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THE THEOSOPHIST



T. SUBBA ROW—H. P. B.'S COLLEAGUE

who delivered the first Convention Lectures at Adyar,
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THE THEOSOPHIST

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

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

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ON THE WATCH-TOWER

IF Dr. Besant's health shows no signs of becoming worse, it shows no signs at all of amelioration. Indeed, the burden of her years is very great at times, and she needs great patience and resignation to live on in a body no longer of use for the active service which she would love to do. Nevertheless her frail physical body is of great use in many ways, as was explained in a short article in our last issue. Always her statement is: "Whatever the Master wishes; I am His servant."

* * *

The following is a passage from an editorial article in *The Leader* of Allahabad on "Birthday Anniversaries". *The Leader* is the foremost paper in India representing Indian opinion, and its tribute is typical of thousands throughout the land.

Mrs. Annie Besant is second only to Sir Dinshaw Wacha in age among the famous personalities of India. Sir Dinshaw completed 88 two months ago; Mrs. Besant completed 85 two days ago. Sir Dinshaw's health was almost despaired of in the August of last year, but he has completely recovered, thanks to the regular habits of a whole life, and is now as healthy as ever he was. Mrs. Besant has been less fortunate in health during the last two years. But the wonder is not that she is not as she was, but that after two generations of ceaseless work in many spheres of activity and in two continents, she has been able to go on as she has done and still to be with us in flesh and blood. Where can

one find the like of this marvellous personage in the combination of the qualities of enthusiasm, eloquence, power of organization, courage, energy, determination, purposefulness, optimism and faith in her mission? Truly is she a living wonder. To how many millions has she not been the inspiration and the unapproachable example? If Irish in body, Mrs. Besant is Hindu in spirit and faith, and she has looked upon and served India as her Motherland with a devotion and at a sacrifice equalled by few and surpassed by none. We pay her to-day our tribute of admiration and respect, and are proud to be able to do so.

* * *

This year, as last, the Vice-President of the Society, Mr. A. P. Warrington, will preside at the **The Convention.** Annual Convention. There will be four Convention Lectures, and the topic will once again be, as last year, what Theosophists have of advice and encouragement to offer to a world in tribulation. The course of four lectures will have as the general title: "A World in Distress: the Remedies as seen by the Theosophist." The opening day will have two half-hour addresses by Bishop Leadbeater and Mr. Jinarāja-dāsa; on the following days the lecturers will be Mr. L. W. Rogers, for ten years National President of the National Society in the United States, and nearly thirty years one of the most successful lecturers on Theosophy in the United States, Canada, Australia and New Zealand; Bishop G. S. Arundale; and Mr. A. Ranganatha Mudaliar, member of the Legislative Council of Madras, and formerly Cabinet Minister holding the portfolio of the Ministry of Development.

* * *

Theosophy and Christianity. The following remarks of a correspondent deserve a wider circle of readers than their recipient:

Since joining the T. S. about three years ago it has been a real trial to me, and almost a cause of dismay, to realize how completely lacking in any real understanding of Christianity many of my fellow members showed themselves to be. It has been my privilege to know

intimately some very beautiful Christian characters, beautiful both in mind and life, some Roman Catholic, some of Quaker origin—and when I think of their religion compared with the travesty of Christianity which is all that some Theosophists seem to know (judging by their writings) I feel both sad and indignant! I was glad to see in Col. Olcott's "Diary Leaves" that he did realize how untheosophical the Society had been towards this one religion (and I do fully realize that in his day the Society had much provocation!)

It is true that at the Society's commencement there was an anti-Church bias. It was not an anti-Christian bias, as H.P.B. explained again and again. There is a legitimate basis for the hostility which lovers of knowledge have shown towards Christianity *as represented by the Churches*, for probably there has been no other religion which has so persecuted those who sought the higher truths which are not to be found in any Orthodoxy. Our correspondent when thinking of Christianity thinks only of her Christianity, and of the transformations which it is undergoing towards a larger truth. But the Theosophical worker in many countries "comes up against" many Christianities, some of them still showing the bitterest hostility, even to-day as in the darkest ages, towards any manifestation of the Wisdom. The word "Christianity" must necessarily cover such forms of the religion as actually exist, from that professed by the most "modernist" Christians to that of the ignorant priests in South and Central American countries. In India where the word "Hinduism" covers the loftiest philosophies as the grossest and most cruel superstitions, Hindu Theosophists have striven successfully to show the Western world that only the higher Hinduism is worthy of the name. A similar work still needs to be done by Christian Theosophists. It is being done partly by the small band that publishes in England *The Christian Theosophist*, and also by those Theosophists who are members of The Liberal Catholic Church.

