

THE THEOSOPHIST

Vol. LIII. No. 4--6

Jan. 1932

March

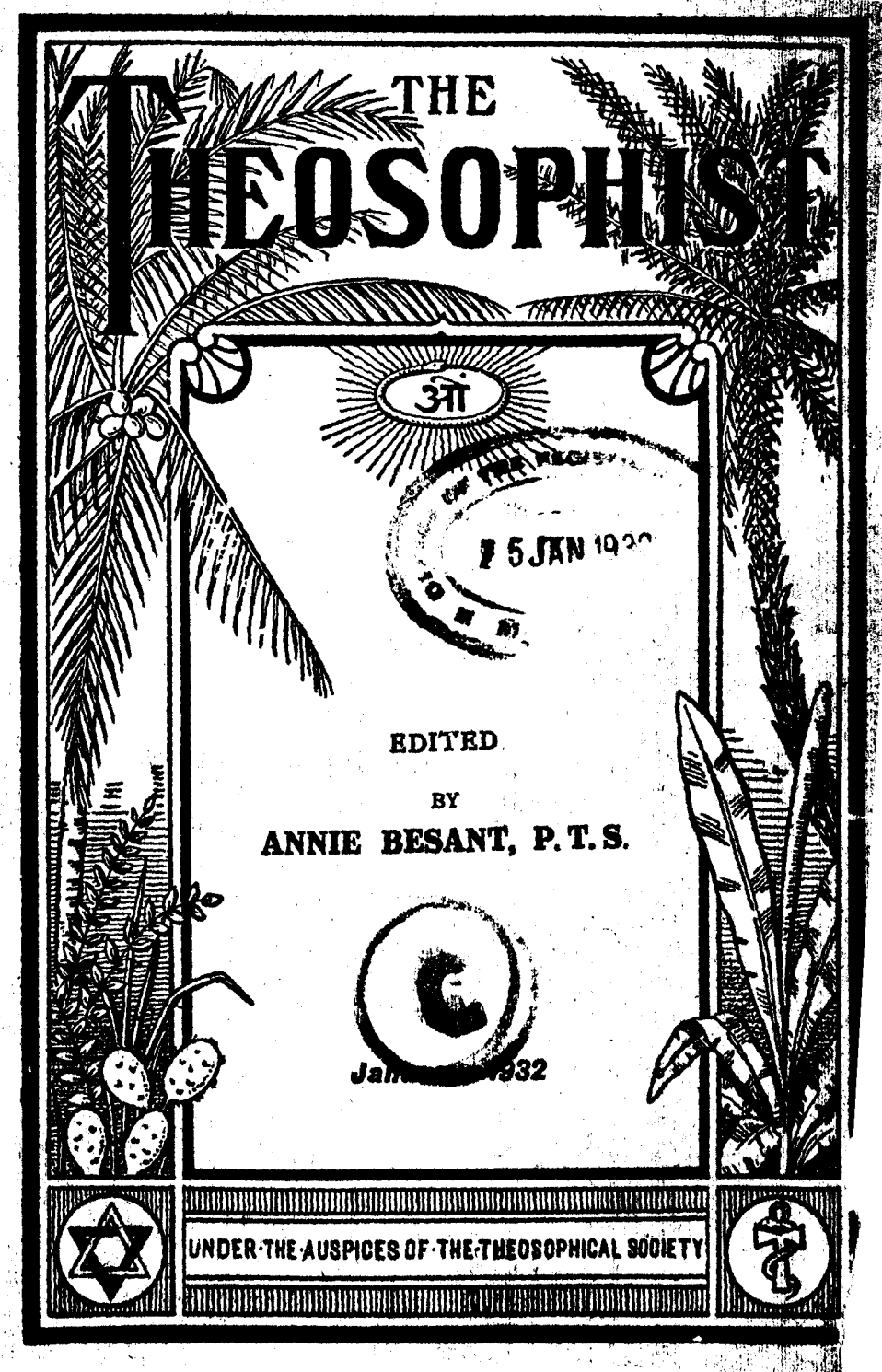


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VOL. LIII

5 JAN 1932

No. 4

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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A MAGAZINE OF

Brotherhood, Oriental Philosophy,
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EDITED BY

ANNIE BESANT, P.T.S.

VOL. LIII

PART I. October, 1931 to March, 1932

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1932



ON THE WATCH-TOWER

IN the course of the last fortnight, Dr. Besant has been for three drives. Fortunately, now that a lift is installed, there are only a dozen steps to it from her room, and when she descends the motor-car is almost next to the lift's entrance. On the 13th, Dr. Besant gave a tea-party under the Banyan to all residents and some delegates to Convention already arrived. The weather though threatening was fortunately fine during the party. Dr. Besant was at the party for an hour and many members had the pleasure of being presented to her.

The President's health is just sufficient for the exertion required to walk to the lift, but scarcely more, except rarely when she feels a little stronger, as on the 13th, the day of the tea-party. It is characteristic of her active temperament that when there is a shade more than her normal strength, her thoughts at once turn to the work that still awaits doing. Dr. Besant's humour never deserts her, and even in times of weakness the Irish wit flashes out. After the tea-party referred to above, she went for a drive; on her return she was very tired and sat down very wearily in the chair in the lift. Now, this lift, cranked by hand, moves at the pace of an ant (though some ants will

easily beat it); its movement is so slow that one has carefully to note its shadow to notice its movement. Tired as she was, Dr. Besant remarked casually: "We go by faith, not by sight!"

The Vice-President, Mr. A. P. Warrington, and Mrs. Warrington arrived at Adyar on the 18th from California, via Hong Kong and Colombo. Two days after arrival he presided at an informal meeting of the General Council of the Society. Its members are most glad of his presence to guide its deliberations, as his judgment offers new viewpoints of a most valuable kind to the problems before the Council. In the absence of the President from the meetings, owing to ill-health, the Vice-President will preside at Convention.

The Convention of this year 1931 (though these Watch-Tower Notes will appear in January 1932) is being held for a period of six days, beginning on December 24th and ending on the 29th. There will be five Convention Lectures. As many times in previous years, the Convention Lectures will aim at showing how Theosophists are constantly thinking of the practical application of Theosophy to the problems of life. Glancing back at the past we find Convention Lectures as follows: 1916, Duties of the Theosophist, (i) to Religion, (ii) to Society, (iii) to his Nation and Humanity; 1917, The Problem (i) of Religion and Philosophy, (ii) of Education, (iii) of National and International Politics, (iv) of Social Reform; 1918, Problems of Reconstruction, (i) Religious, (ii) Social, (iii) Political, (iv) Educational; 1921, Theosophy and World-Problems, (i) World-Problems, (ii) the Cult of Beauty, (iii)

The Vice-President.

The Convention.

Internationalism, (iv) Ideals of Education; 1923, Theosophy as the Interpreter, (i) of Religion, (ii) of Science as the Basis of Knowledge and Conduct; (iii) of Psychology, (iv) of Beauty and its Expression in Art; 1924, (i) The Real and the Unreal in a Nation's Life, (ii) The Citizen as a Divine Agent, (iii) Brotherhood as a Reality; (iv) The Spiritual Organization of a Nation; 1926, The Theosophist's Attitude, (i) to Death and the Unseen, (ii) to Nationalism and Internationalism, (iii) to Science and its Message; (iv) to Art and the Arts.

The Convention Lectures of 1931 will once again aim at showing the application of Theosophical truths to the acute problems of life; the series of five lectures bear the general title, "Theosophy and the World's Present Needs". The lecturers and their topics are as follows: (i) The Economic Problem: the intrinsic value of things bought and sold, C. Jinarājadāsa; (ii) The Shaping of Democracy, Rt. Rev. G. S. Arundale; (iii) Behind the Scenes of Unemployment, Ernest Wood; (iv) The Ground-work of Human Relations, Rt. Rev. C. W. Leadbeater; (v) The Reorganization of Civic Life, Jamshed N. R. Mehta, Mayor of Karachi.

Throughout the United States of America, an American Press agency has distributed to all newspapers an interview which Krishnaji is said to have given to a reporter. We print it here below, as it has been so widely circulated.

Krishnaji.

Jeddu Krishnamurti, Hindu student, who was heralded upon his arrival here several years ago by Mrs. Annie Besant as the "Vehicle of Truth," "Second Messiah" and "Voice of the Great Teacher," reiterated yesterday that he had renounced theosophy and the claims Mrs. Besant had made for him, upon his return here on the Holland-American liner Rotterdam.

Journeying up the Hudson yesterday he told how he had been chosen by Mrs. Besant to fulfil her claims that he was the "Voice of the Great Teacher." He was dwelling in the quiet of his father's house when Mrs. Besant learned of his eleven-year-old mystic leanings, he said. In justice to her and to his father, he said, they obviously believed in all sincerity that his grasp of theosophy at that age and his remarks warranted their assumption that they had at last discovered the "Vehicle of Truth."

He recalled how he had been raised by Mrs. Besant in the belief that he was the "Voice of the Great Teacher," which he at first thought was his vocation. But later when his mental faculties matured he saw the error into which he had been led, possibly by emotional ardor. He said that gradually he drifted away from the beliefs held by Mrs. Besant, and, in fact, from

"I learned that each of us must do his own thinking," he continued. "The Deity—the better life—lies within each and all of us. You cannot organize a system of truth; neither can you nor I set a religious standard for another." His plans here were undetermined, he said.

Regarding this interview, Mr. D. Rajagopal, Krishnaji's right-hand in all business matters, has wired to Mr. Jinarājadāsa: "Krishnaji's reported interview [to] American press most inaccurate."

Readers of THE THEOSOPHIST will remember the documents published in our June issue regarding the persecution of Jewish Theosophists in Basrah in Iraq. The local Rabbis excommunicated our Jewish brethren after anathematizing them as having ceased to be Jews. It is interesting therefore to note the Governmental order issued on the matter by the Mutasarif of Basrah. Though the Rabbis have excommunicated them, an impartial foreign Government protects their rights within the community.

¹ The report here omits some word or words.—Ed.

As regards the proclamations issued by the Chief Rabbi's Agent, the Government sees that what concerns it in this respect is solely the enforcement of the Law regarding communal rights; this underlies a right to a due share in the Community's establishments such as the Spiritual and Lay Councils with their sections, provided that the regulations therein are fulfilled and there is confidence in the person as shown by the election. A proclamation against any member of the Community does not therefore imply that that person be considered as excommunicated and it does in no way endanger his communal rights. The only factor affecting these rights is the falling short from the conditions for legality and the non-acquisition of confidence in the elections.

Granted that such a proclamation be of no consequence with regard to communal rights, its effect is therefore confined to an offence against the person of the alleged transgressor, thereupon the person concerned may defend his personal rights by the usual procedures of the Law.

Finally the Government asserts that such a proclamation is void of import and the two disputants may fall upon the Law for a solution of the controversy.

This elucidation of the affair has been made for the information of the Jewish Community of Basrah.

In the article by Professor H. E. Armstrong, published in this issue of THE THEOSOPHIST by special permission of *Nature*, a very grave warning is given by him

to the scientific world, regarding the failure of modern science to make the world better. Professor Armstrong's concluding words are:

In future, the scientific worker, to be worthy of the name, must justify himself through social service in the first instance. Our situation is so grave that he must be militant without delay and in every quarter.

It is just because of the callousness of science to possible cruel developments from her discoveries offered indiscriminately to all, that the Masters of the Wisdom have refused to give to scientists the *final*, "scientific",

in that of past traditions also. "May Light perpetual shine upon him."

European Congress. Heer P. M. Cochiuș, Secretary of the Federation of National Societies in Europe writes:

It has been decided at the last meeting of the Federation Council held in London in June, that the next European Congress shall be held in Germany in 1932.

Frankfurt on Main was found to be the most suitable place, and having visited it in Sept., we made the first arrangements. As there will be no Star Camp in Europe in 1932, we need not be anxious to avoid a clashing with it, and so the time was fixed to be from July 29th to Aug. 3rd which date falls in the summer-holidays of almost all countries in Europe, which fact will enable many members to come who otherwise could not do so. We are trying to make an attractive programme the first draft of which I am enclosing here.

Mr. Jinarājādāsa has been invited to preside. He has however regretfully declined the invitation, as he has no funds available for travelling.

It was the intention of "Adyar" to have ready for Convention the First Draft of the first volume of H. P. B.'s *Secret Doctrine*, the manuscript of which is at Adyar. The draft was only of the first volume. The book, now in the press, is of the same size as the final form of the *Secret Doctrine*. We regret however that the printing of the book cannot be concluded for some months yet. The blame for the delay rests on Mr. Jinarājādāsa, whose anxiety to be textually accurate to the manuscript "holds up" the transcription and proofs of his assistants from being given the order "to strike".

One urgent piece of work after another arising in quick succession have prevented him from paying to the work the necessary care as required, and hence the delay.

LETTERS OF H. P. BLAVATSKY TO ANNIE BESANT¹

I

17, LANSDOWNE ROAD,

Holland Park, W.

March 15th, 1889.

DEAR MRS. BESANT,

I too have long been wishing to make your acquaintance, as there is nothing in the world that I admire more than pluck and the rare courage to come out and state one's opinions boldly in the face of all the world—including Mrs. Grundy.

I am at home every evening from our tea time at seven till eleven o'clock; and I shall be delighted to see you whenever you come. On Thursdays I have a meeting here, so on that night you would not find me alone; but all the rest of the week you would find me quite free.

Hoping that I shall soon have the pleasure of seeing you, believe me,

Yours very sincerely,

H. P. BLAVATSKY.

P. S.—This invitation includes of course also Mr. Burrows or anyone whom you may choose to bring with you.

H. P. B.

¹ Dr. Besant has just handed me these few letters received by her from H. P. B.—C. J.

II

[Post Card]

EAGLE HOUSE, DAVID PLACE,
St. Heliers, Jersey,
[July 26, 1889¹].

DEAREST,

Caught train at five at last and arrived at 12½ a.m. to Granville. Were caught as we crossed on foot from one hotel to the other in a terrible shower of rain. Left on the following day Granville at 2, arrived Jersey 5. Got tumbled about, swindled, tortured and put out of sorts all the way here. Anchored, at last! Well, I am stronger now, not to have even caught cold!! Now what's that new humbug from America? Lane² in conspiracy with Coues³? Do ask Old⁴ and write to me. For mercy sake do look over chap. xiii and xiv of *Key*⁵. You are my only hope and ray of salvation in the London fogs. Love to H.B.⁶, as much for yourself of it as you want. Ever yours,

H. P. B.

III

FROM H. P. B. TO ANNIE BESANT, DICTATED TO B. K.⁷

EAGLE HOUSE,
David Place,
St. Heliers,
Jersey.

MY DEAREST ALTER EGO,

I have written you this morning a post-card which I hope you have received. And now being full of the Holy Ghost

¹ This is the date of postal cancellation on the card.

² For the moment, this name has not been traced.

³ Elliot Coues.

⁴ Walter R. Old.

⁵ *Key to Theosophy*.

⁶ Herbert Burrows.

⁷ The letter is in the handwriting of Bertram Keightley, except the signature and the postscript, which are in H. P. B.'s.

and milk soup I am unable to write myself, owing to my front infirmity, exoterically my stomach. For your offer to help me with *Lucifer* especially this month, behold me in the astral light standing on my knees before you, if such a feat could be accomplished even in the astral light. Receive my thanks and send me an article, even *two*, if you can. Hold an indignation meeting with yourself and write on any burning question that you like.

After your departure, Mrs. Candler proceeded to way-lay me to the Exhibition where we passed two hours in vain searching for the Parsi who sold us the paper knives, whom we only found at the last moment when there was a great rush of spilt porte-monnaies, lost pocket-handkerchiefs, umbrellas, above all (Karma). Mrs. Candler, who had accused me the day before at Fontainebleau of having stolen her silver mounted umbrella, lost it in reality by dropping it out of the carriage. After which we nearly lost our railway train. She rushed [to] Rue de Provence for the luggage leaving me and her daughter in pawn at the railway station Gare St. Lazare. At last we caught the train within five minutes of starting. It was 5.10 and we were due to arrive at 9.30 but did not get in till 12.30 by this so-called express train. At Grandville our adventures were not ended. In the Hotel we went to there were no rooms and they sent us to some succursale two streets off. Unwilling to submit my unfortunate knees to further torture by climbing back into the omnibus I preferred walking the two streets on foot; for which I was forthwith repaid by the merciful heavens by the biggest shower of rain that could be imagined and which ceased at the very moment we entered the house. Though not unlike a mushroom personally, this did not help me to grow, but rather turned the natural milk of my kindness into sourness, which ended in voluminous but vain and useless abuse and grumbling. That night I went to bed at three o'clock: back broken, knee

broken, throat broken, heart-broken after you and all kinds of things.

On the following day, having only had a slight déjeuner in the Hotel we were pounced upon by the Proprietors and made to pay fr. 70 for what was not worth ten. At last we sailed in an old wash-tub called steamer from the Boulangiste bourg called Grandville. Mrs. and Miss Candler proceeded without any further delay to return their respective déjeuners on the heads of stewardess and other officers. As for myself, proud of my hitherto invulnerability and imperviousness to sea sickness, I remained parading them on deck until I felt myself irrepressibly attracted toward the lower regions, where hardly arrived, I followed the glorious example of Mrs. and Miss Candler—but without feeling really ill. Having at last ended the delicate operation, I felt a heavenly bliss and had 3 good hours sleep on the sofa after which I awakened at Jersey, to throw myself into the arms of Bert K. and crush him at once.

In Jersey we put up in Eagle House which sounds grand but in reality is not much. Rooms good and large on the ground floor—mine—kept by a mother and daughter having seen better days and keeping but one innocent servant, incapable of discerning a stinking chop from a fresh one. Result: Mrs. Candler, true to her national pride, pretending to be satisfied with a scrap of cheese and some bread and cheese. No more room therefore Adoo.¹

Ever yours,

H. P. BLAVATSKY.

Love to H. B.²—ask him to write a poem for Lucifer.

H. P. B.

(To be continued)

¹ What follows is in H. P. B.'s handwriting.

² Herbert Burrows.

HOW THE DARK POWERS WORK

BY THE RT. REV. C. W. LEADBEATER

ONE of the grandest and one of the most soul-satisfying of the magnificent truths with which Theosophy illumines our life is the great and splendid fact of the existence of the Inner Government of the world. Looking out upon the condition of mankind as the ordinary man sees it, we are faced by an amazing confusion, a curious mixture of good and evil, in which the latter often appears to predominate; it is difficult to discern the course and the goal of evolution, or even to be certain that humanity is really making any spiritual progress at all. So when we learn definitely that evolution is a fact, that the world is not being left to run its course haphazard, but that its direction and administration are in the hands of a great Hierarchy of Adepts who are working out a predetermined plan, it comes upon us as a veritable gospel which fills us with relief and encouragement.

If that be so, life is worth living after all, for there is a certainty of achievement if we will only persevere; and when we further learn that we may have the privilege of working towards that glorious consummation, of helping our brethren on the road to it, and so of hastening its approach, our enthusiasm is awakened, and this earthly existence takes on an entirely new aspect.

But inevitably the question arises in the student's mind: "Can I be *sure* that this is so—that it is not merely a hope, a beautiful dream?" Absolute certainty is attainable, for many of us have attained it; but it usually comes only as the result

of long-continued effort and patient self-development. This utter surety comes only from a direct vision which is hard to reach; but one may arrive at a reasonable intellectual conviction by a careful study of Theosophical literature on the subject. The man who for various reasons cannot yet see or experience for himself has no alternative but to hear or read the evidence of others who have seen, examining the various hypotheses presented to him, and decide for himself which of them seems to him more probable.

Those of us who have had the stupendous privilege of coming into direct contact with members of the Great White Brotherhood have no doubt whatever as to the facts of the case. Many of such students have seen for themselves something of the unceasing labour of the Adepts for the furtherance of the Great Plan, and have even been permitted, to the extent of their ability, to take some small part in that labour. Not all of our members have appreciated the honour done to them by the offer of such an opportunity; not all have grasped the fact that it comes to them as the result of many lives of aspiration and hard work, and that if they fail to seize it, it may be many more lives before it presents itself to them again. There have even been some who, having taken it, have committed the incredible folly of throwing it away!

The Great Brotherhood is always ready to welcome new recruits of the right sort; but before a man can win admission to that closest of all close organizations he must pass through an arduous preliminary training to fit himself for the position to which he aspires. The Steps of the Path upon which he must enter and the qualifications which are required of him are fully explained in Theosophical literature, and are well known to all our students. Much has been said and written to help those who wish to tread that Path of Holiness, so I need not enlarge upon it here; but I should like to draw the attention of all earnest seekers to certain difficulties, certain

evil influences which raise serious obstacles in that Path, which are often overlooked.

We all know that there are those who deliberately oppose themselves to the work of the Hierarchy—that as there is a Great White Brotherhood which labours incessantly to assist evolution, so is there a darker brotherhood which strives with misguided ardour to hinder it. Its members have been called the Dark Powers, the Brothers of the Shadow, the Lords of the Dark Face, or sometimes merely black magicians. There are many different classes among them; I have written at some length about them in *The Masters and the Path*, p. 186 *et seq.*, and also in *Talks on the Path of Occultism*, pp. 632-5, so I would refer to those books any one who desires further information on the subject. He will find many interesting references to them in *The Secret Doctrine*.

These men, as I have written elsewhere, are following an absolutely different line from ours, a line which brings them into collision with the Masters of the Wisdom, with the Hierarchy which directs the world and the solar system. Naturally that opposition acts not only upon those great Adepts, but upon us, Their humble followers. Therefore these men oppugn us, endeavour to thwart us, to enfeeble us, to coarsen us, to bring us in any way and by any means into a condition of deterioration or caducity. And remember that it is part of their creed to be utterly unscrupulous; to them scrupulosity would seem a foolish and despicable weakness; so they will play the meanest tricks, and nothing is too petty, too small for their attention, if only it conduces to the debasement of mankind, to the undermining of goodness and truth. Whenever we come in their way—and we are perpetually doing that in the course of our ordinary work for the Masters—they try to influence us for evil, to play upon our weaknesses, to awaken a subtle conceit in us, or to lessen our usefulness in any way that they can.

Nor do they disdain to employ the means and methods of the physical plane to aid them in their nefarious efforts. Just as our Masters essay to guide public opinion in the right direction, so do they constantly strive to inflame popular passion, to excite the ignorant to riot and disorder, to stir up strife and hatred everywhere, to debase the taste of the people, and to encourage lust and cruelty. They neglect nothing however small and apparently unimportant, which directly or indirectly tends to degrade mankind; insidiously they inject their venom into the world of art, and so turn those wondrous powers which were intended for the upliftment and spiritualization of humanity into potent instruments for its defilement and corruption. That which should raise our thoughts to the freedom, the glory, the ineffable splendour of the higher planes is now accursed instead of sanctified, so that it drags down its hapless votaries into a loathsome cesspool of putrescent slime.

At this present time these Lords of the Slime are plotting with great skill and subtlety to impose upon our world their insidious and most meretricious cult of deliberate ugliness under the guise of novelty and quasi-progress, and it is surely our business as servants of the good Law to be especially on our guard against it. We cannot palter with this evil thing; we need to have a clear mind and to take a definite stand for purity and decency. Wisdom, Strength and Beauty are essential attributes of the Godhead—qualities which it is our duty to set before us as an example, to endeavour to develop within ourselves as far as may be, and to impress in every possible way upon our surroundings. There is abroad in the world just now a spirit of unrest, of perverseness, of impatience with all that is old, however beautiful it may be, a mad desire for change at any cost, even though it be obviously for the worse.

No sensible man will deny that there is much of wickedness in the world, and that in many respects change is sorely needed; but discrimination is needed as well. The Powers of

Evil are ever eagerly watching for opportunities to do harm, to check our advancement, and so they take advantage of every impulse that can be twisted into a malign direction. We may see their treacherous influence not only in art, whether it be painting or sculpture, but in so-called music; in poetry which is *not* poetry, in dancing, in the immoral cult of the macabre and the intentionally crude and hideous. In all these ways and in many more, those who know can see the indications of a vast and carefully-organized conspiracy, all the more dangerous because it so cleverly cloaks its depravity under the disguise of fashion, of novelty, of modernity.

Few people have yet realized the deep inherent wickedness of all this; few know the evil of its origin, or see the direction in which it is inevitably tending. But there are those upon whom the truth is dawning, and one or two have not been afraid to speak out boldly in the cause of sanity and purity. A few days ago I was reading a novel by E. Lascelles Forester, entitled *'Ware Wolf'*, and I found in it some passages which showed that its author had awakened to the danger which menaces the world, had cast off the scales from his eyes, and caught at least a glimpse of the abyss towards which we are being hurried. On p. 49 he says of one of the principal characters of his story: "He affirmed the existence of an international conspiracy having for its object the destruction of Christianity and of civilization as we know it . . . The terrific struggle which convulsed Europe for four and a half years was only an incident in a vaster and more malignant design." Naturally from the writer's point of view the destruction of Christianity would be the most serious of all evils; we who take perhaps a wider view know that the hostility is not against any one form of faith, but against *all* which makes for good.

That the Great War was engineered and promoted by the Dark Powers all students of Occultism know, and that those

Powers revelled in the horrors and the terrible slaughter of the best men in all the races involved. Now and then great world-crises arise in which good and evil set themselves against one another in serried array, and humanity is driven into taking part on one side or the other. The last occasion before this on which so great a world-struggle took place was in Atlantis some twelve or thirteen thousand years ago. There was a tremendous fight then between those who were on the side of good and those who were on the side of selfishness, and the evil won. Because that was so, it became necessary, more than a thousand years afterwards, to overwhelm that great island of Poseidonis beneath the waters of the Atlantic; and sixty-five million people died within twenty-four hours in that great cataclysm.

This time once more the forces of good and evil materialized themselves here on the physical plane, and the mighty conflict came down again to this level; but this time it was the good that won. That was of course a great set-back to the Lords of the Dark Face; but they have at least the virtue of persistency, even though it be in evil; and they are steadfastly setting themselves to attain their ends by this systematic undermining of whatsoever things are good and true and beautiful. They sweep with them a large number of unthinking men and women; but some, like the author of our novel, are beginning to see through the trick, and refuse to be deceived any longer. Mr. Forester is by no means blind to the deep cunning and the remarkable many-sidedness of their efforts; on p. 244 he makes the same hero remark:

There is the craze for excitement, the restless straining after sensation which characterizes so many of this generation. The danger is that those who are on the watch for every evil condition of society are taking advantage of this particular abnormality, as of every other. Secretly, in all kinds of ways they are using their dark power. This syncopated "music" which violates all laws of natural harmony; this indecent form of dancing which is an offshoot of Voodoo Black Mysticism; the cubist paintings; the worship of the ugly, unnatural

and inharmonious—all are means to an end. Our young people, and indeed many of their elders, are victims of mental and nervous disease sedulously fostered to the end that all that is lovely and of good report may be destroyed. No means are too vile or too base, no folly too petty, to be turned to account by these enemies of society.

Again on p. 111 he says:

The people who are bent on creating in the world that chaos called revolution make use of every possible means to rob mankind of sanity and self-control. It is due largely to their machinations that drug-taking has increased so alarmingly, in spite of all efforts to put down the traffic. Ordinary well-known drugs, such as cocaine and the various derivatives of opium, are bad enough in their effects, when used for other than purely medical purposes; but they are innocuous as compared with drugs which act directly on the psychic centres.

There are such drugs as these latter of which he speaks; whether they have ever been used in the West I do not know; but it is at least not impossible. He even attributes to the same Dark Powers the design to revive in certain parts of Europe (and to introduce into others) the horrible tragedy of the Were-wolf, which is now almost extinct. He remarks on p. 109:

There have recently occurred in various districts of Russia, Germany and Hungary outbreaks of a form of madness which bear every symptom of the Were-wolf mania.

Our author's theory of the were-wolf is not quite that which is generally accepted in Theosophical circles. He appears to regard it as a form of insanity, and the wolf-form as a hallucination; that would surely be bad enough, but I am afraid that my own researches compel me to give it an even more sinister interpretation. We cannot escape the conclusion that the wolf-form is an actual materialization, which has all the physical powers and qualities of the ordinary wolf, in addition to some unpleasant peculiarities of its own. I have myself on one occasion distinctly seen the change from the human form to the wolf-form occur at a distance of three yards from where I stood, and I had immediate and unmistakable evidence of the reality, strength and ferocity of the brute.

I have regarded this terrible thing rather as a kind of astral disease than as a definite cult with a form of worship: but it is quite possible that it may be the latter also. It seems fairly certain that it took some such form in Atlantis among people of fourth-race blood; whether it could be successfully revived among men of pure Aryan race I do not know; I sincerely hope not! But if such a horror is possible, I am quite sure that it would be just the kind of thing that a black magician would thoroughly enjoy!

For, however intellectual, however learned in magic some of their leaders may be, they are savages of the uttermost, absolutely outside the pale, ravening beasts of the worst type at heart; to call their actions "brutal" would be a gross insult to the animal kingdom. Only a few days ago there appeared in the newspaper an account of a crime which is thoroughly characteristic of them—the demolition by dynamite of the splendid Cathedral of the Redeemer at Moscow. Not a fortification of any sort, mark you, but a Temple of God, a sanctified building, a house of prayer and praise, a magnificent work of art. Try to image to yourself, if you can, the utter barbarity, the ghastly soullessness, the mean spite, the truly diabolical wickedness of such a wanton destruction as that.

Mr. Forester is not the only man who has seen the menace and sounded the alarm; no less an authority than Mr. Cyril Scott has had the courage to speak out very plainly in his most interesting work on *The Influence of Music on History and Morals*. On p. 151 *et seq.* he writes as follows:

It is regrettable that a type of "music" which is so popular as "jazz" should exercise an evil influence, but such is the occult truth. Jazz has been definitely "put through" by the Black Brotherhood, known in the Christian tradition as the Powers of Evil or Darkness, and put through with the intention of inflaming the sexual nature, and so diverting mankind from spiritual progress. For the Black Brotherhood are those entities known as the Brothers of the Left-hand Path, who work against the Divine Will for the attainment of

personal power. Reference to them under one name or another will be found in practically all the scriptures of the world.

Since the dissemination of jazz, a very marked decline in sexual morals has eventuated, and in place of control we find promiscuity. Whereas at one time women were content with decorous flirtations, a vast number of them are now constantly preoccupied with the search for erotic adventures. . . . Now it is just this lack of moderation, this over-emphasis of the sex-nature, this wrong attitude towards it, for which jazz-music is responsible. There is an orgiastic element about its syncopated rhythm, entirely divorced from any more exalted musical content, which produces a hyper-excitement of the nerves and loosens the powers of self-control. It gives rise to a false exhilaration, a fictitious endurance, an insatiability resulting in a deleterious moral and physical reaction.

Whereas the old-fashioned melodious dance-music inspired the gentler sentiments, jazz, with its array of harsh, ear-splitting percussion instruments, inflames, intoxicates and brutalizes, thus for the time being causing a set-back in man's nature towards the instincts of his racial childhood. For after all jazz very closely resembles the music of primitive savages.

A further result of jazz is to be seen in that love of sensationalism which has so greatly increased within the last few years. As jazz itself is markedly sensational, the public has come to demand thrills in the form of "crook" dramas and plays, the only dramatic interest of which is connected with crime, mystery and brutality. This also applies to sensational fiction, for the output and sale of this type is prodigious. The widespread and exaggerated interest taken in prize-fights is another symptom of sensationalism.

All this being so—and there is not the slightest question that it is so—what can we do in the matter? What can we do to safeguard ourselves, and what can we do to help our brethren? First, it is clear that we must be constantly on our guard, always on the watch against the wiles of the enemy. We must keep ever before our minds the image of our Master; we must stand firmly by Him and by all that He represents; we must carry on with all our hearts the work that He has given us to do. We cannot afford to waver or falter; the weakling who allows himself to be deflected from his work, who is like a child "tossed to and fro, and carried about with every wind of doctrine" is in perpetual danger, and is sure sooner or later to fall into one or other of the

¹ Eph., iv, 14.

snare so skilfully set for him. Remember the warning given of old by Jacob to Reuben: "Unstable as water, thou shalt not excel."¹

Avoid the foolish habit of taking offence, which has its root always in pride and selfishness. Expect no recognition; be your own hardest taskmaster, yet be ever gentle and patient with others. Guard well your speech, for "the tongue is a fire, a world of iniquity, an unruly evil, full of deadly poison."² Bethink you of the wisdom of Jesus the son of Sirach, when he said: "He that can rule his tongue shall live without strife, and he that hateth babbling shall have less evil. Rehearse not unto another that which is told thee, and thou shalt fare never the worse."³

Do not forget these physical matters to which we have been referring. Live always as in the presence of the Master, and you will instinctively avoid all that is vulgar and coarse. Have the courage to differ from the silly restless crowd, and stand clear of all these nasty things. Do not tolerate them in your own life and entourage; do not appear to approve of them when others exhibit them. Let your thoughts, your words and your deeds be delicate and refined. Make yourself, your dress, your speech an example of good taste. Let your surroundings be simple, yet beautiful, and remember that avoidable ugliness is a crime, and an offence to your brethren. To summarize, follow the good advice of St. Paul: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise think on these things."⁴

¹ Gen., xlix, 4.

² James, iii, 6, 8.

³ Ecclesiasticus, xix, 6, 7.

⁴ Phil., iv, 8.

NATIONAL NEEDS

BY PROFESSOR HENRY E. ARMSTRONG, F.R.S.

(Reprinted by permission of "Nature")

[So striking is the article which follows of Professor Armstrong, that THE THEOSOPHIST has obtained permission from *Nature*, the premier scientific weekly published in the English language, to reprint it in its entirety. The article appeared in its issue of November 14th. Prof. Armstrong has long retired from his work as a teacher of Chemistry, but his rank in the scientific world at once receives from all scientists a respectful hearing. He was the recipient in 1911 of the Davy Medal of the Royal Society.

In some ways Prof. Armstrong is as the "gadfly" of the scientific world, rousing it from its wonted grooves. Gifted with a racy style, sometimes full of sarcasm, his comments in *Nature* add to that severely scientific paper a very human element. The following letter from him appeared in *Nature* on October 24, regarding its publication of the discussion of Jeans, Lemaitre, de Sitter, Eddington, Millikan, Milne, Barnes and Lodge on the "Evolution of the Universe".

COSMIC EVOLUTION AND EARTHLY NEEDS

I imagine that no journal has ever published even an approach to so wonderful a supplement as that to *Nature* of Oct. 24 on "The Evolution of the Universe". The transcendental discussion reported is the more remarkable, as it is held at a time when ordinary folk

are beginning to think that there may be difficulty in living much longer, in passable comfort, upon the pimple we are privileged to inhabit and are doing so much to spoil. From beginning to end, however, the British Association proceedings were Neroic: little effort was made by anyone to pay serious attention to our present earthly situation or to consider how we are to get out of the muddle "science" has created. Pity 'tis that Sir Arthur Eddington did not "leave 'is 'arf a brick" to this end. A century of science seems to have brought us to a wonderful understanding of things that do not matter, whilst "larning us" little that will help to fill our bellies and suffer one another with equanimity, let alone gladly and with Christian amity.

Writing as he does in England, Prof. Armstrong naturally draws attention to the economic situation, and refers to the fact that English scientists seem scarcely aware that a grave situation has arisen where as leaders of thought they must assist to rehabilitate the country. But what he says about English scientists is equally true of scientists, with a few rare exceptions, in every country.

Again and again THE THEOSOPHIST has referred to the work of scientists, with the full recognition that modern science is a part of the Ancient Wisdom, and that therefore it is the part of every Theosophist not only to know the main facts of science but also to mould his character according to scientific ideals as well as religious. But it has been with deep pain that many lovers of science have seen scientific workers living in a world of their own, oblivious of the fact that, in spite of scientific knowledge, the sum total of human misery while diminishing in some directions is increasing in others. Now that Prof. Armstrong has spoken, perhaps his prophetic voice will not be unheeded by some of the younger scientists, and the day may not be distant when Francis Bacon's dream will be realized. It was of a world in which science not merely released Nature's material energies, but also guided men to create out of their hearts and minds spiritual verities.—C. JINARĀJADĀSA.]

The great trouble is that the civilisation of to-day is still of a very low degree. We talk big and think small. Only a few of us even know how to read . . . we need a long initiation in almost any subject before our reading about it is likely to be of any value.

Ellwood Hendrick: *Percolator Papers*.

THE present sore trouble of the world, which has long been surely coming upon us owing to the inconsidered action of all nations, will not be without its compensations, if we be led to probe into the causes and to reorganise our operations upon considered lines.

The call is upon us all to turn our attention to affairs of State. Scientific workers especially have to recognise that they have been selfish in their too exclusive devotion to experimental study and the immediate development of their discoveries; that they have soared entirely above the heads of the community and in no way prepared the masses to understand the profound changes brought about in our life by the scientific forces at work in industry. Brains and brawn were never so far apart as now. Although this is the case, it was never so clear that a wise socialism is foreshadowed as the only possible way of avoiding the downfall of our civilisation. In some way or other, the nations must come to work together. Competitive industry, as we have known it in the past, is ceasing to be possible: it pays no one and is but a disguised civil war. Mechanisation is bringing about its own defeat: the cost of displacing human labour is becoming prohibitive. Man is ever there; capital will not long be, at present rates of taxation: we shall soon be forced to return to *manufactures*.

The chief duty before us clearly is—to make all men work: a machine which is idle has no right to be. Nature herself ever works and necessarily dies if she cannot. Man alone of her works is ceasing to be natural and fast becoming a mere parasite.

The country is now in the hands of a Government elected upon a National ticket; the popular expectation is, that it will be National and rise superior to party. There is, however, an ominous preponderance of men of rigid outlook bearing political labels; few are known to profess a belief in government by scientific methods. Probably the Prime Minister alone can attach any real meaning to the term "scientific". He was long an attendant at Royal Institution lectures and grew up in a scientific atmosphere. Very remarkable, at the recent Faraday celebration in Queen's Hall, was the entirely sympathetic way in which he entered into the spirit of the occasion, outshining all other speakers in clearness of perception of the service rendered to the world by Faraday, especially the moral value of the example set by this great experimentalist. His father-in-law, we know, was the most sympathetic of Faraday's biographers. Probably Sir John Simon comes next to Mr. Macdonald. He at least has breadth of outlook and a severely logical mind.

It is much to be feared that the men who have taken upon themselves to govern us cannot possibly fathom the depth of present-day world activities: the overwhelming complexity of the issues; the subtle problems they present; the hopeless difficulty of meeting the naturally selfish dictates of human nature. Earl Grey being all but out of action, there is no prophet in the field of politics. We need a Disraeli, a man of imagination, able to grasp our modern problems and be a constructive leader. If the recent election has shown one thing more than another, it is that the country is prepared to follow a clear lead. In this particular, Mr. Macdonald and his small band of devoted followers have set a noble example.

Nothing could be more definitely painted upon the wall than the failure of our public schools to train the rulers

classes in any proper way. The "science" introduced into them has been to no purpose—no effective teaching has been given in the logic of method. Consequently, the calculated practice of scientific argument—the habit of sound scientific thought—plays no part in our affairs; it has no considered place in our Civil Service. This is one of the matters of urgency, calling for fullest consideration, at the present moment. Unless and until our universities and schools are brought into harmony with the times, no real progress can well be made. Oxford most needs reformation: the present neglect of a broad culture by the University is a national danger. As to the schools, it should be deemed a criminal act to bring up a boy or girl upon literary study alone, without training in the judicial method.

Our schools still teach little more than the worship of words and those largely words of the past. The men in charge of them, with few exceptions, have no feeling for the wide issues of practice and scientific leadership. We are a strange people: intensely practical in our general outlook, we place ourselves in the hands of those who cannot possibly become masters of the intricate situation which confronts us. Teachers as a class in no way grasp the responsibilities of their position, let alone the dangers of the times. They are too much of one school and, with rare exceptions, of an unadventurous type. Complaint of the inflexible nature of the material they produce is rampant everywhere.

Lafcadio Hearn, writing from Japan, in August, 1893, in an outspoken letter to Ellwood Hendrick, after remarking how terribly tragic modern life is becoming, directs attention to its hopeless contradictions. These, he says,

can only be recognised and reconciled through a profound knowledge of social conditions, not in the abstract only but in the most complex operations. This is the theoretical recognition. The practical recognition requires special hereditary gifts—intuitions—instincts—

and are deluding themselves into a belief in canned foods. Our ignorance of all essential things is monstrous. Scared by a few bacteria, we systematically spoil our milk. We are even threatened with synthetic food. Machinery, using the sunshine of past ages, is to put the nose of our present sun out of joint and make the farmer a back number. Our only salvation is the natural horse sense that is in us. Meanwhile, proof is being quietly accumulated that if we but choose to cultivate our land with considered care and knowledge, we can make not two but many blades of grass to grow where one is now starved—and largely feed ourselves, with food of a quality unprocurable from elsewhere. These are the things to be considered in framing our national, rational policy. Fair trade in food should be the first demand satisfied, however tentatively we may proceed. To this end, we need to develop a great scientific organization. The farmer's chief protection should be—our determination to help ourselves! In future, the scientific worker, to be worthy of the name, must justify himself through social service in the first instance. Our situation is so grave that he must be militant without delay and in every quarter.

We think so because other people think so;
 Or because—or because—after all, we do think so;
 Or because we were told so, and think we must think so;
 Or because we once thought so, and think we still think so;
 Or because, having thought so, we think we will think so.
 (Lines which occurred to Prof. H. Sidgwick in his sleep.)

THE FUTURE AND THE THEOSOPHICAL SOCIETY

BY DR. S. A. WICKREMASINGHE

(General Secretary, Ceylon)

MANY of our members display a lack of understanding of the importance of the Theosophical Society to a country in particular and to the world in general. Confused thinking and emotional outbursts of devotion to a leader often cloud the vital issues and consequently readjustment to changing circumstances becomes a forlorn hope.

Our President has always stressed the point that the intellect of man should be the great motive power in the world of thought and action, and that the intellect, if it is to act usefully, must make the common welfare of the world its inspiration to activity. This attitude should be a guide for all our problems, including that of the position and future of the Theosophical Society itself. The immediate problem before us is to gain a clear understanding of what the Society is. We should regard it in the light of intellect and reason and seek to find its use and bearing on the common welfare.

The Theosophical Society has been in existence for fifty-six years and has forty-six National Societies. The factor binding all members is the Constitution, which, apart from rules for ordinary business, consists of a statement of the three

objects of the Society which may be summarized as follows: To promote Brotherhood, encourage man to seek wisdom, and to discover the God in man. Sympathy with these objects is then all that is required of the members, and it cannot be too strongly emphasized that there is no suggestion whatsoever in the Constitution that the Society exists to proclaim what the world calls Theosophy in the sense of a philosophy.

This is not realized even by the members of the Society themselves, and consequently there has been tremendous friction from within. Widespread disagreement and discussion has led not only to disharmony but to actual resignations in large numbers. If only the correct attitude of mind had been retained, all this would have been avoided, for it would have been realized that differences in actual belief and ritual (or its absence) are entirely irrelevant to the fundamental fact of the Society. Membership would have been conditioned not on disagreement but on agreement; not on questions of leadership or doctrine but on the question of the practical usefulness to the world of a great International Society whose avowed aim is to break down all barriers of race and creed. If members fully realized the value and possibilities of this organization towards world progress and well-being, then it would not be difficult to sink their differences to a greater end.

What can the Theosophical Society contribute? A glance at the past indicates clearly that its potentialities are undeniable and vast, not only in the spiritual and cultural sphere, but also in the solid day to day task of Nation building. In India alone the Society by its achievements proves what a formidable factor it can be in guiding the destiny of a Nation. In the formation of the National Congress itself, Theosophists took no small part. When Dr. Annie Besant launched the National movement, the success it achieved would never have been possible had not the instrument of the Theosophical

Society been at hand providing channels for propaganda and a willing band of workers for the cause of national freedom.

Why was it that the response was so ready among these early members, particularly at a time when to be a Nationalist was to fight against the current and not as it is at the present day, merely to flow with the rising tide? The response was born of the realization that Brotherhood had no meaning to a people who were politically dominated by a foreign race. For spiritual attainment is impossible in conditions which breed a slave mentality. A campaign for the promotion of National Education was found to be essential to awaken the desire for patriotic self-respect and political freedom. Just as in Ceylon, National Education received its impetus from Theosophical workers, so in India it was chiefly the members of the Society who formed the Brothers of Service who started the campaign for national schools and colleges all over India as a part of a scheme centred round a National University.¹ One of these institutions has grown up into a National University, others have been affiliated to provincial Universities and many are still maintained by the Society,² and serve as model schools for Indian boys and girls. What was really of supreme importance was the deflection of the national mind from the superficial glamour of an English education with its false values, to National Education, which included a study of Indian languages, philosophy, music, painting and crafts.

The clear vision of the true ideals of National Education was seen by these pioneers in their effort to fulfil the third object of the Society. For man to realize the God within him he must attain spiritual realization, which is only possible

¹ As a matter of fact this began much earlier, with the founding of the Central Hindu College by Dr. Besant and her fellow-workers in 1898.—Ed.

² Not by the Society itself, but by certain prominent members of the Society in their individual capacities.—Ed.

through an education in early life in which national self-realization is unhindered.

Education was not the only problem. Universal Brotherhood had no meaning to the women of India if they had no equality of opportunity with the men to develop their capabilities to the fullest extent. Early marriage, domestic slavery, absence of good schools for girls, prejudices of the orthodox Hindu and Muslim against women who claimed freedom of movement, opposition to higher education and to cultural pursuits outside the family circle, were formidable shackles which the early pioneers had to shatter before the women of India could come to their own. True to the Theosophical outlook, fully convinced of the equality of men and women both intellectually and spiritually, the Women's Indian Association was started by a few women of the Theosophical Society. This formed a nucleus around which has grown the present nation-wide movement to extend their activities from the narrow circle of the home to full citizenship. And they have entirely broken the old artificial barriers of sex. The All-India Women's Conference on educational and social reform and the All-Asian Women's Conference of this year, found the organization of the Theosophical Society the ideal framework for their activities.

Exhibitions of Indian Arts and Crafts are a regular feature in all the big cities now, but it was only a few years ago that the exhibitions ceased to be a feature peculiar to the Conferences of the Theosophical Society. It must not be imagined that it is suggested that all nationalistic activity in India is due to the Theosophical Society. All that it is intended to say is that these facts illustrate what part the Society can play in the life of a Nation.

India is in the midst of her struggle for freedom; there are signs that Ceylon's is about to begin. Once the political struggle is over and self-government is established, the need

for service will be at its greatest, for construction needs greater co-operation and active support than the destruction of a foreign system of rule.

Thus it is seen that from an analysis of what the Theosophical Society is, the dissension which divides its ranks is entirely irrelevant to its central aim. We have seen what a power and a strength the Society can be to a nation. We must judge ourselves in the light of this usefulness in the establishment of the ideal of the Brotherhood of Man, about which there can be no disagreement among Theosophists, and for which the future will make its demand.

PEOPLES are not ruled by their institutions, but by their respective characters. Life always proves stronger than any imaginable external framework.

Spirituality never breeds success, because it has no exponent in the material world. The reverse likewise is true: no success on the plane of phenomena necessarily finds an echo in the realm of significance. There is no truth in the flesh-deceiving spirituality.

Man can attain perfection only by pervading and transfiguring all matter with the spirit, without denying any. This is the Mystery of Incarnation. Spirit which does not permeate matter is not realized as *spirit*. It is for the sake of the spirit that the word must be made flesh.

COUNT HERMAN KEYSERLING in *America Set Free*.

WORK BEFORE THEOSOPHISTS IN CEYLON

By C. JINARAJADASA

28th November, 1931

DEAR BROTHERS,

I regret I cannot be with you at the meeting of your Convention. My Karma has made me one of those people who "left his country for his country's good". That has happened with many workers in the Theosophical Movement, the most prominent of whom are of course Madame Blavatsky and Colonel Olcott. How much Colonel Olcott has done for Ceylon you all know well. I think you will also recollect how another great Theosophist, Bishop Leadbeater, came to Ceylon and started a small day school, which has now become one of the finest Colleges in the Island. My particular use is not so much in Ceylon as outside, and so, while I have travelled in many lands taking the message of Theosophy, it is very rarely that I can come to Ceylon to be in touch with the work done. So much has this work outside the Island been my Karma that, as perhaps some of you know, I can speak several foreign languages but have forgotten the language of my birth.

I am writing to you particularly to express my hope that from the younger among you there will come a fine contribution to the development of Theosophy. Ceylon was very early brought under the Theosophical influence by our two

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Founders,* but the influence from Theosophy became limited to one direction only—that of saving the great religion of Buddhism from the decadence which seemed about to begin as the result of a wrong system of education. None of us can omit to give our praise to all those Buddhist workers who, in the Island, have built up a great system of Buddhist Schools. But of course, from our strictly Theosophical standpoint, the revival of Buddhism is not an activity that can be called Theosophical in the ordinary sense of the word. Because to us there is truth in every religion, and Theosophists are no more committed to the survival of Buddhism than of any other religion. But each religion has to-day many elements of superstition, and wherever these can be abolished and their old truths revived, much humanitarian work is possible. For this reason the early members of the Society, who cared nothing for Theosophy but all for Buddhism, did a magnificent piece of work of a particular kind.

But the time has now come to apply Theosophy in a larger way. This is only possible for those who are devoted to Theosophy as a philosophy. That is distinctly the characteristic of the Theosophical Society in Ceylon now. I speak to you, therefore, as members of the Society who, whatever may be your personal religion, look upon Theosophy as a great philosophy of all religions.

One of the questions often asked is: "What is Theosophy?" I think this question should be asked not only by the enquirer into Theosophy, but also by all of us old members. I will not attempt to define Theosophy except in one direction, and that is to say that, so far as I have discovered it, Theosophy is a gospel of action.

You will note, if you examine the lives of those who have been profoundly influenced by Theosophy as a philosophy, that Theosophical ideas, when once clearly understood, always impel to action. A mysterious quality about any

principle which we deduce from Theosophy is that it rouses our nature to be active, and that not only towards a personal reformation, but most emphatically towards a reformation of the Community.

It is because of this driving quality of Theosophy that those of you who are young, that is, in young bodies, have a wonderful career before you. Those of us who are still young, though in old bodies, have also that same career, which is that of throwing ourselves into life to derive from it a wonderful inspiration. To every person, young or old, who has any kind of dreams or ideals, Theosophy at once appeals as showing "the way".

The value of Theosophical study is two-fold: (1) it gives a wonderful vision of possibilities, and (2) it inspires to action. I think these two characteristics of Theosophy give the finest proofs that in Theosophy we are really dealing with fundamental truths and not with the mere creations of philosophical minds.

This fundamental nature of truth, as giving vision and as inspiring to action, was most characteristic in the days of Greece. We know how in the course of two or three generations a group of philosophers like Pythagoras, Plato, Aristotle and others ushered in great ideas which offered a wonderful vision to Greece. And this vision was so illuminating that it drove the typical Greek to transform his city in order to make an ideal State. Most typical of the Theosophist in action was Pericles, who devoted his life to the making of the perfect citizen and the perfect State.

That is exactly the work which those of you who are young have now before you. Karma has placed you in the Island of Ceylon. To-day there are great changes in the Island, all tending towards good. I think perhaps the most notable indication of the great changes is in the fact that within the last few days the first woman has entered

Legislative Council. That Ceylon could be so awakened is a sign that great changes are impending. Within my own recollection I can see what vast changes have taken place. The country, of course, is much richer, but there is also to-day a larger population. Therefore the clash of interests is greater and apt to become more violent. It is in such a situation that you, as Theosophists, have your rôle, because it is for you to take under your charge the whole country, and to see that the best good comes out of each individual man and woman. This may sound a large undertaking, but I can assure you that a handful of Theosophists can do much, provided they understand and are united.

Obviously the great principle to apply in all the intricate problems offered to a growing civilization is Brotherhood. Anything that is against Brotherhood as between man and man, or as between man and animals, is obviously contrary to the true destiny of the country. There is no Theosophist who has understood the simple ideas of our philosophy who cannot feel immediately how to apply Brotherhood when confronted by a definite situation. It may be difficult to give a lecture on Brotherhood, but not difficult to be brotherly when face to face with an unbrotherly situation.

There are dozens of problems, economical, religious, political, administrative and so on which may seem to puzzle the mind. But I can assure you that a study of Theosophy will throw light on every one of those problems, and how at least to do some part of the work towards the realization of the perfect reformation which is the Utopia of our dreams. It is not for us all to usher in the full success of our Utopias, but at least we must see to it that we never fail in contributing our share towards that full success.

As we are workers in the cause of the Community, one thing will differentiate the Theosophists from other idealistic workers. It is, that the Theosophist can be utterly sure that

he sees the goal clearly and directly. For as we study part by part the Theosophical Scheme, we discover first, that in no religion or philosophy that exists is there such a glorious plan of human regeneration, and secondly, that we are utterly committed to that plan in our inmost self. What a Master of the Wisdom once termed "God's Plan which is Evolution" swiftly ceases to be Another's Plan, and becomes our very own. The journey towards Idealism becomes then a journey within our hearts and minds, and we discover that the laws of the higher life are not codes given by great Teachers but the natural laws of our highest self. Truly the Theosophist becomes to himself "the Way, the Truth, and the Life"; he becomes also one thing more, and that is, the Power. As Theosophy drives the Theosophist to regenerating action, so too it releases in him the power needed for that action. When the Perfect Universe appears at last, it will only be because all in it have been transformed into Theosophists, that is, Lovers of the Wisdom which "mightily and sweetly ordereth all things".

My constant dream is to see in each country groups of Theosophists who stand for certain great ideals and are known in the Community for their idealism. It little matters if they are few in number, and if they are called "cranks" or by similar terms of mockery. For the best in a Nation will always secretly admire the true Theosophist, because the Theosophist stands for the ideal future both of the individual and of his Nation.

Your fellow-worker,
C. JINARĀJADĀSA.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(Continued from p. 303)

January 28, 1891

H. P. B. began by challenging the views on consciousness held in the West, commenting on the lack of definition in the leading philosophies. No distinction was made between consciousness and self-consciousness, and yet in this lay the difference between the man and the animal. The animal was conscious only, not self-conscious; the animal does not know the Ego, as subject, as does man. There is therefore an enormous difference between the consciousness of the bird, insect, beast, and of the man.

But the full consciousness of man is self-consciousness, that which makes us say "I do that". If there is pleasure it must be traced to someone experiencing it. Now the difference between the consciousness of man and of animals is that while there is a self in the animal, the animal is not conscious of the self. Spencer reasons on consciousness, but when he comes to a gap he merely jumps over it. So again Hume, when he says that on introspection he sees merely feelings and can never find any "I," forgets that without an "I" no sensing or feeling would be possible. What is it [that] studies the feelings? The animal is not conscious of the feeling "I am I". It has instinct, but instinct is not self-consciousness: self-consciousness is an attribute of the mind, not of the [animal] soul, the *anima*, whence the very name

animal is taken. Humanity had no self-consciousness until the coming of the Manasa-putras, in the Third Race.

Consciousness, brain consciousness, is the field of the light of the Ego, of the Auric Envelope, of the Higher Manas. The cells of the legs are conscious, but they are the slaves of the idea; they are not self-conscious. They cannot originate an idea, although when they are tired they can convey to the man an uneasy sensation and so give rise to the feeling of fatigue. Instinct is the lower state of consciousness. Man has consciousness running through the four lower keys of his septenary consciousness. There are seven scales of consciousness in his consciousness, which is none the less pre-eminently one, a unit. There are millions and millions of states of consciousness as there are millions and millions of leaves, but as you cannot find two leaves alike, so you cannot find two states of consciousness alike. A state is never exactly repeated.

MEMORY AND MIND

Is memory a thing born in us, that it can give birth to the Ego? Knowledge, feeling, volition, are colleagues of the mind, not faculties of it. Memory is an artificial thing, an adjunct of retentiveness; it can be sharpened, or left dull; and it depends on the condition of the brain-cells which store all impressions; knowledge, feeling, volition, cannot be correlated, do what you will. They are not produced from each other, nor produced from mind, but are principles, colleagues. You cannot have knowledge without memory, for memory stores all things. If you teach a child nothing it will know nothing. Brain-consciousness depends upon the intensity of the light shed by the Higher Manas on the Lower, and the extent of affinity between the brain and this light. Brain-mind is conditioned by the responsiveness of the brain to this

light; it is the field of consciousness of the Manas. The animal has the Monad and the Manas latent, but its brain cannot respond. All potentialities are there, but are dormant. There are certain accepted errors in the West which vitiate all their theories.

SIMULTANEOUS IMPRESSIONS

How many impressions can a man receive simultaneously into his consciousness and record? The Westerns say one, Occultists say seven normally, and abnormally 14, 17, 19, 21, up to 49 impressions can be simultaneously received. Occultism teaches that the consciousness always receives a sevenfold impression and stores it in the memory. You can prove it by striking at once the seven notes of the musical scale; the seven sounds reach the consciousness simultaneously, but the untrained ear can only recognise them one after another, and if you choose you can measure; the trained ear will hear the seven notes at once.

Experiment has shown that in two or three weeks a man may be trained to receive 17 or 18 impressions of colour, the intervals decreasing with practice.

MEMORY

Memory is acquired for this life, and can be expanded. Genius is the greatest responsiveness of the brain and brain-memory to the Higher Manas. Impressions of any sense are stored in the memory.

MENTAL AND PHYSICAL SENSE

Before a physical sense is developed, there is a mental feeling, which proceeds to become a physical sense. Fishes

who are blind, living in the deep sea, if they are put into a pond, will in a few generations develop eyes. In a previous state there was a *sense* of seeing, but no physical sight, how else should they in the darkness find their prey, avoid dangers, etc. The mind will take in and store all kinds of things mechanically and unconsciously, and will throw them into memory as unconscious perceptions. If the attention is greatly engrossed in any way, the sense perception of any injury is not felt at the time, but later the suffering enters into consciousness; all depends on training and on attention. Thus the transference of a sensation passing from any organ to the consciousness is almost simultaneous if your attention is fixed on it, but if any noise distracts your attention, then it will take a fraction more of a second before it reaches your consciousness. The Occultist should train himself to receive and transmit along the line of the seven scales of his consciousness every impression, or impressions, simultaneously. He who reduces the intervals of physical time the most has made most progress.

There are seven scales or shades of consciousness of the unit, *e.g.*, in a moment of pleasure and pain: four lower and three higher degrees.

1. Physical sense perception (perception of the cell, if paralyzed the sense is there, though "you" do not feel it).

2. Self-perception, or apperception; *i.e.* (self-perception of cell).

3. Psychic apperception (of the astral double, doppelganger) which carries it higher to the

4. Vital perception (physical feeling, sensations of pain or pleasure, of quality).

These are the four lower scales, and belong to the psycho-physiological Man.

5. Manasic discernment of the Lower Manas (Manasic self-perception).

6. Will perception: (volitional perception, the voluntary taking in of an idea: you can regard, or disregard physical pain).

7. Spiritual, entirely conscious apperception (because it reaches the Higher Self-conscious Manas).

(Apperception means Self-perception, conscious action, not as with Leibnitz, but when attention is fixed on the perception.)

You can take them on any plane: *e.g.*, bad news passes through the four lower stages before coming to the heart. Or take Sound:

1. It strikes the ear.
2. Self-perception of the ear.
3. On the psychic or mental which carries it to,
4. Vital (harsh, strong, soft, weak, etc.).

One of the best proofs that there is an Ego, a true field of consciousness, is the fact already mentioned, that a state of consciousness is never exactly reproduced, though you should live 100 years and pass through millions in a day; how many states and sub-states there are, it would be impossible to have cells enough for them all. This will help you to understand why some mental states and abstract things follow the Ego into Devachan, and why others merely scatter into space. That which touches the Entity has an affinity for it as a noble action, is immortal and goes with it into Devachan, forming part and parcel of the biography of the personality which is disintegrating; a lofty emotion runs through the seven stages and touches the Ego, the mind that plays its tunes in the mind cells.

(To be continued)

THE KINGDOM OF THE WONDERFUL

BY THE RT. REV. G. S. ARUNDALE

(Concluded from p. 314)

SO far as you and I are concerned, we ought to know that our lives are wonderful, however and whatever they may appear to us; and if only we would realize what they truly are, if only we contact the wonderfulness of our lives, we shall make much more out of them and find them much more advantageous to ourselves than often we think them, or they appear to be. I certainly do not exclude a single detail of life from the region of the wonderful. You may say: "Ah! but I have this sorrow, this hardship, that difficulty, that misfortune, that grief, that inhibition—all these things I have. You call these wonderful?" I say: "Yes, and if you could perceive the wonderfulness in them, their troublesomeness and all that seems to make them so imprisoning would largely disappear." We make our own prisons and we live in them. But we make our own freedom too, and if we make our own prisons it is in order that we may remember our freedom. There is nothing more inspiring so far as the desire for freedom is concerned than to realize obstructions, to realize imprisonment. If you feel you are not free, then you have a longing to be free.

Those who are kings of life, they need no prisons in order to desire the larger freedom. But we do. So if you feel hardship, difficulty, grief, obstruction, inhibition, you say to yourself: What is behind it? What is on the other side of it, to which it is drawing my attention? I am poor. I have ill-health.

I have such-and-such difficulties. I am in such-and-such restrictions. What is on the other side of all those restrictions that hamper me, or that poverty that hedges me in? What is on the other side of this, that or the other weakness? What is on the other side of this, that or the other emotional or mental weakness? Of what light is that imprisonment in the darkness? That is a subject of infinite interest, and you can approach it easily if you get into the habit of perceiving the nature of the wonderful.

What constitutes wonderfulness? As regards oneself wonderfulness is, of course, difficult to perceive, but if we look for wonderfulness outside, then one is able to be more aware of the wonderfulness in one's own nature. I wonder whether you could make a list of the most wonderful things you know. I have a little file of my own which has a little yellow label, and on that little yellow label are the two words: "The Wonderful." Anything that seems to be wonderful I put into that file, and from time to time I read it over and drench myself with the wonderful things which are disclosed in it. In that way I free myself from imprisonment in my commonplaceness. It is like taking a breath of fresh air. It is like going for a swim on a hot day. It refreshes me infinitely. It gives me courage.

We hear sometimes of "commonplace books". We do not need to emphasise the commonplace. That is only too obvious. We do need to emphasise the wonderful which is on the other side of the commonplace. I have been making some additions to my file of wonderful things. One of the most recent additions is the new scientific theory as to the expanding universe. There are few things that have thrilled me so much as to know that the ordinary everyday scientist perceives that the universe is growing—the very reverse of the theories that have obtained hitherto, namely that the universe is dying. Science is beginning to see that the universe is growing larger and stronger day by day, occupying more

space, becoming more intense. And I say to myself, if a scientist can say that of the universe, it must be true of every single cell, every single part of that universe. If nothing is preventing the whole universe from growing in its illimitable extent, then I must be growing—I *am* growing! I may perhaps be growing in spite of myself. How futile! Let me grow not in spite of myself, but because of myself! That is one of the latest additions to my stock of wonderful things, and if you could peep through my door sometimes you would see me reading about those wonderful things—they knock insistently at the door of myself.

Another wonderful thing that has equally thrilled me, because it is so wonderful a testimony to the unity of life, is that the chlorophyll, which is the chief pigment of the green in plants, is chemically identical with the constituents of human blood. I can think of that with awe, I can think of that with delight, with relish. The same blood everywhere—in one form or in another. To me that is wonderful. The plants are living in the same way as we are living, in their own degree. Many other accounts of wonderful things I have, of course, as for example the announcement in the newspapers the other day of a photograph having at last been taken of the curvature of the earth. Very wonderful. Another thing I have put down here to mention to you is the new hypothesis that time flows forwards and backwards. Very wonderful that. What does it really mean?

