsque je rencontrai M. D. le Maître — de mes rêves!!*

** Le 12 Août — c'est Juillet 31 style russe jour de ma naissance — vingt ans!*

PEN AND INK SKETCH OF RAMSGATE HARBOUR BY H. P. B.

(enlarged one and a half times)

Original in French:

Nuit mémorable! Certaine nuit par au clair de lune qui se couchait à Ramsgate 12 Août: 1851* lorsque je rencontrai M.: le Maître de mes rêves!!

* Le 12 Août c'est Juillet 31 style russe jour de ma naissance—*Vingt ans!*

English translation:

Memorable night! On a certain night by the light of the moon that was setting at Ramsgate on August 12, 1851* when I met M.: the Master of my dreams!!

* August 12 is July 31 in Russian calendar, the day of my birth—*Twenty years!*

Ist Series.
The Voice of the Silence
being
Chosen fragments
from the
"Book of the Golden Precepts"
for the daily use of learners
(disciples)
translated & rendered into English
by
"H. P. B."

Title-page of *The Voice of the Silence*: in
H.P.B.'s handwriting, reduced about half size.

H.P.B. to Wt. Blavatsky
with no kind regards,

Written in H.P.B.'s copy of "*The Voice of the Silence*".

[THE ORIGINAL PROGRAMME OF THE THEOSOPHICAL SOCIETY]¹

[1886]

IN order, to leave no room for equivocation, the members of the T.S. have to be reminded of the origin of the Society in 1875. Sent to the U. S. of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later the writer received orders from her Master and Teacher to form the nucleus of a regular Society whose objects were broadly stated as follows:

1. Universal Brotherhood,
2. No distinction to be made by the member between races, creeds, or social positions, but every member had to be judged and dealt by on his personal merits;

¹ [There exist in Adyar, in H.P.B.'s handwriting, twenty-four pages of this fundamental pronouncement regarding the aim of the Theosophical Society. It was an article composed in response to a harsh criticism of the Society and of its President, Colonel H. S. Olcott, by two prominent Theosophists, Mohini M. Chatterji of Calcutta and Arthur Gebhard of Elberfeld, entitled "A Few Words on the Theosophical Organization".

The first page of the manuscript is missing, but it contained only the first nine lines of the article as now printed. Page "2" of the manuscript now at Adyar begins with the tenth line: "races, creeds, or social positions", etc. The missing lines have been restored from a typed copy at Adyar of an incomplete rendering of H.P.B.'s article. As the article, owing to the loss of the first page, bears no title, I have put the above, "The Original Programme of the Theosophical Society," taken from its last paragraph on p. 588.

So far as I have been able to trace, H.P.B.'s article was not published at the time. The first occasion it was printed in full was in THE THEOSOPHIST, June 1924 and subsequent issues when, having found it among the Archives, I published it. But the instruction of the Master, from the sentence (in footnote) on p. 584 which begins "It is esoteric philosophy alone", and continues on p. 587 with the sentence, "Theosophy must not represent merely a collection of verities" was used by H. P. B. in *Lucifer*, Vol. I, No. 5, January 1888, as an article: "Some Words on Daily Life (*Written by a Master of the Wisdom*)."

In the *Lucifer* article there are changes and considerable amplifications of the main ideas, which are not in the Adyar manuscript.

The statement by Messrs. Chatterji and Gebhard, in the former's handwriting, exists at Adyar, and presumably it too was not published. Perhaps others can supplement or correct these data.—C. J.]

3. To study the philosophies of the East—those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings ;

4. To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man ; trying, at the same time to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides the “Spirits” of the dead. Superstition had to be exposed and avoided ; and occult forces, *beneficent and maleficent*—ever surrounding us and manifesting their presence in various ways—demonstrated to the best of our ability.

Such was the programme in its broad features. The two chief Founders were not told what they had to do, how they had to bring about and quicken the growth of the Society and results desired ; nor had they any definite ideas given them concerning the outward organization—all this being left entirely with themselves. Thus, as the undersigned had no capacity for such work as the mechanical formation and administration of a Society, the management of the latter was left in the hands of Col. H. S. Olcott, then and there elected by the primitive founders and members—*President for life*. But if the two Founders were not told *what they had to do*, they were distinctly instructed about *what they should never do*, what they had to avoid, and what the Society should never become. Church organizations, Christian and Spiritual sects were shown as the future contrasts to our Society.* To make it clearer :—

* A liberal Christian member of the T. S. having objected to the study of Oriental religions and doubted whether there was room left for any new Society—a letter answering his objections and preference to Christianity was received and the contents copied for him ;

(1) The Founders had to exercise all their influence to *oppose selfishness of any kind*, by insisting upon sincere, fraternal feelings among the Members—at least outwardly ; working for it to bring about a spirit of unity and harmony, the great diversity of creeds notwithstanding ; expecting and demanding from the Fellows, a great mutual toleration and charity for each other's shortcomings ; mutual help in the research of truths in every domain—moral or physical—and even, in daily life.

after which he denied no longer the advisability of such a Society as the proposed Theosophical Association. A few extracts from this early letter will show plainly the nature of the Society as then contemplated, and that we have tried only to follow, and carry out in the best way we could the intentions of the *true* originators of the Society in those days. The pious gentleman having claimed that he was a *theosophist* and had a right of judgment over other people was told. . . .¹ “You have no right to such a title. You are only a *philo-theosophist* ; as one who has reached to the full comprehension of *the name and nature* of a theosophist will sit in judgment on no man or action You claim that your religion is the highest and final step toward divine Wisdom on this earth, and that it has introduced into the arteries of the old decaying world new blood and life and verities that had remained unknown to the heathen ? If it were so indeed, then your religion would have introduced the highest truths into all the social, civil and international relations of Christendom. Instead of that as any one can perceive, your social as your private life is not based upon a common moral solidarity but only on constant mutual counteraction and purely mechanical equilibrium of individual powers and interests If you would be a theosophist you must not do as those around you do who call on a God of Truth and Love and serve the dark Powers of Might, Greed and Luck. We look in the midst of your Christian civilization and see the same sad signs of old : the realities of your daily lives are diametrically opposed to your religious ideal, but you feel it not ; the thought that the very laws that govern your being whether in the domain of politics or social economy clash painfully with the origins of your religion—do not seem to trouble you in the least. But if the nations of the West are so fully convinced that the ideal can never become practical and the practical will never reach the ideal—then, you have to make your choice : either it is your religion that is impracticable, and in that case it is no better than a vain-glorious delusion, or it might find a practical application, but it is you,

¹ [Throughout the body of the article, as in the footnotes, the occurrence of several full stops . . . indicate no elision of words, but only the beginning of a new sentence or thought which is particularly emphasised.—C. J.]

(2) They had to oppose in the strongest manner possible anything approaching *dogmatic faith and fanaticism*—belief in the *infallibility* of the Masters, or even in the very existence of our invisible Teachers, having to be checked from the first. On the other hand, as a great respect for the private views and creeds of every member was demanded, any Fellow criticising the faith or belief of another Fellow, hurting his feelings, or showing a reprehensible self-assertion, unasked (mutual friendly advices were a duty unless declined)—such a member incurred expulsion. The greatest spirit of free research untrammelled by anyone or anything, had to be encouraged.

Thus, for the first year the Members of the T. Body who representing every class in Society as every creed and belief—Christian clergymen, Spiritualists, Freethinkers, Mystics, Masons and Materialists—lived and met under these rules in peace and friendship. There were two or three expulsions for *slander* and *backbiting*. The rules, however imperfect in their tentative character, were strictly enforced and respected by the members. The original \$5, initiation fee, was soon abolished as *inconsistent with the spirit of the Association*: members had enthusiastically promised to support the Parent Society and defray the expenses of *machines for experiments*, yourselves, who do not care to apply its ethics to your daily walk in life Hence, before you invite other nations "to the King's festival table" from which your guests arise more starved than before, you should, ere you try to bring them to your own way of thinking, look into the repasts they offer to you Under the dominion and sway of exoteric creeds, the grotesque and tortured shadows of theosophical realities, there must ever be the same oppression of the weak and the poor and the same typhonic struggle of the wealthy and the mighty among themselves It is *esoteric philosophy alone*, the spiritual and psychic blending of man with Nature that, by revealing fundamental truths, can bring that much desired mediate state between the two extremes of human Egotism and divine Altruism and finally lead to the alleviation of human suffering" (See last page for contin.¹)

¹ [So in manuscript. The continuation of the letter of the Master is on p. 537, and begins with the words: "Theosophy must not represent," etc.—C. J.]

books, the fees of the *Recording Secretary*,* etc., etc. This was *Reform* No. I. Three months after, Mr. H. Newton, the Treasurer, a rich gentleman of New York, showed that no one had paid anything or helped him to defray the current expenses for the Hall of meetings, stationery, printing, etc., and that he had to carry the burden of those expenses *alone*. He went on for a short time longer, then—*he resigned as Treasurer*. It was the President Founder, Col. H. S. Olcott, who had to pay henceforth for all. He did so for over 18 months. The "fee" was re-established, before the Founders left for India with the two English delegates—now their mortal enemies; but the money collected was for the Arya Samaj of Aryavarta with which Society the Theosophical became affiliated. It is the Pres^t Founder, who paid the enormous travelling expenses from America to India, and those of installation in Bombay, and who supported the two delegates out of his own pocket for nearly 18 months. When he had no more money left, nor the Corr. Secretary either—a resolution was passed that the "initiation fee" sums should go towards supporting the Head Quarters.

Owing to the rapid increase of the Society in India, the present *Rules and Statutes* grew out. They are not the outcome of the deliberate thought and whim of the Pres^t Founder, but the result of the yearly meetings of the General Council at the Anniversaries. If the members of that G. C. have framed them so as to give a wider authority to the Pres. Founder, it was the result of their absolute confidence in him, in his devotion and love for the Society, and not at all—as implied in "A Few Words"—a proof of *his love for power and authority*. Of this, however, later on.

It was never denied that the Organization of the T.S. was *very* imperfect. *Errare humanum est*. But, if it can be

* Mr. Cobb.

shown that the President has done what he could under the circumstances and in the best way he knew how—no one, least of all a theosophist, can charge him with the sins of the whole community, as now done. From the founders down to the humblest member, the Society is composed of imperfect mortal men—not gods. This was always claimed by its leaders. “He who feels *without sin*, let him cast the first stone.” It is the duty of every Member of the Council to offer advice and to bring for the consideration of the whole body any incorrect proceedings. One of the *plaintif's* is a Councillor. Having never used his privileges as one, in the matter of the complaints now proffered—and thus, having no excuse to give that his just representations were not listened to, he by bringing out publicly what he had to state first privately—sins against Rule XII. The whole paper now reads like a defamatory aspersion, being full of untheosophical and unbrotherly insinuations—which the writers thereof could never have had in view.

This Rule XIIth was one of the first and the wisest. It is by neglecting to have it enforced when most needed, that the President Founder has brought upon himself the present penalty.* It is his too great indulgence and unwise carelessness that have led to all such charges of abuse of power, love of authority, show, of vanity, etc., etc. Let us see how far it may have been deserved.

As shown for 12 years the Founder has toiled *almost alone* in the interests of the Society and the general good—

* For years the wise rule by which any member accused of backbiting or slander was expelled from the Society after sufficient evidence—has become obsolete. There have been two or three solitary cases of expulsion for the same in cases of members of no importance. Europeans of position and name were allowed to cover the Society literally with mud and slander their Brothers with perfect impunity. This is the President's *Karma*—and it is just.

¹ [So in manuscript.]

hence, not his own, and, the only complaint he was heard to utter was, that *he was left no time for self-development and study*. The results of this too just complaint are, that those for whom he toiled, are the first to fling at him the reproach of being ignorant of certain Hindu terms, of using one term for another, for inst. of having applied the word “Jivanmukta” to a Hindu chela, on one occasion! The crime is a terrible one, indeed . . . We know of “*chelas*,” who being Hindus, are sure never to confuse such well known terms in *their* religion; but who, on the other hand, pursue Jivanmuktship and the highest theosophical Ethics through the royal road of selfish ambition, lies, slander, ingratitude and backbiting. Every road leads to Rome; this is evident; and there is such a thing in Nature as “*Mahatma*”-Duggas . . . It would be desirable for the cause of theosophy and truth, however, were all the critics of our President in general, less learned, yet found reaching more to the level of his all-forgiving good nature, his thorough sincerity and unselfishness; as the rest of the members less inclined to lend a willing ear to those, who, like the said “Vicars of Bray” have developed a hatred for the Founders—for reasons unknown.

The above advice is offered to the two Theosophists who have just framed their “Few Words on the Theosophical Organization”. That they are not alone in their complaints (which, translated from their diplomatic into plain language look a good deal in the present case like a mere “*querelle d'allemand*”) and that the said complaints are in a great measure just,—is frankly admitted. Hence, the writer must be permitted to speak in this, her answer, of theosophy and theosophists in general, instead of limiting the *Reply* strictly to the complaints uttered. There is not the slightest desire to be personal; yet, there has accumulated of late such a mass of incandescent material in the Society, by that eternal friction

of precisely such "selfish personalities," that it is certainly wise to try to smother the sparks in time, by pointing out to their true nature.

Demands, and a feeling of necessity for reforms have not originated with the two complainants. They date from several years, and there has never been a question of *avoiding* reforms, but rather a failure of finding such means as would satisfy *all* the theosophists. To the present day, we have yet to find that "wise man" from the East or from the West, who could not only *diagnosicate* the disease in the T. Society, but offer advice and a remedy likewise to cure it. It is easy to write: "It would be out of place to suggest any *specific measures*" (for such reforms, which do seem more difficult to *suggest* than to be vaguely hinted at)—"for no one who has any faith in Brotherhood and in the power of Truth will fail to perceive what is necessary,"—concludes the critic. One may, perhaps, have such faith and yet fail to perceive what is *most* necessary. Two heads are better than one; and if any practical reforms have suggested themselves to our severe judges their refusal to give us the benefit of their discovery would be most *unbrotherly*. So far, however, we have received only most impracticable suggestions for reforms whenever these came to be specified. The Founders, and the whole Central Society at the Headquarters, for instance, are invited to demonstrate their theosophical natures by living like "fowls in the air and lilies of the field," which neither sow nor reap, toil not, nor spin and "take no thought for the morrow". This being found hardly practicable, even in India, where a man may go about in the garment of an Angel, but has, nevertheless, to pay rent and taxes, another proposition, then a third one and a fourth—each less practicable than the preceding—were offered . . . the unavoidable rejection of which led finally to the criticism now under review.

After carefully reading "A Few Words, etc.," no very acute intellect is needed to perceive that, although no "specific measures" are offered in them, the drift of the whole argument tends but to one conclusion, a kind of syllogism more Hindu than metaphysical. Epitomised, the remarks therein plainly say: "Destroy the bad *results* pointed out by destroying the *causes* that generate them." Such is the apocalyptic meaning of the paper, although both causes and results are made painfully and flagrantly objective and that they may be rendered in this wise: Being shown that the Society is the result and fruition of a bad President; and the latter being the outcome of such an "untheosophically" organized Society—and, its *worse than useless* General Council—"make away with all these *Causes* and the results will disappear"; *i.e.*, the Society will have ceased to exist. Is this the heart-desire of the two *true and sincere Theosophists*?

The complaints—"submitted to *those interested in the progress of true Theosophy*"—which seems to mean "*theosophy divorced from the Society*"—may now be noticed in order and answered. They specify the following objections:—

(I). To the language of the *Rules* with regard to the powers invested in the President-Founder by the General Council. This objection seems very right. The sentence . . . The duties of the Council "shall consist in *advising* the P. F. *in regard to all matters referred to them by him*" may be easily construed as implying that on all matters *not* referred to the Council by the Pres.-Founder . . . its members will hold their tongues. The Rules are changed, at any rate they are corrected and altered yearly. This sentence can be taken out. The harm, so far, is not so terrible.

(II). It is shown that many members *ex-officio* whose names are found on the list of the General Council *are not known* to the Convention; that they are, very likely, not even interested in the Society "under their special care"; a body

they had joined at one time, then probably *forgotten* its existence in the meanwhile, to withdraw themselves from the Association. The argument implied is very valid. Why not point it out *officially* to the Members residing at, or visiting the Head Quarters, the impropriety of such a parading of names? Yet, in what respect can this administrative blunder, or carelessness, interfere with, or *impede* "the progress of true theosophy"? *

(III). "The members are appointed by the President Founder . . . it is complained; the Gen. Council only *advises* on what is submitted to it" . . . and "in the meantime that P. F. is empowered to issue "*special orders*" and "provisional rules," on behalf of that ("dummy") Council. (Rule IV, p. 20.) Moreover, it is urged that out of a number of 150 members of the G. Council, a quorum of 5 and even 3 members present, may, should it be found necessary by the *President*, decide upon any question of vital importance, etc., etc., etc.

Such an "untheosophical" *display* of authority, is objected to by Messrs. M. M. Chatterji and A. Gebhard, on the grounds that it leads the Society to *Cesarism*, to "tyranny" and papal infallibility, etc., etc. However right the two complainants may be *in principle* it is impossible to fail seeing, the absurd exaggerations of the epithets used; for, having just been accused on one page of "tyrannical authority," of "centralization of power" and a "papal institution" (p. 9)—on page 11, the President-Founder is shown "issuing *special orders*" from that "centre of *Cæsarism*"—*which no one is bound to obey, unless he so wishes!* "It is well-known" remarks the principal writer—"that not only individuals but even Branches have refused to

* Furthermore the writer of the complaints in "A Few Words, etc.," is himself a member on the General Council for over two years (see Rules 1885) why has he not spoken earlier?

pay this (annual) subscription . . . "of . . . two shillings" (p. 11); without any bad effect for themselves, resulting out of it, as appears. Thus, it would seem it is not to a *non-existent* authority that objections should be made, but simply to a vain and useless *display* of power that no one cares for. The policy of issuing "special orders" with such sorry results is indeed objectionable; only, *not on the ground of a tendency to Cæsarism*, but simply because it becomes *highly ridiculous*. The undersigned for one, has many a time objected to it, moved however, more by a spirit of *worldly* pride and an *untheosophical* feeling of self-respect than anything like Yogi humility. It is admitted with regret that the world of scoffers and *non-theosophists* might, if they heard of it, find in it a capital matter for fun. But the real wonder is, how can certain *European* theosophists, who have bravely defied the world to make them wince under any amount of ridicule, once they acted in accordance with the dictates of their conscience and duty—make a crime of what is at the worst a *harmless*, even if ridiculous, bit of vanity; a desire of giving importance—not to the Founder, but to his Society *for which he is ready to die any day*. One kind of ridicule is worth another. The Western theosophist, who for certain magnetic reasons wears his hair long and shows otherwise eccentricity in his dress, will be spared no more than his President, with his "special orders". Only the latter, remaining as kindly disposed and brotherly to the "individual theosophist and even a Branch"—that snub *him* and his "order," by refusing to pay what others do—shows himself *ten-fold more theosophical and true to the principle of Brotherhood*, than the former, who traduces and denounces him in such uncharitable terms, instead of kindly warning him of the bad effect produced. Unfortunately, it is not those who speak the loudest of virtue and theosophy, who are the best exemplars of both. Few of them, if any, have tried to cast out the beam from their

own eye, before they raised their voices against the mote in the eye of a brother. Furthermore, it seems to have become quite the theosophical rage in these days, to denounce vehemently, yet never to offer to help pulling out *any* such *motes*.

The Society is bitterly criticized for asking every well-to-do theosophist (the poor are exempt from it, from the first) to pay annually two shillings to help defraying the expenses at Head-Quarters. It is denounced as "untheosophical," "unbrotherly," and the "admission fee" of £1, is declared no better than "a sale of Brotherhood". In this our "Brotherhood" may be shown again on a far higher level than any other association past or present. The Theosophical Society has never shown the ambitious pretension to outshine in *theosophy* and *brotherliness*, the primitive Brotherhood of Jesus and his Apostles,* and that "Organization," besides *asking* and being occasionally refused, helped itself *without asking*, and as a matter of fact in a *real* community of Brothers. Nevertheless, such action, that would seem highly untheosophical and prejudicial in our day of culture when nations alone are privileged to pocket each other's property and expect to be honoured for it—does not seem to have been an obstacle in the way of deification and sanctification of the said early "Brotherly" group. Our Society had never certainly any idea of rising superior to the *brotherliness* and *ethics* preached by Christ, but only to those of the *sham* Christianity of the Churches—as originally ordered to, by our MASTERS. And if we do not worse than the Gospel Brotherhood did, and far better than any Church, which would expell¹ any member refusing too long to pay his Church rates, it is really hard to see why our "Organization" should be ostracized by its own members. At

* Yet, the Theosophical Brotherhood does seem doomed to out-
rival the group of Apostles in the number of its *denying* Peters, its
unbelieving Thomases, and even Iscariots occasionally, ready to sell
their Brotherhood for less than thirty *sheckels* of silver!

¹ [So in manuscript.]

any rate, the pens of the latter ought to show themselves less *acerb*, in these days of trouble when every one seems bent on finding fault with the Society, and few to help it, and that the President Founder is alone to work and toil with a few devoted theosophists at Adyar to assist him.

(IV). "There is no such institution in existence as the Parent Society"—we are told (pp. 2 and 3). "It has disappeared from the Rules and . . . has no *legal* existence" . . . The Society being unchartered, *it has not*—legally; but no more has any theosophist a legal existence, for the matter of that. Is there one single member throughout the whole globe who would be recognised *by law* or before a Magistrate—as a *theosophist*? Why then do the gentlemen "complainants" call themselves "theosophists" if the latter qualification has no better legal standing than the said "Parent Society" or the Head Quarters itself? But the Parent-body *does* exist, and will, so long as the last man or woman of the primitive group of Theosophists *Founders* is alive. This—as a body; as for its moral characteristics, the Parent-Society means that small nucleus of theosophists who hold sacredly through storm and blows to the *original programme* of the T.S., as established under the direction and orders of those, whom they recognise—and will, to their last breath—as the real originators of the Movement, their *living*, Holy MASTERS AND TEACHERS.*

* The members of the T.S. know, and those who do not should be told, that the term "Mahatma," now so subtly analysed and controverted, for some mysterious reasons had never been applied to our Masters before our arrival in India. For years they were known as the "Adept-Brothers," the "Masters," etc. It is the Hindus themselves who began applying the term to the two Teachers. This is no place for an etymological disquisition and the fitness or unfitness of the qualification, in the case in hand. As a *state Mahatmaship* is one thing, as a double noun, *Maha-atma* (Great Soul) quite another one. Hindus ought to know the value of metaphysical Sanskrit names used; and it is they the first, who have used it to designate the MASTERS.

(V). The complaints then, that the T.S. "has laws without sanction," a "legislative body without legality," a "Parent Society without existence," and, worse than all—"a President *above all rules*"—are thus shown only *partially* correct. But even were they all absolutely true, it would be easy to abolish such rules with one stroke of the pen, or to modify them. But now comes the curious part of that severe *philippic* against the T.S. by our eloquent Demosthenes. After six pages (out of the twelve) had been filled with the said charges, the writer admits on the 7th,—that they have been so modified!—"The above" we learn (rather late) "was written under *misapprehension* that the "Rules" bearing date 1885—were the latest. It has since been found that there is a later version of the Rules dated 1886 which *have modified the older rules on a great many points*". So much the better.—Why recall, in such case mistakes in the past if these exist no longer? But the accusers do not see it in this light. They are determined to act as a theosophical Nemesis; and in no way daunted by the discovery, they add that nevertheless "it is *necessary* to examine the earlier rules to ascertain *the underlying principle*, which rules through the present ones as well". This reminds of the fable of "the Wolf and the Lamb". But—you see—"the chief point is, that the Convention *has no power to make any rules*, as such a power is *opposed to the spirit of theosophy*," . . . etc., etc.

Now this is the most extraordinary argument that could be made. At this rate no Brotherhood, no Association, no Society is possible. More than this: no theosophist, however holy his present life may be, would have the right to call himself one; for were it always found *necessary* to examine *his earlier life*, "to ascertain the *underlying principle*" which rules through the nature of the present man—ten to one, he would be found unfit to be called a theosophist! The

experiment would hardly be found pleasant to the majority of those whom association with the T.S. has reformed; and of such there are a good many.