* * *

Persecution of
Jewish Theo-
sophists.

Last year in June THEOSOPHIST, details were published of a persecution of certain Jewish Theosophists at Basra by the orthodox Jews at the place. It was then mentioned how the local Theosophists, and those others who stood with them in their liberal attitude to Judaism, were outcasted and the rite of burial in the Jewish Cemetery denied to them. However, the persecution has only tended to strengthen the liberal Jews, and a group of some 400 families have now made their own Synagogue, their own "Hazan," "Mohel," "Shohat," and their own burial ground. The liberal Jews are termed "Sincere Jews," an excellent name for those reformers who always try to discover the spirit of the Law and to live by it, and not by its mere dead letter. The leader in this movement is the President of the Theosophical Lodge, Mr. Khedoory E. Ani. The father-in-law of Mr. Ani, "an octogenarian of irreproachable habit, amiable disposition, straightforward and a synagogue-goer, lately died, and as his body was being carried to the new Cemetery, a large section of the other community made frantic efforts to take him to the ordinary burial ground, but they were compelled to retire by the 30 policemen primarily engaged for this purpose, who escorted the procession".

* * *

Theosophists
in Education.

Since the beginning of the Theosophical Society in India and Ceylon, the Theosophists of these countries have always been known for their special dedication to the cause of Education. One of the first activities of Colonel Olcott in Ceylon was to initiate the Buddhist Educational Movement, in which many Theosophists from Europe and America helped. Among those in the Island who have dedicated themselves to this cause, one of the best known Theosophists is Mr. Peter de Abrew. His father was one of the most devoted friends and helpers of Colonel Olcott, and

the son has carried on nobly his father's tradition. Mr. de Abrew threw all his energy into the building up of a Women's Educational Movement in Colombo, and it is pleasant to know that public recognition has been given to his devoted service to the School and College for many long years. The King-Emperor has accorded to him the decoration of Member of the Order of the British Empire, and the Governor of Ceylon, in presenting its insignia, only stated what is well known in the Island and warmly endorsed by everyone who knows the work of Mr. de Abrew:

Since its inception in 1891 you have been associated with the Musaeus Buddhist Girls' College, and were the moving spirit in the establishment of the Training College for Buddhist Women Teachers. As Manager and Trustee of these institutions, you have subscribed liberally from your private means to their maintenance, and your disinterested service in the cause of the education of Buddhist women and your public spirit warmly merit recognition.

* * *

The elder members of the Society will remember an unusual piece of work which was begun by Dr. Besant and Bishop Leadbeater in the year 1895. This was a series of clairvoyant investigations into the construction of three chemical elements, Hydrogen, Oxygen and Nitrogen. What was observed was published in *Lucifer*, November, 1895, then edited by Dr. Besant. Since that year, the work has been steadily continued, though with many postponements. One part of this heavy task came to its conclusion on November 6th last, when the last chemical element remaining to be mapped out was drawn. In the course of the last 37 years, this elaborate and difficult piece of work has been accomplished, and in the book at Adyar which contains the original diagrams Dr. Besant and Bishop Leadbeater made an entry on November 6th attesting the completion of this part of the work.

Modern chemists state authoritatively that there are only 92 chemical elements and no more. This statement is based

upon their conception of the atom as composed of neutrons, protons and electrons moving in orbits according to mathematical formulæ. Clairvoyant examination does not uphold the thesis of the elements being limited to 92, as 99 have been listed so far, without counting Isotopes. The last to be mapped out is an element which is described in this number and called "Adyarium".