All these things I am mentioning are outside, in one sense, the Theosophically wonderful things—the wonderful thought of the existence of the Masters, the supremely wonderful knowledge of the great Plan of the Universe, of evolution, the knowledge of the great KING of the World Himself, and of Him who is called the SOLAR LOGOS. All those marvels are supremely wondrous—they also are in my file. The danger is lest familiarity with them, familiarity

because we know a little about them, lest that familiarity lead us to ignore the wonderfulness in them. It is so easy not to perceive the wonderful. The wonderful is so elusive. If you treat the wonderful lightly, if you seek the wonderful lightly, then the wonderful is elusive, you see it for a moment and then it eludes your vision, and if you catch it at all, the very process of attaching it to you causes it to be enveloped in a veil of the commonplace.

And then you will say: The Masters? Oh yes, I know all about Them! The Theosophical scheme? Oh yes, I know all about that! The rounds and rings and races? The ladder of evolution? I know all about that! You know nothing about these unless they inspire and thrill you, not in terms of words but in terms of life. I know we tend to be a little contemptuous of all those things with which we are familiar, and so I ask you to leave alone those wonderful things which are round you, and enter into the field of the wonderful which is strange to you. Some of the things which I have just now described to you should revitalise your sense of the wonderful, and then you will, as I said at the beginning of my talk, draw near to the Elder Brethren, who Themselves are more than wonderful. You cannot be near that which you are not like at all. But since we are of the same nature as the Elder Brethren, since we are like Them in fact, in essence, let us become conscious of that likeness and pursue everywhere, seek everywhere, that which may strengthen in us that nature which is the same as Theirs.

As I said, my one method of doing that is to be a votary of the wonderful—the wonderful in poetry, in literature, in art, in music, in science, in the individual, in all things. You may find wonderful things other than those which I find wonderful. All that I ask of you is that you should have a thrill at the wonder of the things you discover in any field of life. It is to that end that I am giving public lectures on

greatness, in the Adyar Hall. I want people to know their own essential greatness, and one of the ways in which they can know it is by looking at themselves in great people. If you can discover yourself in any great individual you know, in any great scientist, any great statesman, any great painter—if you can discover yourself in him, if you can perceive yourself in him as you gaze into the mirror, then you are moving. Not necessarily that the expression of your greatness shall be the same as the expression of the universal greatness so far as that individual is concerned. You can perceive yourself in Wilhelm Backhaus, even though you may not be able to play a single note on the piano. Anyone who is great takes you by the hand and leads you through the doorway into the abode of greatness. Every great individual does that.

And so, brethren, for your own sakes, for the sake of the work, for the sake of your duty towards this great continent of ours, for the sake of your own peace and happiness and power and wisdom and strength, I would strongly advise you to become a votary of the wonderful, and while gazing upon it outside to learn to perceive it even in that which seems to be its opposite, even in that which is of the most commonplace in your ordinary everyday life. Therein you will perhaps perceive the wonderful last, unless you are already far on the road. But you should have no difficulty in perceiving the wonderful without. I do beg of you to seek it diligently in every field of life. So will you lift yourselves out of your imprisonments, and at not so very distant a date you will be able to look at yourselves in the glass and say: "Dear me, how I have changed in appearance." Because awakening and arousing the wonderfulness takes hold of the physical body, no matter how distorted that physical body may be, and makes it patently great, noble, dignified, wonderful, so that through even a mis-shapen body the Divine Light shines and transfigures that through which it shines.

THE ETERNAL "NOW"

BY LEONARD BOSMAN

THE idea of Relativity which has been discussed amongst occultists for fifty years or more is now said to be mathematically proven by Professor Einstein, though in its metaphysical sense it is a doctrine of the ages.

Studying this idea of relativity, a problem arises in the mind of the student. Far beyond those things which are related to each other, which produce the ideas of time and space, a vista is seen dimly which cannot easily be described, firstly because it is not perfectly understood and secondly because it so far transcends normal understanding and speech that it cannot be clearly translated from the realm of ideas to the every-day world of facts.

This dimly seen vista conveys to the student the idea of some *reality* beyond time and space. In this is certainly the idea of *duration*, but it brings no sense of time as understood by the human mind. It brings with it a realization of that which is beyond all manifested things, beyond all forms, of that which is not to be described, except by the word Life, the Reality which *persists* when all things cease to *exist*. Touching this Reality the deeper student, sometimes termed the mystic, realizes that which is beyond all change, and hence beyond all ideas of past, present and future. Many different names have been given to this realization. Some term it the Eternal Now, others the Ever Present, or the Eternal Is. It is *persistence*,¹ that which lasts or stands through all things,

¹ *Per*—through, *sistere*—to stand.

which continues, whether there are existences or not, whether there are worlds or not. All these terms will, of course, sound as mere nonsense to the man who has no need as yet to look into the depths beyond existence, yet they convey profound ideas of reality to the mystic who has perforce to use words to express ideas which are in advance of the times.

It should be noted that by "mystic" is meant one who looks deeper into the life beyond the form, who values the inner more than the outer, who lifts a corner of the veil and sees the Reality beyond, which, however, he is seldom able to describe. The highly evolved man of intellect, the scientist, tells us all that can be told of forms and functions, and the mystic is the man who, accepting these statements, endeavours to see the causes underlying them, and the reason of things rather than their effects. The scientists' offering to the world, the explanation of the growth and development of forms, is gratefully accepted; but there comes a time when a true scientist realizes that there is a gulf to be bridged between the seen and the unseen. He who bridges the gulf may be termed the scientific mystic, meaning literally the man of knowledge who has lifted the veil.

The word mystic has no relation to the word mysterious; it is said by some to come from the Greek word *muein*—to close the eyes, the root being *mu*—close, the origin of our word mute. Yet the mystic is one whose eyes are opened, hence there must be some other origin of the word. From the same root comes *mueo*—to initiate into that which is realized *when the eyes are closed* and the soul functions in its own domain, or—to initiate into that state which is beyond the veil and realized with the mind's eye. It is probably for this reason that in the Greek Mysteries there was a stage in which the candidates for initiation were termed *mystae*, the veiled ones, those who were about to enter into that which was beyond the veil.

The mystic then is one who has reached the stage of lifting the veil which hides from him the Reality which is behind all things, to which the scientist can no longer guide him. He must himself discover Truth by lifting the "earthly clouds" that hide him from his Saviour's eyes, the clouds of the human mind and its misconceptions; the mind for long ages finds its sustenance in the illusory things of the world, and learns from them until it finds the way to free itself and becomes Intuition—that which is beyond the mind—as modern and ancient philosophers, as for example Bergson and Patanjali, have discovered.

When the veil is lifted the student begins to realize that which transcends time and space, that which is the persisting Reality in duration itself, a "state" in which past, present and future are merged as one reality, or an Eternal Now. When a glimpse of what has been termed the Eternal Now has been obtained, remembered and enlarged by continuous and deep meditation, there is no doubt that ultimately the student will reach a stage wherein he will find himself free from all that binds him to separate existence, a stage wherein he will know himself as one *with* all, one with Life, the immanent and transcendent Reality or God.

This is but a statement, but there is much evidence to be obtained as to its truth from those who know. The truth, however, *is* Truth, and hence there is no need to produce evidence, for experience alone will justify it. And experience alone will be useful to one who is determined to realize the Eternal even whilst functioning in, and for a time held by, the evanescent changing world of form and relativities. To make more clear this idea of the Eternal Now, let it be supposed that man conceives a great plan for a certain scheme which he wishes to produce. Whilst the plan remains a plan, that is to say whilst the set of ideas which constitute it remain merely as pictures in his mind, there

will be no production, no actual *fact*. It will be as if he impresses his mind with ideas in the form of pictures of the scheme he has planned out and which he intends to produce. The whole of the plan then pictured will be there in his mind from "beginning" to "end," even though, as yet, there is neither beginning nor ending. The whole will be in his mind as a whole, not yet showing parts, or those successive happenings which are termed past, present and future. It will be as if he has developed in his mind a kind of cinematograph film, flat and unrolled, on which are depicted all the different phases or pictures of his plan in one complete and flat picture, the whole being, as it were, presented in one flash, so that all exists as a Now, a Present, in which past, present and future are merely possibilities, as yet non-existent.

Now, if it were possible for a person to look into the mind of such a man, he would see the whole scheme planned out from beginning to end, even though there was as yet no beginning in time and space. In such a view of the whole unfolded plan there would be no clear and definite view of past, present and future, shown in the complete though unfolded plan in the *flat and unrolled* film.

Continuing this analogy of the film, let it be imagined that the scheme is about to be evolved, manifested or worked out into the realm of fact. To present this plan as an accomplished fact, to translate it from the realm of idea to the everyday world, it will be as if the flat cinematograph film were rolled up ready for presentation (or evolution), thereby to show many phases or pictures successively, whereas at the moment all are one and no succession is to be observed.

But if the scheme is to be brought into being, or manifested and produced in form, then it will, of necessity, have a beginning in time and space, whereas in its "unrolled" state it is all one—past, present and future being as yet unborn, non-existent, except of course as possibilities in the eternal

present, if such words may be used. For the manifesting of the plan, however, time and space are needed, else it could not be accomplished as a fact and would not therefore leave the realm of mind but would remain as a mere possibility.

As soon as the plan, leaving the realm of mind, becomes a scheme working out in successive stages, in actual *fact*, then, of necessity, time and space must be called into co-operation. And if these are termed unrealities, or even illusory, nevertheless they must be considered as real—real, that is, in relation to the scheme which is being produced, *relatively* real. If this then be accepted, it will be seen that directly the plan leaves the realm of mind to become a worked-out scheme in fact, then past, present and future arise.

Let us now see whether the subject has any bearing on ordinary everyday existence. That it has a very intimate connection with the evolution of man is utterly certain, but, to make that certainty clear to others and to do justice to the greatness of the idea is beyond the present writer. An attempt however must be made.

If it be conceded that there is a condition wherein the past, present and future remain as mere possibilities of an evolution, a state wherein time and space as "objective" or "relative realities" are transcended and a realm nearer to absolute reality is realized, then such a state is the goal towards which the evolved soul must be tending. For such a realization is beyond all seeming, beyond all forms and relativities, and, hence, is pure and perfect and free from all incumbrances, free from temperament, body and mind, free from all the misunderstanding and the problems which arise when the veils of illusion cause the kingdom of Relativity to come into power, causing men to "see through a glass, darkly".

If such a realization is possible, as indeed it is, according to the testimony of all mystics, then it follows that it is to be reached by all who are willing to take the necessary steps.

towards such perfection. For perfection—utter perfection—implies changelessness in a consciousness, in a being, that is, utterly complete and one with all other consciousness. Perfection realized through, and by means of, change and contrast or evolutionary processes, needs no change when at last man frees himself from the necessity for passing through the experiences of existence.

The imperfect man, practically every man, always demands change, new experience, new excitement, new experiment, but, reaching perfection, he remains changeless and content, one with that Innermost Reality, the Universal Soul, THAT, the Reality which never changes, which is superior to all human ideas of motion, and yet is "still," or rather, is that which transcends both motion and rest as it transcends time and space. And if it be said that changelessness implies stagnation, then it must be explained that the changelessness to which reference is made is a state far beyond any "opposites" known to man. It is neither what man knows as change nor is it stagnation. It is that which is above and beyond both, wherein all that is changing is transcended, and all that which seeks change is left behind, a state in which a person can remain, if he can attain to it, even whilst change is going on around him.

It is indeed the difference between what one might imagine as the Divine Mind, in contradistinction to the human mind, a state where stillness is motion and motion is stillness, which paradox may be more enlightening to some than reams of explanation. What is here meant by a realization of the Eternal Present is equivalent to the idea, expressed from the religious rather than the philosophical point of view, of "becoming one with God," the mystic's realization of union with the Beloved.

Indeed, it seems to be the purpose of existence, that man must become perfect by realizing the state which is beyond all

conditions of time and space. "Be ye perfect even as your Father which is in Heaven is perfect." Through such realization men find God and realize the One Life in all.

It is not, however, by turning away from the world, by escape into the forest, the monastery or nunnery, that man realizes this deeper side of life. Freedom is to be realized by an attitude to things around, by an understanding of the relativity of things seen and experienced, and their value as bringers of experience rather than as actual and everlasting realities in themselves. It is the attitude of mind that makes one either a prisoner or a free being, whatever the prison, the environment or circumstances.

As man evolves he learns to separate himself from the things around him, and to know himself as Life rather than as the body in which that Life functions. Gradually he sees more clearly, and learns the difference between the Reality itself, the Life in all forms, and the mechanism of life. And as he begins to understand the conditions around him so he learns to reckon with them and to adjust himself to them in such a manner that they prove no hindrance but rather a help. By working with Law he becomes free of laws, by his understanding of Law he frees himself from the difficulties which baffle the ordinary man; by obeying Nature in the sense of understanding Law, he learns how to command Nature.

It is a curious fact that it is possible to reach such a state and yet to feel more keenly than ever the pain and tribulation of passing things, and though knowing these things as unreal, to be at times disturbed, though not enmeshed, by them. Why should this be? Why should the mystic who has thus attained to that which is beyond all tribulations and is free from encumbrances, be disturbed by passing difficulties?

It is not easy to answer, yet the conception is simple enough. The realization of the Eternal Now comes *apparently* suddenly, though really only after ages of evolution and

self-preparation; and even then the fullness of the idea is not brought into every-day life, for at first it is but a flash or glimpse that comes and goes. Slowly the spark is fanned into a flame, slowly the understanding grows. It is one thing to attain, *i.e.*, literally, to reach out and touch, the Reality, but something far different to manifest that perfection as a human being. Hence until that is done there is always a feeling of something lacking in the outer man. Moreover as this new Light dawns upon him he becomes more and more sensitive to deeper feelings, and feels the troubles of the world far more keenly than hitherto, for the stage he has attained forces him to endeavour to know himself consciously one with all others.

So, until he obtains greater strength, the pain of the world will cut him to the heart. Later as he progresses he will realize better the beauty of the Great Plan and the pain will fall into its rightful place therein. Indeed he will see beyond the plane of human joys and sorrows and realize the state which transcends such opposites. The Eternal, which at first he has but touched, he has to establish, for it is one thing to attain to the realization of the Eternal, and another and more difficult matter to make it a reality in ordinary every-day life, to *live it* in fact as it has been attained and intellectually grasped in idea.

The realization of the Eternal will not make itself clear in the outer man until he prepares the way for the Light he has realized to shine forth. Hence though he has attained he must now show the results of such attainment through the body, emotions and mind in his daily life as a man of the world. Until he can do this, until the outer becomes adjusted to the inner, there will always be the sense of pain, the sense of incompleteness, of difficulties, trials and problems, even though all the time he has within him that which is beyond all problems, beyond all difficulties and, indeed, beyond all created things, that "Peace that passeth understanding," the

true "Light that lighteth every man that cometh into the world".

It may be helpful to look at this matter in another way and to realize that there is no real question of *becoming* perfect, or being made perfect, but of *realizing the perfection that ever is within*. If we start with the affirmation that perfection is within and that by *realizing* the Divine Life within us we are touching and becoming one with perfection, then many difficulties will pass. For the student who loses himself in methods, paths, and meditation, and the general paraphernalia of development, wastes much time, as the writer, amongst others, has done. It is not meant, of course, that methods of development are wrong. The opposite is the case, for they may be very useful indeed; but the difficulty arises when the idea of a *struggle* towards perfection takes possession of the student. In this struggle he often becomes involved needlessly, for he is endeavouring *to become* by great effort that which he *is* essentially all the time.

It is realization, rather than becoming, that will help, for man *is* perfect by reason of the perfection within him and he has but to let it shine forth. Truly there is no royal road which each individual must follow. Each must find his own way with more or less effort, yet much of this effort and struggle will be avoided if he commence by continued affirmation of the perfection within him. Slowly, as he works calmly at the outer man, purifying and directing his forces, physical, emotional and mental, and above all by realizing his oneness with the Life or perfection in all others, he will pass from mere affirmation to realization, and thence to the outer perfection which he wills to make manifest in the world of affairs. In this way he will free himself from much of the mechanism of development and the entanglement caused by a too anxious desire *to become* perfect. It is *being*, rather than *becoming*, which is essential.

NOTES ON OCCULT HEALING¹

By GEOFFREY HODSON

REPLYING to questions put by doctors as to whether (a) there is any possibility of correcting a malformation in the foetus, and (b) such malformation being karmic, and given to help the individual to learn some lesson, would the mother have any power to change it? Mr. Hodson gave it as his opinion that:

Such correction might be made by spiritual or occult means, but hardly by the average mother. Spiritual and occult healing is partly done by tapping the descending stream of the life of the individual and tuning it again, mending the broken rhythm before it strikes the physical. The mother can increase or decrease the disharmony by her attitude of mind, and by the experiences, psychical and physical, through which she passes. Just there is an enormous field of work, for this study shows the supreme importance of prenatal prophylaxis.

The mother's mind and emotions, which play a very important part, should be harmonized and released from all possible strain and anxiety. Of course, the expectant mother should above all things be happy and free. With this terrible monster of modern civilization, with the slums, the tenements, and the great social difficulties under which children are born, these things are at present almost impossible. Ideally every mother should be surrounded with beauty and harmony. As

¹ Summary of answers given by Mr. Hodson to questions asked after his lecture on "Vibration and the Human Chord". See THE THEOSOPHIST for December.

soon as the child is old enough, there should be a vibratory examination and correction made to help to eliminate latent diseases. Certainly, the mother can do a great deal, and the community and the medical profession can do more, but the spiritual constitution of man, the purpose of his existence, the law of cause and effect and the life and consciousness side of existence must first be recognized.

With regard to (b) he said:

If we look at the matter from the point of view of the *consciousness* of the incarnating individual, it is not altogether a question of the person learning a lesson in his brain. In prenatal life that is obviously impossible. The ego, that is, the immortal principle in each one of us, *does* know, because it has subsisted through various past lives, the products of which are preserved within it, as also is the full memory of them. That watching consciousness of the higher Self reaches us as conscience, through which the ego is trying its best to get this knowledge expressed through the physical body as conduct.

The personality is, however, very wayward; the mind, the emotions, and the body take unto themselves a kind of self-conscious life, partially out of control of the ego. In the early stages of human evolution, the ego cannot handle the personality well enough and so it strays off and experiments with its growing powers. In experimenting it breaks some laws and, in return, suffers in the personality, thus eventually learning a lesson. We are all at various stages of the learning of a lesson. Some people may almost have learnt the lesson of a particular complaint and only need a little impulse in a certain direction to straighten them out as it were. That is what happens in sudden healings.

People come to me for help sometimes and are healed while they are with me or shortly after; and that is not due

so much to any personal virtue or even action of mine but occurs because the ego has already thoroughly learned the lesson and there is only a little bit of disharmony waiting to be corrected. The personality confesses its errors, thereby opening itself up to the higher Self. I am sure most of you, if not all of you here, have had that same experience. A little help from you was enough to straighten out the difficulty in consciousness; the ego takes advantage of your help and the patient quickly recovers. The more consciously we give such inward help to our patients the more efficacious we become in this part of the work. The influence of the expectant mother's thoughts, feelings, and actions will help in a similar way to modify, for better or worse, and even neutralize the adverse Karma of her unborn child.

Asked by another doctor if he could recognize idiocy in intra-uterine life, Mr. Hodson replied:

Yes; there are two main causes of idiocy, from this point of view. One is an actual malformation of the cerebro-spinal system, a failure in growth. The other is a maladjustment of the superphysical and physical mechanism of consciousness. This mechanism has as its physical end the cerebro-spinal system, I am talking now of waking consciousness, not the subconscious, with its mechanism of the sympathetic nervous system, though that may be also involved. The pineal and pituitary glands, the third ventricle of the brain, the brain itself, and the spinal cord, form the most important physical parts of the mechanism. There is an etheric counterpart of that and certain corresponding force-centres in the etheric double. There are seven force-centres in all, each one in relationship with one of the glands and nerve centres. Seven are in the etheric double, seven in the emotional body, and seven in the mental. These three sets of seven must be in perfect adjustment with each other, and with the glands, and nerve centres concerned; this adjustment is very delicate

indeed. Maladjustment there is a cause of idiocy, especially when autopsy reveals no physical condition.

Both malformation and maladjustments can be discerned clairvoyantly in the embryo in the later months. I have sometimes been called in to cases of newly-born children where there have been abnormalities, such as refusal to take food. I have frequently found the cause to be maladjustment of these centres, and sometimes have been able to help with the correction. In the case of glandular disturbances the chain of cause and effect is first a transgression, a misuse of the force typical of that associated with the force-centre and gland concerned, then an injury to the delicate superphysical mechanism, causing vitiation of the life-force streaming through it; this affects the enzymes, and through them the cells, and that in its turn affects the glands and their secretions. It is a very subtle process. I do not pretend completely to understand it all myself, but am sure that consciousness, not form or mechanics, is the key.

With regard to the practical value of all this, I have just had an interesting case of a man who has been examined by a considerable number of doctors, all of whom failed to explain his condition, which is bronchial asthma and a mysterious tendency to nervous breakdown, and prostration. Last week he had the tests made of blood, urine, and the contents of the stomach; fluorscope and X-ray investigations were also made and every single one of these was negative. Not from any one of them could be found anything to explain why this man was suffering from periodic nervous breakdowns. He came to me as a medical poser.

Examination of his etheric double, that is the principle in which vitality is stored and distributed, showed that it was worn out, thin, and almost incapable of vital response. His vitality was escaping as fast as he received it. Before the cells had time to receive the charge of vital force, it slipped

away. The history of the case showed that during the war he was doing the work of four or five men, working night and day. He did this for some two years until he brought on a very serious nervous breakdown from which his later trouble developed.

There is to the etheric double a skin which has certain properties. One resembles that of an electrical and vital insulator. This skin retains forces until the cells and tissues have received their necessary charge of such energies. The other is to keep out invading poisons and influences; in health that skin is complete and perfect. This man's etheric skin was broken down, and the edge of the etheric double was misty, unformed, so that all his forces were continually escaping. Medical care had increased the difficulty by a continual whipping up of the nerves and etheric double by strong tonics, drugs, and treatments of various kinds; these were further wearing out the etheric double, which was the worst possible thing to do.

One of the best ways to replenish the etheric skin and build up the etheric double is to rest, to take sun baths in which the rays of the sun fall direct on to the physical skin; and by rays I do not mean only ultra-violet, but those of the sun itself, some of which have not yet been discovered physically. Another way is through deep diaphragmatic breathing, done as an exercise. Then again, vital foods, careful dieting, selecting all the vital foods which can be assimilated, spinal adjustments, massage, regular exercise and sleep, and freedom from worry, all play their parts in building up the vital functions of the body. During these processes the patient must rest.

I mention this case to illustrate the practical and immediate value in the occult study of disease.

THE LIVES OF ARCOR .

*(The Record of some Clairvoyant Investigations
by Annie Besant and C. W. Leadbeater.)*

February 17th, 1898

ARCOR'S Viking birth, as a woman, Friga.

Date. A.D. 520 to A.D. 576 (about).

C. W. L. We start on the Devachan of the past life.

[A. B. goes back to Arcor's birth in this life, and then back to Rûpa subplanes of the Mental Plane (Devachan) first to see the general life and then to the Arûpa for the Ego. C. W. L. goes to the Arûpa first, and descends.]

C. W. L. The Rûpa Devachan is odd; rather a curious set; plenty of it . . .¹

We then come down to the astral life; then the deathbed scene; then to the baby and work up again.

What do you want first? A description of the baby? Reddish hair—[it is agreed that all babies are much alike].

Father and Mother?

Father a very energetic person; a big yellow-haired, strong creature; a helmet like a thing out of a pantomime—a bird—I suppose his crest, only he does not wear it like one.

¹ There were naturally long gaps in the conversation, while the two investigators were examining scenes and incidents. The amanuensis, Arcor herself, notes down these gaps by the stops . . .

The head part is the body of a bird and the wings stand out, silver from its shine; a fine looking fellow, but blood-thirsty; distinctly a man of war. His club has loose balls of spikes hanging on to it—spikes on the mace part and three balls attached to it with a chain. Another weapon is an axe in front and a punch arrangement behind. If you try to lift it you will find it very heavy; to strike a blow you need both hands.

Date.

C. W. L. No-one cares what year it is, . . . this is North . . . I am going down South to find a date . . . France is too early.

A. B. France, Rome or Constantinople will guide us to date . . . I should have said 600.

C. W. L. I should have said earlier . . . Romans are not here . . . This is how we get the date. You go to contemporaneous Rome, or Constantinople, and get the date; because they run over such a long time. If you can't do anything else, you count from some event you know and run through.

A. B. St. Sophia at Constantinople was build by Justinian the Great 532-580.

C. W. L. We will count back from 532 . . . now let's see where Arcor was at that period. If you take that time you will find her 15 or 16.

A. B. Put her down at A.D. 520 then . . . that's near enough.

Country . . .

C. W. L. Narrow steep sided bays . . . Norway . . . It does not look at all bad . . . at the time of her birth it's exceedingly beautiful . . . a narrow steep bay . . . perfectly calm . . . with pines right down to the water's edge . . . very lovely. Your father chose the spot because the entrance was narrow and his ship could hide there

. . . father a chief . . . a big open boat . . . the front of it comes up steeply in a great dragon head . . . They have sails . . . like bed curtains enormously big and heavy—brilliantly colored. Another boat with a bird-head . . . evidently his crest. Another has a snake. Evidently he is not a correct person and has been on a foray . . .

A. B. He'd been to Denmark.

C. W. L. A very curious kind of life . . . look at his moral limitations. A good deal of what we call morality is not there . . . a joyous life. They are eager if they see a ship and go after it at once. When you see a ship fight it—no matter what it is.

The Mother. Very much on this line too. We first find her delivering an address, standing on the prow of a ship waving a sword and haranguing the men. The sort of heroic thing you read of. A quantity of retainers belong to the father who cultivate the soil. Rye? Curious flat cakes. A roystering life. They go out and fight with anyone they meet and come back and feast. The mother is looking after the girls of her household. She is great on spinning. A good housewife . . . makes "remarks" occasionally . . . heaps of cows . . . She is exceedingly capable . . . Manages the household . . . bangs on a shield to rouse the warriors . . . goes out at midnight and chants. They cut an animal into four and eat it so. Bread and meat are the main things they eat. They make a drink from honey. They have cheese . . . strong cheese. A very strange wild sort of life.

Religion. On "happy hunting ground" lines.

The winter is not so brilliant as the summer. It is very bright and clear but there is hardly any daylight. Splendid auroras. But oh! it is cold! The cows go out even in the cold. They have curious long things to call the cows with.

A. B. sees a hunting party with reindeer, going up north after the bear. The sea is frozen. They get them with those spears they have for this purpose.

C. W. L. You get stories of religion round the fire. A sort of folk-lore. A priest saga-man—he looks old . . . delivers trance addresses, furious wild addresses . . . he has an idea of the will of the Gods.

A. B. Not to say the fights of the Gods!

C. W. L. But there is another side, and the mother knows it to some extent. The Norns. Three kinds of Fates, past, present and future. There are several stages of religion. Amongst the men it is merely an invocation to the Gods to help them in war and hunting—Walhalla.

Character: They might be quite unselfish about their fighting. One man would save another. They were exceedingly loyal and noble, giving themselves to save others. They were strong in those virtues, but with no idea why it is wrong to take from others. Yet there is universal execration at robbery amongst themselves. They are very barbaric; there is a great deal of wealth, furs, golden drinking cups . . . they make the sign of the cross over their wine.

The baby is rolling in front of the fire on a bear-skin. It has no other clothes. There is no glass and only a hole in the roof for a chimney . . . no architecture. Baby is a great pet. The father carries it round on his shield and it squawks because the shield is cold. The mother protests, but the father thinks a warrior's child should not object to the cold of a shield.

At seven years' old . . . Oh, that's nice! A very pretty little girl. A kind of Turk—long red hair—reddish gold, that floats out behind as she runs along. She is mostly running. She is rather a striking child in some ways. She has brothers—a fine fellow one of them. She can do many things better than her brothers can. She has not taken to the spinning

side. She is rolling over and over with a young bear cub, and is going out at eight years old to kill a bear with her brothers, one aged ten, she, eight, and a younger one; they go out to kill a bear with short swords. She steals a magic sword belonging to their father that she thinks will kill by itself. The inscription on it runs round and round the hilt and along it; it is highly magnetic. She expects it to do something itself and they try it on a wolf. As it does nothing they throw it away. They find their bear. They are not in the least afraid. It is exceedingly difficult to kill. Three lion-hearted children, but it's not commonsense. They do kill their bear, but it has pretty nearly killed some of them.

It occurs to Arcor now that her mother won't like it, as she is very badly hurt. Arcor's eldest brother struck the bear and it turned on him. She tried to kill it, and failed, not knowing where to strike, so she fell flat and jabbed up with a piece of spear and thus got it off the elder boy whom it was hugging. The bear fell on her. The bear was on his hind legs with the boy in one paw; it struck and boxed round at her with the other and gave her a bad wound.

Such was Arcor at the age of eight. The eldest brother was nearly insensible; she has no reason to give to her mother; night comes on; they don't like it because of the cold, which is bad for their wounds. Arcor starts telling a story to the younger brother to keep him quiet. They cannot move the elder brother because of wounds. They are afraid of spirits. There is an echo from people shouting in search of them, which alarms the children who think it is demons. They see torches and at first consider them to be wild fire of the woods. The men find them and carry them home in triumph and the bear too. The mother is proud of them, though she appears to be angry. Arcor is very brave about it. The scar will remain for life, but she has got her bear. They name her from it. She is a masculine young person,

unless they have within them a really living, burning flame of true spirituality and life. But enough of merely personal comments. Pass to the content of this fat volume.

From the point of view of literary construction, however interesting these pages are, severe criticism could be levelled at their lack of sequence, of unity and coherence. As was natural enough, Colonel Olcott's mind wanders rather at large, backwards and forwards over and beyond the actual period or moment with which he is dealing. If anything, this freedom of reminiscence makes the actual reading of the volume decidedly more interesting, vivid and alive. But from the purely historical point of view, one does not get from its pages any really consecutive or clear grasp of the actual course of development of the Movement in general, or the sequence of events with their relative importance in historical order. For instance, our present President, Dr. Besant, is repeatedly spoken of, although until almost the end of the period under review she still stood remote and aloof from the Movement.

One almost feels inclined at times to wish that, besides the very useful *Index*, the Editor had also added an outline "Chronological Chart," giving the leading events of each year, in all parts of the Movement, in their proper order. At least one feels the need for something of the kind, if one's main interest is centered upon the Theosophical Movement—as a world-movement. Naturally enough, in our late President-Founder's mind his own journeys—twice round the world during these years—his own immediate activities and interests, form the guiding thread of his *Diary* and therefore of these his reminiscences, inspired by its pages.

But as a "History of the T.S." or of the Movement, this method leaves a good deal to be desired and is at least somewhat confusing. On the other hand, this method makes very lively and keenly interesting reading; wherefore one's opinion will depend upon whether one is looking for history,

for interest, or for an intimate view of our late President-Founder himself. For no one can peruse these *Old Diary Leaves* without receiving from them a very vivid and striking impression of their author. And this is much to be desired, for since H. P. B. left her body in 1891, and the President-Founder passed from this plane in 1907, respectively forty and twenty-four years ago, the ranks of those who knew either or both at all closely and intimately have been sadly thinned out, so that both of our Founders, and H. P. B. most especially, inevitably tend to become somewhat legendary figures in the minds of no small proportion of the present members of the Society or of workers in the field outside its ranks. And this is undesirable for many reasons; not least because of the deep gratitude which we all, no less than the world in general, owe to them both.

From the point of view of the Theosophical Movement in the narrower sense, the most important events that fall within these years are probably: the settling of H. P. B. in London, the publication of *Lucifer* and *The Secret Doctrine*, the formation of the Blavatsky Lodge, the entry of Dr. Annie Besant into the Movement and the death of H. P. B. in 1891, and also that of T. Subba Row. But perhaps in a wider sense, of worldwide importance were the President-Founder's efforts for the revival of Buddhism, his crusade, so nearly crowned with success, to bring about the acceptance and real adherence to a common platform among all the various national and sectarian subdivisions into which Buddhism has developed. In this effort, Colonel Olcott succeeded—formally at least. But unhappily mere formal adhesion and acceptance are not enough, and practically little or almost nothing has resulted from his devoted labours, so far as a *living* unification of Buddhism goes. Doubtless, however, some effect was produced, some valuable seeds sown, and the future may produce a better crop.

Of miscellaneous information and illuminating remarks and comments upon his experiences and observation, these pages are as full as those of preceding volumes; though personally nothing can equal in interest for myself, nor I think for many others, the volumes dealing with the writing of *Isis Unveiled*, and the work together in New York of the two Founders, leading up to the formation of the Society in 1875; and after that the pages giving an account of their coming to India, of their life and work in Bombay and eventually of their settling at Adyar.

But enough has been said, I hope, to make all members of the Society, more especially the younger ones, feel and realise how much they have to gain and how great an interest is to be found from *Old Diary Leaves*.

So imperfect have we all been in our consistency of behaviour, that, years ago, the Masters told us that being a Fellow of the Theosophical Society was not at all equivalent to being a real Theosophist, i.e., a knower and doer of godlike things.

It is, of course, no more important to humanity as a whole that Theosophy should be recognized and practised within the Christian than within the Hindu, the Buddhist, or any other church: on the other hand, it is equally important, and our Society will not have fully proven its capacity for usefulness until it has kindly and patiently helped earnest and willing followers of each and every religion to find the key, the one only master-key, by which their own scriptures can be understood and appreciated.

I have been taught to lean upon myself alone, to look to my Higher Self as my best Teacher, best guide, best example, and only saviour. I was taught that no one could or ever would attain to the perfect knowledge save upon those lines; and so long as you keep me in my office, I shall proclaim this as the basis, the only basis and the palladium of the Society.

COLONEL OLCOTT in *Old Diary Leaves*, Fourth Series

PHILOSOPHY OF PAIN

BY G. N. MALLIK

IT was the dead of night. We stood in suspense in the antechamber, waiting for a word from within the house, announcing the arrival of a new-born babe. Presently, the physician appeared on the scene, and the very first question he asked of us as he was about to enter the inner apartment, where the expectant mother lay, was, "Has she pain?" When we answered him in the affirmative, his furrowed forehead was straightway smoothed and he said with an accent of optimism, "Then there is hope."

This incident, which took place several years ago, brought to me a new understanding of the place of pain in the scheme of things. It is a harbinger of hope. It comes to reveal the infiniteness of existence, of experience, and just when one begins to feel that the end of the road has come, one finds that the seeming end is but a bend, only turning into a different direction:

I thought that my voyage had come to its end at the last limit of my power—that the path before me was closed, that provisions were exhausted and the time come to take shelter in a silent obscurity. But I find that Thy will knows no end in me. And when words die out on the tongue, new melodies break forth from the heart; and where the old tracks are lost, new country is revealed with its wonders. (Tagore.)

Pain comes to give a much-needed shock to our sense of self-sufficiency, to remind us that contentment is antithetical

to the dynamics of life. Shah Latif, the Shakespeare of Sindh, has a significant story to tell in this connection. One day he saw some thirsty goats going to a stream, the water of which was as clear as crystal. After they had slaked their thirst, he discovered that they had soiled the water, and he said to himself, "Will my state be the same?" Then he burst into a song, the refrain of which is:

May I seek and ever seek,
But may I never meet.

In fact, this is the burden of the song of the Sufis of Sindh. They do not desire to be united to the Beloved, for they believe that such a consummation would rob them of the ecstasy of endeavour and of constant questing. Pain fills one with "divine discontent". It keeps one alert and active, and is a vital and valuable aid in preserving that freshness of vision and of work which constitutes what the mystics have called the "joy of the Lord". It flings open some of the windows of our house of life which heretofore were closed, and enables us to look out on the uncharted seas, and to hear the roar of the ever-rolling ocean.

Pain is a strange but highly serviceable auditor of our accounts with God. We often feel satisfied with our "tithes," whether in terms of money or in those of ministrations to human need, and in the recesses of our self calculate like this: I have done this, I have done that. I have told the beads of the rosary of His Name so many times. My account with Him, therefore, shows a credit balance. Then comes Pain to whisper into our ears: Does one keep account of meetings with one's sweetheart? And we rub our eyes and discover that our love for the Beloved had been of a calculating kind.

Personal pain is the only adequate and "unique" offering which one can place on the altar of the Giver of life, and life's gifts. We take flowers and fruits to the temple and think we have offered a suitable sacrifice, forgetting that true sacrifice

is born of our blood and bone. In offering flowers and fruits we are but offering to Him what is His own, while the only thing which is our own is our pain:

But this my sorrow is absolutely mine own, and when I bring it to thee as my offering thou rewardest me with thy grace. (Tagore.)

"The Face of the Beautiful shines everywhere," so sings the Sufi. But so often it is veiled by curtains of our own creation. Pain comes, therefore, like the storm, which lifts the corners of these curtains and we have a glimpse of the Eternal Beloved, whom some know as the Truth of Life and others as the Life of Truth. Pain is a poem on progress. Pain is a proof of Life. Pain comes as a message that we should follow what Emerson calls "the Flying Perfect".

O LIFE, O death, O world, O time,
O grave, where all things flow,
'Tis yours to make our lot sublime
With your great weight of woe.

Though sharpest anguish hearts may wring,
Though bosoms torn may be,
Yet suffering is a holy thing;
Without it what were we?

ARCHBISHOP TRENCH

WORLD-CREATION

BY HEDWIG S. ALBARUS, B.A.

BOTH solipsism and mysticism have advanced the theory that man is the creator of the world in which he finds himself. The former system, which is the extreme form of idealism, asserts that nothing is real except the consciousness of the individual, that it is this which creates the world image in our minds and which is then projected outwards. If this is true, the question would still have to be answered why each of us should create for himself a world in which he obviously has to suffer so much, instead of projecting by his mind "ideal" surroundings, eliminating the persons and things which prevent him from enjoying supreme happiness.

Mysticism, on the other hand, while it agrees with solipsism in regarding the world around us as unreal, still admits that there is a reality beyond of which we may be conscious at any given moment; but it fails to explain why the thing-in-itself, the reality behind the world image—which, according to its tenets, stimulates our consciousness so that we project this image outwards—evidently does not affect us in the same way, if our sense-organs do not act at all or are defective. Would any mystic be bold enough to assert that the thing-in-itself, without any further assistance, would also enable a man to get a correct knowledge of the world, if he were born blind or deaf, and that his world-image could

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be the same as that of the person whose sensory apparatus is normal?

It is therefore neither in the sense of the solipsist nor in that of the mystic that man is thought of here as creating his own world. The setting of the stage is fixed for him by heredity and Karma, when he enters this life on earth; his sense-organs, the common endowment of all normal human beings, transfer the same vibrations of light, sound, touch, etc., to his brain, and the reaction upon these by his consciousness is so swift, so instantaneous, that even a young child soon becomes aware of the different physical objects surrounding him. So the scenery is given us by heredity; but how different is the play enacted upon the stage of life, even by individuals whom their Karma has brought into the same material surroundings and circumstances! Now the part we all play in the drama of life is not something we have learned by rote, but something we are building up while we act, and which is different from what any other player makes of his life. So it is in this sense that each may be said to create the world in which he moves.

You ask in what way this is done? Let us imagine a young child, three years old, who is taking a railroad journey with his parents for the first time. He is standing at the window and sees flying past him houses, trees, animals, rivers, mountains, which he has never seen before. Can he be said to understand the picture before him? Very incompletely, but he is enlarging his mental world, as he is looking. He sees dogs which are similar to and yet different from his pet at home; he sees trees which stand in the same relation to the trees in his parents' garden; he sees rivers longer and wider than the streamlet running past his house. But with the help of his parents he recognizes each of these objects as dogs, trees and streams, and so he has imperceptibly made the transition from the knowledge of *individual objects* having certain

definite qualities to that of a *class* or *species* combining a great variety of attributes. But still the world around the child cannot be said to form a connected whole; it still consists more or less of *disjecta membra*.

As he grows older, and especially when he goes to school, he learns the *relation* of the different objects to one another; the concepts of home, native city and native country become clearer to his mind. And so by the influences of the home circle and the school, through affection for his family and his play-mates, through tasks performed and games enjoyed, he builds a world which is wider and deeper than that of ten years ago, and which still considerably differs from that of his brother who may be a year older or younger than he. For now the individual tendencies are making themselves felt.

If the boy is an Edison, he will soon be attracted to mechanical apparatus and machines of various kinds, and be tormented by the idea of making something out of the material at hand, of adapting the forces of nature to domestic comfort or industrial enterprise. If he is an Einstein, he will show his predilection for mathematics at an early age, and later, by applying this study to the movements of the heavenly bodies, will discover new laws which break with the older traditions of science. It is by thinking that he creates, it is by living that he grows, and his world with him. In proportion as he acquires the function of the higher mind and that of intuition, his creation grows in depth, width and general importance.

Let us now take the case of an able and conscientious leader in politics, who for many years has served his country in the National Legislature. Well instructed in statecraft and in the art of governing men, he has always been loyal to his political party, and this party has been in power for some time. Now a great crisis sets in, like the one at present; the national finances seem to be in danger, and our

political leader cannot fail to see that the principles of his party are unavailing in giving the help needed. So by thinking deeply, and by getting experience in various ways, he forms a new political creed, which is a compromise between his former views and those of his political opponents. His new attitude involves a great sacrifice on his part, it means a breaking of old ties of friendship, it is apt to be misconstrued by the large mass of people, but, as he has the firm conviction that by his new policy the danger to his country will be overcome, and being able to impress his conviction on the body of electors, his policy is adopted. Here the politician has grown into the statesman, as the interests of his party have been made subject to those of his country at large. He has created a larger world for himself.

Let us further consider a type which is found in many countries at present. When the late war broke out, a great enthusiasm prevailed at times in the countries of the Allies. Many enlisted or sent their sons to the ranks who honestly believed that their country was fighting for the great cause of civilization, and that this would be "a war to end war" on earth. When the enemy was defeated, a "peace" was made in 1918, which was in fact a continuation of the war, when all the blame for this catastrophe was laid at the door of a single nation. Scholars in England, America, France, Sweden, Norway, Italy and Germany, shocked at this idea, after having studied the archives of the Foreign Offices which were gradually opened in all the countries of the former belligerents, published the results of their investigations in great historical works which have radically changed public opinion regarding the causes of the war, and the enthusiasts in the countries of the former Allies began to look askance.¹ When it appeared in the course of later years that the seed of hatred

¹ [Surely it is an exaggeration to say it has changed public opinion? It has perhaps changed the opinions of those who have weighed and found true the opinions of the scholars referred to. And even then not all scholars are agreed.—Ed.]

sown in 1918 had produced a crop of economic difficulties all over Europe; when voices were heard even in the British Parliament, demanding that the Government should consider a policy which tended to remove the remembrances of the late war and make an end to reparation payments and indemnities, many of those who had fought in the ranks of the Allies, and some of those who had lost their sons in the trenches, underwent an inner transformation.

Shall Europe be a house divided against itself for ever? Shall there still be a distinction made between victors and defeated, when urgent human needs so eloquently plead for union? Many who formerly thought it their highest glory to serve their own country have been born into a larger and nobler world, in which they feel themselves belonging to the great Brotherhood of European Nations, nay, to the Federation of the World! Some have gone to Geneva to represent their country on the Council of the League, but all have become earnest advocates for a revision of the "Peace Treaties," because they feel that the new Europe cannot be built up on the foundation of a lie, and that all former attempts at overcoming the world crisis have not gone to the root of the matter.

We are living at a time, when "the old order" rapidly "changeth," and many have created for themselves a new world, by the reaction upon their minds of the events of recent years. Now it is a law in the mental world that, if many concentrate on the same ideal, this will be realized more speedily on the physical plane. So let us then become creators of a new and better world, by thought and deed, a world in which true peace reigns supreme, and war is banished for ever.

AS ABOVE, SO BELOW

BY E. M. WHYTE

WRITING in *Proteus*¹ on "Cosmic Rhythms in the Human Body," Otto von Bressensdorff offers a number of illustrations in support of his argument that:

The operation of cosmic rhythms and the co-ordination of human beings with the universe, is not only the main experience of the doctrine of stars . . . but also the daily more deepened perception of modern official science.

The most familiar "cosmic rhythm" is that of day and night, which may be biologically interpreted as "exertion and relaxation". This rhythm, says the writer, establishes itself only gradually in man. The new-born child, for instance, sleeps almost continuously, waking only for nourishment. But as the years go on the period of sleep is reduced, until it reaches the normal rhythm of eight hours, which he declares to be "the medium of the year". It is natural for man and beast to live "according to nature, i.e., that man should get up and go to bed 'together with the chickens,' as a German proverb says". Whilst modern conditions and the life in big cities has upset this "ideal proportion," the rhythm continues, and—as physicians well know—people who continually disregard it become liable to nervous disturbances and "die out within a few generations".

In support of his argument the writer points out that the average number of heart-beats to the minute is seventy-two during the day, whereas by night it is only sixty. The same divergence governs respiration by day and by night.

¹ *A Journal of the Science, Philosophy and Therapy of Nature.*

This cosmically-conditioned change and rhythm of the activity of the heart and of the respiration has been acquired in childhood, and therefore accustomed the organism of every man to living by day as in a time of tension, and by night in a time of relaxing.

It follows from these considerations that:

a sleep by day can . . . never be such refreshment as a sleep by night.

Another point that has a bearing on this is the question of blood-pressure which, in an adult, fluctuates around about a medium value of 38.5 degrees Celsius. Lowest in the early morning hours, the temperature will rise as the day proceeds.

The rhythm therefore is adapted to the turning of the earth.

The importance of understanding these rhythms of the blood, and of sleeping and waking, has considerable bearing on the question of astrology, and supports the view that the horoscope should be drawn at the time of birth rather than at that of conception, "for with man's birth only begins a gradual adjustment to cosmical rhythm". Other rhythms of the body are found in the waving motion of a muscle, and the reflex motions of the nerves; in the periodical recurrence of hunger and thirst; in the crises of infectious diseases, and the dates of epileptic fits; in the relation between exertion and relaxing in sexual life. Herein also

the cosmical arrangement of the week, originally derived from the moon-phases, has its biological foundation.

Other groups of rhythms include "Growth": the earliest years, according to von Bressendorff, being devoted to the gaining of weight, followed by growth in height, which, after about the sixth year, gives way to the filling out of the body in all directions. "That period lasts, differently as to races and sexes, to the twelfth year, with girls to the tenth," followed by such growing rhythms as stretching, tendency to stoutness, etc. The author considers that it was:

The incongruous rhythms of growth . . . and only in the second place the undulating motion of astronomical changes, which are the scientific basis for the periods in Hindoo astrology.

But the best known rhythms of all are those exerted by the seasons over the human body; the quickening of blood-circulation in spring, the falling out and renewing of hair, eyelashes, and so on. "The growing of hair and nails in rhythmical thrusts is a biologically natural process," the term "thrust" having been invented by Sir J. C. Bose.

And lastly the recurring cycles of twenty-three and twenty-eight days

which seem, almost, to be decisive for every form of life, from the repetition of certain dreams to the fixation of birth and death,

comes under review, and our author points out that these rhythms, which affect even the germ cells of the human body, "are cosmically fixed,"—the cycle of twenty-three days having its correspondence with the red blood-cells, whose vitality is stated to be about three weeks.

Other phenomena, on which this question of rhythm or periodicity exercises its influence, are the recurrent types observable in heredity; and the marked stages of consciousness through which every individual passes, which are being so fully discussed to-day by psychologists, and on which much light is being thrown from the Theosophical standpoint by writers such as Dr. Rudolph Steiner, and—more recently and fully—Prof. Emil Marcault. Our author sums up his conclusions as follows:

Thus, two-fold rhythms operate in the human body; inborn ones as, for instance, the rhythm of growth, and others developed by adaptation, such as that of blood temperature. But both forms correspond to cosmical prototypes, and both are rooted in astronomical relations. From this reason earthly doing and being enlarge themselves to the cosmos, and clearly show the unity and harmony in the universe. And it was just this knowledge that was promulgated by the starlore through uncounted centuries in that famous hermetic formula of the *Tabula Smaragdina*: "AS ABOVE, SO BELOW".

KĪMIYĀ-US-SA'ĀDA

BY MOHAMMAD GHAZĀLI

(Translated from the Persian by Baij Nath Singh)

(Concluded from p. 348)

CHAPTER XV

1. *Control of the tongue.* The tongue is one of the most wonderful creations of God. Though apparently a piece of flesh, its province embraces everything that exists, whether actually or potentially. It is the deputy of reason, whose dominion is universal, and translates into words the inner thoughts, fancies, and emotions. The functions of other senses are circumscribed within a definite area, e.g., the eye has to do with colour and form alone, the ear with sound. But the dominion of the tongue is as universal as that of the mind. As it is impressed by the mind, so it also in its turn impresses the mind, since words expressing sorrow and joy arouse corresponding emotions in the mind. Every word uttered gives rise to a corresponding quality in the mind; indecent and untruthful speech encourages the seeing of false dreams, darkens the mind and disqualifies it after death from enjoying the bliss of the Divine Presence, observing the supersensuous facts, and knowing the truths underlying the Divine Law. So the straightness and the crookedness of the

mind follows the straightness and the crookedness of the tongue. Hence it was that the Prophet said: "True faith is impossible without a true mind, and a true mind is impossible without a true tongue."

2. *The importance of silence.* As the evils of speech are manifold, and it is hard to guard against them, no rule is safer than that of silence and to limit speech to the extent of bare necessity. The Prophet says:

He who keeps silence is saved. Most of the human failures are rooted in the tongue. He who talks much talks in vain; he who talks in vain is a great sinner; he who is a great sinner richly deserves hell-fire.

There was one, named Rabi, who controlled his tongue for 20 years; he wrote down whatever he spoke, and reviewed his writing at night as a piece of self-discipline. As the evils of speech are too many, and constant indulgence in idle talk very pleasant, and discrimination between use and abuse not easy, silence is the safest protection. It is also an important means of concentration for contemplation and devotion. Speech may be either wholly beneficial, or wholly injurious, or partly beneficial and partly injurious, or neither beneficial nor injurious, i.e., quite useless. The first is permissible, other speech should be avoided.

3. *The evils of speech in detail.* (a) Useless speech, i.e., speech which may be avoided without suffering or doing any harm physical or moral. Life is short, death is ever approaching, so time should not be wasted, but every moment should be turned to account in contemplation or devotion. Thinking along this line is the intellectual remedy against useless speech. The physical remedy is seclusion or putting small pebbles in the mouth.

(b) Speaking on immoral subjects, the use of indecent words, ridiculing, joking, abusing, and cursing.

(c) Contradiction, disputation, and quarrelling.

(d) Disclosing a secret.

(e) Lying, failing to fulfil a promise.

Verily those fabricate a lie, who do not believe in the Divine word. The most heinous sins are infidelity, disobeying parents, and untruth. An angel is repelled a mile from the malodour of a person who speaks a falsehood. The faithful may have any quality in his nature, save misappropriation and untruth. (*The Prophet.*)

Falsehood is forbidden, since it deforms and darkens the soul. But it may be resorted to in an emergency when the end in view is indubitably good, *e.g.*, the protection of a Moslem refugee against a pursuing tyrant. The Prophet allowed the telling of a falsehood on three occasions only: during war, when the reconciliation of two parties is sought, and when one's wife is to be pacified. Untruth is to be shunned, but when the telling of a truth is apt to give rise to something objectionable, it should be judiciously pondered over, if the objectionable result is religiously more heinous than untruth; if so, untruth may be permitted (as a starving man may be permitted to take the flesh of a dead body). Else it is strictly forbidden, *e.g.*, recourse to falsehood for the increase of wealth or rank, in boasting, etc., is unlawful. (In perplexing cases in which truth and untruth appear to have equal claims, truth must be adhered to. Untruth being justified in emergency alone, any doubt as to the gravity of emergency renders untruth immoral and truthfulness imperative. Again, as one may be easily deluded by the subtlety of the end, untruth ought to be abstained from as much as possible; it may well be abstained from, when one's own interests are at stake, but those of another need not be wilfully jeopardized. *Ahyā*, Vol. III). Great men have on occasions of emergency practised equivocation.

(f) *Slander.* Slandering is compared in the *Qurān* to feeding on the dead body of a brother. The Prophet has warned against it as being worse than adultery. Slandering consists in speaking of a person in such a way that it would wound him if he heard of it. A statement, though true, may still be

slandrous. Talking of another's physical defects, low birth, evil character, bad habits, etc., are the various forms of slander. Slandering is committed not only with the tongue, but also with gestures, and in writing, each of these modes being equally heinous. One who willingly listens to a slanderer shares in his sin.

Suspicion is another form of slander, for thinking ill of a person is as improper as talking ill of him. Any thought, tending to lower another, if not supported by positive proof, must be looked upon as a satanic influence, and it is unlawful to cherish such a thought. But the man is not responsible, if the thought comes in against his will and to his disgust. One endowed with faith may be prone to suspicion, as the Prophet has observed; his safety lies in not yielding to it, but rather in judging the suspected person nobly, as long as his guilt be not clearly proved by trustworthy evidence. The causes of slander and their remedies are:

1. Anger. Remedy: to understand that anger leads to hell, forgiveness to heaven.

2. Seeking the pleasure of certain men. Remedy: to understand that it is foolish to please men at the risk of God's displeasure.

3. Self-defence or self-justification. A man may be charged with a crime and he may attempt to free himself therefrom by imputing it to another. Remedy: to understand that it is better to endure promptly the consequence of God's displeasure than to attempt to avoid it, that the infliction of the Divine penalty is certain, and exemption therefrom uncertain. Again, one may try to justify a transgression of one's own by picking out a similar transgression in another, but it is foolish to follow another in his evil ways. No one would fall into a fire because another had done so. It is unwise to add one more sin to the list by slandering on a false pretext.

4. Self-glorification. One may find fault with another in order to praise oneself implicitly, *e.g.*, one may say that such and such a man does not understand anything or is given to ostentation, thereby intending to advertise one's own intelligence or freedom from ostentation. Remedy: to understand that such statements only convince the hearer, if he be intelligent, of the speaker's ignorance and unrighteousness, not in his wisdom and piety. If he lack intelligence, there is no use in attempting to win his good opinion. Is it a profitable bargain to lower oneself in the estimation of God, in order to raise oneself in the estimation of a helpless tool of His?

5. Envy. Remedy: to understand that envy by itself constitutes a source of suffering in this world, that slander brings about suffering after death, and that slander based upon envy thus causes unhappiness both here and hereafter.

6. Merriment at the expense of another. Remedy: to understand that the slanderer is more disgraced in the eyes of God than the slandered in the eyes of men, and that the sins of the slandered will be transferred to the account of the slanderer on the day of judgment.

7. Heedlessness. One may express one's heart-felt sorrow for a fault really committed by or found in another, and give out his name while expressing one's sorrow. Remedy: To understand that the insertion of the name makes the expression slanderous, and that the insertion is done under the instigation of Satan, who thereby vitiates the moral value of one's sympathy; and to feel sorrow and sympathy without naming the person.

8. Moral indignation, or anger for the sake of God. One may express one's indignation or surprise at the failure of another and give out his name while giving vent to one's indignation or surprise. Remedy: to understand that doing this robs the indignation of its moral value; indignation or surprise should be expressed without naming the person.

There are exceptional cases legalising the use of slander-ing expressions; slander is as unlawful as untruth save on the occasions of emergency noted below:

1. Complaining to a lawful authority, *e.g.*, the sovereign or the judge, against a wrong-doer for one's own protection or the safety of the public.

2. Ascertaining the opinion of a lawyer, if one is harmed by a wrong-doer.

3. Disclosure of a man's fault to another for the protection of the latter.

Compensation for slander: Repentance before God, and contritely appealing to the person slandered for his pardon saying: "My statement was wrong and false, please forgive me." If he does not forgive, he should be praised and well-treated so as to secure his conciliation. If he still refuses to forgive, it does not matter; contrition and good treatment will however greatly counterbalance the evil effect of slander. If the other party cannot be traced on account of his absence or death, the blessings of God should be invoked on him.

(g) *Tale-bearing or evil-reporting.* The Prophet says:

A tale-bearer cannot be admitted into heaven. Dear to God is he who behaves well towards others, loves others, and is loved by others; abominable to God is he who bears tales, causes disunion amongst brothers, and picks the defects of the pure.

Tale-bearing or evil-reporting includes not only the communication to others of words alleged to have been spoken by another, but any disclosure calculated to wound or harm another, whether it be done by words, gestures, writing, or deed. The hearer should thus deal with the tale-bearer:

1. He should be disbelieved and regarded as a mischievous fellow;

2. He should be warned against the sin of tale-bearing;

3. He should be hated for the sake of God;

4. Suspicion against the person who is the object of the evil report should be avoided as unlawful;

5. No attempt should be made to confirm the accuracy of the report by enquiry;

6. As it is not well to do unto others what one does not wish to be done to oneself, the hearer should not disclose to others the speaker's defect of tale-bearing.

(h) *Flattery, or exaggerating the merit of another.* This breeds six evils, four in the flatterer, two in the flattered. The flatterer may incur the sins of talkativeness, untruth, hypocrisy, and elating a tyrant; the flattered may turn proud and neglect his further improvement. Self-praising is bad and ugly and therefore prohibited. But a teacher may describe his own virtues in order to encourage his followers.

CHAPTER XVI

THE CONTROL OF ANGER, MALICE AND ENVY

1. It is evil to succumb to anger. [Anger is a fire described in a verse of the *Qurān* as one kindled by God and enveloping the heart. It lies latent in the heart as a spark in

the ashes. It is produced by the slightest stroke of pride, as fire by friction. *Ahyā*, Vol. III]. It is an offspring of Satan. God created Satan out of fire, Adam out of earth. The function of fire is motion and restlessness, that of earth is rest and steadiness. He who gives way to anger establishes his descent from Satan, not from Adam.

The son of Omar asked the Prophet: "How shall I be protected from the wrath of God?" He said, "By controlling anger". On two different occasions, questioned by two different persons as to a brief but efficacious practice, the Prophet said:

Do not be angry voluntarily. No one enters the gate of hell, unless he becomes angry without the religious sanction. No draught swallowed by men is lovelier to God than that of anger, and no one can swallow it without being illumined by faith.

2. Man has been gifted with the instrument of anger in order to repel the injurious, as he has been gifted with the instrument of lust in order to appropriate the useful. He cannot do without them. They become evil when transcending the proper limit. Anger is a fire in the heart, sending its fumes to the brain, obscuring the centres of thought, and disqualifying man from the formation of right judgment.¹ Such a state of things is extremely undesirable. Hence it is said: anger is a demon that overpowers intelligence. On the other hand, lack of anger is equally reprehensible as it may lead to the toleration of crime and infidelity. What is wanted is moderation, *i.e.*, anger controlled by reason and religion—neither its excess nor its absence.

¹ The fire of anger may cause death by burning up the vital humours. The condition of the mind in an angry mood is worse than that of a boat in a stormy sea; the boat may be saved as the sailors will not neglect to take the proper steps, but in the case of the mind, who is to devise means for its safety, if its captain—reason—has been blinded and deafened by anger? Anger, when excessive, brings about certain external changes—a change in the shape and colour of the body, trembling of the limbs, stammering, redness of the eye-ball, unregulated activities, etc. A look at one's face at the time of anger may well put one to shame and put an end to the passion. And since the outer form mirrors the inner form, it may easily be understood that anger still more deforms the inner; the inner is first injured, then the outer. *Ahyā*, Vol. III.

Some men erroneously think that the object of discipline is the destruction of anger. Anger is a necessary weapon, and the disappearance of its root, as also that of lust, is impossible so long as man is living. It is quite possible that anger may on certain occasions be too latent and appear as dead. A man is angry only when another attempts to seize an object wanted by him, but he need not be angry when another seizes what is not wanted by him. There are certain things which can never be dispensed with, *e.g.*, health, food, clothing and shelter, and anger would necessarily be felt if one were to wound or rob another. Hence the more man wants, the greater may be his anger and helplessness. Freedom consists in wanting nothing. It is possible for man to minimise his wants by ascetic discipline to the limit of bare necessity, and so to get rid of the hankering after riches, rank, and other wordly superfluities. Anger will then be naturally controlled since it is based upon wants; but its root cannot be destroyed, as the barest subsistence will be needed, nor is its destruction to be recommended.

EDITORIAL NOTE

THE further publication of *Kīmiyā-Uṣ-Sa'āda* will be suspended, as THE THEOSOPHIST from the February number will be reduced to hundred pages only, owing to fifty percent rise in postage. Half of the MS. has appeared thus far.

THE RELIGION OF POETRY

THE aim of all religions is the attainment of God through goodness; they emphasise the destruction of evil in thought and desire, word and deed. But evil is ever hard to define or discriminate, and in the anxiety to escape from being bound by the gross, there has been a tendency towards superstition among votaries of religion. As a consequence, pious men have had a strong disposition to divorce beauty from goodness. They distrust beauty because of its loveliness, fearing that it may dethrone goodness in their heart. Beauty may be baneful or blissful, it may emancipate or bind, and religion, in its anxiety to fly from temptation, has had a tendency to banish beauty from its world, to clothe itself in sackcloth and ashes, to retire to caves and deserts, and to shrink from the fullness and exuberance of life.

But truth and bliss lie in the fullness of life. Goodness without beauty is a half-truth leading to barrenness. The beautiful is not evil in itself, it bears the signet-ring of God, as it enters the heart unbidden and causes it to lose itself in joy. Beauty is the positive wealth of creation, the greatest stimulus to joy. There is no contradiction between the beautiful and the good. Beauty is the path of evolution for the emotions, while goodness is the path for the intellect; both are indispensable for the realization which religion seeks. The intellect has to be harmonized with the emotions, and goodness with beauty, so that the complete human soul may dance to a rhythm of bliss, and merge in Him who is Bliss.

Such a marriage has been achieved in true poetry; the poet seeks the union of beauty and goodness. Poetry teaches us to realize the good through the beautiful. The worship of beauty in nature brings love and joy, which are the most positive manifestations of goodness; the worship of beauty in woman brings the emancipation of the soul from the prison-house of self-centredness; the worship of beauty in art and expression brings self-realization of the soul through boundless activity. The goodness of the true poet has its roots of joy so firmly established in beauty that the most violent storms of disharmonious evil cannot shake it.

This great function of poetry has been so well understood in India, that its saints have never, from the earliest times, scrupled to be great poets. The realization of the *Vedas* is one as rich in beauty

as in goodness. The great poet-saint of the *Ramayana* has sung of salvation through the love of home, the cultivation of strength and the admiration of beauty in the personality of Sri Rama—a salvation which has rightly taken hold of the hearts of Indians. The *Mahābhārata* is an epic of heroes whose ideal was to make their lives as beautiful and rich as they were morally good. Sri Krishna's life is in one of the richest settings of beauty. The *Puranas* have mingled beauty and goodness as the rich rivers of the Jumna and the Ganges have mingled their waters.

The ancient saints of India burst into songs of Life in the midst of creation and plenty. The most modern poets of India, too, sing of the union with God, the Beloved; they see God in the blue sky and the verdant earth, in the flower in blossom, and in the raindrop in its purity. In fact, the poetry of India may be said to be dedicated to the attainment of the Beloved, the Immortal Friend, in the abundance of Beauty and Joy.