After such virulent and severe denunciations one might expect some good, friendly and theosophically *practical* advice. Not at all, and none is offered, since we have been already told (p. 9) that it would be "out of place to suggest any specific measures, as no one who has any faith in Brotherhood—and in the power of Truth *will fail* to perceive what is necessary". The President Founder, has *no faith* in either "Brotherhood," or "the power of Truth"—apparently. This is made evident by his having *failed* to perceive (a) that the Head Quarters—opened to *all* Theosophists of any race or social position, board and lodging free of charge the whole year round—was an *unbrotherly* Organization; (b) that "the central office at Adyar for keeping records and concentrating information" with its European and Hindu inmates working *gratuitously* and some helping it with their own money whenever they have it—ought to be carried on, according to the method and principle of George Miller of Bristol, namely, the numerous household and staff of officers at Adyar headed by the Pres^t Founder ought to kneel every morning in prayer for their bread and milk appealing for their meals to "miracle"; and that finally, and (c) all the good the Society is doing, is no good whatever but "a spiritual wrong," because it presumes to call "a *limited* line of good work—(theosophy) Divine Wisdom."

The undersigned is an ever patient theosophist, who has hitherto laboured under the impression that no amount of subtle scholasticism and tortured casuistry but could find like the Rosetta stone its Champollion—some day. The most acute among theosophists are now invited to make out in "A Few Words"—what the writers or writer—is driving at—unless in plain and unvarnished language, it be—"Down with the Theosophical Society, President-Founder and its

Head-Quarters!" This is the only possible explanation of the twelve pages of denunciations to which a reply is now attempted. What can indeed be made out of the following jumble of contradictory statements:—

(a) The President Founder having been shown throughout as a "tyrant," a "*would be* Cesar," "aiming at *papal* power" and a "Venitian¹ Council of Three," and other words to that effect implied in almost every sentence of the paper under review, it is confessed in the same breath that the "London Lodge" of the Theosophical Society has *completely ignored* the *Rules* (of the Pope Cæsar) published at Adyar!" (p. 4). And yet, the "L.L. of the T.S." still lives and breathes and one has heard of no *anathema* pronounced against it, so far . . .

(b) Rule XIV stating that the Society has "to deal *only* with scientific and philosophical subjects," hence, "it is quite *evident* (?) that the power and position claimed in the *Rules* for the P^t. Founder and the Gen. Council and Convention are opposed to the spirit of the declared Objects".

It might have been as well perhaps to quote the entire paragraph in which these words appear,* once that hairs are split about the possibly faulty reaction of the *Rules*? Is it not self-evident, that the words brought forward "only with scientific and philosophical subjects" are inserted as a necessary caution to *true* theosophists, who by dealing with politics *within*

* XIV. The Society having to deal only with scientific and philosophical subjects, and having Branches in different parts of the world under various forms of Government, does not permit its members, as such, to interfere with politics, and repudiates any attempt on the part of any one to commit it in favor or against any political party or measure. Violation of this rule will meet with expulsion.

This rather alters the complexion put on the charge, which seems conveniently to forget that "scientific and philosophical subject" are not the *only* declared objects of the Society. Let us not leave room for a doubt that there is more *animus* underlying the charges than would be strictly *theosophical*.

¹ [So in manuscript.]

any Branch Society might bring disgrace and ruin on the whole body,—in India to begin with? Has the Society or has it not over 140 Societies scattered through four parts of the World to take care of? As in the case of "Mahatmas" and "Mahatmaship"—active work of the Theosophical Society is confused—willingly or otherwise it is not for the writer to decide—with Theosophy. No need of entering here upon the difference between the jar that contains a liquid and the nature of, or that liquid itself. "Theosophy teaches *self-culture* . . . and not control," we are told. Theosophy teaches *mutual-culture* before *self-culture* to *begin* with. Union is strength. It is by gathering many theosophists of the same way of thinking into one or more groups, and making them closely united by the same magnetic bond of fraternal unity and sympathy that the objects of *mutual* development and progress in Theosophical thought may be best achieved. "Self-culture" is for isolated *Hatha Yogis*, independent of any Society and having to avoid association with human beings; and this is a *triply distilled* SELFISHNESS. For real moral advancement—there "where two or three are gathered" in the name of the SPIRIT OF TRUTH—there that Spirit of Theosophy *will be in the midst of them*. To say that theosophy has no need of a Society—a vehicle and centre thereof,—is like affirming that the Wisdom of the Ages collected in thousands of volumes, at the British Museum has no need of either the edifice that contains it, nor the works in which it is found. Why not advise the British Gov^t on its lack of discrimination and its *worldliness* in not destroying Museum and all its vehicles of Wisdom? Why spend such sums of money and pay so many officers to watch over its treasures, the more so, since many of its guardians may be quite out of keeping with, and opposed to the Spirit of that Wisdom. The Directors of such Museums may or may not be very perfect men, and some of their

assistants may have never opened a philosophical work: yet, it is they who take care of the library and preserving it for future generations are indirectly entitled to their thanks. How much more gratitude is due to those who like our self-sacrificing theosophists at Adyar, devote their lives to, and give their services gratuitously to the good of Humanity!

Diplomas, and Charters are objected to, and chiefly the "admission fee". The latter is a "taxation," and therefore "inconsistent with the principle of Brotherhood" A "forced gift is *unbrotherly*," etc., etc. It would be curious to see where the T.S., would be led to, were the Pt. F. to religiously follow the proffered advices. "Initiation" on admission, has been made away with already in Europe, and has led to that which will very soon become known: no use mentioning it at present. Now the "Charters" and diplomas would follow. Hence no document to show for any group, and no diploma to prove that one is affiliated to the Society. Hence also perfect liberty to any one to either call himself a theosophist, or deny he is one. The "admission fee"? Indeed, it has to be regarded as a terrible and *unbrotherly* "extortion," and a "forced gift," in the face of those thousands of Masonic Lodges, of Clubs, Associations, Societies, Leagues, and even the "Salvation Army". The former, extort yearly *fortunes* from their Members; the latter—throttle in the name of Jesus the masses and appealing to *voluntary* contributions make the converts pay, and pay in their turn every one of their "officers," none of whom will serve the "Army" for nothing. Yet it would be well, perchance were our members to follow the example of the Masons in their solidarity of thought and action and at least *outward* Union, notwithstanding that receiving a thousand times more from their members they give them in return still less than we do, whether spiritually or morally. This solitary single guinea expected from every new member is spent in less than one

week, as was calculated, on postage and correspondence with theosophists. Or are we to understand that all correspondence with members—now left to "*self-culture*"—is also to cease and has to follow diplomas, Charters and the rest? Then truly, the Head Quarters and Office have better be closed. A simple *Query*—however: Have the 1£.—the yearly contribution to the L.L. of the T.S., and the further sum of 2/6d. to the Oriental Group been abolished as "acts of unbrotherly extortion," and how long, if so, have they begun to be regarded as "a *sale* of Brotherhood"?

To continue: the charges wind up with the following remarks, so profound, that it requires a deeper head than ours to fathom all that underlies the words contained in them. "It the T.S. a Brotherhood, or not?" queries the plaintiff—"If the former is it possible to have any centre of arbitrary power?*" To hold that there is necessity for such a centre is only a roundabout way of saying that no Brotherhood is possible,† but in point of fact *that necessity itself is by no means* proved (!?). There have been no doubt Brotherhoods under high Masters" (there "have been" and *still are*. H. P. B.) . . . "but in such cases the Masters were never elected for *geographical* or other considerations(?). The natural leader of men was always recognized by his embodying the spirit of Humanity. To institute comparisons would be little short of blasphemy. The greatest among men is always the readiest to serve and yet is unconscious of the service. Let us pause before finally tying the millstone of worldliness around the neck of Theosophy. Let us not forget that Theosophy does not grow in our midst *by force and*

* It is the *first time* since the T.S. exists that such an accusation of *arbitrary power*, is brought forward. Not many will be found of this way of thinking.

† No need taking a *roundabout* way, to say that no Brotherhood would ever be possible if many theosophists shared the very original views of the writer.

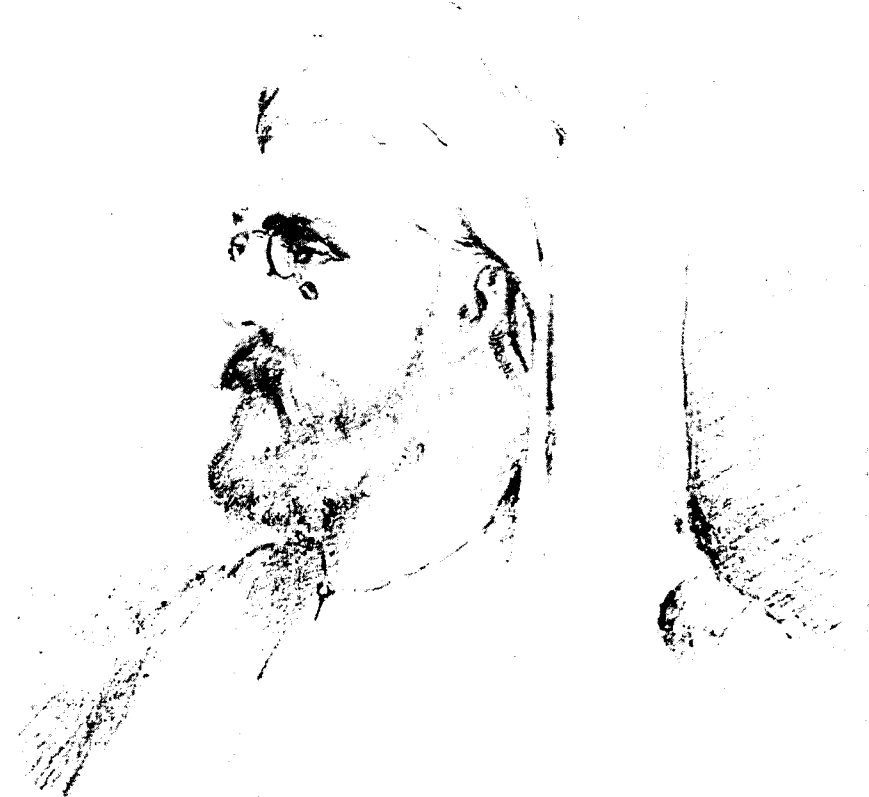
control but by *sunshine of brotherliness* and the *dew of self-oblivion*. If we do not believe in Brotherhood and Truth let us put ashes on our head and *weep in sack-cloth* and not rejoice in the purple of authority and in the festive garments of pride and worldliness. It is by far better that the name of Theosophy should never be heard, than that it should be used as the Motto of a *papal authority*."

Who, upon reading this, and being ignorant that the above piece of rhetorical flowers of speech is directed against the luckless Pres^t Founder—would not have in his "mind's eye"—an Alexander Borgia, a Caligula, or to say the least—General Booth in his latest metamorphosis! When, how, or by doing what, has our good natured, unselfish, ever kind President merited such a Ciceronian tirade? The state of things denounced exists now for almost twelve years, and our accuser knew of it and even took an active part in its organization, Conventions, Councils, Rules, etc., etc., at Bombay, and at Adyar. This virulent *sortie* is no doubt due to "SELF-CULTURE"? The critic has outgrown the movement and turned his face from the original programme; hence his severity. But where is the *true theosophical charity*, the tolerance and the "*sunshine of brotherliness*" just spoken of, and so insisted upon? Verily—it is easy to preach the "*dew of self-oblivion*" when one has nothing to think about except to evolve such finely rounded phrases; were every theosophist at Adyar to have his daily wants and even comforts, his board, lodging and all, attended to by a wealthier theosophist; and were the same "*sunshine of brotherliness*" to be poured upon him, as it is upon the critic who found for himself an endless brotherly care, a fraternal and self-sacrificing devotion in two other noble minded members, then—would there be little need for the President Founder to call upon and humble himself before our theosophists. For, if he has to *beg* for 2 annual shillings—it is, in order that those—Europeans and Hindus—who

work night and day at Adyar, giving their services free and receiving little thanks or honour for it, should have at least *one meal a day*. The fresh "*dew of self-oblivion*" must not be permitted to chill one's heart, and turn into the lethal *mold of forgetfulness* to such an extent as that. The severe critic seems to have lost sight of the fact that for months, during the last crisis, the whole staff of our devoted Adyar officers, from the President down to the youngest brother in the office, have lived on 5*d.* a day each, having reduced their meals to the *minimum*. And it is *this mite*, the proceeds of the "2 shill. contribution," conscientiously paid by some, that is now called *extortion*, a desire to live "in the purple of authority and the festive garments of pride and worldliness"!

Our "Brother" is right. Let us "*weep in sack cloth and ashes on our head*" if the T.S. has many more such *unbrotherly* criticisms to bear. Truly "it would be far better that the name of Theosophy should never be heard than that it should be used as a motto"—not of *papal authority* which exists nowhere at Adyar outside the critic's imagination—but as a motto of a "self-developed fanaticism". All the great services otherwise rendered to the Society, all the noble work done by the complainant will pale and vanish before such an appearance of cold heartedness. Surely he cannot desire the *annihilation* of the Society? And if he did it would be useless: the T.S. *cannot be destroyed as a body*. It is not in the power of either Founders or their critics; and neither friend nor enemy can ruin that which is *doomed to exist*, all the blunders of its leaders notwithstanding. That which was generated through and founded by the "High Masters" and under their authority if not their instruction—MUST AND WILL LIVE. Each of us and all will receive his or her *Karma* in it, but the *vehicle* of Theosophy will stand indestructible and undestroyed by the hand of whether man or fiend. No; "truth does not depend on show of hands"; but in the case of the much

abused President-Founder it must depend on the show of facts. Thorny and full of pitfalls was the steep path he had to climb up alone and unaided for the first years. Terrible was the opposition outside the Society he had to build—sickening and disheartening the treachery he often encountered within the Head-Quarters. Enemies gnashing their teeth in his face around, those whom he regarded as his staunchest friends and co-workers betraying him and the Cause on the slightest provocation. Still, where hundreds in his place would have collapsed and given up the whole undertaking in despair, he, unmoved and unmovable, went on climbing up and toiling as before, unrelenting and undismayed, supported by that one thought and conviction that he was doing his duty. What other inducement has the Founder ever had, but his theosophical pledge and the sense of his duty toward THOSE he had promised to serve to the end of his life? There was but one beacon for him—the hand that had first pointed to him his way up: the hand of the MASTER he loves and reveres so well, and serves so devotedly though occasionally perhaps, unwisely. President elected for life, he has nevertheless offered more than once to resign in favour of any one found worthier than him, but was never permitted to do so by the majority—not of “show of hands” but *show of hearts*, literally,—as few are more beloved than he is even by most of those, who may criticize occasionally his actions. And this is only natural: for cleverer in administrative capacities, more learned in philosophy, subtler in casuistry, in metaphysics or daily life policy, there may be many around him; but the whole globe may be searched through and through and no one found stauncher to his friends, truer to his word, or more devoted to real, practical theosophy—than the President-Founder; and these are the chief requisites in a leader of such a movement—one that aims to become a Brotherhood of men. The Society needs no Loyolas; it has to



*An Apocalyptic Vision
from Jack to her
friend A. P. Molone
from Ayra Castle.*

H. S. OLCOTT BY H.P.B., ABOUT 1877

(In crayon, actual size. “Moloney” was H.P.B.’s nickname for Colonel Olcott, his nickname for her being “Mrs. Mulligan”.)



*An "Apocalyptic Vision"
from Jack to her
friend H. P. Molone
from Agre Castle.*

H. S. OLCOTT BY H.P.B., ABOUT 1877

(In crayon, actual size. "Moloney" was H.P.B.'s nickname for Colonel Olcott, his nickname for her being "Mrs. Mulligan".)

shun anything approaching casuistry; nor ought we to tolerate too subtle casuists. There, where every individual has to work out his own Karma, the judgment of a casuist who takes upon himself the duty of pronouncing upon the state of a brother's soul, or guide his conscience is of no use, and may become positively injurious. The Founder claims no more rights than every one else in the Society: the *right of private judgment*, which, whenever it is found to disagree with Branches or individuals are quietly set aside and *ignored—as shown by the complainants themselves*. This then, is the sole crime of the would-be culprit, and no worse than this can be laid at his door. And yet what is the reward of that kind man? He, who has never refused a service, outside what he considers his official duties—to any living being; he who has redeemed dozens of men, young and old from dissipated, often immoral lives and saved others from terrible scrapes by giving them a safe refuge in the Society; he, who has placed others again, on the pinnacle¹ of Saintship *through their statues in that Society*, when otherwise they would have indeed found themselves now in the meshes of “worldliness” and perhaps worse;—he, that true friend of every theosophist, and verily “the readiest to serve and as unconscious of the service”—he is now taken to task for what?—for insignificant blunders, for useless “special orders,” a *childish*, rather than untheosophical love of display, out of pure devotion to his Society. Is then *human nature* to be viewed so uncharitably by us, as to call *untheosophical*, worldly and sinful the natural impulse of a mother to dress up her child and parade it to the best advantages? The comparison may be laughed at, but if it is, it will be only by him who would, like the fanatical Christian of old, or the naked, dishevelled Yogi of India—have no more charity for the smallest human weakness. Yet, the *similæ*¹ is quite correct, since the Society

¹ [So in manuscript.]

is the child, the beloved creation of the Founder; he may be well forgiven for this too exaggerated love for that for which he has suffered and toiled more than all other theosophists put together. He is called "worldly," "ambitious of power" and *untheosophical* for it. Very well; let then any impartial judge compare the life of the Founder with those of most of his critics, and see which was *the most theosophical*, ever since the Society sprung into existence. If no better results have been achieved, it is not the President who ought to be taken to task for it, but the Members themselves, as he has been ever trying to promote its growth, and the majority of "Fellows" have either done nothing, or created obstacles in the way of its progress through sins of omission as of commission. Better unwise *activity*, than an overdose of too wise *inactivity*, apathy or indifference which are always the death of an undertaking.

Nevertheless, it is the members who now seek to sit in Solomon's seat; and they tell us that the Society is useless, its President positively mischievous, and that the Head-Quarters ought to be done away with, as "the organization called Theosophical *presents many features seriously obstructive to the progress of Theosophy*". Trees, however, have to be judged by their fruits. It was just shown that no "special orders" issuing from the "Centre of Power" called Adyar, could affect in any way whatever either Branch or individual; and therefore any theosophist bent on "self culture," "self-involution" or any kind of *selfness*, is at liberty to do so; and if, instead of using his rights he will apply his brain-power to criticize other people's actions then it is he who becomes the *obstructionist* and not at all the "Organization called Theosophical". For, if theosophy is anywhere practised on this globe, it is at Adyar, at the Head-Quarters. Let "those interested in the progress of true theosophy" appealed to by the writers look around them and judge. See the Branch

Societies and compare them with the group that works in that "Centre of Power". Admire the "progress of theosophy" at Paris, London and even America. Behold, in the great "Brotherhood, a true *Pandemonium* of which the Spirit of Strife and Hatred himself might be proud! Everywhere—quarreling¹, fighting for supremacy; backbiting, slandering, scandal-mongering for the last two years; a veritable battlefield, on which several members have so disgraced themselves and their Society by trying to disgrace others, that they have actually become more like hyenas than human beings by digging into the graves of the Past, in the hopes of bringing forward old forgotten slanders and scandals!

At Adyar alone, at the Head-Quarters of the Theosophical Society, the Theosophists are that which they ought to be everywhere else: *true theosophists* and not merely *philosophers* and Sophists. In that *centre* alone are now grouped together the few solitary, practically working Members, who labour and toil, quietly and uninterruptedly, while those Brothers for whose sake they are working, sit in the *dolce far niente* of the West and criticise them. Is this "true theosophical and brotherly work," to advise to put down and disestablish the only "centre" where real brotherly, humanitarian work is being accomplished?

"Theosophy first, and organization after." Golden words, these. But where would Theosophy be heard of now, had not its Society been organized before its Spirit and a desire for it had permeated the whole world? And would Vedanta and other Hindu philosophies have been ever taught and studied in England outside the walls of Oxford and Cambridge, had it not been for that organization that fished them like forgotten pearls out of the Ocean of Oblivion and Ignorance and brought them forward before the profane world? Nay, kind Brothers and critics, would the Hindu exponents of that sublime

¹ [So in manuscript.]

philosophy themselves have ever been known outside the walls of Calcutta, had not the Founders, obedient to the ORDERS received, forced the remarkable learning and philosophy of those exponents upon the recognition of the two most civilized and cultured centres of Europe—London and Paris? Verily it is easier to *destroy* than to build. The words “untheosophical” and “unbrotherly” are ever ringing in our ears; yet, truly theosophical acts and words are not to be found in too unreasonable a superabundance among those who use the reproof the oftener. However insignificant, and however *limited the line* of good deeds, the latter will have always more weight than empty and vain glorious talk, and will be *theosophy* whereas theories without any practical realisation are at best philosophy. Theosophy is an all-embracing Science; many are the ways leading to it, as numerous in fact as its definitions, which began by the sublime, during the day of Ammonius Saccas, and ended by the ridiculous—in Webster’s Dictionary. There is no reason why our critics should claim the right for themselves alone to *know* what is theosophy and to define it. There were theosophists and Theosophical Schools for the last 2,000 years, from Plato down to the mediæval Alchemists, who knew the value of the term, it may be supposed. Therefore, when we are told that “the question is not whether the T. S. is *doing good*, but whether it is doing *that kind of good which is entitled to the name of Theosophy*”—we turn round and ask: “And who is to be the judge in this mooted question?” We have heard of one of the greatest Theosophists who ever lived, who assured his audience that whosoever *gave a cup of cold water to a little one* in his (Theosophy’s) name, would have a greater reward than all the learned Scribes and Pharisees. “Woe to the world because of offences!”

Belief in the Masters was never made an article of faith in the T. S. But for its Founders, the commands received from

Them when it was established have ever been sacred. And this is what one of them wrote in a letter preserved to this day:

“Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical Ethics epitomized in theoretical dissertations. Theosophy must be made practical, and has, therefore, to be disencumbered of useless discussion. . . . It has to find objective expression in an all-embracing code of life thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity and love. Its followers have to set the example of a firmly outlined and as firmly applied morality before they get the right to point out, even in a spirit of kindness, the absence of a like ethic Unity and singleness of purpose in other associations and individuals. As said before—no Theosophist should blame a brother whether within or outside of the association, throw slur upon his actions or denounce him * lest he should himself lose the right of being considered a theosophist. Ever turn away your gaze from the imperfections of your neighbour and centre rather your attention upon your own shortcomings in order to correct them and become wiser . . . Show not the disparity between claim and action in another man but—whether he be brother or neighbour—rather help him in his arduous walk in life . . . The problem of true theosophy and its great mission is the working out of clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feeling in us; and the modeling of these conceptions for their adaptation into such forms of daily life where they may be applied with most equitableness. . . . Such is the common work in view for all who are willing to act on these principles. It is a laborious task

* It is in consequence of this letter that Art. XII was adopted in *Rules* and a fear of lacking the charity prescribed, that led so often to neglect its enforcement.

and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced . . . Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbour or brother, in the field of Theosophy, as *none is held to weed out a larger plot of ground than his strength and capacity will permit him.* . . . Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to, and dealt with justly by KARMA alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically . . . You are the Free-workers on the Domain of Truth, and as such, must leave no obstructions on the paths leading to it." . . . [The letter closes with the following lines which have now become quite plain, as they give the key to the whole situation] . . . "*The degrees of success or failure are the landmark we shall have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated—the shorter the distance between the student and the Master.*" . . .

A complete answer is thus found in the above lines to the paper framed by the two Theosophists. Those who are now inclined to repudiate the Hand that traced it and feel ready to turn their backs upon the whole Past and the original programme of the T.S. are at liberty to do so. The Theosophical body is neither a Church or a Sect and every individual opinion is entitled to a hearing. A Theosophist may progress and develop, and his views may outgrow those of the Founders, grow larger and broader in every direction, without for all that abandoning the fundamental soil upon which they were born and nurtured. It is only he who changes diametrically his

opinions from one day to another and shifts his devotional views from white to black—who can be hardly trusted in his remarks and actions. But surely, this can never be the case of the two Theosophists who have now been answered . . .

Meanwhile, peace and fraternal good will to all.

H. P. Blavatsky Corres. Secty T. S.

*Ostende. Oct. 3^d
1886.*

CHARTER
OF
The Dzyan (Esoteric) Section
OF THE
THEOSOPHICAL SOCIETY.

Whereas Brother Francisco Montolieu having made known to us his desire to hold a Lodge of the Dzyan (Esoteric) Section of the Theosophical Society for the cultivation of the Universal Science, in the hope thereby the more to extend and to promote the happiness of our Brethren, and to bind Mankind together by indissoluble links of Brotherhood, Friendship, Peace and Harmony.