Often questions are asked whether modern science accepts the result of these clairvoyant investigations. The answer is, "No". This is due to the fact that the clairvoyant researchers observe the elements in their natural state, *in puris naturalibus*, while all the deductions of the physicists are from the elements under some kind of electrical excitation. Seeing that each atom is composed of fragments of electricity, it is obvious that any force of light or electricity impinging upon them will produce profound modifications. It is these modifications which have been photographed, and from them the physicist has drawn deductions, and brought to the elucidation of the phenomena mathematical formulæ. The clairvoyant observer observes as dispassionately as he can what is the natural state of the atom, and describes what he sees. The time has not yet come for any approximation between scientific theories and the facts observed by clairvoyant magnification. But this work of Dr. Besant and Bishop Leadbeater was never done in order to prove anything to scientists, but as a piece of observation of Nature in order to understand by such observations the Mind and the Will behind all things. When all the diagrams of the elements are published, the careful student will gain some glimpse into the mind of the Grand Geometrician who "mightily and sweetly ordereth all things".

The mapping out of the elements is only the beginning of a vast work. Next follows the mapping out of compounds, and then after, of the methods of crystallization. A little has

been done in this next stage of the work, but the fuller work can only be done by succeeding generations who will train themselves with the power of clairvoyant magnification to carry out the work begun by Dr. Besant and Bishop Leadbeater.

* * *

The Death Penalty.

Several nations have abolished the death penalty for the crime of murder. Italy has long substituted for it confinement for life, also Scandinavia and Switzerland. The Spanish Republic which has lately begun, has also abolished it from the Penal Code. There are many Juries who consider that without the death penalty the criminal tendency of the weak-willed among mankind would gain the upper hand and make civilization impossible. All such thoughts are based upon the supposition that killing a man's body puts an end to the man as a centre of evil thought and action. When it is realized that a man who has been executed is still the same individual, only with greater thoughts of hatred against mankind for depriving him of what he considers life, it is obvious that he continues still as a centre of infection of all that is violent and anti-social. In his astral body the criminal remains a criminal, and he goes on as before inciting others to schemes of evil which now he is not able himself to accomplish. If such a man is for all practical purposes exiled from the community as in a prison, provided that humane treatment is accorded to him within the limits of the need to exile him, at least an opportunity is given to him to modify his character slightly, so that when death comes some of the evil forces of his character will have lessened, and the energy to anti-social conduct will have been modified. The abolishing of the death penalty is one of the many reforms which are seen instantly as inevitable the moment certain elementary ideas of Theosophy are grasped.

* * *

The first crop of Avocados—"alligator pear" in U. S. A.,
 Avocados at Aguacati (the original Indian name) in
 Adyar Central and South America—has begun at
 Adyar. It is a moot question whether
 avocado is a fruit or vegetable; perhaps it might be termed
 a "fruitable". The crop is from a single tree brought to
 Adyar from California by Mr. A. Knudsen. Other trees of
 Central American varieties, from seeds brought by Mr. Jina-
 rājādāsa, are flourishing and will give fruit in four or five
 years time. There are in addition trees growing of Mamei
 and Matasano (euphemistically called "kill the healthy"). Two
 avenues of the Guanacaste tree of Central America are well
 on their upward way, but only the children of to-day will see
 their glory. Slowly Adyar is becoming inter-continental in its
 vegetation. These attempts at Adyar are partly to produce
 income for the Estate, but far more to disseminate new trees,
 fruits, vegetables and flowers throughout India.

* *

Hands Across the Wales: Welsh Annual Convention sends thoughts
 Sea and Land. of love, and greetings for peaceful tranquil rest and
 happiness.—PETER FREEMAN.

Mexico: Love from Mexican Convention.

Norway: Brotherly greetings and love to our President.—
 ST. OLAV'S LODGE, TRONDHJEM.

Red Sea (For November 17th): Magna est Societas nostra et
 veritas sua prevalebit.—RUKMINI AND GEORGE ARUNDALE.

Benares (November 17th): Indian Section reverentially re-
 members President on glorious to-day, and records its hope that
 you will lead as long as possible in this body, and then in another,
 so that its beneficent career may continue.—DWARAKANATH TELANG.

Trichinopoly: Theosophical Lodge and Tamil Federation send
 loyal greetings Mother President, Bishop Leadbeater and Jinarājādāsa
 on Foundation Day.—RAJAGOPAL.