S. SIVARAMAN

"MAGIC"

MR. DAVID DEVANT, the English conjurer associated for many years with Mr. Maskelyne—who tried so hard to prove that the phenomena performed through "occult powers" are all capable of being explained away, or reproduced by a first-class conjurer—has written his reminiscences, *My Magic Life*, in the course of which he relates several amusing stories. One story is of special interest for those who believe that knowledge can be gained, and activities carried on by mortals who, during the sleep of the body, live a freer life in the worlds invisible. One of Mr. Devant's most famous tricks was called "The Magic Moth" illusion. The way he learned this trick is described by him in his book, and we are indebted to his Reviewer in John O' London's *Weekly* for the following account of it:

In this he used to have a woman on the stage dressed to represent a moth, and when he approached her with a lighted candle she would instantaneously vanish. He "dreamt" the trick:

"My wife saw me get up and light a candle and go through all the actions, which were afterwards performed on the stage, with my eyes wide open, although I was obviously asleep. The next morning I awoke with a clear conception of the illusion, complete with new principle, with the exception of a few mechanical details which were supplied by my friend Bate."

Mr. Maskelyne described this trick as "the trickiest trick" he had ever seen. "Certainly it proved the most sensational I ever accomplished."

A STAR LESSON

THE late Sir Arthur Conan Doyle did wisely in using guarded language when he spoke of a catastrophe hovering over the world. Many had preached of the Last Day and spread distress and alarm amid their hearers: he did not wish to do likewise. He had heard from many sources of the coming doom, the story appearing to be widely known in the realms of the dead. Yet he said little, seeing warnings were of no avail, and death seeming a little thing to those who knew life to be continuous.

Fire and water, volcano and tidal waves were promised, the complete destruction of five countries of the Eastern Mediterranean and terrible damage to our own British Isles. He received over a hundred spirit messages to this effect, either direct, or communicated to him, from spiritualistic circles in other lands. He gave them a qualified belief, seeing in these disasters a chastisement of the people for their unbelief. He viewed it as decreed, but held that the decree might be revoked.

Others got the same messages with minor differences. Mr. H. Dennis Bradley, in his book, *Wisdom of the Gods*, records the same prophecy. It was to be a physical shaking of the universe, great storm, wind and tidal waves coming in 1926 and causing many deaths. American circles got six months warning, from January 1927, to make ready. Sir Arthur thought it would be in the same autumn.

Publicity was given by his letter, published in the *Times* of July 3rd in report of a legal action to restrain Mr. Fowler Wright, author of a book called *Deluge*, from using the letter to draw more interest to the book. It appeared to have been published through a mistake, being addressed to the author to enquire whether there was any basis of revelation behind his book, which followed the lines of the warning very closely.

That letter's publication was the first that many of us knew about the warning. We ought to have been drowned in 1927 but the danger had passed before we knew it. It would be interesting to know whence came all those reports. Some well-trained occultist might trace them to their source. They might go back to some high creative Lord or, as I assume, might be found to originate in the guess of some dead astrologer. Death does not confer any great wisdom and a rumour will spread in the realms of the dead as well as down here.

It is no more credible because it comes from the dead than when it came from the living.

That it is astrological there is little doubt, but the puzzle remains as to why that year was chosen to contain "The Day". It was on July 18th, 1927, well within the dates offered, that fiery Mars made transit of watery Neptune in the sign of Leo; here we have a reading of all the detail in the prophecy. Leo rose before the Sun and in the fifth house, it was eastern and represented five countries. The Lion hinted at the heraldic lions of England, our sign since Richard the First. So we shared in the clash of fire and water which was to spread such destruction. At the time of transit, the two planets were within the parallel degree of declination, and this is growing closer each two years as the transit recurs, culminating in force in 1944 in Libra. The indications are stronger for future years. Why then 1927?

The teaching of this fiasco is clear. After such a blunder of prediction, astrologers should surely refrain from guessing the future, and content themselves with taking the birth-maps as maps of the great spiritual forces influencing the lives of man but not dispensing a fixed fate. Man can rule his stars, and as long as some can do that, there is no certainty of fate for any one. All are interlinked. Study of the maps develops the power of just judging, an intuitive capacity higher far than mere mentality. Let us cast the fortune-telling element of astrology overboard, and realize its other parts as forming a divine science which includes one path to the heights of being. We should view the readings as a necessary gymnastic to the developing of intuition and the happenings revealed as the background to the character of the natives. The study of astrology is a force of development for astrologers. In it we deal with divine forces, the ancient ones of the planetary rays. I suggest approach to this study should be made in the right spirit only; thus can search be made for deeper truth.

EDWARD BENNETT

LET no one ask me how it came to pass
It seems that I am happy; that to me,
A livelier emerald twinkles in the grass,
A purer sapphire melts into the sea!

TENNYSON

THE THEOSOPHICAL FIELD

United States America. At a brief discussion held during the 1931 Summer School of the American Section concerning the proposed Wheaton Institute, to be held in June and July, 1932, those present were in agreement that the work of the Institute should proceed somewhat upon the lines indicated in this article.

Among the more general conclusions was a decision to limit the gathering to members of the Theosophical Society, and to arrange a co-ordinated programme which would be progressive throughout the two months, but would also permit of special training for those whose attendance might be limited to a shorter period. The whole general ground of Theosophical doctrines will be covered, together with their application to international, national and individual problems. Special classes will be conducted, it is hoped by Dr. Arundale, in self-realization. These classes will amount to a course in Theosophical self-analysis, together with individual self-discovery, and will include the study of all of the bodies, including the physical, in health and disease. They will lead up to the ideal of the Master and of how to enter into direct relationship with Him.

The author of this article has been asked to undertake the purely Theosophical studies, whilst other speakers will deal with the Theosophist at work.

A special feature of the Summer School will be the work of Mrs. Arundale; she will probably take part in the lecture programme, but will also teach by means of such art mediums as tableaux, postures and dances.

That the course may be practical in the extreme, it is hoped to include sufficient business training to guide lodge officers in the efficient conduct of the business of the lodge.

Combined with these many activities, it is the intention of the staff to hold classes in teaching and lecturing, one aim of the Institute being to turn out efficient and well-grounded Theosophical workers.

Further details of the programme will be published in *The Messenger* as they are arranged.

GEOFFREY HODSON

Krotona Institute, in Ojai Valley, recently closed its first session of instruction in general subjects presented from a Theosophical point of view.

Beginning in February, 1931, a three months term was offered, at which Dr. James H. Cousins devoted himself for that time to the demonstration of his ideas of what he terms a synthetical course of education.

That whosoever would, might learn the basis of Theosophic reasoning and knowledge, Miss Marie Poutz gave a course, using *The Ancient Wisdom*, by Dr. Annie Besant, as a textbook. A carefully worked-out course in geology was given by Mr. A. F. Knudsen; in addition to this, he gave a course on Intuition.

Miss Julia K. Sommer, B.Sc., M.A., of Chicago, took "Ancient Egyptian History" as her theme, and told a twelve weeks' illustrated story of the dawn of civilization on the Nile. Then, illustrating tolerance for all sides of culture, Dr. Marie B. Kramer presented the subject of astrology, which she dealt with from the point of view which sees in it the occult side of astronomy.

The whole course of three months instruction was given to an average attendance of 44, and for a nominal fee; this could be done because all the instructors donated their services.

Mr. A. P. Warrington, Vice-President of the Theosophical Society, who is also the Head of the Institute at Krotona, expressed himself as gratified by the results obtained in this first tentative attempt to bring into renewed activity the instructions that were offered at the old Krotona at Hollywood.

The Registrar

South Africa. Mrs. Ransom has left for the United States of America, after having laboured for the past 18 months in South Africa. The President of the Pretoria Lodge writes: "That we shall greatly miss her lectures and study classes, her help and wisdom, goes without saying; but despite the blank, she has left with us a strong sense of her attitude to life, an attitude of warm friendliness, of ever-ready sympathy, and constant inspiration."

Her chief work lay with the seven Rand Lodges; and in particular, with Johannesburg Lodge. From finding these Lodges at a low ebb, she has steadily built up the work again, bringing strength and inspiration to all who rallied to her appeal. Her own lectures became very well known to the public, but it was the individual work with the members and enquirers for which she will be long remembered and loved. The occasion of her departure for the States was a remarkable outburst of affection, not only from Theosophical Lodges, but from other Societies also. The great hope is that it is only a "visit" she is paying America, and that she will be returning to South Africa.

Pretoria Lodge has lunch-hour concerts every Friday, which are becoming a feature of the city life. It is hoped that the proceeds will provide a musical scholarship for some promising child. Miss Clarke, a trained Montessori teacher, has now opened a Hostel in Pretoria for young children, and we believe we see here the beginnings of a Theosophical School. Miss Clarke is also in charge of *The Round Table*.

Sir Kurma Reddi has kindly agreed to lecture to some of our Lodges. The General Secretary recently gave a lecture on Capital Punishment, which was well-reported in the papers, and caused quite a discussion. Mr. Branscombe and his glee singers have been giving several concerts in the Transvaal.

* * *

Netherlands-Indies. Mr. van Leeuwen, the president of the Neth.-Indies National Society, has proposed that members, interested in economic questions, should join together to envisage and study the present-day economic, social and politic problem from a Theosophical standpoint; and to try whether, as members of a spiritual society, they, also, cannot help in solving this pressing problem. Many members have already written to say that they sympathise, and Mr. van Leeuwen thinks that if they venture on this undertaking, there is a chance of favorable results in Neth.-Indies.

REVIEWS

Musings on the Bhagavad-Gītā, by Nehalchand Vaish, M.A., B.Sc., LL.D. (Published by S. N. Basu, M.B., Allahabad.)

There are already several commentaries on the *Bhagavad-Gītā*, and at times, perhaps, one feels that we need no more. But as long as the *Gītā* continues to be—to use Emerson's phrase—"an empire of thought," there will be no dearth of travellers in that "empire". The author has tried to place the *Gītā* under the searchlight of LIFE, so to speak. And as such, he has departed—of course with due deference—from the beaten track of tradition. He has stated his views freely, frankly and fearlessly, but if he had been more compact in his expression, they would have gained considerably in its effectiveness.

The problem of the *Bhagavad-Gītā*, according to Dr. Vaish, is threefold: (i) what is the embodied self and what the inter-relation of its component parts, soul and body? (ii) what is this universe, man's relation to it, and the nature of his activity in it? (iii) what is the basis of individual and universal activity, the nature of the creative and sustaining Power, and its relation to both the activities and both the entities, man and the universe? The answer, in a nut-shell, is that Self is eternal, and the body transient, that the universe moves between the two poles of existence: self and SELF, and that the road to a reconciliation of the finite and the infinite lies in a person's non-attachment to the fruits of his activity, which consummation would be reached as he steadily gains a vision of world-harmony.

The author's observations are interspersed with an incisive indictment of the demoralization which has set in consequent on deliberately distorted views of many a devotee of the *Gītā*, as evidenced in such institutions as "untouchability" and the crystallization of divisions of society into castes. The book bears, in almost every chapter, a stamp of Dr. Vaish's earnestness of enquiry, originality and independence of understanding and interpretation. It is, in short, thought-provoking.

G. N. M.

The Song of Praise to the Dancing Shiva. Sanskrit Text with English translation by Ernest Wood. (Ganesh & Co., Madras.)

Of all the gods in the Hindu Pantheon Shiva has the most protean and peculiar character as well as conduct. He is a manifestation of Divine Life, rich in meaning and in mystery.

The book under review is a translation in English, which has not only kept close to the original, but which—and in this respect Mr. Wood's effort is unique—is in the same metre as the original. The author has, as stated in the Introduction, done his best to explain the symbology and legends in a simple way, and he has succeeded in doing so. The result is that after the perusal of the book one is convinced that Shiva is a gateway to pure life, free from limitation, and in which destruction has as important a part to play as creation and preservation.

The get-up of the book is very good.

G. N. M.

The Book of Genesis Unveiled. (Dharma Press, London.)

In presenting a cheap edition of this book Mr. Leonard Bosman has done good service both to students of Comparative Religions, and to Christians, many of whom being brought up to regard the Bible with reverence have perforce turned from it in later years, because of the discrepancies and apparent untruths contained in it. The volume under review purports to be the first of a series, in which the Bible stories will be examined in the light of the Creation Myths of all the great Religions, and with reference to deeper layers of meanings in the Hebrew words.

The introduction contains a useful assemblage of critical comments from eminent Christian Divines, whilst in a concluding chapter the reader is introduced to creation stories from the Religions of China, Greece, India, Scandinavia and other lands. Thus in convenient compass is provided a key which, if turned, may lead the student to the discovery of some of the deepest truths of cosmogony, at present veiled in allegory and symbol.

What is Buddhism? An Answer from the Western Point of View. (The Buddhist Lodge, London.)

The Buddhist Lodge of London, which does such useful work in presenting some of the teachings of Buddhism in modern form, to Western readers, has just issued a third and revised edition of this volume, dedicated "to all who seek the Way to self-enlightenment".

E. M. W.

Nutrition Simplified, by Edward Staves. (C. W. Daniel Company, London.)

This is an excellent treatise on food values, well-written, and all the more convincing from its rational moderation of tone, and absence of fanaticism.

The necessity for food-reform is first shewn, as a corrective to injurious habits, and circumstances forced upon us by the mechanical civilization in which we have been born. We are invited "to replace lost instinct by intelligence," to discriminate between "devitalised and devitaminised foods" and those which are more "natural, healthy and clean," and also to study how to combine in right proportions the necessary elements of food. All who want to understand the principles of right feeding without the trouble of mastering difficult works on dietetics, will find this little book admirably suited to their purpose.

The New Age. (Akbar Ashram, Karachi, India.)

We gladly welcome this new magazine, the first number of which provides a rich literary bouquet. Sindh has always made its own special contribution to Indian mysticism, and that individual note sounds clearly throughout the articles and poems of this initial number. Jamshed Mehta voices the Spirit of Service, Hakim A. Alavi speaks convincingly and greatly for "The Man in the Street," and Jaimini Kanta Koar writes learnedly on, "India's debt to Persian Culture," a subject of inexhaustible charm. A. H. Jaisinghani contributes gems of poetical translations as well as a thoughtful article, "India's Mission," and the remaining items, both prose and poetry, are well worthy of their place and company. All success to this new voice of the age.

H. V.

MAGAZINES RECEIVED :

Theosophy in India	... October, November.
News and Notes	... November.
Bulletin Théosophique	... November.
La Revue Théosophique	... October.
Teosofisk Tidskrift	... October.
Theosofie in Nederlandsch-Indie	... November.
Persatoean-Hidoep	... November.
Koemandang Theosofie	... November.
De Theosofische Beweging	... November.

De Pionier	... November.
The Messenger	... November.
Toronto Theosophical News	... November.
Theosophy in South Africa	... November.
The Theosophical Path	... October.
The American Co-Mason	... November.
Boletín de La Estrella	... October.
Advance Australia News Service	... September.
The Meher Message	... November.
Modern Astrology	... October.
The Occult Review	... November.
The New Age	... November.
The Hindustan Review	... November.
The Young Builder	... July-September.
Review of Theosophy and Religion	... November.
Real Islam	... September.
The Indian Naturopath	... August-September.
Bharata Dharma	... October.
Vaccination Inquirer	... November.
Stri Dharma	... November.
Roerich Museum Bulletin	... November, December.
The Vedic Magazine	... September-October.
Indian Review	... September-October.
The Modern Review	... December.

BOOKS AND PAMPHLETS RECEIVED:

- Old Diary Leaves. Fourth Series, by H. Steel Olcott. (Reprint), Theosophical Publishing House, Adyar.
- Twelve Principal Upanishads, by Dr. E. Roer. (Reprint), Theosophical Publishing House, Adyar.
- History of French Revolution, by Annie Besant. (Reprint), Theosophical Publishing House, Adyar.
- The Earth and its Cycles, by E. W. Preston. Theosophical Publishing House, London.
- The Book of Genesis Unveiled, by Leonard Bosman. (Reprint), Dharma Press, London.
- The Realm of Light, by N. Roerich. Roerich Press, New York.
- Creative Cookery, by M. Starr. C. W. Daniel Company, London.
- What is Buddhism? Third Edition. The Buddhist Lodge, London.



ON THE WATCH-TOWER

THE main feature of interest to record is the highly successful Convention, called the Founders Convention, which took place at Adyar during the last few days of 1931. It was essentially a happy Convention, largely because on two occasions the venerable President herself was able to meet the members—first, when she came down to the Great Hall to open the Convention and delivered a memorable speech, second, when the members had the privilege of offering her flowers and greetings on the famous Headquarters roof. It is not too much to say that her influence pervaded the Convention and made it what it was, for the thought of her was in the mind of every member, and in his heart a deep and reverent love.

The public lectures were of the usual high order, special interest being concentrated in the address of the Mayor of Karachi, our staunch and stalwart brother Mr. Jamshed N. R. Mehta. He was good enough to make the long journey from Karachi to Madras in order to deliver a most inspiring address—staying in our midst just for a day. A session of the Convention was, of course, devoted to honouring the memory of the late President-Founder, Colonel Olcott, whom some still remember personally with affectionate gratitude and whom all honour as, with H. P. B., the torch-bearer of Theosophy to the modern world.

The presence of the Vice-President of the Society with Mrs. Warrington was a very great pleasure to all. They came with the particular purpose of attending this Convention and of remaining in Adyar for some considerable time. Though this was not Mr. Warrington's first visit to India, he is not as well known to the general body of Indian members of the Society as he ought to be, for he possesses in a very high degree the essentially Indian qualities of courtesy and graciousness. Indeed, his graciousness went far to make this Convention the happy gathering it was, while his chairmanship of the meetings of the General Council combined the keen decision of the lawyer with the charm and consideration of a host.

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As Mr. Jinarājadāsa is for the time being taking a highly needed rest at Gulistan, Ootacamund, a word or two may be written behind his back in regard to his own contribution towards the success of the Convention. He was all things to all members, and simultaneously everywhere. The very hard work Mr. Jinarājadāsa does as representative of the President for the administration of the Headquarters estate is bearing good fruit, and, with the Executive Committee, he ceaselessly watches over the well-being of all. How Mr. Jinarājadāsa is able to attend to his innumerable duties is a mystery to many, but it is rumoured that either he does not sleep at all, or that he is able to attend to business while he sleeps—one eye sleeping and the other watching, as it were. However this may be, the work is done, and that is the main thing after all.

* *

Very welcome visitors to the Convention were the English, the Welsh, the Hungarian, the Sinhalese and the Burmese General Secretaries. It often happens, owing, of course, to expense and distance, that the meetings of the

General Council comprise a very small number of members, just enough to constitute a quorum. But on this occasion the somewhat protracted and important meetings of the General Council had the great advantage of the presence of these brethren, and of a representative of the General Secretary for Austria in Miss Elly Kastinger.

The Theosophical Publishing House reports brisk sales during the Convention, and a larger volume of business done than was at all expected. Let us hope that this is the beginning of an upward tendency in the sale of Theosophical literature. There is no more useful work for Theosophy than the distribution far and wide of the writings of our elder leaders, those writings which have given Theosophy its recognised status as a scientific movement, and have caused the few to dedicate themselves to the service of the Light Theosophy has disclosed to them. Lectures and addresses have their own specific value, but they can never be substitutes for the written word. And it would probably be no exaggeration to say that a Theosophical book reaches many whom a lecture would leave cold, however brilliantly it might be delivered. Support your Theosophical bookstalls and your Publishing Houses, brethren of the Theosophical Society, and see to it that your lending libraries are well equipped for their most important service.

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We desire to draw particular attention to the fact that Mr. Pond, of the United States, has very generously taken up residence at Adyar in order to place his highly trained services at the disposal of THE THEOSOPHIST, so that the principal journal of the Society generally, and in particular the Presidential organ as it is and always will be, may become increasingly expressive of its high purpose. Unfortunately, during the last few years, THE THEOSOPHIST has somewhat languished, and while its circulation is now beginning to rise there still remains much to be done to make it what it ought to be, and

to make every member feel that to whatever other journals he may subscribe he must at least take two copies of THE THEOSOPHIST—one for himself and one for a friend, or for a local library, or for some other propaganda purpose. THE THEOSOPHIST no doubt depends upon its intrinsic worth, but it no less depends upon the support of the members of the Society. So if on the one side the editorial staff does all in its power to make THE THEOSOPHIST readworthy, and on the other side the members do all in their power to give it a wide and growing circulation, there is no reason why it should not again become a powerful influence upon public opinion.

* * *

We are glad to hear of the good work being done by the Theosophical World-University under the leadership of Professor Emile Marcault, who for many years has been the life of this important movement. A correspondent writes:

In England the T. W. U. is becoming a definite Movement under the leadership of Prof. Marcault who has been endeavoring to apply the teachings of Theosophy to modern science, literature, art, and humanity in general. He has met with great success, especially in the department of Education and Psychology, being invited by many educational and scientific bodies to lecture to them on their respective subjects. He is thus in touch with a number of prominent workers in England and has done considerable work in this way indirectly for Theosophy, gathering around him a number of competent people who are studying their various subjects in the light of Theosophy.

We had many conferences in London as to how we could further that kind of work, and Dr. Besant who is Rector of the T. W. U. has been pleased to make certain arrangements for this new development of our Theosophical University life. It has been decided that, as in ordinary universities, there shall be various faculties: (1) World Religion; we

particularly use the words "World Religion" because there is really only one world religion, of which the various bodies of established religions are so many expressions; (2) Economics and Political Science; (3) Education; (4) Arts; (5) Science; (6) Medicine; (7) Law. And into these faculties will go people who have qualifications in respect to the particular subjects with which each faculty is concerned. We are already forming these in England, of various members of the T.S. qualified for the work, together with others whom they can draw into their midst.

* * *

An important phase of this work is the establishment of Research Committees appointed in each faculty, each committee having certain definite objectives. First—to obtain a clear understanding of the evolutionary plan so far as the teachings of Theosophy are able to show; second—to formulate a statement of principles and apply same to its own department as a foundation for study and research. They will endeavor to establish certain Theosophic principles which apply to each department, to discover what are the fundamental Theosophic principles so far as religion, political economy, education, art, science and so on are concerned. Some work has already been done in that direction in the department of science by some very earnest workers in England, highly competent in the scientific field.

Third—the work of the Research Committees is to relate these Theosophic principles, thus formulated, to contemporary thought so as to bring Theosophy and contemporary thought in every department of life into close juxtaposition for the mutual benefit of each. In this way each Research Committee will be a kind of liaison activity between the T.S. and particular departments in the outer world. In the scientific field we have workers who are beginning to realize that Theosophy has something interesting to say, something worth while to

consider and look into; and the reason is because they are talked to in their own language by our people who are in their own field, people whom they understand and who understand their science. Theosophy has given more to the outer world than we are inclined to realize, and there is much more that Theosophy can give.

Each committee has two contributions more to make of equal importance. First, to consider what aspect of Theosophical teachings in its own special department to stress in view of existing world conditions or of existing conditions in its own department. Can Theosophy say something through that particular department that will be illuminative, even if it be only theoretical? Second, to consider how best to spread the knowledge of such conclusions and assist in their practical application. In this way these various departments may be abreast, even ahead, of the times, being in touch with the teachings and truths of Theosophy, and also in touch with the conditions of the contemporary world.

* *

A great loss has been sustained by the Society in the passing away of one of its most brilliant younger members, Theodore St. John, to whose father and mother and sister we extend our deepest sympathy. Theodore St. John had a great career before him both in the outer world and in the Theosophical movement itself. He was studying at Rugby in the department of electrical engineering, and was shortly to have gone to the United States for further study. His comrades have written to Mr. and Mrs. St. John expressing their highest appreciation of his qualities, their admiration for his ability and their affection for him as a friend. Theodore had for some years been with Bishop Leadbeater in Sydney, his father and mother having purchased a house close to the Manor, and wherever he went endeared himself to those with whom he

came into contact. Bishop Arundale writes: Theodore was not only one of the most lovable young men I have ever had the happiness to meet, but he was also one of those rare souls who take their work easily in the normal stride of their lives. He lived, to all outer appearance, as a young man who was thoroughly enjoying life, entering almost with abandonment into its zest. Yet this most refreshing simplicity and happiness was but the outward and visible sign of a nature of great depth and determination. He could play with all his heart, just as he could work with all his heart—simply because he did everything with all his heart. And this fine nature, by very reason of its wholeheartedness, was never ruffled, was never, even by a hairsbreadth, out of temper. He was a living and a dynamic smile of good-will and joy, and, let it be added, of power.

* *

The Theosophical Society has no official concern with the political situation in any country, but the grave conditions prevailing in India must surely impel every member of the Theosophical Society throughout the world to realise the very great urgency of doing everything in his power to promote that First Object for which the Society pre-eminently stands. Universal Brotherhood is yet far off, and will remain far off unless this nucleus of ours is ceaselessly active in standing at all costs for goodwill, and at all costs against hatred, distrust, suspicion. The chief panacea for all the ills from which the world at present suffers, even its widespread economic depression, is goodwill and mutual understanding. And in India the need for goodwill is becoming increasingly imperative. The fundamental fact of life is that there is the One Life within which we all live and move and have our being, and that we are in truth, and not merely in a *façon de parler*, brothers. In the great school of the world we live in different classes and learn, perhaps, different lessons. But the

school-leaving examination is one and the same for all—an examination in the science of brotherhood. Hatred and illwill carry no one, no nation, no people, forward. They sap the vitality of individuals and nations and peoples, and, unless thwarted, send back into savagery those who indulge in them from whatever cause. Under no circumstances are hatred and illwill ever justifiable, still less ever expedient, or a means to any end save that of disruption. Members of the Theosophical Society in India, be their opinions or occupations what they may, have a duty to their Society and to the nucleus for Brotherhood which the Society is.

They have the duty of urging upon all the truth that those who love India sincerely, and who desire to see her once more great among the nations of the world, must primarily work for goodwill and understanding and only secondarily for any opinions they may happen to hold. Even if it be necessary to have different parties and different methods of work, all the more is it necessary to credit our opponent with the same heartfulness we ourselves claim to possess. Whether in fact they do or do not possess it is hardly our business. If we give them credit for it, heartfulness will slowly begin to arise in them. Each of us must surely fight for the Right he sees. But he must no less give credit to his opponent for fighting for the Right *he* sees. And when such credit sweeps across from one side to another, a bridge begins to form, and those so-called hopeless divergences are gradually seen as illusions cunningly cast upon the pathway of man by the grim spectres of separateness.

May the Society in India and throughout the world be a Bridge of Goodwill over the many differences among the peoples and faiths of the world. All are of one brotherhood. Let all be of one purpose. And let differences of pathway be but as the streaming of many colours towards the one white Light.

THE PRESIDENT AT THE ANNUAL CONVENTION

IN HEADQUARTERS HALL

December 24th, 2 p.m.

(The President entered, leaning on Bishop Arundale. She spoke in a low voice:)

Sorry I can't stand properly. I am not strong enough. I see a great many faces I know very well. They have put up the flags of all Nations¹; they are very nice.

(To Mr. A. P. Warrington). How are you? So glad that you are here. I do not see Mrs. Warrington. She ought to be here too. *(She stands.)*

Friends, I cannot stand up because I am so weak. I must just sit as I am. It looks very rude; it is not meant to be rude, you know. I thought you would rather have me come down and sit down than not come. I am sorry the weather is so wet for you. Perhaps it will clear up for the other days. The Hall looks very nice.

C. W. L. Will you declare your Convention open?

THE PRESIDENT. Yes, I can do that. Charles, is it the 56th year?

C. W. L. Yes.

¹ At the Annual Convention, the flag of each of the forty-seven National Societies of The Theosophical Society decorates the Hall.

THE PRESIDENT. Dear brothers, I cannot make a proper opening speech because I am not strong enough. All that I can do is to declare the Convention open. I will try and come every day if I can, to be here with you, but I cannot walk about, or stand much. This leg is very weak, strained, and I can't do much on it. So I have to hop, which would look very funny, on my left leg. Very undignified to have a hopping President! So I shall try and just walk steadily, and pretend it is dignity. I like to see you all smiling because it makes it nice and bright like sunshine. Charles, will you tell them?—I am going to call on my brother Charles to speak for me as I cannot speak.

C. W. L. Your Vice-President is here.

THE PRESIDENT. You get up and speak.

C. W. L. (*loudly, so that all can hear*) Here is an instance. She must be obeyed. Your President asks me to tell you how very glad she is to see you all. I don't want to take up your time because your Vice-President is here only, as our President asks me, to convey her hearty welcome. You know how it is with the First Ray, you do what you are told.

THE PRESIDENT. Mr. Warrington, our Vice-President, has come all the way from the United States to us, so I am very glad to see him. I must clap him (all clap). Yes, you get up on the platform so we can all see you. (The Vice-President reads his Chairman's address).¹

(As Mr. Warrington was reading his address, copies of it were distributed to the members. During his reading, the President followed his speech with the copy in her hand. Not being sure if she would be strong enough to come to the opening of the Convention, Mr. Warrington in his printed speech alluded to her absence. As however she was present, he modified this reference to her as he read his speech. After

¹ This will be published next month.

he finished, the President desired to stand up. She was helped up, and standing, she spoke in a remarkably powerful and vibrant voice, as follows :)

The President's Address to Convention

Friends, the point I want to impress upon all of you to-day is that only as you live Theosophy can you spread Theosophy. It is not our words, it is our life, that affects people. And I want each one of you and all whom you have influence with to remember that the man who lives a Theosophical life is the best propagandist of Theosophical ideas. It is not our words that influence people so much as our lives; our lives if they are unselfish, pure, loving and helpful are the best propaganda of Theosophical ideas; for it is no good to talk Theosophy unless we live what we talk.

Also, although physically I am very weak, still I am glad it is not quite true that I am absent. I am here. After all, you know, we have got several bodies; you know that as a theory, don't you? And some of you, I daresay, now and then have various lively dreams, and you can do what you like in your dreams more than down here on the physical plane. That is literally true. The more you can use the higher bodies, the more you can help the people among whom you live.

Now you can only use the higher bodies by living Theosophy, so that every one of you in proportion as you live the Theosophical life, becomes an active propagandist for Theosophical ideals. Do not imagine that because you are not learned, because you do not know many foreign languages, you cannot influence people all over the world. You can; because they see your life, and they translate that life into their own language. If you do a kind thing and people see you do it, you do not have to tell them it is a kind thing—they

will see it is, and they will say to others: "Oh, so and so is a Theosophist, so we know he will be helpful." Never mind a man's speech, it is his actions that matter. And if you can get that into your mind strongly, so that it influences you every day and all day long, you are not only helping those around you, you are teaching others how they can help by working on the higher planes of our being.

Most of you are afraid to trust yourselves; but that is a great mistake. The deeper you go into yourself, the more the real you can be trusted. The weakest among you physically may be very, very strong on the higher planes. Give everything you can, and there are plenty of Devas, as we call them, or fairies if you like that word better, who take up what you give. They understand it. They see us doing kind things all the time. They say: "Here are people who help others. We can help others by helping them"; and they pour out their life to you who are willing to give it away. It is not what you hold on to that is your real character; that is your life that spreads its example everywhere round, just as the rose sends out its fragrance much farther than it is able to spread the sight of its beauty.

Learn to trust the Divine in you. There lies your real strength. You *are* Divine. You don't want to look up to the skies to find the Divine; look into your own heart, and the Divine is alive in you. It is you who can send out, each of you round himself, the Life that comes from above. Do not be distrustful; that poisons your usefulness. Trust God in you more than you trust God up in the sky, or God down somewhere in the world you don't know where. Trust God in your own heart; and He is always with you, for your heart is always the Life in you, and that Life is Divine.

If only I could inspire you with what I know to be true—that the very best of us is when we pour out love to those around. You know the old story about one of the

Apostles of the Christ who was very very old, older than I am now, over one hundred; and they used to carry him down every day to the meeting, and he could not talk to them but could send out his love to them. And his love went into their hearts and spread in every direction, and his most useful days were the days when he did not talk, but lived the God within him. And so, I say that to you, I say it to myself; often I speak to myself and say: "Oh, you old woman, what is the good of you? what can you do for people?" Then I answer: "Because very deep within me I am God, then I can do all things because I am Divine." Believe that as the reality, do not think of it only as dreams.

I am seeing here¹ something I said to you here last year, that we are bound together by common ideals, and not by a common belief. It matters very little what you believe; it matters enormously what you are. What you are will improve what you say. There is no good talking unless you live better than you speak. Give the God in you a chance. Open yourself, and pour out to all around you. There must be somebody you can help—some child perhaps who is still perhaps not very strong on his feet. He tumbles down on the road. Do not say: "Somebody ought to pick up that child." Go and do it. Then somebody else will help another child, and presently everyone will be working away helping each other.

And so we shall learn how to love, which is the lesson we have to learn while we are here. It is just because the world is imperfect we can learn to help. We are not perfect creatures, but let us pour out love. Love is always good, even when sometimes its expression may be foolish. You see a baby tumble; as you run to help it never mind that your skirts may get muddied. Your skirts will wash; they will be cleaned; and when the angels look at them they will see them shining brightly because they are full of love.

¹ Referring to the address delivered by Mr. Warrington.

Believe in the Self within you, the God within you, and then you will live the noblest life because it is a life of love.

*(The President sat down, but continued
though with a weaker voice)*

I dare say I can come down a little every day, and if you love me a little I will get stronger. It is quite true what is said here,¹ that I am doing a great deal at present out of sight. This body cannot do it, but that leaves my other bodies free to do more. I have got a lot of other bodies, and they are working away ever so hard. Just now I do not want to do so much down here, so I can do more up there. I shall keep pouring down on you. You think that now it is raining hard. That rain will presently come up in nice little green plants. That is what I want you to help me in, to make the world beautiful for others. Never mind about yourself. If we do not take care of ourselves, then the higher powers will take care of us. If we think of ourselves, they look at us, and They say, "He is not of much use, let us find somebody who is giving himself fully."

The real reason why my brother Charles and myself get along pretty well is that we are always trying to help each other. I help him, and he says, "What a nice creature she is!" Then he helps me, and I say, "What a fine man he is!" The best of us is always the Divine part. We must believe in ourselves. We cannot believe in God if we cannot believe in man.

¹ In Mr. Warrington's address.

CONVENTION LECTURES OF 1931

INTRODUCTION

IT has been customary at times of the Annual Conventions that the lecturers should deal with the fundamental aspects of World Reconstruction in the light of Theosophy. This year, which is noteworthy for the terrible economic depression practically in every country of the world, an attempt was made to show that Theosophists are continually planning for better conditions of life for all men, and are not mere dreamers and students of philosophical speculations. With this object in view, a course of lectures was planned with the general heading, *Theosophy and the World's Present Needs*. The lecturers were Mr. C. Jinarājadāsa, Bishop G. S. Arundale, Professor Ernest Wood, Mr. Jamshed N. R. Mehta (Mayor of Karachi), and Bishop C. W. Leadbeater. The intention was that after the first four lecturers had expounded their topics, Bishop Leadbeater would summarise the general principles of human relations which underlay them. It was, however, found necessary to transpose the lectures of Mr. J. N. R. Mehta and Bishop Leadbeater, as the former could not arrive from Karachi in time.

Hitherto, Convention Lectures have been published by the Theosophical Publishing House. The funds of the Society have not been involved in the matter of the publication of such lectures; the Publishing House has done this work for the Society purely as a business undertaking. But except in

very few years, the publishers have always lost in publishing Convention Lectures, as a sufficient number of members have not purchased them. This year, under the particular stress of economic depression, the Publishing House has decided not to publish the Convention Lectures; therefore the present summary is published in THE THEOSOPHIST. Each lecture is here represented by a brief summary. Possibly the lecturers may later publish separately their contributions.

THEOSOPHY AND THE WORLD'S PRESENT NEEDS

I

THE ECONOMIC PROBLEM: THE INTRINSIC VALUE OF THINGS BOUGHT AND SOLD

MR. C. JINARAJADĀSA

Mr. Jinarajadāsa began by pointing out the unemployment of millions in two of the richest countries of the world, England and the United States. What was the reason for the economic crisis everywhere? He first analysed the changes brought about by the discovery of the New World, when European nations went out to gain gold and commodities from the East and the two Americas and Africa. The opening up of these continents to Europe drew much wealth to them, which began to be distributed not to all equally but to certain classes only in the community. These individuals, who received the advantage of science and inventions, and the consequent wealth produced from the markets of the world, created by their savings Capital. This Capital became invested to foster various undertakings, which in their turn produced more Capital. The organization of Share Companies and

Stock Exchanges was inseparable from the modern system of economics.

The investment of Capital also brought in its train the division of labour, till to-day no piece of work is turned out by one workman in its entirety. He is only a highly specialized automaton making, for eight hours a day, one particular part of a bigger thing. The intensity of production necessitates the creation of needs by advertising.

In this economic process, so characteristic of the modern world, the individual recedes more and more into the background. We have to-day practically a slave class, which though it may receive high wages, yet, by the economic system, cannot break through into the higher ranks of life, except in the case of very rare individuals. A part of the modern process is also the making of Trusts, which are economical and make for greater output, but they also inevitably mean the sacrifice of the welfare of the community for that of a few individuals. Hence the modern movement for the Government control of Trusts, which is being attempted in some countries.

The modern economic system has created a very definite pressure of life on the worker. His needs have been multiplied, while the amount of money with which to satisfy them has not kept pace with this enhanced sense for life. While wages proceed slowly upwards, the desire for spending proceeds more rapidly. It is this that has brought about a sense of revolution in every country where the present economic system exists.

One result also of this is that wealthy people think of their wealth in terms of goods. This is the present economic doctrine of what is value. But this completely covers up the waste in luxury created by rich people who pay enormous sums for comparatively trivial satisfactions. Since all countries are becoming involved in the same economic game, naturally tariff walls are being created by each against the other.

Another vicious element in the modern development is the creation of a special type of goods of third or fourth rate quality to satisfy the poor. The doctrine of "shoddy" is accepted by the controllers of industry. This creates in each country a class of people from whom, by their economic position, the possibility of finer taste is removed. Just as there is a depressed class in India, so in the West there is a "deprived" class which, because of that deprivation, gets habituated to "shoddy" and therefore to depraved tastes.

Mr. Jinarājādāsa held that the way out is to create a completely new conception of what *value* is. At present *value* is thought of in terms of a metal token, gold or silver, which represents so much goods, which are created by labour. But in this economic thinking there is complete oblivion of the man, the labourer. The individual is ignored, and the wealth of a community is considered in terms of gold. During the last few weeks the English pound note has lost one and a half dollars. But is England really a poorer country because her goods, when exported, fetch fewer dollars or francs? The vitality of England is not less. Her men and women are just as capable of high effort and sacrifice though the English token of *value* has depreciated.

It is only when we begin to think of goods *in terms of the individual*, and not in terms of the coin, that the reorganized economic system will begin. When to-day we see a heap of rice that costs one rupee, or find that a cooly's wage is half a rupee, we are all the time thinking of the goods made by the individual in terms of a token. Suppose in our thinking we were to reverse and say that a certain standard wage is of "one cooly," who to-day gets half a rupee; then the heap of rice that would have been quoted as of the value of one rupee would be quoted in the new scheme as of the value of "two coolies". This at once makes us realize that goods are not final wealth, but that the only source of wealth really is the individual.

It is by the recognition of man as the embodiment of life, and therefore as the producer of goods, that the real economic change has to begin. This necessitates that a commission of experts should exist to evaluate what are the needs of a man in food, clothing, housing, etc. This then should become the standard of value. This standard will never depreciate, because man's final needs are always the same. It is quite true that the money paid to him as wage may be less or more, as the case may be; but always that money will be paid not in terms of goods, but in terms of the amount of life in which he is to share.

Thus we begin to have the conception of an intrinsic value in buying and selling, for man as a soul is the creator of goods which we are buying or selling. This brings the problem of ethics immediately into the problem of business. Though at first such a correlation may make new problems for us, yet seeing that the old economic system has not given peace that is real prosperity, there must be a new system completely. But this new system cannot be brought about by legislation, but only by groups of individuals who take their stand upon "life" and not upon "wealth". This was the ancient ideal of the Brahmana in India and of the "superior man" in China. It is to proclaim this ideal of a man, who has inner riches of his own far greater than can be provided by metal tokens, that the Theosophists are working.

It is in such a world-crisis as that of to-day that Theosophists, though few in number, can do much to set the right standard of what is true wealth. The only possibility of the regeneration of the world is when each country has a small band of Theosophists who are highly trained for service, and enter the world's work as statesmen, artists, administrators, directors of capital, etc., who want nothing for themselves, but work for a mere pittance. They can then show what is the true standard of life, which is, that man is the measure of the

thing, and not the thing measure of the man. This is the *intrinsic value* which the world badly needs. The world can be regenerated only when in each country there is a small group, as are to-day the officers in an army, who are willing to sacrifice their lives in the leadership of their men. Such men can be produced as Theosophical ideals are understood, and therefore the growth of the Theosophical Society is inseparable from a real lasting economic regeneration of the world.

II

THE SHAPING OF DEMOCRACY

RT. REV. G. S. ARUNDALE

The lecturer affirmed that all is government, everything is governed; that government is the fabric of evolution. All government emanates from the Above-Within, and is typified by the Sun and the seed. Theosophy furnishes the key to government and discloses the plan, for it reveals facts of the real Divine government of the world. We play at government down here, as children play in the schoolground—we fight, get hurt, make a noise, and are happy or sad; but all this is within the knowledge of our Teachers, who control the play. And while we play, because we play, we grow, we learn ourselves, our place, our limitations, our freedom. So we have played among the shadows of the real with monarchy, theocracy, tyranny, aristocracy; and to-day we are playing with democracy. What are the facts concerning our boasted Liberty, Equality, Fraternity? The only true Liberty is righteousness; the only true Equality lies in the Fatherhood of God and the Brotherhood of Man; the only true Fraternity is comradeship.

Lincoln, said the speaker, described democracy as "Government of the people for the people by the people," but there has never been government by the people. What really happens is government by an apparent majority at the behest of the few—that is our so-called democracy. Yet this democracy has as its substance the inherent kingship of the individual, the mystery fact that man is a law unto himself, that in the seed lies the potentiality of the perfect flower.

The lecturer claimed that the words A-sekha and An-archia were identical fundamentally, for the Asekha adept is beyond the need of law, being a law unto himself. The speaker had no quarrel with democracy, but with the bankruptcy of democracy to-day; for it is bankrupt in two essentials, leadership and individuals who could stand on their own feet. What is the "lost word" of democracy? That only the wise can rule. The truest democracy is the government of the people for the people by the Wise. Only thus can wise Liberty, wise Equality, wise Fraternity be attained. Bishop Arundale quoted Lecky as saying that "democracy is one of the least representative of governments". "False democracy shouts every man down to the level of the average," says N. M. Butler; "but true democracy carries all men up to the heights of their fullest capacity for service and achievement."

Ancient India had the truest democracy so far known in history. Every citizen voted where he could vote wisely, and did not vote where he must needs vote ignorantly. Yet his wise vote in the village guided the policy of the State. Dr. Annie Besant's Commonwealth of India Bill, if it had been supported, would have given the world the truest and noblest democracy. Now with ignorant voting, we inevitably have ignorant government; that is the state of our present democracy. And it has given us millions of unemployed. The workless citizen is not only unemployed, he is wrongly employed. He has unprofitable leisure, an

unspiritual religion, and there is industrial confusion. We have an uncivic education; it does not produce the leaders that are so badly needed, nor give the individual strength to stand for his principles against the world.

What we need to-day is a recognition by democracy that while the people must be self-conscious, there can be no dynamic self-consciousness save with aristocracy and autocracy as ingredients of democracy. The one is still important. All religions were founded by one Founder; truth is revealed to individuals; growth is hastened by individuals, and civilization is raised by individuals. The individual must not be lost in the mass. Though the Theosophical Society was carried on under the form of a democracy, its Founders and real Leaders were the Masters of Wisdom. Theosophy as a polity would show the way of politics. The speaker quoted Sir John Marriott as saying:

A vision of the Eternal is essential to the well-being of the temporal state . . . The happiness and contentment of the mass of the citizens of a state will be in a large measure proportionate to the degree in which they are in communion with the Invisible.

India can never gain true freedom where hatred is employed. Freedom and hatred are incompatible. We must be strong, unflinching, but so full of a noble purpose that there is no room for aught that is base. We are living in a great Age to-day, the greatest Age in all history, really.

III

BEHIND THE SCENES OF UNEMPLOYMENT

ERNEST WOOD

Professor Ernest Wood said that because Theosophists had studied man from every point of view—had considered the thoughts of the philosophers and the religious teachers, the

mystics and the seers of all the world—they could be said to be specialists in the study of man. Others had studied Nature—in chemistry and other sciences, and had brought about the progress of the humanity in those fields to such an extent that in the modern world there is actual productivity equal to an average of thirty-five slaves for every person, looking at the matter from the standpoint of Roman times. The reason we do not all enjoy these benefits is that care has not been taken to apply the science of man to human relationships. Unemployment does not indicate anything wrong with outside Nature or the world, but something very wrong with man himself. Therefore it may be that Theosophists, who have specialised in the study of man, can put forward a few ideas which may help to clear the present situation.

He would mention first of all the statement of Dr. Besant that all men should seek the God within themselves—not up above, nor down below, but in themselves. It meant that they should seek the power required for improving their lives in themselves, not outside themselves. That view of the essential divinity of every man was a Theosophical view. Secondly, they have to remember that the world exists for the education of each man—that all men are experimenting and making their own karma and learning their own lessons, and that therefore in all these matters when there is trouble no blame attaches to anybody at all. So in all efforts for reform there is no need for any ill will, but only the feeling of brotherhood.

Last winter, said the lecturer, in three Western countries alone there were ten million unemployed, and for some time they went on increasing at a million a month, although there were plenty of natural resources, and even immense stocks in hand of coal, wheat, oil and other things. In the newspapers he read that it was a “national disaster, filling the farmers with consternation,” when the wheat crop promised to be the biggest on record.

We ought to be able to set before ourselves a definite picture of what should be, and then work for that, remembering that human power is now immense. For example, a farm tractor replaces 340 men by 25, a steam digger replaces 400 men, and a modern cotton factory does the work of 10,000 handloom weavers. We ought to settle upon a standard of possessions and conveniences for the working people, including a nice little house, with a garden, books, musical instruments, and even a small car, and then set statisticians to work to see how many hours a day people ought to work to produce this standard. After this is done, when productivity increases we are to leave prices alone and wages alone, but reduce the working hours proportionately. It ought to be possible for people to work two hours a day, or better three months in a year, and have their leisure time for attending to their families and for cultural hobbies, travel and the enjoyment of social life. In this standard we could find the ideal of a man, not in any pictures of material riches or greatness.

Some people thought that the Theosophical doctrine of evolution of the soul through the plant, the animal, and man was pessimistic, since it spoke of such an enormous period of slow evolution and said that the animals and vegetables would in due course come rolling up, and perhaps in due course make the same turmoil that we are making to-day. That was a mistaken view, because they were in a position to show that the trouble is caused by a small proportion of humanity, whom the lecturer put at about five per cent., who had developed ambition for power and wealth and leadership which is not natural in the proper evolution of man. They were doing something out of the proper way of evolution, and quite unnecessary, like a juggler who balances three balls on his nose. These were the people who caused storms in the human atmosphere; in the old time by grasping kingly and priestly power, and now-a-days by *fighting one another* in the commercial world. They did

represent a more highly evolved product than the other ninety-five per cent, but it was a dangerous product, and so the others are to remember their own divinity and not to be carried away by leaders who are ambitious people or careerists. Even when these people begin to be good they cannot let go their power, because they think more of the divinity in themselves, than of the divinity in other people. For example, we have at present in Britain a body of people who say "Boost British goods and do not buy foreign goods" when they are in England, but do not carry on the same "whirlwind campaign" against dumping into India—and all in perfect good faith.

Sometimes there is unkind allusion to the ninety-five per cent as mobs, but the lecturer pointed out that people are usually going quietly about their own lives and it is generally leaders who convert them into mobs and parties. They must get together in their own clubs, quietly decide how to use their votes and give a mandate accordingly. He hoped that in future evolutions the people could trust their own divinity so as to study the problems for themselves and not be carried away by force as in the past or by persuasion as in the present, and thus we might for the future eliminate the ambitious class as an economic factor. He said there was no objection to some people making more money than others and becoming rich. We might have a very big wealthy class with only perhaps ten minutes extra work per day for all the rest of us, and that class would become expert in the art of spending and help to make higher standards of living for the future. They were, in a sense, a mannequin class.

Mr. Wood concluded his subject by explaining that the small number of really highly evolved people, who love their neighbours and want to devote their lives to them are on the whole very powerless. For example, at Adyar they would like to see a very much higher wage given to the working people—so that they might rise far above the standard commonly

accepted in the south of India, where it is said that the average worker is not able to provide food for his family which is equal to that which is given in the jails. But there is lack of funds. For the same reason they had to stop treating and giving medicines to the surrounding villagers, much to their regret. It could not be said that the Theosophists expected that the Hierarchy of Adepts or perfected men of the past would settle this question of unemployment. It was for men to do that for themselves, because this is the world for their self-education through experience. Certainly the whole pressure of the glorious life of the Perfected Ones of the past was there to help all men who loved and tried to understand, and so the term "Guardian Wall" was very well applied to Them. Finally, the lecturer said, it is better that we should go to the people with suggestions and offers of service, rather than propose to be their leaders and ask them to be our followers.

IV

THE RECONSTRUCTION OF CIVIC LIFE

JAMSHED N. R. MEHTA¹

Mr. Jamshed suggested that the aim and the ideals of Theosophy and how to apply them in daily life were very well condensed in an invocation by Dr. Besant:

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

The last two lines indicated the method of seeing the One Life of the Creator by seeing it in every other person. To

¹ Mr. J. N. R. Mehta, Mayor of Karachi, is now in his tenth year of service as Mayor, having previously been elected for three terms of three years each.

practise it required an agency, and to each person it was open to select anyone, father, mother, friend, or a group, to apply these ideals in life. Mr. Mehta thought that a municipal organization was the best instrument to come into touch with human life and to see God's life in everyone. The municipality to him was an activity co-operative in principle like a joint stock company concern, and the dividend earned for each citizen, who was a partner in the concern, was increased help and comfort.

A municipality was divided chiefly into two parts, the Public as electors and the Councillors as elected directors. Over them was the constitution of the Central Government, and under them were the officers and the staff employed for the work. Dr. Besant had delivered some years ago a series of lectures on the Inner Government of the World and Their activities in the various departments of life. The lecturer thought that this Inner Government of the King, the Masters and the protectors of mankind, was very well reflected in a municipal organization. There were seven departments of the Inner Government; Will, Wisdom, Devotion, Science, Beauty, Action and Ceremonies, and mighty Personages were at the head of these departments. Over all of them stood the One who is known as the King of the Hierarchy. In the municipal organization the act of the Constitution is granted by the Central Government in the name of the King. The department of administration in the Inner Government was headed by the Law-Giver, the Manu. In the municipal organization the President and the chief officer had to carry out similar duties of administering the Constitution. This department was the central department and the managing committee, and the President and the chief officer had to think constantly about the happiness and comfort of the people, making schemes for same, and maintaining those schemes.

The next department was that of education of the world in the Great Hierarchy. The Bodhisattva was at its head. In the municipality one of the chief duties was to educate children. Just as each child in the Hierarchy was considered a child of God, so to a municipal organization each child ought to be a good citizen in the growing. Some municipalities even undertook the larger responsibilities of secondary education, college education and even education of profession and vocation. Another type of education would be for mothers, and he suggested pre-natal education for all women during such periods. The museums, libraries, and reading-rooms were also considered as types of educational institutions which municipal organizations could well establish. The municipality of the future would be responsible for the healthy birth of a child, its right education, and choice of profession or trade.

Passing onward to the department of devotion, the lecturer pointed out that all services rendering help and loving protection such as dispensaries, maternity homes, relief work, gardens, recreation-grounds and anything giving happiness to the people, was a devotional service to the city. A municipality ought to be the chief source of removing all source of sorrow. In the department of science, the Inner Government of the world made it possible for many scientific investigations to be brought down into the physical world, and a progressive municipality ought to be in touch with all men of science and their scientific researches. Waterworks, drainage, the destruction of rubbish, lighting, transport, etc., were all dependent on science; medical researches for epidemics and chronic diseases, laboratories for examining food, etc., were all meant as scientific aids in civic reconstruction.

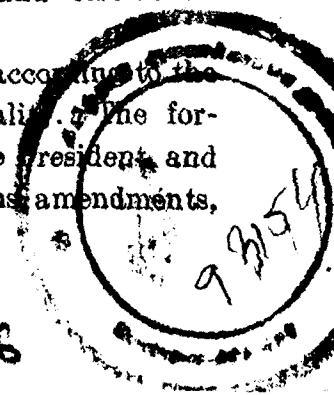
In the department of action, the lecturer suggested that an attitude of respect and gratitude ought to be created for

the employees who worked in the municipal organization, such as sweepers, drainage men, road coolies, those who worked the hardest under all conditions. Their lives ought to be made as happy and as comfortable as possible. The services rendered by the fire-brigade, health-department, hygiene-department, etc., were also truly great. Further he also thought that the co-operative society movement ought to be greatly helped by municipal banking. Co-operative societies were the middle path between the two extremes of capital and labour, and the municipality could do much in helping small industries, and at least relieve their own staff from debts and moneylenders, the chief causes of the poverty of the country. The question of co-operative housing was also explained, and the slogan of each municipality ought to be "A house for every family". This was a practical and not an ideal dream, and in any social and civic reconstruction this ought to be made an important item, and they should ensure that no landlord could shift a tenant or increase the rent. The possession of a house by an economical system of payments by instalments would create the basis of satisfaction and contentment, and economically the wages and rents would not rise under this system of co-operative housing.

In the department of beauty, the lecturer suggested that road-side plantations, gardens, flowerbeds, and a carefully considered system of town-planning, laying out villages and towns simply but beautifully, would be the main feature of the civic reorganization of the future. Art exhibitions, musical entertainments, dramas and recitals, could all be arranged by the municipality, and thus different arts and culture be encouraged.

The last department, that of ceremonies, according to the lecturer, was well reflected in the municipality. The formalities of a meeting, the etiquette due to the president, and by him to the members, the moving of resolutions, amendments,

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agenda, etc., were all part of the rhythmic ceremony, and in certain municipalities entrance was made in a ceremonial manner with robes and regalia of office.

In summing up, the lecturer said that by real service each one could make the municipal office a temple, and the municipal work a real worship. He looked forward to the day when in each city and village there would be a temple-service from which power and love and service would emanate for the happiness of the people; that each citizen would take part in this work and thus have the privilege of seeing the One Life in every man and the One Life in God. This was the main idea of real socialism, democracy and communism; that in the municipality all the amenities of life, including waterworks, drainage, roads, gardens, etc., were for all, and extending the same principle to lighting, transport, shops and houses, would also be carried out. Thus the municipality, with its organization, was really a strong foundation for the future of socialism. The lecturer thought that in civic reconstruction the municipalities had a great future and looked forward to the day when the Great Brotherhood would be established in reality on earth. To bring it earlier depended upon the workers and the citizens of each city.

V

THE GROUNDWORK OF HUMAN RELATIONS

RT. REV. C. W. LEADBEATER

The speaker said that while Theosophy could not offer detailed solution to the great problems before the world, it could furnish guiding principles by which to approach them; and the greatest of these was the First Object of the Theosophical Society, the ideal of Universal Human Brotherhood.

And since religion was one of the most fruitful causes of division among men, the study of religions was another Object of the Society, so that in knowing more of other world-faiths men might become more tolerant towards their brothers in those religions.

We all look forward to a future in which there shall exist ideal relations between men of all religions, nations, races. Many books have been written on the subject; the earliest which I remember in English is that by Bellamy, called *Looking Backward*. H. G. Wells adopted the expedient of making the earth collide with a comet, which generated a gas that made all men *reasonable*, and so established ideal conditions in the world. The speaker wished that gas were on tap now. He himself had contributed a glimpse into the future seven hundred years hence in the book *Man: Whence, How and Whither*.

One suggested solution of our troubles is the abolition of banks and money, but a return to barter as a means of exchange offers too many practical difficulties to the world's trade. Some reformers think a change of government would set everything right; but a change of heart is what is needed, for it depends upon the good will and common sense of those who must carry out a plan, whether it will succeed or fail; and any form of government will work if all the people pull together to make it a success—witness the absolutely ideal Constitution of the United States, which yet often fails in application, and England's extraordinary patchwork Constitution, which nevertheless works fairly well because of the law-abiding nature and general good will of the majority of the people.

But before ideal governments and ideal relations between human beings, individually and in groups, can be established in the future, man's physical comforts and needs will have to be met, and this will accrue through the discovery of a new

force, the force with which the American Keeley was experimenting about fifty years ago—a cosmic force released from the atom, which he called the dynaspheric force.

The world is not yet ready for it; had it been known during the recent Great War, both sides would have employed it, with the result that civilization would have been utterly wiped out. Nevertheless it will come to be known and used in the not far-distant future. Sir Oliver Lodge had estimated that the force confined in a single atom is sufficient, if released, to light the whole world for twenty million years! With this vast power at his command, man may well advance rapidly.

Shakespeare said, "It is a mad world, my masters," and Professor Richet has written a book on *Idiot Man*. He included himself in the category, for though he knew it was injurious to him, he persisted in smoking. So, theoretically we all admit that mankind ought to pull together for human upliftment, yet we quarrel over boundaries and markets, and make war upon each other ruthlessly. Even in our educational institutions, we find the teachers and the taught inimical, or not understanding each other; and some years ago (if not now) the young people and the adults were set against each other in complete misunderstanding. Capital is against labour, the rich against the poor, and so it goes on. What is the remedy?

In the industrial field Henry Ford seems to have found a solution. He employs great numbers, and has established right relations with them; so too have Lever Brothers in England, and other firms here and there. The employed receive good wages, pleasant homes and gardens, means of enjoying their leisure with pleasure and profit, and they share the profits of the business and so have a personal interest in its success. What is the principle which lies beneath all this? It is brotherliness, a willingness to give and take, to yield something

on each side. Nations also will come more and more to apply this principle, as did England and the United States in the case of the ship *Alabama* in the American Civil War. This ship was built in England and, eluding the coastguards, escaped to prey upon Northern shipping. When the war was over America claimed damages from England, and the claim was referred to an umpire, the Emperor of Brazil. He awarded reasonable damages, and England paid, though she grumbled a little.

The Theosophist's slogan is Brotherhood; Who is for Peace? He believes in the Fatherhood of God and the Brotherhood of Man as guiding principles in all matters of human relations; and it is only by the universal acceptance of those great truths that permanent peace and happiness can be attained.

But the Brotherhood must be *real*—not a mere philosophical doctrine, but a *rule of life*, to be applied not only here and there with people we happen to like, or with those who chance to agree with us, but to *all*, even to those who misunderstand us and vilify us. If all men would but remember the cardinal fact that they are brothers—if they would trust one another, and approach the consideration of their differences in a reasonable, commonsense, unselfish spirit, the difficulties would disappear. Human intelligence is certainly sufficiently developed to deal with them, if men will only examine them with mutual good will and an earnest determination to settle them.

As I have said, Theosophy cannot offhand suggest a solution in every case; the knowledge and skill of an expert who is thoroughly acquainted with special details is needed for that; but it *can* definitely declare the attitude, and the *only* attitude, of mind that will make any kind of settlement possible at all; and I believe that to be the attitude which I have described above.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

{Continued from p. 413}

Bhurloka. The Bhurloka begins with the Lower Manas; animals do not feel as men do. The dog thinks more of his master being angry than he does of the actual pain of the lash. The animal does not suffer in memory and in imagination, not feeling as we do past and future, as well as actual present pain. The special physical organ of perception is the brain, and perception is located in the aura of the pineal gland. This aura answers in vibrations to any impressions, but it can only be sensed, not perceived, in the living man. During the process of thought manifesting to consciousness, a constant vibration occurs in the light of the aura, and a clairvoyant looking at the brain of a living man may almost count, seeing with the spiritual eye, the 7 scales, the 7 shades of light passing from the duldest to the brightest. You touch your hand, before you touch it the vibration is already in the aura of the pineal gland, and has its own shade of colour. It is this aura that causes the wear and tear of the organs, by the vibrations it sets up. Happiness as well as sorrow sets up strong vibrations and wears out the body. The brain set vibrating conveys the vibrations to the spinal cord, and so to the rest of the body.

We can analyse the work of consciousness and describe it, but we cannot define consciousness unless we postulate a subject.

The Heart. The septenary disturbance and play of light around the pineal gland are reflected in the heart, or rather the aura of the heart, which vibrates and illumines the 7 brains of the heart, just as does the aura round the pineal gland. This is the exoterically four, but esoterically seven-leaved Lotus, the Saptaparna, the cave of Buddha with its seven compartments.

There is a difference between the nature and the essence of the astral body and the Ego. The astral body is molecular, however etherialised it may be. The Ego is atomic, spiritual. The atoms are spiritual and are forever invisible on this plane. Molecules form around them, they remaining as the higher invisible principles of the molecules. The eyes are the most occult of our senses: close them and you pass to the mental plane. Stop all the senses and you are entirely on another plane.

If twelve people are smoking together, the smoke of their cigarettes may mingle, but the molecules of the smoke from each have an affinity with each other and they remain distinct for ever and ever, no matter how the whole mass may interblend. So a drop of water, though it fall into the ocean, retains its individuality. It has become a drop with a life of its own, like a man, and cannot be annihilated.

A student asked whether the group was a drop. H. P. B. answered in the affirmative: if we had met to buy corn we should appear as a group in the Astral Light, but we should not be permanent; but meeting to study Occultism we should cohere. The higher and the more spiritual the affinity, the more permanent the cohesion.

A rose created by Kriyashakti remains as a reflection. The Lower Manas was an emanation from the Higher Manas,

and was of the same nature as the Higher. This nature can make no impression on this plane, nor receive any. An Archangel, having no experience, would be senseless on this plane and could neither give nor receive impressions. So the Lower Manas clothes itself with the Astral Essence of the Astral Light: this Astral Envelope shuts it out from its parent except through the Antahkarana. Break this, and you become an animal.

Kama is life, it is the essence of the blood; when this leaves the blood, the latter congeals. Prana is universal on this plane, it is in us the vital principle, pranic rather than prana.

(To be continued)

It is often said that the leaders in this movement¹ are women who have failed in life's conflict, and have not won womanly happiness. It may be so. I think it is so. It has always been true in the past, it is likely to be true in the future, that only the sufferings of the few can serve as stepping-stones for the happiness of the many. But if it be so, does it never strike you that we, who have suffered, have won from our sufferings such a lesson of patience, such a strength from our anguish, such a passionate determination to save other women from the martyrdom which we have borne, that by the saltiness of the tears which we have shed, by the crown of thorns which has pierced our brow, by the agony of the cross which has left its sacred stigmata for ever on our hands, we have become consecrated to be the saviours of women from the wrongs under which they suffer, their redeemers from the injustices which have degraded humanity so long?

ANNIE BESANT in *The National Reformer*, April, 1875.

¹ For Women's Suffrage.

LETTERS OF H. P. BLAVATSKY TO ANNIE BESANT

(Continued from p. 380)

IV

BELGRAVE VILLA,

St. Aubins, Jersey,

(Aug. 2, 1889.)

MY DEAREST,

We had to move these last two days and were like Marius on the ruins of Carthage, sitting disconsolate on our trunks. Now we are within reach of pen and ink once more. Thousand thanks for your dear ash-tray and your thought of me, you, sweet *mango*, among women. I will not dirty and use it, but look at it standing before me. It is lovely for it comes from you and is *Jap* by birth. Do write dear. Tell me how you shall have managed among the Philistines on Sunday night. Yours ever affectionately and sincerely

H. P. B.

Love to H.B.

V

JERSEY, WEDNESDAY.

DEARLY BELOVED ONE,—

I am proud of you, I love you, I honour you. You are and will be yet before all men—the star of salvation.