And Whereas our Lodge having taken this into consideration and found it concordant with our system of Universal Knowledge, We, with the consent of the "Inner Lodge" do hereby grant unto the said Brother Francisco Montolieu our Charter of Institution to be held with and attached to the Warrant of the Lodge A. H. (E) to be known as the

PESH-HUN Lodge of the 2.9. of T. S. P. With full power to hold Lodges of the Dzyan (Esoteric) Section of the Theosophical Society at Madrid (or elsewhere in Spain), to meet at any place they may choose from time to time, with such privileges as by right belong to the Inner Section or Lodge of the Theosophical Society.

Subject, nevertheless to the Laws and Ordinances of the "Inner Lodge of the Dzyan (Esoteric) Section, already made or to be enacted.

GIVEN AT LONDON UNDER OUR HAND AND SEAL THIS 5th DAY OF March, 1890

Signed, H. P. Blavatsky

G. R. S. Mead. Sec. Es.

Transferred to Jose Lige, May 10, 1892

Carrie Besant. William Morris



asked for new charter July 9, 1893.

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY¹

PRELIMINARY MEMORANDUM

[1888]

ONE object of the present memorandum is to give an opportunity to any one who has signed the pledge to withdraw it, should such person feel unable or unwilling to accept fully and without reserve the instructions which may be given, or the consequences that may result, and to do the duties whose performance shall be asked. It is but fair to state at once that such duties will never interfere with, nor encroach upon, the probationer's family duties; on the other hand, it is certain that every member of the Esoteric Section will have to give up more than one personal habit, such as practised in social life, and to adopt some few ascetic rules.

Therefore, anyone who wishes to retire after reading what follows, can have his name removed from the list, and the pledge returned, by applying in writing to that effect with postage enclosed. Such applications to be made within three weeks from the receipt of this; by members in Europe directly to H. P. Blavatsky, 17, Lansdowne Road, Holland

¹ [Anyone who carefully studies the life of H. P. B. will quickly note that one of her most important activities was her formation of "The Esoteric Section of the Theosophical Society". This name was later changed to "The Eastern School of Theosophy", and that body is to-day known as "The Esoteric School" or "E.S." H. P. B. explains why she formed the E.S. This document is the property of that body, and is here published with the permission of Dr. Besant.—C.J.]

Park, London, and by members in America to William Q. Judge, General Secretary American Section, T.S.; Box 2,659, New York.

This degree of the Esoteric Section is probationary, and its general purpose is to prepare and fit the student for the study of practical occultism or Raj yoga. Therefore, in this degree, the student—save in exceptional cases—will not be taught how to produce physical phenomena, nor will any magical powers be allowed to develop in him; nor, if possessing such powers naturally, will he be permitted to exercise them before he has thoroughly mastered the knowledge of SELF, of the psycho physiological processes (taking place on the occult plane) in the human body generally, and until he has in abeyance all his lower passions and his PERSONAL SELF.

The real Head of the Esoteric Section is a Master, of whom H. P. Blavatsky is the mouthpiece for this Section. He is one of those Adepts referred to in theosophical literature, and concerned in the formation of the Theosophical Society. It is through H. P. Blavatsky that each member of this Section will be brought more closely than hitherto under His influence and care if found worthy of it. No student, however, need inquire *which* of the Masters it is. For it does not matter in reality; nor is there any necessity for creating one more chance for indiscretion. Suffice to say, such is the law in the East.

Each person will receive in the way of enlightenment and assistance, just as much as he or she deserves and no more; and it is to be distinctly understood that in this Body and these relations no such thing is known as favour—all depends upon the person's merits—and no member has the power or knowledge to decide what either he or another is entitled to. This must be left to *those who know*—alone. The apparent favour

shown to some, and their consequent apparent advancement, will be due to the work they do, to the best of their power, in the cause of Universal Brotherhood and the elevation of the Race.

No man or woman is asked or supposed to do any more than his or her best; but each is expected to work to the extent of their ability and powers.

The value of the work of this Section to the individual member will depend entirely upon:

- 1st. The person's power to assimilate the teachings and make them a part of his being; and
- 2nd. Upon the unselfishness of the motives with which he seeks for this knowledge; that is to say, upon whether he has entered this Section determined to work for humanity, or with only the desire to benefit or gain something for himself alone.

Let all members, therefore, take warning in time, and seriously examine into their motives, for to all those who join this Section certain consequences will ensue.

And at this stage it is perhaps better that the applicants should learn the reason for the formation of this Section, and what it is expected to achieve:—

The Theosophical Society has just entered upon the fourteenth year of its existence; and if it has accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane, it has proved a dead failure on all those points which rank foremost among the objects of its original establishment. Thus, as a "Universal Brotherhood," or even as a fraternity, one among many, it has descended to the level of all those Societies whose pretensions are great, but whose names are simply masks—nay, even SHAMS. Nor can the excuse be pleaded that it was led into such an undignified course owing to its having been impeded in its natural

development, and almost extinguished, by reason of the conspiracies of its enemies *openly* begun in 1884. Because even before that date there never was that solidarity in the ranks of our Society which would not only enable it to resist all external attacks, but also make it possible for greater, wider, and more tangible help to be given to all its members by those who are always ready to give help when we are fit to receive it. When trouble arose, too many were quick to doubt and despair, and few indeed were they who had worked for the Cause and not for themselves. The attacks of the enemy have given the Society some discretion in the conduct of its external progress, but its real internal condition has not improved, and the members, in their efforts towards spiritual culture, still require that help which solidarity in the ranks can alone give them the right to ask. The Masters can give but little assistance to a Body not thoroughly united in purpose and feeling, and which breaks its fundamental rule—universal brotherly love, without distinction of race, creed or colour; nor to a Society, many members of which pass their lives in judging, condemning, and often reviling other members in a most untheosophical, not to say disgraceful, manner.

For this reason it is now contemplated to gather the "elect" of the T.S. and to call them to action. It is only by a select group of brave souls, a handful of determined men and women hungry for genuine spiritual development and the acquirement of soul-wisdom, that the Theosophical Society at large can be brought back to its original lines. It is through an Esoteric Section alone, *i.e.*, a group in which all the members, even if unacquainted with one another, work for each other, and by working for all work for themselves—that the great Exoteric Society may be redeemed and made to realize that in union and harmony alone lie its strength and power. The object of this Section, then, is to help the future growth of the Theosophical Society as a whole in the true

direction, by promoting brotherly union at least among the few.

All know that this end was in view when the Society was established, and even in its mere unpledged ranks there was a possibility for development and knowledge, until it began to show want of real union; and now it must be saved from future dangers by the united aim, brotherly feeling, and constant exertions of the members of this Esoteric Section. Therefore, any one who has signed the pledge without realizing this is earnestly recommended to re-consider his position, and to withdraw unless he is prepared to devote himself to the carrying out of this purpose. Once offered the grand example of practical altruism, of the noble lives of those who learn to master the great knowledge but to help others, and who strive to acquire powers but to place them at the service of their fellow-men, the whole theosophical community may yet be steered into action, and led to follow the example set before them.

The Esoteric Section is thus "set apart" for the salvation of the whole Society, and its course from its first steps will be an arduous and uphill work for its members, though a great reward lies behind the many obstacles once they are overcome. He who wants to follow the working of his inner self and nature for the purpose of self-mastery, has to understand them by comparison; he has to strive to fathom the mysteries of the human heart in general, before he can hope to learn the whole truth about the mysteries of his own soul. The power of occult self-introspection is too limited in its area if it does not go beyond the Self, and the investigation of isolated instances will remain for ever fruitless if we fail to work it out on firmly established principles. We cannot do good to ourselves—on a higher plane—without doing good to others, because each nature reacts upon other natures; nor can we help others without this help benefiting ourselves.

Disappointment is sure to come to those who have joined this Section for the purpose of learning "magic arts" or acquiring "occult training" for themselves, quite regardless of the good of other people less determined. Abnormal, artificially-developed powers—except those which crown the efforts of a Black Magician—are only the culminations of, and reward for, labours bestowed unselfishly upon humanity, upon all men, whether good or bad. Forgetfulness of the *personal* Self and sincere altruism are the first and indispensable requisites in the training of those who are to become "White Adepts" either in this or a future incarnation.

If any member of this Section agrees to all this, and yet says to himself that, notwithstanding what is said, he will seek for the knowledge for himself, caring little—provided he acquires the powers—as to whether he shall end as a Black or White Adept, let him know that disaster awaits him much sooner than he thinks, and that, although he tries to conceal his motive, it will be known and shall cause a reaction upon him which no one will be able to avert.

No blame will be attached to anyone for a constitutional lack of capacity for assimilating the teachings given, if he works earnestly and continually, if his aspirations do not relax or weaken; his efforts will be known in the right quarter, and it is in strict accordance with his deserts that help will be given him when he expects it the least.

Let every member know, moreover, that the time for such priceless acquisition is limited. The writer of the present is old; her life is well-nigh worn out, and she may be summoned "home" any day and almost any hour. And if her place is even filled up, perchance by another worthier and more learned than herself, still *there remain but twelve years* to the last hour of the term—namely, till December the 31st, 1899. Those who will not have profited by the opportunity (given to

the world in every last quarter of a century), those who will not have reached a certain point of psychic and spiritual development, or that point from which begins the cycle of adeptship, by that day—those will advance no further than the knowledge already acquired. No Master of Wisdom from the East will himself appear or send any one to Europe or America after that period, and the sluggards will have to renounce every chance of advancement in their present incarnation—until the year 1975. Such is the LAW, for we are in *Kali Yuga*—the Black Age—and the restrictions in this cycle, the first 5,000 years of which will expire in 1897, are great and almost insuperable.

As to the relations of the Masters to this Section, it may be further said, paradoxically, that with Them everything is possible and everything is impossible. They may or may not communicate personally on the outer plane with a member, and those who are continually wishing to receive "orders" or communications directly from Them on this plane, either phenomenally or otherwise, will in all probability be disappointed. The Masters have no desire to prove Their power or give "tests" to anyone whatever. And the fact that a member has concluded that a crisis of some kind or other is at hand, when, according to his wise opinion, the Master or Masters ought to speak and interfere personally, is no sound reason for such an outward interference.

It is, however, right that each member, once he believes in the existence of such Masters, should try to understand what Their nature and powers are, to reverence Them in his heart, to draw near to Them, as much as in him lies, and to open up for himself conscious communication with the guru to whose bidding he has devoted his life. **THIS CAN ONLY BE DONE BY RISING TO THE SPIRITUAL PLANE WHERE THE MASTERS ARE, AND NOT BY ATTEMPTING TO DRAW THEM DOWN TO OURS.**

Inasmuch as growth in spiritual life comes from within, members must not expect to receive any other communications than those through H. P. B. The additional help, instruction, and enlightenment will come from the inner planes of being, and will, as said, always be given when deserved.

To achieve this, the attitude of mind in which the teachings given are to be received is that which shall tend to develop the faculty of intuition. The duty of members in this respect is to refrain from arguing that the statements made are not in accordance with what other people have said or written, or with their own ideas upon the subject, or that, again, they are apparently contrary to any accepted system of thought or philosophy. Practical esoteric science is altogether *sui generis*. It requires all the mental and psychic powers of the student to be used in examining what is given, to the end that the real meaning of the Teacher may be discovered, as far as the student can understand it. He must endeavour as much as possible to free his mind, while studying or trying to carry out that which is given to him, from all the ideas which he may have derived by heredity, from education, from surroundings, or from other teachers. His mind should be made perfectly free from all other thoughts, so that the inner meaning of the instructions may be impressed upon him apart from the words in which they are clothed. Otherwise, there is constant risk of his ideas becoming as coloured with preconceived notions as those of the writers of certain otherwise excellent works upon esoteric subjects who have made the occult tenets more subservient to modern Science than to occult truth.

In order, also, that the student may receive as much benefit as possible, it is absolutely essential that the superficial and inattentive habits of thought, engendered by Western civilization, shall be given up, and the mind concentrated upon

the instructions as a whole as well as upon every word in them. To this end students are required to practise the habit of careful and constant concentration of mind upon every duty and act in life they may have to do, and not to reserve their efforts in that direction for the consideration of these teachings only. The student must make all his desires lean to, and centre upon, the acquirement of spiritual knowledge, so that the natural tendency of his thought may be in that direction. He must, therefore, in every moment of leisure revert to these subjects, as well as have a special time set apart for their consideration.

Students must not look for tests and trials of a special nature; these will come in the affairs of life and in relations with fellow-men. Specific tests will not in general be given, but even the manner in which the student approaches these teachings will be in itself a test or trial. The Masters do not judge students simply by their ability to do this or that special or difficult thing, but by the actual self-development and progress accomplished.

In entering this Section, the student begins to look his own nature in the face, and in accordance with the intensity of his aspirations, will be his difficulties. These difficulties may exhibit themselves on the physiological, mental, moral, or psychic planes of his being, or in the circumstances of his life. Having signed the pledge, his first failure to keep any one of its clauses is the failure to stand the first trial. Such a failure, however, is not defeat, so long as a further sincere endeavour is made.

(without a parent)

Commentary on Stage I.

[In order not to break the flow by making the comment too long, the reader is referred for further explanations to the Glossary in the Appendix attached to every chapter.]

The Secret Doctrine postulates three propositions:—

(A) An Omnipresent, Eternal & boundless Principle, beyond the reach of words or thought, or in the words of Manu, "unthinkable & unspeakable." In the Adhyaya on Upa usha this Principle is referred to as the Self, the only one—as just shown.

(B) The Itarvitya of the Universe as a fixed abstrac-
tion, with periodical appearances & disappearances of
objective manifestation; like a regular tidal ebb of
fluv & reflux; coeval with, as being in one sense,
identical with the One Principle.

(C) The unity of all the souls with the One Soul or
the unknown Root; & the continuous transmigration
of each ray of the One infinite light, in accordance
with cyclic & karmic law, during the whole
cycle of Necessity, that is to say from the beginning
of Manvantara to that of Pralaya, the Mayava
Self & starting as a pure Emanation (or Parame-
shiva or Atma) and ending as a purified Para-
matma Self, merged in the One Being (or
from Being)—the absolute Paramatma.

In its absolute abstraction, the One Principle though seemingly dual (Parame-
shiva & Paramekshita) is really, unconditioned, absolute. Its periodical radiation
is as a primal Emanation One, androgynous & finite. When the radiation
radiates in its turn, all the second or radiations are also androgynous &
become male & female principles in their lower aspects. Pralaya, whether the
great or the minor, which leaves things Status quo—the first that reawakens

• The "eye of Siva", the inner or spiritual eye of the soul or clairvoyant
+ Paramekshita—a purified soul, the highest adept & Mayava Self, is the
term given to the Divine Ego of man, who labours under a delusion of
he mistakes his Self, as separated from the One Self, the absolute.
He mistakes it as his own, individual & manvantaric Self through the
Manvantaric formation that returns into the absolute Self like a drop of water
into its Ocean, to re-emerge from it at the following Manvantara.
It is not the physical, organized body, that remains Status quo, not even the soul
of things during the great cosmic ocean of Solar Pralaya, but only their desire dual
or photograph. But during the planetary or minor pralaya, man overruled by the
"light", the planets remain intact though dead, "like a huge animal cangy it between the
polar ice stands frozen for ages."

(A solitary page in the Archives, in H. P. B.'s handwriting, of one version of
The Secret Doctrine.)

THE SECRET DOCTRINE

[FIRST DRAFT]¹

TO THE READERS

"Strike but listen."

EPICTETUS

ERROR runs down on an inclined plane, Truth has to climb laboriously its way up hill. This is a reflection suggested by daily life experience. The old truism of guarding against such error would be to keep one's mind entirely free from all prejudice; and never to form a decisive opinion upon any subject under disputation before a thorough examination of it and from all its aspects.

This is said with regard to the largely prevailing mistake that by Esoteric Buddhism the tenets of the religious system preached by Gautama Buddha are meant. Nothing more erroneous than that could be ever imagined, but the error has now become so universal that many persons—even among the Fellows of the Theosophical Society—have fallen victims to it. This has to be laid directly at the door of those who, having been the first to bring the subject under public notice, have neglected to point out the difference between Buddhism—the religious system of ethics preached by Gautama and named

¹ [These pages are the beginning of *The Secret Doctrine* as first written by H. P. B. The manuscript is at Adyar, and is in course of publication. Faulty punctuation and other defects in the manuscript have been corrected in these pages.—C. J.]

after his title of Buddha—and Buddhi,¹ the Wisdom or the faculty of cognising, from the Sanskrit root “Budh” to know. The real culprits are we, the theosophists of India ourselves. To avoid the deplorable error was easy: the spelling of the word had only to be altered, and by common consent both pronounced and written—either Buddhism or Bodhism instead of “Buddhism”.

The above remarks are more than necessary at the beginning of such a work as this one. “Wisdom-Religion” is the inheritance of all the nations the world over. ÂDI-BUDDHA the One (or First) primeval Wisdom, is a Sanskrit term, an appellation given by the earliest Aryans to Parabrahman—the word “Brahma” not being found in the Vedas and Brahmanas as rightly told in John Dowson’s *Classical Dictionary* (p. 57)—the absolute and secondless (Adwaita) Wisdom. Æons of untold duration had, perhaps, elapsed, before the epithet of Buddha was so humanised, so to say, as to allow the term being applied to some mortals, and finally pronounced in connection with one whose unparalleled virtues caused him to receive the name of “Buddha of Wisdom unmoved”. Bodhi means the acquirement of *divine* knowledge; Buddha one who has acquired “bodhi”; and “Buddhi” is the faculty of cognising the channel through which knowledge reaches the Ego. It is also that plane of existence in which spiritual individuality is evolved, and from which *personality* is eliminated. When “Buddhi” absorbs our EGO-tism and all its Vikāras,² the Pratyagātma³ or “Avalokiteshvara” becomes

¹ Moreover the planet Mercury is also called *Budha* (one *d*) and it is the name—meaning “wise, intelligent”—of the son of Brihaspati’s wife, Budha who married Ilā, the daughter of Manu Vaivasvata, the progenitor of our race.

² Vikāra is transformation or change.

³ Pratyagātma is a compound word meaning “separation” and soul or “Spirit”; when Māya and every worldly conception eliminated from the *inner* nature of man his spirit becomes one with the Ocean Spirit or Parabrahman.

manifested and Mukti¹ is reached. It was all this (and still is) before “Bodhi”² became simply “intelligence,” the “intellect” and even “the holy fig tree” as defined by Dr. Eitel in his *Hand-Book of Chinese Buddhism*.

Unwise are those and ungenerous, as the matter stands, who, in their blind and, in our age, untimely hatred of Buddhism—however right they may be from a personal standpoint to view it as a *heresy*—go against its esoteric teachings which are those also of the Brahmins, simply because the name reminds them of the (to the Monotheist) noxious doctrines. *Unwise* is the correct term to use in their case. For alone the Esoteric philosophy is calculated to withstand, in this age of crass and illogical materialism, its repeated attacks on all and every thing man holds most dear and sacred to him, in his inner spiritual life.

The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs, and special religions. As there cannot be two absolute Infinitudes, so there cannot be two true religions. Esoteric philosophy reconciles them all, strips every one of its outward, human garments, and shows the root of one identical with those of every other great religion. It proves the necessity of an Absolute divine Principle in nature. It denies Deity no more than it does the sun. Esoteric philosophy has never rejected God in nature, not even Deity, as the absolute and abstract *Ens*. It only refuses to accept any of the Gods of the so-called monotheistic religions—Gods created by man

¹ Mukti—freedom, the same as *Nirvana*; freedom from the trammels of Māya.

² Not “Bodhi” but the Bo-tree (aswattha): it is also the name of a particular state of *Samādhi* (bodhi), the trance in which the subject reaches the culmination of spiritual knowledge. The *Aswattha*-tree character of the Universe is realised. The small seed sends forth the big tree, which sends down from its branches the peculiar roots which re-enter the earth and support the tree of knowledge (see *Bhagavad-Gita*.)

in his own image and likeness, a blasphemous and sorry caricature of the ever UNKNOWNABLE. It is not, because the remnants of the once Universal Science and its occult literature are now claimed to be in the hands of the trans-Himalayan Initiates of Tibet, that Esoteric *Buddhi* must necessarily be identified with Buddhism. The records we mean to place before the reader embrace the esoteric tenets of the whole world since the beginning of our Humanity, and Buddhistic occultism occupies in it only its legitimate place—and no more. Therefore even the alleged atheistical and materialistic Buddhism could be easily made to face the unmerited charge, were the task before us to give the public its esoteric doctrines alone, *which it is not*. Indeed the secret portions of the *Dan* or *Dhyan* of Gautama's metaphysics, grand as they appear to one unacquainted with the tenets of the Wisdom-Religion of antiquity, are but a very small portion of the whole. The Hindu Reformer limited his teachings to the purely spiritual aspect of Wisdom-Religion, to the Soul Ethics and MAN alone, leaving "things unseen" and uncorporeal Beings outside of our terrestrial sphere entirely untouched. Time and human imagination made short work of the purity and the philosophy of even that small portion, once that it was transferred from the region of the purely esoteric circle of his Arhats to a soil less prepared for metaphysical conceptions than India. How its pristine purity was dealt with may be found in studying some of the so-called esoteric Buddhist schools of antiquity in their modern garb, in China, Japan and other Buddhist countries; also even among the lay laity and most of the uninitiated lamas of Tibet and Mongolia.

Thus the reader is asked to bear in mind the important difference between *Buddhism* and *Bodhism*, and also—since we shall have to refer to it in the course of this work—that the SECRET doctrine preached by Gautama Buddha differs

THE SECRET DOCTRINE.

A NEW VERSION OF "ISIS UNVEILED."

With a New Arrangement of the Matter, Large and Important Additions, and Copious Notes and Commentaries.

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B.A., B.L., F.T.S.,

Councillor of the Theosophical Society and Secretary of its Madras Branch

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Reproduction of the Title-page of *The Secret Doctrine* as first advertised in THE THEOSOPHIST

vastly from his exoteric or public teaching. The Buddha was a born Aryan, a Hindu, a disciple of the initiated Dwijas—the twice-born. Unable to teach publicly *all* that had been imparted to him, he taught a philosophy built upon the ground-work of the true esoteric *knowledge*, he only gave the world its outward material body and kept its SOUL for his Elect.

Unlike all other books, this work could not stand alone on the authority of its own statements, and had to find allies, whether willing or unwilling. It has secured them in a long series of the well-known names of a number of respected, often illustrious, men of science. Though most of them have worked on entirely different lines and have made their researches with quite another object in view, they have, nevertheless, been made to help us in the propagation of more than one truth throughout the whole work.

Natural sciences, archæology, theology, philosophy—all have been forced to give their evidence in support of the teachings herein propounded. *Scripta manent*: their published admissions cannot be made away with—even by the opponent; they have been made good use of. Had we acted otherwise, *The Secret Doctrine*, from the first chapter to the last, would have amounted to uncorroborated personal affirmations. Scholars and most of the latest discoveries in various departments of science being brought to testify to what might have otherwise appeared to the average reader as the most preposterous hypothesis based upon unverified assertions, the task proposed will now be made easier. Occult teachings will be examined in the light of both sciences—the physical as much as the spiritual and psychical. Although the reader is offered no more than the bare outlines of the Mysteries and hardly a few of the innumerable occult subjects taught in Esoteric philosophy, it would yet be the height of conceit and pride to come out in such a dangerous battle

against prejudice single-handed. Nor could more be given in a work of such dimension as now proposed.

As already said, *The Secret Doctrine* is quite a new version of *Isis Unveiled*, much of which could hardly be understood by theosophists in those days. It is an indispensable corollary to the first work.

Concerned chiefly with our Humanity—that is to say, from the commencement of the Fifth Root-race of the fourth Round up to our days—no more than a hurried glance can be thrown at present at the three antediluvian races that preceded the Atlantean family, or the *Fourth Race*. Nor can the vast catalogue of the Sciences taught by the Antediluvians be treated in any other than a cursory way, especially when concerned with such tremendous problems as Cosmic and Planetary Evolutions, the age of our globe and its Humanities.¹

¹ [This brings the manuscript to the middle of page 13; it contains 229 pages in all.—C. J.]



H. P. B. AS CARTOONIST—ABOUT 1877

"Moloney" was a nickname for Colonel H. S. Olcott. "Hadj-Mora" was a pen name of H. P. B.

FROM MADAME H. P. BLAVATSKY TO HER CORRESPONDENTS¹

AN OPEN LETTER SUCH AS FEW CAN WRITE.