Patna: Behar E. S. members convey unswerving loyalty and
 devotion to you.—RADHA KANT SHARAN.

Mangalore: Kerala Theosophical Federation, Mangalore session,
 send greetings of love and loyalty to yourself and colleagues.—
 CHANDRASEKHARA AIYAR, President.

THE SECRET DOCTRINE

BY H. P. BLAVATSKY

VOL. I. ORIGINAL MANUSCRIPT OF 1885

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(Continued from p. 150)

§ II

WHITE and Black Magic—in theory and practice—The
 Esoteric and Western Kabala and its confessed
 Esoterism—The "Veil" of Moses—The Taro or the Wheel
 (Rota) of Enoch—Esoteric reading of the Bible—Numerical
 value of Jehovah and Elohim Abram—no Brahman.

As already shown, Magic is a dual power; nothing more
 easy than to turn it into *sorcery*. If anyone would study Occult-
 ism he might turn to the *Kabala Denudata*, or the *Zohar*, or again
 to older works such as the *Sepher Jezirah* and even the *Book*
of Enoch called by the Greeks *Enoichien*, or the "internal
 eye". But if any of these is approached without the right
 key to it; if the student is unable to distinguish between the
 primitive orthodox and the *Left-hand Magic*—let him take our
 advice and never meddle with such literature. There are
 numerous works written for the sworn Initiates only, those

who have pronounced the for-ever-binding oath and who alone can deal with their teachings practically.¹ Well intentioned as such works may be, they can only mislead and guide one imperceptibly to Black Magic—Sorcery.

The mystic characters, alphabets and numerals found in the divisions and subdivisions of the Great Kabala, are perhaps the most dangerous portion for human reason—especially the numerals. Dangerous we say, because they are the most prompt to produce *effects*, and that *with* or *without* the experimenter's will or even knowledge. The point of departure of that special branch of the Occult teaching known as the "science of correspondences" *numerical* and *literal* has for its epigraph with the Jewish and Christian Kabalists the two misinterpreted verses from *Ecclesiastes* which say that God made the world by means of *number, measure* and *weight*,² and he *saw, counted* and *measured* wisdom. The meaning of this can be found out only by the means of a transcendental method of algebra: Jehovah, Adam Kadmon, Adam and Eve, etc., in the Kabala are themselves more intimately connected with geometrical calculations than the world is prepared to understand, but as a correct interpretation of the number 666—in that most kabalistic of works—St. John's *Revelation* may one day show.

But the Eastern Occultists have another epigraph: "ABSOLUTE UNITY, x : within number and plurality." Both the Western as the Eastern students of the Hidden Wisdom hold to this idiomatic truth, only the latter perhaps are a little more sincere in their confessions. Instead of putting a

¹ There is a curious work in Slavonic sacerdotal language written by the Archbishop *Peter Moquila* (the tomb) in the past century. It is a book of *Exorcisms* against the dark powers that trouble the monks and nuns by preference. Some who had the good luck of getting it—for it is severely forbidden and kept secret—tried to read aloud its evocations and counter-evocations or exorcisms. Some became lunatics, others died under the horrors witnessed. A lady got it by paying 2,000 roubles for an incomplete copy. She burnt it a few days after and remained nervous for the rest of her life.

² "God geometrizes"—said Plato, who was initiated and knew what he meant.

mask on their science, they show her face openly, even if they do veil carefully her *heart* and *soul* before the inappreciative public and profane. But even the French Kabalist, Eliphas Levi (the Abbé Louis Constant), says in his *Dogme et Rituel de la Haute Magie*: "Absolute Unity is the supreme and final reason of things. Therefore, this reason can be neither a person nor three persons: it is a *reason* and a *pre-eminent* reason (par excellence)."