Now, don't kick oh thou, dove-eyed one, it's all sincere. Please read enclose, and correct it; after which if it has your approval (and if it has not then I will commit suicide) and take it to Bert or Old or any of the young flapdoodles of Lansdowne Road and let it be taken to the printers and sent to me in pages, if you will kindly look over the galley proofs. Tell Keightley please and others that to save time they may as well not send me the rough galleys. But I must see *all of them in pages*. There is a magnificent original poem by E. Arnold from *Dhammapada*, followed by comments by Sumangala the High Priest *that must go*.

I have used three stamps of G. money¹ to you and on you dearly beloved one. *Are you mad?* But I had to answer your headless Headlam from Bedlam.¹

Again, I enclose two things dear, a cutting about the incorporation of the St. Louis Th. S. and the abridged *Rules*. Can you arrange it with appropriate additions for the *Appendix* to go into *Key to Theosophy*? This has to go, as I promise it in the text; and the act of incorporation and the decision of the Court about the nature of the T. S. is a very important document. It can yet *become a precedent*.

Now, my trust and only hope is in you—Bert is positively losing his memory. It is impossible to rely upon him in anything as far as memory and recollection go. It is *simply awful*.

Oh Lord how I do wish to see you! We are coming back on the 20th or 21 of August. Olcott is expected on the 24th or 25th of August. I *do* hope he will listen to you. Goodbye dearest. I kiss you on both your dear dear cheeks and I see your big lotus-like eyes peeping into mine and I do see and visit you if you don't. Love and two fraternal kisses to H. B.

Yours ever in Hell and Heaven.

H. P. B.

¹ These words are not clear. The letter is evidently written in a great hurry.—C. J.

VI

TO ANNIE BESANT,

My dearest, as it is so much easier for me to write than to speak; and that speaking—especially when I feel too strongly what I say—I am apt to forget one half, and express in a very muddled way the other half—I decided to put all I have to tell you upon paper.

Last night, I did not and *could not*—fearing as I did to hurt your feelings—let you know all I thought and that which made and makes me feel so wretched. I had received a terrible shock, one utterly unexpected by myself as by every one else, even by Miss Cooper *who ought to have known the arrangement* but did not, both she and I being utterly confused. But now after a whole night's thoughts and confabulations upon the subject, all is *clear to me*, especially MY DUTY.

Now our "Women's Club" answers neither the original desire of the donator of the money to found it; nor the fundamental principles of the T.S., by which it was built and opened, nor even its alleged and professed object, or rather its name "Women's Club". It does not answer either because:

(a) Mr. K.'s desire was as expressly stated to me in letters and orally, that every girl and woman tempted by poverty to resort to the streets should, irrespective of creed (whether religious or political) class, trade, and opinion, be made to benefit by this club in the limits of its rooms and resources; and that Mr. H. Burrows stated last night *authoritatively* and as one having power in the administration of this "Women's Club" that no girl would be received in it whether as inmate or member *who did not belong to the Trade Union*. Now *what RIGHT* had he to say this?

(b) Because this just quoted phrase of Herbert B.'s goes against the fundamental principle of the T.S., *i.e.*, brotherhood,

irrespective of creed, views, class, race or colour, and that therefore it is untheosophical.

(c) Because finally, it is the "*Women's Club*" (women in general) and not the *Trade Union's* or "*Match Girls' Club*"; and therefore to say what he said last is to make of the name an *untruth*.

More than that: it is to drag the T.S. and all those who founded it into a determined groove of action; it is to pin them forcibly and as *unexpectedly*, to one definite and narrow sectarian view of theosophy and philanthropy; to connect us all before the public (as there were two editors there and reporters) with Trades' Unions, strikes, public demonstrations, etc.,—hence with the whole circle of agitators whether Socialists, Democrats, or whatever their many names, all of which unfortunately and whether rightly or wrongly, police and government and the whole of the Conservative party brands as rioters, rebels and what not! And if we, of the T.S., and the T.S. itself, live to this day and that nothing could crush us it is just because of the wise policy of our Society as a body, of absolute non-interference with such political movements, and keeping always within the limits of law. Whatever rights and privileges, or course of action, every individual has *outside* the T.S., as an individual, as a theosophist, pure and simple, he has no such rights [within the Society]. A. has a right to go to a Methodist chapel as a Methodist, and B to Hyde Park as a Socialist, and C, if a Jew, to his Synagogue; but neither A, B. or C has a right as a Theosophist to preach at our meetings either Methodist or Wesleyan doctrines, Socialism or Judaism. This, my dearest Annie, is our saving principle, as you know yourself.

Again, I promised on my word of honour to K., that no *ism*, religious or political, no one special thing should be inculcated, let alone preached in that Club—not even

theosophy with its all embracing subjects under that name, but simply *ethics* or universal morality. K., was dead against any but a moral restraint, dead against forcing the girls to say grace before meals, being made to read tracts or inculcated any one particular tenet or tenets. As he urged upon me and begged that the T. S. should take upon itself the trouble of founding such a refuge or Club, leaving it with me and the T. S. alone to do the best we could I promised him in my turn all of that which I just stated above. I did so, because I saw what practical good theosophy could do thereby, and I to theosophy by consenting to do that thing for him. It was agreed, moreover, that no man should live on the premises and that this House of Refuge, or Club for *Women*, should be governed entirely by *Women theosophists*, alone. Had you told me beforehand that you meant to place Herbert or any man in any capacity in it, I would not have consented. And yet, last night while you, who have toiled and worked and done all in that house spoke as modestly and as broadly as you could, Herbert B. spoke *authoritatively* as one having full powers in its administration, with powers as full to consult no one but himself. "I want you to do," this and that—"I will not permit"—etc., he repeated, just as if he alone got the money and had prepared the house! Now, the first thing to be done was to select trustees among theosophists as I had insisted with K.—who at first insisted in his turn, that I should be the only manager, and then when I spoke of yourself, of you saying no one could do it better than Annie B., that you and I should be the only managers and select our own helpers, *among women*. Why have I refused poor Mrs. Lloyd as a matron if the law was to be broken at the very opening? Now, I have nothing against his being the "treasurer" (though I learnt this nomination rather unexpectedly last night, nor had any one known of it), but I oppose most decidedly that he should *lead* the girls or have any

authority or voice in the Club. This alone, that they (the members and inmates of the Club) shall start by his arrangement to Hyde Park from the Women's Club to-day with banners flying and *et ceteras*—and that papers may write to-morrow that a female Corporation or Trade's Union started to the Park with such fuss and banners from a Club just founded by *the Theosophical Society* and thus compromise the latter for ever—the very thought of it is maddening to me. I cannot permit the work of my life, my sufferings and toils for the true cause to thus be ruined in a day by such a rash act. How could you permit it, Annie! Why have you said to me nothing about this arrangement before, or to Laura Cooper, who knew no more than I did? I did not feel surprised yesterday when you told me that H. B. *had to be at the opening* because I interpreted your desire that he should quite naturally. But I never even dreamed that he was to be there to assume *authority over* the women of the Club, declare to them *that none should be accepted unless belonging to the Trade Union*, (thus breaking the first principle insisted upon by Mr. K.) and act as sole arbiter and Master of the Establishment.

And now, what shall we do? No one had more real affection for H. B. than I had in the T. S. But now he goes clean against us, and you let him. I do not want to hurt his feelings, and I dread to give you pain. But what can I do, when here I am between my duty as a Theosophist, and the defender of the T. S., my duties to the Masters, and one who does not seem to care a fig for either.

Well, happen what may, but in the face of the greatest moral tortures I will remain true to my mission and task—had I to die worried to death by all this, and so I hope will you. Theosophy does not and cannot prevent you being a Socialist outside the T.S.; but I have no right to be anything outside it *but a theosophist*. I leave the solution of the problem

in your hands, and beg you in the name of the MASTER (M.:) to define the future attitude of yourself and H.B., by putting an end to this *very* painful situation, one way or the other.

Yours ever affectionately,

"H. P. B."

P.S.—When you have read this—come to me "child of my heart"—if you believe in the latter.

(*To be continued*)

LET me not pray to be sheltered from dangers, but to be fearless in facing them.

Let me not beg for the stilling of my pain, but for the heart to conquer it.

Let me not crave in anxious fear to be saved, but hope for the patience to win my freedom.

RABINDRANATH TAGORE.

I

LIBERATION, ACCORDING TO KRISHNAMURTI

BY HARJIVAN K. MEHTA

THE TEACHINGS OF
KRISHNAMURTI

INTRODUCTION

AS has already been announced in THE THEOSOPHIST, two special meetings were arranged by Mr. Jinarājadāsa during the period of the six days of the Annual Convention of December, 1931, at Adyar, for the purpose of listening to papers on various aspects of Krishnaji's teachings. The intention was to take up different topics in these teachings and to bring together all that has been said on each topic by him in the course of his many addresses. Each writer was to gather his material and present it with as few personal comments as possible, because the aim was solely to visualize clearly what Krishnaji has meant by various terms which he has used, such as Life, Liberation, the Beloved, Individual Uniqueness, etc.

Several papers were sent to Mr. Jinarājadāsa, some satisfactory for the purpose in view, which was to get concise statements of the teaching. Several papers, however, merely surveyed the teachings in the light of their effect on contemporary thought and movements. The task of collecting "texts" and making a compendium of them is almost impossible, without some running comment of a kind. However, among the papers sent were a few which were read, which in the main fulfilled the requirements of the gathering. The first of these is now published, and it is hoped in the course of the coming months to publish several others also.

Our revered Krishnaji, according to his own statement, "realised in 1926 something that is ultimate, fundamental, that has no direction". Since then he has been, so beautifully, trying "to describe this same realisation in different terms". (*Star Bulletin*, September-December, 1931, p. 49.) Here follows the summary of his teaching on Liberation :

Definition of Liberation

(1) "Liberation is not annihilation ; on the contrary it is construction ; Liberation is not negative, but on the contrary it is positive. It is not entering into a mere void and there losing yourself, but it is entering into Truth, becoming part of the Truth, and going out and liberating those who are worshipping the reflections on the still pools ; then you have great energy and vitality, then you are a part of the world. When once you have attained Liberation and when once that Happiness becomes part of your being, then you realize that Liberation is constructive and not a mere vague dream." (*By What Authority?* p. 30.)

(2) "Liberation is freedom of consciousness which is not the multiplication of 'I am,' but results from the wearing down of the sense of separateness." (*Experience and Conduct*, p. 7.)

(3) "That, I say, is liberation the harmony between reason and love." (*Star Bulletin*, October, 1929, p. 12.)

(4) "Liberation is the consummation of all life highly developed, highly cultured, highly evolved. Liberation is the result of the cessation of all desires." (*Star Bulletin*, November, 1929, p. 19.)

(5) "Liberation is the understanding of that life which is Truth, and being in harmony with it." (*Star Bulletin*, December, 1930, p. 16.)

(6) "... to be liberated means enlightenment, the attainment of Nirvana, the obeying of that one Law, and the entering into that one absolute Kingdom of Happiness." (*Kingdom of Happiness*, p. 80.)

Liberation is the Purpose of Life

(1) "And what is the purpose of life? It is the freedom of life, the liberation of life from all things, the liberation which comes when you have gone through all experiences and are, therefore, beyond all experience!" (*Life the Goal*, p. 7.)

(2) "The ultimate purpose of individual existence is to realise pure being in which there is no separation, which is the realisation of the whole. The fulfilment of man's destiny is to BE the totality." (*Experience and Conduct*, pp. 7-8.)

(3) "That is the task of individual existence, from unconscious, instinctive perfection, through the limitation of self-consciousness, of imperfection, to arrive at pure intuitional perfection." (*Star Bulletin*, October, 1930, p. 16.)

(4) "Everything that Nature creates is being unconsciously perfected. From that unconscious perfection arises conscious imperfection, and from conscious imperfection through a series of experiences, you gradually attain to conscious perfection." (*Star Bulletin*, December, 1930, p. 17.)

(5) "You arrive at your own dwelling-place, from which you act, but where there are no reactions. This is the purpose of life." (*Star Bulletin*, June, 1930, p. 8.)

(6) In (man) himself lies the beginning and the end, the source and the goal. (*Experience and Conduct*, p. 9.)

(7) "Truth is the power within each one of you which urges you on to attainment." (*Life in Freedom*, p. 44.)

Liberation Expressed in various Terms

(1) "There is only one Law, only one Nirvana, only one Kingdom of Happiness, only one Essence; and if you understand this thoroughly, you will act on this understanding." (*Kingdom of Happiness*, p. 70.)

(2) "Everyone in the world must recognize that there is but one Law, one Aim, one Truth, one Kingdom of Happiness; and that you can enter it only if you live according to that Law, which is the recognition of the oneness of life, of the one Essence in all things." (*Kingdom of Happiness*, p. 73.)

(3) "But he who would seek that Pool of Wisdom, that Kingdom of Happiness where Truth abides must first learn to destroy self." (*The Pool of Wisdom*, p. 17.)

(4) "Happy is he who has been able to unite himself with the Beloved. Happy is he, for he will be able to help others, for he will be able to give of the living waters of life to those that are thirsty, to those that are in want." (*By What Authority?* p. 12.)

(5) "The difference between self-consciousness and consciousness is, that self-consciousness is the outcome of the realisation of separateness, in which there is conflict between individuals, in which there is individual existence; whereas consciousness is that selfhood in which all individual consciousnesses exist and in which all effort ceases, which is beyond time and space although time and space are in that consciousness. That consciousness is positive being." (*Experience and Conduct*, p. 22.)

(6) "In the fulfilment of your individuality is the totality of life." (*Experience and Conduct*, p. 27.)

(7) "Awareness to me is the recognition that all things are real—that things exist because of life, all things are in life. Therefore, if you are aware of that pure life without limitation, you are one with that life in its creative function, which is action." (*Star Bulletin*, October, 1930, p. 19.)

(8) "The cessation of fear is the beginning of being ; and being is harmony, perfect balance in all its expressions." (*Star Bulletin*, November, 1930, p. 4.)

(9) "I know that I have liberated that life which everyone must sooner or later liberate, and that through this freedom I have gained illumination, which is only another word for the realisation of the true worth of things." (*Star Bulletin*, January, 1931, p. 3.)

(10) "When you have liberated that life within yourself, you have established the truth, which is happiness." (*Star Bulletin*, January, 1931, p. 5.)

(11) "By completeness I mean freedom of consciousness, freedom from individuality." (*Star Bulletin*, June, 1931, p. 5.)

(12) "To be supremely human is to have the full realisation of Truth." (*Star Bulletin*, June, 1931, p. 10.)

*Liberation is Possible at any Stage of Evolution
for One who Understands*

(1) "I say that liberation can be attained at any stage of evolution by a man who understands and that to worship stages, as you do, is not essential." (*Let Understanding be the Law*, p. 13.)

(2) "You can attain liberation at any stage of evolution if you have a burning desire to attain, if you have a longing to put aside the unessential things and to hold, with a grip of death, to the things that are vital, essential." (*Let Understanding be the Law*, p. 14.)

(3) "Attainment is not for the few but for all, at whatever stage of evolution they may be. You can perceive the Beloved when you have learnt to translate the ordinary sorrows and pleasures of life into terms of eternal Truth. If you can interpret all experiences in the light of your goal, then you will become united with that goal." (*Life in Freedom*, p. 75.)

(4) "Now you cannot go to the savage, the barbarian, the unevolved, and tell them that the goal of life is this eternal happiness ; because they have not as yet acquired enough experience by which they can build the structure of that eternal kingdom. You cannot by a miracle change them, or, by your attainment, by your life, your desire, force them to enter that Kingdom." (*The Star* ; India, February, 1928, p. 87.)

Liberation is for all but it is the few who attempt

(1) "Liberation is not an impossibility. But it is difficult to maintain a concentrated, sustained effort towards liberation and hence the few who attempt it." (*Experience and Conduct*, p. 22.)

(2) "So I say again, spiritual realisation is for all—because that reality exists within all. But it is only the few who are willing to concentrate, who will be continually aware, constantly watchful in their choice of the essential, and will in this way realise more and more of that effortless being, which is serene, supreme." (*Experience and Conduct*, p. 26.)

(3) "As every human being is divine, so every individual in the world should be his own master, his own absolute ruler and guide." (*Life in Freedom*, p. 44.)

(4) "Liberation, that happiness which is unvarying, serene, that perfection is neither distant nor near, because perfection is where the individual is, it is within himself." (*Star Bulletin*, October, 1929, p. 11.)

Liberation in the World and not away from the World

(1) "Liberation is to be found in the world of manifestation, and not away from it ; liberation is INTO manifestation rather than out of it. When you are free in the sense of knowing the true value of manifestation, then you are free of manifestation. It is in THIS world that you must find balance." (*Experience and Conduct*, p. 19.)

(2) "It is in your everyday life that you must realise eternity." (*Star Bulletin*, October, 1929, p. 6.)

Distinction between Evolution and Liberation

"Evolution to me is the magnification of "I am" in time—is expansion—whereas liberation is freedom from expansion. It is to BE; it is the finding of the reality in all things, which destroys this barrier of separation. Liberation is not then a process of evolution but the realisation of the whole of life, in which there is no longer object or subject, in which there is no longer a sense of separation. It is that pure happiness of enduring existence in which you as an individual have become the totality in which all things are." (*Star Bulletin*, September, 1930, p. 18.)

How to Attain Liberation

I. Through a Teacher.

(1) "I longed to reach my Guru, my Lover, my Genius, my source of Happiness; and, as once before in India, I saw Him, not when I was struggling or trying to get near Him, but when I was natural and there was inside me a bubbling spring of happiness. I saw Him fill the sky, the blades of grass, I saw Him in the whole length of the tree, I saw Him in the pebble, I saw Him everywhere, I saw Him in myself. And so my temple was full, my Holy of Holies was complete. I was He, and He was myself, and that was the Truth for me." (*Kingdom of Happiness*, p. 32.)

(2) "How many of you are capable of being with a great man, with a great genius, with Him who is the embodiment of this Kingdom of Happiness? Very very few indeed." (*Kingdom of Happiness*, p. 57.)

(3) "And that is why all of us who have that tremendous sense of longing after Truth must realise that without Him, the embodiment of Truth, we do not understand, without Him we do not conquer the self; and we must have Him in the centre of our being; for then we can go away

from the centre like the sparks that rush forth from the flame." (*Kingdom of Happiness*, pp. 103-104.)

(4) "We must all eventually come where He shall be our eternal companion; where there shall be no parting, no separation; where there is no sense of loneliness; where there is no unhappiness." (*The Pool of Wisdom*, p. 32.)

(5) "Liberation may be personified in one individual, or in ten individuals, or, as Theosophists would say, in the Teacher Himself, the World-Teacher; but if you have that desire to attain Him who is the embodiment of Liberation and have an intense and tremendous desire, tremendous longing to become part of Him, then it is certainly easier to have such a Teacher to guide you and to help." (*The Star*; India, July, 1928, p. 358.)

(6) (In reply to a question—Does that imply that a person without a Teacher could not attain Liberation? Krishnaji said:) "He may perhaps take longer. Suppose a man has travelled all over the world and knows the way of the world, and comes back to tell an intending traveller where to stay and what to take with him, it makes it much easier, more comfortable. Hence a Teacher is necessary for those people who are uncertain of the goal, who are not sure, who are doubting, who have no strength, who need their purposes, their determinations awakened and made strong. But for those who have already seen the goal, who have already perceived and have experienced that flame which is Liberation, to them he will act as an encouragement, he will be the embodiment—but they will get there without him." (*The Star*; India, July, 1928, p. 360.)

II. Through Life within

(1) "You must therefore perfect the body, the emotions and the mind before you can attain and live eternally in that Kingdom of Happiness." (*Kingdom of Happiness*, p. 57.)

(2) "You can only enter this Kingdom if you are living a noble life, and you can only become a citizen of this Kingdom if you are struggling against narrowness, against the spirit of exclusion." (*Kingdom of Happiness*, p. 62.)

(3) "The Kingdom of Happiness lies not in the world of manifestation, where there are shadows and decay, but within each of you and it is there that you must turn and seek." (*By What Authority?* p. 16.)

(4) "And because I am life I would urge you to worship that Life, not in this form that is Krishnamurti but the Life which dwells in each one of you." (*Let Understanding be the Law*, p. 22.)

(5) "Unite with life and you will unite with everything." (*Let Understanding be the Law*, p. 24.)

(6) "If you would attain to the fulfilment of life, you must have this accumulation of experience, for without experience you cannot arrive at the goal, you cannot unite the beginning and the end." (*Life in Freedom*, p. 32.)

(7) "The simple union with the beloved the direct way of attainment, which is the eternal way, gives ecstasy to life." (*Life in Freedom*, p. 74.)

(8) "In order to free life you must be in love with life." (*Life in Freedom*, p. 102.)

(9) "Do not live in the future nor in the dead things of yesterday, but live rather in the immediate now, with the understanding that you are a product of the past, and that by your actions of to-day you can control to-morrow and so become the master of time, the master of evolution, and hence the master of perfection."

"Then you will live with greater intensity, then every second will count and every moment will be of value." (*Life in Freedom*, p. 112.)

(10) "Do not follow, do not obey, do not be loyal to any person except to yourself, and then you will be loyal to every passer-by." (*Life in Freedom*, p. 123.)

(11) "The goal of life is, therefore, not something far off, to be attained only in the distant future, but it is to be realized moment by moment in that Now which is all eternity." (*Star Bulletin*, July, 1930, p. 19.)

(12) "He may take many outer paths, but he must eventually come back to himself, for that reality lies within himself." (*Star Bulletin*, October, 1930, p. 10.)

(13) "The worship of another 'I am' is but a delusion. The man who worships life in all things—in his neighbour, in the labourer, in the highest and in the lowest—is free from all illusions." (*Star Bulletin*, October, 1930, p. 10.)

(14) "You must have an independent outlook on life; your thought must be original, not merely mechanical. The key to the highest reality is independence—independence of thought and action and feeling. However difficult this is, you must practise it without shrinking." (*Star Bulletin*, January, 1931, p. 9.)

(15) "Truth cannot be given to another; Truth can only be realised through your own continued effort." (*Star Bulletin*, June, 1931, p. 11.)

(16) "The way to completeness lies through full self-consciousness." (*Star Bulletin*, September-December, 1931, p. 5.)

(17) "Do not think that you are going to realise the ultimate freedom of self-consciousness without first going through the flame of self-consciousness." (*Star Bulletin*, September-December, 1931, p. 36.)

(18) O Friend,

The simple union is the best

This is the way to the heart of the beloved.

(*The Star*; India, January, 1928, p. 8.)

- (19) To be united with the Beloved
Is to love all.
For in all
Dwelleth the Beloved.

(*The Star*; India, September, 1928, p. 429.)

- (20) "I want you to fall in love with the picture and not with the painter, to fall in love with the Truth and not with him who brings the Truth. Fall in love with yourself and then you will fall in love with everyone.

In order to attain liberation it is not necessary to join any organization, any religion, because they are binding, they are limiting, they hold you to a particular form of worship and belief. If you long for freedom you will fight as I have fought, against authority of any kind, for authority is the antithesis of spirituality." (*Life in Freedom*, p. 78.)

All Paths lead to the same Goal

"Like men of experience who have suffered and had pleasures and pains, you must walk; whether you walk on your crutches, whether you walk bare-foot, it does not much matter so long as you get there. Whether you take one path or another does not much matter, since all lead to the same Kingdom of Happiness." (*The Pool of Wisdom*, pp. 35-36.)

What is a Crutch?

"If you depend on another for the realisation of Truth, which lies within yourself, then that reliance on another is a crutch. But if you realise that all things around you hold truth, then you depend on everything, and not on one; then you depend on life, not on one particular expression of life." (*Star Bulletin*, October, 1930, p. 12.)

A Liberated Man

- (1) "A liberated man is not conscious of living separately, that is, he, as an individual, has ceased to cast a shadow. He IS. He is no longer limited and therefore there is always the right action, the right conduct, the right

perception of all things, without the differentiation of the special and the particular. He is like a lighthouse that is always shining, which gives its light clearly to every object presented to it." (*Star Bulletin*, September, 1930, p. 22.)

- (2) "The attainment of that truth is shown by pure action without reaction." (*Star Bulletin*, December, 1930, p. 17.)

When the Beloved is here

(1) "(I have told you that story) because ordinarily, when an individual starts as a separate being, it takes æons, it takes centuries of time to acquire all the lessons all the teachings that life can give before there is the possibility of perceiving, of seeing that vision of Liberation and Happiness. But for everyone of you who is here, it is possible now to perceive that vision of Liberation and Happiness, because you are now in the presence of the Beloved, and when the Beloved is with you, time as such ceases." (*By What Authority?* p. 10.)

(2) "As the sun shines on all, on the daisy and on the forest tree and helps them to grow, so when the Beloved is with you, you will grow to your fullest measure, no matter at what stage of evolution you may be." (*By What Authority?* p. 12.)

(3) "This is the understanding of life which will bring order out of chaos, and it is for that purpose that the Beloved has come." (*Life in Freedom*, p. 41.)

(4) "Now that the Beloved is here with you, the goal has become embodied and come near to you." (*Star Bulletin*, February, 1930, p. 6.)

(5) "As when the rains come the little streams and great rivers are swollen with waters and draw nearer and nearer, hastening towards the sea, so when the Beloved comes, when the Beloved is with you, will you attain more quickly; the rivers of your hearts and minds will be burdened with many waters which will hasten you towards that goal which is Liberation for all." (*The Star*; India, July, 1928, pp. 342-343.)

A Few Considerations

(1) Liberation from every form of bondage, by oneself, is the most predominant idea in the teachings of Krishnaji. He deals with life and life alone, and not with its expressions, but he is not unmindful of its expressions, so he wants to see order, beauty and harmony in them all.

(2) When any one has studied, very carefully, all the writings, speeches, and answers of Krishnaji, he is likely to come to the conclusion that like liberation, the bondage also is within himself, and so what he has to renounce is his own ignorance, his own "I am" ness, and not any other thing. As no outer thing or another person can give liberation, no outer thing or another person can bind.

(3) If a man were to understand the meaning of "Crutch" as explained by Krishnaji, he would have nothing to reject, to renounce or to resign from, for he would, then, try to understand the true value of everything.

(4) The idea that one should learn "to worship the one in the many" and to leave aside worshipping "the many in the one" is very important for every seeker after truth.

(5) Krishnaji himself has said—"There is nothing new under the heavens. But for every man who discovers, who attains, *everything* is new." (*Star Bulletin*, October, 1929, p. 14.) So the freshness and uplifting inspiration are not so much in his teachings, as in the life that expresses itself in him, because of his attainment.

(6) A student of the teachings of Krishnaji should never forget the warning that he has given "Do not repeat after me words that you do not understand. Do not merely put on a mask of my ideas, for it will be an illusion and you will thereby deceive yourself". (*Life in Freedom*, p. 123.)

May we all have the right understanding to worship the One in the Many!

THE LIVES OF ARCOR

(Continued from p. 438)

THE child, Friga (Arcor), has now a nickname connected with the bear—"bear-maid"—or something like that, and she will go through life with it. A good deal is taught to her by her mother then, and to keep her still she chants to her wonderful old stories—wolf Feuris—the whole Norse mythology—the story of the Sun-god, Baldur; but they attach meanings to them, and there is a wonderful scene in which the end of all things is depicted, the end of the world and of the Gods, and out of it all the Gods appearing again, but purified, and they themselves in the hall of the Gods.

The mother holds that all come through in the end. She teaches all to the child who has had at least one very remarkable vision. She is fretting and worrying about not getting out, and lies awake one night and a lady dressed all in white fur (Herakles) comes sweeping in and stands looking down on her and asks what is troubling her. And the child looks upon the beautiful face and at first won't tell, and then melts and tells all she feels and suffers at not being able to go to her brothers. The lady says, "Take comfort, for there is reserved for you a greater work than that, which shall make you greater than they."

Friga is eager to know more, but the lady vanishes and Friga goes to sleep with a blissful expression on her little face. She tells her mother next day, and the mother says it

is the White Lady of——¹ and that those who see her are set apart from the world, and all that she says comes true.

A. B. The young person falls in love; the happy man gets killed when she is eighteen, in a sea-fight. He was a big man, kind-hearted when not fighting. His death scene is rather curious; two galleys are locked together, a man is going to try to kill her father, her lover springs on the man and gets locked in wrestling with him and both go overboard; so he goes to Walhalla. He was an exceedingly fine fellow in his way.

The young woman is despairful; she takes it to heart in a rather wild, undisciplined way. She is furious with fate and her Gods generally, and goes off with her father on the next voyage and hopes to get killed. They go to England—perhaps Lincolnshire—quite a little fleet. Several days march in, there is a hill and monks on the hill; it reminds me of Ely, there are swamps below it. They lift their galleys up north at the Humber—or Wash. Friga takes part in the fighting. There is a battle, most are killed and she is wounded and taken prisoner. It was a night attack. The men were surprised because they had taken too much liquor.

Friga is in a very bad temper between the wound and captivity. She expected to be killed, but had not bargained for captivity. Then she thinks that she will bleed to death. She had thought of committing suicide before she left home. The White Lady appears again, tells her to be patient and so on, and that it will lead to good. Friga has pulled a bandage off to bleed to death and the White Lady, (Herakles) puts it on again.

They seem to send her southwards to use her as a hostage, as being a Chief's daughter probably. Such an unrecognizable country they go through—great forests all over the place, wild bulls, wolves; St. Albans, Verulam in the Roman time.

¹ Name not recorded.

The great Abbey is not there yet, but there is a sort of church, a fortress; it is all fortress. She is brought through London and sold or exchanged—the people in the north seem to have handed her on as a kind of consideration—a hostage in a treaty.

A man with loose hair and a ring round his head is King inside and outside London town. An arm-band above her elbow has the head of her dead lover, cut as a cameo in relief, set in the great golden circlet. It was cut by a stranger in some sort of stone. The band was welded on the arm with a hot iron and given her by her lover at her betrothal. In spite of its value it was not taken from her.

The kingdom runs down Kent way; they are called Jutes—King of the Middle Saxons. She is handed over to him and is in his court for a considerable time, and is expected to wait on the Queen, but Friga is not very submissive. She is treated well; half as a dependant, half as a guest. They think she will be handy next time her people come. The palace has been a great Roman place—half palace, half fort—on the lines of a castle.

Religion: Odin—like Friga's own people. It is a curious life, somewhat like her previous one, but there is less hunting and more drinking. She despises them all as boors.

Another set of northern people come down, perpetually marauding. The hostage idea does not work, for the people who come are not her people; but still they think they will rescue her. They storm the city, rescue her and treat her with respect. They forage down channel way and get driven into the Bay of Biscay by a storm, and are shipwrecked in the southern part of Gaul, trying to make the mouth of a river. Near Bordeaux?

All is very upset in this country too, but it is the height of civilization as compared to Norway. She is taken in, on announcing who she is, and they treat her well; and this,

apparently, is where she gets amongst the Christians, for they first put her in a nunnery. The whole place is over-run with Goths and people. In the nunnery they look upon her as a heathen; they are kind to her, but consider her hopeless, as she rather fiercely resents being looked upon as a heathen. A rather vinegary old lady,—the abbess?—complains of her, and she is taken into the house of the man to whom the complaint is made who is much looked up to. She is in this prefect's house as a companion to his wife, who is very nice and treats her with tact, and she lives with them quite a time and gets used to the more settled and less wild kind of life. The lady teaches her Latin and to read some quaint old books, and things were settling down very nicely. Friga does not take to Christianity. The lady does not look down upon her as a heathen, but leaves her to her own beliefs. The lady has a good influence and teaches her to control herself . . .

After some years a new stream of invaders attacks the town; there is much fighting; many are massacred and the inhabitants are driven out. The prefect and his wife and all of his men, who can be got together after the defeat, journey eastwards through rich plains and beautiful country to Marseille. Friga has spasms of wanting to get back to her own country, but she has no one left there. Her protector's wife is very good to her and teaches her housekeeping. The strength of the Roman civilization is there.

They are on their way to a relative, a brother of this prefect. They go by ship to Byzantium, pottering along and stopping at all little places on the coast. The vessel is docked. They tie ropes round their ships in a tempest. She (Friga) is scornful of their seamanship. They arrive and find the brother. She meets Markab, then a man much older than she is, born in Spain of a race Visigoth or Vandal, and they do not come into connection particularly. Markab is

made head of a College by Justinian and, Friga hears some of his lectures; eventually he is turned out of the College.

Here Friga comes into contact with these (T.S.) teachings. She takes to them because her friend, the lady, does. The lady takes considerable interest in the teachings. A great deal of argument is going on here, all are quarrelling. The lady, who is getting old now, takes to the teachings keenly; they are more or less gnostic. The nearest she gets to true teaching is a reflection of true Platonism and Gnosticism.

Friga's age is now forty and much as she is now (1898) in appearance. The lady dies, leaving her forlorn. It is a very curious time. Friga goes on living there (in Constantinople) looking after the old man until he dies, seven years after his wife. Friga does not study much. The lady, the prefect's wife, was very good, though very distrustful about herself.

Friga wonders what she shall do, she has money and probably inherited their things, but is not a person who readily makes friends. Then she has a vision of the White Lady (Herakles), who tells her to go Eastward. It is a very bad country to travel through; she goes in a sort of caravan that is travelling that way. Some sort of riot or rebellion is going on, but it is a much more quiet time than earlier in her life, and is probably impressing her character. Pushing her way along the shore of the Black Sea . . . run along . . . we get to India presently . . . a long time . . . travelling bad. Much country that is undesirable now seems flourishing then.

Friga had a certain amount of trouble. The caravan was attacked and robbed, but it was an incident of travel, like your wheel coming off now! Across Persia, Baluchistan, down the Indus to Karachi, on to Benares. Having got there Friga does not know what to do, but she spends most of the rest of her life there.

(C. W. L. now runs back to Byzantium, for it is a new period to him and very interesting, and tries to see what the result of her Constantinople life was on her character. It had really developed her a good deal more than you would expect from the fact that she did not study. She got a lot from the lady and others, and went on to India better than she would have been in a previous life.)

C. W. L. The Mosque now in Benares was not there then. The river front is much the same. A large temple on the river bank is not there now. It is a very fine, beautiful place. Friga settles down in Benares. It is a curious place for a wild person from the north, but she gets taken in. She has lost something in the robbery in the caravan. Oddly enough, she takes readily to the simple life, but the heat troubles her and does not exactly suit her. She is taken in by a kind of settlement of Buddhist nuns, a set of high born people, all of one caste. They are very friendly people, simple, gentle, quiet. (They seem to be running their incarnations in the same race. I see one born again in India this time, and that is rather strange to me). It is an interesting community rather. She would not have rested so contentedly here in her old days. Even now she has spasms of restlessness, and the old sea-roving life comes out and they don't quite understand. They teach her and try to calm her and bring her more into accord with themselves. Her soul moves by fits and starts. She has not the keenness and subtlety of intellect that they have, and she goes by impulse where they go by reason. They take her in because she has nothing. She studies by fits and starts and does not meditate at all regularly.

She thinks of the mountains and the sea and misses them. She had them at Constantinople. She is tempestuously fond of the nuns now and then, but they are so different. Both are high born in their different ways, but so differently.

They have keen intellect and deep refinement, and she is yet tempted to half despise them for their want of activity and motion. She has a kind of panther-like love of motion, and inside does not feel old at all in spite of her 50 odd years. She feels sometimes that she wants to kick something over to make a change. They—quite content to be quiet—don't understand her fits. One little old lady understands better because she has something of the same kind in herself, and she stumps up and down as she talks. The heat seems to try Friga a good deal. She has a sort of occupation. She does something which is like a kind of weaving, trying to reproduce for them something she used to do in the old days, and chants some of her old runes, which they don't quite like. She picked up languages as she went along.

It is an interesting community. The white robed ladies are Hindus. They get up a pilgrimage which Friga likes, thinking it would get her out in the open, and so she wants to go.

A pilgrimage in those days was neither easy nor safe. They go northwards and westwards to Rajputana. It looks like Delhi they pass on the way. Then a place of pink stones with walls and gates in a high valley—Ajmir? A place with a University—Ujjain? She visits all the temples and things, and does not get on fast.

A. B. picks out a man to find the name of one town, a person with almost a clothes basket on his head—a great mass of white—a sheet—nearly a foot high. He is a fighting man and the thickness is good against sword cuts. Nedwara the common people call it. He calls it Notthdwara. Dwara is door, Nett is lord=Door of the Lord, Nathdwara.

There is another great city to which this is tributary; all have Rajas and Maharajas, and it is complicated . . . Oodeypore.

There is some great shrine at Notthdwara and it is subject to Oodeypore temporally. The chief priest at Notthdwara is undoubtedly a person of great power and influence.

They seem to be wandering round generally. There is a great temple not far from the sea that they go to. There is an earthquake but not a serious one.

Friga wanders out into the jungle where she should not go. A tiger goes for her and practically kills her, and she dies . . . The bracelet is still on her arm . . . They burn her. The armlet is now in the treasure of a king, a certain Raja. They buried treasure when the Muhammadans came (though they do not come here) and dug it up again—diamonds and other things—identical objects for more than 1000 years untouched.

The White Lady (Herakles) appears quite at the end in a body, and drives the tiger back, but Friga is too badly wounded and dies comfortably with her White Lady beside her. She was 56 at death. (A. B. died in 415, and had another birth immediately and lived to nearly 100. She was born again in 600.)

(To be continued)

LOOK to this day . . .
For yesterday is but a dream,
And to-morrow is only a vision,
But to-day well lived makes
Every yesterday a dream of happiness,
And every to-morrow a vision of hope,
Look well therefore to this day!

From the Sanscrit.

THE BASIS OF OUR BELIEF

BY THE RT. REV. C. W. LEADBEATER

JUDGING from letters which I receive, and from questions which are handed in at meetings, there are still some among our students who have not yet entirely adjusted themselves intellectually to some of the new ideas which have recently been put before us. There is always a certain danger that an eager disciple, in his enthusiasm to announce to his friends some new facet of the truth which has just dawned on his horizon, may proclaim it in a manner so exaggerated as temporarily to obscure other and equally important sides of the one truth. It is therefore of importance for us, if we wish to be useful heralds in the service of our Masters, that we should carefully preserve our balance, and not allow ourselves to be hurried into extreme and unphilosophical statements. To that end we must make use of two faculties: first, commonsense, and secondly intuition.

It has always seemed to me that we cannot insist too strongly upon defining the basis of our acceptance of the great Theosophical system. Speaking for myself, I have not the slightest hesitation in asserting with all possible emphasis that I *know* its main statements to be true. When I first came into contact with its teaching, it appealed to me with a certainty of conviction for which I could then give no reason, beyond saying that it seemed by far the most sensible and

satisfactory explanation of the facts of life which I had yet encountered. If I had had no other grounds for accepting it than those which I have last stated, I should still have adopted it provisionally, for, after all, that is surely precisely what we have to do in the case of many scientific investigations.

In astronomy, for instance, to which at one period of my life I devoted a good deal of time, we find ourselves observing certain striking phenomena occurring far away in the depths of space, and from our knowledge of the laws of Nature we try to account for these phenomena. It is our invariable custom to accept provisionally the hypothesis which best accounts for all the known facts; but it has not infrequently happened that further observation introduces us to other phenomena which negative our first conclusions; and when that occurs, we of course immediately modify our theory so that it may include the newly-observed facts.

I do not see that we can apply any other and better rule than this in dealing with facts connected with higher planes which are as yet only partially investigated; and so again I maintain that if my only reason for the acceptance of Theosophy had been that it was, so far as I could see, the best possible hypothesis, I should still have been perfectly justified in holding it. That much purely from the point of reason; but, as I have previously said, I had an intense inner conviction for which I could give no reason—which therefore would have been quite valueless as an argument in discussing the matter with anyone else.

Perhaps I ought in fairness to add that long before I encountered the Theosophical doctrines I had made a certain number of careful personal investigations into various psychic phenomena, and had been entirely dissatisfied with the unscientific and often disingenuous explanations which had been offered to me as accounting for those phenomena. Undoubtedly the fact that all those earlier observations and

experiments fitted without difficulty into the Theosophical theory was a distinct factor in inclining me to credit that theory.

Presently, however, events occurred which put my belief on an entirely different basis. Madame Blavatsky had always told us that it was possible for us to come into direct touch with the great Teachers from whom she herself had learnt, and that if They saw us to be capable of useful work They might elect to give us definite additional instruction. In process of time such instruction was graciously offered to me, and I need hardly say that I accepted it with the deepest gratitude, and was thereby quickly enabled to develop within myself certain latent faculties. I was directed to test these over and over again in many different directions, until I was absolutely sure that I could depend upon them; naturally, as they unfolded, I began to apply them to the investigation of the unseen world which surrounds us, and I was very soon able to convince myself, by experiment, of the accuracy of all that had been taught to us with regard to the lower stages of that unseen world.

For almost half a century I have lived in the daily exercise of those faculties, and have never in any case found any discrepancy between the instructions given to us and the facts unveiled by investigation, though I have on a few occasions been able to correct mistakes which we ourselves had made in interpreting what was said. I have been taught much concerning planes far higher than any that I can at present reach, so in one sense I may be said still to be taking those on faith; but I think it must be admitted that, since every detail which I have been able to verify for myself has proved absolutely accurate, I have good reason for assuming that the same is true of conditions far beyond Nirvana.

Therefore I *know* (and there are others among us who share that knowledge) of the existence of the mighty and

glorious Hierarchy which is the inner and spiritual Government of the world; and, knowing that, I know also that there can never be any fundamental contradiction between statements made through different departments of the work of that Hierarchy. Some of our students, however, have not yet attained that assurance, and so they are still troubled about the teachings of Krishnaji.

Some are trying to "reconcile" them with Theosophy, or with the writings of our great President, and others are worried because they cannot do so. Some write that his statements are in flat contradiction to their own personal experiences, and that therefore he cannot be a manifestation of the Lord Maitreya.

It would save them much unnecessary trouble if they would remember that the announcement that there was to be such a manifestation, and that Krishnaji was to be its vehicle, came to us through our President. That was not a mere chance; it was not for nothing that our illustrious Leader was chosen to make that proclamation to the world. The Bodhisattva would not have elected to make that declaration through the Head of the Theosophical Society if the instruction which He intended to give was fundamentally in opposition to the vast mass of truth promulgated under the name of Theosophy.

Of course it could not really be so, because after all there is only one truth. But yet, on the other hand, that one truth has so many facets, is so many-sided, that one may approach it from different points of view and, seeing only fragments of it, may suppose those fragments to contradict one another. It is not given to any one man, or to any one body of men such as the Theosophical Society, to grasp the whole of that truth at once. We can only try to look at it first from one side and then from another and then from yet a third, and so by degrees try to put our conceptions together.

But we must realize that just as there are many sides to the truth, just as there are many departments of it, many lines along which we may approach it, so there must be many ways of teaching it and of working for it; and we have to be very careful to see that we do not set ourselves in opposition to some one who is working at the same truth from the other side. There is plenty of room for all of us who are trying to teach it. Some may be emphasizing one side and some another; some may be working along one line towards it and others may be working along another line, but we are all striving for the truth.

That is the important thing, and that will help us to keep together, even when we differ, and to remember that in reality there are only two sets of people in the world, as we were told in *At the Feet of the Master*—the people who know and the people who do not know—meaning those who know the Divine Plan and are trying to work for it, and those others who have not yet seen that there is a plan. Many people see a little part of the plan, but cannot grasp other parts of it; and then they think that those who are working for the other parts are opposing *them*—on the theory that he who is not with us in every detail is against us. But that is not so.

Many years ago I heard one of the greatest preachers of the Church of England, one who would be called a very high Churchman, a ritualist, insisting strongly upon that to a great gathering of working-men. He said: "I am a Churchman; I have been so all my life, and I shall always remain so; but I can see many good reasons why some of you should not be Churchmen. I think it best to go to Church; I think we receive very great help from the ceremonies, from the ritual, from the music, from the beauty of it all; but I can see many reasons why these things may not appeal to you, or may not suit you. I do not care, therefore, whether you go to Church

or whether you do not; but I do say to you: 'Be on God's side in the world; be fighting against evil, be working for good in some way.' That was a man with a wide vision; we must all try to acquire that wide vision. We must learn to recognize the good work, and above all the good intention, of people who are approaching the same object from a different standpoint.

When we evolve further we shall find ourselves not only rising and becoming larger, but also drawing nearer and nearer to the One Great Self; and as we draw nearer we shall find that the points of agreement are far more prominent than the points of disagreement, and we begin to seek for synthesis instead of analysis. Instead of dividing we seek to unite; we seek for points of agreement, and we fasten upon those and make the most of them. That is a slightly higher stage; when we can do that we are beginning to unfold the buddhic faculty instead of the mental.

So what we must try to do is to synthesize all the different teachings that come before us, and to understand that all are parts of one great whole. We find the World-Teacher through Krishnaji emphasizing one side of the great Truth. It is not our business to ask why; but if we exercise our much-boasted intellect I think we can see why it is so necessary just now for the world at large that this one side should be emphasized. We must be free and we must be happy; but the fact that we are liberated, the fact that we are happy, does not invalidate all we have learnt before.

Let us blend all these teachings together and recognize that there is much to be acquired along many different lines. If we once fall under the delusion that we know all about everything, we shall make no further progress. Remember that we all have an infinity yet to learn, and that on every side that we can see; and this great truth is helping us towards a final comprehension. Therefore above all do not let us set

one teaching against the other; let us by all means recognize that they differ, that there are many paths to the summit of the mountain, and that one of them is the shortest way for one man, whereas quite another may be the easiest for his neighbour. Follow your own path, most certainly; but why abuse the other man? That, I think, is the chief lesson to learn.

I would suggest a careful study of what our great President has written upon that point. Let us receive the instruction that is given but not set to work to criticize it. Let us receive it and listen to it; there may be something in it which we cannot take, something in it which does not seem to appeal to us; do not let us bicker and argue over that, but take what we can understand, because our opportunities of hearing it may be few and far between. It is two thousand years since last the World-Teacher manifested physically; and we do not know how long He will be with us this time, or how soon He will come again, so do not let us waste our time in arguing; that is not at all the line to take.

The World-Teacher knows His own business better than we do; He knows what He wants to say through Krishnaji, and He will say it. Let us lay aside what we cannot comprehend; argue about it after He has gone, if you must, but do not waste the time just now. Therefore let us try not to set one fragment of information against another, but to see how they harmonize into one mighty whole. Be very sure that all the teaching which comes forth under the auspices of the great Spiritual King of the World, of the Hierarchy, through His Minister of religion and education, the Lord Maitreya, whether it reaches us through the physical manifestation of Krishnaji, through the message of the World-Mother, or through any other channel—along whichever line it may come, it is all part of that mighty whole.

The cult of the World-Mother is also something to which we should devote our energies, but do not set even that,

mighty and wonderful as it is, in opposition to some other work, and say: "You must follow this, or you are not truly serving the Hierarchy." For the business of the World all lines of development are needed; all good lines are work for Him. Let us each labour as we can and do our best. You are not responsible for the fact that you cannot do as much as someone else; you are responsible for doing your own individual best; that is all that is asked of anyone of us. You may not have the same opportunity as some other member; that does not matter. You have *your* opportunity; you have some contribution that you can make, some piece of work that you can do; do that work and do your best at it, and then you will be serving our glorious Masters.

Our dear Krishnaji is doing the job which is given him to do—doing it nobly and well, and under difficulties which are very little appreciated. Each of us has a job committed to his care, and I hope that each of us is working at his particular duty with the utmost zeal and devotion. Well for us if we are doing our own bit of work as earnestly and as strenuously as Krishnaji is doing his! There is plenty of room in the world for us all, and for thousands of other good workers as well; let us all press forward as one mighty army striving ever on God's side, even though we may belong to different arms of the Service.

In the previous pages I have given you my own "confession of faith"; but the reader may say, and quite reasonably, that *my* knowledge is no proof to *him*. Obviously it is not, although it is no doubt a piece of evidence, to be taken into account with other pieces of evidence. I have over and over again tried to explain in various writings that no one should in the ultimate base his belief upon the experience of another. It is within himself that conviction must arise, and until he has a definite individual experience he can only base that belief either upon an inner certainty which is to him entirely

satisfactory, or upon the intellectual conviction that the Theosophical scheme is the most rational that he has yet encountered.

For example, assuredly he may, to his own great advantage, credit what our great President has written for his learning; but since the sceptic would always argue that after all she may mistake, however unlikely that may seem, it is useless to quote her to the outer world as an infallible court of appeal. There have been in the history of our Society a few very sad instances in which, mostly for personal reasons, members have lost their faith in our illustrious Leader; if such an unfortunate person has based his belief in Theosophy solely upon her word, the whole system may then become for him cloudy and uncertain. If, on the other hand, he has based it upon the ground of reason and commonsense, the system will remain to him, even though he may suppose that some of its exponents have erred from strict accuracy. So I say again, as I have often said before, see to it that your fundamental beliefs are based upon your own reason or intuition, and are not accepted from any outside source, however splendid that source may be. "Within ourselves deliverance must be sought," and each must believe for himself and depend upon himself, while yet he extends all toleration, helpfulness and affection to his fellow-seekers for the Light. There is room for us all and there is work for us all, and the Deity who rules over all will assuredly bless all earnest efforts to spread the gospel of His Love.

THEN tread ye the path which our Master hath trod,
Forthshowing the will and the purpose of God;
Be sure He will use you to further His plan,
To help in displaying His Love unto man.

VIRGIL AND TENNYSON

A LITERARY PARALLEL

BY J. L. DAVIDGE

"SOMEONE once called me the English Virgil," Tennyson remarked to a friend, evidently pleased with the association. A member of the Rawnsley family was the first to speak of the close resemblance between the lives of Tennyson and Virgil; there was, further, a subtle link between them in the realm of the mind, Tennyson venerating Virgil, in his college days at Cambridge, and thrilling to his rolling hexameters, as he read them under his desk, while Whewell was discoursing on moral philosophy. A. P. Sinnett, a contemporary man of letters, spoke of Tennyson as having been a poet in successive lives in previous centuries, of which Virgil was one, and a *Quarterly* reviewer (probably Warde Fowler), fascinated by the parallel, confessed himself tempted at times to think of:

that ancient doctrine so wonderfully handled by Plato and by Virgil himself, and to fancy that the tender and pensive yet withal manly soul which went to join Musaeus on the Elysian lawn nineteen years before the birth of Christ, had, after twice rolling the fateful cycle, found a new avatar, well nigh two thousand years later, in the English laureate of the nineteenth century.

Striking as the analogy is in general terms and on the surface, it is even closer when the two biographies are placed side by side in the manner of Plutarch. Both were loyal laureates. Virgil flourished when the Roman Republic was

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changing into the Imperial monarchy of the Caesars, Tennyson when the English realm and monarchy were expanding into the British Empire. Not only his poems, but also a letter which he wrote to Sir Henry Parkes, when Premier of New South Wales, manifest his interest: "I always feel with the Empire, and I read with great interest of these first steps in Federation," he wrote in 1881, watching the Australian nation coming into being. Tennyson was as thoroughly in sympathy with the expansive Victorian regime as Virgil was with the Augustan, on all grounds, personal and philosophic. The great campaigns of Pompey and Cæsar filled his country with the noise of revolution; there was disturbance at home and abroad; and at twenty he saw military service on the side of Cæsar. Tennyson was born amid the conflicts of the Peninsular War; at twenty-two he went, with Arthur Hallam, to the Pyrenees to help the insurgents under Torrijos. Through all this Imperial movement both stood for liberty, but also for order and religion.

Born at Somersby, a pastoral hamlet in Lincolnshire, Tennyson was a lover and close student of nature, and his poems reveal an intimate knowledge of the countryside. Because Virgil was born at Andes, out of Mantua, he was able to instruct the Roman farmers in the science of agriculture. Both showed poetic faculty at an early age; both were sent to a renowned seat of learning, the Englishman to Cambridge and the Mantuan to Rome, and so were introduced into the great world of letters and affairs. There is even a parallel in their common interest in medicine and astronomy, in their acquisition of wealth, and in their groups of poet friends, Alfenus, Varius and Pollio, Cinna and Horace standing over against the Brownings, the Rossettis, Leigh Hunt, Palgrave, Edward Fitzgerald, besides authors and statesmen and scientists of both eras.

"No poet ever altered more in deference to his critics," wrote Lecky of Tennyson; many critics found in Tennyson ideas which were common to other poets, which prompted Browning to exclaim: "Tennyson accused of plagiarism: you might as well accuse Rothschild of picking pockets!" Virgil was no less sensitive, and had equally to defend himself against charges of plagiarising. As the critics could not call him either bombastic or poverty-stricken, they quarrelled with what he esteemed his great achievement—his new and inspired combination of old and simple materials, which is the true originality of genius.

Tennyson and Virgil found the same delight in reading aloud their poems to their friends. Herbert Sidney's picture of Virgil skilfully reconstructs the scene in the Imperial Palace, in which the laureate declaims to the Empress Octavia his elegy from the *Sixth Aeneid* on the death of her son, Marcellus. We are told that Octavia swooned on hearing the lines. And did not Virgil read the *Georgics* to the Emperor Augustus, a *Georgic* a day, for four days? So we find Tennyson reading to the Prince Consort, and to Lecky and Carlyle. "I read *Maud* to five or six people at the Brownings," Tennyson writes in a diary. "The Rossettis came in during the evening." Mr. Gladstone was converted to *Maud* on hearing Tennyson read it, and publicly recanted his criticism of it. Fanny Kemble wrote:

I do not think any reading of Tennyson's can ever be as striking and impressive as that *Curse of Boadicea* that he intoned to us, while the oak trees were writhing in the storm that lashed the windows and swept over Blackdown the day we were there.

Tall, dark, and of rustic mien, Virgil was yet amiable and attractive. By a Greek pun on his name he was known as Parthenias, the "Lady of Naples," (an allusion perhaps to the Greek name of Naples, Parthenope), just as Milton was called at Cambridge the "Lady of Christ's". Naples in Virgil's day was the Darling Point of the ancient world, a

Rome by the sea. Villas of the wealthy lined the bay, and the whole region, including Pompeii and Herculaneum, was the centre of a wealthy coterie, and the resort of Eastern traders and a multitude of prophets and philosophers, among them Siron, who taught the Epicurean philosophy to Virgil; and Philodemus, whose charred library, considerably modifying the Epicurean system, has been uncovered at Herculaneum by the spade of the archæologist. Upon Siron's death Virgil inherited his villa.

Virgil seldom went to Rome, and when he did, he was received as a celebrity, the whole theatre on one occasion rising up and acclaiming him with honours usually given to the Emperor. For the most part he affected the seclusion of the Campagna and Naples or Sicily. Substitute Hampshire for Campagna, the Isle of Wight for Naples or Sicily, and London for Rome, and we might be speaking of the English laureate—he, too, was tall and dark, and, though not exactly rustic, was certainly not town-bred in appearance. His charm lay in a great veracity of soul, in a simple single-mindedness that was childlike. Watts-Dunton said on meeting him at Aldworth:

Behind his uncompromising directness was apparent a noble and splendid courtesy of the grand old type, as he stood there, tall far beyond the height of average men, his skin showing dark and tanned by the sun and wind—as he stood there no one could mistake him for anything but a great forthright English gentleman. Always a man of extraordinary beauty of presence, he showed up to the last the beauty of old age to a degree rarely seen.

In whatever way their greatest characters impress us—whether "pious Æneas" as a pious prig, or the legendary impersonation of all that was great in the achievements of Rome, whether Arthur as a mediæval "goody-goody" or "ideal manhood closed in real man"; even if the epics fail in point of Homeric strength and life, yet both appealed to sentiments and interests strong in their own times, both were national poets addressing themselves to the patriotism of their countrymen.

Æneas as the prototype of Augustus, Arthur as the type of Albert, Prince Consort, are the embodiment of irresistible ideals of heroic living, paternal government and superior culture.

Upon both Virgil and Tennyson fell the rôle of prophet. Virgil foresaw the new age prefigured in the *Georgics*, as Tennyson, with the eye of intuition, saw the age of peace depicted in *Locksley Hall*. In a procession of prophets of world-peace they figure with Plutarch, Enoch, Micah, Isaiah, Merlin, the Sybilline Oracles, the Elder Edda—all predict a Golden Age. No doubt the Messianic tradition of the birth of a child, who should usher in a reign of peace, would reach Virgil through his Syrian teachers, even from the wife of Pollio, his poet friend, who was herself a Jewess. Yet the child, whose coming is predicted in the *Eclogue*, cannot be identified, whether as a son to Augustus—invested with divine honours, as living rulers were deified by the ancients—or as the Christ born nineteen years after Virgil's death. Certainly the preservation of Virgil's work intact through the Dark and Middle Ages was in large measure due to the belief that the *Eclogue* was a prophecy of the Incarnation; Augustine, Lactantius, the Emperor Constantine, and a long list of mediæval writers culminating in Dante were influenced by this belief.

Now a new progeny descends from the celestial realms. Do thou, chaste Lucina, smile propitious to the infant Boy who shall bring to a close the present Age of Iron and introduce throughout the whole world the Age of Gold.

In what sense has this "Sybilline prophecy about the coming of Christ," been fulfilled? Has the Age of Iron—the Kali Yuga, as the Eastern pundits call it, a definite cycle which commenced 3101 B.C.—closed since Virgil's prophecy? Is it not in full sway now, not only because the Hindus use the name, but by universal personal experience? Where is that "new race that has descended from celestial realms"? The wildest fancy could hardly suggest this age of ours as the Golden Age—in which (citing

H. P. B.) "neither the venom of the serpent nor of any plant is any longer lethal, and in which we are all secure under God-chosen sovereigns"! What of the slaughter of sects, of Christians by pagans, of pagans by Christians, of the horrors of the Middle Ages and of the Inquisition, the "armed peace" of pre-war and post-war days, the outburst of 1914, the torrents of blood and millions of men lost in battle, nations still armed to the teeth and the shadow of war still hanging over the world? While "might" is "right" the world breeds anarchists, bolshevists and destroyers of every description. We must look for another interpretation. Remember how the Hindu scriptures corroborate the allusion to cycles, the *Vishnu Purana*, for example:

When practices taught by the Vedas, and the Institutes of Law shall have nearly ceased, and the close of the Kali Yuga (the "Iron Age" of Virgil) shall be nearly nigh, an aspect of that Divine Being who exists of his own spiritual nature in the character of Brahma . . . shall descend upon earth. He shall establish righteousness upon earth; and the minds of those who live at the end of the (Kali) Age shall be awakened and their minds shall be pellucid as crystal . . . They shall give birth to a race who shall follow the laws of the Krita Yuga (the "Golden Age").

Those who see the periodic law operating in nature will find no difficulty in linking Virgil's vision with that of the Sanskrit sage, and all these prophecies with a universal vision of world peace. Tennyson "dipt into the future, far as human eye could see," and discerned a federated world, a world wherein:

The commonsense of most shall hold a fretful world in awe,
And the kindly earth shall slumber, lapt in universal law.

James Addington Symonds describes a world in which:

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

This is not unlike the Magi's prophecy, quoted by Plutarch:

One mode of life and but one form of government among
mankind who will speak one language and live happily together.

Save as we can bring it down and make it actual in the present, the "Golden Age" is ever an anticipation of the future.

When we come to the parallel in science, we find Virgil spiritualising the evolution theory expounded by Lucretius, a convinced materialist, in much the same way as Tennyson took it up from contemporary scientists and applied it to higher ends and purposes. Virgil envisages the process in that transcendent passage in the middle of the *Æneid*:

In the beginning the Divine Spirit within sustains the heavens, the earth and watery plains, the moon's shining orb, the starry hosts. Eternal Mind diffused through all the parts of Nature actuates the whole stupendous frame and mingles with the vast body of the Universe. Thence proceed the race of men and beasts, the vital principles of the flying kind, and the monsters which the Ocean breeds beneath its smooth crystal plane.

Science for Virgil was at once physical investigation and philosophy or metaphysical speculation. Where Lucretius denies any after-death life, Virgil strongly believes in the immortality of the individual soul, though it clothe itself in different forms. The doctrine of metempsychosis which he uses in the *Sixth Æneid* is not merely an artistic device but a genuine belief which he had learned in the Mysteries and from his Oriental teachers. It is an essential part of the *Æneid*, if not its very climax. Evolution is consistent in Virgil because it is the process of spiritual as well as physical development. *Æneas*, consulting the shade of his father Anchises in the mystic cave at Cuma, asks in wonder if the spirits which he sees shining in the underworld come back to earth and again inhabit "dull, slow-moving bodies". In answer the Sibyl describes their heavenly origin, their plunge into the body, their cycling through the purgatory and heaven worlds, and back to earth.

Only a few of us remain in Elysium for ever; the majority, when the wheel of Time has turned a thousand years. God summons to the river Lethe, that so, forgetful of the past, they may revisit the earth above, and begin without reluctance to return to the body.

Tennyson, like Virgil, was in possession of deeper knowledge than contemporary scientists, and they accepted him as their most intelligent and sympathetic critic in the world of letters. Possessed of an indomitable faith in a spiritual force in Nature—a spiritual force which science itself is now revealing in the experiments of Millikan, Raman and Bose—Tennyson spurned the materialism which at first seemed inseparable from the idea of evolution, and discovered for himself the hope that the force we call life is the creator and not the creature of organism. Tennyson's special glory is that he spiritualised evolution and brought it into poetry. Hence the idea in *The Two Voices*:

It may be that no life is found
Which only to one engine bound
Falls off, but cycles always round.

This thought is more fully treated in later poems, *By an Evolutionist* and *In Memoriam*:

Eternal process moving on.
From state to state the spirit walks.
And these are but the shattered stalks,
Or ruined chrysalis of one.
Nor blame I death, because he bare
The use of virtue out of earth.
I know transplanted human worth
Will bloom to profit elsewhere.

The full fruition of human development—the crowning race of men made perfect—is foreshadowed in the Epilogue *In Memoriam* to those splendid Beings:

Under whose command
Is Earth and Earth's, and in their hand
Is Nature like an open book;
No longer half akin to brute,
For all we thought and loved and did,
And hoped, and suffer'd, is but seed
Of what in them is flower and fruit.

Epicureanism so far influenced Virgil as to make him what to-day we should call a Modernist. Evolution similarly

affected Tennyson. Yet how many, fifty years after, discern the deep spiritual content of his literary work? The deeper mysteries of life and nature belonged to an era of thought still to be ushered in, but it was his to forecast the impending revelation. To-day the poet of science will voice the assurance, not of doubt and faith, as did Tennyson, but of definite knowledge, not as Keith and Schäfer know, but as Smuts and Lodge and Eddington know the eternal verity behind the phenomenal aspect of things. But the fact that a man so universally revered as Tennyson clearly foreshadowed its development, may guide our modern sympathies into regions of thought which they might never have explored but for his august leadership.

With due adjustments on either side, for Tennyson's less concentrated style and for his more scientific philosophy, the parallel with Virgil is strikingly close, both poets representing a great National and Imperial ideal, a truly synthetic philosophy, and melodious perfection of verse. Tennyson from his youth up was enormously influenced by Virgil, and in his poem *To Virgil*, which "touches the high-water mark of English song," pays him this profound tribute:

I salute thee, Mantovano,
I that loved thee since my day began,
Wielder of the stateliest measure
Ever moulded by the lips of man.

Sir Oliver Lodge, in a study of heredity in *The Making of Man*, obviously discussing Mr. Sinnett's theory, says:

It would be a mistake to suppose that Dante and Tennyson were reincarnations of Virgil, but one might, though presumptuously, imagine that all three were incarnations of one great Subliminal Self, which was able to manifest itself in different portions, having a certain family likeness, though without any necessary bodily consanguinity or inheritance in the ordinary sense.

We will leave it at that.

MAN AND HIS GOAL

BY NORMAN INGAMELLS

THERE must be a goal for man, otherwise how could we think of it, and to have a goal implies that one has at least had some vision or experience of that goal. What the goal is, and how and when it is attainable are matters for consideration. Probably each has his own ideas and recipes for these—the recipe for himself at any rate.