WRITTEN FOR THE SCIENTIST.

[1875]

BEING daily in receipt of numerous letters—written with the view of obtaining advice as to the best method of receiving information respecting Occultism, and the direct relation it bears to modern Spiritualism, and not having sufficient time at my disposal to answer these requests, I now propose to facilitate the mutual labour of myself and correspondents, by naming herein a few of the principal works treating upon *magiism*, and the mysteries of such modern Hermetists.

To this I feel bound to add, respecting what I have stated before, to wit: that would-be aspirants must not lure themselves with the idea of any possibility of their becoming practical Occultists by the mere book knowledge. ² The works of the Hermetic philosophers were never intended for the masses, as Mr. Charles Sotheran, a learned member of the Society "Rosae Crucis," in a late essay, thus observes: "*Gabriel Rosetti in his Disquisitions on the Anti-Papal*

¹ [From Scrap Book I. The magazine "Scientist" is the *Spiritual Scientist* of Boston, edited by E. Gerry Brown. H. P. B. has written the date: Sept.ber 23, 1875.—C. J.]

² [This sentence beginning: "The works of" and ending "the Reformation" is in H. P. B.'s handwriting, suggesting that it was not in the original article, but was added by her when she pasted the cutting from *Spiritual Scientist*.—C. J.]

Spirit which produced the Reformation, shows that the art of speaking and writing in a language which bears a double interpretation, is of very great antiquity; that it was in practice among the priests of Egypt, brought thence by the Manichees, whence it passed to the Templars and Albigenses, spread over Europe, and brought about the Reformation."

The ablest book that was ever written on Symbols and Mystic Orders, is most certainly Hargrave Jennings' "The Rosicrucians," and yet it has been repeatedly called "obscure trash" in my presence, and that too, by individuals who were most decidedly well versed in the rites and mysteries of modern Free Masonry. Persons who lack even the latter knowledge, can easily infer from this, what would be the amount of information they might derive from still more obscure and mystical books than the latter; for if we compare Hargrave Jennings' book with some of the Mediæval treatises and ancient works of the most noted Alchymists and Magi, we might find the latter as much more obscure than the former—as regards language—as a pupil in celestial Philosophy would the Book of the Heavens, if he should examine a far distant star with the naked eye, rather than with the help of a powerful telescope.

Far from me, though, the idea of disparaging in anyone the laudable impulse to search ardently after Truth, however arid and ungrateful the task may appear at first sight; for my own principle has ever been to make the Light of Truth, the beacon of my life. The words uttered by Christ eighteen centuries ago: "Believe and you will understand," can be applied in the present case, and repeating them with but a slight modification, I may well say: "Study and you will believe."

But to particularize one or another Book on Occultism to those who are anxious to begin their studies in the hidden mysteries of nature is something, the responsibility of which, I am not prepared to assume. What may be clear to one who

is intuitional, if read in the same book by another person, might prove meaningless. Unless one is prepared to devote to it his whole life, the superficial knowledge of occult sciences, will lead him surely to become the target for millions of ignorant scoffers to aim their blunderbusses, loaded with ridicule and chaff, against. Besides this, it is more than in one way dangerous to select this science as a mere pastime. One must bear forever in mind the impressive fable of Œdipus, and beware of the same consequences. Œdipus unravelled but one-half of the enigma offered him by the sphinx, and caused his death; the other half of the mystery avenged the death of the symbolic monster, and forced the King of Thebes to prefer blindness and exile in his despair, rather than face what he did not feel himself pure enough to encounter. He unriddled the man, the form, and had forgotten God—the idea.

If a man would follow in the steps of the Hermetic Philosophers, he must prepare himself beforehand for martyrdom. He must give up personal pride and all selfish purposes, and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and on every thing. Existing religions, knowledge, science must re-become a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation. The two hitherto irreconcilable foes, Science and theology—the Montechi and Capuletti of the nineteenth century, will ally themselves with the ignorant masses, against the modern Occultist. If we have outgrown the age of stakes, we are in the hey-day, per contra, of slander, the venom of the press, and all these mephitic *venticelli* of calumny, so vividly expressed by the immortal Don Basilio. To Science, it will be the duty, arid and sterile as a matter

of course—of the Cabalist to prove that from the beginning of time, there was but one positive Science—Occultism; that it was the mysterious lever of all intellectual forces, the Tree of Knowledge of good and evil of the Allegorical Paradise, from whose gigantic trunk sprung in every direction boughs, branches and twigs, the former shooting forth straight enough at first, the latter, deviating in every inch of growth, assuming more and more fantastical appearances, till at last one after the other, lost their vital juice, got deformed, and, drying up, finally broke off, scattering the ground afar with heaps of rubbish. To Theology, the Occultist of the future will have to demonstrate, that the gods of the Mythologies, the Elohim of Israel as well as the religious, theological mysteries of Christianity to begin with the Trinity, sprang, from the sanctuaries of Memphis and Thebes; that their mother Eve is thus the spiritualized Psyche of old, both of them paying a like penalty for their curiosity, descending to Hades or Hell, the latter to bring back to earth the famous Pandora's box—the former, to serve out and crush the head of the serpent,—symbol of time and evil; the crime of both expiated by the Pagan Prometheus and the Christian Lucifer; the first, delivered by Hercules,—the second, conquered by the Saviour.

Furthermore, the Occultist will have to prove to the Christian Theology, publicly, what many of its priesthood are well aware of in secret—namely, that their God on earth was a Cabalist, the meek representative of a tremendous Power, which, if misapplied, might shake the world to its foundations; and that, of all their evangelical symbols, there is not one but can be traced up to its parent fount. For instance, their incarnated Verbum or *Logos*, was worshipped at His birth by the three Magi, lead¹ on by the star, and received from them the gold, the frankincense and myrrh, the whole of which is simply an excerpt from the Cabala our modern theologians

¹ [So in original.]

despise, and the representation of another and still more mysterious "Ternary,"* embodying allegorically in its emblems, the highest secrets of the Cabala.

A clergy, whose main object ever has been to make of their Divine Cross the gallows of Truth, and Freedom, could not do otherwise than try and bury in oblivion the origin of that same cross, which, in the most primitive symbols of the Egyptians' magic, represents the key to Heaven. Their anathemas are powerless in our days, the multitude is wiser; but the greatest danger awaits us just in that latter direction, if we do not succeed in making the masses remain at least neutral,—till they come to know better—in this forthcoming conflict between Truth, Superstition and Presumption; or, to express it in other terms, Occult Spiritualism, Theology and Science. We have to fear neither the miniature thunderbolts of the clergy, nor the unwarranted negations of Science. But Public Opinion, this invisible, intangible, omnipresent despotic tyrant; this thousand-headed Hydra—the more dangerous for being composed of individual mediocrities,—is not any enemy to be scorned by any would-be occultist, courageous as he may be. Many of the far more innocent Spiritualists have left their sheepskins in the clutches of this ever-hungry, roaring lion,—for he is the most dangerous of our three classes of enemies. What will be the fate, in such a case, of an unfortunate occultist, if he once succeeds in demonstrating the close relationship existing between the two? The masses of people, though they do not generally appreciate the science of truth, or have real knowledge, on the other hand are unerringly directed by mere instinct; they have intuitionally,—if I may be allowed to express myself in the sense of what is formidable in its genuine strength. People will never conspire except against *real* Power. In their blind ignorance, the

* The Ternarius or Ternary, the Symbol of perfection in antiquity, and the Star, the Cabalistic sign of the Microcosm.

Mysteries and the Unknown have been, and ever will be, objects of terror for them. Civilization may progress, human nature will remain the same throughout all ages. Occultists beware!

Let it be understood, then, that I address myself but to the truly courageous and persevering. Besides the danger expressed above, the difficulties to becoming a practical Occultist in this country, are next to insurmountable. Barrier upon barrier, obstacles in every form and shape will present themselves to the student; for the Keys of the Golden Gate leading to the Infinite Truth, lie buried deep, and the gate itself is enclosed in a mist which clears up only before the ardent rays of implicit Faith. Faith alone, one grain of which as large as a mustard seed, according to the words of Christ, can lift a mountain, is able to find out how simple becomes the Cabala to the initiate, once that he has succeeded in conquering the first abstruse difficulties. The dogma of it is logical, easy and absolute. The necessary union of ideas and signs; the trinity of words, letters, numbers and theorems; the religion of it can be compressed into a few words; "it is the Infinite condensed in the hands of an infant," says Eliphas Levi. Ten ciphers, 22 alphabetical letters, one triangle, a square and a circle. Such are the elements of the Cabala, from whose mysterious bosom sprang all the religions of the past and the present; which endowed all the Free Masonic associations with their symbols and secrets, which alone can reconcile human reason with God and Faith, Power with Freedom, Science with Mystery, and which alone has the keys of the present, past and future.

The first difficulty for the aspirant lies in the utter impossibility of his comprehending, as I said before, the meaning of the best books written by the Hermetic Philosophers. The latter, who mainly lived in the mediæval ages, prompted on the one hand by their duty towards their brethren, and by

their desire to impart to them and their successors only, the glorious truths, and on the other very naturally desirous to avoid the clutches of the blood-thirsty Christian Inquisition, enveloped themselves more than ever in mystery. They invented new signs and hieroglyphs, renovated the ancient symbolical language of the high priests of antiquity, who had used it as a sacred barrier between their holy rites and the ignorance of the profane, and created a veritable "Cabalistic slang". This latter, which continually blinded the false neophyte, attracted towards the science only by his greediness for wealth and power which he would have surely misused were he to succeed, is a living, eloquent, clear language; but it is and can become such, only to the true disciple of Hermes.

But were it even otherwise, and could books on Occultism, written in a plain and precise language be obtained, in order to get initiated in the Cabala, it would not be sufficient to understand and meditate upon certain authors. Galatinus and Pic[o] de la Mirandola, Paracelsus and Robertus de Fluctibus do not furnish one with the key to the practical mysteries. They simply state what can be done and why it is done; but they do not tell one *how* to do it. More than one philosopher who has by heart the whole of the Hermetic literature, and who has devoted to the study of it upwards of thirty or forty years of his life, fails when he believes he is about reaching the final great result. One must understand the Hebrew authors, such as Sepher Jezirah, for instance; learn by heart the great book of the *Sohar* in its original tongue; master the *Cabbala Denudata*, from the Collection of 1684 (Paris); follow up the Cabalistic Pneumatics at first, and then throw oneself headlong into the turbid waters of that mysterious unintelligible ocean called the Talmud*, this confusion of "absurd monstrosities,"

* Emanuel¹ Deutsch found it otherwise, and in his celebrated Quarterly Review Essay eulogises the Talmud as the repository of

¹ [So in original.]

according to some blind critics . . . the Hermetists in its dogmatic and allegorical meaning understand very well . . . Levi, "there exist two works which strange to say the infallible Church does not even pretend to understand and never tried to explain; the *Prophecy of Ezekiel* and the *Apocalypse*; two Cabalistic treatises, reserved, without doubt, for the commentaries of the Magi Kings; books closed with the seven seals to the faithful Christian; but perfectly clear to the Infidel initiated in the Occult Sciences".

Thus, the works of Occultism, were not, I repeat, written for the masses, but for those of the Brethren who make the solution of the mysteries of the Cabala, the principal object of their lives, and who are supposed to have conquered the first abstruse difficulties of the Alpha of Hermetic Philosophy.

To fervent and persevering candidates for the above science, I have to offer but one word of advice, "Try and become". One single journey to the Orient, made in the proper spirit, and the possible emergencies arising from the meeting of what may seem no more than the chance acquaintances and adventures of any traveler, may quite as likely as not throw wide open to the zealous student, the heretofore closed doors of the final mysteries. I will go farther and say that such a journey, performed with the omnipresent idea of the one object, and with the help of a fervent will, is sure to produce more rapid, better, and far more practical results, than the most diligent study of Occultism in books—even though one were to devote to it dozens of years. In the name of Truth,

Yours,
H. P. BLAVATSKY.

vast stores of information for the philosophical student, placing it in certain respects above even the Old Testament itself.—ED. SPIRITUAL SCIENTIST.

H.P.B.'S STATEMENT REGARDING THE LETTERS OF THE MASTERS¹

EXTRACTS of a letter from H. P. Blavatzky dated Würzburg 24/1. 86. copied by Mrs. F. Gebhard. The contents were confirmed verbally by H.P.B. to Mr. and Mrs. F. Gebhard in Elberfeld in June 1886.

. . . This morning before the receipt of your letter at 6 o'clock, I was permitted and told by Master to make you understand at last you and all the sincere, truly devoted Theosophists: *as you sow, so you will reap*; to personal private questions and prayers, answers framed in the mind of those whom such matters can yet interest, whose minds are not yet entirely blank to such worldly terrestrial questions, answers by chelas and novices—often something reflected from *my own mind*, for the Masters would not stoop for one moment to give a thought to *individual*, private matters relating but to one or even ten persons, their welfare, woes and blisses in *this* world of Maya, to nothing except questions of really universal

¹ [From the manuscript in Adyar Archives, in the handwriting of Frau Mary Gebhard.

This most important statement exists apparently in two versions, that at Adyar, and another which appears in *The Path*, of which Mr. W. Q. Judge was editor, in its issue of March 1893. Where the original letter is, or whence the copy which he uses, is not stated by Mr. Judge. In the Adyar manuscript, Frau Gebhard says "Extracts of a letter," and gives its date as January 24, 1886, but does not mention to whom it was written. The version of Mr. Judge is longer than that of Adyar, which is about one third the length of the other, and which appears about the middle of the longer statement. But though not so long, the Adyar manuscript contains certain most important sentences which are omitted in Mr. Judge's version. A comparison of the two will show the omissions, as also other textual differences, which however are of a minor nature. The omissions however need explaining, since in other respects, even often in punctuation and in italicising, the two versions are evidently copies from one common source.

In a subsequent issue of THE THEOSOPHIST, both versions will be published.—C. J.]

importance. It is ALL YOU, Theosophists, who have dragged down in your minds the ideals of our Masters; you who have, unconsciously and with the best of intentions and full sincerity of good purpose, DESECRATED Them, by thinking for one moment, and believing that THEY would trouble themselves with your business matters, sons to be born, daughters to be married, houses to be built etc etc etc. And yet, all those who¹ have received such communications, being nearly *all* sincere (those who were *not* have been dealt with according to others special laws) you had a right, knowing of the existence of Beings who you thought could easily help you, to seek help from Them, to address them, once that a monotheist addresses his personal God, desecrating the GREAT UNKNOWN a million of times *above* the Masters, by asking Him (or IT) to help him with a good crop, to slay his enemy and send him a son or daughter; and having such a right in the abstract sense, They could not spurn you off, and refuse answering you if not Themselves, then by ordering a Chela to satisfy² the addressees to the best of his or hers² (the Chela's) ability.

How many a time was I, no Mahatma, shocked and startled, burning with shame when shown notes written in Their (two) handwritings (a form of writing adopted for the T.S. and used by Chelas only NEVER *without Their special permission or order* to that effect) exhibiting mistakes in science, grammar² and thoughts, expressed in such language that it perverted entirely the meaning originally intended, and sometimes expressions that in Thibetan Sanscrit or any other Asiatic language had quite a different sense, as in one instance I will give. In answer to Mr. Sinnett's letter referring to some apparent contradiction in *Isis*, the Chela who was made to precipitate Mahatma K.H.'s reply, put "I had to exercise all my ingenuity to reconcile the two things". Now the term

¹ ["You" in manuscript.]

² [So in manuscript.]

ingenuity, used for and meaning candour, fairness, an obsolete word in this sense and never used now, but one meaning this perfectly as even I find in Webster, was misconstrued by Massey, Hume, and I believe even Mr. Sinnett to mean "cunning" "cleverness" "acuteness," to form a new combination so as to prove that there was no contradiction. Hence: "the Mahatma confesses most unblushingly to ingenuity to using *craft* to reconcile things like an acute¹ 'tricky lawyer,' " etc., etc. Now had I been commissioned to write or precipitate the letter, I would have translated the Master's thought by using the word "ingenuousness" "openness of heart, frankness, fairness, freedom from reserve and dissimulation" as Webster gives it, and opprobrium thrown on Mahatma K.H.'s character would have been avoided. It is not I who would have used *carbolic* acid instead of "carbonic acid" etc. It is very rarely that Mahatma K.H. *dictated verbatim*, and when he did there remained the few sublime passages found in Mr. Sinnett's letter from Him. The rest—he would say—write so and so and the Chela wrote often without knowing one word [of] English, as I am now made to write Hebrew and Greek and Latin etc. Therefore the only thing I can be reproached with—a reproach I am ever ready to bear though I have not deserved it, having been simply the obedient and blind tool of our occult laws and regulations—is of having, 1) used Master's name when I thought my authority would go for naught, and when I sincerely believed acting agreeably to Master's intentions*, and for the good of the cause; and 2) of having *concealed* that which the laws and regulations of my pledges did not permit me so far to reveal; 3) PERHAPS

* Found myself several times mistaken and now I am punished for it with daily and hourly crucifixion. Pick up stones, Theosophists, pick them up brothers and kind sisters, and stone me *to death* with them for trying to make you happy with one word of the Masters!

¹ [In manuscript, Frau Gebhard first wrote "astute," and then crossed it through and wrote "acute". Obviously she made an error in copying.—C. J.]

—(again for the same reason) of having insisted that such and such a note was from Master written in *his own handwriting*, all the time thinking, JESUITICALLY, I confess, “Well, it is written by *His* order and in *His* handwriting after all, why shall I go and explain to those who do not cannot understand the truth, and perhaps only make matters worse.

Two or three times, perhaps more, letters were precipitated in *my presence*, by Chelas who could not speak English, and who took ideas and expressions out of my head. The phenomena in *truth and solemn reality* were greater at those times than¹ ever. Yet they often appeared the most suspicious, and I had to hold my tongue, to see suspicion creeping into the minds of those I loved best and respected, unable to justify myself or to say one word. What I suffered Master only knew. Think only (a case with Solovioff at Elberfeld) I sick in my bed; a letter of his, an old letter received in London and torn by me, *rematerialized* in my own sight, I looking at the thing. Five¹ or six lines in the *russian language*, in Mahatma K.H.’s *handwriting* in blue, the words *taken from my head*, the letter old and crumpled travelling slowly *alone* (even I could not see the astral hand of the Chela performing the operation)—across the bedroom, then slipping into and among Solovioffs papers who was writing in the little drawing room, correcting my manuscripts—Olcott standing closely by him and having just handled the papers looking over them with Solovioff. The latter finding it, and like a flash I see in his head in Russian the thought: “The old impostor (meaning Olcott) must have put it there!” and such things by hundreds.

Well, this will do. I have told you the truth, the whole truth, and *nothing but the truth*, so far as I am allowed to give it. Many are the things I have no right to explain, I had to be hung for it.

¹ [So in manuscript.]

THE NAMING OF “ISIS UNVEILED”

J. W. BOUTON

PUBLISHER, IMPORTER AND BOOKSELLER

706 Broadway, New York, May 8, 1877.

Dear Madam Blavatsky,

Our mutual friend Sotheran called upon me yesterday and during our conversation, suggested something, which considering its source, is really worth considering. It appears that there has been another, and a very good book published in England under the title of the “Veil of Isis”¹. Now as you are aware, it is a very awkward affair to publish *our* book under the same title as one previously issued, and when we come to advertise it many will suppose it to be the same thing and pass it by. Another matter—the other book is undoubtedly copyrighted in England under the title aforesaid, and consequently it will put a stop to the sale of our book entirely in England, as it will be an infringement of copyright. Strange as it may appear the idea struck Sotheran and myself simultaneously that it will be better to change our title a little, and we both hit upon exactly the same one, viz—*Isis Unveiled*, which it seems to me in many respects much better than the other title, for in itself it has a distinct meaning which the other has not.

¹ [The whole of the first volume, in the first edition and in all the subsequent editions printed from the same stereo-typed plates, even as late as 1886, bears *inside* on each even page at top the title “The Veil of Isis”. But in the second volume the title is “Isis Unveiled”. Evidently the whole of the first volume had been set up, and stereo-typed before it was decided to change the title.—C. J.]

I inquired about the Sanscrit Dictionary. It appears that the lowest I can get one for is \$ 20, net. wholesale price.

Sincerely your friend,
J. M. Bouton

P.S. I just received an order for the Veil of Isis from Fort Benton, M.S.

*This is to certify that
on the 19th May 1880 the Founders of the
Theosophical Society
Madame H. P. Blavatsky and myself took the
Pancha Sila for the first time at Vijayananda/Khara
from Akkaramana Bhammarana Thera
Henry S. Olcott P.T.S.*

[Statement in Colonel Olcott's handwriting, in a Vihāra or Temple in Ceylon.
Reduced about half size.]

H.P.B. AS AN AMERICAN CITIZEN¹

MADAME BLAVATSKY

TO THE EDITOR OF THE *Bombay Gazette*.

SIR,

On the very day of my return from a month's travel, I am shown by the American Consul two paragraphs, viz., one in your paper of the 10th inst., which mentions me as the "Russian 'Baroness,'" and one in the *Times of India* of the 8th, whose author had tried hard to be witty but only succeeded in being impertinent and calumnious. In this last paragraph I am referred to as a woman who called herself a "Russian princess".

With the original and selected matter in your contemporary you, of course, have nothing to do. If the editor can find "amusing" such slanderous tomfooleries as the extract in question from the *Colonial Empire and Star of India*, and risk a suit for libel for circulating defamations of a respectable scientific Society, and vilifying its honoured President, by calling him a "secret detective"—an outrageous *lie*, by the way—that is not your affair. My present business is to take the *Gazette* to task for thrusting upon my unwilling republican head the Baronial coronet. Know please, once for all, that I am neither "Countess," "Princess," nor even a modest "Baroness," whatever I may have been before last July. At that time I became a plain citizen of the U. S. of America—a

¹ [The *Bombay Gazette*, May 13, 1879. From Scrap Book, No. IV.]

title I value far more than any that could be conferred on me by King or Emperor. Being this I could be nothing else, if I wished; for, as everyone knows, had I been even a princess of the royal blood before, once that my oath of allegiance was pronounced, I forfeited every claim to titles of nobility. Apart from this notorious fact, my experience of things in general, and peacocks' feathers in particular, has led me to acquire a positive contempt for titles, since it appears that outside the boundaries of their own Fatherlands, Russian princes, Polish counts, Italian marquises, and German barons are far more plenty *inside* than *outside* the police precincts. Permit me further to state—if only for the edification of the *Times of India* and a brood of snarling little papers, searching around after the garbage of journalism—that I have never styled myself aught but what I can prove myself to be—namely, an *honest* woman, now a citizen of America, my adopted country, and the only land of *true* freedom in the world.

Bombay, May 12th.

H. P. BLAVATSKY.

[In spite of her American citizenship, H. P. B. in 1884, when in Europe, used the coronet on her visiting card, as is seen below.—C. J.]



MADAME H. P. BLAVATSKY

Secrétaire Général

DE LA SOCIÉTÉ THÉOSOPHIQUE

MADRAS (Inde)

H. P. B.'s VISITING CARD

A CARD OF GREETING TO MR. AND
MRS. H. SCHMIECHEN

(enlarged one and a half times)

To Mr & Mrs Schmichen
my two dear "babies."
c/o Mrs Tinnett.

THE ENVELOPE



Happy New Year.

Be as united & as
loving as these two
flowers—only try to
have less buds than there
are on the above.
Yours truly
H P B

THE CARD

From H P Blavatsky,
ex Corp. Secretary of the
Theos. Society.

ON BACK OF CARD

H.P.B.'S "PROFESSION OF FAITH"

New York, April 10, 1878.

Peary Chand Mittra, Esq.

My dear Sir,

I cannot thank you enough for the various publications you have been kind enough to send me. They have all been attentively read and appreciated. Of them all, the one which treats upon the condition of women in India, has perhaps, pleased me most, though the biography of David Hare has nearly reconciled me with European races, which I most cordially hate, by showing me that they are not altogether contemptible and that there are truly good, *godly* people [among]¹ my Western countrymen. The disabilities under which the female [sex]¹ labors among Western peoples spring mainly from the [fact]¹ that men regard them for the most part as instruments of lust, than as equals and companions. Despising them when gratified in this direction, they of course cannot respect them. And women in their turn accept their degrading position, and busy themselves principally in making their physical charms more alluring. Speak of the Ceylonese and Travancore women going naked, with but a short skirt! An English woman would turn in disgust from her, but at the same time attend the Queen's "drawing room" in a costume so provokingly immodest—wearing but a *sash* instead of a bodice—as to make men themselves blush to

¹ [Word dropped out of the letter which is on thin friable paper, and restored as above.—C. J.]

their ears for shame! Even the London Court papers have recently protested against such a *naked* exhibition,—the new fashion. In my eyes, your poorest woman, who goes about as God created her, is thousand times more respectable than these European prostitutes of the Courts—the aristocracy of the various kingdoms. The more I see of Christianity and Christendom, the more disgusted am I with both, and the warmer grows my love and respect for the dark-skinned¹ races. I was myself brought up with the Buddhist Kalmucks. [I was living]² in the steppes of Astrachan (Caspian Sea) till the age of ten.