"GOD GEOMETRIZES" was said by Plato, because every Cosmogony—from the oldest to the latest, from the Vedas down to the Jewish Bible—is based upon, interlinked with, and most closely related to Numerals and geometrical calculations. These, questioned by the Initiates, will yield in numerical value based on the integral value of the CIRCLE, the secret of the *Hidden* deity (as of every other *occult* particular) in connection with cosmogonical architecture, or symbolical glyph of the primitive mysteries—whether anthropological, anthropographical or cosmic. The cosmogonical theory of numerals, which Pythagoras learned in India from the Egyptian hierophants, is alone able to reconcile the two units in one, or matter and spirit, and cause each to demonstrate the other mathematically.

The sacred numbers of the universe in their esoteric combination can alone solve the great problem, and explain the theory of radiation and the cycle of the emanations. The lower orders before they develop into higher ones, and when arrived at the turning point, be [come] reabsorbed into the infinite.

Any Kabalist well acquainted with the Pythagorean system of numerals and geometry can demonstrate that the metaphysical views of Plato were based upon the strictest mathematical principles. "True mathematics," says the Magician, "is something with which all higher sciences are connected; common mathematics is but a deceitful

phantasmagoria whose much praised infallibility only arises from this—that materials, conditions, and references are made to foundation.” And *true* mathematics is the science upon which all the knowledge of Kosmos and its grand mysteries in the possession of our Teachers rests. Nothing easier for them than to prove that the Biblical and the Vedic structures are both based upon *God-in-Nature* and *Nature in God*, as the *radical law*; and that this law, as everything else immutable and fixed in eternity, can find a correct expression only in the purest mathematics referred to by Plato, or *transcendentally* applied geometry. Revealed to man—(we *fear not* and shall not retract the expression) in this geometrical garb, Truth has grown and developed into poetical symbology—otherwise the masses could have never grasped the idea. If later on led by their clergy, crafty and ambitious of power in every age, they have anthropomorphised abstract ideals as well as real and divine Beings, the fault rests with their leaders not with the masses. But the gross conceptions of our forefathers of the present Christian era can satisfy no longer the thoughtful religionist, the scientific and learned mystic, and these have to learn the truth. When it is shown to the world that the *Tres Matres* of Hermes, and the “Three Mothers” of *Sepher Jezirah*, are “Light, Heat and Electricity” revealing themselves in their “coats of skin” to modern science and in their very soul and spirit to ancient and mediæval Alchemists, then the so-called learned classes may not spurn them any longer. The Rosicrucian Illuminati shall find followers in the Royal Academies, and the latter shall be more prepared than they are now, to admit the great scientific truths of Archaic natural Philosophy. In Hermetic dialect those “Three Mothers” stand as shown in *Isis Unveiled* as a symbol for the whole of the forces or agents which have a place assigned them in the modern “Force correlation”. Synesius mentions books of stone which he

found in the temple of Memphis, on which was engraved the following sentence: “One *nature* delights in another, one nature overcomes another, one nature overrules another, and the whole of them are one.”

The inherent restlessness of matter is embodied in the saying of Hermes: “Action is the life of Phta”; and Orpheus calls nature *πολυμήχανη μήτηρ*, “the mother that makes many things,” or the ingenious, the contriving, the inventive mother.

The *Books of Hermes*, the Chaldean *Kabala* or *Book of Numbers* as well as the *Zohar*—without mentioning the old *plates* made of some unknown, pliable and indestructible material in a Book called the *Yo-ya-hoo* in the possession of our Teachers—are all a kind of symbolic writing, and a numerical method upon which Moses built his *Genesis*, the first four chapters of which contain the synopsis of all the rest.¹ Some readers wonder at the non-demonstrated fact of the Biblical containment of the pyramid structure, “at the use of Biblical names in general and those of Shem, Ham and Japhet especially” as determinative of pyramid measures, in connection with the 600 year period of Noah, and the 500 year period of his sons; or again that “the terms ‘Sons of Elohim’ and ‘daughters of H—Adam’ are for one thing astronomical terms”.² But all this is only natural. Moses was a priest initiated into all the mysteries of the Egyptian temples. He was as well acquainted therefore with the symbolical and astronomical meaning of that mystery of mysteries—the great Pyramid. And having been so familiar with the *geometrical* secrets that lay concealed for long æons in her strong bosom—the measurements and proportions of the Cosmos, our little earth included—what wonder that he should have made use of his knowledge. The esoterism of Egypt was that of the

¹ Now mathematically ascertained.