Expressed in varying ways, it seems to be the statement of every great Spiritual Teacher of mankind that man's goal is to reach a state of perpetual harmony with the Eternal,—the Eternal which is God, which is Bliss. Some call this Liberation, some Salvation, names do not matter, some call it union with the Great Spirit, union with Life or Truth. This Liberation or Union is possible and is eventually inevitable for all mankind, because God and His children are one. In reality all beings, Heads of solar systems included, are seeds of the eternal tree of life. Man is a seed or image of his Solar Lord, therefore it is true that the only goal or God man can ever know, or need ever know, is the development or unfolding of *himself*.

Consider the seed of a tree or flower; the only goal the seed can know is its own unfoldment, but because it is made in the image of its source, just as man is, it grows into the likeness of its source. The *vital* point is, *when* are we going to bring about this greatest of all consummations? We must start now, in our weakness, if we are to quickly raise ourselves

in power. The idea of this goal seems to exist within all the forms of visible and invisible nature, an idea so deeply buried that the form is often quite unconscious of its existence. Also this goal exists in such a way that all forms, and the indwelling life, have either a conscious or an unconscious urge to reach it.

In the lowliest beings this seems to be a blind instinct or something externally imposed, though, may it not be as much the urge of the indwelling life as any external pressure? In the highly evolved man it seems to be a self-conscious, flashing glory, definite, unmistakable. But, until man attains to a definite vision of the purpose and goal of life, he wanders along many bye-paths and blind alleys, ways that lead him into all sorts of eddies of experience upon the great "river of life"—necessary experiences as many of them may be. Before man may reach his goal he must unfold perfection after perfection. He must acquire the complete mastery of his mind, emotions, and actions, in the end loving all without exception, the good and the ill equally, forgiving all, living for the welfare of all. The Lord Buddha has said:

If any man foolishly does me wrong, I will return to him the protection of my undying love; the more evil comes from him, the more good shall go from me.

When we can maintain this attitude our souls will become like a fair spiritual garden, full of joy and unspeakable loveliness. Our Solar Father should be our pattern, for we are His children. He supports and loves all, and He makes His Sun to shine upon all, the just and the unjust alike. We must resurrect ourselves into this Universal Love, for man will find no permanent resting-place until he does this. It is the experience of all perfected men that only after great tribulations is the goal finally won. Each must strive until he attains, for none can do it for us, and the way is uphill. A study of Theosophy, of the great Faiths and Philosophies of

the world will aid our minds in coming to a definite understanding of ourselves and of the path that must be trodden, and this mental understanding must come long before full realisation is possible.

The goal to which this study should lead us is the entrance to what are called "The Greater Mysteries". It is the narrow, razor-edged path upon which man is taught how to win his Divinity. Here he will be taken "apart from the multitude" and be taught on the house-top, which is the place of privacy in Eastern lands. Here he will be given those pearls of knowledge that are too precious to be cast to the multitude, as in the public statement of the Faiths. He will be taught how to unfold powers that it would be unlawful and unkind to place in the hands of untrained, selfish men, who would only injure themselves, and what is more important, injure others, did they possess them. Here, too, he must *put into practice* all that he has learnt. The narrow way leads steep and straight to the summit, over many crags and precipices.

Mr. Krishnamurti, gives perhaps the simplest technique for the acquirement of Liberation. Yet, may it not be that his is also the most difficult way? He says:

The attainment of Truth is an absolute final experience.

Gather truth from the dust of thine experience.

Doubt is a precious ointment; though it burns, it shall heal greatly.

Continuing he remarks:

What is valuable is how you are living now. Because the now contains the future and the past, space and time, everything. The whole of existence is in the now. This is not an extraordinary metaphysical thing to understand. The now projects into the past and into the future, in both directions, in all directions, and a man who is truly living will concern himself with life and not with death. He will concern himself with trying to make himself more and more perfect in the present, and more and more incorruptible in the present.

A man who is concerned with solving the immediate from the point of view of the eternal has no future and no past. You

must solve it from the point of view of the eternal, which is life, not only the life of the individual, but the life of the whole, not your immediate future, but the whole of all life.

Human beings forget the goal to which their life leads, hence there is always a confusion. Because of the lack of foresight of the thing they desire, they are confused and they are lost, and it is for this reason that you must establish for yourself whither you are going, what your purpose is in life.

Procrastination, the seemingly endless putting off of doing things, is one of the lions in the path of the pilgrim's progress, and he must be continually bracing himself to face things in the present, if he is to quickly reach his port.

It seems perfectly clear that all forms pass away, therefore the evolving soul has in all ages sought the changeless amidst the changing, has sought to awaken that sleeping spiritual beauty, the Eternal Youth within him which is his only true and lasting Self. Each soul must individually pass through all experience ere it becomes strong, wise, and great enough to bear upon its shoulders some of the heavy fate or karma of the world. Man must seek knowledge too, and the knowledge he must seek is "The knowledge of God, which is eternal life". Dr. Annie Besant writing of eternal life says it is:

Life which is not counted by endless ages, but which means a change in the attitude of man; which means not time, but a life that is beyond time; which is not counted by the rising and setting of suns, even though these dawns and sunsets were in an immortal life: but which means that perfect serenity, that unity with God, in which time is only a passing incident of existence, and an ever-present reality is understood as the true life of the Spirit.

All the Teachers of our race are evidences that *man may know*, and, as They were once human as we are, They are also the evidence and proof that we too may attain.

IS THE INDIVIDUAL PROBLEM THE WORLD PROBLEM?

BY D. JEFFREY WILLIAMS

IN what sense, exactly, is the statement true that the individual problem is the world problem? Obviously, there are connections in which the relation is strained and, in others, where there is no relation at all. The individual and the world are apparently separate things. Each human being, considered as a creature with various needs of a physical and non-physical kind, and because, moreover, of the very possession of these needs, is a being that must sharply distinguish between himself and the world.

In relation to a physical environment, to a society of which he forms part, or to the various worlds of science, art, religion, politics, and so on, man inevitably feels himself as a being that is a part of, and yet apart from the world in which he lives. His individuality is inviolable, and of all things the most self-evident. He is a part of the world in which he finds himself, it is true, but this is not to assume that in any such sense, or in any such relation, he is able to regard the world and himself as "interchangeable terms".

What is the problem of the world, *per se*? Does any one of us really know? Shall not most, if not all of us, on this matter profess a reverent agnosticism?

We can, of course, study the racial, political, economic, financial, international, and other problems of our world, and

we may study these as aspects of a world problem as it appears to us, but in such studies we are far from *the* problem of the world. We have to *become the world* to have a glimpse or anything like an understanding of its problem. This kind of understanding cannot be knowledge of the usual objective character. It must be subjective: it must be knowledge from within that is really something more certain than knowledge. In this knowledge from within, the world ceases to be as something outside, and all is included in one absolute subjective apprehension, that may be set against any sort of relative objective comprehension, which is concerned with the partial and fragmentary.

The two "worlds" thus known in such entirely different ways should never be confused. It is a commonplace that a circle seen from a different angle will appear as an oval. Change the point of view in regard to a triangle to the next inner plane of Nature, and it is said that it is seen as anything but a triangle. On the physical level the triangle is still a triangle even if in twenty other dimensions of existence it seems to be twenty utterly different things! In the world of Platonic Ideas one presumes that the individual triangles are somehow resolved into, or in Biblical language, are "taken up into" the one idea of triangularity, and the problem of the individual triangle, on that high level, is the problem of triangularity! On the physical plane, however, each separate triangle will continue to puzzle school-boys for all time.

Would it be right to assume that the truth of the statement that the individual problem is the world problem is one related to that inner, subjective world where both "inner" and "outer" cease to have any meaning? Does the truth of the statement apply in any degree to the world considered as an objective reality? In a world burdened by such problems as those of war, poverty, industrial relations, finance, even housing and sanitation, how does this truth apply? In a

badly-drained, insanitary slum the individual, even though he may embody all the powers and virtues of a whole hierarchy of angels, or had realised in his heart of hearts that he and the world were one, would not, simply because or by virtue of such attainment or realisation, change the slum into a place of sweetness. That is the task of a sanitary engineer, given adequate means at his disposal.

The writer would yield to very few in his desire to "denounce"—in the old as well as in the modern sense of that word—the external world, with all its absurd limitations, as a phantasm of unreality. He would yield to very few in his wish to unmask Time's illusory visage, and to declare the "flow of time" as an ever-receding, insubstantial ebb on the shore of a more durable and real existence. Time is the inert aspect of Motion as physical matter is the inert aspect of Force or Energy; it is the polar opposite of the time-and-space-annihilating swiftness of its counterpart on the higher levels of consciousness, else how can we speak of an Eternal Now?

Yet in the realm of Time's stagnant, almost unmoving flow, there is speed and swiftness to be found by many who appreciate the pleasures and rhythms it brings to them. On the other hand, Idealists who feel the burden of world-welfare to be daily increasing, find Time's slow passage a torture. In face of world-wide suffering, and world-wide ignorance and weakness, in face of the apparent causes of suffering in so many directions, the would-be builders of weal for men cry out in vain for progress to hasten, if only in making its hesitating next step.

The less-impatient will employ some such phrase as the "inevitability of gradualness," and the idea conveyed by this clumsy apocryphal statement will give a modicum of comfort to-day where perhaps Browning's analogous anodyne—"God's in His Heaven: All's right with the world"—might have served a few generations ago!

Perhaps one might be forgiven if one boldly says that we might give the "individual problem" a rest much as we are content to give the "God problem" a rest in these days? In any case, what has the individual problem to do with world-evolution in its objective and not-to-be-denied fulfilment? That there is an evolution in what may be termed world-circumstances or world-environment that is quite independent of an evolution of individual or world-consciousness, few can deny. World events to-day have taken the bit between their teeth, and there is no world-leader in the world of men who seems to have any idea of their direction, or who has any power to guide them. In our bones we feel there is a Destiny that shapes our ends, that shapes the world's ends, rough-hew and fumble them as we very often do, despite the obvious fact of vast and unnecessary suffering that is entailed as a direct result. This belief that is "in our bones" is all that many of us hold on to in these days.

In a world of relations, a world of rôles and parts to be played, truths must be applied that will fit as keys in a lock. In the abstract, subjective realm, the problem-locks of the external world—seen from that high realm—do not and should not have any real significance, and, therefore have and should have no real existence. On their own levels such problems certainly have significance, real significance, and, therefore, have real existence.

It is the *significance* of a problem on any particular level that gives it existence on that level. It does not in the least matter that a problem which has real significance on any one level should appear to have no significance when viewed from other levels. Likewise, the key to the solution of any problem must be found on the plane on which the problem is seen as a significant and valid problem.

Extremes often meet! The mystic who has attained to a level of conscious awareness that transcends the personal and

particular, who "can reach" the Eternal or the Universal, may and should, while in that condition of being, lose the special value and significance he would attach to external problems when not in that higher condition of being or awareness. Economic problems, poverty problems, those connected with war, finance, colour, prisons, crime, health and disease, have no reality in a world as compared with which this world, as Shelley once said, is a chaos. Similarly, to the extremely self-centered man, all such problems, as they do not relate to himself, have no significance and therefore no existence. Here is the "infra-red" of the spectrum of what is significant in regard to such problems as compared with the mystic's "ultra-violet".

Neither point of view, it will be seen, holds much truth that is of much practical use concerning the several possible positions and grades in between their respective points in the spectrum. It should be clear that the mystic *qua* mystic, is not necessarily any guide in the realms of politics, economics, internationalism, and so on. Very often, the obvious mystic, though well-meaning, is not a success in politics, unless he has trained himself to be thoroughly objective and impersonal, and able to grasp essentials on each level as they are presented to him. On the other hand, one who is mystic enough to understand that there is a world of truth in the saying that "the individual problem is the world problem" will admit, as a student of politics or economics, that such a saying has no application to either of these things, and that it has as much relevance to these things as a Bible text has to a chemical formula or a building plan.

To be all things to all men implies an ability to enter into and appreciate the very different worlds in which they "live and move and have their being," or in more modern language, of which they are aware and feel significant. It is also an ability to appreciate the problem of each man's world, of each man's several worlds, at successive times or at successive levels.

A PROPOSAL

BY A RUSSIAN MEMBER

THESE days call upon us to show our sense of responsibility, to live moral and self-controlled lives, following the example set by our great Leader; the outstanding duty of a Theosophist is to lead a truly philosophical life. But beyond this there is an idea which I wish to present to my fellow members, with the object of ascertaining their opinions regarding it. This is: to form an international group of members for the carrying on of a special *inner* work.

In many of our Lodges unrest and trouble still exist, with the result that their work shows that lack of balance, and of interest, which characterise so many of our activities to-day. All over the world are to be found members who unite clear vision with a definite desire to serve the Society, but they are often isolated, or lost in the crowd, and do not know each other. If such members could contact each other and exchange ideas, they might form a centre of *real* Theosophists, strong and firm in discrimination and devotion.

This idea arose in my mind after reading the article by Bishop Leadbeater, *The Centre at Adyar*.¹ I am convinced that a group could be formed of members in different parts of the world, who, possessing a ripe conviction of the truths of Theosophy, one-pointedness and devotion, would unite for the purpose of service to the Society. Their readiness to

¹ THE THEOSOPHIST, January, 1931.

sacrifice everything in their love for the Masters would be the link that in the inner worlds bound them into one group. In the physical world this link would have to find expression through correspondence, and wherever possible in personal intercourse.

No one need think him or herself too humble or too ignorant to belong to such a group, for the necessary qualifications would lie in the aspiration and desire to be useful that each one possessed. If a member has gone steadily through the shakings of the last few years, and has preserved his sense of brotherhood and enthusiasm for the cause of Theosophy; if he has carefully examined his own beliefs in the light shed upon the Society by the World Teacher, and has been absolutely true to himself; if, whilst recognizing the divine reality of the later Teaching, he has maintained his own independence of thought, and refused to turn his back upon the Light which has so far guided him on his upward way—then such a member has proved himself strong, and fit to form a link in the chain of workers who form a band of love around the world through which the truths of Theosophy may be broadcast to those yet ignorant of them. The uniting power of this chain or group will be LOVE: love for Theosophy, love for the Masters, love of service—and last but not least love for each other. For the cultivation of knowledge of each other, a real affection between the members would be an important feature of this group. This, rather than any specific talents as lecturer or organizer, would be the characteristic of this band.

The method of working could perhaps be twofold: (1) GENERAL COMMUNICATIONS: something on the lines of what the Germans call *Correspondenzmappen*, and (2) PERSONAL CORRESPONDENCE: this should be intimate and carried on between those of similar tastes and interests, and I believe that not a few would discover through this means

that they are already united by similarity of rays, or by karmic ties, although heretofore unknown to each other on the physical plane. Such friends and comrades of other lives would be particularly useful members, and should find themselves able to communicate through these channels their day-dreams and plans, and to discuss their difficulties with one another.

I think such a Centre would immensely strengthen the Theosophical Society. It must be so loving, strong, and creative out of the innermost, that it becomes a veritable power-house within the Society, and results in a new blossoming forth of Life.

But that is not the whole task of this *Centre of Friends*. It should also serve as a field of encouragement and renewal to many who have not yet learned discrimination or gained an inner steadiness, and who long for explanation and help in solving their own special difficulties—longing for 'release,' for confidence, and sympathy. Such members have in some cases resigned their membership, and returned to the ordinary life of the world, whilst others are unhappy, disappointed, not knowing where to look for the old joyous confidence and trust which has vanished. Nor are the leaders of Lodges, presidents and officials able to help them as of old, for they too, in many cases are bewildered, uncertain, and have lost their capacity to help the younger members.

Such as these might turn to the *Centre of Friends*, who should be able to help with broad and deep understanding and love, and with some of the ripe wisdom gleaned from our Leaders.

The above is a mere outline of the idea I wish to bring forward. If it interests some would they consider ways and means of realizing it? Probably our Congresses and Conventions would prove good recruiting grounds for members, and for interchange of ideas as to methods of making the *Centre of Friends* more useful.

It might be possible also to have printed in the Theosophical journal of each country and in THE THEOSOPHIST the names and addresses of those who take part in this scheme. There might even be people outside our Society, who would be glad to share in this interchange of brotherly thought. Therefore one *essential* for all would be freedom from the slightest taint of narrowness, prejudice and sectarianism—the one outstanding characteristic being brotherly love.

Amongst my readers there may be many who say: "Oh dear! I have already so much to do—how can I embark upon a lot of correspondence!" But this is not for those whose hands are already full of work. For those who take part in the scheme it will mean no little sacrifice of time—but I hope a joyful one, as all sacrifices should be! Please think only: "The Theosophical Society, the Masters need it." Think what this means. It is bliss just to try, in these difficult times, to have the privilege of strengthening the Society by a love-sacrifice!

THE Theosophical Society is an ideal power for good diffused over the whole world, but it requires material conditions, and the most important of these is a material centre, from which and to which the efferent and afferent forces shall circulate.

This is a condition of the life of all organizations, and of all organisms, and the Theosophical Society is both; it is an organization on the material plane, an organism on the spiritual. A common centre, therefore, is as necessary for spiritual as for physical reasons. "Adyar" is not a place only, it is a principle. It is a name which ought to carry with it a power far greater than that conveyed by the name "Rome".

COLONEL OLCOTT

NETHERLY GRANGE

BY "THE BLUE MOTH"¹

FROM the pages of an illustrated magazine recommending homes for sale, it seemed to be growing out of the hillside. It was cheap—incredibly cheap—a fact that should have aroused suspicion, but twenty odd years ago Tom and I were looking for an old farm-house, and, if the advertisement could be trusted, Netherly Grange, although modernised, still retained the atmosphere which usually pervades century old houses.

Arriving at the nearest railway station we were greeted by a youth who entrusted us with a key, a horse and sulky, and instruction to keep along the main road for ten miles and to turn off where a signpost indicated Netherly Weald. The Grange was situated half a mile off the main road. The day was hot and sultry and as the distances widened between the houses it needed all Tom's attention to coax the mare along, then, just as we sighted the dilapidated signpost, she cast a shoe.

Tom led the mare a hundred yards farther along the main road to where some men were stacking hay, who on learning of our trouble not only lent a hand, but offered to keep an eye on the mare while she rested and we made a tour of inspection. It was then that I saw, half buried in a haycock, a wizen-faced man who invited me to make myself comfortable.

¹ (Pen name of N. C. Moore.)

"You going to take a look at the Grange?" he asked, shuffling to get a better view of me and poking a bundle of hay at my back. I nodded and suffered his scrutiny without flinching.

"That's bad," he said, and softened the blow by assuring me that I was just the sort of neighbour he would appreciate.

"Bad—you mean bad land?" I asked, revived somewhat by the compliment.

"Land is good enough," was the reply, "but for all that nobody 'bout these parts would lease or buy Netherly Grange for love of land or money."

I stared at the old man and laughed a little uneasily.

"Why—is it haunted?" But there was no answering smile in those bright old eyes as their owner informed me that there are ghosts *and* ghosts but *it* at the Grange was worse than a ghost—decidedly worse.

"When I was a bit of a snibbit—nigh on eighty years ago"—began the old man, "I mind my grandfather telling tales about the old Squire, Rodger Netherly, who, on account of his love of hunting, spent most of his time at the Grange and whenever fancy took him, hunting he would go week day or Sabbath day. Being a Catholic, any reference to his Sabbath duty hit him sore, and to square himself with his Maker he erected a Chapel in the east wing of the Grange; altar, stained-glass window and all. Did he worship there? Not at all. His excuse being that the Priest always arrived just as he was setting off for the hunt."

"However, a Priest arrived over-night, and made a sort of vow or bargain with the Squire to be on time by remaining in the Chapel and fasting until it suited Squire Netherly to remember his duty. Oh, yes, the good man kept his part of the bargain—faithfully he kept it. But after his death things began to go wrong. Plague, pestilence and fire visited the Grange—there's only part of it standing now. Then Master Rodger, the heir, was killed while hunting, and, not long after,

the old Squire hanged himself from the rafters in the Chapel. Since then one in every generation has met an untimely end by accident, and one has hanged himself. Get in the Chapel and can't get out!" The old man paused to note the effect of his words.

"Nonsense!" I remarked. "It isn't true!"

"True—of course it's true! Why the present Mr. Rodger won't step foot inside the place since his son was born. It's worse than a ghost because it affects other people as well as the family. I mind only last winter two tramps decided to camp there and so no light should be seen from the road they settled in the Chapel. But *it* got them. One was found up the chimney, stifled, and the other . . ." he drew a finger across his throat and paused to note the effect.

Chimneys, in those days, being associated with Santa Claus, I shivered as though a cloud had covered the sun.

"How old is the owner's son?" I asked.

"Two years, or thereabouts," replied the old man. "But the old Squire never intended the Grange to pass out of the family, so selling won't rid the place of the evil. Now don't you go monkeying with things you don't understand."

"But," I insisted, "Have you—has anybody seen . . .?" I paused abruptly as Tom approached, and conscious that some of the joy had gone out of the day I left the old man to his reminiscences. Walking between the hedgerows we were strangely silent and at last, in a roundabout fashion, I informed Tom that according to popular belief Netherly Grange was already inhabited.

"Well," laughed Tom, "who objects to a nice friendly ghost, especially at Christmas time?"

"But," I replied, lowering my voice, "*it* isn't friendly, and what is worse, *it* resents intrusion."

Tom laughingly reminded me that when buying an old place one bought atmosphere and ghosts.

When we reached the Grange the western sky was banked with storm clouds pierced with crimson shafts. Not a bird or leaf fluttered. All was silent as the proverbial grave, and the feeling of dread that had been coming over me was momentarily increased with the grating of the key in the lock. Close on Tom's heels, I crept into the hall acutely conscious of some malevolent presence glaring at us.

"Resents intrusion," challenged Tom, as if he too were aware of that evil presence. "Once I'm owner of the Grange I shan't give a hang for the Netherlys—the living or the dead."

"Hush, Tom, it is unwise to challenge the . . ."

Tom turned and spluttered such a torrent of abuse that I lost the comforting protection of his presence and crept after him silent with an icy fear clutching my heart. And Tom, the gentle, considerate husband, strode from room to room without any regard for inspection, muttering threats against anybody daring to challenge his authority and, to make matters worse, he seemed utterly unconscious of my presence.

Watching, I became aware that, as well as his emotions, Tom's form had changed beyond recognition. A cry drew his attention to a dark corner where I crouched. Across the room we stared at each other as strangers suddenly taken unawares. My one thought was flight but the bloodshot eyes in that bloated, purple face held me. I thrust out an arm to ward off the advance. An arm long, incredibly long, reached and grasped my arm just above the elbow where the lace of my sleeve fell away. A nauseating breath sprayed about me like a hot foul vapour. I was half led, half pushed from the room, and as I stumbled along the stone-flagged hall I was conscious of an enormous thumb pressing an index finger into my flesh, and faint and like some dim recollection from the past, I heard an old man's voice droning: "In the Chapel and can't get out."

But as I faced the old oak door, and saw neither bolt nor lock, I breathed more freely and was about to exclaim, "Just an old thumb latch," when an oblique glance from those bloodshot eyes sent a wave of fear over me, and I repressed the thought with a nervous laugh. The door swung noiselessly.

"Don't, oh, don't close it," I cried. "It's stuffy . . ."

"That door is closed—always," boomed the voice. The grip on my arm relaxed. "But there is the chimney." And there was that in the remark which silenced whatever protest I had thought to utter. The barn-like room was full of shadows, and quivering rays of colour called into existence by the sunlight that streamed through a stained glass window. I halted abruptly to prevent my foot trampling the Sacred Symbol patterned in crimson on the stone flagged floor. With a diabolical laugh my companion strode back and forth, his face assuming a ghastly hue as he crossed and recrossed the quivering rays of colour. My ear caught a rumble of thunder. I leaned against the wall, refusing to look at the enormous chimney and the shadowy rafters, and tried to compose my mind, but only succeeded in creating a picture of a Priest before an altar, waiting, fasting, waiting . . .

Cautiously I crept round the walls, reached the door and lifted the thumb latch. I pushed and pulled. In one leap the figure was at my side. Still refusing to believe that my efforts were useless I beat upon the door, kicked it and shouted, as if I expected Tom was on the other side, "Tom, open the door! Tom, there's a storm coming!" My appeal was challenged with a look, cunning and masterful.

"There never has and never will be but one master—one Squire—of Netherly Grange," thundered that awful voice.

"I know," I retorted desperately, "Nobody wants this place—nobody." There was no retort and I was astonished to see the figure shrink. Suddenly I knew just how to act.

Even now I blame myself for giving way to fear. Taking a grip on my emotion I forced my eye to meet those glaring eyes. Again that nauseating vapour sprayed me but I resolved it was no time to be panicky.

"I—we—" I said, "have no desire to become owners of the Grange—*Squire Netherly*." I must have shouted the last two words for the rafters echoed, "*Squire Netherly*".

The effect was magical. The distorted features relaxed. A moment later Tom's voice, level, quiet, was remarking about the stifling heat. He lifted the latch, the door swung noiselessly, and the critical remarks on its workmanship and age arrested my flight from the hateful room.

Outside, with the key jangling from his finger, Tom turned a critical eye on the roof. Large drops of rain splashed on his upturned face.

"Storm coming," he remarked. "We must shelter."

"No, no!" I protested. "I won't go back. It's—loathsome!"

"As bad as that," was the laughing retort. "Well I'm not struck on it for a home. Somehow, I should feel terribly uneasy every time I had to leave you alone. If you prefer the rain . . ." As he fastened his flannel blazer about my shoulders his eyes stayed on a purple bruise on my arm just where the lace of my sleeve fell away.

"It is where you gripped," I told him, "—when I was scared."

"I gripped. I . . . ? My fingers would not reach so far." And in spite of the rain Tom proceeded to convince me that he could not be responsible.

I agreed. With an apprehensive glance over my shoulder I faltered, "Let us get away. I will explain about the bruise, and everything later."

But I never have—convincingly.

THE THEOSOPHICAL FIELD

THE WORK OF THEOSOPHISTS THROUGHOUT THE WORLD IN 1931

THE following abstract has been made from the reports of the National Societies which are sent annually to the President of the Theosophical Society by the General Secretaries. The President's Convention Anniversary address will appear in March THEOSOPHIST. The full Annual Report which will be dispatched to all Lodges by the Recording Secretary can be purchased by members on applying to him at The Theosophical Society, Adyar, Madras.

The noteworthy kinds of work fall under two main heads: (1) for the public, and (2) for the members of the Society.

(1) The following work has been done in the course of the year for the public in general:

Australia maintains a regular "News Service" and this consists of brief paragraphs concerning matters relating to movements for Brotherhood, and any information of interest to the general public on science, psychism and religion which newspapers are likely to publish. The material is mimeographed and sent to editors of newspapers. In India, Mr. Jinarajadasa organized two special articles in connection with the H. P. B. Centenary, and these were despatched from Adyar to the newspapers of India, most of whom published one or both of them. Brazil, in addition to articles prepared for the press, has organized a section of publicity to offer speakers for the Radios, which are often glad to receive an address on some topical matter from a Theosophist.

New Zealand, England, the United States of America and Mexico print a large number of leaflets for general distribution. New Zealand prints some for distribution to members only, but allows the public also to receive them at a small subscription.

In connection with the public, Lending Libraries have been particularly developed in England and in Buenos Aires. The London Headquarters has a magnificent Lending Library of works on Occult and Psychical subjects, to which the public can subscribe and receive books by post. Similarly in Buenos Aires the Biblioteca Teosofica maintains a library to which the public can subscribe. Burma maintains in one city a free reading room for the public, and it is customary in many Lodges of India who own buildings to place a part of the Lodge as a public reading room with newspapers and magazines of interest.

(2) Regarding the work for the members of the Society, first there is work for individual members. New Zealand reports sending pamphlets periodically to the members, apart from the national magazine. The Trivandrum Lodge in South India issues a small four page leaflet to its members each month, giving a list of the meetings for the month, and having also a brief report of work done.

Regarding the work of members collectively, as in Lodges, much has been attempted. Apart from the usual meetings for study and the public lectures, the following experiments are being made and with success:

England has for several years organized "Study Week-ends" lasting from Friday to Monday. South Africa has organized an "Inter-Lodge Conference," which is called a "Convention without business". Australia has launched a new scheme in what is called "Support Conventions". The idea is that while the official Convention takes place either in Sydney or Melbourne, such of the members in Lodges in other places as cannot go because of distance should organize a special gathering to be called a "Support Convention," where the local members will get together in the spirit of the larger Convention. England has organized "One Day Campaigns," where all the Lodges concentrate on one topic—Brotherhood, Life after death, etc.—and conduct meetings, offer articles for papers, and so on. The work is directed from Headquarters, and lecture material sent to such Lodges as need it.

In place of the usual addresses at Lodge meetings, Hungary has Question and Answer meetings for a change. One Lodge in Finland sends mimeographed lectures to its sister Lodges.

One of the most important aspects of Lodge activity is that which deals with bringing the members closer together by social meetings. Jugoslavia reports 18 trips taken by members to places of

interest, with the purpose of social communion. Burma reports a monthly dinner, as also picnics to the lakes near Rangoon.

A most important activity which reacts very powerfully in the work of a Lodge is that in connection with young people. The work of the Golden Chain has been very noteworthy in two of the cities of Spain, and has been begun again in England and Scotland. Several countries still carry on the work of the Round Table. The Russian Lodge "Alkomost" of Paris organized a "festival for young people"; and Uruguay mentions special encouragement being given to young people to get together in groups where they can express themselves in various ways of Art creation. Mexico periodically organizes Theosophical functions, where the young people give their contribution of national dances and songs.

Regarding such social gatherings, noteworthy were the gatherings for Community Singing at Adyar Headquarters for a few weeks before the Annual Convention; the evening devoted to Community Singing during Convention week, when more than 500 delegates were present, was one of the most enjoyable evenings spent by the delegates. Songs of both Eastern and Western music were sung. The words of the songs have been published as a booklet by the T.P.H., Adyar. India by a long tradition has a type of recitative drama called "Harikatha". This consists of a poem on some outstanding personality like Hari (Shri Krishna), describing His life and mission; the poem is sung in sections to the accompaniment of an orchestra, and then each section is commented upon by the artist with full explanations of the allusions. Burma reports for the H.P.B. Centenary a Harikatha on the life of H.P.B. Much can be done along this line, particularly in India, and the idea can be developed in other countries also.

The reports of the National Societies mention various opportunities given to the members to express themselves in ways of philanthropy. Thus much work is being done in a quiet way for the helping of prisoners by visiting them in prison and arranging entertainments for them. Similarly there is the visiting of the sick in hospitals, making clothes for the poor, and the work for the relief of animals also. Several Lodges maintain healing groups where the members meet to send thoughts of healing to the sick; work for World Peace is also being continued. There are many joining the Society who feel they would like to do something, not only for the Lodge but also for the helping of the world, if only their restricted abilities could find an opening. Such activities as those mentioned above are distinctly useful as showing that Theosophists are striving

for Brotherhood in practice. Work for the ideals of the League of Nations, and also for the Theosophical World University Association is found attractive by many members, especially in Switzerland. The centre of the latter work, directed by Prof. E. Marcault, is London.

Spain considers that the work of a small band to abolish Capital Punishment has been instrumental in abolishing it in the new Spanish Constitution.

Regarding changes and methods of organization, Poland reports an experiment which it claims to be successful. This is to dissolve Lodges which seem ineffective, but to re-charter them with the most active members and with an objective different from the dissolved Lodge. The United States mentions its experiment of asking members voluntarily to enter a new classification of members, according to those who pay the minimum annual dues, and others who pay voluntarily more in increasing sums. The experiment is reported a success as giving an opportunity to a certain number to send a larger contribution to Theosophical work than their annual dues. Porto Rico mentions that, owing to economic distress, the Section has decided, where there are several members in a family, that each member shall pay half the annual dues.

Mention must here be made of the work of the members in Mexico City of making a co-operative organization on a share basis; this has enabled the members to purchase a Headquarters. Jugoslavija mentions the organizing of the nucleus of a Publishing Trust, and Portugal a Co-operative Press.

One Lodge in Portugal reports the organization of a class in Esperanto, and for several years two enthusiasts in Czechoslovakia have published periodically a small Theosophical magazine in Esperanto called *Espero-Teozofia*.

Mention must also be made of the work of one Lodge in Roumania with an "anti-alcohol campaign," which has greatly strengthened the Independent Order of Good Templars in that country.

Bulgaria has published the translation of one volume of *The Secret Doctrine*. Holland is issuing a translation at a low price so as to bring the work within the reach of all Dutch members.

ON GIVING

(THE following extract from a letter by a member of the Society has been sent by T. H. Redfern, as it may be useful in provoking thought.)

When we were discussing whom it is good to help financially, and in what cases it is better to decline to help, you reminded me of the passage in *The Voice of the Silence*, "Inaction in a deed of mercy becomes an action in a deadly sin." That linked up with the whole problem of giving financial assistance for which I have been seeking a solution for years. I have never known whether to give to the beggar in the street or not. Sometimes sympathy compels; sometimes reason restrains. Nor do I find any guide in the reactions of the two ways of dealing with a beggar. The problem not being solved, it is neither satisfying to give, nor to refrain. If I give I am left with a feeling that I have probably not been wise; and if I do not give with a feeling that I have probably not been kind. (I am leaving out of account, of course, cases which I know to be deserving.)

I send you the references and quotations on this point which I have collected in the past few years, in my efforts to find a satisfactory basis for conduct. It is good to share problems, and perhaps you may be able to throw some light on it for me.

The point of view in the Christian Scriptures seems to be one of indiscriminate giving;¹ so far as I can understand it, the psychology of the Christian position is that you touch a man's heart to goodness and awaken him to a consciousness of the oneness of life (if only for a moment) by sharing unreservedly when he asks. Yet the following extract from Emerson is a point of view the truth of which I cannot escape from.

... do not tell me, as a good man did to-day, of my obligation to put all poor men in good situations. Are they my poor? I tell thee, thou foolish philanthropist, that I grudge the dollar, the dime, the cent, I give to such men as do not belong to me, and to whom I do not belong. There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison, if need be; but your miscellaneous popular charities; the education at college of fools; the building of meeting-houses to the vain ends to which many now stand; alms to sots; and the

¹ See I Timothy, ch. 6, v. 17-8; Matt., ch. 19, v. 21-2; Luke, ch. 12, v. 22-4, 27-31 and 33; Matt., ch. 5, v. 39-42.

thousand-fold Relief Societies;—though I confess with shame I sometimes succumb and give the dollar, it is a wicked dollar which by and by I shall have the manhood to withhold.¹

There is a real danger of being exploited by lazy social parasites through weakness, and this is bad for oneself, and only fosters further the selfishness of the person who exploits. Lord Lytton makes Zanoni say to the father who had been robbed by the adopted son whom he had indulged, "You are the author of his crimes," and elsewhere in that novel he speaks of "that false and exaggerated sensibility which its dupes so often mistake for benevolence".

The argument for discrimination appeals to the reason. For instance, to give money to someone who has proved that he cannot properly manage what he has had, who has wasted it and caused unhappiness for himself and others with it, is surely unkind. How can it be "an act of mercy" to give someone power with which they have shown that they only damage themselves and others?

May not the greatest help one can give to another sometimes be to withhold that which is asked—even though the immediate consequence is trouble and pain? If pain is obviously and inevitably coming to a man from his conduct, is it kind to defer it, and protract the agony of anticipation and fear—is it not kinder to refuse the assistance he asks, is it not more merciful to let his crash come and stand by him then? If a man is heading for bankruptcy, for example, where is the kindness in lending him money? There is an element of truth to me in the following passage from Talbot Mundy's novel *Om*:

"... sometimes I think I will give all my money to the poor."

"And rob them!" said the Lama.

"Rob them of what?" She stared at him blankly.

"Of the moment. It is not wise to deprive them of the moment. At the moment of our utmost need we learn."

"That is a heartless creed".

"Nothing is heartless," said the Lama. "It is better to eat consequences now than to put off the day of retribution. Better the sting of an insect now than a serpent's bite a year hence."

Buddha urges discrimination:

Charity bestowed upon those who are worthy of it is like good seed sown on a good soil that yields an abundance of fruits. But alms given to those who are yet under the tyrannical yoke of passions, are like seed deposited in a bad soil.

This is echoed in Chinese Buddhism, "There is in charity a proper time and a proper mode.² And it corresponds with the *Bhagavad-Gita*:

Alms given to one who does nothing in return, believing that a gift ought to be made, in a fit place and time, to a worthy person, that alms is accounted pure. That

¹ Emerson; *Self-Reliance*.

² Fo-sho-hing-tsan-king.

given with a view to receiving in return, or looking for fruit again, or grudgingly, that alms is accounted of passion. That alms given at an unfit place and time, and to unworthy persons, disrespectfully and contemptuously, that is declared of darkness.

There is this to be said against the argument for discrimination in giving. It involves judging another and his need, which savours of impertinence and presumption. Kahlil Gibran puts this well in *The Prophet*:

You often say, "I would give, but only to the deserving." "... who are you that men should rend their bosom and unveil their pride, that you may see their worth naked and their pride unabashed?"

It may be argued from the Christian position that if money is given in such a way that it evokes a right change of conduct, that kind of giving is beneficial to all concerned, but how is that to be ensured? It may be that when one attains to "the fullness of the measure of the stature of Christ," it will always happen, for the two reasons that the power to evoke will be there, and also that none is likely to appeal to such an One who is not able to benefit by the contact and the gift. It is difficult to think of anybody even trying to exploit a Master by direct contact. If his character, his aura, renders him immune from this sort of request, obviously he escapes the need for discriminating and refusing—which is an advantage. Meanwhile we have to deal with the human problem. And now, have you got any ideas about it?

A DREAM

CANCER dreams that she is on the shore of a lake called Telagawarna which means "thousand coloured". A dragon comes to her and asks her "Are you afraid?" "No," she answers, "I want to seek the Truth." He then takes her in his mouth and carries her to the middle of the lake, where they find a cave, which gives entrance to a temple. Before they reach the door of the temple, the dragon (who becomes green-coloured with a brilliant crown on his head), asks the same question "Are you afraid?", and gets the same reply.

In front of the temple-door stands a figure who also asks her; "Are you fearless?" "Yes," she says, "because I wish to seek myself," and he gives her a shell, that to her consciousness seems to mean "sound". The dragon then takes her to a second door, where everything looks blue; a figure, standing in front of it, asks her the same question as before, receives the same reply, and then gives her a rose, which to her consciousness seems to mean "smell". They go to a third door, where everything looks yellow,

and the figure before it, after the same question, gives her a silver cord, which she mentally interprets as "silence".

At the fourth door all looks rose-coloured, and the figure in front of it, asks the same question and gives her a lotus flower, which to her seems to mean an "Eye". Then the dragon brings Cancer into the temple where a priest sits in white garments, who appears to be in meditation; she has the impression of a brilliant jewel raying from his heart. Cancer kneels, and receives from this Great One a silver shell, the sound from which fills all the temple. The tones seems to be the heart-sound. The white priest stands up and conducts Cancer and the dragon to a path which leads up to another temple. This is also surrounded by a lake, the banks of which are connected by a bridge going from east to west. The dragon puts on her first finger a brilliant ring, and she feels herself glow like the jewel. Then the priest conducts her to the east end of the bridge and vanishes. Then a vision passes before her:

She sees many people old and young coming to her and she is able to speak to them in different languages, and the more she speaks, the more she can pour out knowledge, and they became stronger through her eloquence. East and West appear to meet, and all the people fall down in adoration of the wonderful light which streams from the temple. Then the vision passes and Cancer sees the priest again by her side. "Have you seen the jewel with the seven rays and the moonlight glory?" he asks. "Learn how man stands to God; he is his own creator; be fearless."

He leads her to the temple where streams out the moonlight glory. There the dragon is waiting, and Cancer hears a mighty sound which comes from the jewel of the seven rays, and bathes everything in glory. After that there is darkness, the dragon takes the ring from her finger, and they are again by the lake. The dragon takes her in his mouth to the opposite side of the lake, where a white altar stands. "Kneel, and give thanks to the Master for this lesson," he says. She does so. Again he takes her in his mouth, where she stands on his tongue, and he rears himself upright and returns to the place from which they started.

He puts upon her first finger a green jewel and says "This is the sign of battle which leads to victory," and is gone.

THE 56TH CONVENTION, ADYAR

CENTURIES ago the Master said, "Where two or three are gathered together in My Name, there am I in the midst of them." His words still ring true, for they have in them the timelessness of truth. The 56th Convention of the Theosophical Society, however, not only sensed His presence, but also heard His voice. On the eve of the gathering, the atmosphere in Adyar was tense with expectation, as if we were all waiting for the word of the Master. And as the spirit of the Convention blossomed forth into activities and events, His message became clearer. "A new tablet of Theosophy I give unto Thee," such was the sum and substance of that message.

What are the laws inscribed on this tablet, which was discovered not in the burning bush but in the bosom of the world's needs? Mr. Jinarajadasa enunciated the first law, "Thou shalt judge of the intrinsic value of a thing not by its utility, nor by its beauty, but by its soulful humanity".

Bishop Arundale laid down the second law, "The voice of Wisdom is the true voice of the people, not *vice versa*".

Mr. Wood formulated the third canon, "Justice is the supreme objective of life, not peace, nor prosperity".

The mystic mayor of Karachi, Mr. Jamshed Mehta, laid down the fourth law, "Thou shalt act here below as They do above".

Bishop Leadbeater stated the fifth canon, "Thou shalt be a brother to every one".

Mr. Warrington laid down the last of the laws, "Thou shalt be on terms of understanding with Life".

And as if to prove the practicability of these laws, there stood in the centre of the hall our Great President, her lips hallowed with the fire of heaven, pleading earnestly, as she did eloquently, with the children of Truth to love, love and love, for "Love is the fulfilment of the Law"; an incarnation of Life magnificently lived, of Light radiantly revealed, and of Love lavished with the largess of a King. Who can ever forget that memorable scene? It was, indeed, a sight for the Gods, and I sincerely trust that all the delegates, who had foregathered, also

saw it. It was, verily, an arc of the rainbow—an arc inviting the other arc to come and complete the circle!

She asked for love, and so did the King of Kings whom my inward eye saw in a strange guise: clothed in a patchwork quilt, woven into unity from the many-coloured patches, like that of a Sufi seeker! It happened like this: one morning as I saw the delegates, dressed in their respective styles and colours, entering the Lecture Hall, I discovered that each was transformed into a patch of one particular colour, which was picked up in some mysterious manner and in the twinkling of an eye incorporated into one piece of cloth. Ah! there stood the Divine Mendicant at the door, with His right hand extended, and saying to each one of the delegates, "What hast thou to give Me?"

And thus the query, "Ye Theosophists, are ye human or are ye divine," which my mind propounded to me as I saw the delegates, now wreathed in the sunlit silence of the Spirit when they emerged from the Shrine Room, and again boisterously buoyant like the children playing on the beach, was resolved into the answer: "Theosophists, like all creatures, are half human and half divine."

G. N. M.

CORRESPONDENCE

TO THE EDITOR OF "THE THEOSOPHIST"

DEAR MRS. BESANT,

I wish you to excuse my infringing upon your valuable time, therefore I will be as brief and as concise as possible. I have been a Theosophist for three years, and now consider myself fairly competent in its marvellous doctrines. Looking back I distinctly recollect the terrible time I had mastering the seemingly endless Sanskrit nomenclature, as a young student. It seemed to me rather remarkable that some more comprehensive scheme of classification had not been adopted for western Theosophists. For although Sanskrit is *endlich*, mastered, do you not think a great deal of valuable time and energy could be saved by inaugurating a system for the West, using the *Latin* language as a basis? It could be internationally used in the West, just as Sanskrit is used in the East.

I think such a classification would be far more practical in the West, for a dictionary could be instantly referred to, saving an enormous amount of delay, and not taxing the young student with

such an overwhelming load of Sanskrit. It is also made more perplexing by the extreme diversity of opinion in nomenclature our various writers have, concerning the naming of the Seven Principles, their composition, mode of manifestation and states of consciousness. Therefore if such a scheme could be accepted, I think that it would be a great help to all of us.

Personally, I know absolutely nothing about Latin, I admit, but by the aid of a Latin dictionary I have obtained root-words and anglicized them with our usual endings, and therefrom I arrive at these conclusions, which I humbly ask you to consider. The admission of my ignorance of the language will account for many of the mistakes, that undoubtedly lie herein:

PRINCIPLES	MOLECULAR CONSTRUCTION	MODE OF MANIFESTATION	STATE OF CONSCIOUSNESS
1. Physisic vehiculus ..	Physis ..	Actum ..	} Kentronicstatus (One-pointedness)
2. Vitalitas vehiculus ...	Vitis ...	Vitum ...	
3. Desideric vehiculus ..	Desideris ...	Passium ...	
4. Mentic vehiculus ..	Mentis ...	Mentum ...	
5. Consciotic vehiculus ..	Consciotis ...	Scioum ...	Scioticstatus
6. Getheic vehiculus ...	Getheis ...	Getheo ...	Getheostatus (Enlightenment)
7. Mansublimis (Supreme-thinker)		...	Ultimicstatus (Nirvānic)

Again I repeat, I ask you to consider this system, which could be further elaborated by some higher person, thereby lessening considerably the difficulty of western beginners.

88, OWLET ROAD,
Shipley, nr. Bradford, England.

I remain, yours faithfully,
LAWRENCE SCARFE.

Aug. 4, 1931.

* * * *

Colonel Olcott's love of children was one of his outstanding characteristics; one of the Adyar residents relates how as a child she used to sit on the Colonel's lap and play with his long beard, when he came to visit her parents. On one such occasion he asked her what she would like for a present, and suggested a doll. This the little girl indignantly repudiated, saying that all she wanted was a DOG! Next time he came to see them the Colonel brought three little china dogs and presented them to his little friend!

REVIEWS

The Science of Brotherhood, by Ernest Wood. (Theosophical Publishing House, Adyar, Madras.)

It is most refreshing to contact the thought of an author, capable of taking what has become a rather trite and very much overworked aphorism, and by stripping away all extraneous impositions, portraying in a most interesting and vivid manner the true significance of a great ideal. Professor Wood has indeed succeeded in resolving the abstraction of "brotherhood" into a true science, and his appropriate illustrations covering the various points touched upon, hold the attention of the reader.

The theme of the discourse lies in the interdependency of every thing which exists: in other words "we need each other" and that very need makes it essential that "we must be different" if we are to become mutually helpful. The logical manner in which the solution of our many national and international problems is shown to lie in man's regard for man, and the amelioration of crime and other social evils in the opportunity of self-expression for all of human kind, leads the reader gently toward an understanding of his own grave responsibilities as a member of one great manifestation of life embracing all the kingdoms of nature.

Emphasis is placed upon the idea that by "evolution" is meant a levelling upward, and that very principle necessitates adaptability upon the part of the more fortunate and the less fortunate alike, so that the spirit of co-operation may enable all "to live and let live". The idea that man is in a great school striving to find the best manner of releasing his tremendous possibilities, and that paradise is here at any time that we, as a group, are willing to perceive necessary fundamentals of a wonderful order, sounds through the book as an overtone which is capable of making anew the industrial, political and domestic institutions of the day.

T. W. P.

The Beginnings of the Sixth Root Race, by C. W. Leadbeater. [A reprint in more convenient form of the final chapters of *Man: Whence, How and Whither*.] (Price Rs. 2. Cloth Rs. 2-8.)

The Original Programme of the Theosophical Society, by H. P. Blavatsky, with Introduction by C. Jinarājadāsa. (Price Re. 1. Cloth Re. 1-8.)

Two Stories, by H. P. Blavatsky. (Price As. 12. Cloth Re. 1.)

Reminiscences of Colonel Olcott, by Various Writers. (Price Re. 1-4. Cloth Re. 1-12.)

Theosophy, by Annie Besant. (Price As. 4.)

Messages of Annie Besant (1913-1931). (Price As. 8.)

The above mentioned books are all published by the Theosophical Publishing House at Adyar, which has been more than usually busy during the last few months, and at the Jubilee Convention was able to present its customers with a varied and substantial bill of mental fare. As will be realized from their titles, each of the books above mentioned has very special interest for F. T. S. The two small volumes which stand in our President's name will be welcomed by all, for one presents in a neat booklet, at a very modest price, those priceless Messages which as October 1st comes round each year, she sends out to inspire all who love her; whilst the booklet entitled *Theosophy*, being an unpublished Manual, written by her many years ago, is invaluable as a simple outline of the Wisdom Religion suitable for enquirers.

Who that has dipped into *Man: Whence, How and Whither* has not been fascinated by the great sweep of evolution, and the progressive stories of individual lives there depicted? But in these days not many can afford to purchase such big books, or perhaps find time to read them through. *The Beginnings of the Sixth Root Race* republishes in a convenient form the Chapters of the larger volume which deal with the beginnings of the next Root Race, and so brings this important forecast of the work that lies in the future for many present members of the Theosophical Society, within the purview of all who care to read it.

One of the many debts owed by Fellows of our Society to Mr. Jinarājadāsa concerns his work in unearthing, and putting before readers in convenient form, some of the buried treasure of the early days of our Movement, and in *The Original Programme of the Theosophical Society*, and the *Esoteric Section of the T. S.* we have

such a book which is not only valuable as a record of history, but also useful to present-day members as a reminder of the many shoals and shallows through which our Society has had, and probably still will have to be steered.

Another book which will be welcomed is that of *Two Stories*, written by H. P. Blavatsky many years ago; the *Foreword* by Mr. Jinarājadāsa throws a very interesting light upon her methods of writing, and explains how the pen-name "Sanjna," used for the first story, was identified as hers.

Reminiscences of Colonel Olcott is a booklet in which are collected the testimonies of many who knew and worked with him. It is embellished with portraits of our President-Founder, little known to most people, and needs no words to recommend it in this centenary commemoration year of our Great Founders. Well printed, and published at a very low price, this little booklet should find a place in every Lodge Library, and on the bookshelves of each Fellow of our Society.

E. M. W.

The Earth and its Cycles, by E. W. Preston, M.Sc. (Theosophical Publishing House, London. Price 4s.)

Miss Preston has done a very decided service to Theosophists and students of *The Secret Doctrine* in writing this book, which, though small in size, expresses throughout a very large amount of most careful and accurate study of the history of man on our Globe.

In each chapter she has correlated the findings of modern Scientists with the statements made by various occult investigators and exponents—particularly H. P. Blavatsky, Scott Elliot and C. W. Leadbeater. Her comparison of the four Rounds of the Occultists with the well known Geological Eras is, I think, original, and very convincing, especially—as Miss Preston shows—as there have been striking "Revolutions" between some of those main Eras—such as, for example, the Killarnean Revolution at the beginning of the Paleozoic Era, which appears to coincide with the interval between the activities of the second and third Rounds. The Cenozoic Era, taken to coincide with the fourth Round, is naturally of most interest, as containing the five Root Races of humanity, and with these the author has occupied about half the book, very interestingly approximating the Races to the five well-known periods from the Eocene to the Pleistocene. It has been found necessary to take some of these periods as somewhat shorter than those mentioned for them by Madame Blavatsky, but that is for the obvious reason that

Madame Blavatsky mentioned in relation to them the periods accepted by Geologists in her day, which do not, however, stand among present Scientists. In this part of the work Miss Preston incidentally brings forward some of the increasing evidence for the former existence of Atlantis and Lemuria.

By no means the least interesting of the studies contained in this book are the calculations in the first chapter, very cleverly worked out from the few figures given in *The Secret Doctrine*. By suitably dividing the period of one Chain (4,320,000,000 years) she arrives at the conclusion that evolution began on our Planet about 2,000 million years ago. As it happens, Sir James Jeans also in his own way has arrived at 2,000 million years as the most probable figure! Most startling, and most encouraging, is the author's conclusion, developed in the last chapter particularly, that the graph of progress for our set of Seven Root Races, shows an acceleration such that the end of our present cycle may be expected within 100,000 years from the present time. Altogether, every part of this little book is full of interest; it is quite a necessity for the occult student of human origins, and surely also contains some surprises for those who have so far followed only the orthodox scientific trail.

E. W.

The Evolution of Man, by J. Emile Marcourt, M.A. (Paris), LL.B., and Ivan A. Hawliczek, B.Sc. (Published by The Theosophical Society in England. Price 6d.)

This is a book which fulfils all the conditions demanded by the modern reader.

It is a logical, clear, concise exposition of the subject, free from technical terminology. It presents a scientific solution of the problems of race psychology and of the psychological evolution of the individual; problems which are engaging the minds of thinkers to-day.

The footnotes in the text, and the bibliography at the end, add considerably to its value as a book for students. Its readers, we are convinced, will await with impatience the appearance of its sequel which is to treat of the Aryan Race.

I. M. P.

The Psychology of Character, by Rudolf Allers, M.D.; Translated by E. B. Strauss, M.A., M.D. (Sheed & Ward, London.)

This is a comprehensive study in the theory and practice of the science of character. In its analysis of the unconscious, which

prompts and propels the conscious—as reflected in a person's actions—the book almost amounts to a manual of, to use a phrase of an Austrian Chancellor, the “hygiene of souls”. And as such it covers not only ample ground in psychology and physiology but also in metaphysics. Dr. Allers follows, in broad outlines, the principles of individual psychology as laid down by Adler:

The soul of man is the *locus* of an unceasing conflict for the conquest of the Will which is directed in two apparently opposite directions, towards self and towards society.

Therefore, the two fundamental instincts in man are “the will to power” and “the will to community” and the supreme task of his life is to harmonise these. It is from their maladjustment that so many “complexes” and conflicts arise. The former by itself might lead to an exaggerated sense of personal value; hence the need of the latter instinct to act on it. But as they interact on each other there results the “unity of tensions,” which is inevitable as it is essential. And character is formed in the midst of this conflict.

What is “character”? It is:

The individual categorical imperative; it is not an integral part or distinctive feature of the person, but something belonging to the order of judgment, principle or rule. It is the principle of action.

Dr. Allers' argument is that the person is unchangeable, while his character is changeable and can, therefore, be transmuted. This character is expressed in action, which presupposes a certain “evaluation,” a comparison of values; because, as the Greek dictum has it, “every being seeks a good, a value”. Were it not so, the action, when completed, would not wear, as it certainly does, “a different complexion from the one it had before it was done”. (Schiller) Further, “every action affects the whole cosmic structure”. The author believes that:

Individual life, like the historical life of mankind is nothing more than the successive realization of all values inherent as potentialities.

Character-formation, means, therefore, perception of *vital* values.

The book deals with the individual from his childhood to manhood in the light of the above postulates. The author takes the “normal condition as the norm” of his thesis though he discusses also some abnormal and anomalous types. The chapters on Neurotic Characters” and “Self-Knowledge and Self-Upbringing” are particularly illuminating.

There is one test which a good book must satisfy; does it add to a man's understanding of himself and his fellow-men? For the message

of the Time-Spirit is "Let Understanding be the Law". Judged by this criterion, Dr. Allers' book will when weighed in the balance, be not found wanting. We recommend it to all those who have anything to do with the formation of the character of the people, especially, to secular and religious teachers.

G. N. M.

Realm of Light, by Nicholas Roerich. (Roerich Museum Press, New York.)

Nicholas Roerich is one of those rare spirits of our modern world, who has been building a bridge of beauty to span the sea of separateness, whether between man and man, country and country; nay, even between earth and heaven. He seems to believe, with all his heart, that benevolence is, as it were, the next-door neighbour of beauty and that, only, if humanity would cultivate the sense of the beautiful, we would be living on terms of amity and understanding with one another.

From this sense of the beautiful is born nobility of spirit, constant creativeness, heroism and attainment. From the same source also springs forth optimism, because every negation is non-creative.

Nicholas Roerich is always emphasising the "Eternal Yes" of creative thought. Like all true artists he is an enemy of the egoistic and the negative in man.

All humanity is divided into "Yes" and "No," and we will always be with those who have "Yes" in their nature. Beware of the "I" and the "No".

The book, under review, is a collection of Roerich's essays and addresses, which expatiate on the text (to use his own words):

The evolution of the New Era rests on the cornerstone of Knowledge and Beauty.

To this end, he calls upon the people of the various nations to be initiated into the doctrine of the heart—the realm of light—through Art. "Let us all be united in the name of light." The author is inspiring in his utterances, and his faith in the potentialities and potency of Culture as a panacea for the world's ills is almost infectious:

Messenger,
O my messenger, thou standest
And smilest. Dost thou not have
A command to heal sorrow
Through smile?

G. N. M.

Sanskrit-Tamil Dictionary, by N. E. Venkatesa Sarma. (Brahma-sayujya Library, Tirumashi P.O., via Poonamallee.)

This is the first concordance produced for the use of the Tamilians of South India. It gives meanings and illustrations of words used in the sacred literature, such as *Gita*, *Upanishads*, *Brahma Sutras* and other philosophical works. To secure compactness, the compiler has omitted words that are usually found in the ordinary lexicons and hence it will be found very handy for the earnest student who has already a working knowledge of the language. As it is printed in the Grantha script, it will be useful only in South India.

M. V. G.

MAGAZINES RECEIVED:

Teosofi	... No. 11-12.
Theosophy in S. Africa	... November, December.
News and Notes	... December.
Gnosi	... September-October.
Theosophy in N. Zealand	... November-December.
The Messenger	... December.
Theosophy in India	... December.
The Canadian Theosophist	... November.
Viriya	... No. 83.
La Revue Théosophique	... November.
Bulletin Théosophique	... December.
De Theosofische Beweging	... December.
Kaemadang Theosofie	... December.
Koemandang Rasyat	... No. 60.
Persatoean Hidoep	... January.
Theosofia in Ned.-Indie	... December, January.
Teosofisk Tidskrift	... November.
De Pionier	... December.
World Theosophy	... December.
The Theosophical Path	... December.
The Christian Theosophist	... Dec. 1931-March 1932.
The American Co-Mason	... November, December.
The Beacon	... November, December.
The Occult Review	... December.
La Tabla Rodonda	... October.
Modern Astrology	... December.
Vaccination Inquirer	... December.
The Cultural World	... November.

The Vedic Magazine	... November-December.
Stri Dharma	... January.
The Indian Review	... January.
The Temple Artisan	... September-October.
The Bharata Dharma	... December.
Advance Australia News Service	... December.
The Modern Review	... January.
Roerich Museum Bulletin	... November, December.
The Maha-Bodhi	... November-December.
The Cosmic Dawn	... September.
Madras Christian College Magazine	... December.
The Hindustan Review	... October-December.
The Young Builder	... December.
The Calcutta Review	... November-December.

BOOKS AND PAMPHLETS RECEIVED :

- Messages of Annie Besant, Theosophical Publishing House, Adyar.
 Theosophy, by Annie Besant, Theosophical Publishing House, Adyar.
 The Original Programme of the Theosophical Society, by H. P. Blavatsky, Theosophical Publishing House, Adyar.
 Two Stories, by H. P. Blavatsky, Theosophical Publishing House, Adyar.
 Reminiscences of Col. Olcott, by Various Writers, Theosophical Publishing House, Adyar.
 Karma-less-ness, by C. Jinarājadāsa, Theosophical Publishing House, Adyar.
 L'Art et les Mysterès, by Marile, Les Publications Idéalistes, Brussels.
 The Science of Brotherhood, by Ernest Wood, Theosophical Publishing House, Adyar.
 Peoples of Antiquity, by Ceasar de Vesme, Rider & Co., London.
 The Psychology of Character, by Rudolf Allers, M. D., transl. by E. B. Strauss, M.A., Sheed & Ward, London.
 From World Understanding to World Peace, Selected by Hélène Claparède-Spir, Williams & Norgate, London.
 Osiris: A Study in Myths, by H. P. Cooke, Daniel & Co., London.
 The Evolution of Man, by J. Emile Marcault, M.A., LL.B., and Ivan Hawliczek, B.Sc., The Theosophical Society in England.
 Intuitions, by Pohnq-Na-Qua (Mrs. Percy Smith, London).
 Parenthood: Design or Accident?, by Michael Fielding, Noel Douglas, London.
 The Cost of English Morals, by Janet Chance, Noel Douglas, London.
 Children's Questions, by Len Chaloner, Noel Douglas, London.
 Judgment on Birth Control, by R. de Guchteneere, M.D., Sheed & Ward, London.
 Teardrops, by N. N. Menon, Newman, Calcutta.
 The Final Esoteric Teachings of the Gîtâ, by L. Finch, Benares City.
 And After, by H. Dennis Bradley, Werner Laurie, London.
 Dig Disya Viveka, Shri Ramakrishna Ashrama, Mysore.



ON THE WATCH-TOWER

DR. BESANT'S health during the last two months is no better and no worse. There are slight variations up or down, but in the main there are no marked changes, except rarely. Sometimes, unexpectedly, an alarming slowness of the pulse manifests itself, requiring the urgent presence of Dr. G. Srinivasamurti; but after a few hours of recuperation, there is no marked diminution of strength because of the temporary crisis. On the day of Mr. Jinarājadāsa's return from the hills, on February 14th, she went for a brief drive with him.

In spite of Dr. Besant's physical disabilities, her mind dwells only upon one thought—the Work. Whenever she greets any young person, it is always to say: "You young ones must carry on the work left by us"; whenever it is some elderly worker whom she greets, it is with the words: "A faithful worker." At the beginning of the New Year she wrote the following in the autograph album of a young worker:

Work, so that the world may be the better for your living in it. Love all, but love most those who are unloving, for their need is the greatest. Protect the weak, and shelter the homeless; forget not our younger brethren of the animal kingdom, that they may develop our higher qualities, and thus co-operate with the Devas in working for swifter evolution.

Many have inquired what are Krishnaji's movements, and particularly when he is coming to India. **Krishnaji's Movements.** South and Central America eagerly looked forward to a visit from him this year, but evidently that desire will not be realized. Writing from Ojai on January 20th, Krishnaji describes his present work and future movements:

I am speaking every Sunday, under the trees, rain or fine, in the Star Camp. Last week there was quite a crowd, for the first talk. I was rather surprised. I am going to keep up these Sunday talks till the Camp.

After the Camp, all these plans are not certain yet; we may go East, and one or two places on the West Coast, and sail for New Zealand via Hawaii about the beginning of August. Then Australia, Java, and finally India about the beginning of December. But, of course, all this is not certain yet, but only in the air; we haven't written to Australia, etc.

The temporary scattering of Adyar workers has begun rapidly. On the 20th, Bishop Arundale and **Movements of Workers** Mrs. Rukmini Arundale left for Bombay on the journey to Europe and U. S. A. After three months in Europe, they are expected at the Summer School at the American Headquarters at Wheaton, Ill.

Bishop Leadbeater leaves in a few days for Australia on a three months' visit. He will arrive in Sydney in time for Easter, when takes place the Annual Convention of the Australian Section. As Easter is one of the great Christian festivals, Bishop Leadbeater will be present with his Liberal Catholic "flock"—a privilege and a delight to which they have looked forward the last two years. Bishop Leadbeater's right hand and travelling companion, Mr. H. Frei, leaves soon on a visit home to Switzerland. Miss M. K. Neff, Mr. Jinarajadāsa's right hand at Adyar, takes his place and accompanies Bishop Leadbeater, whose party is increased by Mrs. L. van der Hell.

The seventeenth of February is the day when Colonel Olcott passed away, and since 1907 it has been **Adyar Day** kept in memory of him by a brief meeting at Adyar. At 7.17 in the morning, the time he breathed his last, residents meet in the Great Hall, and a brief commemoration is made of his services to Theosophy, Hinduism, Buddhism and Zoroastrianism by such of his friends as are still with us. All present then place some flowers before his statue—that by H.P.B.'s side—and then pass into the gardens, where on the river's bank is the Olcott Memorial at the spot where his body was cremated. There too a few flowers are laid before his bust. All the servants too join in this tribute.