I am sorry that you have not given me the information I wanted about the Brahmanical calculations of the Zodiac. I hope you do not place too great a value upon European Science: in my opinion, the greatest of the Tindalls¹ is but a puling babe beside some of your Brahmans, who, scorn to disabuse Europeans who take them for ignoramuses. What I want is their legends, what they maintain in *their* teachings about the age of the world and *man*. From European Science, the public gets nothing but misrepresentations and crude guesses. Generally slaves of public opinion, they care but for their official positions and wages, and so, stick to the old exploded notions of the Jewish Bible with its 6,000 [years] of the world.

Do please tell me, *theosophically* and "on the square," as Masons say, whether you believe with Peebles and other Spiritualists in the so-called "materialization" of Spirits, of pure disembodied man. I infer from your writings that *you do not*. But Peebles would have us all understand, that not only you but all other Hindu gentlemen who justly believe in the soul's immortality and a *subjective* communication between the two worlds, are *Spiritualists* like himself. I presume you

¹ [So in manuscript.]

² [See footnote on previous page]

have seen the controversy between us (theosophists) and the orthodox Spiritualists that has been going on for some months past in the London Sp^l papers. Some of the best men have come round to our side, and we are constantly growing stronger. While the *Spiritualist* and the Banner of Light in days past have classed me as a *non* Spiritualist, the "Indian Daily News" of Calcutta and various secular papers in other countries abuse me and my book for its author being a "Spiritualist"!! This is comical and perplexing. *I am a Spiritualist*, but of another sort, and I flatter myself of a little more philosophical sort. I will never believe that a pure spirit can reclothe itself in gross matter (which smells at seances like a *corpse*), nor that all mediumistic communications are of necessity from a "Spirit" source or individuality. And on this question, some of your Brahmans are more than other men competent to descriminate.¹ Will you kindly tell us whether we err or not? Will you help us to be enlightened? People (foolish Spiritualists) call and believe me an *Adept*. They verily —² that *I was initiated in the pagodas!* I, a woman and a European!! The absurdity of such a notion is really calculated to make one stare in amazement! I, at least never pretended such a flagrant lie. I know too much of India and its customs not to be well aware that no European man—let alone *a woman*, could ever penetrate into the inner recesses of the pagodas. But I have had many friends among Buddhists and knew well two Brahmans at Travancore and learned a good deal from them. I belong to the secret sect of the Druzes of the Mount Lebanon and passed a long life among dervishes, Persian mullahs, and mystics of all sort. Therefore, I am well acquainted with the phenomena—loosely called Spiritual in every case—and came to the conviction that most of

¹ [So in manuscript.]

² [Word dropped out and unrestorable.]

the phenomena can be produced without there being either jugglery and fraud or *Spiritual* manifestations. I have in short, too great a veneration for the Spirit of disembodied man, to believe that he who was a good and pure man on earth, instead of pursuing his progress towards "Nirvana" or "Moksha," will degrade his spirit by returning on earth, to throw guitars and bells at people's heads, for 50 cents the seance! But in *subjective* communication I believe thoroughly, for I *know* it to be true. I believe in the possession and obsession by Spirits, etc.

Hoping you will excuse this uncalled for "profession of faith," which I wanted you to know in case you should read my book, I will now close. I am very sorry to have to deny myself the pleasure of sending you a copy of "Isis Unveiled" for the present, but the fact is, that *not a single copy* of the 3^d edition remains in the publisher's hands; and of a Bombay order for 100 copies he could send but 34, until he gets out the fourth edition.

Hoping for a reply at your early convenience, I remain, dear sir,

Very gratefully and sincerely yours,

H. P. Blavatsky.

Please excuse the horrid writing.

THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM:
EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

VOL. I.

BOMBAY, OCTOBER, 1879.

No. 1.

SPECIAL NOTICES.

It is evident that the *Theosophist* will offer to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, and on the Persian Gulf. Our paper also goes to Great Britain, France, Germany, Hungary, Greece, Russia, Constantinople, Egypt, Australia, and North and South America. The following very moderate rates have been adopted:

ADVERTISING RATES.

First insertion.....16 lines and under.....1 Rupee.
For each additional line.....1 Anna.
Space is charged for at the rate of 12 lines to the inch. Special arrangements can be made for large advertisements, and for longer and fixed periods. For further information and contracts for advertising, apply to Messrs. COOPER & CO., Advertising Agents, Booksellers and Publishers, Meadow Street, Fort, Bombay.

TO SUBSCRIBERS.

The Subscription price at which the *Theosophist* is published, barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience has convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise, acknowledgments will be made through the journal.

The *Theosophist* will appear each month. The rates for twelve numbers of not less than 40 columns Royal 4to (each of reading matter, or 480 columns, in all, are as follows:—To subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, 21. Half year (India) Rs. 4; Single copies annus 12. Remittances in postal stamps must be at the rate of annus 17 to the Rupee to cover discount. The above rates include postage. No name will be entered in the books or paper sent until the money is remitted, and invariably the paper will be discontinued at the expiration of the term subscribed for. Remittances should be made in Money orders, Hindia Bill cheques, (or Treasury bills, if in registered letters) and made payable only to the Proprietors of the *Theosophist*, 100, Girgaum Back Road, Bombay, India.

Agents:—London (Eng.), Bernard Quaritch, 15, Piccadilly, W.; New York, S. R. Wells & Co., 787, Broadway; Boston, Mass., Colby and Clark, 9, Montgomery Place; Chicago, Ill., J. C. Bondy, 93, La Salle St.; American subscribers may also order their papers through W. Q. Judge, Esq., 71, Broadway, New York.
Ceylon: Isaac Weroosoriya, Deputy Coroner, Dodanduwa; John Robert de Silva, Colombo.

THE THEOSOPHIST.

BOMBAY, OCTOBER 1st, 1879.

For the convenience of future reference, it may as well be stated here that the committee, sent to India by the Theosophical Society, sailed from New York December 17th, 1878, and landed at Bombay, February 16th, 1879; having passed two weeks in London on the way.

Under the title of "Spiritual Stray Leaves," Babu Peary Chand Mitra, of Calcutta—a learned Hindu scholar, psychologist and antiquarian, and a highly esteemed Fellow of the Theosophical Society—has just put forth a collection of thirteen essays which have appeared in the forms of pamphlets and newspaper

articles from time to time. Some of these have been widely and favorably noticed by the Western press. They evince a ripe scholarship, and a reverence for Aryan literature and history which commands respect. The author writes of psychological things in the tone of one to whom the realities of spirit are not altogether unknown. This little work is published by Messrs. Thacker Spink & Co. of Calcutta and Bombay.

Though the contributions to this number of the journal are not in all cases signed, we may state for the information of Western readers that their authors are among the best native scholars of India. We can more than make good the promise of our Prospectus in this respect. Already we have the certainty of being able to offer in each month of the coming year, a number as interesting and instructive as the present. Several highly important contributions have been laid by for November on account of want of space; though we have given thirty, instead of the promised twenty pages of reading matter. The Theosophical Society makes no idle boasts, nor assumes any obligations it does not mean to fulfil.

Notice is given to the Fellows of the Theosophical Society that commodious premises at Girgaum, adjoining the Head-quarters of the Theosophical Society, have been taken for the Library and Industrial Department, which are decided upon. The nucleus of a unique collection of books upon Oriental and Western philosophy, science, art, religion, history, archaeology, folk-lore, magic, spiritualism, crystallogamy, astrology, mesmerism, and other branches of knowledge, together with cyclopædias and dictionaries for reference, is already in the possession of the Society, and will be immediately available. Scientific and other magazines and journals will be placed upon the tables. There will be a course of Saturday evening lectures by Col. Okott upon the occult sciences in general, with experimental demonstrations in the branches of mesmerism, psychometry, crystallogamy, and, possibly, spiritualism. Other illustrated lectures upon botany, optics, the imponderable forces (electricity, magnetism, odyle, &c.), archaeology, and other interesting topics, have been promised by eminent native scholars. Later—provided the necessary facilities can be obtained.—Mr. E. Wimbridge, Graduate of the Royal Institute of British Architects, will lecture upon the best means of developing the useful arts in India; and, with models, drawings, or the actual exhibition to the audience of work being done by skilled workmen, demonstrate the principles laid down in his lectures. Due notice of the opening of the Library and Reading Room, and of the date of Col. Okott's first lecture, will be sent. Fellows only are entitled to admission, except upon extraordinary occasions, when special cards will be issued to invited guests.

NAMASTAE!

The foundation of this journal is due to causes which, having been enumerated in the Prospectus, need only be glanced at in this connection. They are—the rapid ex-

PROSPECTUS OF "THE THEOSOPHIST"

THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL PHILOSOPHY,
HISTORY, PSYCHOLOGY, LITERATURE AND ART¹

CONDUCTED BY H. P. BLAVATSKY

PROSPECTUS

THE rapid growth of the Theosophical Society—a body which was organized at New York, United States of America, in 1875, to promote the study of universal archane philosophy, and especially the secret sciences of Oriental nations—and the transfer of its executive offices to Bombay, render necessary the publication of the present journal. While the chief officers of the Society were in America, it was always easy to secure from an enterprising and attentive public press, as wide a circulation as could be desired for anything of importance that they had to say. But in India the case is different; and six months of experience have shown that the best interests of the Society demand the publication of a journal of its own. Besides, the correspondence between the Executive and the Society's branches in various European countries, and with the Aryan, Buddhist, Parsi, and Jain scholars who take a deep interest in its work and are anxious

¹ [From Scrap Book IV.]

Reproduction of first page of *The Theosophist*, the first number being issued on October 1, 1879. The original page was 11½ by 7½ inches (29½ cm. × 18½ cm.)

to aid it, has so increased that, without such a journal as the THEOSOPHIST, it will be extremely difficult to keep the communication unbroken.

With no wish to undervalue the services which have been rendered to the world, during the past fifty years, by the eminent men, who, through learned societies, and in their individual capacities as travellers, authors, professors, journalists and lecturers, have disclosed so much about ancient Eastern religion, philosophy, science, archæology and philology, the Theosophical Society, nevertheless, believes that it has found a most important field of exploration hitherto unoccupied. It is that of the secret wisdom concealed under the popular and often repulsive myths of the nations of antiquity; the philosophical origin of much that is now considered as foolish superstitions; the key, in short, to all that appears upon the unattractive surface. One need only glance at the contradictory explanations of the wisest Western scholars as to the literature, inscriptions, monuments and traditions of the East, to perceive that they have been misled by the dead letter of appearances and their inability to discover the hidden spirit which has been covered over—and so long lost, except from the sight of a few privileged souls. It is also evident that many of them have shown a disposition to disparage the knowledge of modern educated natives of their ancestral history and beliefs, and to belittle their capability to assist in the labours of science. The pandits and priests of India, Ceylon, China and other Eastern countries have been chilled by an assumption of haughty superiority; and, it is said, sometimes exasperated by the mistranslation, and misconception of their most revered writings. The charge is also made that precious works entrusted to Western hands as a temporary loan have disappeared, or been mutilated, under the pretext of accident; and that, in alleged translations, vital passages have been deliberately suppressed through interested

motives. One reason for the establishment of the THEOSOPHIST is that native Oriental scholars may have a channel through which they can claim from an enlightened age a just verdict upon the true merits of the religions, philosophies, sciences, and arts that their ancestors bequeathed to mankind. That there has been very little hearty co-operation between them and Western Orientalists should cause no surprise when it is remembered that they could not enter the society of many Europeans on those terms of equality to which they felt that their learning, and dignity of ancestral lineage entitle them. When their help has been asked it has often been made to appear that they were receiving a favour rather than conferring one; and European professors, set over native pandits to instruct native youth in Sanskrit and the vernacular tongues, have not scrupled to affirm that Europeans alone were competent to explain the meaning of their authors. The organization of the Theosophical Society was a protest against this spirit, and the founders of the present journal declare their veneration for the ancient sages of all religions, and respect and brotherly affection for all their worthy modern representatives.

The key to what is mystical and baffling in ancient philosophy, mythology, psychology, and folk-lore, is in the possession of men of this class; who, being in sympathy with the objects of the Society, and some of them its Fellows, have intimated their willingness to reveal much that under ordinary conditions is inaccessible.

The THEOSOPHIST will abstain from all political discussion, such being entirely outside the limits of its plan. The social, mental and moral conditions of the present generation as compared with those of their ancestors offer, however, an ample field for intelligent criticism, and will receive attention. The paper will always cordially support and ask European and American sympathy for every effort by the native

governments, as well as European, to spread education, introduce useful arts, and better the condition of the native population. To this end, it will lay before its Eastern subscribers the latest news about important discoveries, improvements and inventions.

For a number of years different Governments have been searching for ancient manuscripts with which to enrich their national libraries and museums, and while many have been found, far more are believed to remain undiscovered.

A recent report of the Royal Asiatic Society, speaking of the collection of Hindu workers, observed that:—"Many parts of the Dekkan, however, have up to this time remained completely unexplored, and still promise a plentiful harvest to future investigators; although, in many cases, *it will, no doubt, require the utmost care to overcome the suspicion and superstitions of the Brahmanas.* Of the Namburis in Malabar, for instance, a most interesting, *though very retired and secluded class of Brahmanas, we know next to nothing;* yet they are said to be staunch followers of the Vedic religion, *and to have in their possession a great many old Vedic MSS.*" These manuscripts are in the safe keeping of guardians whose fidelity to their trust is beyond the reach of temptation. But there is reason to hope and believe that, from time to time, translations and perhaps fac-similes of them, will be given through the pages of this journal.

Among the Western fellows of the Theosophical Society who will contribute to these columns, are eminent literary and scientific men, authors, journalists and professors fully competent to treat upon the topics above enumerated.

Among the Eastern, the names of the distinguished Swami, Daya Nand Saraswati, Pandit; Founder of the Arya Samaj, and Supreme Chief of the Theosophical Society of the Arya Samaj, our Vedic Branch; of the erudite High Priest of Adam's Peak, Ceylon, and President of the Sanskrit, Pali and Elu College

of Colombo, the Rev. H. Sumangala; and the Eminent Buddhist¹ controversialist, the Rev. Mohattiwatte Gunananda; (both Counsellors of the Society); of the learned High Priest of Sylalinbarana Vihare, at Dodandua, the Rev. Piyaratana Tissa Terunanse; and others of distinction, indicate the very high order of Oriental Scholarship that will contribute to the instruction of the THEOSOPHIST'S subscribers. Translations of important Sanskrit and Pali works, hitherto beyond reach, will form a leading feature of the journal. The attempt of Swami Daya Nand Saraswati to revive the pure monotheistic philosophy of the Aryans, and the plan and purposes of the Arya Samaj movement, will receive the attention they deserve; as will, also, the reformatory endeavors of the Brahmo, Prarthana, and other Hindu Society, some of whose most respected leaders will we hope contribute.

The THEOSOPHIST will be a journal of not less than 20 pages; royal quarto size; double columns; printed in large, clear type, on the best English paper; and will appear at the beginning of every month. The subscription prices will be as follows:—To subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan, and Australia, Rs. 8; in Europe and the United States, Rs. 10. The above rates include postage. No name will be entered on the books or paper sent until the money is remitted; and the paper will be invariably discontinued at the expiration of the term subscribed for. Remittances should be made in Money-orders, Hundis, Bill cheques, (or Treasury bills, if in registered letters), and made payable to the PROPRIETORS OF THE THEOSOPHIST, 108, Girgaum Back Road, Bombay, India.

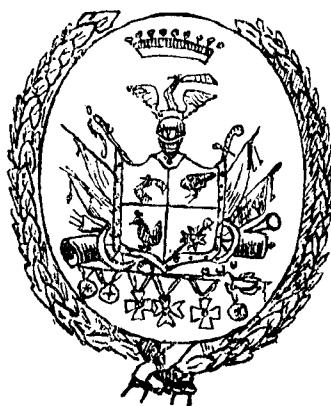
As few extra copies will be printed, persons who wish to secure a complete file should forward their subscriptions by the 15th of September at latest.

¹ [So in original.]

Correspondence (which may be in Hindi, Guzerati, Marathi, or in any modern European language) will be welcomed from any qualified person who is interested in the work of the journal, and, if suitable, will be carefully translated, edited and published.

HENRY S. OLCOTT,
President of the Theosophical Society.

OFFICE OF THE THEOSOPHICAL SOCIETY,
108 GIRGAUM BACK ROAD,
Bombay, July, 1879.



[Pen drawing by H. P. B.—probably of her family coat-of-arms, as a cock appears on it. Her maiden name was "von Hahn," and Hahn=cock.]

THREE SIGNATURES OF H. P. B.

1. *H P Blavatsky*

2. *H P Blavatsky*

3. *H P Blavatsky*

[No. 2 is slightly enlarged.]

MADAME BLAVATSKY ON HINDU WIDOW-MARRIAGE¹

THE following is a copy of a letter received by Dewan Bahadur Ragoonath Row, from Madame Blavatsky:—

DEWAN BAHADOOR RAGUNATH ROW, F.T.S.

MY DEAR SIR,—I have not made a study of Hindu Law, but I do know something of the principles of Hindu religions, or rather ethics, and of those of its glorious founders. I regard the former almost the embodiment of justice, and the latter as ideals of spiritual perfectibility. When then, any one points out to me in the existing canon any text, line or word that violates one's sense of perfect justice, I instinctively know it must be a later perversion of the original *smriti*. In my judgment the Hindus are now patiently enduring many outrageous wrongs that were cunningly introduced into the canon as opportunity offered, by selfish and unscrupulous priests for their personal benefit, as it was in the case of *satti*, the burning of widows. The marriage laws are another example. To marry a child without her knowledge or consent, to enter the marriage state, and then to doom her to the awful, because unnatural fate of enforced celibacy if the boy-child to whom she was betrothed should die (and one

half of the human race do die before coming of age) is something actually brutal, devilish. It is the quintessence of injustice and cruelty, and I would sooner doubt the stars of heaven than believe that either one of those star-bright human souls called *Rishis* had ever consented to such a base and idiotic cruelty. If a female has entered the marital relation, she should, in my opinion, remain a chaste widow if her husband should die. But if a betrothed boy-husband of a non-consenting and irresponsible child-wife should die, or if, upon coming to age, either of them should be averse from matrimony, and prefer to take up a religious life, to devote themselves to charitable occupations, to study, or for other good reasons wish to remain celibate, then they ought to be allowed to do so. We personally know of several cases where the male or female are so bent upon becoming *chelas* that they prefer death rather than to enter or continue in—as the cases severally may be—the marriage state. My woman's instinct always told me that for such there was comfort and protection in Hindu Law—the only true LAW—of the *Rishis* which was based upon their spiritual perceptions, hence upon the perfect law of harmony and justice which pervades all nature. And now, upon reading your excellent pamphlet, I perceive that my instincts had not deceived me.

Wishing every possible success in your noble and highly philanthropic enterprise,

Believe me, dear sir, with respect,

Yours fraternally,

H. P. BLAVATSKY

Mylapore, 3rd June, 1882.

¹ [*Madras Times*, June 8, 1882. From Scrap Book VIIIa.]

H. P. B. AND "ANANDA" ¹

Ooty, Wednesday,
7th August, 1883.

[Envelope bears the inscription :]

"To my new Son,
the Swimming-Bath Yogi
and
the Philosopher of the
"Cooking Room."

My dear——²

What name? Master says asks ³ Bawaji, consult him and Damodar—some name easy going and flowing, incapable of breaking any one's jaw. You do perhaps well to keep yourself unseen by the Madrased F.T.S.—an inquisitive lot. I have consulted the Mahatma and asked His orders upon the 2nd point. He says :

(1) Let him (you) settle upon the name of the place he comes from and never contradict himself.

¹ [The recipient was the late T. Vijayaraghava Charlu who was Joint Recording Secretary of the Theosophical Society 1885—8 and sole Recording Secretary in 1894. He was also Treasurer 1889—90 and 1894—1903. For several years he was also Manager of THE THEOSOPHIST and the Publishing House.]

On being put on Probation by his Master, he chose for himself Ananda as the disciple name, and he was known by this among his fellow-disciples.

When he came to reside at Adyar, his family and relations strongly objected to his thus breaking the ring of orthodox caste customs; a brother was sent to Adyar to exercise pressure upon him to return. But he could not be found when the brother arrived, for he had hidden himself in one of the rooms of the swimming-bath that then existed at Headquarters. This was later filled up, and the small building known as the Indian Section Quarters built upon the site. Why he was called the "philosopher of the cooking room" is not clearly known, though the letter suggests that in order to escape observation he took up the profession of a cook when he first came to Adyar.—C. J.]

² [This—after "My dear" appears in the original.]

³ [So in original.]

as theosophists ought. Of course you have to let people in the house know that you are a theosophist—I do not see at all why you should keep sticking to the cook room. You have only to avoid people who know that's all. Don't be so foolish as to confine yourself to that place. Take your place among the three holy Secretaries and avoid only *unholy persons and your acquaintances*. Don't let St. Poultice know anything about.¹

9. Of course if you go with Colonel it is thousand times better that you should cook for yourself and eat *separately* from him. Ain't you a *Brahmin*? I think you told me you were? Well, if you are, let everyone know it. Whatever we, reformers and theosophists may say, people have a feeling for Brahmins they will never have for other castes. If you are [,] just make it be known. Keep to your caste for the sake of fools; besides which, *it is always good to keep to your own mesmeric or magnetic influences and emanations*. This is why I dine separately without any caste. May all the Dhyan Chohans and devas bless and protect you, my Son. You have chosen a heavy and difficult path in life before you reach Moksha on Earth.

Yours sincerely,
H. P. Blavatsky

¹ [Sentence so ends in original.]

DEPARTURE FOR INDIA

EXTRACTS FROM H. P. B.'s DIARY, 1878¹

December 17. Great day! Olcott packed up. At 10 he thought going to Phil.² At 12 [. . .]³ stepped in and—as he⁴ would have no more money coming, and received his last \$ 500 from Reading Co., he concluded to send him off from New York tomorrow or the day after. Bouton came and gave three copies.⁵ Dr. Weisse brought two copies also for the Bombay and Calcutta papers.

Marble fidgetted but made himself useful. Tom the whole day.

What next? All dark—but tranquil.

CONSUMMATUM EST⁶

Olcott returned at 7. with three tickets for the British steamboat the "Canada". Wrote letters till 11½. Curtis and Judge passed the evening. Maynard took H. P. B. to dinner to his house. She returned home at 9. Maynard made a

¹ All the notes which follow have been added by me.—C. J.

² Philadelphia.

³ Name undecipherable. Possibly that of a Master, who "stepped in" to occupy H.P.B.'s body.

⁴ H. S. O.

⁵ Of *Isis Unveiled*, of which Bouton was publisher.

⁶ Above this entry there is a large symbol in red pencil, an arrow pointing down to a circle containing a cross, and the signature of the Master Narayan at the side. Below come, in large letters in blue pencil, underlined, the words *Consummatum est*, ("It is finished"). They seem to be in H. P. B.'s handwriting.

present of a tobacco pouch. *Charles* lost!!¹ At nearly 12 H. S. O. and H. P. B. took leave of the chandelier² and drove off in a carriage to the steamer, leaving Marble to sleep at home and wait for Wimbridge who was taking leave of Tom until a very late hour.

December 18. Passed last night on the "Canada". Got frozen, sleeping in wet blankets and passed a sleepless night, but S——³ had the best of us and we did leave the American soil on the 17th. H. P. B. in trances of fear for H. S. O. (⁴) and Wimb. (Sinclair) who both had a right to prevent their leaving America—till the moment of departure. Instead of leaving at 11 the steamer left at 2½. Both *Judges* came on board. Curtis, Paris, O'Donovan, MacGrath, Tom. Maynard brought H. P. B. a silver tankard with the initials⁵—Good fellow. Tom remained with O'Donovan till the last moment. Touching scene. He on deck she waiting on wharf. Poor girl, she really felt for us. At last we sailed off at 3.—ran three or four miles and—threw⁶ anchor off Coney Island waiting for tide. H. P. B. who had begun breathing collapsed in fear again for []⁷ might hearing of H. S. O.'s departure on the 19th send after him, etc., etc. No real fear, but great exhaustion in order to ward off danger from H. S. O.