² See *Key to the Hebrew-Egyptian Mystery*, by J. Ralston Skinner, who shows the Bible “a display of pure and natural mathematics”. P. 315.

whole world at one time. During the long ages of the 3rd Race, it had been the heirloom in common of the whole mankind, received from their Instructors "the Sons of Light"—the primeval SEVEN. There was a time when Wisdom-Religion was not symbolical, for it had become esoteric only gradually, necessitated by its misuse and the Sorcery of the 4th Atlantean Race. It was *misuse* indeed and not the *use* of power that made the *divine* gift of the Gods, inherent and only *atrophied* in man in our own age, develop into ungodly Sorcery. The *Elect* that escaped from the "Great Flood" preserved and treasured the Divine Science given to their forefathers of the 2nd Race who were incorporeal and pure, as mankind will be once more at the end of its probationary Cycle. Old Plato tells us in his *Phaedrus* all that man once was, and that which he may yet become again. "Before man's spirit sank into sensuality and was embodied with it through the loss of his wings, he lived among the Gods in the airy (spiritual) world where everything is true and pure." In the *Timaeus* he says that "there was a time when mankind did not perpetuate itself, but lived as pure spirits," and Plato was an *Initiate*.

Unwilling that his (by him) "chosen people" should become grossly idolatrous as the profane masses of Egypt, Moses utilized his knowledge of the cosmogonical Mysteries of the Pyramid, to build upon it a Cosmogony more accessible and comprehensive to the *hoi polloi* than the abstruse truths taught to the educated. He invented nothing, added not one iota. Following the example of older nations he only clothed the truths revealed to him by his Egyptian Hierophant under the most ingenious imagery and national garb calculated to meet the requirements of the Israelites. These were corroborated to him, later on, by his own personal "Initiator"—his divine SELF on Mount Sinai, whither "Moses went up unto God". He understood the great danger of delivering them to

the uneducated masses, for he knew the history of the Past. Thus he *veiled* them from the profanation of public gaze and presented them allegorically. Hence too, the remark in his biography—alleged to have been written by himself—that when he descended from Sinai, "Moses wist not that the skin of his face shone . . . and he put a veil upon his face" (*Exod. xxxiv. 29-33*). And so did put on a veil—on the face of his *Pentateuch*; and to that extent that (using the orthodox chronology) only 3,376 years after the event, people are beginning to acquire the ultimate conviction that *it is* a "veil"—and a very thick one—thrown on the archaic Symbols of WISDOM-Religion—and not the face of God that shineth through.

We have the confession of Clement to corroborate the above in *Stromata* (I, v.). He says: "The mysteries of the Hebrews, their rites, their ceremonies . . . etc., are extremely similar (simillima) to the Mysteries of the Egyptians." And so they are, with a very simple reason why. If facts are awkward opponents, mathematical and geometrical axioms are still more so, as will be seen, later on.

(To be continued)

LETTERS OF H. S. OLCOTT TO FRANCESCA ARUNDALE

(Continued from p. 156)

XIV

Adyar, 13. x. 85

MY DEAR TERESA,

Now I am perfectly satisfied since my dear old Grandmother has received the shawl, for when the winter comes she can keep her benevolent bones and fraternal flesh warm and comfortable, and not have to go unprotected through Arctic passages and Polar corridors.

All's well here with the T. S. (save our poverty which is ever exacerbating and this year worse because of the Coulomb business: yet we are solvent anyhow, and that's a good deal)—all rumours and surmises to the contrary notwithstanding. H. P. B. writes oracularly about the Society's fate "trembling" in my hands: which is fudge and flapdoodle; its great vitality has just been undeniably proved by my tour, and by the attitude towards it of the Indian public and Press. We are under the Anglo-Indian ban, no doubt, but were scarcely ever anything else; despite a galvanic shock of curiosity that passed through that community in connection with Simla and other episodes. But as Amerly—beg pardon, I mean Oakley—says, "That doesn't matter so long as there is a Logos¹ in the movement." Which there is.

¹ Mr. Oakley evidently uses the word Logos as the Stoics used it, for the framework of the Divine Reason upholding all things.—C. J.