This day has now become "Adyar Day" throughout the world in the National Societies, when members gladly send donations large and small to assist the work of the Headquarters of the international Society. But for these freewill offerings, "Adyar" would be hard pressed to meet all its financial needs. Dr. Besant now allocates the large donation from the brethren of the United States (most eagerly anticipated and thankfully received by Brother Schwarz, our Treasurer) to the Society, to the Adyar Library, and to the Olcott Panchama Free Schools.

February 17th also commemorates the birthday of Bishop Leadbeater. He now enters his eighty-sixth **Bishop Leadbeater's 86th Year.** year. For the moment the handicap caused by diabetes is less, and his activities are continuous from morn till night. He has for months conducted once a week his Question and Answer meeting, and in addition addressed the E. S. members.

One of the noblest activities associated with Adyar is the education given to the Depressed Classes **Olcott Free Schools.** (Panchamas, the "fifth" caste, or Pariahs, now called Ādi-Dravidas, i.e., the "original" Dravidians of South India). The work, as is well known,

- (b) Formulate a statement of principles applying to its own department as a foundation for study and research.
- (c) Relate such principles to contemporary thought.
- (d) Consider on what aspect of Theosophical Teaching, concerning its special department, it is at any given time desirable to lay stress in view of existing world conditions.
- (e) Consider how best to spread the knowledge of such conclusions and assist in their effective practical application.

The older generation of Theosophists will be familiar with the name of Gyanendra Nath Chakravarti who at the Chicago Parliament of Religions represented Hinduism. His first appearance among Theosophists was at the Theosophical Convention at Adyar in 1884, when he delivered a brilliant address. Long years afterwards, he was the first Vice-Chancellor of Lucknow University and helped to launch the Young University in its career. For the last three months Dr. Chakravarti, accompanied by Mr. Bertram Keightley, has been residing at Adyar in "Sevāshrama" by the sea. He has just returned to his home in Benares.

Dr. Chakravarti, owing to ill health, was unable to be present at any meeting of Convention; but he sent the following message, which coming as it does from one of the oldest Theosophists, has its value for all Theosophical workers.

I wish I could come and speak to the brethren assembled something of the variety of experience I have come through, something of the hopes and disappointments punctuating my life, and something of the lessons learnt that might serve as finger-posts to younger members. But alas, the infirmities of my poor old body prevent my carrying out that wish—so much so that I cannot even write at any length without putting a severe strain on my head and heart. I am therefore writing these lines from my sick-bed, to prevent any misunderstanding of my intentions.

I can only give in these brief lines the assurance that Theosophy has been my dream when I first came to Adyar as a boy,

and has been ever since the pole-star of my life which is now approaching its end,—the star to which I have always turned for comfort, help and guidance whenever I felt bewildered in the mazes of that life, and sore at its trials. The inspiration which I drew in my boyish dreams has never failed me, and honestly I can state with all the emphasis which I can command, that it is to Theosophy that I owe all I have had in life. Many have been the changes that I have seen in the T.S.—a phantasmagoria of shifting opinions, beliefs, traditions and institutions—but there is something behind all these changes which changeth not, and if one can cling to that Eternal Element one is sure to find in it the realization of one's hopes and the straight road to one's goal.

Let not these outer changes confound you, nor let the many conflicting beliefs and opinions daunt you. There will come a time when you will be able to reconcile in the silence of your soul all these warring elements and know that there is a substratum of truth in all of them, although none represents the Truth in its entirety. The Perfect cannot find its full expression in the imperfect, and it can be sensed only by the soul when it has shed most of its imperfections. So if you stand fast and true, the hour will come when you will understand all and know all, and then there will be an ineffable peace and harmony in your soul.

With this message of hope I must stop, reminding you of the promise made by Sri Krishna to Arjuna: "Kaunteya, know thou for certain My Bhakta is never lost."

* * *

All in Eastern lands, and many in Western too, have long admired Japan for her national reconstruction from an unimportant Oriental nation to become one of the five great Powers in the world. Her defeat of Russia was hailed by Eastern peoples as the hurling back of the challenge of Western nations with its proud assertions of race superiority. But the grave events between Japan and China, in what is tantamount to a declaration of war on the part of Japan, are saddening indeed to contemplate. For Japan is one of the principal signatories to the Covenant of the League of Nations, and also to the Kellogg Pact. In the past, nations who considered themselves aggrieved have taken the law into their own hands, as in the old days of duelling, without dreaming of appealing to third parties.

Blocking the
Road to the Future

was started by Colonel Olcott. Three of the five schools being within Madras Municipal limits have been handed over to the Municipality, thus affording much relief to the Panchama Free School Board who were in serious difficulties how to meet all the expenses incident in the management of five schools. Only two schools are now under the Board's management, with Mr. M. Krishna Sastri as a most efficient superintendent. "Olcott Day" was duly celebrated this year, and his report of the function will interest all, as showing what is done to give a *practical* education to children who, handicapped as they are by poverty, are unlikely to enter the professions, and so must earn their livelihood in the various crafts.

This year the Olcott Panchama Free Schools celebrated their Founder's Day in a very special way. Usually every year the two schools used to have combined sports on the 17th of February. But this time the two institutions had sports separately on their respective playgrounds, the Olcott Free School at Adyar on the 13th instant, and the H.P.B. Memorial School at Kodambakam on the 15th. At both the places the children enjoyed themselves thoroughly and evinced great enthusiasm and showed keen sportsman spirit throughout. After the sports, prizes were given away to the children of the Olcott Free School by Baroness J. van Isselmuden and to those of the H.P.B. Memorial School by Mrs. Hilda Wood. Later the children of each school were treated with refreshments.

The Schools had this year a special Exhibition of Handcraft where the children not only showed the products they had made but also demonstrated different cottage industries. The Exhibition and Demonstration were held at the Olcott Free School, Adyar, on Wednesday the 17th and Thursday the 18th, from 3 p.m. to 6 p.m. each day. More than 400 persons including parents, a large number of women teachers and several distinguished visitors visited on the first day, and on the second day large contingents of school-children and scouts and cubs with their teachers and scouters and various other visitors—about 800 in all—visited the exhibition. The whole place was brimming with a spirit of joyous activity, enthusiasm and happy co-operation; more than ninety children were busy at their different occupations. Not only had they tastefully and well arranged their different places but also they kept themselves active throughout, so that every visitor was well impressed: they enjoyed themselves and went away much happier. The children had put up on show the following different occupations: Spinning (R); Weaving (R); Matweaving (R); Cot-tape weaving (R); Leaf work (R); Basket

work (R); Sewing and Stitching (R); Candle garlands (R); Fancy twine bags (R); Clay work (R); Drawing (R); Net bags (Sc.); Volley Ball nets and Hammock (Sc.); Belt making (Sc.); Paperwork (Sc.); Haircutting (Sc.); Ladles (O); Cobweb brushes (O); Laundry (O); Leaf plaiting (O); Bookbinding (O); Whitewashing (O); Tea Shop (Sc.); Brickwork (D); Masonry (D). Besides these, arrangements were made for flower garlands and pottery and carpentry and palm fibre rope making.

(R=Regularly taught at School; O=Occasional—whenever necessity arises, the children will take these; Sc.=Scout craft or hobbies; D=purely demonstrational.)

The world's universities are many, but among them all there is none which gives such a truly **World University** "university" attitude to life as a thorough grasp of Theosophical principles. There is no such culture in the world today as that provided by Theosophy to enable a man to stand so truly "in the centre" and enjoy what Milton called "bright day". To him who has the "Theosophical scheme" in his mind, each new discovery is fascinating because he sees at once its place "in the Plan". Moreover, each culture, of the East or of the West, fails now to satisfy, because it seems so incomplete, after one has once seen, in the light of Theosophy,

the region where the wheel
On which all beings ride
Visibly revolves.

The attempt to create for all a "World Standpoint" is the work of the Theosophical "World University"—an ambitious undertaking, but all the more praiseworthy because it is attempting to do a work no one else has yet efficiently begun. But obviously, before such a standpoint can be indicated, either new material for thought, or old material grouped in a new way, is essential. It is that which is the aim of the Research Committees planned by the World University.

Each Research Committee in its own field shall:

- (a) Seek to obtain a clear understanding of the Evolutionary Plan as so far unfolded in Theosophy.

Yet in every case of war between two nations, other nations, if not the whole world, are involved, and millions are made indirectly to suffer just because two nations are at logger-heads. It is to circumvent some of these evils that the League of Nations was started. That League is still weak, because the nations who compose it have not whole-heartedly committed themselves to its stated policies; much is reserved by them in practice, if not in words.

Nevertheless, the League is just now the *only* "outward and visible sign of an inward and spiritual" *reality*, which is "God's Plan" for the future unfoldment of the world. Weak as is the League of Nations to enforce its decisions, nevertheless behind its work is the world's future. Therefore, whosoever thwarts the growth of the League is doing one of the greatest acts of disservice to Humanity. For there are certain eternal facts as inevitable as gravity. Among them are the hidden laws which regulate a nation's prosperity or decay. Ethical precepts bind nations as individuals. To enforce that principle the League was established. Therefore, each who shakes the foundations of the League will reap evil in the end, since the world's future is the League's future.

It will not be contemned of any one;
Who thwarts it loses, and who serves it gains;
The hidden good it pays with peace and bliss,
The hidden ill with pains.

By this the slayer's knife did stab himself;
The unjust judge hath lost his own defender;
The false tongue dooms its lie; the creeping thief
And spoiler rob, to render.

Such is the Law which moves to righteousness,
Which none at last can turn aside or stay;
The heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey!

The Fifty-sixth Anniversary of the Theosophical Society

ADYAR, 24-29 DECEMBER, 1931

THE Annual Convention of the Society was held at Adyar from December 24th to December 29th, 1931, and was attended by about 540 delegates. The Sections in India, Burma, Ceylon, America, England, Wales, Scotland, South Africa, Switzerland, Holland, Austria, Hungary and Czechoslovakia were represented by their nationals. At the opening of Convention it was not expected that Dr. Besant, the President, would be strong enough to be present, so the Vice-President, Mr. A. P. Warrington, had been requested to give the annual address to the Society. At the last moment, however, Dr. Besant determined to appear, so she descended in the lift, and sat in a chair, while Mr. Warrington gave the following Vice-Presidential Address. At its close, to the amazement and delight of all, Dr. Besant rose and addressed the gathering in a clear, powerful voice. The two addresses are printed below in the order in which they were given.¹

THE VICE-PRESIDENTIAL ADDRESS

BRETHREN:

Our President, who has graced these meetings with her presence for so many years of brilliant and illuminating

¹ The President's Address is omitted, as it appeared in THE THEOSOPHIST for February.

service, unfortunately is not physically able to be actively with us to-day. My regret for this is very deep, and I am sure yours is also. But can we not hope that her indisposition is only temporary; that it is caused by duties of a weightier nature in those realms where the larger part of her splendid nature functions, and that ere we meet here again she will be restored to health for further activity in this world, that is ill-prepared to spare one so superbly fitted to bring to it the enlightened services it so gravely needs? At all events I am sure this will be the prayer of those of us whose hearts are sincerely devoted to the welfare of humanity in general and of our Society in particular.

Under the Constitution of our Society the duties of the President, when he or she is absent, fall upon the Vice-President. And so it becomes my duty to open this Convention and to lay before you a statement of the activities of the Society during the year which has just closed.

But before submitting to you the details of the reports of the National Societies, which have been condensed and assembled for me by our very efficient and faithful Recording Secretary, and which I shall presently ask him to read to you, I should like to bring into my brief remarks the influence of the President by drawing your attention to the inspiring ideals she expressed at the Convention of last year, for they are even more fitting to-day than they were when she uttered them.

It may be, there are a few who will remember what she said then, but I doubt that there are many; for memory in our crowded lives often proves to be but a poor servant, and fails us when we most need it. All the greater need therefore that we be reminded occasionally of the best our ideals require of us in the daily life—always lest we forget.

In her address she made clear the inalienable right that each has to embrace the opportunity we now have of bringing

the Elder Brothers into our daily lives. "Each can judge for himself," she said, "how far he cares to come nearer to Them, with all the implications that go with that approach; whether he is willing to accept those implications, to make the changes demanded by them, and thus to learn gradually how to co-operate with the Elder Brothers in our world." She adds: "There are few subjects more fascinating, more attractive; but it is also necessary that we should realize the truth of that which I just quoted from one of them—'You must come out of your world into ours'."

Then she mentions the special relation that two of the Masters have with the Theosophical Society, the Society that was in reality founded by Them as a special instrument in the service of Humanity and has been under Their observation and influence substantially ever since. And what is the nature of the service which Beings so exalted expect of their servers in this Society? Their answer is quoted by the President with her own strong emphasis: "The so-called small services in daily life count as much with us as the so-called greater services"; and she reminds us of the wisdom of this attitude toward service, counselling that it is the little things of life that help us to form the *habit of service*, which could never come about if we waited for the larger opportunities which only come rarely.

The final remarks of the President had reference to what is, in the humble opinion of your present speaker, a fact of the most vital importance to the Society, namely, the fact that Adyar was the place "chosen by the Masters for the Centre, to which they sent her (H. P. B.) that she might live there for some time and create there an atmosphere which would make it easy for it to receive Their influence, or any spiritual influence that was sent". She declares that "there is a direct communication between Adyar and Shamballa" of the White Island of old, and that here it was intended that sojourners

might receive real help in the spiritual life. Then she declares that our duty to the Centre is unfortunately not being fulfilled, as has been hinted by none less than the two Masters most concerned. Therefore she, as President of our Society, most earnestly appealed to us for help with the Adyar Centre. Do read again her address and see how you can help to make Adyar the "Flaming Centre" of influence it is intended to be, not alone for the immediate neighbourhood, not even solely for India, but indeed for the whole world of Theosophy, and even beyond into all the functions of our modern civilization—a magnificent consummation which can be attained if we will, by right will and by right work.

After calling for the practice of more Brotherhood in our lives, even towards our younger brethren of the animal kingdom, our President closed her impressive address by reminding us of what many of us believe to be very true, that "the best preacher and the best machinery for spreading Theosophy is by leading the Theosophical Life".

These reminders, friends, were not given merely as ethical guidance for the individual but, coming to us, as they did, from the President at an annual meeting of the Society, they have all the force which usually pertains to an executive declaration of corporate policy.

Then, let us remember that the existence of the Perfected Men must ever be an inevitable fact of evolution; that it was at the instance of two of these that the Society was founded; that it is by Them that it has been nurtured and sustained from within, and that, if it shall ever reach its high goal in the future, it will be because it has been vivified and inspired by Them, far more than because it has been wisely and efficiently conducted by us down here. Says the President: "It is a personal matter for each to decide. But I would ask you to remember that on Their help and on Their

blessing, and on our working along lines They laid down, the life of our Society really depends."

This was the attitude held by H.P.B. and Colonel Olcott, and it has been that ever since of every vital and inspired worker in the Movement, whether leader or otherwise.

But let us not forget, in our intense realization of the importance of this viewpoint, that it is an attitude that has to come to one from within, and never can be imposed from without; for the doors of the Society stand wide open to receive those who, while believing in Brotherhood, nevertheless have no belief in Masters as facts as well as ideals. Even those who do so believe are left free in forming, each for himself, his own conceptions as to these great Beings, and what his personal relations to Them may be.

In looking over the reports of the various General Secretaries of the Society, it appears, as you will see, that there has been a substantial reduction in membership in practically every Section. For the most part the financial depression is given as the reason. But we have passed through financial depressions in different countries many times before without finding so great an effect even locally; and so, it is important for us to study more carefully than ever before the causes of our present conditions. In this, self-criticism cannot do us any harm, and we must see above all things that in the Society we have a ready willingness to meet the new thoughts of the world on their own ground, and to consider them in the light of what knowledge we may have and in a way that will not cause the world to mistake Theosophy for a creed, and the Theosophical Society for the organized exponent of a creed, but will help rather in the realization that we are a band of Servers searching for truth and more truth, and not a body bound by the limitations which a creed invariably entails. We are bound together by a common ideal, not by a common belief, save the single

belief in Brotherhood, and as such the Society should be known to the world.

SUMMARY OF THE YEAR'S WORK

LODGES AND FELLOWS

The number of Charters granted from the commencement of the Society to the end of 1930 was 2,799. In 1931, 34 new Charters were granted, raising the number to 2,833. 2,119 diplomas to new members were issued during the year. The statistics for the present year show that we now have 1,426 Lodges and 36,115 members. Comparing these figures with those of last year, which were 1,420 Lodges and 39,311 members, we find a net loss of 64 Lodges and 3,196 members. Once more, various reasons for the decline are put before us by the General Secretaries of the National Societies; among them financial depression is frequently mentioned.

The numbers of Lodges and members in the various Sections of the Society are as follows:

No.	National Societies	No. of Lodges	No. of Members	New Members added during the year	Remarks
1	T.S. in The United States ...	209	5,657	596	
2	" England ...	150	4,224	257	
3	" India ...	291	4,728	144	
4	" Australia ...	31	1,499	49	
5	" Sweden ...	35	728	33	
6	" New Zealand ...	19	971	37	
7	" Netherlands ...	50	2,422	102	
8	" France ...	79	3,175	218	
9	" Italy ...	31	501	28	
10	" Germany ...	32	444	—	
11	" Cuba ...	20	275	41	
12	" Hungary ...	16	399	33	
13	" Finland ...	23	648	17	
	Carried forward ...	986	25,671	1,555	

No.	National Societies	No. of Lodges	No. of Members	New Members added during the year	Remarks
14	Brought forward ...	986	25,671	1,555	
	T.S. in Russian T. S. outside ...				
15	Russia ...	12	215	18	
16	Czechoslovakia ...	7	86	—	
17	South Africa ...	10	209	—	
18	Scotland ...	29	558	15	
19	Switzerland ...	13	260	12	
20	Belgium ...	12	405	27	
21	Netherlands-Indies ...	30	2,090	—	
22	Burma ...	10	298	6	
23	Austria ...	8	540	66	
24	Norway ...	9	209	3	
25	Egypt (See Federation, below) ...	—	—	—	
26	Denmark ...	11	430	28	
27	Ireland ...	8	128	9	
28	Mexico ...	20	329	39	
29	Canada ...	16	397	23	
30	Argentina ...	21	343	15	
31	Chile ...	14	181	—	
32	Brazil ...	15	379	36	
33	Bulgaria ...	8	111	3	
34	Iceland ...	5	276	1	
35	Spain ...	21	401	52	
36	Portugal ...	10	177	42	
37	Wales ...	20	333	14	
38	Poland ...	10	232	9	
39	Uruguay ...	7	92	27	
40	Porto Rico ...	17	179	—	
41	Rumania ...	10	199	—	
42	Yugoslavia ...	12	183	23	
43	Ceylon ...	8	121	19	
44	Greece ...	9	140	23	
45	Central America ...	14	189	37	
46	Central South Africa ...	9	206	16	
47	Paraguay (See Federation, below) ...	—	—	—	
	Peru ...	7	87	—	
	Canadian Theosophical Federation ...	10	177	—	
	Federation of the Lodges of the T.S. in Egypt ...	2	39	—	
	Federation of the Lodges of the T.S. in Paraguay ...	6	72	—	
	Others ...	10	173	1	
	Grand Total ...	1,426	36,115	2,119	

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

NEWS OF THE NATIONAL SOCIETIES

U. S. of America: The new General Secretary, Mr. Sidney Cook, who has taken the place so ably filled for many years by Mr. Rogers, who is now devoting himself to the lecture field, reports a year of great activity. In addition to many lectures given by Mr. Rogers, Miss Clara Codd, Mr. Geoffrey Hodson and others, propaganda activities are shown in the sale of 16,000 books and 12,000 pamphlets. The Convention and Summer School were once more a great success. A new system of classified memberships, equal in their privileges, but giving to wealthier members the opportunity of a membership classification which involves more liberal contribution, has been put into force, and has brought in additional funds. The General Secretary remarks that the reduction in membership appears to be now abating, there being a net loss of only 340 members. The number of Lodges remains as before at 209.

England: The report for England shows a reduction of 364 in membership, the total being now 4,224, and the number of Lodges is now 150—one more than the figure given to us last year. The General Secretary explains that the decline is due mainly to the financial crisis through which the whole world is passing, which deprives many people of the means, time and energy required for anything more than the daily needs of themselves and their families. There is, however, a steadying down throughout the Section. Members are "carrying on," and seem to have decided that many problems can only be solved with the passing of time or the gaining of more knowledge and wisdom. The combining of the Annual Convention with the European Congress presided over by Bishop Arundale brought many brethren to England. Classes and special meetings are being held at Headquarters, and the Headquarters Library has a marked increase in the number of subscribers. "One Day Campaigns" were continued—in April

with "Karma, Bondage or Freedom," and in November with "The Evolution of Man". Two thousand books prepared for the next campaign have already been sold. Study Weekends are also very popular and useful.

India: The General Secretary for India reports much more decision and steadiness than in the previous year, even when despairing factors have come in. The machinery of the constitution has worked without much creaking during the year. Bombay and its suburban Lodges were constituted into a new autonomous Federation. No Federation shows increase of membership, and the total membership has decreased from 5,518 to 4,728, the chief decline being in Lodge membership, the unattached membership having fallen only from 370 to 340. Much of the loss is attributed to preoccupation with political uncertainty and financial depression, and the fall in new admissions is similarly explained. The rules applying to lapse of membership have been strictly enforced. The number of active Lodges has declined from 324 to 291.

The General Secretary considers that the real test of the work of the Lodges is in their usefulness to their surroundings and the country, and by this test the core of the work is quite sound and bears promise of a new life. It continues to leaven the world's thought as it did before, and so really very much has been achieved during the year. Attempts are being made to reorganize the Youth Federation, though the General Secretary is not yet very hopeful about this branch of the work. Propaganda has been carried on vigorously in a field too great to permit of special mention, and a large number of magazines in different languages continue to spread the knowledge widely among the people. The Indian Bookshop, owned by the Section, notwithstanding financial depression, has done much better this year, and has shown a very fair profit.

The Society, remarks the General Secretary, is at the parting of the ways, but, he asks, need there be any agreement

between the old and the new teachings? The new is making its way not only in the Society but also in the outside world, and yet there is room in the Section for all points of view, especially as it continues to affirm the attitude of Freedom in all matters and to inculcate self-reliance and sympathy. His plea is once more for welcoming into the Section the teaching that the leaders of the Society first called the world's attention to; if all teaching is welcome in the Society, then the Teacher must be made welcome too, and so there should be no loss of breadth. He concludes with the aspiration "May the day come soon when our Society makes itself the willing channel of the new forces now being released in the world".

Australia: The General Secretary reports great economic difficulties, which have caused every Lodge to reduce its expenditure. The Broadcasting Station continues its good work, and is paying its way and showing a profit, some of which will go to the Section. The statistics show 1,499 members and 31 Lodges. The Convention was held in Melbourne, and what were called "Support Conventions" were held at the same time in other cities, for those who were not able to make the long journey to Melbourne. The Headquarters has been removed to The Manor, at Mosman. The "Advance Australia! News Service" continues, and is much appreciated by many editors, who are accepting at least 200 columns per month.

Sweden: The number of members in Sweden has decreased a little, but the General Secretary reports that the Section has gained in consolidation and inner strength. The membership is now 728. The Summer School held at Stockholm, which was directed by Mr. E. Bolt of Edinburgh, was attended by 100 members, of whom about 10 came from Norway.

New Zealand: The General Secretary reports with regret that the membership of the Section has now fallen below 1,000, the total being 971. The Sectional magazine continues to be sent free to all members in good standing. Pamphlets on

What is the Theosophical Society?, *The Hidden Side of Lodge Meetings*, and *A Message from an Elder Brother* are sent free to all new members. The Vasanta Farm has now been purchased from the Section by Mr. Colin Macdonald, who has looked after it so well for over 19 years. The Vasanta Garden School continues its good work, and receives appreciative reports.

Holland: The report from Holland shows the admission of 102 new members, and the dropping of 322. It is remarked that although there is a fall in numbers there are signs of renewed enthusiasm in the Section, the fall having been due largely to causes in the previous year and at the beginning of the current year. The Publishing House continues its activities and there is in preparation a very cheap edition of *The Secret Doctrine*, which is to be brought out with the help of a fund raised in memory of Mr. W. B. Fricke. The book will be sold for only 6 guilders. The two Magazines *De Theosofische Beweging* and *Theosophia* have now been combined into one.

France: The General Secretary reports that 5 new Lodges have been chartered and 5 have become dormant, which leaves the number at 79, as before. 218 new members have joined and 416 have dropped away, leaving a total of 3,175. The Headquarters has continued its lectures and other activities and there have also been visiting lecturers, including the General Secretary of the T.S. in Holland, Dr. J. J. van der Leeuw, the General Secretary of the T.S. in Germany, Dr. M. Verweyen, and Dr. G. S. Arundale.

Italy: The General Secretary reports that though it was impossible to have public lectures during this year, the Lodges have been meeting regularly. The magazines *Il Loto* and *Gnosis* have continued, and the Publishing House has reprinted *Light on the Path* and *The Perfume of Egypt*. The new Italian Penal Code was issued on July 1st, and therefore the

Society has had to apply for permission from the Italian Government to go on with its work, and it is hoped that this will soon be obtained. The membership is now 501, as compared with 563 last year, and the number of Lodges has increased to 31.

Germany: The report from Germany shows that the General Secretary, Professor Verweyen, has been doing much to introduce Theosophy into educated circles, in which for the most part it has been much misunderstood. The membership is not great, being only 444, but the General Secretary thinks that the tendency for members to resign on account of the teachings of Mr. Krishnamurti, and also the unfavourable circumstances of the present time, is now coming to an end. Efforts have been made to come into harmonious contact with other Theosophical Societies, with varying success.

Cuba: The T. S. in Cuba reports a year of great difficulty, due to moral depression and financial troubles, notwithstanding steady work in the Society. The number of members is slightly more than last year; the number of transfers, resignations and deaths of members totals 22, but 41 new members were admitted. Dr. Villaverde, the General Secretary, anticipates steady work in the future, as the members are devoted, and determined to stand fast to their post.

Hungary: The General Secretary for Hungary reports lack of interest and enthusiasm, and difficulties on account of the financial situation, but the membership shows a reduction of only 13 as compared with last year. Members' meetings and question and answer meetings continued regularly, and there are also propaganda meetings on Sundays. The "Pentecoste" Lodge has been very active in publishing, having printed no less than 14 books and pamphlets on its own printing machine, as well as the quarterly magazine.

Finland: Finland has kept up its usual activity. During this year of financial difficulty there have been well-attended

fortnightly lectures at the Headquarters, and special lectures and entertainments on the memorial days of the Society and public holidays. There was a Summer School for one week, which was attended by 40 members, and the General Secretary has also visited many of the Lodges. The Magazine *Teosofi* continues, but the subscription has fallen from 1,100 to 800. A special feature of the year's work has been the coming into closer contact with other Theosophical Societies. The General Secretary mentions that although the Point Loma and the Rosicrucian Societies joined with us in the celebrations of the Centenary of H.P.B., such emotional contacts do not indicate the establishment of permanent co-operation. The membership is now 648, which shows a reduction of 32, and the number of Lodges is 23, the same as last year.

Russian T. S. outside Russia: The General Secretary reports that there are now 215 members in good standing. 18 members were admitted, 10 resigned, 1 died and 106 lapsed. Of the members, 208 are within the 12 Lodges and 17 are non-attached. The Annual Convention was held in London; 5 delegates came from a distance. The chief items were a discussion of the vital problems of the present time and a public lecture in Russian by Dr. Kamensky. The monthly review *Vestnik* (Messenger) has appeared regularly, notwithstanding the financial difficulties, as also the typewritten bulletin. *Esoteric Christianity*, by Dr. Besant, has been published in Russian. Many of the Lodges are active in social work, and largely along artistic lines; thus, for example, the Lodge "Alkenost" in Paris, brings comfort to many suffering people in hospitals, by means of concerts, etc. Wherever possible, the members are trying to strengthen and inspire various centres of public work.

Czechoslovakia: The General Secretary reports that very little interest is taken in Theosophy in Czechoslovakia, because of the influence of Krishnaji's teaching, which has

taken deep root. The Society is co-operating with the movement called "New People," who are "very near to Theosophy" and have a magazine with a circulation of 100,000 copies. The membership is now 86.

South Africa: The General Secretary in South Africa reports a reduction of members to 209, but remarks that these diminished numbers do not imply a reduction in enthusiasm. There is a tendency to "close up the ranks" and work harder than ever to carry the message of the Divine Wisdom to our fellow-men. The work in this Section is particularly difficult on account of the great distances between the Lodges, but the magazine *Theosophy in South Africa* is a unifying instrument.

Scotland: Scotland has now 558 members, as compared with 612 in the previous year. There are 29 Lodges. The first part of the year was given to intensive study in the Lodges rather than to propaganda. Later, Mrs. Powell and Mr. Groves gave a series of lectures. The Section is now twenty-one years old. Although there is decrease in membership, the General Secretary reports very keen interest among the members, and also among the public who are attracted to the lectures.

Switzerland reports a very active year and an unusual atmosphere of brotherhood at the Annual Convention, at which nearly all the Lodges were represented. The General Secretary says that Geneva has been "ploughed with Theosophy," and she thinks that there are very many more Theosophists outside the Society than within it. 12 members have joined during the year, mostly in Lausanne, on account of Dr. de Henseler's weekly lectures there. 10 members resigned, 2 died, 100 became dormant; so there are now 260 members, of whom 170 have paid their dues. The number of Lodges is 13. Though small in number, the members are active in many ways, in different associations.

Belgium: Belgium shows 405 members this year, there being a net loss of 76. This loss was due chiefly to a crisis in one of the Lodges, from which the retiring President drew away a large number of members. The public lectures, some of them by distinguished non-Theosophists, have drawn very attentive audiences. Every lecture has a musical introduction which is much appreciated. *The Theosophical Bulletin* now appears every three months.

Dutch East Indies: (No report.)

Burma: The report from Burma speaks of very unsettled conditions in the country, due to rebellion, economic distress, and political agitation. In consequence of this there were only six admissions during the year, and the present strength, including 111 honorary Bhikku members, is 298. The number of Lodges remains as before. Meetings, lectures and concerts have been held regularly. The B.E.T. Schools continue to do their good work, with about 500 pupils. The deficit in the Boys' High School is made up by public contributions and that of the Girls' School by the donations of a few of the Rangoon Theosophists.

Austria: The T.S. in Austria reports a good year's work. For eight months lectures were held every Monday and Tuesday in the Headquarters, and there were also week-end instruction classes. The Society of Friends lent their hall twice a month for public lectures. The Art Lodge specialized in the development of a choir of good voices. The Order of Service and the World University Association have been active. The year was marked by a number of distinguished visitors, especially by the public lecture of Mr. Krishnamurti, which drew many friends from the surrounding countries.

Norway: The report from Norway tells of improved conditions. We have passed, says the General Secretary, from the stage of study to the stage of life. A visit of Mr. Bolt from

Edinburgh played a great part "in giving back to us our faith and hope for Theosophy in Norway". The number of members is now 209.

Denmark: Denmark reports the continuance of full and successful activities in the Lodges—well attended members, meetings, study groups and also public lectures. Mr. Bolt of Edinburgh gave about 20 lectures and conducted the Summer School. Many of the most ardent members are also members of the Liberal Catholic Church, and many are deeply interested in the work of Krishnaji, and there is brotherly co-operation and tolerant consideration among all. There has been a slight drop in membership, from 450 to 430.

Ireland: The General Secretary for Ireland reports that the number of members in good standing is now 128. No Lodges have been formed and none dissolved, and the Magazine *Theosophy in Ireland* continues to be published quarterly with Mr. T. Kennedy as editor.

Mexico: The General Secretary reports a membership of 329—a small increase, and also very much activity, apparently quite out of proportion to the number of members. There was no special series of public lectures this year, but the meetings on special days attracted large audiences. On these occasions Fraternity and Art were the most prominent features. Propaganda of the teachings of Krishnaji has been carried on every Sunday at Headquarters. Señora Consuelo R. de Aldag, a Mexican lady who is a lecturer of the United States Section, visited her own country for two months and did some very good work. The publication department showed considerable activity. The Sectional magazine of 40 pages appears every two months and is sent free to every member, to many foreign Spanish-speaking Lodges, to the 30 Governors of the interior and to the public Libraries. There is also a monthly paper containing lectures by Krishnaji and Dr. Besant, which is widely distributed.

Canada: The General Secretary for Canada expresses great satisfaction at the revival during the year of what he calls the Blavatsky tradition in the T. S. He gives his opinion that if Krishnaji had studied *The Secret Doctrine* as Madame Blavatsky proclaimed it, he would not have found the ideals she promulgated to be different in principle from his own. The Canadian Section has always been prominent in endeavours to bring about harmony among members of various Theosophical Societies, and notes with pleasure the fraternization meetings which have been held in many places in America and Europe, but expresses regret that in this movement some have not been content with co-operation but have tried to cause other members and organizations to change their folds. He also comments with satisfaction on the issues of *The Theosophist* for August and September—the Blavatsky Centenary numbers.

Statistically, Canada shows a good year, with a decrease of only 16 members in these hard times. There are now 397 members in good standing on the rolls. Lack of funds has prevented any extensive propaganda work, but *The Canadian Theosophist* has continued to be the chief propaganda activity.

Argentina: The General Secretary reports that the state of his Section is satisfactory and allows for optimism for the future. There has been a disagreement with the General Council of the Section on the part of some of the Branches, which have applied for direct affiliation to the Headquarters at Adyar. This matter is still under consideration. The statistics of the Section show a membership of 343 in 21 Lodges.

Chile: Chile reports a year of exceptional difficulties, and a small drop in membership—to 181. The Sectional magazine has been amalgamated with *El Teosofista Sud-Americano*. The General Secretary reports a reduction in the activities of the Lodges, but says that they are determined firmly to maintain the organization of the Society, and to preserve for coming generations the treasure represented by the Ancient Wisdom.

Brazil: The number of members is 379, being 87 less than last year, and there are 15 Lodges. There has been revivification of some Lodges, and an increase of general interest in Theosophical teachings, and propaganda has been done with the help of the daily press and radio as well as by oral lectures and teachings. Six pamphlets have been issued for propaganda purposes. It is much to be regretted that the project for a headquarters building has to be postponed, partly because of the present financial crisis and partly because half of the fund for construction of headquarters has been lost on account of the insolvency of the establishment in which it was deposited. The official magazine *O Teosofista* continues to be published regularly. The publicity section under the direction of Dr. Lourenço de Mattos Borges has three departments, dealing with pamphlets, press work and radio work respectively. Short articles are distributed weekly to all the newspapers of the various Brazilian States, and many talks have been broadcast through various radio stations in Rio de Janeiro.

In August a Blavatsky week was held in Rio de Janeiro, in which many orators and musicians took part. At the same time one of the biggest bookshops in the city lent their principal window for a display of Theosophical books and a large photograph of H. P. B. The General Secretary mentions that the members are studying with much attention the teachings of Mr. Krishnamurti, without seeing in them any incompatibility with Theosophical work.

Bulgaria: This year there has been considerable public activity of the T. S. in Bulgaria, notwithstanding the difficulties of the time. A long series of lectures was given by various members on a variety of Theosophical subjects, and the Lodge "Orpheus" has published in the Bulgarian language the first volume of *The Secret Doctrine*, and also *At the Feet of the Master*, though the magazine *Orpheus* is suspended for the

present. The present membership is 111, 78 of these being in 8 Lodges and the remaining 33 unattached.

Iceland: In Iceland we have a large number of members for such a small place, namely 276, but they are now condensed in only 5 Lodges. Most of the Lodges have had regular fortnightly meetings, with lectures and discussions, many having been on the subject of Krishnaji's teachings, which are a source of wide inspiration. Two radio talks were given on karma. The Magazine *Gangleri*, of which two issues have come out during the year, has about a thousand subscribers. Mr. E. C. Bolt of Edinburgh gave a series of lectures. The Section is co-operating with the Society known as the "Survival League," which is working to spread the knowledge of human survival after bodily death.

Spain: Notwithstanding great political disturbance in Spain, the year's work shows very good results, there being a net loss of only 2 members. The General Secretary is enthusiastic about the prospects of theosophical work under the new circumstances, and thinks that the theosophical philosophy may play an important part in the development of the Republic. In Madrid a new impulse has been set in motion with the formation of a "Theosophical Atheneum," which has attracted a number of members who are not Fellows of the Society. The Atheneum, the National Society and two Lodges have combined to rent fine premises, including a well decorated lecture hall, in the centre of the city, and there many lectures and concerts have been held with great success. Another interesting feature of the year's work is the formation of a Lodge in Palma, the capital of the beautiful island of Majorca.

Portugal: The General Secretary for Portugal speaks of a trying year, with internal dissensions, now happily nearly passed away, as well as external difficulties; but all the same the result of the year's work shows an increase of membership from 156 to 177. Some of the members who were making

important gifts towards the rent of the headquarters are not able to continue this, so there are especial difficulties in that direction. A small fund has been formed to establish a co-operative society for printing a bulletin and other theosophical literature.

Wales: The report covers the period from July 1st, 1930 to June 30th, 1931, and therefore includes the 9th Annual Convention of the T. S. in Wales, which was presided over by Bishop Leadbeater, and was attended also by other distinguished visitors. The membership returns show a decline of 29, which is less than 10 per cent. Mrs. Margaret Evans has left the Section £100, which is being used for propaganda work. As usual, the members in Wales are busy in a great number of social service movements.

Poland: The General Secretary writes that there is a large drop in membership this year, because it was decided to cross from the rolls a number of members who had taken no part in the Society for some time, paid no fees, and did not reply to any letters. At the same time, care was taken not to eliminate those whose lack of contact with the Society was likely to be only temporary or due to external circumstances. The membership is now 232, and the number of Lodges has fallen to 10. The Summer School was attended by 60 people, mostly non-members. The meditation and study classes were also well attended, again mostly by non-members. The Secretary remarks that she thinks the causes of weakening of interest in Theosophy are two—the conditions of economic, political and social life, and “our inability to present a broad and wise solution, based on the Ancient Wisdom, of many difficult questions of to-day in social and political life”.

Uruguay: The General Secretary for Uruguay reports that conditions in her country are very promising. Although some Lodges are becoming inactive and some members indifferent, still great renovation is going on. The 10 Lodges are described

as 7 active, 2 inactive and 1 dormant. 3 Lodges have been organized. In addition to the ordinary lectures, radio talks were given on three occasions by the General Secretary. One of the most important events of the year was the Second International Congress of the South American Theosophical Federation. The first number of the *South American Theosophist*, which replaces several sectional magazines, was brought out at the time of the Blavatsky Centenary.

Porto Rico: The membership in Porto Rico is now 179, as compared with 210 last year, on account of various reasons. The General Secretary writes that the Section has gone through a real “cyclone” and that in some of the Lodges only 4 or 5 members have paid their dues. 2 Lodges have ceased, and two more are on the point of disappearing. It was decided at the Annual Convention that if more than one member of a family belongs to the Society, they may pay at the rate of half the usual membership fee each. The Lodge at the capital of the Dominican Republic is reported to be full of life and enthusiasm, and doing good propaganda work in spite of the hard times.

Roumania: The work in Roumania is being carried on chiefly by the Lodges, acting independently of one another. There are eleven Lodges existing in eight different towns. The Vasanta Lodge in Chisinau, near the Russian boundary, is composed almost entirely of Russian members, and it is the most active Lodge. In the West there are two Lodges which have been the mainspring of the Anti-alcoholic Movement of their province, so that the International Order of Good Templars of that region has become the centre for the whole country. In the Capital, Bucharest, the activities are not so great, but regular lectures are now being given. The Sectional magazine is published monthly.

Jugoslavia: The General Secretary reports that much enthusiasm and activity has been shown in the Section during

the year. 23 new members were admitted, 6 resigned and 1 left, so there is a net increase of 16, and a total of 180. The number of Lodges has been increased by 2. The two long visits of Miss Jean Glen-Walker were much appreciated. The lecture series organized by Mrs. V. Mayerhoffer had 35 lectures by 11 speakers. In all there were 327 meetings, 82 public lectures and 159 members' meetings. The mention of Theosophy is becoming more common in the Press. A Theosophical Publishing Trust was formed on August 11th, after the H. P. B. Centenary celebrations.

Ceylon: The General Secretary mentions that, in spite of the depression, the year's activities have created a more favourable attitude among the public and a more expanded conception of Theosophy. It is good to hear that the membership has been increasing. The year began with 106 and ended with 121, but it is mentioned that a large number of the members are in arrears with their dues, and that there are great financial difficulties in the Section. The most active Lodge is the Youth Lodge.

Greece: The report from Greece is not very encouraging this year. A new Lodge has been formed in Cyprus, and several other Lodges are quite active, but the membership has fallen to 140. The General Secretary explains this as due to two causes, namely, the economic conditions and the influence of Krishnaji's teachings. The publication of the quarterly magazine has been continued.

Central America: Central America reports serious difficulties on account of acute economic conditions. But there remain in all places nuclei of faithful and steady workers who "keep alight the fire of Theosophical idealism and constitute a well founded hope that when present handicaps disappear a bright development may take place". In the Republic of Colombia Theosophy is spreading very rapidly, and the General Secretary for Central America expects that an

autonomous Section will be established there before long. There are now 14 Lodges in this Section, and 189 members.

Central South Africa: The General Secretary in Central South Africa reports a useful year and a present membership of 206, with 9 Lodges. He describes this year as "An H. P. B. Year". The Section has used H. P. B.'s works in study classes, arranged for a number of addresses on H. P. B.'s life, and obtained publicity about her in the press. The annual H. P. B. lecture at Convention was given by Mrs. Ransom, who has also done a great deal of work especially in the Rand section, and has written a book entitled *Madame Blavatsky as Occultist*. Miss Norah Bennett, from Australia, is also helping in that Section. In Pretoria Miss Turner, the President, does much to bring the movement into touch with other social activities of many kinds. South Africa's biggest problem is the racial one, and the Section is therefore paying a good deal of attention to the development of justice and harmony in this respect.

Peru: (No report.)

UNSECTIONALIZED LODGES

China: We have no report from the Presidential Agent for China, as Mr. Manuk has been travelling abroad almost all this year. But the *Shanghai Lodge* Secretary reports that it has moved to better quarters during the year, and it did not suspend its activities during the months of July and August, as is usual. The Lodge has been considerably strengthened by a special propaganda effort made last February, so although 7 members resigned on account of leaving Shanghai there is a gain of one member. The Besant School for girls has done good work, with 500 students. The *Hong Kong Lodge* also reports removal to new premises. This Lodge has held 79 meetings, of which 26 were public lectures, and its proceedings are

published in *The South China Morning Post* and *The Canton Gazette*.

Singapore: The Secretary reports that the usual activities have been carried on and the economic depression has not affected the members at all. Slow but steady is still the watchword of this Lodge.

Barbados: The Barbados Lodge has lost 7 members during the year, and so is now reduced to 9. Fortnightly study classes are being carried on regularly.

Japan: The *Miroku Lodge* reports that fortnightly meetings have been held regularly during the year for the study and discussion of Theosophical works. Though the membership is small, it is reported that the members are now mostly Japanese and there is a sincere interest in the study of Theosophy. Difficulties of translation are still a handicap to a wider circulation of literature in Japan. Countess Ina Metaxa has returned to Greece, after presenting many books to the Lodge library.

Canada: *H. P. B. Lodge*. The Secretary reports a membership of 12, 2 members having become inactive during the year. The study of Krishnaji's writings having proved very interesting and helpful, the Lodge proposes to continue this during the coming winter.

No reports from Egypt, Canadian Federation, Paraguay and Kuala Lumpur.

HEADQUARTERS' EVENTS

The President, Dr. Besant, has spent the whole year at Headquarters, since returning from the Benares Convention, where she gave the Presidential Address and one lecture in December, 1930. Unfortunately, her health has been far from good, especially since she had a fall down some steps early in the year. Under the advice of her faithful physician, Dr. G. Srinivasamurti, she has for the most part kept to her rooms,

but she has occasionally attended special meetings, such as those of the Adyar Day on February 17th, the White Lotus Day on May 8th, and the Blavatsky Centenary celebrations in August, and has also been present at a few garden parties under the big banyan tree in Blavatsky Gardens. Although very weak, she has not been suffering pain, and she has constantly been surrounded by loving friends. Throughout the year Mr. C. Jinarajadāsa has been her constant attendant and adviser, and Mr. N. Sri Ram has helped in the management of her financial affairs. Bishop Leadbeater has also been at hand, except when away from Adyar on lecturing tours. Latterly, the presence of Bishop and Mrs. Arundale has been a source of special happiness to her, and she has also much appreciated the visit which is being paid by two of her very old co-workers and friends—Rai Bahadur G. N. Chakravarti and Mr. Bertram Keightley. At the moment of writing there is no visible prospect of any great improvement in the President's health, but if it were possible for loving personal care, and the good thoughts of thousands of people all over the world to work wonders, we should soon have her moving again amongst us in something of her old strength.

Mr. Jinarajadāsa has resided constantly at Adyar, and given a very large part of his time and energy to the supervision of the management of the Adyar Estate, an arduous and complicated undertaking, as it involves half a dozen departments—the fruit and flower gardens, the engineering department, the building and construction department, the dairy and laundry, and the household departments—of an estate in which there are nearly two hundred residents and over one hundred and fifty employees. He has also supervised *The Theosophist* as acting Editor, ably assisted by Baroness J. van Isselmuden.

The great event of the year at Adyar was the H.P.B. Centenary celebration, which was held on August 11th and

12th. There was a gathering of about 200 members at Adyar. The programme was very varied, and included the reading of appreciations of Madame Blavatsky's work coming from all parts of the world; readings from her books; personal reminiscences by members who had known H.P.B., including the President, Bishop Leadbeater, Rao Sahib G. Soobiah Chetty and T. Hari Rao, and Messrs. B. Ranga Reddy, N. P. Subramania Iyer, and C. Jinarajadasa; a paper written by Mr. Bertram Keightley, dealing with the writing of *The Secret Doctrine*, and the interesting events of H.P.B.'s life in those days; a lantern lecture by Mr. Jinarajadasa on the life and work of H.P.B.; a lecture on *The Secret Doctrine* by Mr. Ernest Wood; the inauguration of the Blavatsky Museum, and the exhibition of mementos of H.P.B. and other articles of historical interest to Theosophists, in addition to social gatherings and entertainments. Dr. Besant, though far from well, was able to be present on two occasions, one being that on which the personal reminiscences were given, when she too spoke of her first meeting with Madame Blavatsky and so made the occasion complete. At the same time, or on other convenient dates, Sections and Lodges all over the world also celebrated this Centenary of Madame Blavatsky's birth, with great devotion and appreciation of her lion-hearted character and her great work for the benefit of the world. *The Theosophist* also celebrated the occasion by bringing out two splendid editions for August and September, which contain most valuable and original publications in reference to H.P.B. and the early days of the Society.

The year has been notable also for a considerable response to the suggestions sent out from Headquarters that overtures of friendliness be made to those who are working for Theosophy in other organizations than our own. Similar appeals were sent out by Dr. G. de Purucker, the new leader of the Point Loma organization, to which also the responses have been

great. We have reports of fraternization of branches and members belonging to different organizations in various parts of the world, and also attempts to formulate a common ground on which all Theosophists could meet for the prosecution of their work and studies; but as these things are only in their beginnings it is too soon to predict what the outcome may be, although one rejoices in observing what has been achieved so far.

Apart from this, nothing especially eventful has occurred at Adyar during the year. Meetings have been conducted by Bishop Leadbeater, Bishop Arundale, Mr. Jinarajadasa and Mr. Wood. The Theosophical Publishing House has issued several new books, including the *Convention Lectures of 1880* in one volume and also two of the same lectures in the form of pamphlets; *The Masters*, by C. Jinarajadasa; *The Science of Brotherhood*, by Ernest Wood; the Fourth Series of *Old Diary Leaves 1887-1892*, by Col. Olcott; *Reminiscences of H. P. B.*, by Bertram Keightley; *Messages from the Unseen*, by the Rt. Rev. G. W. Leadbeater; *Karma-lessness*, by C. Jinarajadasa; *In Memory of Col. H. S. Olcott*, compiled by H. N. Agarwala; *Two Stories*, by H. P. Blavatsky, etc.

There have also been a large number of reprints. Among these special mention should be made of Volume 3 of *Talks on the Path of Occultism*, by Dr. Besant and the Rt. Rev. G. W. Leadbeater; *The Beginnings of the Sixth Root Race* (extracted from *Man: Whence, How and Whither*), by the Rt. Rev. G. W. Leadbeater; *Esoteric Writings* and *The Philosophy of Bhagavad-Gita*, by T. Subba Rao; translations of Upanishads, by Dr. Roer, and two very old books of Dr. Besant's, dealing with *The French Revolution*, and with the relations between *England, India and Afghanistan*. The Adyar pamphlets have been continued, with the regular number of 12 published in the year. Mr. Ernest Wood has also two new books artistically published by Ganesh & Co., Madras, entitled *The Occult*

Training of the Hindus and The Song of Praise to the Dancing Shiva.

As in former years, the thanks of the Society are due to the many earnest and capable workers who have looked after the various departments of the Headquarters' Estate. Mr. Schwarz returned in February and took up his old position in the Treasurer's office, much to the delight of everybody here, and the evidence of his work is once more to be seen in the Treasurer's Report. Mr. Zuurman has also returned, more recently, from his long vacation, and resumed his work in charge of the Electrical and Engineering departments. He has now just finished the arduous task of removing the first trilithon from its old position near the entrance, to a more commanding situation closer to Headquarters. The task has been most exacting, as the carved pillars and the lintel or cross bar weigh many tons each. It was necessary to move the trilithon because, with the coming of modern traffic, the curves of the old entrance drive, which was spanned by the trilithon, could no longer be retained. Many thanks are due to Mr. B. Ranga Reddy, who in his absence looked after Mr. Zuurman's work, in addition to his own heavy duties of supervising construction and repairs on the Estate. Mr. K. R. Jussawalla, in the garden department, has shown us a good year, as usual, and Mr. C. V. Shah, acting under him, has kept the ornamental gardens in very nice condition. Dr. P. C. Patel has come to reside at Adyar and to give his services as doctor for the Estate, for the benefit and convenience of residents and workers alike, and every morning his clinic presents a busy scene. He has also undertaken the medical inspection of the children of the Olcott Free Schools. Miss Whittam, Madame D'Amato, Miss Ware and Mr. C. Subbaramayya have ably conducted the household and catering departments; Mrs. Wood has managed the Stores maintained by the President for the

Liberation Expressed in various Terms

(1) "There is only one Law, only one Nirvana, only one Kingdom of Happiness, only one Essence; and if you understand this thoroughly, you will act on this understanding." (*Kingdom of Happiness*, p. 70.)

(2) "Everyone in the world must recognize that there is but one Law, one Aim, one Truth, one Kingdom of Happiness; and that you can enter it only if you live according to that Law, which is the recognition of the oneness of life, of the one Essence in all things." (*Kingdom of Happiness*, p. 73.)

(3) "But he who would seek that Pool of Wisdom, that Kingdom of Happiness where Truth abides must first learn to destroy self." (*The Pool of Wisdom*, p. 17.)

(4) "Happy is he who has been able to unite himself with the Beloved. Happy is he, for he will be able to help others, for he will be able to give of the living waters of life to those that are thirsty, to those that are in want." (*By What Authority?* p. 12.)

(5) "The difference between self-consciousness and consciousness is, that self-consciousness is the outcome of the realisation of separateness, in which there is conflict between individuals, in which there is individual existence; whereas consciousness is that selfhood in which all individual consciousnesses exist and in which all effort ceases, which is beyond time and space although time and space are in that consciousness. That consciousness is positive being." (*Experience and Conduct*, p. 22.)

(6) "In the fulfilment of your individuality is the totality of life." (*Experience and Conduct*, p. 27.)

(7) "Awareness to me is the recognition that all things are real—that things exist because of life, all things are in life. Therefore, if you are aware of that pure life without limitation, you are one with that life in its creative function, which is action." (*Star Bulletin*, October, 1930. p. 19.)

managed by Mrs. Hilda Wood. All these things are dependent upon donations.

This year has also seen the establishment of a Panchayat of the workers on our Estate. It was preceded by a Trade Union, established by Mrs. Hilda Wood with the temporary approval of the Executive Committee, who welcomed the idea subject to the final decision of Dr. Besant on her return from Europe towards the end of 1930. After her return, and consultation on the subject, she decided that it would be better to have a Panchayat instead; so the Union was abolished, and the Panchayat consisting of about 15 elected members was established, and has been meeting occasionally since then.

The Olcott Schools, the Baby Welcome and the Night Schools are not official activities of the Society, but they are very welcome adjuncts to our work. There are also other activities, quite unofficial, but carried on by various groups of members in the Estate, which have been proceeding, some of them regularly and some with fluctuations. Among these may be mentioned the Hindu Puja, carried on by the Bharata Samaj, in the Hindu temple, and the services of the Liberal Catholic Church, which also take place in their own church upon the Estate. The Bharata Samaj conducted for some time a valuable little magazine *The Bharata Dharma*, but that has now been transferred to some other organization. The Star activities carried on by the Rishi Valley Trust are no longer with us, having been removed to Madanapalle, the birthplace of Krishnaji. Other non-official activities: In the Theosophical Publishing House Mr. M. Subramania Iyer continues as Manager and Baroness J. van Isselmuden as Assistant Editor of *The Theosophist*, and in the Vasanta Press we rejoice to have still with us one of the very oldest residents of Adyar, Mr. A. K. Sitarama Sastri, who had a severe illness during the year, but happily recovered, to the joy of all of us.

Of the Theosophical activities going on in the world not under the direction of any National Society special mention should be made of the magazine, *World Theosophy* edited and published by Mr. and Mrs. Henry Hotchener in Los Angeles, California. A cablegram states that during the past year over 2,700 copies each month were placed in the hands of members, non-members and public libraries all over the world, and that "it begins the new year enthusiastically consecrated to our cause". It would appear that the devotion and efficiency that is being put into this excellent magazine, intended largely for popular circulation, is meeting with gratifying success.

VAISĀKH AND ASĀDH FULL MOONS

Vaisākh: May 20th, 5 hrs. 9 m. a.m.

Asādh: July 17th, 9 hrs. 6 m. p.m.

The times given are Greenwich mean time, and do not allow for "summer time".

For India, the times are, in standard time:

Vaisākh: May 20th, 10 hrs. 39 m. a.m.

Asādh: July 18th, 2 hrs. 36 m. a.m.

(Vaisākh and Asādh are the Hindi forms of the Sanskrit words Vaisākha and Asāḍha, which in Sinhalese become Wesak and Asala.)



My dearest friend—
I have just read your letter
to Old, and my heart is sick for
the poor little ones! Look here, I have
but 30 sh. of my own money, of which
I can dispose, (for, as you know, I am
a pauper & proud of it). But I want
you to take them, and not say a word.
This may buy 30 dinners for 30 poor
little starving wretches, and I may feel
happier for 30 minutes at the thought:

Now don't say a word and do
it; take them to those unfortunate
babes who loved your flowers &
felt happy. Forgive your old
uncouth friend, useless in this world.
Ever yours whom I respect
with every day more — H. P. B.

LETTERS OF H. P. BLAVATSKY TO ANNIE BESANT

(Continued from p. 515)

VI

(Envelope)

Annie Besant. T.P.S.
The one & the only one.

(Transcription of Letter)

Esoteric Section

There is no Religion higher than Truth

H. P. Blavatsky

My dearest friend—

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poor little ones! Look here, I have but 30 sh. of my own money, of
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do it; take them to those unfortunate babes who loved your flowers
& felt happy. Forgive your old uncouth friend, useless in this
world?

Ever yours whom I respect with every day more— H. P. B.

The action of the Theosophical Society is on the plane of ideas, which is the plane of realities, in that material things are but pre-existing ideals brought down into this earthly sphere. . . . The Theosophical Society does not mean a number of little coteries, nor a few larger coteries composed of a collection of the smaller ones.

The real Theosophical Society is an indivisible unit, animated by an individual life! Its soul is the love of truth, its vital principle is kindness, and it dwells in a world above the material, where no enemy can touch it. It depends for its manifestation on earth upon an appropriate vehicle, and the first condition necessary in that vehicle is that it shall be a *united whole*.

Adyar is the symbol of our unity as a Society, and so long as it exists in the hearts of its Fellows the powers of the enemy can never prevail against the Theosophical Society.

Applied Theosophy is surely a possibility; and . . . consists of the moral influence brought to bear upon the practical evils of life by the exertions of individual Fellows, who have behind them, severally and collectively, the spiritual power created by unity of purpose, of ideas and of loyalty to the truth; a power for good of which the terrestrial Adyar is the physical centre and Headquarters; while the spiritual Adyar is the channel by means of which powerful influences from a higher sphere, unseen but not unfelt, enter the Society through the hearts of each and all of its Fellows, thence to be outpoured upon the whole world.

COLONEL OLCOTT in *Applied Theosophy*.¹

¹ THE THEOSOPHIST, June, 1889; reprinted as: Adyar Pamphlet, No. 143.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(Continued from p. 508)

February 3, 1891

Higher and Lower Manas. Qualities determine the properties of "Selfhood," as for instance two wolves placed in the same environment would probably act differently. The field of the consciousness of the Higher Ego is never reflected in the Astral Light. The Auric Envelope receives the impression of both the Higher and Lower Manas; and it is the latter impressions which are also reflected in the Astral Light. Whereas the essence of all things spiritual, all that which reaches or is not rejected by the Higher Ego, is never reflected in the Astral Light, because the Astral Light is on too low a plane. But during the life of a man this essence, with a view to karmic ends, is impressed on the Auric Envelope, and after death and the separation of the principles it is united with the Universal Mind (that is to say, those "impressions" which are superior to even the Devachanic plane) to await there karmically until the day when the Ego is to be reincarnated. (There are thus 3 sets of impressions which we may call, the Karmic, the Devachanic and Manasic.) For the Entities, no matter how high, have to have their karmic rewards and punishments on Earth. These spiritual impressions are more or less impressed upon the brain

otherwise the Lower Ego would not be responsible. There are some impressions, however, received through the brain which are not of our previous experience. In the case of the Adept the brain is trained to retain these impressions.

Responsibility. The Reincarnating "Ray" may, for convenience, be separated into two aspects. The Lower Karmic Ego is scattered in Kama Loka, the Manasic part accomplishes its cycle, and returns to the Higher Ego. It is, so to say, in reality this Higher Ego which is punished, which suffers. This is the true Crucifixion of the Christos. The most abstruse, but yet the most important mystery of occultism; all the cycle of our lives hangs on it. It is indeed the Higher Ego that is the sufferer; for remember that the abstract consciousness of the higher personal consciousness will remain impressed on the Ego since it must be part and parcel of its Eternity. All our grandest inspirations are impressed on the Higher Ego, because they are of the same nature as itself.

Patriotism. Patriotism and great actions in national service are not altogether good, from the point of view of the Highest. To benefit a portion of Humanity is good; but to do so at the expense of the rest is bad. Therefore in patriotism, etc., the venom is also assimilated with the good. For though the inner essence of the Higher Ego is unsoilable, the lower may be soiled. Thus both the good and bad of such immaterial inspirations are impressed on the Higher Ego and the karma of the bad is taken up by the Higher Ego, though it is perfectly guiltless of it. Thus both sets of impressions after death scatter in the Universal Mind, and at reincarnation the Ego sends out a Ray, which is itself, into a new personality and there suffers. He suffers in the self-consciousness that it has created by its accumulated experience.

Higher Ego. Every one of our Egos has the karma of past Manwantaras behind. There are seven Hierarchies of

them, some of which (*e.g.*, in inferior tribes) may be said to be only just beginning this present cycle. The Ego starts with divine consciousness: no past, no future, no separation. It is long before realizing that it is itself. Only after many births does it begin to discern, by this collectivity of experience, that it is individual. At the end of its cycle of reincarnation it is still the same divine consciousness, but it has not¹ become individualized self-consciousness.

Responsibility. The feeling of responsibility is inspired by the presence of the Light of the Higher Ego. As the Ego in its cycle of rebirth becomes more and more individualized, it learns more and more by suffering to recognise its own responsibility, by which it finally regains self-consciousness, the consciousness of all the Egos of the whole Universe, Absolute Being; to have the consciousness of all this [it] must pass through all experiences.

Individually, not universally, so that when it returns it should be of the same omniscience as the Universal Mind, plus the memory of all that it has passed through.

Day be with us. At the Day "Be with us" every Ego has to remember all the cycles of its past reincarnations, for Manwantaras. The Ego comes in contact with this Earth, all 7 principles become one, it sees all that it has done therein. It sees the stream of its past reincarnations by a certain Divine Light. It sees all humanity at once, but still there is ever, as it were, a stream which is always the "I". We should always endeavour to accentuate our responsibility.

Responsibility, Higher Ego. The Higher Ego is, as it were, a globe of pure divine Light, a unit from [a] higher plane, on which is no differentiation. Descending to a plane of differentiation, it emanates a Ray, which it can only manifest through the personality which is already differentiated. A portion of this Ray, the Lower Manas during life, may so

¹ Thus in MS.; but probably should be "now".—ASST. ED.

crystallize itself and become one with Kama, that it will remain assimilated with matter. That portion which retains its purity forms Antaskarana. The whole fate of an incarnation depends on whether Antaskarana will be able to restrain the Kama-Manas or not. After death the Higher Light (Antaskarana) which bears the impressions and memory of all good and noble aspirations, assimilates itself with the Higher Ego, the bad is dissociated in space and comes back as bad Karma awaiting the personality. (K.H.) (See THEOSOPHIST, vol. iii, "Satan and Spiritual"). The feeling of responsibility is the beginning of wisdom, a proof that Ahankara is beginning to fade out, the beginning of losing the feeling of separateness.

Kama Rupa. The Kama Rupa eventually breaks up and goes into animals. All red-blooded animals come from Man. The cold-blooded are from the matter of the past. The blood is the Kama Rupa.

White and Red Corpuscles. The white corpuscles are the scavengers, "Devourers"; they are oozed out of the Astral through the spleen and are of the same essence as the Astral. They are the sweat-born of the Chhaya. Kama is everywhere in the body. The red cells are drops of electrical fluid, the perspiration of all the organs oozed out from every cell. They are the progeny of the Fohatic principle.

Heart. There are 7 brains in the heart, the Upadhis and symbols of the 7 Hierarchies.

Fires. The fires are always playing round the pineal; but when the Kundalini illuminates them, for a brief instant the whole universe is seen. Even in deep sleep the third eye opens. This is good for Manas who profits by it though we ourselves do not remember.

(To be continued)

THE PRESIDENT, THE THEOSOPHICAL SOCIETY AND OURSELVES

AN ADDRESS

BY GEORGE S. ARUNDALE

AS I have travelled all over the world and have gained a real confidence, not an assumed one, in the work of the Theosophical Society and in the guidance of that Society at all times, I will talk a little about that. Many people hope for the best but we ourselves ought to have passed the stage of mere hoping. We ought to know and be sure. And if we could be ourselves entirely confident without reserve both as to present conditions and as to the future, then we should spread that confidence abroad and out of a widespread confidence would come an increasingly vital Society. I feel that very strongly myself because there is so much tendency among many people to waver, to be doubtful, to wonder, to hope for the best, but not to be sure, not to have perfect confidence. Now we have every reason to have perfect confidence, for although you and I constitute the Theosophical Society up to a certain point, and although it is true that we have our weaknesses and that we lack in many things that which is necessary for the Society, we have always to remember that this Society is the Society of the Elder

Brethren far more than it is ours. They brought it into being; it is Their instrument, and we at our best are but part of Their instrument.