Evening. Made acquaintance with a Mrs. Wise, Capt. and Mrs. Payton, a Revd. and a young Mr. Wansborough. After tea theological dispute with the Rev.

¹ Charles was H. P. B.'s cat. A reporter in N. Y. *Sun* of Dec. 19, 1878 says: "Charles in the meantime had been sent to a good Theosophist's house, but had disappeared from the basket in transitu, and has not been seen since. "I don't know where he is," said the Hierophant [H.S.O.], "but I presume we will find him in Bombay when we get there."

² The words "took leave of the chandelier" are underlined in blue.

³ The Master Serapis.

⁴ I omit the private name here used for Mrs. Olcott.

⁵ Now at Adyar.

⁶ H.P.B. wrote "threw"; it has been corrected in Col. Olcott's handwriting to "dropped".

⁷ Mrs. Olcott.

December 19. Magnificent day. Clear, blue cloudless but—devilish cold. Fits of fear lasted till 11 (the body is difficult to manage—spirit strong but flesh very weak). At last at 12½ the pilot took the steamer across the Sandy Hook bar. Fortunately we did not get stuck in the sand.

(No danger of that. O.)¹



H.P.B.'s Monogram and Crest

This crest was on H.P.B.'s note-paper at the time the Society was organized in 1875. Several letters and envelopes now at Adyar bear the crest in red and gold. Snake, crown, double triangle, swastika, monogram and astrological and cabalistic symbols were stamped in gold on a red background. But the space occupied by the double triangle was not stamped in red, but left blank, showing the white of the paper.

The crown, with five points, is the emblem used by members of noble families in the continental countries of Europe. (On her visiting card, H.P.B. uses a crown with nine points, the emblem of a countess. See p. 624.) The letters within the double triangle are E.B., for Elena Blavatsky. At this time H.P.B. often signed herself Elena, the Italian form of Helena. In one of the Serapis letters of 1875, she is thus called.

The omission of the crown, her monogram and the astrological and cabalistic figures, and the placing of the Egyptian Tau in the middle of the interlaced triangles, make the present seal of the Theosophical Society. The swastika however was drawn to revolve with the clock (see p. 647). Instead of re-drawing the crest in Madras, for purposes of reproduction, the fine and accurate drawing in *The Path*, of February 1893, is here used, with acknowledgments to that magazine.

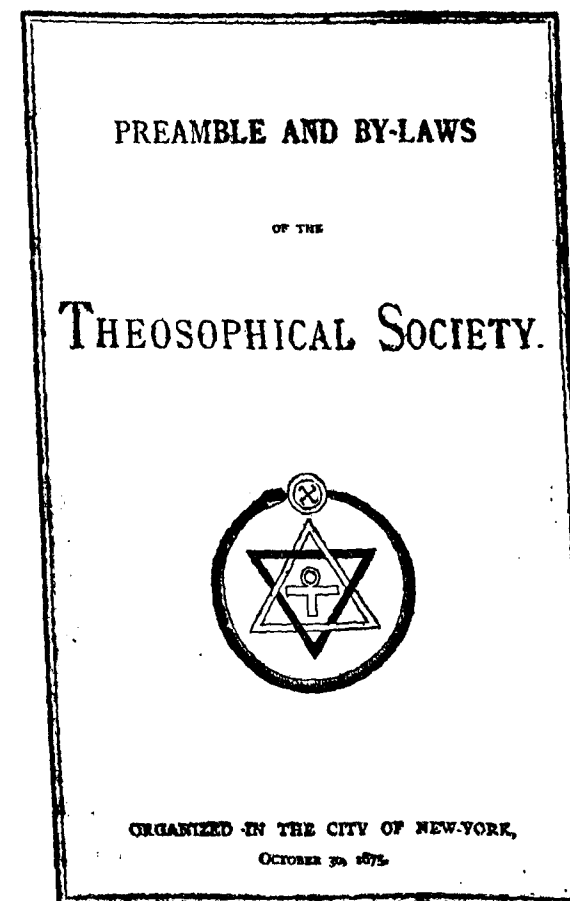
¹ These words in H.S.O.'s hand in brackets.

you know, is capricious, it grants to some every perfection and deprives others of the indispensable endowments. Madame B. has a masculine mind, and a perfect understanding, and I could write much more about her, which I feel convinced would commend a good opinion of her."¹

MADAME COULOMB'S TESTIMONY TO H.P.B. IN 1879¹

THE THEOSOPHICAL SOCIETY.—A correspondent writes to us as follows regarding a leading member of this body:—"On the 15th of May, I happened to read an article in your paper concerning the Theosophical Society. I was surprised to find the bad opinion expressed in the article mentioned, and really cannot understand from what source "The Colonial Empire and Star of India" obtained its information. I am not acquainted with any of the members of the said Society, except with Madame Blawatsky. I have known this lady for these last eight years, and I must say the truth that there is nothing against her character. We lived in the same town, and on the contrary she was considered one of the cleverest ladies of the age. Madame B. is a musician, a painter, a linguist, an author, and I may say that very few ladies, and indeed few gentlemen have a knowledge of things in general as Madame Blawatsky. Now, if nature has endowed her with so much talent, and if she is so well informed on every branch of education and instruction, and at the same time possessing a spirit of investigation, and a desire to dive into the mysteries of nature, I really do not see that for this she should be considered and spoken of as a person of an indifferent character. Madame Blawatsky's family is a very respectable one indeed. Nature as

¹ [The Ceylon Times, June 5, 1879. From Scrap Book, No. IV.]



The Society's Seal on its first pamphlet, three weeks before the formal inauguration. Actual size.

¹ [There is a note in Colonel Olcott's writing: "E. Coulomb in favor of H.P.B." The extract in the Scrap Book bears at the end a signature in ink, "E. Coulomb," and at the side "E. Coulomb's Article" which are probably in Madame Coulomb's handwriting.—C. J.]

H. P. B. AND FREETHOUGHT

EDITOR'S OFFICE OF THE THEOSOPHIST,

Private but NOT Confidential.

(Madras)

Ootacamund, August 16, 1883.

To the Secretary of the "London Lodge Theos. Society.

My Dear Sir,

When your letter reached me with the official (?) resolution of the local Council, concerning the inadvisability of advertising T. Paine's and Bradlaugh's Free-thinking literature, the article in the August *Supplement* "A Final Answer" was already in print, in answer to certain letters received from a Manchester and a Scotch Theosophists. Therefore, I must beg of you to impress upon the minds of the esteemed Theosophists of the "London Lodge" that the said answer is not meant as a Reply to your letter. The latter was sent to the President, Col. Olcott, who being on his Southern tour had no time to answer it or give me any instructions to that effect. However he has called a Meeting of the Council to discuss this business. Only I fear that the objection—that such advertisements ought to receive the consent of the majority of the General Council before being published (or words to this effect) is groundless. The majority of our Council is composed of *heathens* of the first water. Most of them are

furiously to feel unable to send their children either to Missionary or secular schools without having their young minds *poisoned* (their expression *not mine*) by their hereditary enemy the *padri* against their respective non-Christian religions. It is they (*i.e.*, the *majority of the Council*) who have repeatedly insisted on having such books distributed. Our Ceylon Buddhist members with 300 priests leading them, have spent a large sum to secure such anti-Christian tracts, as the only antidote against the abuse lavished upon their forefathers' faith. For, whoever lives in this country (as Mr. Sinnett will tell you) becomes very soon impressed with the sad fact that *conversion* in India means absolute *perversion*. Instead of bettering morality Christianity but adds to the natural human vices, owing to the doctrine of atonement and salvation by prayer, instead of that of self-reliance and *Karma*.

I would feel very much obliged to some of the British Theosophists who have protested, were they to send us for publication *anti-buddhistic* tracts. I would publish them immediately and without fear of hurting the feelings of *my* co-religionists. They are too intelligent, on the one hand, to take to heart the autopsy of the *exoteric shell* of their religion; while, on the other, centuries of daily abuse directed against Buddhism have made them indifferent. The same may be said of Hindus. What they (at least our members) want is the free discussion of every religion in its outer as in its inward form. Why then should *ecclesiastical* Christianity be excepted? Though the Reply in the August *Supplement* was not meant for the British Theosophists yet their "remonstrance" may find a fit answer in it. I, as an Editor, will never permit Christ to be attacked personally, no more than Buddha. But I must insist upon being allowed to remain entirely impartial in the *dissection* as in the praise of all and every religion the world over, without pandering to people's personal emotional

prejudices. This will never do in a *Universal Brotherhood*. I am very much surprised that Mr. Sinnett should have *seconded* the resolution, knowing as he does, my feelings on the subject; and that he was the first to approve of my "not minding" Mr. Hume's objections in this direction. Nor is it quite clear to me, whether the "remonstrance" sent by the *Branch Society* is meant for the Editor of the *Theosophist* alone, or for the *Parent Society* in general, since the former humble individual acts under the authority of the Council, or at any rate in sympathy with the feelings often expressed by its majority. Personally, I have no sympathy with Mr. Bradlaugh's views, though he is too much abused and ill-treated not to have won my regards as an individual. I do not know him nor do I desire to make his personal acquaintance; but I cannot help believing on general principles that a person so much insulted, hated, abused and persecuted by "*cultured Mrs. Grundy*" *must be* an excellent man. As for Col. Bob Ingersoll, than whom no more moral, pure man, no more honest citizen good husband and good father ever trod this earth—I know him personally and he has my profoundest respect, though he laughs at Theosophy, Spiritualism and every other belief.

I have written the above not as an answer to the contents of your official letter, but as a reply to what I found therein *between the lines*. No one has a greater respect¹ and admiration than I have for Mrs. Kingsford (chiefly as a reflection of the feelings of our *Mahatmas*, who must know her better than any one on earth); nevertheless, unless I am directly ordered by my Guru M. to drop the advertisement objected to, I cannot go against my principles of fair dealing with every religion, even for the sake of doing that, which Mrs. Kingsford believes is *due* to the "London Lodge". For indeed, were I to

¹ [So twice in manuscript.]

concede so much to your Society, the next thing I would have to do would be to drop every adverse criticism and discussion upon the *Visishtadwaitee*. There's the "South Indian Visishta Theos. Soc." composed of about 150 members *objecting* to my publishing the criticism upon *their* Catechism by the "Vedanta-Adwaitee" Theos. Society—(See art. of that name in *June Theosophist*); and the Almora Swami *insisting* upon my ceasing to lay sacrilegious hands upon his *Iswara*; and the "Brahmo Theos. Society" wanting me to fill the magazine with sermons upon Monotheism etc. About 14 Visishtadwaitees have resigned in consequence of the discussion. Very sorry, but I cannot help it. Thus, as you see, my position is that of an elephant trying to perform his *Grand Trapèze* on a cobweb thread. Nevertheless, I must try to maintain my perilous position and not to lose footing by the blessing and help of *Yog-power*. Meanwhile, believe me, dear Sir,

Yours most fraternally,

H. P. Blavatsky,
(Editor of the *Theosophist*).

P.S. The decision of the Council such as it will be, will be sent to you *officially*. H. P. B.



To Georges Chela-Lay.
Happy New Year to the
 most Honourable Georgy Lay.
 The land of sweets is forthcoming
 from Russia, a cold & pious coun-
 try where the undersigned is suppo-
 sed to have evolved from. When
 it arrives — you shall have it & when
 you understand what your loving
 old friend means — you shall
 indeed be a chela
 yours respectfully
 H. P. B. Blavatsky.

H. P. B.'S LETTER TO GEORGE S. ARUNDALE ON HIS SIXTH BIRTHDAY

ON A CHANGE IN KARMA

Adyar, Feb. 5. [1884]

[Letter to N. D. Khandalavala¹.]

My dear, *true* Brother,

To tell you how pained I was during your dangerous sickness, is to tell you something you ought to know. Yes; there was a day, when I despaired for your life, that day, when to my prayers to my MASTER, He answered me—"We may be able to do much, but never *miracles*." I despaired because having given that answer, He added, "I will see. If there is *one* spot in the affected organ that is not touched yet I may save him and restore the rest—but I am afraid there is none," or words to this effect. Yet He did find one "such spot" and you were saved. You *are saved* and that's the main point. What matters it whether it is He, or Nature, or *Chance* that saved you! For *me* it is a *fact*—a living Reality that He has done what He promised; neither for you, least of all for others,—as Mr. Ezekiel, for instance—can it ever be a fact. Doubt and distrust will ever linger in the breast of everyone, who is not in *direct* communication as I am—with Him. And then it matters little for Them. They care neither for thanks, nor gratitude, nor anything save DUTY. It is not for you, personally, that my Master cared,—for N. Khandalavala a unit among millions, but for the father of an innocent family, the support of so many persons dependent on you, the faithful and loyal friend and theosophist. There are hundreds of *lip*-theosophists, of nominal members, whom They would allow to die—to receive their Karma without moving a finger to interfere with its decrees. With you it was a

¹ [Mr. N. D. Khandalavala is still a member of the General Council of the Society.—C. J.]

different question. They were bound to do Their best for you, as you have done your best for others—for us all. And the hardly perceptible spot was found out. "Sleep?" Why had you been allowed to go to sleep when you wanted—you would have never awoken. I told so to several. Your weakness and sleepless condition were your salvation. But you must *now* take a long rest. You must not allow anything to come in your way. You must keep quiet, never feel excited, and avoid emotions of any kind for a long time. And then They will strengthen the organ which *can* and *must* be restored to perfect normal conditions. When I see you I will say more, and I hope to see you in a few days, on the 11th or 12th.

Now about my own uninteresting *Ego*. I am told by doctors that I am dying. No disease—simply life ebbing away, complete nervous prostration, weakness daily increasing, etc. Played out! Well, they frightened Olcott and Society so much, saying that if I did not immediately change climate and have three or four months *complete rest* that I had but three months and no longer to live, that they bothered and prevailed upon me to consent. And then I am going to France and Germany. It is worse than death for me, for they might have allowed me to die quietly here. I hate the idea, but they want me alive, it appears, not dead. Well—since the Masters want me to go—then I go—though I cannot make out why They should send me abroad to get relief when They could cure me as well here, as They did twice before. Colonel is going to London, and I to—the devil I know myself *where*, and *why* I am going!

Now do keep quiet and jolly and happy in your convalescence. And believe that outside your own family no one loves and respects you more than

your faithful friend,
H. P. Blavatsky.

H.P.B.'S FOREKNOWLEDGE OF MADAME COULOMB'S TREACHERY¹

TAKE for an instant for granted (you, who still doubt at moments in your hearts) that I am doing the work of a real living Master. And if I am, then surely I would not have been entrusted with such a mission unless I had pledged myself irrevocably to the laws of the Ethics, Sciences, and Philosophy THEY teach. Come whatever may, I *have to* abide by these laws and rules even in the face of condemnation to death. Now, if the law, in common legislature even, holds that no person should be condemned before his guilt is proven, or becomes manifest, how much more strict must this law be in our Occult Code? Have I the right—in special cases when I see that a person has in him the germs of, or even a decided proclivity toward, evil doing, deception, ingratitude, or revenge, that, in short, he is not a reliable man or woman; but that, on the other hand, he is earnest and sincere, for the time being, in his interest and sympathy for Theosophy and Occultism; have I the right, I ask, to deny him the chance of becoming a better man, merely out of fear that he may one day turn round? I will say no more. Knowing, as I do, that *no earthly forces combined can destroy the T.S. and its truths*, even if they can and *do*, in each case, hurt more or less my outward and miserable *personality*, that shell that I am solemnly pledged to use as a *buffer* of the cause I

¹ [From a document in the Esoteric School, signed by H.P.B. with her initials; published with the permission of Dr. Besant.—C. J.]

serve, have I the right, think you, out of mere personal cowardice and in self-defence, to refuse to anyone the chance of profiting by the truths I can teach him, and of thereby becoming better? That many are called, but few chosen, is something I knew from the beginning; that he who speaks the truth is turned out of nine cities, is an old saying; and that the man (and especially the woman) who preaches new truths, whether in religion or science, is stoned and made a martyr by those to whom they are unwelcome—all this is what I have bargained for, and no more. Let me give you an illustration out of real life. When the notorious Madame Coulomb came to me in Bombay, with her husband, to ask for bread and shelter, though I had met her in Cairo, and knew her to be a treacherous, wicked, and lying woman, nevertheless, I gave her all she needed, because such was my duty. But when, in course of time, I saw she hated me, envied my position and influence, and slandered me to my friends while flattering me to my face, my human nature revolted. We were very poor then, poorer even in fact than we are now, both the Society and ourselves, and to keep two enemies at our expense seemed hard. Then I applied to my Guru and Master, who was then at three days' distance from Bombay, and submitted to his decision whether it was right and theosophical to keep *two such Serpents* in the house; for she, at any rate, if not her husband, threatened the whole Society. Would you know the answer I received? These are the words *verbatim*, the reply beginning with an aphorism from the *Book of Precepts*:

“‘IF THOU FINDEST A HUNGRY SERPENT CREEPING INTO THY HOUSE, SEEKING FOR FOOD, AND, OUT OF FEAR IT SHOULD BITE THEE, INSTEAD OF OFFERING IT MILK THOU TURNST IT OUT TO SUFFER AND STARVE, THOU TURNST AWAY FROM THE PATH OF COMPASSION. THUS ACTETH THE FAINT-HEARTED AND THE SELFISH.’ You know,” went

1931 FOREKNOWLEDGE OF MME. COULOMB'S TREACHERY 657

on the message, “THAT YOU ARE *personally* THREATENED; YOU HAVE STILL TO LEARN THAT *so long as there are three men worthy of our Lord's blessing in the Theosophical Society—it can never be destroyed* . . . YOUR TWO KARMAS (hers and mine) RUN IN TWO OPPOSITE DIRECTIONS. SHALL YOU, OUT OF ABJECT FEAR OF THAT WHICH MAY COME, BLEND THE TWO (KARMAS) AND BECOME AS SHE IS? . . . THEY ARE HOMELESS AND HUNGRY: SHELTER AND FEED THEM, THEN, IF YOU WOULD NOT BECOME PARTICIPANT IN HER KARMA.”

THE THEOSOPHICAL SOCIETY.

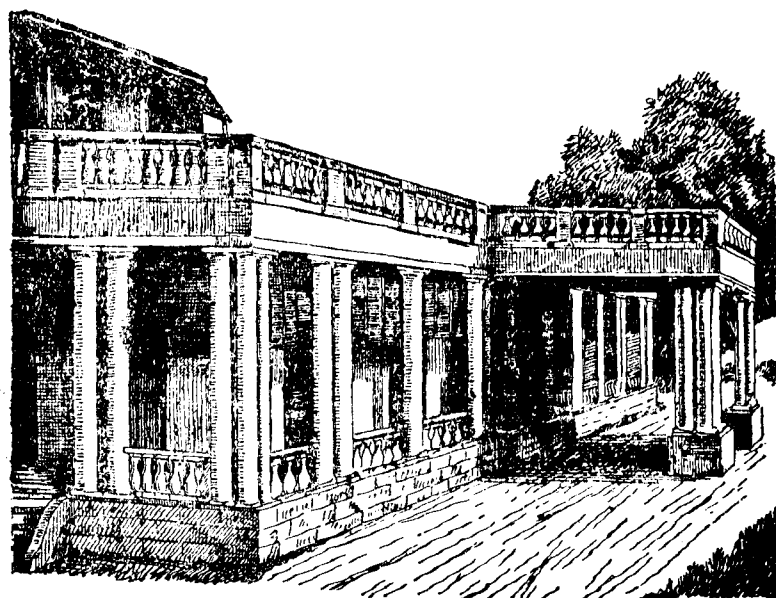
FOUNDED IN THE CITY OF NEW YORK, A.D. 1875.

In accepting fellowship with the above named society, I hereby promise to ever maintain ABSOLUTE SECRECY respecting its proceedings, including its investigations and experiments, except in so far as publication may be authorized by the society or council, and I hereby PLEDGE MY WORD OF HONOR for the strict observance of this covenant.

Dated at *Menlo Park N.J.*
this *fourth day of April* 1878

Thomas A. Edison

Thomas Alva Edison's Pledge of Secrecy regarding Pass-words and Signs when he joined the Society.



Headquarters at Adyar in 1882.

The house, at the time of its purchase, was called Huddleston Gardens, with land covering 28 acres. As with many houses built then for Europeans, the steps of the *porte cochère* or carriage porch led to a large hall, which served as a drawing room and a dining room. On either side were bedrooms. The house had also a large room at the back, looking on the river. On all sides were verandahs. The hall was 42½ feet long by 23 feet broad, and the front verandah 85 feet long and 7 feet broad.

Colonel Olcott transformed the hall and verandah to make an impressive and beautiful meeting hall, with the finest acoustics for such a large hall. The front verandah was thrown outwards to a distance of 18 ft. beyond the pillars past the porch. The verandah roof was raised 5 ft., and extended over the new part. With steel girders to support the new roof, the old pillars were abolished.

Later, at H. P. B.'s death, the hall was further extended towards the garden by building a small alcove nearly 7½ feet square for H. P. B.'s statue. Underneath the statue, those portions of H. P. B.'s ashes which had been allocated to Adyar and London now lie buried. This alcove now holds Colonel Olcott's statue by the side of that of H. P. B.

The room on the roof seen in the picture was H. P. B.'s bedroom. Next to it to the left (not seen in the picture), and four steps lower, was the "Shrine Room".

Headquarters lies exactly north and south, Adyar river flowing from west to east into the Bay of Bengal. The statues of the Founders look to the north. The estate now covers 262 acres. (Picture reproduced from *The Path*, June 1892.)

MY JUSTIFICATION

By H. P. B.¹

I have read about the "new discovery" and it is more *damnable* than all the rest. To this I say as follows:

1. The shrine was ordered by Mme. Coulomb, on a drawing made by M. Coulomb, to be taken to pieces if transported to another place in a trunk; and was made on purpose for that *movable* for I said I would want it at Ooty if I had to pass there 6 months of the year as contemplated. No one, except Mme. C. went to Duchamps. It is she who ordered it, brought it and he who hung it up. Ask Bawajee, Damodar, all those who saw it.

2. Coulomb on hanging it broke with large nails several times the wall, and had to replaster it. He made a hole with a large nail that actually pierced the wall and made a hole on the inner side of the window aperture under the ceiling in the next room and spoilt the marble polish. He had to replaster it immediately. This was done for the hook to hang on the shrine. It is not *one*, but several holes must be found or rather the traces, for the wall of the closed window is very thin and we had the greatest trouble to fix the shrine.

(3). It is he and his wife who insisted upon putting² that mirror inside the shrine because he broke one of the panels in several pieces and had to make another. He was always fixing and taking them out when the cupboard came. I never paid attention because I was always occupied. No doubt he used that panel that he said had been broken to

¹ [The manuscript of this, in H.P.B.'s handwriting, is in the Archives. The title: "My Justification by H. P. B." is her own, written on the manuscript.—C. J.]

² [So in manuscript.]

make some contrivance, if the panel is now found, or perhaps made another. He was always inventing things and *offering* help which was always refused. Remember, he had exclusive charge of my rooms for the two months and a half I passed at Ooty, and now, for over three months. Heaven knows what he might not have done! I know one thing, and may I *never see the Master* again, if I know of, or ever used this pannel.¹ I am ever ready to damn myself for the Masters and the Cause, but They would never have permitted *me* to do such a thing.

I remember once, and swear on my future life to the truth of it, that he told me, (sometime after my immediate return from Ooty—"Oh, c'est maintenant, Madame, que je puis produire des phenomenes aussi bien que vos Freres! Mais je ne vous le dirai pas, car vous ne me dites rien, vous, *comment vous le faites*".² He pretended he never believed in any phenomena except *clairvoyance*, and that of his wife only. It is Coulomb that did all the work in, and outside, the shrine, she, who decorated the walls, and I had no idea what they were doing. For five years she was betraying and laying *traps* for me; her hatred to me for not getting *money* for phenomena, which she was constantly urging me to, (thank Heaven, there is not a man living who can accuse me of having had money for it, and the case of Srinivas Row's 500 rup. and Mrs. Carmichael's ring, worth Rs. 200, prove quite the contrary)—this hatred is now proved by her hints of my being a fraud and a spy from the first, to Banon and Ross Scott and so many others. This d—d pannel¹ was done by him—for what reasons I cannot imagine, except either to implicate me, or use it for their own means, their infernal crafty intrigues.