There are a certain number of people who look back on the "good old days" and wish they were back again. Some people are waiting for the present time to pass away and for a wonderful new era to come over our Movement. Now my own feeling is that all times are wonderful times for the Society, and even for the outer world, and in fact, so far as my own small studies of history go, I do not think that the world has ever passed through a greater, a more splendid, a more magnificent period than the period in which we are living to-day.

There are few people, I think (I hope I am not saying this in any exaggerated way), who know the President better than I do, and I know full well—we all do—that she is for the time being unable to play that part in the world and in the Theosophical Society that she has previously played. But so far as the physical plane is concerned, there is a majesty and a splendour about her at the present time different from, and in some ways greater than even that majesty and splendour which we have known of her. It is perhaps a little more difficult to catch and to appreciate, but coming into touch with her as I have done quite recently from our tour abroad, and having been away from her, and realizing what our Society needs, I am immensely thankful for this aspect of our President's greatness on the physical plane. Of course on other planes she is just as she ever was. She is a mighty warrior on other planes as she was the mighty warrior on this, but she contributes to-day, if I may reverently say so, a quality, a tone, of which we ought not to be slow to take advantage.

It is almost impossible to describe her present contribution. Among its ingredients are of course a very beautiful and simple austerity, a very beautiful motherliness,

a very great tenderness, and above all, two other ingredients which to me are outstanding—a very great peace and a great rest in the Lord "waiting patiently for Him". It is impossible to approach our President without feeling that one is before a great shrine, and while some perhaps who live more in the outer world and look at life more from the outer world's so-called practical point of view, while they might feel perhaps that there is not that clear and definite outer world lead that she used to give, there are others who perceive the quality of her living, rejoice in it and are eager to drink of it to the full while it lasts.

I doubt if she will once again come down actively into our midst and lead us as she has hitherto led us in the outer world. Be this as it may, I am myself infinitely content that she should be as she is, and give something to the Society and to the outer world which only she can give, and which assuredly the Society needs. We lay stress on study; we lay stress on experiment; we lay stress on experience, but beyond all these is brotherhood. These are means to that great end, but my own feeling is that our President as she is, is inducing our Society to simple, natural, kindly brotherhood, by her own beautiful example.

The Society is greater than any Movement and must have welcome for them all, and we must embody in ourselves the soul of the Society, even more, far more than we express our own individual selves. There is plenty of time for us to express our own personal individualities. We can do that in any incarnation, in the next, perhaps, if the pressure is not as great as it is now.

There should, for example, so far as you and I are concerned, be no question whatever both as to the significance and importance of forms, of ceremonies, of occultism, nor should there be any question as to the significance and importance of that way of life on which Krishnaji is laying

such emphatic and splendid stress. We must realize that these great phases of the diamond of Truth are shining down upon us. We must not shut our own eyes to one or to another of those phases, and we must help the world to be open to them too. A particular individual may be supremely attracted by a particular way. I, for example, am certainly more of the ceremonialist. Forms and ceremonies have an attraction for me. I am happy in my membership of the Liberal Catholic Church, but that does not mean that therefore there is an antagonism between me and the way of life, as Krishnaji expresses it.

One perceives in the first place that life is one and indivisible. There is but one life. We know that very definitely, we who are members of the Society. Therefore, if we perceive aspects which appear to be different, we ought to realize that they are but aspects of the one life, and therefore we ought to *know* that they come to the same thing. The difficulty is that people sometimes allow themselves to be submerged by their own individualities: "I do not care for this. I do not care for that." They look upon circumstances through their own individualities, through their own attitudes and points of view, and the result is that they do not see in the way in which you and I should see. There must be room for all aspects of life in the Society and each should be welcomed, so that each goes his own way happy in that way, happy also that others who are going other ways understand why he goes a different way.

It is useful to assume that each individual knows his own business and is doing it. I do not know that it is true, but it is useful to assume it, and while I intend, as at present advised, to continue as a Bishop of the Liberal Catholic Church, and while as at present advised, to continue my membership of Co-Masonry and all other movements swayed dominantly by forms and ceremonies, I have nothing to say

about people following other lines, and so far as the Society is concerned, we can only be enriched by diversity. We should never be strangled by it; we are rooted in the fundamental Unity of Life. It is only when you are not rooted in the fundamental Unity that these pictures pass before you, and now you feel drawn to one and now to another. If you know the Unity of Life you dwell in it, and no changes, no outward presentations can make the slightest difference to the normal tenor of your way of expressing that unity according to your own conception of it.

Our President in her present shining presents before us that universalization which is of such great value at the present time. It does not really matter what a person does or what a person believes, or what a person thinks. We know so very little; our thoughts are really so poor; our beliefs are so ignorant; everything about us is comparatively so shallow that it really does not much matter, provided there is sincerity in what we think and what we believe. But what we *are* does matter, and I sometimes try to define for myself what is the fundamental constituent of the right kind of *are-ness* (if I may coin the phrase)—what we *are*. And I think there is one constituent element of great value, which I believe is the heart of the Theosophical life, and that is to be consistently and positively "nice" to one another, to one another's face and behind one another's back—to be always nice. I do not ask for more than that. It is impossible for us to love each other. I cannot undertake to love everybody in the sense in which that word is ordinarily used, but I believe that as a Theosophist I ought to be able to undertake to be nice to everybody to his face and behind his back. To his face it is easy, but behind his back there is always a temptation. But if you are not always nice to people behind their backs, remember the

first thing that comes to a person is what someone has said about *him* behind his back. That has a very quick mode of travelling.

Adyar would fulfil the requirements of the Elder Brethren if we were really "nice" and understanding—that would be quite enough. It does not mean that we have to agree with each other; on the contrary, there may well be sharp disagreement. Adyar ought to be representative of many points of view, divergent points of view, and, if you like, from one standpoint, antagonistic points of view, though do not misunderstand what I mean by that. There should be in Adyar many points of view—nothing outside brotherliness but everything within goodwill, and everybody nice. And do remember that each one of us is nicer than he appears. Some of us are shy, some of us have peculiarities which seem to veil the niceness, but we are nice fundamentally. I believe there is nobody at Adyar who is not fundamentally nice, only it is not always easy to express it—some of us are gauche, awkward, shy, retiring. Quite a number of veils there are which make it difficult for the outer world to perceive the niceness which is there. But if you could be sure that everybody round you is as nice as you know yourself to be fundamentally, even though you know you may not always be expressing your niceness, then perhaps the barriers would break down.

And so the partial definition of a Theosophist is "a nice man". This is saying much. All other things will be added to that niceness if only we have that niceness as a foundation, and if, of course, we are successful and if we really have an appreciation of the Unity of Life, we shall be interested in people who are nice in ways different from the ways in which we are nice. Some of us, for instance, are very tactful and diplomatic, some of us tend to be *dolce far niente*, dilettante—not very particular about time; some of us, on the other

hand, are very particular, very definite. Well, these outer qualities sometimes cause "rubblings-up" the wrong way. A person who is tactful and diplomatic finds someone who is of the reverse temperament about the place and feels he is like a bull in a china shop. I will not say it revolts him, but it may cause him to shrink a little. Well, it does not matter—whatever other people have, we need. It is very important to realize that. If we tend to have some specific temperament, we certainly need for our balancing and for our effectiveness the emphasis of another aspect of life. Hence, if you think you belong to one particular ray, there are all the other rays on which are constituent elements, and if you think you have a very clear or definite attitude or belief or point of view, there are other attitudes and beliefs and points of view of no less value.

In my younger days I was animated by one dominant single idea and that was devotion; study had no interest for me at all. Other aspects had no particular interest for me. All I wanted was to express my devotion and to be a fanatical follower and to be perhaps *plus royaliste que le roi*—which is rather hard on *le roi*, and most people who are true followers are *plus royaliste que le roi* and do much harm to *le roi* and to his principles and to his work. Hence the phrase "Save us from our friends". I know our President has had occasion to suffer from my royalism. I have no doubt Krishnaji has had occasion to suffer from the royalism of his friends; and so it was I was the slave to devotion, obsessed by devotion. I have to learn to become the master of devotion, not its slave; and if we have some temperament which thrills us, which engrosses us utterly, which causes us to brush aside all other elements, if we would only realize that probably we are slaves to that particular temperament, instead of being masters of it, using it, then we should be less in danger of becoming *plus royaliste que le roi*.

Thus, as we look upon life and upon our surroundings, upon our brethren in particular who hold points of view different from our own, we have to remember that while it is right we should follow our way and have supreme confidence in that way for ourselves, and while we should ask from others perfect freedom, so must we give it to others. And if an individual discovers, or thinks he discovers, that the way he has been treading is no longer the way for him and has found a brighter light, then: "God bless you, my dear friend and God speed you." There is but one Light, but one Life and one Goal, whatever that Goal may be, and so the fact that appearances may be divergent should never blind us to the truth that these are merely forms and expressions of the one Life, and we should be happy if any individual is intense and thoroughly engrossed along his own lines.

There is no greater quality in many ways than the quality of enthusiasm, whole-heartedness. It needs other aspects for its right expression, but it is a very beautiful thing no matter along what line, and wherever we find a whole-hearted person, even if he tells us we are utterly wrong, we should be thankful for his whole-heartedness and not in the least mind if he regards us as utterly wrong, for we alone can know whether we are utterly wrong or not. The individual sense of rightness takes its rise from no external source—each of us must know his own rightness. It is only when he does not know it that an outside assertion disturbs him or repels him, but when he is sure, he is happy for others to go their own emphatic way, and is able to go his own way and to be appreciative of others' ways.

There is nothing outside the great Theosophical Society, nothing that can be outside it. We may tend to give the cold shoulder to others—that is our fault and the misfortune of the Theosophical Society, but we must so help to develop

the Society that there is room for all earnestness, for all sincerity, even for all fanaticism, and we must keep the freedom of the Society and the brotherhood of the Society, the friendliness of the Society, strong amidst all these surging differences which we must expect at such a time as this. That is what we are here for—to hold even the scales of brotherhood. It is for that reason I ventured to suggest a short while ago that we must think more of the Society and less of our own individuality. Think more of the soul of the Society and less of our own foibles and temperaments.

So you and I have no cause to take sides. You and I have every duty to welcome all that stands for the light, everything of sincerity, all earnestness, all goodwill. There is only one thing which has to be excluded from the Society and that is hatred and ill-will. Those must be outside but everything else of whatever nature must have its place within our ranks. And to conclude, let me once more assert that I believe this attitude to be the attitude which our President is spreading over the Society. For that purpose she is being used to-day as a channel, that she may set the Society's feet on its new way; for that she is retained here in the wisdom and in the love of the Elder Brethren. It might be for her own personal convenience and interest that she would prefer to drop the body; it might be, I do not know, that she remains with us because her precious service is still needed by the Society through the body she now wears. I am grateful and thankful to be here in the presence of that service which she renders, and I hope that the Society as a whole will appreciate it, will utilize it to the full.

THE TEACHINGS OF KRISHNAMURTI

II

LIFE

BY A. RANGASWAMI AIYAR

WHAT is Life as understood by Krishnaji? The word is not used by him in the sense it is used in ordinary English. It is not the life which keeps our physical bodies alive, nor those of animals, trees or plants. What does he mean by it? Referring to the difficulty of explaining he says:

You can make words into barriers and create contradictions with them.¹

I am trying to describe to you in words something which is beyond words, I am trying to measure the immeasurable.²

It is very difficult for me to convey in words what I want to describe, so I use different sets of words, different sets of phrases, which may appear as contradictory . . . My difficulty is how to present that fundamental Reality and keep it clear, not to cover it up with words. But words do create these misunderstandings, therefore I seem to contradict myself, to deny, to assert.³

We should try to reach the idea in the mind of Krishnaji which stands behind the word "Life". He uses Life, Truth, Reality, Liberation and Completeness as having the same

¹ *Star Bulletin*, July, 1931, p. 11.

² *Ibid.*, Sept. to Dec., 1931, p. 4.

³ *Ibid.*, p. 44.

significance.¹ This Life does not exist separately outside the world and outside ourselves:

. . . that eternal Reality which is not an external truth but which dwells in all things.

You say that Truth lies outside all this chaos, this conflict, this struggle, this competitive hatred of peoples. I say, on the contrary, that through all this alone is Truth to be found.²

Completeness exists in everything.³

Life represents something which permeates all things making up the manifested universe, whether subtle or gross, whether cognizable by our senses or beyond them. He says:

You believe that there is a Supreme Being, apart from man and the world.⁴

There is no supreme being external to the Reality which is in man.⁴ There is only God as manifested in you. Of course there is God . . . I prefer to call this Life.⁵

Therefore it will not make any difference if Life, Truth, Reality is interchangeable with God or Supreme Being provided you give the same significance to God.

Besides comprising the visible or invisible worlds Life must inhere in all thoughts, emotions and actions. But it is not the sum total of all things around us, gross or subtle, nor of all the thoughts, emotions, and actions in the universe. If so it can only exist in fractional quantity in everything:

Life cannot be separated from thought, feeling and action.⁶

But Truth, Life in its completeness is in all things at all times. It never exhausts itself in the greatest, it is never absent in the least.⁷ This ultimate Reality exists in each one, though it be but a pinpoint, which is the universe.⁸ Life is that common essence in which all things move and have their being.⁹

¹ *Star Bulletin*, Sept. to Dec., 1931, pp. 2 and 3.

² *Ibid.*, p. 7.

³ *Ibid.*, p. 62.

⁴ *Ibid.*, p. 20.

⁵ *Let Understanding be the Law*, p. 17.

⁶ *Life in Freedom*, p. 59.

⁷ *Star Bulletin*, July, 1931, p. 4.

⁸ *Ibid.*, Sept. to Dec., 1931, p. 41.

⁹ *Ibid.*, p. 29.

Therefore in every smallest particle, it is present in its fulness. Similarly in every least thought, emotion, or action, it is present in all its completeness. It is quite possible to realise this Life without the need of passing through innumerable experiences bringing us in contact with every outer object or every thought, emotion, or action.

The whole of existence is contained in a single minute of comprehension.¹

If Life is in close contact with every external object in this universe or every thought, emotion, or action, is it identical with them? It could not be so. For every external object is conditioned by qualities partaking of the nature of opposites, good and bad, attractive and repellant, desirable and undesirable. So also thoughts, emotions and actions.

Now to me, Life is not a set of qualities.' Now Truth is without qualities.'

When we call a thing good or bad, we limit it by its reaction on us. It cannot represent to us what is infinite, full, or complete. At one stage of man's evolution, he pictured God as a mighty person, strong and powerful, angry, jealous or beneficent on a colossal scale. As he evolved further, he pictured God as a Being infinitely good, merciful, just, and mighty with nothing connoting bad or evil. As his moral and mental perception expanded, he found that what was bad from a lower standpoint turned out to be good from a higher standpoint. Suffering which appears to be an evil may in reality be more beneficial to man than a seeming pleasure. "Suffering chasteneth". So to invest an Infinite Being with possession of our qualities, whether good or bad, is only indicative of our limitations instead of helping us to understand the real nature of that Being. At the present time man is seeking to revise his conception of God, hitherto

¹ *Star Bulletin*, Sept. to Dec., p. 19.

² *Ibid.*, p. 27.

³ *Ibid.*, July, 1931, p. 9.

conceived as a Being of infinite goodness, and other similar virtues, and to enter into a new conception of Him as being beyond our qualities, good or bad. Then "God" would not be different from the "Life," "Truth," "Reality," or "Completeness" of Krishnamurti.

There is no God except the man who has purified himself and so has attained to Truth.¹

"... Life itself, free, unconditioned and eternal."²

These are familiar characteristics usually applied to Ātman or Brahman, though not easily comprehensible to our finite minds. But there are lines of approach to the subject opened by some of the other characterizations of Krishnamurti which may enable us to perhaps understand it in not exactly the same manner as we are accustomed to understand Ātman or Brahman in Vedanta.

... that Reality is ever renewing itself, it is a timeless becoming. It is not finality though it is an absolute.³ "I realized something that is ultimate, fundamental, that has no direction, is not progressive but something that is absolute, though not a finality; it is a constant renewal being Life itself; it is a timeless becoming and cannot be measured with words."⁴

That Life or Reality is absolute can be deemed to be a clear statement of a state or condition not comprehensible to our finite minds. But it is more difficult to grasp that this absolute Being is ever renewing itself, and is not a finality, and knows no beginning or end. Renewal implies change, motion, a characterization applied in Vedanta to the manifested Universe, as the words *Bhāva*, *Samsāra* and *Jagat* signify. This characterization can only be understood if we take it that the mental picture, which Krishnaji has of this Life or Reality, is one which pertains to this Life or Reality in manifestation in us and around us. By not separating Life or Reality even in concept from the Universe

¹ *Life in Freedom*, p. 44.

² *Star Bulletin*, July, 1931, p. 13.

³ *Ibid.*, Sept. to Dec., 1931, p. 3.

⁴ *Ibid.*, p. 49.

in which it subsists, we can understand that it constantly renews itself and is not a finality. Because the manifestation is not the same but changes from moment to moment, it is not a finality. The Life or Reality which underlies it is absolute as a completeness, and being complete there cannot be progress in it. Nevertheless since the manifestation whose essence is Life or Reality is changing and is not a finality, there must be something corresponding to this in Life itself. Life is perfect, yet it is not a finality, as manifestation. Being complete and perfect, it cannot grow and is beyond birth and death. But it can be said to renew itself, always continuing to exist, remaining the same without dying and never becoming a finality, as it constantly renews itself. As usual we meet with paradoxes when we attempt to clothe metaphysical concepts in physical or concrete words.

That which is complete cannot progress.¹ [Completeness] is no progress. It has no direction, it is ever renewing itself, it is not static, it is a timeless becoming. It is the tranquillity of fulness . . . It is the peace of perfect emptiness.² Truth is not progressive . . . it is constant, ever renewing, beyond time and space, birth and death.³

What may be termed "renewal" in the realm of the "Eternal Now" may be translated as progress, birth and death in the illusive world of time and space. For "completeness has neither past nor future".⁴ What is the meaning of this "renewal" which is not "progress"? It must mean that a complete whole which is "free," "unconditioned," and "absolute" shews in the manifestation of which it is the essence, ever new features in endless ways. Yet that Life remains as complete as before, not outside us but within ourselves.

. . . that Life which is ever renewing itself . . . cannot be a progress towards that which is ever here.⁵ There

¹ *Star Bulletin*, July, 1931, p. 4.

² *Ibid.*, Sept. to Dec., 1931, p. 23.

³ *Ibid.*, p. 50.

⁴ *Ibid.*, p. 57.

⁵ *Ibid.*, Sept. to Dec., 1931, p. 95.

⁶ *Ibid.*, p. 19.

Since that Life or Reality exists in man :

. . . man is continually in search of that Life.¹ The fulfilment of man's destiny is to be the totality.² Truth is the Power within each one of you which urges you into attainment.³ Man everywhere is unconsciously seeking a way to free himself from his narrowness, his pettiness.⁴

But he seeks that Life as if it existed external to himself. Owing to that error, he places before himself obstacles to the realisation of that Life. He thinks, he feels, he acts. He is thus triple in the nature of his response to the world around him and within him. If he uses these three powers of his nature, he is said to undergo experiences. He creates an "I-ness"—"a self-consciousness".

The "I" does not exist by itself, but exists only through sensation. To me there is no "I," it is but sensation, body, perception, thought, consciousness, that create the "I".⁵

As long as that "I" functions with its self-consciousness, the realisation of the Life is not possible. For "self-consciousness" can only think, feel, and act from its own selfish or self-centred standpoint. It cannot think from the standpoint of Reality, but will always look to the result of that thought as affecting itself. So it creates impediments in the way of its exercising its power of thought in harmony with that Reality. Similarly the feeling of love is usually entertained towards another, because that other reciprocates that love. That love is self-centred and is a selfish love. The love which transcends self is detached love, spending itself without expecting any return. It flows unimpeded even if there be no response. According to Krishnamurti he uses "the words ego, personality, individuality, self-consciousness as one".⁶ As long as this separateness exists, no one can

¹ *Star Bulletin*, Sept. to Dec., 1931, p. 95.

² *Experience and Conduct*, p. 8.

³ *Life in Freedom*, p. 44.

⁴ *Ibid.*, p. 15.

⁵ *Star Bulletin*, Sept. to Dec., 1931, p. 34.

⁶ *Ibid.*, p. 33.

realise Life which is not separate from him. This self-consciousness, which when limited is an impediment to realisation of Life, should not be avoided or suppressed but should be developed into "a full flame". It becomes "full self-consciousness".¹ Then the man with full self-consciousness becomes fully conscious of his "individuality" as he has transcended it, and uses it only as an instrument which he has fashioned for his use, and therefore he "will begin to destroy all the limitations of individuality through emotion, thought and action".² That "I" must be understood but not killed. That love or desire should not be repressed but controlled, expanded and made more intense, vast and unselfish.

Because man does not want to be free, he kills his desires . . . Use desires as a stepping-stone to kindle greater desires, to awaken greater delight and longing.³ Out of that full consciousness of individuality, there comes the freedom of individuality.⁴

The *unconscious* search for freedom in which every one of us is engaged amidst our multifarious pursuits in life must be converted into a *conscious* search. For this we should establish for ourselves the goal which we should reach. The goal is "attainment," "freedom," "becoming one with Life," "liberation," "union with the Beloved". After the goal is established, one should seek it without loitering on the way, sidetracked in mazes and "complications of philosophies and creeds"⁵ which we may "with lack of understanding" think "may lead us to our goal but which can only take us to temporary shelters or comforts". For this, "understanding," "intelligence," "discernment" "awareness," "purposiveness" of mind, a condition of mental alertness which Krishnamurti tries to portray for us in many ways, is

¹ *Star Bulletin*, Sept. to Dec., 1931, p. 385.

² *Ibid.*, July, 1931, p. 14.

³ *Life in Freedom*, p. 28.

⁴ *Star Bulletin*, Sept. to Dec., 1931, p. 61.

⁵ *Let Understanding be the Law*, p. 16.

necessary. Our mind should be "capable of continual adjustment" that is pliable, and "constantly seeking";¹ we must become "fully responsible". We must become "concentrated". Every experience of thought, emotion and action, within ourself or in the outside world, should be regarded purposefully as an expression of Life, and should be gone through for the understanding of that Life and becoming one with it.

. . . never letting one second go by without knowing what you are thinking or why you are thinking it, and removing from your thought this idea of "I" ness.² "When you understand desire, from whence it springs and towards what it is going, its aim and purpose, desire becomes a precious jewel, to which you cling, which you are continually chiselling and refining".³

Love must become "independent, impersonal," not covered by "self-consciousness" which is selfish. Here self-consciousness appears to be used not exactly in the sense with which we are familiar in Theosophical literature.

Selfishness exists so long as there is self-consciousness, that is, egoism.⁴ Individuality implies its own continuity and if you base your action on that, there will be conflict and chaos in the world. But if the individual guides his thought, his emotion and his action by that ultimate Reality, which only exists in himself then his conduct will bring harmony into the world, not chaos.⁵

This experience lies through petty things as well as great.

Life is a web spun out of the common events of daily life and if you do not utilize them, you will miss the purpose of the small things, out of which great things are built.⁶ The effort to realise must come from where you are, within yourself, surrounded by all manner of confusions, contradictory ideas and what you would call temptations.⁷ The capacity to discern begins with small things.⁸ By understanding the immediate, you will understand the ultimate.⁹

¹ *Star Bulletin*, Sept. to Dec., 1931, p. 4.

² *Ibid.*, p. 28.

³ *Experience and Conduct*, p. 22.

⁴ *Star Bulletin*, Sept. to Dec., 1931, p. 6.

⁵ *Ibid.*, p. 39.

⁶ *Let Understanding be the Law*, p. 15.

⁷ *Experience and Conduct*, p. 24.

⁸ *Star Bulletin*, Sept. to Dec., 1931, p. 67.

⁹ *Ibid.*, p. 53.

This purposive existence, this utilization of every experience as manifestation of that life, brings about the sense of detachment in the experiencer.

Then you will never avoid Life with its changes, conflicts, sorrow, joys, corruption, envy. Live with great intensity, for it is through the highest intensity that true detachment is born.¹ When the mind is free of all self-consciousness . . . it knows neither subject nor object, neither thinker nor thought.

He has transcended the opposites "good and bad, virtue and sin, matter and spirit, heaven and hell, happiness and sorrow".² With the love of that ultimate Reality, effort does not become a struggle between the opposites, but a liberating process from "yours" and "mine," "your truth and my truth".³ Here one may pause and remember that these phrases are reminiscent of what is said to take place in *Samādhi* where the subject, object and cognition are merged in one.

This understanding of every experience as related to that Life which exists in himself, gives rise to certain logical consequences.

Completeness has neither past nor future.⁴ That completeness is of no time; therefore it is not a duration, but a timeless becoming.⁵ Therefore live the whole in the present.⁷ Leave the future and the past alone.⁸ What gives understanding is the comprehension of an experience in the present, not prolonging that experience through time.⁴ By living in the present you will understand that Reality which has no past, present or future.⁹ With the love of Life arises self-discipline.¹⁰ You must become a law to yourself in order to be free of all law.¹¹

¹ *Star Bulletin*, Sept. to Dec., 1931, p. 69.

² *Ibid.*, p. 65.

³ *Ibid.*, p. 59.

⁴ *Ibid.*, p. 67.

⁵ *Ibid.*, p. 57.

⁶ *Ibid.*, p. 40.

⁷ *Ibid.*, p. 19.

⁸ *Ibid.*, p. 56.

⁹ *Ibid.*, p. 17.

¹⁰ *Ibid.*, p. 53.

¹¹ *Ibid.*, p. 61.

Man is his own authority and should recognize no authority outside himself. His mind which possesses "intelligence" and "discernment" cannot be "cluttered with dogmas, theories, beliefs, traditions, and what people say, what people think"¹ and the like, which come from outside, and therefore cannot limit the presentation of that Life within him which by his union with it he understands. To him all revelations from outside are only partial revelations which more often limit or distort the truth within his own heart. He derives his inspiring ideals and principles from himself, and his motives for right action have their mainspring in himself and not outside. So we can understand in its proper spirit what Krishnamurti says as regards ideals and motives. "Ideals are but false creations of selfishness."² Ideals and motives can only come from outside when his inner being is self-centred and feels itself separate from Life.

Ideals have become a subtle form of selfishness.³ Motive must entirely disappear.⁴

There is no path to Truth, and it is in yourself. There cannot be organisations, *gurus* or teachers external to oneself to enable one to realise this Life within.

Truth is complete and eternal, you cannot add to it or take away from it.⁵ It must be achieved by oneself, alone. In search of that ultimate Reality, through right action which is behaviour, there comes complete solitude. This solitude is not a withdrawal, a flight from conflict.⁶

Though achievement is individual, work for the benefit of the world is collective and needs organizations.

Work collectively and seek Truth individually.⁷ You as individuals (should) go out and work collectively to destroy this

¹ *Star Bulletin*, Sept. to Dec., 1931, p. 45.

² *Ibid.*, p. 24.

³ *Ibid.*, p. 8.

⁴ *Ibid.*, p. 40.

⁵ *Ibid.*, p. 29.

⁶ *Ibid.*, p. 68.

⁷ *Ibid.*, p. 22.

system based on selfishness and *not* be individuals who want to express their selfishness in collective work In collective work there must be authority, naturally; but there cannot be authority in the realisation of truth.¹ "Work must be collective not individualistic. The individual must free himself, through his own effort, from his "I" self-consciousness. For that, there can be no authority—though there must be an authority in work."²

Out of that discipline, when man becomes "a law to himself in order to be free of all law"³ comes fearlessness.

When you realise through experience, through continual examination, observation, impersonal analysis, that life is one, that you are part of that all-inclusive life, then you have removed the fundamental cause of fear.⁴

The direct method of attaining liberation or completeness according to Krishnamurti is so simple in statement, but this simple message to free oneself "from that circle of self-consciousness," to develop "intuition" by "diligence, by continual adjustment and awareness" and "to become a law" "to oneself" is "much more difficult" to act upon.⁵

Liberation is to be found in the world of manifestation, and not away from it; liberation is *into* manifestation rather than out of it It is in *this* world that you must find balance.⁶

In Vedanta and in other religious systems, it is commonly believed that the goal is freedom *from Samsāra*. But a Liberation *into Samsāra* or *in Samsāra* gives a new inspiration and is a necessary complement to make us comprehend the whole.

¹ *Star Bulletin*, Sept. to Dec., 1931, p. 47.

² *Ibid.*, p. 35.

³ *Ibid.*, p. 61.

⁴ *Experience and Conduct*, p. 21.

⁵ *Star Bulletin*, Sept. to Dec., 1931, p. 28.

⁶ *Experience and Conduct*, p. 19.

Foreword

I think that I ought to state here the belief, or rather, the partial knowledge, which underlies all the opinions expressed in this book.

I believe in the Universal Life, "One without a second," manifesting as the Great Architect of the Universe, the Logos, the Emanator, Preserver & Regenerator of our universe.

I believe in an Inner Government of our own world, the Occult Hierarchy, composed of the Company of just Men made perfect, the Rishis of the Hindus & Buddhists, the Saints of the Christians, the great Prophets of the Hebrews & Muslims, who are within the reach of men, who, assisted by a great host of Devas, Archangels, & Angels & Nature Spirits, guide & help upward sub-human & human evolution from the simple to the complex, from no-science to knowledge, from imperfection to relative perfection, within the inviolable laws of Nature, which express the conditions of the manifestation of the Universal Life through the Great Architect of our universe.

This belief is not argued for, nor even stated save as above, in this book, but it underlies, colors, my view of all the subjects herein dealt with. It makes the atmosphere in which I live, in which the book is written. To me, India & Great Britain have been brought into their unique relationship by this Inner Government for the benefit of the world at large. This explains what has been called my "incurable optimism," & creates for me a "silver lining to every cloud".

Annie Besant

DR. BESANT'S "FAITH"

IN 1926, Dr. Annie Besant published a book on India under the title *India Bond or Free*. It was specially intended for the public of America, and its publishers were G. P. Putnam & Sons. The original title of the book was *India, Past, Present and Future*. The manuscript of the book as first written is at Adyar; each chapter on "The Indian Village", "Education", and "Indian Industry" was subdivided into *Its Past*, *Its Present* and *Its Future*. In the book finally published *Its Future* was re-named *The Remedy*.

The original manuscript had a Foreword, which was omitted when the book finally appeared. That Foreword, in Dr. Besant's own handwriting, is now reproduced. It states very briefly her "Faith", both as a worker in the cause of Theosophy, and for the Freedom of the Indian People.

THEOSOPHY AND THE SOCIETY'S PRESENT NEEDS

BY A. P. WARRINGTON

In view of the title "Theosophy and the World's Present Needs" given to the regular series of the 1931 Convention lectures reported in THE THEOSOPHIST for February, 1932, Mr. Warrington gave a talk on "Theosophy and the Society's Present Needs," which was announced under a different title. The following is a summary of his talk.

THE speaker pleaded for a general readjustment of the individual viewpoint in the Society; for practical methods in presenting Theosophy to the new world; and a deepening of our at present rather casual understanding of the world's needs, of what the people are doing to meet those needs, where they are failing, and how Theosophy can help in the situation. He emphasized the necessity for discovering the best approaches to the world's proper comprehension of our great philosophy, which the people would find to be a panacea for their present needs if they could but understand in their own way what it is that we really have to offer.

In order to find these approaches it becomes necessary to divest ourselves of all our highly specialized technical and somewhat academic limitations, and become experts in the knowledge of how to transmit the essence of Theosophy through the well-known forms in daily use by a people who are now helping to make a changing world. Unless we keep

our fingers upon the pulse of this changing world, and so become aware at all times of the forms of understanding which appeal most readily to its peoples, we shall find ourselves merely treading alone in a worn-out pathway; we shall be speaking as old fogies over the heads of a young and vital age, an age that needs and would understand us, that would profit by our helpfulness, if we could only make ourselves one with it by speaking the tongue which it speaks so to say.

The need for this lies largely in the fact that the time long since came for emphasis upon our first object. In the beginning of the Society the emphasis, broadly speaking, was placed upon the third object. It was then that an interest in the unseen was aroused and the wonderful message of Theosophy was given largely by occult means. Later the emphasis passed to the second object. Then the scholarly work was done, researches into the literature of the past were made and published, showing traces of Theosophy in various fields of life. Then came the emphasis upon the first object. That is the stage we are in now; hence the importance of becoming experts in knowing how to present our great Theosophical key of life, which is brotherhood rightly understood, so that it may release the deadlocks that are existing throughout the world to-day.

The speaker then warned his audience against treating too casually the presence of Krishnaji, and urged that he and his work be carefully and justly studied to find the true spiritual values therein for the helping of universal brotherhood. Why leave this to posterity? Remember the Jews of two thousand years ago. They, too, announced a Coming. That coming was not in accordance with their set conceptions. It was rejected. A few recognized and took advantage of the opportunity. Let not history repeat itself with Theosophists. And if Theosophists are true to the spirit of

their own teachings, they will always remember that these teachings are not essentially the massing of knowledge upon knowledge concerning cosmic and human structure, but have equally to do with the subtle principles of life standing behind all forms.

Mr. Warrington closed with the words, "I leave you here to-day with the prayer that, our hearts may be prepared unto child-like simplicity to receive the Life which is ever waiting for the forms which we are building. Then the moment will come for us to use our energies to carry out into the world the Life which will have been thus richly poured into the Holy Grail of our hearts. We are now living for that outpouring, for that ray of the Divine Life which will continue to shine upon us in the future that lies ahead. Let us see that our forms do not now fail that ever-waiting life."

THE fact is that a dozen such "crises" would not make me pass a sleepless night or lose a meal, for down to the very roots of my being I have the conviction that Those who are behind this Movement are stronger than all adverse forces which could be combined together.

If the eyes of our timid members could only be opened like those of Elisha's servant, they, like him, would see "the mountain full of horses and chariots of fire round about"—the Society.

H. S. OLCOTT

THE LIVES OF ARCOR

(Continued from p. 536)

GREECE, 525 B.C.

(USUALLY, in the clairvoyant investigations into past lives by Dr. Annie Besant and Bishop C. W. Leadbeater, the process has been to start with some life far back and then proceed step by step forwards in time, towards the present life of the person investigated. The *point de départ*, the life from which the investigations start, was not infrequently some vivid personal recollection of a past life in the form of a dream—a dream so vivid and in which the dreamer identifies himself or herself with some character in the dream that it stands quite apart from the usual run of dreams. On the chance that the dream is really an incident in a past life, it is analyzed by the investigators by examining the subject at the actual moment of dreaming, by looking up the Akashic record then, just as one might pick out of a shelf a cinema film taken years back. When it is found that the dream is not a dream, i.e., a mere creation of the etheric brain, but on the other hand a glimpse of an incident in a past life, the investigators then follow up the glimpse in the Akashic record, and so enter into the record of the life itself. From then, the record is followed up forwards in time.

But in the case of Arcor, there was no such *point de départ*, consisting of some recollection of the past. Therefore the investigators worked backwards in time; the present Arcor's birth was noted, and then back into Devachan, and then beyond, into the astral light and the death of the previous incarnation, and then still back into the birth of that body. After that there follows, going now forwards in time, the examination of the life.

Similarly, after Arcor's death in Benares about A.D. 576 the investigators, in order to find the life which immediately preceded that life, proceeded backwards in time into the Devachan which ended as Arcor was born as Friga, about A.D. 520. This brought the investigators to the Devachan evidently of a life in Greece. Thence, going backwards, the life was noted at its beginning, in Greece.

The lives of Arcor were investigated in 1898, and formed one of the early series. But since then, several other series have been investigated, particularly the long series covering tens of thousands of years recorded in *The Lives of Alcyone*. There is therefore rarely any need now to go backwards in time—at least beyond the foundation of the Fifth Root Race. If it is necessary to-day to investigate an Ego's past lives, the easiest way is to examine some past life of Alcyone, which has already been recorded, and see if the Ego comes anywhere in such a life. Thus a *point de départ* is readily obtained.

C. JINARAJADASA.)

C. W. L. I wonder what your connection [Arcor's] was with a man who rises up around you whom I used to know; you could not have been he, I think. Let us plunge back into your Devachan.

That can't be a little life after all. In your Devachan you have a wife. Goodness! a curious Devachan, more philosophy in this life than in the Viking life. Increasingly odd! The thing that struck me was that in your Devachan you have a scene with which I am familiar—and you may be that man after all. In that case there were passages in his life which I have never known—but that is exceedingly probable. You were certainly having a restless life. You must have seen Sirius, Vega and Selene in this birth; so in many ways it will be easier to do.

I am being taken into a land I don't know very well, so I have a little difficulty with the locality . . .

By birth Arcor was this time a Greek of a sea-port town in the north-east of Greece. It has no counterpart there to-day—quite on the outskirts of Greece. The father was an old man at the time of Arcor's birth—an old grey-haired man. He seems to be living on wealth acquired previously. He has gardens whose produce is bartered. I think in earlier years he may have been in the pirate line, but he had retired from that before Arcor's time, and his opinion is looked up to, as he is a man of consequence in his community; a little of the old sea-dog kind of person, a good open-hearted, honest kind of

mate, open-handed and generous. He is still bold andashing and a sort of "Father of the Village". He was aboutixty at the time of Arcor's birth.

The mother was not a pure Greek, more oriental, possibly Persian. Languorous, almost indolent perhaps. In many ways she was more clever than the father, but she has been brought up in a country where education was not thought of and so her capabilities were not called out. If she could have shaken off languorous ways, she had a lot in her. She was good to Arcor.

Date. The beginning of 525 B.C.

Arcor is a boy. He has very little education at five years of age. At seven a nice little boy. Neither fair nor dark—hair the colour of his own now, which was unusual amongst the Greeks, who had golden hair as a rule. He does not look like a Greek much. He has no teaching; the father answers his questions, and the mother also—when she feels like it, and she suppresses him when she does not. Arcor learns to spear fish, is active and agile and big for his age. He wears very little clothes and is much in the open air. The father teaches him to use the buckler and short spear and promises to teach him more later, and begins blood-curdling tales of his youth and then pulls himself up and gives a tamer ending.

Pirates come and kill Arcor's father, and carry Arcor off. The mother is injured but not carried away. The pirates are settled on an island in the Archipelago and are not Greeks.

Arcor's elder sister was carried away too; she had been very good to him. The pirates were a mixed lot—renegade and cut-throat Greeks were amongst them. It was a sort of association of cut-throats, outcasts and banished men; some from Asia Minor, some Hittites, as we called the same people in Agade times, some were Semitic. The captain of them was an Arab, a magnificent swordsman. They all have a

great look of the Levantine of to-day and speak a compact various languages.

An Egyptian captured Arcor; he was a man of considerable power among them—a sort of second to the captain and his aura, etc., is rather better than theirs. He had fled from Egypt on account of a murder that he committed; it was not altogether an unjustifiable act for he was not a villain naturally, but overcome by the heat of passion he planned to kill a man and was exiled from Egypt. He fell in with these pirates after some wandering years, so he lives with them. He does not like to be away from Egypt and resents his exile on the world at large. The pirates don't like him, but he knows much that is useful to them. They are dreadfully cruel and he has interfered now and then and so they doubt him. This Egyptian saves Arcor's life; he diverts the pirates' attention and puts Arcor in his boat, giving up a share of the spoil; so the others do not mind. He knows surgery and has medical knowledge and thus has power.

Age eight and a half years. There are two or three other forays, but Arcor is left in the ship. At first he was much frightened and horrified at the death of his father, but he got to like the sea-life in the three or four months of the voyage. He seems to have loved the sea and as a small child sat and watched it and liked a storm. The men noticed he liked a storm, which frightened some of them, and they said he would make a bold man and a good pirate when he grew up!

Arcor became reconciled to the life, but now and then he saw brutal and cruel things done and spoke out and said it was a horrid thing. As he was a child they laughed instead of killing him, as they would have done had he been a man.

There is a beautiful island and many people, pirates and their wives, who have been all torn away from their friends; but some of them are not unhappy. Here Arcor was taken ashore and the Egyptian carried him to his house. There

was a great cave they used as a meeting-place, but they built houses—a rude sort of hut as well. The Egyptian built his rather better than the rest, more in the Egyptian style. He is stern; rather morose at times. He is not married and gets rather fond of Arcor, and for his sake eventually bought Arcor's sister, who had been carried off in another boat, built like a Thames barge, and annexed by a pirate as a wife and not ill-treated especially; but she had views of her own and had refused to fall in with those of her captor. One day Arcor saw her and fell upon her with wild joy, and the Egyptian gave gold, etc., for her; and she, seeing that he was better than the rest, and kind to Arcor, married him and grew fond of him. The Egyptian, finding her intelligent, told her and Arcor about Egypt and its civilization and Arcor sat open-mouthed and listened.

Arcor was in this den of iniquity for years, but he learnt more than he would have done at home—only they were brutal! He, as a boy, did not go with them on raids.

Age about eleven. Arcor is seen poking carefully at the cheek of his sister's baby to see if it is real. The baby squeals. Arcor concludes it is real—and his sister makes remarks.

He drank in all the Egyptian told of Egypt and Greece, etc. The Egyptian had practically adopted him as his son, and made models of what he talked about.

Arcor was a curious kind of boy. There were days when he seemed to take an unreasoning dislike to all things and went out by himself—inland—to be alone for a day. He would return and say he did not know why. Once on such an occasion I see him go on to a headland, climb a tree and sit for hours in the branches looking out over the sea—thinking—feeling the island a kind of prison—and he had a kind of elemental identification of himself with sea and rock. Another time he goes to the mouth of a cave

and throws himself on his face in the sand and remains for hours. He was a curious child. He got used to the piracy idea and did not look on it as such an evil as he did at first.

Age fourteen. He was mainly devoting himself to a small girl—the baby he poked at—now five or six years old and played for hours with it. He had learned much of the Egyptian's knowledge; he employed Arcor in mixing herbs and Arcor was quite skilled in that. Arcor read and wrote demotic Egyptian, and spoke fluently a barbarous Greek, and what was probably the Hittite tongue, for I do not know it. He was educated in the Egyptian language, for the Egyptian had some papyri which were extracts from *The Book of the Dead*. Part of the extracts were like that, and part we do not now know. The Egyptian had clung to these through his wanderings, and used them to remind himself of the past and of his death. He was supposed to have the art of making charms and seemed to dabble in a kind of spurious magic and was frequently away on expeditions. He changed Arcor's name from Ktesius to Kneft or Knept.

(To be continued)

GREAT things are done when men and mountains meet;
These are not done by jostling in the street.

* * *
The Angel that presided o'er my birth
Said: "Little creature, formed of joy and mirth,
Go, live without the help of anything on earth".

WILLIAM BLAKE

THE ORIGINAL IMPULSE

BY GEOFFREY HODSON

WHILST taking advantage of a brief period of respite from the conditions of city life in the quiet peace of the Ojai valley in California, I have been re-reading the Masters' letters to A. P. Sinnett¹ and others. So much (doubtless all) in these letters is of importance to us all, and those who follow us, and has its practical application to-day and to-morrow. The very fact of reading the letters can lead to great enlightenment; and since the spirit of the Authors shines through the words, and Their consciousness is behind the advice and teachings given, as one reads one draws very near to Them, seeming to touch Their consciousness, to hear Their voices and almost to see Their forms.

Important though the philosophical and occult teachings undoubtedly are—must be indeed—the priceless jewels for me are to be found in the letters on discipleship. Therein is a wealth of guidance for all who would find and tread "the razor-edged Path". Of these the following is, perhaps, most noteworthy:

Does it seem to you a small thing that the past year has been spent only in your "family duties"? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me, my "pupil," the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindness, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice, and Charity to all Humanity—what better paths towards enlightenment you are striving after than the daily conquest of Self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage—since good and

¹ *The Mahatma Letters to A. P. Sinnett.*

evil are not measured by events on the lower, or physical, plane. Be not discouraged that your practice falls below your aspirations, yet be not content with admitting this, since you clearly recognise that your tendency is too often towards mental and moral indolence, rather inclining to drift with the currents of life, than to steer a direct course of your own. Your spiritual progress is far greater than you know or can realize, and you do well to believe that such development is *in itself* more important than its realization by your physical plane consciousness.¹

Again, those true values upon which alone the occult life can be successfully founded, are beautifully stated by the Master K. H. as follows:

. . . they [the founders] have that in them (pardon the eternal repetition, but it is being as constantly overlooked), which we have but too rarely found elsewhere—UNSELFISHNESS, and an eager readiness for self-sacrifice for the good of others; what a "multitude of sins" does not this cover! It is but a truism, yet I say it, that in adversity alone can we discover the real man. It is true manhood when one boldly accepts one's share of the collective Karma of the group one works with, and does not permit oneself to be embittered, and to see others in blacker colours than reality, or to throw all blame upon some one 'black sheep,' a victim, specially selected. Such a true man as that we will ever protect, and despite his short-comings, assist to develop the good he has in him. Such an one is sublimely *unselfish*; he sinks his personality in his cause, and takes no heed of discomforts or personal obloquy unjustly fastened upon him.²

What deep insight are we not given into the inner aspects of the occult life, the "tests" and trials evoked by the adoption of a life of spiritual idealism, the innate resistance of the world, even of matter itself, to the fulfilment of the aspirations of the neophyte. The Master K.H. answers Mr. Sinnett's question: "Why is it that

¹ Letter LXVIII, p. 372.

² Letter LXVI, p. 370.

doubts and foul suspicions seem to be-set every aspirant for chelaship?" :

My friend, in the Masonic Lodges of old times the neophyte was subjected to a series of frightful tests of his constancy, courage and presence of mind. By psychological impressions supplemented by machinery and chemicals, he was made to believe himself falling down precipices, crushed by rocks, walking spider-web bridges in mid-air, passing through fire, drowned in water and attacked by wild beasts. This was a reminiscence of and a programme borrowed from the Egyptian Mysteries. The West, having lost the secrets of the East had, as I say, to resort to artifice. But in these days the vulgarization of science has rendered such trifling tests obsolete. The aspirant is now assailed entirely on the psychological side of his nature. His course of testing—in Europe and India—is that of Raj-yog and its result is—as frequently explained—to develop every germ, good and bad, in him in his temperament. The rule is inflexible, and not one escapes, . . . as the water develops the heat of caustic lime so does the teaching bring into fierce action every unsuspected potentiality latent in him.¹

Profoundly moving revelations of the humanity of the Master K.H. are seen in page after page. He loved and admired Mr. Sinnett, and seemed almost to suffer with him in his inability to understand the occult laws and rules binding even the Masters in Their relationship to the world. Yet in spite of His compassion and His personal wishes, duty comes first. How noble the lines explaining this, redolent of Pythagorean wisdom and spiritual idealism:

. . . my first duty is to *my* Master, and duty, let me tell you, is for us, stronger than any friendship or even love; as without this abiding principle, which is the indestructible cement that has held together for so many millenniums, the scattered custodians of nature's grand secrets—our Brotherhood, nay, our doctrine itself—would have crumbled long ago into unrecognisable atoms.²

¹ Letter, LXV, p. 365.

² Letter LXII, p. 351.

What guidance also to all aspirants, especially those in Western bodies, born and bred in the modern *manasic* spirit:

. . . however great your purely *human* intellect, your spiritual intuitions are dim and hazy, having been never developed. Hence, whenever you find yourself confronted by an apparent contradiction, by a difficulty, a kind of *inconsistency* of occult nature, one that is caused by our time-honoured laws and regulations—(of which you know nothing, for your time has not yet come)—forthwith your doubts are aroused, your suspicions bud out—and one finds that they have made mock of your better nature, which is finally crushed down by all these deceptive appearances of outward things! You have not the faith required to allow your Will to arouse itself in defiance and contempt against your purely worldly intellect, and give you a better understanding of things hidden and laws unknown. You are unable, I see, to force your better aspirations—fed at the stream of a real devotion to the Maya you have made yourself of me—(a feeling in you, that has always profoundly touched me)—to lift up the head against cold, *spiritually blind* reason; to allow your heart to pronounce loudly and proclaim that, which it has hitherto only been allowed to whisper: "Patience, patience. A great design has never been snatched at once." You were told, however, that the path to Occult Sciences has to be trodden laboriously and crossed at the danger of life; that every new step in it leading to the final goal, is surrounded by pit-falls and cruel thorns; that the pilgrim who ventures upon it is made first to confront and *conquer* the thousand and one furies who keep watch over its adamantine gates and entrance—furies called Doubt, Scepticism, Scorn, Ridicule, Envy and finally Temptation—especially the latter; and that he who would see beyond had to first destroy this living wall; that he must be possessed of a heart and soul clad in steel, and of an iron, never-failing determination and

yet be meek and gentle, humble, and have shut out from his heart every human passion that leads to evil.¹

The conditions of pupilhood are clearly set forth in the Master's continuous attempt to help Mr. Sinnett to perceive that intellect alone would not suffice:

. . . let him rid himself of the *maya* that any man living can set up "claims" upon Adepts. He may create irresistible *attractions* and compel their attention, but they will be spiritual, not mental or intellectual. And this bit of advice applies and is directed to several British theosophists, and it may be well for them to know it. Once separated from the common influences of Society, *nothing* draws us to any outsider save his evolving spirituality.²

And again:

It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets . . . Such a man will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our *chela*—he is not worthy of becoming higher in knowledge than his neighbour. If he craves for phenomena let him be satisfied with the pranks of spiritualism.³

How human, how humorous, and yet how revealing of deeper issues is the famous incident of the hungry and aged goat of Pari-Yong, destined through his hunger and his dilapidated teeth to literary immortality! Here is the story, inimitably told:

Your letter, enclosing that of C.C.M. was received by me on the morning following the date you had handed it over to the "little man". I was then in the neighbourhood of Pari-Yong, at the gun-pa of a friend, and was very busy with

¹ Letter LXII, pp. 351-2.

² Letter LIX, pp. 341-2.

³ Letter XXXVIII, p. 252.

important affairs. When I received intimation of its arrival, I was just crossing the large inner courtyard of the monastery; bent upon listening to the voice of Lama Töndhüb Gyatcho, I had no time to read the contents. So, after mechanically opening the thick packet, I merely glanced at it, and put it, as I thought, into the travelling bag I wear across the shoulder. In reality though, it had dropped on the ground; and since I had broken the envelope and emptied it of its contents, the latter were scattered in their fall. There was no one near me at the time, and my attention being wholly absorbed with the conversation, I had already reached the staircase leading to the library door, when I heard the voice of a young gyloong calling out from a window, and expostulating with someone at a distance. Turning round I understood the situation at a glance; otherwise your letter would never have been read by me for I saw a venerable old goat in the act of making a morning meal of it. The creature had already devoured part of C.C.M.'s letter, and was thoughtfully preparing to have a bite at yours, more delicate and easy for chewing with his old tooth than the tough envelope and paper of your correspondent's epistle. To rescue what remained of it took but one short instant, disgust and opposition of the animal notwithstanding—but there remained mighty little of it! The envelope with your crest on had nearly disappeared, the contents of the letters made illegible—in short I was perplexed at the sight of the disaster. Now you know *why* I felt embarrassed: *I had no right to restore it, the letters coming from the "Eclectic"* and connected directly with the hapless "Pelings" on all sides. What could I do to restore the missing parts! I had already resolved to humbly crave permission from the Chohan to be allowed an exceptional privilege in this dire necessity, when I saw his holy face before me, with his eye twinkling in quite an unusual manner, and heard his voice: "Why break the rule? I will do it myself." These simple words *Kam me*

ts'har—"I'll do it," contain a world of hope for me. He has restored the missing parts and done it quite neatly too, as you see, and even transformed a crumpled broken envelope, very much damaged, into a new one—crest and all. Now I know what great power had to be used for such a restoration, and this leads me to hope for a relaxation of severity one of these days. Hence I thanked the goat heartily; and since he does not belong to the ostracised Peling race, to show my gratitude I strengthened what remained of teeth in his mouth, and set the dilapidated remains firmly in their sockets, so that he may chew food harder than English letters for several years to come.¹

The difficulties under which the Masters worked in those days of the "original impulse" are revealed many times in the letters, e.g., one letter closes with these words:

My dear friend, you must not feel surprised if I tell you, that I really feel weary and disheartened at the prospect I have before me. I am afraid you never will have the patience to wait for the day when I am permitted to satisfy you. Ages ago our people began to make certain rules, according to which they intended to live. All these rules have now become *Law*. Our predecessors had to learn everything they know by themselves, only the foundation was laid for them. We offer to lay for you such a foundation, but you will accept nothing short of the complete edifice, ready for you to take possession of. Do not accuse me of indifference or neglect when not receiving for days any reply from me. Very often I have nothing to say, for you ask questions which I have no right to answer.²

What would not any one of us give, to receive, and how would we not treasure the first letter of the Master K. H. on the completion of His "retreat"? To read it, is to be touched profoundly, to reach

¹ Letter LIV, pp. 320-1.

² Letter XXVII, p. 207.

up within oneself to those Nirvanic heights from which He had just returned:

My Brother—I have been on a long journey after supreme knowledge, I took a long time to rest. Then, upon coming back, I had to give all my time to duty, and all my thoughts to the Great Problem. It is all over now: the New Year's festivities are at an end and I am "Self" once more. But what is *Self*? Only a passing guest, whose concerns are all like a mirage of the great desert . . .¹

Interesting is the comparison between the then Arhat (now Master) Djual Khool and H. P. B. as regards their occult powers:

She can and did produce phenomena, owing to her natural powers, combined with several long years of regular training, and her phenomena are sometimes better, more wonderful and far more perfect than those of some high, initiated chelas, whom she surpasses in artistic taste and purely western appreciation of art—as for instance in the instantaneous production of pictures: witness—her portrait of the "fakir" Tiravalla mentioned in *Hints*, and compared with my portrait by Djual Khool. Notwithstanding all the superiority of his powers, as compared with hers; his youth as contrasted with her old age: and the undeniable and important advantages he possesses of having never brought his pure unalloyed magnetism in direct contact with the great impurity of your world and society—yet do what he may, he will never be able to produce *such* a picture, simply because he is unable to conceive it in his mind and Tibetan thought.²

And yet, despite these powers, her continued humility; also her self-effacement and sacrifice described by the Master K.H. on the last line but one of the same page:

Thus, while fathering upon us all manner of foolish, often clumsy and *suspected* phenomena, she has most undeniably

¹ Letter XLV, p. 265.

² Letter LIV, p. 312.

been *helping* us in many instances; saving us sometimes as much as two-thirds of the power used, and when remonstrated—for often we are unable to prevent her doing it on her end of the line—answering that she had no need of it, and that her only joy was to be of some use to us. And thus she kept on killing herself inch by inch, ready to give for our benefit and glory, as she thought—her life-blood drop by drop, and yet invariably denying before witnesses that she had anything to do with it.¹

In conclusion, I would say that here is the "original impulse" in all its purity, not in the words alone, but in the spirit shining through. The laws still stand, the plan still stands and the intent is the same. Those who know intimately the developments which have occurred since those days must recognise a steady progress quite along the original lines. New methods may be used, new terms required, but the essentials remain unchanged; the laws are immutable, the truths eternal. This present is an age in which good men abound. Such men, becoming servants of their race, draw nearer to that race its Elder Brethren.

To all who seek the prize of Their companionship and of service to the world under Their inspired leadership, the Elder Brethren say in effect:

Arise! Awaken! and become the Gods which you are. Live as Gods, pure, selfless, and strong. Amidst the impurity of your world, be clean; amidst the selfishness of your brethren, serve; and amidst the weakness of humanity, be strong.

Live so that all who see you long to be like you. Serve so that others seeing you must needs also serve. Be strong, that others arise from their surrender to their weaknesses and show forth their strength.

¹ Letter LIV, pp. 312-13.

SPACE AND TIME: FATE AND FREEWILL

By L. C. SOPER, B.Sc. (LON.)

THE following ideas—for which originality is not claimed—are offered for what they are worth, in the belief that if those interested in mathematical and geometrical symbolism will follow up and develop them, they will prove to be a fruitful source of new and interesting speculations on the time-honoured and inconvertible “pairs of opposites” which form my title.

From Lobatchevsky, to Riemann and Minkowski, non-Euclidian geometry, *i.e.*, geometry which is applicable to other than plane surfaces of two dimensions, such as spherical surfaces, has in the course of the nineteenth century furnished the foundation of some of the strangest physical concepts of the twentieth century.

Let us imagine the possibility of the existence of entities with a two-dimensional consciousness, *i.e.*, which are conscious of length and breadth, but not of thickness. Further, imagine these entities to live on the surface of a sphere. Then to these entities the world which they inhabit (the surface of the sphere) is “unbounded,” since in whichever direction they travel they will find no obstacle to impede their movements. But to a three-dimensional consciousness, *i.e.*, a consciousness which can cognize thickness, in addition to length and breadth, their world is clearly “finite”. Further, if a two-dimensional entity travels in a straight line

in his world he will eventually return to his starting-point, the time taken to do this clearly depending upon the size of the sphere on the surface of which he lives, and on his rate of travel. This follows from the well-known geometrical property of a sphere, that the shortest distance—*i.e.*, the straight line—between two points is the arc of the great circle connecting them.

The two-dimensional entity will clearly not be able to cognize solid objects, since these exist in three dimensions. What therefore will be the appearance presented to it by such solid objects as it contacts? Suppose the plane surface inhabited by the two-dimensional entity to move through space, then the solid objects encountered will appear to it as a series of sections. If the moving world of the two-dimensional entity encounters and gradually passes through a sphere, this will appear as a point which gives place to a circle, the latter in turn gradually increasing in size and then decreasing again to a point, which disappears as the plane passes completely through the sphere. Diagram No. 1 will make this clear.

The parallel lines represent successive positions of the plane of the two-dimensional entity at successive instants, and O_1, O_2 , etc., are the positions of the entity at these instants. At O_2 and O_6 the sphere will appear as a point; at O_4 it will appear as a circle, increasing to a maximum at O_4 and then decreasing.

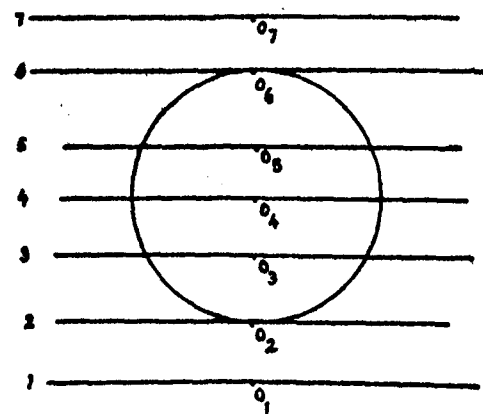


DIAGRAM No. 1

In a similar way all solid objects encountered by the two-dimensional entity in the passage of its world through

space will appear as sections, their shapes being dependent upon the shape of the solid object.

Now let us imagine the appearance to the two-dimensional entity of a circle which is rotated about its diameter. The entity can cognize a circle rotated about its centre, since this takes place in two dimensions. But the rotation about a diameter occurs in three dimensions, and the circle will appear to the entity as if it has suddenly vanished, to reappear again after a lapse of time corresponding to the time taken to effect the rotation. If one side of the circle is marked, it would appear in a reversed position after the rotation. In Diagram No. 2 if we imagine A B to be the circle, and that it is rotated about its diameter A B in a direction at right angles to the paper, so that Y appears on the place of Y' and Y' on the place of Y, we get some idea of the appearance of this proceeding to the two-dimensional entity O.

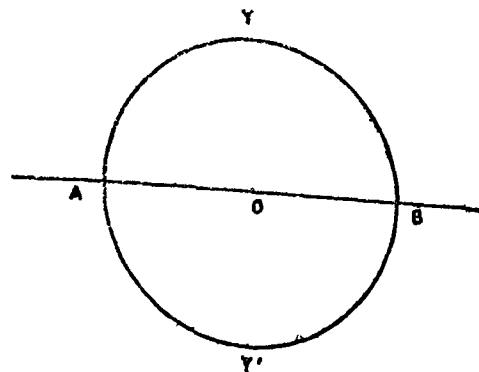


DIAGRAM No. 2

Reverting once more to the appearance presented by solid objects to a two-dimensional entity inhabiting a plane moving through space, we may for simplicity of exposition replace the objects by a series of straight lines—'world-lines'—drawn in all directions as in Diagram No. 3.

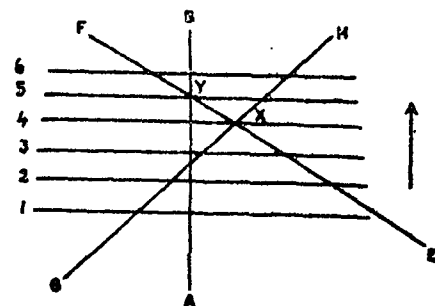


DIAGRAM No. 3

Objects such as those represented by the converging lines E F and G H would appear to our two-dimensional entity to move towards each other with

the passage of time, until they met at the point X. Similarly, the objects represented by the line A B, perpendicular to the direction of motion of the plane-world of the two-dimensional entity, would appear stationary, and the objects represented by the line E F would seem to move towards it until they met at Y.

Let us apply the same method of reasoning to a world of three-dimensional entities such as ourselves. The three-dimensional consciousness is as incapable of cognizing four-dimensional objects as such (at least whilst functioning solely as a three-dimensional entity) as is the two-dimensional consciousness of cognizing three-dimensional objects, but that in itself is not a conclusive argument against their existence, or of the existence of objects of still higher dimensions.

The world inhabited by us, as three-dimensional entities, appears as a "sphere of space" which is "finite" but "unbounded" in a manner analogous to the spherical surface of the world of the two-dimensional entity. (Incidentally this analogy is supported by certain conclusions which follow from the Theory of Relativity.) If therefore we could travel long and far enough in a straight line, we should eventually return to our starting-point.

We saw that a two-dimensional entity could not conceive of the process by which a circle could be rotated about its diameter. Similarly, we three-dimensional entities cannot apprehend the process by which a sphere can be rotated about a plane through its diameter. By analogy however, we see that this can be effected in four dimensions, and if one side of the sphere is marked, it will appear on the opposite side after the rotation. In the same way we could make the right hand appear the same as the left if we could rotate it about a plane in four-dimensional space.

Solid objects, which appear as such to three-dimensional entities, are by analogy sections of four-dimensional objects.

Diagram No. 4 in a similar way to Diagram No. 3, may be made to represent the appearance of four-dimensional objects to three-dimensional entities, inhabiting a three-dimensional world moving through space. Here the lines marked 'man,' 'woman' 'motor' represent four-dimensional objects which appear to a three-dimensional entity as solid objects of three dimensions. The converging lines 'man' and 'woman' meet at the point X at the instant of time represented by 2. Again, the 'man' and 'motor' lines meet at the point Y at the instant of time denoted by 3, let us assume without fatal results, in contradistinction to the consequences following upon the meeting of the lines 'woman' and 'motor' at the point Z, when the woman is killed, and passes from the three-dimensional world, so that her 'world-line' disappears—temporarily from that world.

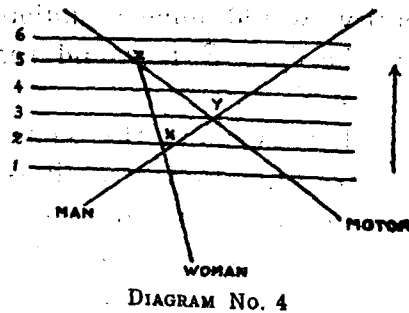


DIAGRAM NO. 4

It is equally permissible to represent the 'world-lines' in Diagrams Nos. 3 and 4 by curved and twisted lines. Diagram No. 5 is a modification of Diagram No. 4 to give effect to this.

Some interesting results follow from this modification.