¹ [So in manuscript.]

² [Translation: "Oh, Madame, I can now produce phenomena just like your Brothers! But I won't tell you how, because you tell me nothing of the way you do them."]

I could *never* understand one thing, and Master would never tell me. When the cup was broken before General Morgan, he called it "a precious China cup" and I laboured under the impression that it was one of the *Mahatma's* cups they gave me in Sikkim. When I came I found it was a simple saucer, such as can be bought by the dozens in the shops of Madras! No wonder she has the broken pieces of it! She may have a dozen of such broken saucers. This one, or something similar to it, was bought by me at Lahore, I think. She told me though, that she had inadvertently¹ broken Mahatma's blue cup, during my stay at Ooty, and showed me the pieces saying that she had been at Fasiollers and all the shops to try and get one like it, (you may enquire at Fasioller by showing him its match, the yellow cup of my Master). Well it was such a puzzle to me that to this day I do not understand how this was all done!

It is undeniable *she has made tricks* and my only guilt was that I never spoke of them that I have not exposed her at the time. And that I have not told to everyone the tricks he always was offering me to do. Why, he was even offering to Baboola to do this and that, and the boy told me. And now now it is Col. Olcott and all of you at Adyar:—

If you, or any of you verily believe that I was ever guilty consciously of any *trick*, or that I used the Coulombs as confederates or any one else, and that I am not quite the victim of the most damnable conspiracy ever set on foot, a conspiracy which was being *prepared for five years*—then telegraph me where I am *Never show your face again in the Society*—and I will not. LET ME PERISH, BUT LET THE SOCIETY LIVE AND TRIUMPH².

H. P. B.

¹ [So in manuscript.]

² [It is a strange sensation for the Editor's deputy that, as forty seven years after, he should be checking this article with H.P.B.'s manuscript, it should not be in the editorial offices of *The Theosophist* in the T. P. H. Building near by, but in his sitting room, which is the original Shrine Room referred to by H.P.B.—C. J.]



Impression from H. P. B.'s Signet Ring

The story of H. P. B.'s ring, as narrated to me by the late Miss Francesca Arundale, is as follows. When H. P. B. in 1884 was living at 77 Elgin Crescent, London, W., with Miss Arundale and her mother, she wanted a signet ring, and Miss Arundale offered to have it made for her. H. P. B. consented, and gave the design—the double triangle, and below it the Sanskrit word सत् Sat, Truth. Miss Arundale then asked H. P. B. if she minded if she (Miss Arundale) had a similar ring for herself. H. P. B. had no objection. Two very dark green, almost black, agate stones were cut with the design, both exactly alike. H. P. B.'s seal was set on a heavy gold ring, the stone mounted on an oval frame with a hinge, so as to be the lid for a very shallow locket. Miss Arundale's was set in a lighter ring. Miss Arundale wore her ring always, and at her death it passed to her nephew, Bishop G. S. Arundale, who lately presented it to the E. S. Archives.

H. P. B.'s ring was worn by her from 1884 to the day of her death. Some considerable time before her passing, she had intimated to her esoteric Inner Circle that she desired the ring to be given after her death to Annie Besant. At the actual time of her death, May 8, 1891, Annie Besant was in the United States. On her return, the ring was given to her, according to H. P. B.'s wishes. Dr. Besant has worn it since then, on the index finger of her right hand.

The reproduction is from Miss Arundale's ring, not from Dr. Besant's, which never leaves her finger. But both stones are alike and indistinguishable as to size, shape and colour.—C. J.

H.P.B. ON THE S. P. R. REPORT

January 6, 1886.

BAD New Year to us all, Olcott—Hodgson's Report reached here through Sellin on the eve—like a N. Y.'s present—and it will and has already done an *immense harm*. It is not I who stands accused alone[—]I might leave the Society and there's an end—but the *whole Society*, beginning with Sinnett and yourself—and making of Babula¹—our *Master !!* He wrote M.'s letters they say—the idiots! I am a *Russian spy* he says again and this will prejudice the cause and prevent my returning to India for ever so long, unless you turn heaven and earth to show the utter absurdity of the accusation. The slip—the famous slip photographed from a bit of MSS. stolen by Coulomb[—]is a translation from a Russian paper for Sinnett's *Pioneer*—the quotation mark at the end shows it; this is *rot*, and can be made away with. About Babula writing Master's letters—everyone will laugh—in India at any rate. Also connecting *Jhelum* telegram with some bit of paper stolen by somebody from Damodar's papers in Master's handwriting, telling him to copy some original telegram and send it to Sinnett, and to tell Deb to learn better his part. For Deb and Bawajee came both a year after; there was no Bawajee at HQrs. when we were at Amritsar. This is absurd also. I have not read all, only a few pages (Sellin went away and carried the *Report* away with him to München) but even in these few pages I found everything luckily construed on erroneous

¹ [Babula was H.P.B.'s Hindu servant.—C. J.]

inferences and nonsense. Hume lies like—a Hume. He says Masters never wrote on the Cashmere or Nepaul paper you know, till after I came back from Darjeeling where it can be got; and Sinnett has the original page of such paper where notes are made by Master for Esoteric Buddhism from which I taught him and Hume at Simla when I lived at Hume's and a year or two before I went to Darjeeling. Sinnett knows that it's a lie. There are many such flapdoodles. It is the *whole* that is damaging as against a Society hated by all. Nor do I care about experts, for what one expert affirms the other denies generally. Even the similarity of style detected between K. H. and myself—the same mistakes and peculiarities is all nonsense. When I arrived to America, I could hardly speak English and could not write it at all—it is a fact, as you know. *Isis* was the first work with the exception of a few articles corrected by you and others that I ever wrote in English in all my life and it was mostly dictated by K. H. (Kashmiri) as you know. I learnt to write English with him, so to say. I took up all his peculiarities even to writing sceptic with a *k*—which I dropped in India and he preserved the habit. What wonder then, that similarity is found between the style of *Isis* and letters to Sinnett and so on. I told you, and you know, and you *have to maintain*, that I spoke English ten times as badly as I do now, and as you said yourself. 40, 50 pages at a time would be written of *Isis* MSS. without one mistake. Please remember THAT—that I hardly spoke and could not write English at all. I had not spoken since my childhood almost—as I told you. The first time when I spoke *nothing* but English for months was, when I was with the Masters—with Mah. K. H. and of course I got his style.¹ The difference of handwriting detected between several

¹ [For a full account of how H.P.B. learnt some of her English from the Master K.H., see *The Mahatma Letters*, pp. 478-9.—C. J.]

of his letters is due to the fact, that of course he did not write all his letters himself and he said so repeatedly to Sinnett. Various chelas precipitated them hence difference of writing. No two chelas can form the same conception of a writing in their heads not even of their own when the writing is not *produced mechanically* with the hand but impressed from image in the brain. I could not *precipitate* my own handwriting *twice* in the same way. That's nonsense, and if Hodgson's Report is damaging when viewed from the common, daily-life experience of writing, etc., it is explained as naturally as possible when examined from an occult standpoint. To judge the whole affair as Hodgson has is ridiculous. So far as I have read the *Report*, everything can be explained. I wrote *Isis* (it is claimed) and the K. H. letters and Master's (through Babula!!) using in them Subba Row's letters (!!!) and S. R. is said to have confessed it to Hume—all this, is trash, but it must be shown such to the outside public, and this is what is clamoured for by the Branches. The German Branch (Gebhards excepted) is in a terrible funk. The *Sphinx* that had to come out N. Y.'s day is stopped by Hubbe Schleiden who wants either to resign or change name of the Branch, dropping "Theosophical" altogether. Du Prel and I think the Baron Hoffmann have or will resign. All is in a turmoil. The Countess has left this night for Munich to try and quiet them. She saw Master in a vision last night went out of her body (and I watched her doing it in the drawing room—) and He ordered her to go and mend matters. But Sellin who had left declaring that the testimony of Hodgson and Coulomb were worthless and absurd—after reading the whole of the Report wrote to me a furious letter from Munich—*resigns*, calls the whole Society a humbug—denounces all (not you and me only), Sinnett included, and says if I do not defend myself and explain the charges,

the whole Society will disappear in a few weeks. That your *mechante* lettre about Hartmann shows what you are: a backbiter, a slanderer, etc. I send you Hartmann's letter to me. He is the only one who could defend us successfully at Munich and now he is furious against you and Society (Adyar) having been told by Sellin of the letter you wrote to Gebhard's about him. So that it is not I, only who writes stupid and compromising¹ letters. The L. L. keeps steadfast so far as I hear. Sinnett's letter enclosed written *after Report*, and all about the *Secret Doctrine*. He *cannot leave*, too far deep in it. But you must write a pamphlet and d—d quick explaining as much as you can showing the absurdity of Hodgson's inferences—spy business, Babula, the collective charges against Bhawani Row, Damodar, Bawajee, Mohini, yourself. Now you see you are SAVED not dishonoured, by my referring to you as a "psychological baby" and saying I am smarter than you to H. Chintamon. This said in fun has saved you, I say. Better to pass off as an honest, truthful, though credulous man than a *fraud*. And that no one can call you. Oh the Psychic R. S.! Oh your Karma, you poor man when I begged you, asked you from Paris to leave S. P. R. alone, and you did *cram* them full with phenomena, you *would* force yourself upon them. Well that's over and done; and no "King's horses, nor all the King's men" can mend what's done. Your Karma, dear; and Sinnett's Karma for giving 8 K.H.'s letters to Hodgson, and he (Hodgson) does give it to him! 60 alterations found, made in print, differing from K. H.'s *originals*—serves Sinnett right.

I have the *Secret Doctrine* to show whether Masters are or are not. If not—then *I am* the Mahatma, and that's as well. See what Sinnett has arranged. A little better arrangement to begin with than *Isis* ever was. What you

¹ [So in manuscript.]

ought to do is to condense *Isis* throwing out all that is not to the point and letting it out in monthly parts (cheap) or in one vol. better monthly, and sell it in India. For *Secret Doctrine* is *entirely* new. There will not be there 20 pages quoted by bits from *Isis*. New matter, occult explanations—the whole Hindu Pantheon explained, based on exoteric translations (to be easily verified) and explained esoterically proving Xty and every other religion to have taken their dogmas from India's oldest religion. No word against any class, personalities *left out altogether*—missionaries entirely ignored, scientists except when quoted—*untouched*. In four Parts—Archaic, Ancient, Mediæval and Modern Periods. Each Part 12 chapters, with Appendices and a Glossary of terms at the end. Countess here, and she sees I have almost *no books*. Master and Kashmiri dictating in turn. She copies all. This *will be* my vindication, I tell you. *Preface* received from Adyar only came to be immediately *burnt* in the kitchen by myself and Countess. Thus you could easily, by sacrificing two copies of *Isis*, boil out of two Vol. 1 in parts and let it go for 8 or 10 rupees the whole 12 or 14 annas the number and keep money for Society. I could do it in a month had I time. Now listen. Secure the help of Subba Row for *Secret Doc*; *Lots* there of Adwaitism or *old Aryan Religion* occult which if *reinforced* by what S. R. can add will kill Hodgson and Co. on the spot. Shall he do it for you or rather for himself and Adwaitism? If he promises faithfully and you think he will do it I shall send you by two or three chapters at once; if not—I begin publishing here. Let him see first five or six chapt. and judge. We can take the public of India by storm if he helps me with old quotations and occult meanings added to mine. Answer at once. Because it will delay publication, unless you do. And I have to hurry on with my vindication. Now that I am here quite alone with no books around me and that S. D. will be twenty times as

erudite as occult and explanatory people shall see I guess and judge. Now for the *Report*—it is really so full of *animus* of lies and nothing but *suspensions* and false inferences that you can make up a splendid answer. The only thing to be explained away is similarity of style and mistakes between Mah. K. H.'s and my English and *Isis*, and so on. This I told you, and you know *it is true*. He is not a good English scholar though ten times better than I—(Kashmiri). The “spy” business as the only *possible* motive for those who are determined not to see *the truth*—helps us. He calls me a *forger*! Funny and stupid. If I invented the *two Masters*, then they do not exist, and if *they do not* exist, how could I forge *their* handwritings, which did not equally exist *before I invented them*. And if I am the inventor of the two and three handwritings, then these handwritings *are not* forged but mine—how then can I be “a forger”. It's a libel punishable by law—as well as *spy* charge if he *cannot* prove. And that he *can't*, you may bet. Remain the “Blav. Coulomb” letters. Well, I deny *in toto* all the incriminating portions. I have *never* been allowed to see *one* line of those letters. Sinnett wanted to borrow them from S. P. R. to bring them here to Würzburg—and was refused *point blank*. This goes against them. Theosophy is a *Tree* to be judged by its fruits. And the fruits have saved so many lost people, have redeemed from a bad to a good life through the holy names of Masters, that if MASTERS did not exist *they should be invented* (as Voltaire said of either God or Christ) for the good they do to humanity. You have done well to send me the *Report on the Investigation*. The Countess took a copy with my notes to Munchen, for no one there has read that Report and it does in some things knock down Hodgson. Now COURAGE and a last effort—and WE ARE SAVED.

Yours ever,

H. P. B.

MADAME BLAVATSKY AND THE THEOSOPHICAL SOCIETY¹

To the Editor of *Light*.

Sir:—

Will you kindly permit me to notify my friends and foes through your columns, that yesterday, September 27th, I FORMALLY RESIGNED OFFICE in the Theosophical Society?

No one could regret more than I do, to give this pain to my devoted colleagues and friends. But I do it from a deep sense of duty to the Society, before whose interests all private consideration must give way.

For some time past—to be exact, since the very day when I overstepped the *legal* boundaries and gave out the secret of my whole life, namely what I knew about Occultism and its Custodians—I seem to have awakened against Theosophy all the fiends of the nether world, now domiciled on our earth. Persecution, suspicion,—opposition, from simple cavilling at words to the expression of the most malignant hatred—are dogging our steps wherever we direct them.

Had I to face them alone, *i.e.*, in my personality and private capacity I might have bowed my head in full humility, from a feeling that this was only my *Karma*: I have thrown the mysteries of the Kingdom of Heaven in their crudest and (owing to my personal inability) undigested form to be trodden upon, and *have* to bear my penalty. But it is not I alone who am the sufferer. In my proud desire to benefit my fellowmen,

¹[September 24, 1884. From the original manuscript in H.P.B.'s handwriting at Adyar. The title above is hers. Was it published?—C. J.]

and my vain endeavours to do what I sincerely thought (and still think) was good, I have brought unwittingly suspicion, almost opprobrium upon the Society itself. Thus, a sort of indignity has been put upon hundreds of most respectable, most pure-minded men and women, whose sole mistake was not to have separated sufficiently, the abstract principle from the concrete personalities; a mistake which led, in a way, to hero-worship. It is since my arrival in Europe that I have begun to realize that so long as my name is attached to the Theosophical Society, the latter can never prosper, can never pursue its studies and execute its mission in the right way. If I would save the healthy body, I must lop away from it the limb that is pronounced by my charitable judges incurably diseased. Between *être* and *paraître*, the world ever chooses the latter expedient. I cannot. Therefore, I am surely doomed to be misrepresented as long as I live. What right have I to drag our Society into and under such false lights?

Though I have not yet the means of knowing what is in the supposed "letters" of mine (telegraphed about to the *Times* by its Calcutta correspondent) as published by a missionary *Christian* magazine—since this journal has not yet reached Europe—I know, nevertheless, that no such correspondence between myself and the wicked treacherous woman just expelled from the Society, ever took place. Such alleged letters of mine are surely impudent forgeries. The theory of the supposed "muslin" Mahatmas is the creation of a man and wife whom Col. Olcott and I saved in 1879 from starvation in the streets of Bombay; who have since found a ready home with us, and brotherly affection for five long years; and who, as Mr. St. George Lane Fox (just returned from Adyar where he lived for eight months) can tell you—have repaid us with the blackest ingratitude and the most villainous treachery, for which misdeeds and many

others they were expelled from the Society by the Board of Control, in May last. The "muslin" Mahatmas and the "letters" are their revenge—a soap-bubble for the wise, a heavy sledge-hammer with which the prejudiced and the unfair will vainly try to knock out the last breath from the Theosophical movement. It is now found, moreover, that it was they, who had tried, during the whole five years they lived with us, to make me suspected as a "Russian Spy" and the Theosophical Society as a dangerous *political* Movement".

Nevertheless, and notwithstanding the apparent absurdity of this new charge, the scandal created is sure to be very great. It will take months to prove the alleged correspondence a forgery, and the publication itself a libel gotten up during our absence, by those meek men of God—the missionaries; it will require but one day, to connect our names and the Society in your columns with a new and ridiculous scandal. Therefore, since the Society is now firmly established and since it suffers only through its connection with myself—the *chief*, if not the *only* target for the poisonous shots of our many enemies—I have come to my present resolution.

Henceforth I cease to hold the official position of Corresponding Secretary in our Society, and I am even willing that it should be forgotten, if possible, that I was ever one of its two active founders. I break—for a long time, at any rate—every connection with the Headquarters, with the Parent Society, as a body, and with its two hundred Branches. *I shall not return to Adyar, before I have vindicated the Society of every villainous aspersion upon its character*, and had the purity of its motives better recognized. To begin, I have placed my official resignation in the hands of the President Founder for submission to the General Council of December, at Adyar. In order, however, that the kind neighbors should have no ground for inventing a new calumny, I say

here beforehand, that I shall not leave Europe until this new infamous *imbroglio*—the joint production of missionary hatred and the revenge of two expelled members—is proved to be false, as it shall be by Col. Olcott who returns home by the first steamer. The Society, if it derives no further benefits, will certainly suffer no additional troubles from me.

Thus, from this day, Mr. Editor, you may open your columns unsparingly to any kind and variety of abuse against the personality known as H. P. Blavatsky. I have retired into private life, and will mind it very little. It was the honour of the Society that I had in view, whenever I was moved to answer misrepresentations of its Corresponding Secretary. I am now prepared to receive personal vilification with a calm worthy of that of Mr. Bright or Gladstone. I only hope that it may be remembered, that whatever I appear, or may be in reality, my mistakes and shortcomings are *mine* and have nothing to do with the Theosophical Society.

Very soon, I hope, I will retire to a locality where no one is likely to meet me and no ordinary mail can reach me. After a time, when it is shown that my absence notwithstanding, the occasional manifestations of power by the Mahatmas, and their communication, whether personal or by correspondence with some of the elect members are going on as before; that phenomena, in short, are taking place in the same way as they always have; and that nothing is virtually changed by my withdrawal; then only will our opponents perceive, that whatever the real nature of our Mahatmas, whether made of flesh and bones, or of "bladders and muslin"—they are certainly not the creation of your very obedient servant,

Elberfeld,
Sept. 28. 1884.

H. P. Blavatsky.

THE MYSTERY AND THE FAILURE OF "BAWAJI"

I.

Elberfeld, June 3, [1886].

My dear Olcott,

My foot has turned a more serious matter than was first thought. The sprain has held me already over 3 weeks in bed and armchair motionless and heaven knows whether in a fortnight I will be able to go to Ostende where I mean to settle and try to finish my unfortunate *Secret Doctrine*. That it is an *extraordinary* work and revelation I am now sure. A learned Occultist, an Englishman (one who is a man of exact science but whose name I cannot give, though he is known to the Countess and Mme. Gebhard) has proclaimed it a *wonderful* work, "full of the most important revelations and secrets"—therefore it is all right, this once.¹ Moreover, he has not found three words to correct in its English in the two enormous chapters he has seen, and that's *flattering*.

But there is another cloud on our horizon—Bawaji². He is here now, having been sent for to *interview* me before his going to India. He has now thrown aside his mask and has shown himself *as he is*, to wit—an *unscrupulous little liar*, and

¹ [In manuscript, no period.]

² ["Bawaji" was a young Hindu of Madras Presidency by name S. Krishnaswami Iyengar. He joined the Society in 1881, and accompanied H. P. B. in 1885 to Europe. A few years after his return to India, he passed away.]

a Jesuit of the finest water. The following is his present attitude and the policy adopted by him :

He does not deny having said and written and maintained that his "Master" had given him the order to come with me to Europe. He thought and believed so sincerely at the time, he says—but he has NOW CHANGED HIS OPINION. He mistook his own *fancy for an order* was *self-deceived*. He has now come to the conclusion (after 5 years !!) that no Master can communicate with his chela except by *impressions* "from higher to higher self"—and that therefore it is easy to misunderstand the orders. He *had so misunderstood* and now recognizes it. Franz, who is entirely under his thumb and psychological glamour—sees in it *no lie* simply "a proof of Bawaji's sincerity". Luckily Mme. and Mr. Gebhard are of a different opinion.

Well, once started from such a premiss the rest becomes easy. For five months I have watched him, and rumours were reaching me that he taught a doctrine entirely opposed to the teachings of the Masters; that he went against *Esoteric Buddhism*, etc. And now since he came here he said to my face before all the Gebhard family that *I knew nothing* of the esoteric teaching; *Isis* was full of ludicrous mistakes; my *Theosophist* articles likewise.* No *astral body* could ever be seen by either chela or profane of one's Master; for no *Mahatma* would condescend to show himself in this way. It was all "hallucinations on the astral plane"; no Mahatma would ever write or cause his chelas to write—"red and blue spook letters, such as have been occasionally received by us and other theosophists: they were all the production of Elementals or *fraud*, whether conscious or unconscious—*mediumistic* at best. He "had come to the conclusion" that

* The letter you signed with my name in the January *Theosophist*, which letter contains certainly some flapdoodles—became a nice pretext for him.

we knew nothing of the Masters in America; we heard of Them only in Bombay. No Mahatma would condescend to stoop down to bother himself with the weal or woes of even their chelas not only of simple theosophists (hence all the phenomena such as with Srinavas Rao, Damodar and dozens of others were all if not frauds, at any rate *hallucinations* and works of Elementals, etc etc. it would be too long to report all he says and evolutes from his brain. When I had come to the conclusion that he was simply undermining and . . .

[CONTINUATION OF LETTER MISSING]

THE MYSTERY AND THE FAILURE OF "BAWAJEE"¹

II.

[On envelope:]

*British India,
via Brindisi.*

Charles W. Leadbeater Esq.,
61 Maliban Street,
Colombo,
Isl. of Ceylon.

[Received, Colombo, July 23, 1886.]

Elberfeld, June 23/86

My dearest Leadbeater,

I was glad—sincerely—to receive your welcome letter. As to the enclosure I really do not take upon myself to send it. I *cannot* do it, my dear friend; I swore not to deliver any more letters and Master has given me the right and privilege to refuse it. So that I have put it aside and send it to you back as I received it. If Mahatma K. H. had accepted or wanted to read the letter he would have taken it away from my box, and it remaining in its place shows to me that he refuses it.

Now learn new developments. Bawajee is entirely *against us* and *bent on the ruin of the T. S.* A month ago he

¹ [Copied from the original letter in the E. S. archives at Adyar. "Bawajee" is the same person as "Bawaji". H.P.B. uses both spellings.—C. J.]

was in London and ready to sail back to India. Now, he is here—heaven knows *when* he will go away for he lives with Franz Gebhard (the elder son who sides with him and whom he has utterly *psychologyzed*)¹ and he has sown dissention¹ and strife in Gebhard family, the mother, father, and two sons Arthur and Rudolph remaining true to the teachings of Masters and me and F. siding with him. He never comes to us though he lives over the way—and he writes and writes volumes of teachings *against our doctrines*. He does more; he declared to all that he was going to publish a *manifesto* in which he will express regret at having contributed for food to bamboozle the public as to the character of the Masters and what They *will* and *can* do. He maintains that he was for five years under *maya*, a psychological illusion. He firmly believed during that time that all the phenomena were produced by the Masters, that he himself was in direct communication with Them, and received letters and orders, etc.; but now he (Bawajee) *knows* better. Since he came to Europe he has learned the truth having been illuminated (!!!). He learned that the Masters could NEVER, in no case communicate with us, *not even with their chelas*; They could never write themselves or even *cause* to be precipitated letters or notes by Their chelas. All such were the production of Maya, Elementals, spooks, when not "frauds", he says. "Esoteric Buddhism" is all nonsense and hallucination. Nothing what is given out in the *Theosophist* is true. My "Isis" and even the *Secret Doctrine* may be said have been dictated to me by some occultist or "spirits"—never by Masters. When asked how is it that he came with me to Europe *on an order from* his Master as he said—he now declares coolly¹ that he was *mistaken*; he has "changed his mind" and knows now it was an illusion of his own. Olcott

¹ [So in manuscript.]

has never, never healed anyone with mesmerism; never helped by Masters, etc. etc.