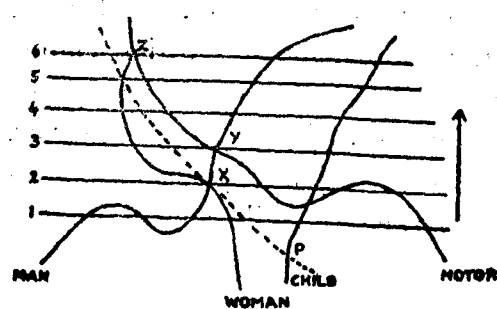


DIAGRAM NO. 5

It is seen that the 'man' line crosses the three-dimensional world at three places at the instant denoted by 1, which means that what appears to a three-dimensional entity as three distinct men is in reality one and the same man. Also, the 'motor' line appears in the same way to be two separate motors to the three-dimensional entity

at the instant denoted by 2. We leave to others the development of the trains of thought suggested by these fantastic possibilities!

The conception of 'world-lines' offers a possible solution to the problem of reconciling fate and free-will. The fatalist may argue for the inevitability of events, since the paths of the 'world-lines' are predetermined. The upholder of free-will may argue that it is possible to alter so much of the arrangement of the 'world-lines' as lies within our immediate knowledge. But such interference must on logical grounds be equally capable of altering the arrangement of the 'world-lines' backwards as well as forwards, in much the same way as when we pick up a piece of string somewhere near its centre, it is displaced on both sides of that point. In other words, we can alter our past as well as influence our future. In our Diagram we may suppose that the effect produced upon the 'woman-line' by her meeting with the 'man-line' at X to be such as to cause her to alter her 'world-line' backwards and forwards so that it is now represented by the dotted line. We see that the 'woman-line' does not now meet the 'motor-line' at Z, and that her 'world-line' now meets a 'child-line' at the point P in the past. Here again we leave it to others to develop these strange conclusions!

It will have been observed that the whole of the above reasoning rests upon the premise with which it starts: that it is possible for consciousness to be other than three-dimensional, e.g., two- or four-dimensional. As against this supposition we have the following statement of H. P. Blavatsky in *The Secret Doctrine*.¹

The qualities or . . . characteristics of matter must clearly bear a direct relation always to the senses of man. Matter has extension, colour, motion, (molecular motion), taste and smell, corresponding to the existing senses of man, and the next characteristic

¹ Third Edition, Vol. I, p. 272.

it develops—let us call it for the moment “Permeability”—will correspond to the next sense of man, which we will call “Normal Clairvoyance”. Thus when some bold thinkers have been thirsting for a fourth dimension, to explain the passage of matter through matter and the production of knots upon an endless cord, they have been in want of a *sixth characteristic* of matter. The three dimensions really belong to only one attribute, or characteristic, of matter—extension; and popular common sense justly rebels against the idea that, under any condition of things, there can be more than three of such dimensions as length, breadth and thickness. These terms, and the term “dimension” itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. So long as there are foot-rules within the resources of cosmos, to apply to matter, so long will they be able to measure it in three ways and no more.

At the moment the two conceptions appear to be irreconcilable. The ‘permeability’ of matter by finer grades of matter is sufficient to explain all the so-called four-dimensional phenomena similar to those mentioned in the above passage, without the use of the theory of the fourth dimension. On the other hand, the prevision of forthcoming events, and the suggestion of some occult authorities that it is possible to modify our past, is readily explained by special considerations involving more than three dimensions, as outlined in this article. In particular the ‘Eternal Now’ can be clearly conceived in terms of dimensions of consciousness. The ‘Eternal Now’ of any world is the Past, Present and Future of the world next lower in terms of dimensions. As there is a limit in terms of dimensions downwards—there being no dimension lower than that of the point dimension, there must logically be a limit upwards. That limit—in spite of the apparent paradox involved—is all that is denoted by the term ‘Absolute’ which does not progress in space or time, but ever Is.

THE IMPORTANCE OF SEVEN

By W. WHATELY SMITH, M.A., M.Sc.

EVEN the most superficial reader of Theosophical and Occult literature must have been struck by the constant recurrence of the number seven, and many students must have wondered whether there is any fundamental property of the Cosmos which is responsible for this particular number appearing so often or whether it is, as it were, purely arbitrary.

We read of seven Rounds, seven Globes, seven Races and, in particular, of seven Planes, while no less than 420 lines of the index to *The Secret Doctrine* are devoted to seven, seventh, septenary and the like. But there seems no obvious reason in the nature of things why seven should be more important than seventeen or nine or any other number, nor, so far as I am aware, has any satisfactory answer yet been given to the question “Why is Seven fundamental?”

Any reply which takes the form “It is *because* there are seven Archangels” (or Planes or whatever else the respondent considers most important) clearly begs the whole question and is really no answer at all, while to say that it is merely because the Cosmos happens to be made like that is intellectually unsatisfying. By no means everyone feels this to be so and many are quite content to accept statements about the septenary organization of things with no reason behind them other than “just because”. But others are differently

constituted and suspect that in any matter apparently so fundamental arbitrariness is incongruous; there should, one intuitively feels, be something final and inevitable about it.

As a matter of fact, seven, viewed from any ordinary standpoint, seems a singularly unpromising number to deal with and I think that if one were trying to invent a Cosmogony out of one's head, so to speak, almost any other small number could more easily be used. Three, for example, has strong claims to consideration, since the simplest possible system consists of two *relata* and a relation between them; four is the smallest number of plane surfaces which can enclose a solid; five might stand for such a solid *plus* its bounding surfaces; six could represent two simple triune systems (Good and Evil, say); eight is at any rate a perfect cube; nine is a triple trinity; ten is the (rather unfortunate) basis of our arithmetical notation; and so on and so forth.

At a somewhat higher mathematical level one would remember that other rather peculiar numbers seem to be much more closely bound up with the structure of the Universe than are the integers; of these the most obvious are π (the ratio of the circumference of a circle to its diameter), e (the base of hyperbolic or "natural" logarithms) and i (the square root of minus one—an "imaginary" number). A mathematically minded Cosmos-builder might well feel inclined to use one or more of these as his elementary "bricks".

It is clear that the true *raison d'être* for the septenary character of the Cosmos is very fairly recondite and that its discovery would go correspondingly far to show that the Occultists of old really had a profound insight into the nature of things and were not, as is vulgarly supposed, obsessed by the fact that there are seven conspicuous stars in Ursa Major or some equally superficial fact.

I can best explain what I believe to be the proper solution of the problem by recapitulating the steps which led me to it.

Some years ago I was attracted, as others before me have been, by the conception of four-dimensional space as affording a *habitat* for discarnate—notably *post-mortem*—existence, which should be both mathematically "real" and yet possess the necessary qualities of invisibility, intangibility, etc.¹ Something of this kind seemed to be the only alternative to those crude and unconvincing speculations which seek to represent the environment of discarnate life as differing from the physical world in the "matter" being more "rarified" and the "vibrations" (of what?) "higher".

Such descriptions may have a certain utilitarian value when we try to persuade unthinking people that there may be orders of existence other than the grossly physical; but they suffer from various defects, of which the most noteworthy here is that there seems no point at which there is any reason for stopping. If the matter of the astral plane (to adopt Theosophical terminology) differs from physical matter solely or mainly in being transposed, so to speak, into a higher key, then—if continuity is to be preserved—a further transposition will take us to the mental plane, another to the buddhic and so on indefinitely with no apparent reason for stopping at the seventh. This seemed to me definitely unsatisfactory, although I doubt whether I could justify on logical grounds the almost intuitive conviction that, if there is any truth whatever in the teaching about seven planes, there must be something inherently final, conclusive and inevitable about there being seven of them which would not apply to six or eight or any other number.

It is not easy even to explain just what I mean. Perhaps I may make it clearer by saying that I sought the same kind of completeness and finality which characterises the facts that knots can be tied in space of three dimensions and three dimensions only; that four colours, neither more nor less, are necessary and sufficient to colour any map; or that 96° spaces

¹ Cf., *A Theory of the Mechanism of Survival*. (Kegan Paul).

precisely are necessary for writing down all possible orders of four letters. In particular I felt that in any satisfactory scheme consciousness functioning "on the seventh plane" (whatever that might be found to mean) should, necessarily and by virtue of properties inherent in the scheme itself, in some fashion include all the rest.

At first I argued that, since the physical world is three-dimensional, the astral would be four-dimensional, the mental five-dimensional and so on to the seventh "plane" which would clearly be nine-dimensional. This was not helpful because, although nine is quite an interesting number arithmetically, there seemed to be no more finality of the kind I was looking for in nine-dimensional space than in eight.

The next step was the rather belated realization that my primary assumption was wrong. I had forgotten about Time. The physical world is not three-dimensional but four-dimensional; we live not in space alone but in space-time; that is to say, as Minkowski has shown, in a homogeneous four-dimensional manifold having three dimensions of space and one of time. This meant that the "highest plane" would be ten-dimensional, assuming that both the septenary teaching and my "dimensional" hypothesis were correct.

Even so I did not feel greatly advanced, although it was encouraging to find that ten was a number of occult importance second only, if at all, to seven. There are many references, which I need not quote; the general impression given is that seven and three "somethings" are alike fundamental, but that the three are in some way set apart from the seven, while the ten include all.

In *exotericism* one will always find 10 and 7. . . .; in *esoteric* rendering always 3 and 7, which yield also 10.¹

¹ *The Secret Doctrine*, I, 467.

Things began to look as if I were on the right track, though the final clue was still lacking. At last I came upon the following by Sir Arthur Eddington¹; the author has been talking about Einstein's theory of gravitation and is dealing with the very difficult conception of the curvature of space-time, he says:

Some of you may feel that you could never bring your minds to conceive a curvature of space, let alone of space-time; others may feel that, being familiar with the bending of a two-dimensional surface, there is no insuperable difficulty in imagining something similar for three or even four dimensions. I rather think that the former have the best of it, for at least they escape being misled by their preconceptions. . . . Our ordinary conception of curvature is derived from surfaces, *i.e.*, two-dimensional manifolds embedded in a three-dimensional space. . . . But space-time is a four-dimensional manifold embedded in—well, as many dimensions as it can find new ways to twist about in. Actually a four-dimensional continuum is amazingly ingenious in discovering new kinds of contortion, and its invention is not exhausted until it has been provided with *six* extra dimensions, making *ten* dimensions in all. (My italics.)

The fact that the dimensions here found necessary for a purely mathematical purpose number ten and that my hypothesis also led to ten dimensions may be a pure coincidence; but this seems to me extraordinarily improbable, and unless I am greatly mistaken the passage is significant as supplying the missing key to the whole problem.

The significance becomes apparent when we realise that with a ten-dimensional manifold we have attained the desired finality. A four-dimensional manifold or continuum is clearly necessary for the manifestation of events; for in order that anything may be "real" it must have some extension in three dimensions and must also exist for a certain time—otherwise it simply does not exist. And it is equally clear that no functioning of consciousness in a manifold of less than ten dimensions can possess that omniscience and inclusiveness which we naturally ascribe to the Highest

¹ *Nature of the Physical World*, p. 120.

Consciousness of all, since in such cases the manifold-of-events might take a twist, so to speak, in a direction not within its cognizance, somewhat as I can bend a strip of paper out of the plane of a flat table top.

That consciousness should be ten-dimensional is, in fact, both necessary and sufficient in order that it may include all possible vagaries of "real" events. Of Divine Consciousness we cannot predicate less than this, since to do so would be to imply a limitation, and we cannot predicate more, since to do so would be meaningless.

Incidentally, the fact that we are thus obliged to ascribe ten-dimensionality to the Highest Consciousness, whether we accept or reject my suggestions as to the *raison d'être* of septenary organisation, is in itself good reason for adopting the theory; for it is a fundamental rule of thought that *Entia praeter necessitatem non multiplicanda sunt*—you must not invent more causes than are necessary (to explain the phenomena which you are studying)—and until the resources of this necessary multi-dimensional functioning are exhausted no other explanatory mechanism is necessary or permissible.

In this sense, then, the "seventh plane" is a final limit and it would seem that progress from one plane to another may well be thought of as "extension of consciousness to include" or "liberation of consciousness so that it may function in" *continua* of increasing numbers of dimensions until that limit is reached.

I must end with a sort of compound warning. Let those who, perhaps naturally, distrust all talk of "dimensions" in such a connection remember two things.

First, whether they like it or not, the fact that space-time is a "homogeneous four-dimensional manifold" is as certain as that two and two make four; that is to say, it is an absolute certainty, not a probability closely approximating unity. H.P.B. had, admittedly, little use for those who prated of

"The Fourth Dimension"¹ and in this she has my entire sympathy, for to opine of anything obscure that it probably had "something to do with the fourth dimension" appears to have been, in her day, almost a catchword among ineffectual thinkers striving after an effect of profundity. Such cheap-jack nonsense invited denunciation, but it was radically different from the modern relativity theory.

Second, although one uses the word "dimension" *faute de mieux* and thereby inevitably suggests to most people something spatial, there is no reason to suppose that the additional six dimensions required to cater for the vagaries of space-time are any more "like" Space than Space is "like" Time: and by "like" I mean here like in the way they appear in consciousness.

When we say that space-time is a *homogeneous* four-dimensional manifold we mean that, mathematically, distances in space and time are interchangeable and measurable in the same units in the same way that distances in space alone are. If we wish to specify any "point-event" we must start from some position located both in space and time, for instance Here-Now, and must mention four numbers and directions, as, 100 miles North, 50 miles East, 5 miles Up, 500 seconds Hence. In daily life we work in miles and seconds, as a matter of habit, but in relativity physics in seconds and units of about 186,000 miles (the distance travelled by light in one second) and the only concession we make to the "difference" between time and space is that we multiply the number dealing with time by i (the square root of minus one), which leaves its numerical value unchanged, and is merely a shorthand way of saying that it must be measured in a direction at right angles to all the others—a formal recognition of the fact that however far points may be North or East or Up, they are no nearer to-morrow than we are.

¹ *The Secret Doctrine*, I, 271.

But this mathematical homogeneity, without which the universe simply would not hold together, so to speak, in no wise alters, and is in no sense claimed to alter, the fact of experience that *for consciousness* Space and Time are conspicuously different. We can, perhaps, dimly imagine that "extension in time" may somehow be "the same kind of thing" as "extension in space"—but only, I suspect because both are extensions—whatever that may mean. That the remoteness of London from Paris is identically similar to the remoteness of Monday from Tuesday is a proposition which may be conceded intellectually but, by the ordinary person at any rate, it cannot at all be apprehended as a fact of intimate experience.¹

It follows that experiential similarity must not be inferred from mathematical homogeneity. The additional dimensions mentioned may be in some sense space-like where consciousness is concerned, or they may not; so far as the mathematics of the subject can tell us they are equally likely to be wholly *sui generis*. This conclusion is of two-fold importance. On the one hand it forbids us to dismiss as "irrational" or "unscientific" accounts of para-physical states on the ground that they are not couched in tempero-spatial terminology; on the other we must equally refrain from rejecting the mathematical view here discussed because those who claim to have first-hand knowledge of such states do not, as a rule, talk about "dimensions".

Fully to deal with these points would involve a discussion of the scope and limitations of occult exegesis which would take us far beyond the confines of this paper, but the elementary proposition may be mentioned that any account

¹ It is easy in view of the foregoing to understand why references to "three and seven" are commoner in occult literature than references to "four and six". That a "real" thing must have extension in three dimensions in order to exist more or less leaps to the eyes; that it must also have some extension in time is far less obvious. The very fact that it is possible to imagine three-dimensional "reality" (albeit erroneously) does serve to set three dimensions in some way apart from the rest.

whatsoever by any exponent however enlightened is necessarily given in terms of a vocabulary based on experiences in physical space-time, and is intelligible to the ordinary person only in so far as the referents of the words used are to be found in that experience. Writers may vary greatly in the skill with which they use the available material, but no knowledge or skill can extract more signs from a typewriter than have been built into it!

When, therefore, Bishop Arundale, for example, in his *Nirvana* stresses "the Immanence of Light" in describing the change from the Buddhic to the Nirvanic level (pp. 136-141) his words neither confirm nor refute the alternative—somewhat arid—proposition that the change consists of an extension of consciousness to include eight "dimensions" instead of seven. He is doing his best—and an amazingly good best it is—to describe the change produced in *his consciousness* using, of necessity, words derived from mundane experience. And that account is very probably as good an one as can be given of what is actually involved in the change—not mathematically but *for consciousness*.

It might well be objected here that, if this be so, mathematical theories as to Cosmic organization are unimportant to the point of superfluity and within reasonable limits this is true enough; we need not know the technique of engineering to appreciate the beauty of a cathedral.

On the other hand, I venture to submit that any considerations tending to rationalise the technique of Occultism (if I may be allowed the phrase) are likely to prove beneficial, inasmuch as they may serve to link together the products of different lines of thought into a coherent whole more stable than its separated parts.

THE POLYNESIAN MANA

BY CLARA M. CODD

OCULTISTS know that savage peoples are sometimes the diminishing descendants of what were once, long ages ago, mighty empires and splendid races. The Red man, for instance, described by Winold Reiss, the German artist who lived amongst them and painted them, as "the truest man, the most honourable friend that lives," is a descendant of the magnificent Toltec peoples of Atlantis. Is it surprising, therefore, that many a noble saying, many a lovely legend, still survives amongst them?

Another striking thing in this connection is the similarity, amounting sometimes to identity, of symbols, colours, legends, amongst primitive peoples on all sides of the world. I recently watched a Hopi Indian symbolic dance at the Grand Canyon in Colorado, and at its commencement the young chief explained to us the colours painted on the wings worn by the two dancers. They were the colours of the spirits of the four quarters of the earth, and an exactly similar description can be found in Sir Edwin Arnold's *Light of Asia*. Another Indian chief discoursed to me on the meaning of the swastika in a way which irresistibly reminded me of ancient Egyptian ideas. This surely shows, as indeed our Masters have said, that once there existed one world-faith, that which we know to-day as the Ancient Wisdom.

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THE POLYNESIAN MANA

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Recently I have been spending a week or two in the Hawaiian Islands. I call them the Rainbow Isles for there was hardly any time of the day when glorious rainbows, sometimes more than one, did not light the humid, verdant scene. The Hawaiian is a fine physical specimen, an expert swimmer and fisherman. Like all native peoples, to him all Nature is *alive*, and it is this idea of an invisible, electric life permeating everything that I found so fascinating. The Polynesians call it *Mana*.

Their native legends described the origin of the Universe in beautiful words which remind one of the *Stanzas of Dzyan*.

Io dwelt within the breathing space of immensity.
The Universe was in darkness, with water everywhere.
There was no glimmer of dawn, no clearness, no light.
And He began by saying these words—

That He might cease remaining inactive:

"Darkness, become a light-possessing darkness."

And at once light appeared. He then repeated those self-same words in this manner—

That He might cease remaining inactive:

"Light, become a darkness-possessing light."

And again an intense darkness supervened. Then a third time He spake, saying:

"Let there be one light above,
Let there be one light below;
A dominion of light,
A bright light."

And now a great light prevailed. Io then looked to the waters which compassed Him about, and spake a fourth time, saying:

"Ye waters of Tai Kama, be ye separate. Heaven, be formed."

Then the sky became suspended.

"Bring forth thou Tupa-horo-nuku."

And at once the moving earth lay stretched abroad.

Their concepts of the origin of the Universe present evidence that objective, physical manifestation was believed to

have resulted from metaphysical beginnings by an unbroken evolutionary process. Therefore all elements therein were regarded as conscious and animate. Were they so far from the truth in the light of the statements of the great Indian chemist Bose? Their physical cosmogony depicted a universe which is a psychic dynamism manifesting itself physically, and every objective phenomena of nature had its origin in this psychic dynamism. All existed within its field or atmosphere. Concrete nature in all its parts was in a sense regarded as a reservoir of this force. Its different parts were mediums for its transmission. Intonations, chanting, drumming, dancing, were believed to generate or stimulate psychic impulsions which, impinging upon their goal, produced desired effects. *Mana* is the manifestation of this aspect of nature when its dynamism is focussed through specific gods, spirits, rites, magnetised objects. *Mana* also shines through persons of power, strength, prestige, skill, dynamic personality or intelligence. Also in things, in a lucky outcome, that is to say, a genuine accomplishment. These qualities are not in themselves *Mana*, but evidence of its transmission and focussing in that person or thing.

The original *Mana* is believed to be continuously passed down through the gods. There is more than one kind. There is the *ariki*, or chief power; the *mana tapu*, or sacred power, which is largely generated by ritual; and the *mana ora*, or life-giving and healing power.

Evidently, anything through which *Mana* flows becomes highly magnetised, and is linked with the invisible repository on the other side. If a stone is found to have supernatural power, it is because a spirit has been associated with it. There is in Honolulu a pointed, smooth stone, something like a *lingam* in appearance, which has acquired a great reputation as a healing centre. Hundreds of the sick resort to it. One touch is all that is necessary. And

round it you will see many a bunch of flowers, many a joss stick, left there by the pious and grateful Chinese and Japanese, who use the stone with as much faith as the Hawaiians. If a bone is powerful it is because the ghost of the person to whom it once belonged is still with it. Charms prove powerful because the *name* of the spirit expressed in form brings into that form the power which the spirit can exercise through it. This reminds one of the universal idea in antiquity that personal names were sacred, and words of power, not to be lightly used. The name of the Hierophant in the Greek Mysteries was never mentioned, being considered too sacred. And the Chaldean Oracles say: "Never change a name, for names are God-given."

There were two aspects of this universal power, which we may describe as positive and negative. The superior, divine aspect of Nature was the reservoir of the positive potential; the inferior, earthly aspect being impotent until charged with the positive. The earth is the repository of the negative pole, and Creation myths are accounts of the charging of the negative earth with the heavenly positive.

All objects are transmitters of one or other aspect in varying degrees. If an inferior contacts a superior under improper conditions, such as a commoner touching a chief, the inferior will drain away magnetism from the superior. This will have two results. The superior will be devitalized, and the inferior will suffer the injurious effects of "overcharge". Hence the insulation of the persons of the sacred chief or priest by *tapu*. I do not find these ideas unlikely or unreasonable. I have often noticed the vital exhaustion that follows a too prolonged contact of the refined and sensitive with those of a simpler, coarser mould. And H. P. B. tells us that there comes a time in the disciple's training when he may not touch the hand even of his nearest and dearest. I remember, too, a talk once given us at Adyar by our President,

in which she described the possible result of overcharge whilst living there as showing, according to temperament, either as intense irritability or depression.

The magnetic field and influence of an individual was in proportion to his sacredness. Putting this in Theosophical terminology we would say that his aura was larger and more powerful. Anything that comes within it is magnetized by it, unless demagnetized by rites. Any person so magnetically affected by another was in intimate psychic rapport with his superior, his inner self being affected all the time. Does this not remind us of the psychic bond existing between the Adept and His pupil? And I feel sure that it is also true in much lesser degree of all bonds created by friendship and propinquity. Hence one of the quickest ways to make progress on the Path is the daily society of those who are already treading that ancient way.

Mana, like electricity, could be generated. This was chiefly done by rituals. Any person, or thing, could become a special transmitter by being connected with a terminal that was in contact with the ultimate source of power, such as a chief, a spirit, a god. This is exactly the same idea as that of the pupil being the *channel* of the Master's force, and, through Initiation, of that of the corporate life of the great Brotherhood. But no priest, however consecrated, could be a great priest unless he had by inheritance a great capacity to transmit *Mana*. Hence most powerful priests were of high birth. This is also true of the inborn capacity of a Master's pupils, some of whom can be by their status in evolution far better channels than others.

It is interesting to note that the Polynesians considered that the personal *Mana* of a prophet was small, because it was said to belong chiefly to the god whom he served, and only shone through him in moments of inspiration or trance.

Another type of *Mana* belonged to physical prowess, and a mighty warrior assumed the power of all contestants he overcame in battle. To facilitate this the warrior sometimes assumed the name of a courageous enemy, or even ceremonially ate part of him, or wore some portion of his body like a bone. A workman of skill also endued his tools with some of his *Mana*. Hence an apprentice looked forward to their possession. The two different poles of the universal *Mana* were said to manifest through the bodies of men and women. Over-indulgence in sexual acts was considered highly destructive of personal *Mana*. In the words of a Maori sage: "That which destroys man is the *Mana* of the female organ."

These ideas, and the practices resulting from them, are fast disappearing from the South Seas peoples. But students have written them down from the lips of the, now almost extinct, true chiefs and priests, and viewing them in the light of occult knowledge shows them to have their roots in what was once a very considerable acquaintance with the inner side of life.

THE EARTH

FAIR earth! the loveliness of thy vast face
Is seen in flower plants and forest trees;
The heights of mountains, curves of plains, thy grace
Depict; thy charm to bear the land and seas,
To bathe in rain, to bask in sun or breeze;
The towns which homesteads, roadways, gardens, trace,
As much thy pride as man's who builded these;
Thy care to treasure gold and hide its place.

Dear earth! the wistfulness of thy lone life
Is seen in moods both pensive, glad and grim,
In Nature's tricks increasing creatures' strife,
In timely aids that make them proud and prim.
Thou lovest man, and lo! hast sorrow rife,
For loves he God and leans to Heav'n and Him.

D. R. DINSHAW

SIDELIGHTS

BY MARGARET A. ANDERSON

O Pushan, O All-Sustainer, open thou the mouth of Truth, now hidden by a golden veil, that we, the votaries of Truth, may see.

The Upanishads.

TRUE religious teaching, the Gnosis, *Brahmavidyā*, is the main branch of the Tree of Life, engirdling the garden of the world like a guardian wall. It sends out collateral branches into all lands, into every faith. It has been suggested lately that we should co-operate afresh in the study of Comparative Religion. We have been reminded that there are parallel thoughts in the various Scriptures still waiting to have their essential relationships traced; the Christian Bible often presents us with sidelights on Occultism. It will strike most unbiased readers of the Gospel stories that the texts are thrown together in somewhat haphazard fashion; the deepest occult teaching is interspersed with accounts of the little banal happenings of daily life, and passing remarks concerning them. But should we not allow for the fact that Jesus was not always in a state of high Yoga? Whether He is always accurately recorded is another consideration, also worthy of being taken into account.

Doubtless in Palestine, as elsewhere in the East, the normal method in use for the preservation of contemporary events, religious teachings, etc., was not by writing, but by the traditional way of oral transmission in the various languages of the day. The disciples of Jesus did not belong

to the learned classes. It is not likely that there was a regular system of mnemonics in operation as in India; there was no great Vyāsa's learning at their command, to arrange the chanted words. The Hindu system was most elaborate, and provided checks for inaccuracy in the memorising, making mistakes practically impossible.

What follows is an attempt to throw light upon passages in the Gospel according to St. Matthew by citations from other Scriptures and commentators. The date assigned to the "Good News" as recorded by St. Matthew is between A.D. 70 and 90.

Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted is, God with us. i. 23.

William Kingsland says:

There was never a time since man became man -- that the birth of the Christ was not. And mystic as that birth is, deeply hidden in the mystery of our spiritual divine nature, it could only be dimly presented in the myth of an immaculate conception.¹

In the words of Angelus Silesius, the mystic poet of the seventeenth century:

Though Christ a thousand times in Bethlehem be born,
But not within thyself, thy life is all forlorn.

Leonard Bosman writes of the Mother of Jesus:

She, as is well known, is called Mary (Maria or Mariam) which is not Hebrew but a Greek word, the Hebrew word nearest to it being Miriam (*Mrim*). It is written in Greek and Latin as *Mare* and *Maria*, and means literally "sea". Curiously enough, seeing that it is here suggested that this "Virgin Mare" is the Ocean of Cosmic Substance in Space, it is to be noted that the Latin *Mare* besides meaning "sea" also means "the vast expanse," *Mare Infernum* or *Mare Supernum*,² either the heavenly Mother or the earthly Mother, matrix of worlds or man.

Such, then, are the "waters" over the face of which the Spirit of God brooded, as that same spirit, the "Holy Ghost," brooded over Mary.³

¹ Esoteric Basis of Christianity.

² Amen, the Key of the Universe.

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire. iii. 11.

The baptism by John provided the preliminary astral preparation—the cleansing of the emotional channel. The later baptism was to be a mental purification, for the “Holy Ghost and fire” come from the Third Logos; but, as the body is the ultimate vehicle for spirit, it also has to be thoroughly cleansed and polished till it shines. The way must be prepared for the atomic sheath required for the Ātmic principle.

Ye are the light of the world. A city that is set on a hill cannot be hid.

Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. v. 14-16.

The light of the body is the eye: if therefore thine eye be single thy whole body shall be full of light. vi. 22.

Or as expressed by St. Thomas à Kempis:

The eye of the intention must therefore be purified, that it may be single and right; and it must be directed unto ME, beyond all other objects that come between.

The things of the inner life *cannot* be fully revealed to undeveloped persons, for they are unable to grasp their spiritual significance. Compare with this: “neither cast ye your pearls before swine.” vii. 6.

The evil desires and thoughts proceeding from kama-manas defile the man far more than “to eat with unwashed hands”.

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man . . . Those things which proceed out of the mouth come forth from the heart; and they defile the man.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies:

These are the things which defile a man: but to eat with unwashed hands defileth not a man. xv. 11, 18-20.

The Supreme Eternal soul, even when existing within—or connected with the body—is not polluted by the body. *Bhagavad-Gita*.

I say unto you, if ye have the faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. xvii. 20.

The grain of mustard seed, so tiny, yet the image of tremendous potentiality, so that “nothing shall be impossible to you”. What does this pre-figure but the search of modern science to liberate the immense force locked up in the nucleus of the atom?

“All things,” said Thales long ago, “are full of God”. When the time comes for men to harness the so-called sub-atomic energy, then indeed the mountain shall be cast into the sea. There is a wonderful little story told of a teacher in the East, who was asked by his pupil to explain the mystery of life.

“Bring me a fig,” said his Guru, “Cut it in half . . . now tell me what you see.” “I see a multitude of small seeds.” “Take out one of those little seeds and cut it in half . . . now tell me what you see.” “Nothing.” “That which you call nothing is All,” was his Guru’s answer.

Compare:

“All is One number, issued from No-Number.”¹

Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. xxv. 40.

This passage bears the unmistakable imprint of a World-Teacher’s message, for does He not always identify Himself with His creatures, since He is indeed in all places and endureth all things? We are reminded of the words of Mr. Krishnamurti: “Have any of you given me happiness—‘me’ the ordinary person?” And again, as the Gita says: “Whatever thou dost . . . let it all be done for Me, as Mine.”

¹ Stanzas of Dzyan. IV.

LUDWIG VAN BEETHOVEN

BY NORMAN INGAMELLS

SPEAKING of music, Plato says, "Musical training is a more potent influence than any other, because rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten," and it is scientifically asserted that once we experience a state of consciousness it is always more easy to experience it again. Going deeper, the occult teacher assures us that all high spiritual experiences are permanently impressed upon the super-consciousness, and we are thereby lifted to a higher rung on the evolutionary ladder every time we respond to great art.

Through much travail of soul Beethoven so transmuted and shaped his "robes of flesh" on the various planes, that he became a wonderful instrument for the expression of celestial and superhuman harmonies, and out of the dust and noise of effort and difficulty he has raised many priceless monuments of sound, monuments exhibiting the Eternal Laws of Life as they exist in the "Man made Perfect": harmony, melody, rhythm.

With Beethoven music as a profession, a means of livelihood, was not the fundamental consideration. He saw art as a chalice or robing for the light and love of the spiritual world, and as a means of making these available to man; this was his first consideration. He was essentially a giver, a bearer of burdens, a servant of the race, and it is this that made him truly royal; regal in the real sense of that word.

His symphonies, quartettes, and sonatas show him to be a great divine adventurer, and he became "smitten" at times with Immortal Hilarity and had a sensing of the everlasting dance of the soul—he knew that, deep in, "life is a song".

This great man faced life heroically, and his ideas of what man should be were of the highest order. He dreamed that men should be heroes, and demanded the highest codes of honour in private and public life, both in his own person and of all in positions of responsibility. Beethoven was a great lover of his fellowmen, as the truly Masonic sentiments expressed in the words of his mighty *Choral Symphony* amply show. Born into the Catholic faith and deeply religious (like all earth's noblest sons) he was nevertheless not bound by any narrow orthodoxy. He always kept on his writing-table the following inscription, taken from the temple of the Goddess Neith, in lower Egypt:

I am all that is, that was, and that shall be.
No mortal hand hath lifted my veil.
He is alone by Himself, and to Him alone
Do all things owe their being.

To the writer Beethoven has always appeared to be what one might call a "composite" artist and man. Deeply in touch with the soul of "the people," he had, too, a sublimity of outlook and a code of ethics that certainly belong to a spiritual aristocrat. His music, likewise, seems to be a blend of the classic and romantic.

From childhood his life was an almost unbroken struggle. Born of humble parents, his father being a tenor singer in the employ of the Court, his mother an honest woman who did the best she could to make her children happy, with a drunken father at the head of the family. Beethoven's father saw in young Ludwig the promise of musical genius and early drove him very hard in his studies; often, when he (the father) returned home late at night with Pfeiffer, a lodger and young

Beethoven's teacher, they would drag young Ludwig from bed to his practice, or to entertain them until the early hours. Small wonder that little Beethoven sometimes hated his instrument. However, like the true nobleman he was, he kept at his work of practice and theory, learning the violin, organ, harpsichord, and composition. In young manhood he made a trip to Vienna and there met Mozart and took lessons from Haydn. Mozart, after hearing him improvise on the pianoforte, whispered to his friends waiting in an adjoining room, "Take notice of him in there; he will make a noise in the world".

One of his principal teachers in theory, one named Albrechtsberger, in the end despaired of him, saying, "I can do nothing with him, he breaks all the rules and will never do anything worth while." A friend of Beethoven's pointed out to him some consecutive fifths in one of his compositions, a thing considered quite unpardonable. Beethoven asked his friend who said they were wrong, and his friend replied that all the authorities agreed that they were, whereupon Beethoven told his friend to go and tell these authorities that Beethoven says they may use them if they know how. This shows that he early began to have ideas of his own.

Before thirty years had passed Beethoven saw dawning upon him his greatest tragedy—he was going deaf, and of all woes surely this was the deepest for such a musician as he was. In two years he became quite so. Even this daunted him not, and he remarked, "Though at times I must surely be the most miserable of God's creatures, I will stand up to my fate, I will never let it drag me down." A man of volcanic energy, with a tremendous capacity for work, he from now on plunged into the task of composition, and from this period he produced his immortal works, works that through all western lands are still one of the mainstays of all the greatest musical programmes.

His deafness now drove him much into solitude, and his inner experiences were of too intimate and deep a nature for prying eyes to intrude upon. We must go to his music for any understanding of these, and of him.

One recalls to mind Eric Mackay's fine tribute to the deaf Master; he writes:

He feels the music of the skies the while his heart is breaking;
He sings the songs of Paradise, where love has no forsaking;
And, though so deaf he cannot hear the tempest as a token,
He makes the music of his mind the grandest ever spoken.

In listening to Beethoven's orchestral music one seems at times to be awake and aware in some giantlike state of consciousness; it is as though one were walking among vast mountain ranges, with the gods for company, or as if one were coursing through the vast limitless spaces. It is not so much by great volumes of sound (such as we meet with in Wagner's scores for instance) that this effect is produced, but rather by suggestiveness, and by simple, sudden changes in the harmony, rhythm, or tonal quality. Beethoven may not have the variety or richness of expression found, for example, in Brahms, but, to those who respond to him, he has a direct, primal nobility and sublimity, as well as an inherent "friendliness," all his own.

A charming incident in the life of the composer is the occasion when a funeral procession was passing the master at a time when he was absorbed in composition. He was in his beloved fields and the procession was headed by a choir singing appropriate music, but the priest, seeing the master intent on his work, immediately requested the singing to cease and thereupon ordered the procession to turn rightabout and take another route in order to avoid disturbing the immortal artist and friend at such a time.

All his life he loved the fields and the trees with the delight of a child—he would often run about the woods for

sheer joy and he used to say that every tree seemed to be singing to him—"Holy, Holy".

His critics in some cases were rather hopeless—*The Second Symphony* was called a monster, like a wounded dragon "threshing around with its tail in impotent rage," and no other than Carl Maria von Weber said, when speaking of his *Seventh Symphony*, that "the extravagances of this genius have reached their *non plus ultra*, and Beethoven is quite ripe for the madhouse". Beethoven himself had a fine admiration for the great artists of his day. Handel he considered the mightiest of them all, and once exclaimed, "He was the greatest composer that ever lived. I would go bareheaded and kneel before his tomb."

It was pathetic to see the paternal care Beethoven to the end took of a fatherless, but selfish and idling young nephew, and it was a trip he made in midwinter in this lad's interest that brought his now ailing body to its deathbed.

Dr. Annie Besant, writing of the Devachanic world, says:

Noblest music, ravishing beyond description, peals forth from the mightiest monarchs of harmony that earth has known, as Beethoven, no longer deaf, pours out his imperial soul in strains of unexampled beauty, making even the heaven-world more melodious as he draws down harmonies from *higher spheres*, and sends them thrilling through the heavenly places.

Beethoven wrote (I think in his will): "Oh men, think of me sometimes when I am gone, for I have often thought of you to make you happy."

These great artists do not go through their labours and sacrifice simply that we be entertained or amused. On the ladder of evolution they stand next below the great spiritual occultists, and, if the love, the beauty, the heroism, or other aspects of life expressed in their art does not at least to some extent cause us to aim at making these qualities our own, we shall have failed in our response and gratitude. It is not

sufficient that we listen or admire only. If we are to become great in experience as they are, we must, in our own sphere of life, be heroic and loving too.

One could not possibly write such music as Beethoven's great *Mass in D*, *The Choral* and *Eroica Symphonies*, or the *Emperor Concerto*, by merely technical and intellectual knowledge. Only one whose soul is truly great, and whose consciousness was at least at times in touch with supernal worlds, could possibly select and arrange such tonal combinations and successions as are contained in these compositions. They are the craftsmanship and the soul experience of an intellectual and spiritual colossus.

Beethoven himself said of his great *Mass in D*:

My chief object in writing this Grand Mass was to awaken and deeply to impress religious feelings, both in singers and hearers. Coming from the heart, may it reach the heart. Pray do not imagine that I am at all guided by self-interest. I am free from all petty vanity. In Godlike Art alone dwells the impulse which gives me strength to sacrifice the best part of my life to the Celestial Muse.

The spirit of Schiller's loving words, used in the Master's *Ninth Symphony*, "Oh ye millions I embrace ye," has come to fruition in this world of action, for have not the souls of millions been transported into the magic realms of joy, love, and heroic life, when listening to this symphony?

Earth's millions should never fail in heartfelt gratitude to Beethoven when made happy by his consummate art. It is the least that we can do.

I AM always ready to help you, but I cannot do the work for you. The effort must come from your side.

Words of a Master

A FEW ADYAR BIRDS

MANY different kinds of birds visit Adyar, but we are especially interested in those that come near to Headquarters and to the President's verandah.

With the Adyar River on one side and the Bay of Bengal on the other, the grounds of the Theosophical Society comprise a corner of land where birds can pause on their flight, north or south, as the seasons change, from hot to cold and back again. A silver-white cloud over Madras has for instance resolved itself into 30 or 40 white cranes or egrets which rested for a short time on the island in front of the President's verandah; squawks high in the air at night may tell of the passage of geese; but all these are only casual visitors and we are most interested in birds that nest close by us. Some of these go away during the hot weather and return in the late autumn.

The Wagtails do this and they charm us with their sweet and joyous warble on the house top in the early morning or with their pretty twitter as they wag their tails on some point of the roof. They were very fond of nesting in the President's Office until wire over the windows excluded them from such intimacy.

Another of our friends is the Hoopoe. Two of these birds have their nest in full view of the verandah, but the entrance is a mere hole, where they stand and call the little ones inside to come and take the insects so industriously brought to them by their parents. The peculiar soft *uk-uk-uk*, as they bow their heads, tells us that they are busy, while their crest rises and falls in line with their long beak.

Steps lead down to the river below the President's verandah and a tall rod has been placed in the water there. Look quietly down from the verandah when you get out of bed in the early morning and you may happen to see a bright blue and red Kingfisher perched on the top of the pole, jerking his neck in the queer way they have of digesting the tiny live fish they have swallowed whole. A flash and a splash and he has picked up another; and so his morning meal is taken, but he disappears when people move about. A grey-coloured cousin of this kingfisher has been called the "Fish-Tiger" by Sir Edwin Arnold, and we see it hanging, on rapidly vibrating wings, over the water, to drop like a stone on the fish it selects.

But the pride of some of us is the large Sea Eagle. These birds nest from December on in the tall, handsome kasuarina trees to the south west of the southern verandah. Colonel Cunningham describes this bird as "one of the most splendid of large raptorial birds, owing to the brilliant contrast of the snowy whiteness of the head and under surface, with the deep ashy tints of the wings and back. There are few more striking objects than one of them, as he sits on a bare branch overhanging a tidal channel, glancing around with his bold black eyes, and with all his beautiful plumes gleaming in the bright sunlight. . . . This is a very noisy species, especially at the breeding season".

In the early morning he sits on his chosen branch and you only see a dark blot; as the sun rises, his shape becomes more defined, and the first ray of sunshine makes the white of his breast, throat and tail stand out almost like silver. Then his mate comes from the nest and sits beside him, and after a short series of flights they go for their day's work, to return trailing their food—sometimes a snake. Tall old trees are chosen and that is how the idea has arisen that eagles hurt the trees they nest in.

Every one knows Crows. We have plenty of the House Crows with the lighter coloured collar round their necks, and a few of the glossy black larger Jungle Crows. We have Miners also, but they keep to the ground, except one who comes to tea and seems to like us. The Seven Sisters hop about the ground below; and, of course, Sparrows are everywhere. The tiny spotted Owlets that used to nest in a tree to the west of the verandah have a very harsh chuckle-like scream; a violent family quarrel seems then to be going on and effectively drives sleep from us whilst the quarrel lasts.

Two kinds of Kites float around in the sky overhead: the handsome Brahminy Kite, or Garuda, as it is called here, has its head, neck and under-body white, and all the back plumage is a rich reddish chestnut. The common Pariah Kite is dull brown. Kites are smaller than eagles and fly with their wings curved. Eagles' wings are almost straight, like an aeroplane.

We must not forget the little ubiquitous Sparrows, who are to be found the earth over, and some very tiny little birds, smaller than sparrows, that hunt insects in quick dashes high up in the air and now and again rest in a row on a twig of the eagles' trees. They are, I think, called Flycatchers, but I am not sure. A resident, living nearer to the sea, tells me she sees King-crows, green Parrots, Parakeets, Woodpeckers and Humming-birds.

A. J. W.

CORRESPONDENCE

TO THE EDITOR,

The Watch-Tower notes in February's THEOSOPHIST tenders a very merited tribute to the services of our esteemed brother, Thomas Pond of U. S. A. In addition to the acknowledgment rendered, we would add, from personal experience, recognition of his keen sense of justice and chivalry, which we feel must have recoiled from the somewhat invidious encomium upon his anticipated services to THE THEOSOPHIST, which is described "as having somewhat languished during the last few years."

The writer ventures the humble, but not inexperienced opinion that, THE THEOSOPHIST of 1931 was an entire volume of outstanding merit, which would compare most favourably with any magazine of any nature whatsoever, published throughout the world. One need go back no farther, but would fain suggest, that the collaborators of the future THEOSOPHIST have set themselves an Herculean task to transcend the notable production achieved last year by the Editor and Contributors of THE THEOSOPHIST. We wish them Good Fortune.

H. FRAMPTON,
Member of T. S. in S. Africa.

CONGRESS OF EUROPEAN FEDERATION

The Congress of the European Federation of the Theosophical Society will take place at Frankfurt, Germany, from July 29th till August 4th.

The Annual Meeting of the German National Society will take place on the 29th July. Our German members have been, and are still in the midst of great difficulties, and it is hoped that many members from elsewhere will be able to come.

Three lectures will be given: in English, French and German respectively. Dr. G. S. Arundale has promised to be present at the Conference.

REVIEWS

Karma-less-ness. Theosophical Essays on Art, by C. Jinarajadasa. (Theosophical Publishing House, Adyar, Madras. Price Rs. 2, Re. 1-8.)

At first sight "Karma-less-ness" may seem to be a strange title for a book of Theosophical Essays on Art, but although it is strictly the title of the first essay only, yet the idea is the unifying factor of the book, for "Karma-less-ness"—a word which Mr. Jinarajadasa has coined to describe Liberation—is the theme which in a subtle manner runs through all the essays, culminating in a short chapter entitled "Art and Liberation".

Since its foundation the Theosophical Society has continued to deliver its message to science but so far has paid less attention to Art. In this book, however, the author points out that Theosophy has a definite and inspiring message to Art and the Arts, and also shows how a Theosophist can use the method of the artist in his work for humanity.

In the first essay it is stated that "all the processes of life, the purpose of environment," as also the work of the idealist, is to release the Divinity in man, but the purpose of this book is to elucidate the method by which man can release the Divinity within himself by creative art. "The Power of the Archetype" throws light on the problem of leadership, for the duty of the leader is declared to be that of revealing to his followers their own Archetypes, so that each one "sees" his own goal, while in the essay entitled "The Artist's Solution to the World Problem" Mr. Jinarajadasa puts forth the "novel theory" that in Art is to be found a solution to the world-problem equal in every respect to the solutions offered by religion, philosophy or science.

Architecture, as a revelation of a national ideal, is the theme of another essay; the difference between Hindu and Muhammadan Architecture being shown to be the same as that which exists between Classical and Romantic Art. The writer thinks that in the

future, when the intuition will have become the instrument of cognition, one essential factor in the educational system will be the "drawing out of the faculties of art in the child".

In a note the author states that the matter in this book has already appeared in articles in various magazines. Readers will be grateful to him for having made it available in book form.

I. M. P.

Adyar Pamphlets. (Theosophical Publishing House, Adyar. Annual Subs.: post free, India Rs. 2. Other countries 3s. or 75 cents.)

A remark is often made by Theosophical students expressing regret over the fact that much teaching of permanent value lies buried in back numbers of *Lucifer*, *The Path*, and other Theosophical journals. To-day these "hidden treasures" are being brought to light, through the activity of the Publishing House at Adyar, and since January, 1930, a continuous stream has issued therefrom, of well-printed pamphlets, in orange-coloured dress, embodying some of the most important articles which appeared in our literature in past days. Space does not permit us to do more than mention some of the authors and their titles included in the last two Volumes. These in themselves are sufficient guarantee of the good fare herein provided, and anyone who takes the trouble to procure one or more sets of *Adyar Pamphlets* will find himself richly rewarded.

Amongst the 1930 Series (Nos. 133—144) are to be found reprints of valuable addresses or articles from Annie Besant, C. W. Leadbeater, Bhagavan Das and Paul Deussen; *A Study in Ray Correspondences*, (142) by L. G. Hallett, with useful diagrams, and packed with information on this perennially interesting subject; the last two numbers of the Series are *Applied Theosophy* (143), by Colonel Olcott, an address full of practical value to F.T.S. to-day (from which a short quotation appears elsewhere in these pages), and *Theories about Reincarnation and Spirits* (144), by H. P. Blavatsky, in which the myth that "in *Isis Unveiled* the doctrine of reincarnation is denied" is exploded!

The 1931 series contains two pamphlets by that valuable writer Bhagavan Das, one of which, (147) bearing the sub-title "*Who Should Be Legislators?*" is full of illumination on the political problems of to-day. We cannot forbear quoting one remark peculiarly applicable at the present moment. Speaking of the eternity of Spirit and the ageing of the bodies through which it expresses itself, he says:

India's *manomaya kosha* (mental body) has obviously become very old, and it seems, under the decree of Providence, it has to renovate and rejuvenate itself by

taking birth afresh from its own progeny, which offspring from it in the distant past, viz., the European mind body.

The Inaugural Address of our President-Founder, given at the first regular meeting of our Society in 1875; *The Future of the Theosophical Society*, as seen by our President Dr. Besant, and by Mr. Jinarajadasa; *The Work of Theosophists* as outlined by Bishop Leadbeater, are all included in this series, and each and all surely should be in the possession of every Fellow of the Society for frequent reference.

Since all the above mentioned good things and many more can be purchased for so small a sum, are there not many who will forthwith become subscribers to the *Adyar Pamphlets*?

E. M. W.

The Consecrated Life, by Clara M. Codd. (The Theosophical Press, Wheaton.)

An appealing manual of devotional meditation upon Francis Havergal's famous Hymn, written from the heart of our very popular and gifted lecturer Clara M. Codd. Aspiration breathes from every page; the authoress has obviously seen the Goal, and its Light illumines every step of her way.

The Consecrated Life is an exposition of beautiful ideals especially selected and expounded for devotional aspirants; its Message is Faith and Fulfilment, and its abiding impression is Peace.

H. F.

Osiris—A Study in Myths, Mysteries and Religion, by Harold P. Cooke, M.A. (The C. W. Daniel Company, London.)

The sub-title of this book describes the matter it contains better than the title itself, for it is a veritable mine of information on the myths and mysteries of Egypt, Phoenicia and Greece, and of "early religious ideas with especial relation to Egypt".

Mr. Cooke suggests that the myth of Osiris may have three meanings; first, that it is an allegorical description of the annual inundation of Egypt by the waters of the Nile. This interpretation he dismisses as having no "permanent interest and also as leaving unexplained much that is recorded by Plutarch".

The second and more recondite meaning suggested is the astronomical one, which the author expounds with much care and in great detail, with many references to the recognized authorities on mythology, astronomy and ancient history.

The third meaning is the religious one, in which Osiris and Isis are regarded as the "two principal and primary aspects of one uncreated divinity, manifesting itself or creating".

But as the writer says, "the myth is wellnigh inexhaustible," and the latter part of the book treats of the Mysteries, their probable source, migrations and the secret wisdom contained in them.

Students of early religious and philosophical ideas will find in this book, in a very concise form, the results of deep research and original thought on these subjects. The footnotes are a valuable asset to the text, but the addition of titles to the chapters and a table of contents would have been an advantage to the general reader.

I. M. P.

And After, by H. Dennis Bradley. (T. Werner Laurie Ltd., London.)

The author, on the last page of his book, writes that he has attempted to give a summary of his psychic studies "with justice, sincerity, and truth". Reading through the nearly four hundred closely-printed pages the impression we gain is, that he must have succeeded in stating without bias the experiences he went through, and that the conclusions which he arrives at are worth the serious consideration of students and would-be students of psychism, mediumship and spiritualism.

In the first chapter Mr. Bradley gives a retrospect and a review of his eight years' close study of the above-mentioned subjects, and he makes some valuable remarks:

To arrive at wisdom the heights and depths of experience must be explored, and truth must be established, not upon myth, nor upon belief, but upon the solid foundation of knowledge.

The author states that the general object of his studies has been to obtain incontestable proofs of the survival of man's spirit after bodily death, and later he says that, owing to those studies, his faith in man's survival has become immutable. He believes that this fact can be proved by any scientist who is prepared to give his time to it and "to endure the pains of the labour involved". But he thinks that this study is for the few only, and that most of us while living on earth had better devote our energy to our own "individual mental progress".

If, as a first principle, we study and help our fellow-creatures on earth, we shall have ample time in the hereafter to develop ourselves to our ultimate fruiting.

The main part of the book is given to an exact report of the writer's experiments with different mediums; there are many

illustrations of the mediums employed, and of "séance-imprints". In the last chapter the writer discusses the attitude of the various Churches towards psychic studies. Spiritualism as a religion he considers "a farce"; psychical research is "a science in which there are many pitfalls and, at times, considerable danger"; it should be undertaken only by him who is unbiassed, and "coldly impersonal. He should be a physicist and a psychologist". As to the writer—any further study which may be made by him "will be made in sanctuary and for myself alone".

This book should prove a valuable contribution to the study of psychical science.

J. v. I.

Parenthood: Design or Accident, by Michael Fielding. Preface by H. G. Wells. (Noel Douglas, London.)

The ill-favoured controversy *re* birth control is debated in this comprehensive treatise with the lucid discernment of an experienced and unbiassed medical practitioner. The author treats his subject strictly upon the plane of average marriage psychology, recognising and endorsing the marriage union as natural, wholesome and legitimate, and regarding parenthood, under adverse conditions of poverty and physical unfitness, as an unwarranted infliction of misery and frustration upon the unwilling mother (and father), and the undesired and hapless offspring. To the great majority of average humanity; to whom the question of birth control becomes increasingly insistent, the revised and enlarged edition of this book is a valuable contribution to their considered judgment.

Children's Questions: In the First five Years, by Len Chaloner. (Noel Douglas, London.)

A most comprehensive guide to nursery psychology and welfare. Physical necessities are generously catered for in conjunction with the psychic questing so often carelessly ignored or repressed, and the uncomprehended reaction of infant and child consciousness to unfamiliar circumstance is sympathetically explained in corresponding sections.

Children's Questions is an illuminating guide to Mother and Nurse who wish to transcend commonplace nursery routine with wiser insight, training and tuition. It recognizes the child as a soul,

adventuring tremendous experience, and responds with reverent appreciation to its successive states and expanding requirements.

From all points of view this small book should prove a valuable acquisition to all who have the care of children and wish to render their charges faithful and enlightened service.

H. F.

The Kamia of Imperial Valley, by E. W. Gifford. (Transaction of the Smithsonian Institution, Washington.)

Bulletin No. 97 of the Bureau of American Ethnology gives an account of the history, customs and language of the Kamia, who were the inhabitants of the Imperial Valley in south-eastern California. The information has been obtained from six full-blooded Kamia; the booklet contains a map, some illustrations and diagrams, and a detailed index.

O.

Teardrops, by Nalapat Narayana Menon. (W. Newman & Co., Calcutta.)

This translation of a Malayalam poem has many pleasing and original features, and conveys deep sincerity of feeling. It is translated into free verse, and is in lyrical form, expressing grief at the loss of the poet's young wife. Metaphors and similes abound, too much, perhaps, to suit the soberness and restraint of the English tongue. But allowing for the natural disadvantages of a translation, this has poetic merit, and gives an insight into the romantic side of the Indian conception of marriage, differing as it does widely from that of the west, with its greater insistence on independence and mental as well as physical comradeship.

Intuitions, by Pohug-Na-Qua. (Printed by Lockwood Bro., London.)

A slender volume of poems that will be valued by all who knew the late Mrs. A. M. Percy Smith, who writes under this *nom-de-plume*. Very varied is the tone, reflecting moods of the poet. The first, addressed to the "Spirit of Man," has a majestic rhythm, worthy of the subject:

All potent Monarch of the impermanent years,
At whose behest our life-tides ebb and flow.

Thy Court, the Universe, Man's heart thy throne,
His joys thy ministers—thy guard his pain;
The story of thy infinite traffics shown,
In the sum total of his loss and gain.

Somewhat in like mood is "The Play of the Gods," a finely mystical poem, showing the plan of creation as:

A pageant-show of growth and change,
Of powers opposed, yet one,—
And these, in ordered cycles range
Around a central Sun.

Finding their puppets lack "conscious creative thought," the Gods found themselves condemned to enter the senseless forms they had created in play.

Thus—Gods of Paradise we move
Self-bound, as best we may,
Striving our heritage to prove
As Masters of the Play.

The Art of Contemplation, by J. C. Winslow. (Association Press [Y.M.C.A.], Calcutta.)

This attractive booklet contains the substance of a series of lectures delivered at New Poona College. It deals fairly comprehensively with the mystic life, making use of the wisdom both of the East and West in the formulation of its rules and disciplines. Patanjali's *Yoga-sutra* and Miss Evelyn Underhill's *Studies of Western Mystics* furnish most of the material.

The book is well written and eminently readable. It will prove most useful to students who seriously undertake the difficult task of self-mastery.

Revolt, by Krishna Jus Roy. (Delhi Publishing House, Delhi.)

This is a collection of letters, embodying the writer's own recollection of the words of Mr. Krishnamurti. It is perhaps unfortunate that the author's own name is Krishna, so possibly leading to the misconception that the words used are authentically those of Krishnaji, which would be unfair to the teacher, who has not revised the publication, and who can undoubtedly put his message into more beautiful and expressive words than any we can find for him. For this reason, it would be better, if these letters were printed in ordinary prose form, and the preface clearly stated that they are the words of Mr. Roy himself. Then they would doubtless be of service to many who want encouragement to break free from the toils of superstition.

H. V.

MAGAZINES RECEIVED:

Theosophy in Ireland	... Oct.-Dec. 1931.
Teosofisk Tidskrift	... December.
Koemandang Theosofie	... January.
De Pionier	... January.
De Theosofische Beweging	... January.
The Canadian Theosophist	... December.
La Revue Théosophique	... January.
Bulletin Théosophique	... January.
El Mexico Teosofico.	... August.
Gnosi	... November-December.
The Theosophical Messenger	... January.
World Theosophy	... January.
The Beacon	... January.
The Theosophical Path	... January.
Advance Australia News Service	... January.
The Occult Digest	... February.
Modern Astrology	... January.
Vaccination Inquirer	... January.
The Vedic Magazine	... January.
The Buddhist	... February.
The Maha-Bodhi	... January, February.
The Bharata Dharma	... January.
Triveni	... September-October.
Stri Dharma	... February.
India and the World	... January.
The Indian Review	... January.

BOOKS AND PAMPHLETS RECEIVED:

The Art of Contemplation, by J. C. Winslow, Association Press, Calcutta.
The Sacred Kural, by H. A. Popley, Association Press, Calcutta.
The Kamia of Imperial Valley, by E. W. Gifford, Smithsonian Institute, Washington.
The Dragon of Revelation, by F. Carter, Harmsworth, London.
Revolt, Krishna, by J. Roy, Delhi Publishing House, Delhi.
The Three Tatvas, by V. K. Ramanujachari, Kumbakonam.
The Consecrated Life, by Clara M. Codd, Theosophical Press, Wheaton.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for dues, from 11th September to 9th December, 1931, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Denmark, 10% dues per 1931, £12-7-0	166	6	3
" " India " " " " (part payment)	1,000	0	0
" " Russia (Outside Russia), 10% dues per 1931, £2	28	13	1
" " Ireland " " " " £3-4	43	0	9
" " Austria " " " " £3...	40	5	9
Mr. V. S. Venkateswaran, Rangoon, dues per 1931, £1	13	8	0
T.S. in Switzerland, 10% dues per 1931	31	0	0
" " Jugoslavia " " " " £4	53	10	9
" " Netherlands " " " " £93-7-7	1,255	13	2
" " Canada " " " " ...	294	5	0
" " America " " " " \$1324-07	3,602	10	2
" " France " " " " £52-14-0	706	3	6
" " Brazil " " " " £6-15-8	90	12	7
" " Burma " " " " ...	30	0	0
" " New Zealand " " " " £33-14-2	451	0	0
Barbodos Lodge, Entrance Fees and Subscription of one new member per 1931-32, 10s.	6	12	0
Barbodos Lodge, Annual Dues per 1931, £2-5-0	29	11	5
T.S. in Spain, 10% dues per 1931, £10-9-2	138	9	6
" " India, Part payment of 10% dues per 1932	4	0	0
" " South Africa, 10% Annual Dues per 1931, £7-16-6	105	10	0
To be carried	8,090	3	11

x SUPPLEMENT TO THE THEOSOPHIST JANUARY

	Rs.	A.	P.
Carried forward ...	8,090	3	11
T.S. in Netherlands India, 10% Annual Dues per 1931 ...	712	0	0
" " Portugal, 10% dues per 1931, £4-2-2...	54	15	0
" " Wales " " " " £13-4-0	173	14	3
" " Bulgaria " " " " £1-16-0	23	9	3
" " India, Balance of 10% dues per 1931	316	13	0
H.P.B. Lodge, Toronto, dues per 1932, £2-16-1	38	1	0
T.S. in Italy, 10% dues per 1931, £4-16-2	63	1	8
" " Porto Rico, 10% dues per 1931, £5-2-0	66	15	0
Mr. Peter de Abrew, Colombo, dues per 1932	13	4	0
Singapore Lodge, dues per 1931, £2-15-0	36	7	0
T.S. in Chile, 10% dues per 1931, £10	131	2	6
Shanghai Lodge, dues of 15 old members, one new member and the cost of one Lodge Charter, £5-5-0	69	9	10
T.S. in Iceland, 10% dues per 1931, £12-9-3	163	12	2
Mr. Emilio Traverso, Lima, dues per 1931, £1	13	0	4
T.S. in Scotland, 10% dues per 1931, £11-16-6	155	12	2
" " Belgium " " " £7-10-0	98	10	9
Senor Paulino Diamico } dues per 1931, £3 ...	39	8	3
Senora Camille Marthe Tanguy }			
" Maria Adelaide Lopes			
T.S. in England, 10% dues per July to October, 1931, £38-6-7	479	6	3
Kwee Siem Kiang Esq., Bandjermasin, Borneo, dues per 1932	13	14	0
T.S. in Argentina, 10% dues per 1931, £10	131	13	4

DONATIONS

Mr. V. Schraivogel, Soengi Penoch, Sumatra, West Coast	16	14	0
T.S. in Netherlands-India, "Adyar Day" Collections...	385	15	2
Mr. Peter de Abrew, Colombo	9	0	0
Madame A. Autun-Sassary, Metz, for Headquarters, f.1000	133	6	0
	11,431	0	10

Adyar
9th December, 1931

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

1932 SUPPLEMENT TO THE THEOSOPHIST

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th September to 9th December, 1931, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mr. C. N. Subramania Aiyer, for feeding children on 1st October	60	0	0
Poona Lodge, T.S.	9	0	0
Mr. A. C. Peath, New York, £1-2-0	13	8	0
T.S. in Scotland, "White Lotus Day" Collections, £4-17-6	65	9	0
A member of the Mainpuri Lodge, T.S., Mainpuri, for Food Account	4	0	0
"J," Adyar	10	0	0
	182	1	0

Adyar
9th December, 1931

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

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Budapest, Hungary	... Megertes Lodge, T.S.	29-3-1931
Palma de Mallorca, Balearic Islands	... Ramon Lull "	24-5-1931
Warsaw, Poland	... Lodge of T.S. Workers of the T.S. in Poland	28-5-1931
Limassol, Cyprus, Greece	... Hilarion Lodge, T.S.	25-8-1931
Faarup St., Denmark	... Hypatia "	4-10-1931

CHANGE OF NAME

Palma Soriano, Cuba. Lodge "Sol de Oriente" changed her name to "Luz de Asia" on July, 1931.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Warsaw, Poland	... Harmony Lodge, T.S.	15-12-1930
" "	... Know "	
" "	... H. P. Blavatsky "	
Lodz, Poland	... Dharma "	10-1-1931
San Salvador, Central America	... Aletheia "	21-1-1931

Adyar
2nd December, 1931

ERNEST WOOD,
Recording Secretary, T.S.

JUST OUT

MESSAGES (1913-31) of Dr. Annie Besant, P.T.S. As. 8 or 9d.

KARMA-LESS-NESS: Theosophical Essays on Art. By C. Jinarajadasa.

THE ORIGINAL PROGRAMME OF THE THEOSOPHICAL SOCIETY AND THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY. By H. P. Blavatsky.

THEOSOPHY. A manual by Dr. Annie Besant. As. 4 or 6d.

THE BEGINNINGS OF THE SIXTH ROOT-RACE. (The Immediate Future of our Humanity), by O. W. Leadbeater. (This is the third part of *Man: Whence, How and Whither*. Now Out of Print.) Board Rs. 2. Cloth Rs. 2-8.

REMINISCENCES OF COL. H. S. OLCOTT. Compiled by H. N. Agarwal, M.A., LL.B.

TWO STORIES. By Sañjāna (H. P. Blavatsky).

Theosophical Publishing House, Adyar, Madras, India

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:

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THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

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

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

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1932

SUPPLEMENT TO THE THEOSOPHIST

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

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

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

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

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

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

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

FREEDOM OF THOUGHT

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

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AGENTS:

India: The Theosophical Publishing House, Adyar, Madras.

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

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

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

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

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