Moreover, he has slandered persistently Subba Row, Damodar, Olcott and everyone at Adyar. He made many Europeans lose confidence in them. Subba Row, he says, never said a truth in his life to a European; he bamboozles them *always* and is a liar; Damodar is a great liar also; he alone (Bawajee) knows the Masters, and what They are. In short, he makes of our Mahatmas inaccessible, *impersonal* Beings, so far away that no one can reach Them !!! At the same time he contradicts himself: to one he says he was 10 y.¹ with Mahatma K.H; to another 3 years, again he went several times to Tibet and saw the Master only from afar when He entered and came out of the temple. He lies most awfully. The truth is that he (B.) has never been to Tibet and has never seen his Master 100 miles off. Now, I have the assurance of it from my Master Himself. He was a chela on probation. When he came to Bombay to the Headquarters, your Master ordered me to tell all He accepted Krishnaswami, and had sent him to live with us and work for the T.S. He was sent to Simla to Mr. S.² that is to say, *he gave up his personality to a real chela*, Dharbagiri Nath, and assumed his name since then. As I was under pledge of silence I could not contradict him when I heard him bragging that *he* had lived with his Master in Tibet and was an *accepted* regular chela. But now when, he failed as a "probationary" owing to personal ambition, jealousy of Mohini and a suddenly developed rage and envy even to hatred of Colonel and myself—now Master ordered me to say the truth. What do you think he did? Why, he looked me

¹ [Years].

² [There are several references to this incident of two Hindu Chelas being sent to Mr. Sinnett at Simla. One Chela was "Deb"—Dharbagiri Nath, who bore another name also Guala K. Deb; the other was R. Keshava Pillai, under the name Chundra Cusho. See *Letters from the Masters of the Wisdom*, Second Series, Nos. 65 and 66.]

in the face and asked me what I knew of his past life? That certainly he did not go to Master during the five years he was with us, but that he knew Mahatma K. H. 12 years before he had heard of the T.S.!!! When I showed him Master's writing in which your Mahatma corroborated my statement and affirmed that he (Bawajee) "had never seen HIM or go to Tibet"—Mr. B. coolly¹ said it was a *spook* letter, for the Mahatma could neither write letters, nor would He ever say anything about his chelas.

Thus he hides himself behind a triple armour of *non responsibility*—and it is impossible to catch him for him, who, like F. G. believes that every word of B.'s is *gospel*. B. denies nothing; admits everything, every phenomenon, and gets out of it by saying that it was an *illusion*, his Karma. When caught in a flagrant contradiction, he gets out of it by saying that *no chela has any recollection of time, space, or figures* (!!) hence the contradiction when shown over his own signature that he defended phenomena and preached the doctrines of the Society and the Masters, he answers, "Oh yes, but I was under an illusion. *Now I have CHANGED MY MIND.*" What can you do? He is bent upon the destruction of *our* Society and when he returns to India he will throw doubt into every Hindu's mind. Damodar who knows the truth about him and could *expose* him is far away and has no desire to return. Thus, unless Subba Row and a few earnest Hindus help Colonel to expose him (and Subbaya Chetty knows *he never was in Tibet*) the Society is lost, or will have another tremendous convulsion. Good bye, my dear fellow, don't lose courage however. The Masters *are* with us and will protect all those who stand firm by Them. Write to Ostende, *poste restante* to me, I will be there tomorrow.

Yours ever faithfully and fraternally,
H. P. Blavatsky.

¹ [So in manuscript.]

My love and blessings to Don David¹ and all the Brethren. My greatest respectful salams to the High Priest Rev. Suman-gala. Ask his blessing to me.

* * *

[On line 5 of this letter, H.P.B. informs C. W. Leadbeater regarding the letter which he sent her to be forwarded to the Master K. H.: "I have put it aside and send it to you back as I received it". But when C. W. Leadbeater opened the envelope, the letter was no longer there. But on the last page of H.P.B.'s letter, there were written, across the page diagonally, in the well-known blue-pencil handwriting of the Master K.H., the following words, evidently precipitated in transit through the post:

Take courage. I am pleased with you. Keep your own counsel and believe in your better intuitions. The little man² has *failed* and will reap *his* reward. SILENCE meanwhile.

K. H.]

¹ [Later styled Anagarika H. Dharmapala of Ceylon.]

² ["Bawajee," who was small in stature.]

H.P.B.'S VISION OF THE FIRE IN MADRAS FAIR

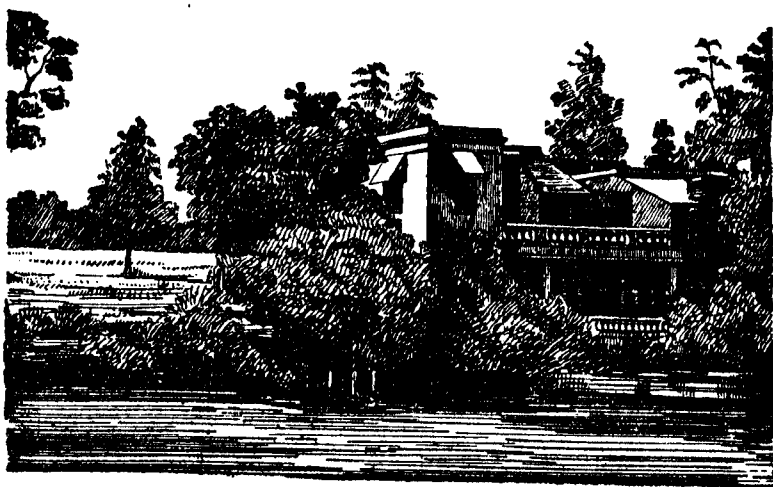
January 4 [1887]

My Dear Olcott,

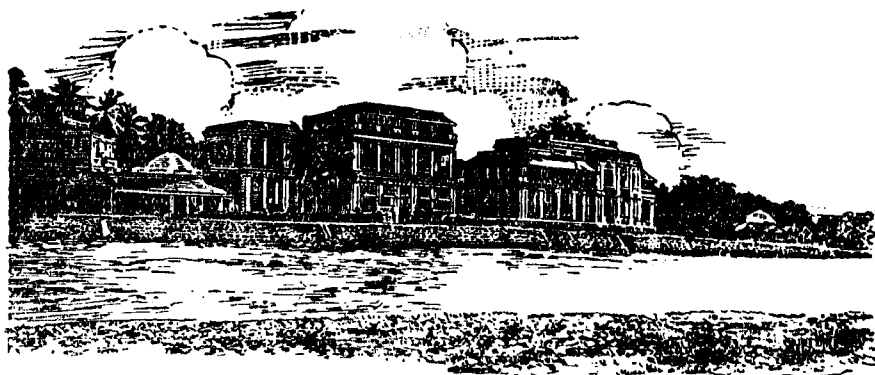
This is the first time I awoke and passed a New Year *quite alone*, as if I were in my tomb. Not a soul the whole day, as the Countess has gone to London and I have no one but Louise with me in the big house—and something very funny happened.

I had been writing the whole day when needing a book I got up and approached my night-table over which Adyar and the river (the photograph) is hung. I had looked on it long on the 27th and tried to imagine what you were all doing. But that day, occupied in finishing the Archaic Period I had not given it a thought. Suddenly I see the whole picture blazing like with fire. I got scared; thought it was blood to the head, looked again—the river the trees and the house were all glowing like with the reflection of fire. Twice a wave of flames like a long serpentine tongue crossed the river and licked the trees and our houses and then receded and everything disappeared. I was struck with surprise and horror and my first thought was Adyar must be on fire! For two days all Ostende was drunk and I had no papers. I was in agony. Then on the morning of the 2nd Jan. I wrote to F—, begging him to look over the papers to see if there was no fire at Adyar or Madras that day. (We are making very successful experiments with him in thought-reading, and he is amazed at some things, such a success!) On the 3rd he telegraphs to me the enclosed.¹ And

¹ [Telegram from Bournemouth, now at Adyar, reads: "Great fire at Peoples Park Fair Madras 300 natives burnt dont bother."]



Headquarters Building, from the river front, when Adyar was H.P.B.'s home from 1882 to 1885. The photograph at Adyar of this being unsuitable for reproduction, the picture is reproduced from *The Path*, June, 1892.



Headquarters Buildings, from the river front, to-day. The large building on the right is the old building of the picture above, after its transformations at various periods. The two small white-domed summer-houses existed in H.P.B.'s time.

1931 H.P.B.'S VISION OF THE FIRE IN MADRAS FAIR 683

to-day I saw the thing in the Independence Belge myself. What is it? And why should I connect Adyar with that fair and the poor 300 Hindus burnt? Are there any victims among theosophists? I am positively in great fear. I hope *you* were not there! You could not leave Adyar that day, could you? It's terrible that. And that young fool of D—F—telegraphing Don't bother, *only 300 natives* burnt. Well I wrote to him to say that I would feel less "bother" if I knew it to be 600 Englishmen.

I am glad Subba Row likes my *Proem*. But it is *only a Preliminary* Vol. and the real, original doctrine is in the Volume I will send you when F—comes on the 20th and he will take it to England himself—for I cannot send it or rather *ensure*¹ it, from here.

So keep the other MSS. till you have read both and see what changes to make. Let S. R. do what he likes—I give him *carte blanche*. I trust in his wisdom far more than in mine, for I may have misunderstood in many a point both Master and the Old G.² They give me facts only and rarely dictate in succession. I am *no maker* of books you know it. But I know that my facts are all original and new. Wait and see.

What has ruffled *your* feathers, love? I never blamed *you* for *Isis*. Had you made 20,000 mistakes you were not supposed to know anything of philosophy then? Were you? You are too ticklish and vain Olcott. It is not friendly to speak as you do.

Well good bye. I am much occupied love to all.

H. P. B.

Have you received the three gold things I sent? The Countess sent them on the same day as the MSS.?

¹[So in manuscript, for "insure".]

²[The venerable Adept called "the Old Gentleman", known also as the Rishi Agastya. A communication appeared from him in *THE THEOSOPHIST*, June 1882.—C.J.]

"THE THREE GOLD THINGS"

My dear old Boss¹,

The Countess who goes for a week to London will send from there three things in a box—(1) The Saptapurna ring for Bhawani Rao. It is the seven-leaved mystical leaf, made of seven stones all consecrated to planets and *now* strongly magnetized. If he leaves it in no badly disposed person's hands, it will be a talisman for him forever. (2) The Mohur, I had for years, as you know—for Tookaram Tatya as he asks always for something magnetized by Master and myself. I have worn it for years. Please send to him or keep till he comes to Adyar for Anniversary. I have nothing else to give, and you know how I cared for the *Mohur*, because for the association. But Tookaram *is a Theosophist* indeed. Let him have it then in preference to any other. I wrote to tell him the thing he asks for is with you.

(3) A sovereign for poor Babula. It is little but I can give no more, being very poor as you know. If I make money this year with my work then will I give him £5. He is a good boy—give him my blessing and love.² And salaams to all. I send you a book for the library curious one, but too political. My library here is quick accumulating and I will send several more this winter and of course leave all to the T.S. Library.

¹ ["Boss" in H.P.B.'s letters is Mr. Sinnett, but this "old Boss" is H.S.O.—C. J.]

² [Till his death only a few years ago, H.P.B.'s servant Babula received a pension from the Society.—C. J.]

I will see what I can do to review the Pratt's book. It is very *occult* no doubt, quite esoteric ideas some, yet terribly heretical and materialistic, these "New Aspects of Life". I hope the O. Gentleman will help me.

In haste yours ever

H. P. BL—¹.

Send with this mail, Mohini's "Few Words" and my answer, I had asked him to write down his grievance *for me to send to you privately*—never to address it to "sincere theosophists and make public.—Well there is of the Loyola and Pecksniff in him combined. I wish it could be published, *but not by you but by Tookaram*—[for they would laugh at you if *you do* yourself, and I do not want to take out what I wrote of you for it is the truth², though you are a d—d humbug with me often enough. But I love you sincerely, still. Well good bye.

H. P. B.

¹ [The signature after BL is a wave in ink.—C. J.]

² [See "On the Watch Tower", p. 554, and p. 582.—C. J.]

H. P. B. AND ANNIE BESANT

19, AVENUE ROAD,
REGENT'S PARK, N.W.

Monday, March 3rd 1891.

Dear Mrs Bright,

I share your anxiety for Annie & feel quite nervous about it; but what can we do! She has to be at the Annual American Convention of the T. S., her failing to be there, being likely to produce a regular disaster. No wonder, we, Theosophists, — I mean the really devoted ones — have no right to make public good subservient to our personal comfort or discomfort. Each of us must ever be ready to sacrifice Self — life & even honour, which is more — at any moment for the good of our brethren, the weal or woe of one, being of great

small importance, when the good of the many is concerned.

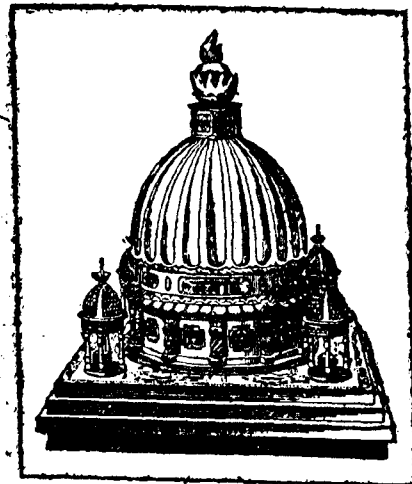
Thus, we have "to risk the thing" as the Americans say. Yet I have a strong hope that our friend will return unscathed from the ordeal, her eloquent & devoted head crowned with fresh & well earned laurels.

Thanking you for the kind interest shown & begging you to convey my respects to Mr Bright & Miss Mayne believe me, dear Mrs Bright ever yours gratefully

H. P. Blavatsky

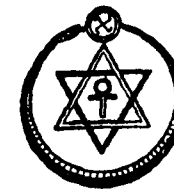
LETTER TO MRS. URSULA M. BRIGHT

(very slightly enlarged)



THE CASKET MADE FOR H.P.B.'S ASHES

After the cremation of H. P. B.'s body at Woking, the ashes were divided into three portions: one for India, another for Europe, and the third for America, each portion to be deposited at the Headquarters in Adyar, London and New York. A Swedish artist, Herr Benggston, an expert in bronze work, offered to make an urn for the ashes. The offer was accepted, and a member of Blavatsky Lodge, London, R. Machell, who was a painter, designed the urn. The illustration above is a finely drawn reproduction of the urn, which is now in the Museum of Records at Adyar. Colonel Olcott brought the ashes for India at the end of 1891, and consulted the General Council as to their disposal. In 1899 he buried the ashes under the statue of H. P. B. in Headquarters Hall at Adyar. The illustration is from *The Path*, January, 1893.



ADDRESS

READ BY

G. R. S. MEAD, B.A., (Cantab).

GENERAL SECRETARY

OF THE

EUROPEAN SECTION OF THE THEOSOPHICAL SOCIETY,

At the Cremation of the Body of

Helena Petrovna Blavatsky.

FRIENDS AND BROTHER THEOSOPHISTS:¹

H. P. Blavatsky is dead, but H. P. B., our teacher and friend, is alive, and will live forever in our hearts and memories. In our present sorrow, it is this thought especially that we should keep ever before our minds. It is true that the personality we know as H. P. Blavatsky will be with us no longer; but it is equally true that the grand and noble individuality, the great soul that has taught all of us men and women to live purer and more unselfish lives, is still active.

The Theosophical Society, which was her great work in this incarnation, still continues under the care and direction of those great living Masters and Teachers whose messenger she was, and whose work she will resume among us at no distant period.

Dear as the personality of H. P. B. is to us, to many of whom she took the place of a dearly loved and revered mother, still we must remember that, as she has so often taught us, the personality is the impermanent part of man's nature and the mere outer dress of the real individuality.

The real H. P. B. does not lie here before us. The true self that inspired so many men and women in every quarter of the earth with a noble enthusiasm for suffering humanity and the true progress of the race, combined with a lofty ideal of individual life and conduct, can in the mind of no Theosophist be confounded with the mere physical instrument which served it for one brief incarnation.

¹ [Among those now at Adyar, both C. W. Leadbeater and C. Jinarajadasa were present when this address was read at the Crematorium at Woking, the title above and the "tail-piece" at the end are reproduced from the original address.—C. J.]

Fellow Theosophists, the duty that lies before us, her pupils and friends, is plain and simple. As we all know so well, the one great purpose of our teacher's life in this her present incarnation, a purpose which she pursued with such complete unselfishness and singleness of motive, was to restore to mankind the knowledge of those great spiritual truths we to-day call Theosophy.

Her unvarying fidelity to her great mission, from which neither contumely nor misrepresentation ever made her swerve, was the keynote of her strong and fearless nature. To her who knew so well its true and inner meaning, Theosophy was an ever-present power in her life, and she was ceaseless in her endeavours to spread the knowledge of the living truths of which she had such full assurance, so that by their ever-widening influence the wave of materiality in Science and Religion might be checked, and a real and lasting spiritual foundation laid for the true progress and brotherhood of mankind.

With such an example before us, then, our duty as Theosophists is clear. We must continue the work that H. P. B. has so nobly commenced, if not with her power—which to us is as yet impossible—at least with an enthusiasm, self-sacrifice and determination such as alone can show our gratitude to her and our appreciation of the great task she has committed to us.

We must, therefore, each individually take up our share of that task. Theosophy is not dead because to-day we stand by H. P. B.'s dead body. It lives and must live, because truth can never die; but on us, the upholders of this Truth, must ever rest the heaviest of all responsibilities, the effort so to shape our own characters and lives that that truth may be thereby commended to others.

Most fortunately for all of us, H. P. B. leaves the work on a firm foundation and fully organised. In spite of failing health and bodily pain, our beloved leader to the very last moments of her life continued her unceasing exertions for the cause we all love so well. Never did she relax one instant from her vigilance over its interests, and she repeatedly impressed upon those who surrounded her the principles and methods by which the work was to be carried on, never contemplating for one instant that the death of her body could be any real hindrance to the performance of the duty which would then more than ever be incumbent on every earnest member of the Society. This duty, which lies so clearly before us, and of which H.P.B. has set us so striking an example, is to spread the knowledge of Theosophy by every means in our power, specially by the influence of our own lives.

Much as we love and reverence our leader, our devotion to the work must not rest on the transient basis of affection for a personality, but on the solid foundation of a conviction that in Theosophy itself, and in it alone, are to be found those eternal spiritual principles of right thought, right speech and right action, which are essential to the progress and harmony of mankind.

We believe that if H.P.B. could stand here in the body and speak to us now, this would be her message to all the members of the Theosophical Society, not simply to those who are present, but to all who without distinction of race, creed, or sex, are with us in heart and sympathy to-day. She would tell us as she has told many of us already, that "a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Sacred Science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom".

And now in silence we leave the body of our teacher and go back to the every-day world. In our hearts we shall ever carry with us her memory, her example, her life. Every Theosophical truth that we utter, every Theosophical effort that we make, is one more evidence of our love for her, and what should be greater even than that, of our devotion to the cause for which she lived. To that cause she was ever true,—to that truth let none of us be ever false.

(The above address was carefully drawn up by the members of the Staff at the Headquarters and other prominent Theosophists.)



Printed on the H. P. B. Press.

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

THE PATH

THOU CANST NOT TRAVEL ON THE PATH BEFORE THOU HAST BECOME THAT PATH ITSELF.

LET THY SOUL LEND ITS EAR TO EVERY CRY OF PAIN LIKE AS THE LOTUS BARES ITS HEART TO DRINK THE MORNING SUN.

LET NOT THE FIERCE SUN DRY ONE TEAR OF PAIN BEFORE THYSELF HAST WIPED IT FROM THE SUFFERER'S EYE.

BUT LET EACH BURNING HUMAN TEAR DROP ON THY HEART AND THERE REMAIN; NOR EVER BRUSH IT OFF UNTIL THE PAIN THAT CAUSED IT IS REMOVED.

THESE TEARS, O THOU OF HEART MOST MERCIFUL, THESE ARE THE STREAMS THAT IRRIGATE THE FIELDS OF CHARITY IMMORTAL. 'TIS ON SUCH SOIL THAT GROWS THE MIDNIGHT BLOSSOM OF BUDDHA, MORE DIFFICULT TO FIND, MORE RARE TO VIEW, THAN IS THE FLOWER OF THE VOGAY TREE. IT IS THE SEED OF FREEDOM FROM REBIRTH. IT ISOLATES THE ARHAT BOTH FROM STRIFE AND LUST, IT LEADS HIM THROUGH THE FIELDS OF BEING UNTO THE PEACE AND BLISS KNOWN ONLY IN THE LAND OF SILENCE AND NON-BEING.

—*The Voice of the Silence.*

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

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

FREEDOM OF THOUGHT

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

THE THEOSOPHIST

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SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

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The following receipts, for dues, from 11th March to 10th June, 1931, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in England, 10% dues per January, 1931, £37-1-0 ...	496	9	3
" " Poland " " " 1930, \$33 ...	90	12	0
" " England " " " February, 1931, £20-11-7 ...	274	12	9
" " Java " " " 1930, of 2,090 members ...	1,045	0	0
Mr. W. H. Barzey, Freetown, dues per 1931, £1 ...	13	5	4
Mrs. Sarah Townsend Deacon, Toronto, dues per 1931 ...	13	1	0
T.S. in Switzerland, entrance fees of 12 members, £2-7-7 ...	31	13	2
Mr. L. F. Englesby, Honolulu, dues per 1931, £1 ...	13	5	0
T.S. in England, 10% dues per March and April, 1931, £39-3-6 ...	525	1	0

DONATIONS

T.S. in Belgium, "Adyar Day" Collections, £3 ...	40	0	2
Madrid, Hesperia and Ananda Lodges, Madrid, Spain, 17s. 9d. ...	11	10	0
T.S. in France, "Adyar Day" Collections, £9-5-5 ...	123	14	7
Mr. Baldeo Indra Singh, Amritsar, Donation to the Adyar Library ...	250	0	0
T.S. in Austria, "Adyar Day" Collections, £2 ...	26	10	4
" " Java, Donation for reconstruction of Adyar Headquarters ...	595	0	
T.S. in France, "Adyar Day" Collections, £20-16-11 ...	279	4	
" " Switzerland, "Adyar Day" Collections, £2-3-6 ...	29	1	3
" " Scotland " " " £8-14-0 ...	116	9	7
Miss M. Gertrude Leggett, Baguio, Philippine Islands, \$2 ...	5	8	0
U.S. Adyar Day Committee ...	10,509	0	0
T.S. in Wales, "Adyar Day" Collections, £2-10-0 ...	33	7	6
" " Spain " " " 14s. 4d. ...	9	7	6
	14,533	4	8

Adyar
10th June, 1931

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

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th June, 1931, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
A Friend, Adyar, for food fund ...	500	0	0
Dr. Jules Grand, Ville Mariel Janary, var France ...	9	2	0
„ Y. M. Sanzgiri, Bombay, for food fund ...	10	0	0
Etawah T.S. Lodge, "White Lotus Day" ...	5	0	0
Ahmedabad T.S. Lodge, "White Lotus Day" Collections	5	0	0
Mr. T. M. Priebe, San Francisco	27	8	0
Quetta T.S. Lodge, "White Lotus Day" Collections ...	5	6	0
	562	0	0

Adyar
10th June, 1931

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Wheaton, Illinois, U.S.A. ...	Wheaton Lodge, T.S.	24-11-1930
Amersham, Bucks., England ...	Amersham Lodge, T.S.	10-3-1931
Camberley, Surrey, England ...	Tekels Lodge, T.S.	10-3-1931
Indianapolis, Indiana., U.S.A.	Hypatia Lodge, T.S.	13-3-1931
Devakotah, India ...	Devakotah Lodge, T.S.	13-5-1931

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Spokane, Wash., U.S.A. ...	New Cycle Lodge, T.S.	4-12-1930
Indianapolis, U.S.A. ...	Besant-Service Lodge, T.S.	30-12-1930
New York, U.S.A.*	Service Lodge, T.S.	10-6-1930
San Francisco, U.S.A. ...	Krishna Youth Lodge, T.S.	7-5-1930

Adyar
10th June, 1931

ERNEST WOOD,
Recording Secretary, T.S.

* Merged into New York Lodge.

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

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

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

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