I can assure you this row has already been productive of good, in having uncovered the bed-rock of auriferous quartz underneath the T. S., by the removal of the mask of personalities that has hitherto hidden it to too great an extent. Or, to put in sober phrase, H. P. B.'s temporary retirement from the scene has forced our members and the outside public to see that there is stuff enough in the movement independently of her and my personalities to keep it going after our death. While, of course, no one would deny the enormous influence upon it of H. P. B.'s power and her connection with the Masters, especially at the outset, yet I judge from this year's observations, that in India, at all events, its life and hers are not co-terminous. I attribute this to the fact that we have been merely preaching ancestral ideas, and that here there is no question—as there is at the West—whether our allegations that there *are* Mahatmas are true or not, but only whether *we* have any connection with those acknowledged personages. Which reduces it down to the minor consideration of our particular and special claims upon their personal regard as "holy persons".

H. P. B. doesn't know the Hindus as I do, in the mass, and so is mislead by one thing or another. You may see very clear proofs of the accuracy of my theory in the effects seen at Calcutta and Benares of my lectures. As the *Mirror* will have shown you, there is at the former place a great awakening of interest in Hinduism and Hindu Morals, a stirring up of the whole community: while at Benares has just occurred the unprecedented thing of the bold and open championing of the T. S. by Pramada Dasa Mittra (one of the most stubbornly orthodox and confessedly erudite leaders of local Hindu opinion) as a movement calculated to do immense good to the nation. And *not one word at either place* about H. P. B.'s phenomena. This is simply because everybody seems willing to put aside for the moment the whole question of the

genuineness of the phenomena, and to view the sterling and undeniable merits of the movement as a sociological phenomenon and evolutionary factor.

Some of you—none more so than H. P. B.—have been supposing that I was ready to forget our debt to the poor old woman and immolate her causelessly and from sheer timidity; nothing could be farther from the truth. Not one hair of her head has been sacrificed, not one friend lost to her through my policy: on the contrary by *simply keeping her out of sight for the time*, and fighting out the true issues of the crisis, I have been able to so catch back public confidence, that her personal vindication has been well nigh accomplished in the general vindication of our platform, without our having had to go into details as regards her character. It is yet too soon to bring her back, for the process is not completed quite; and the Coulombs are still within easy reach (at Bombay) of the Missionaries to begin over again their harassing tactics. But, much more rapidly than distant observers would imagine, we are preparing smooth ways for her to tread when she can come, and an enthusiastic welcome. This would never have been if we had adopted her policy of denunciation of missionaries, publication of testimonials to her from Branches, etc. which she has been reproaching us (the Council as well as myself) in such biting taunts for not following. Wait and see the results of this year's Convention.

Speaking of that I have from H. P. B. a copy of certain demands from (I presume) A. P. S. for a recasting of the relations between the T. S. and Branches. Not to dwell upon the singularity of such negotiations being made with any one other than the responsible officials of the Society, I may say that the terms proposed are such as can only be dealt with by the Supreme Authority, the Council in Convention; and so I shall lay before them officially the entire question.

Tell Padshah to show you my note to him and you will see what I think of further coquetting with Hodgson and the S. P. R. (By the bye, Hodgson is to pay you the price of the half-dozen new undershirts Whiteley made me, but which were too small for me and were bought of me by him. As I could not tell him the price, we agreed that he was to ask you to enquire it at Whiteley's, and he should hand you the money.)

Teresa, dear, your expressions about India and the Hindus are lovely, and I shall let people here know what an out-and-outer you are.

What do you think? I have found a charming castle—a real, historic, ancient Hindu castle and fort—that was captured by Hyder Ali from a certain Rajah, and taken over by the English from the Mussalmans with the “Ceded Districts”—that I may possibly buy for the T. S. It is “dismantled,” but still a charming retreat for those who want quiet and opportunity for meditation, and it can be secured for less than a song, as Government has no use for it and no one else (save us) would give a rupee for it. I have sent Oakley and Nivaran there for a change of air (it is 2,000 ft. above the sea-level) as I found both looking very thin and seedy upon my return. O. writes me that “it is better, infinitely better, than I had even imagined”. So I had not exaggerated, in this instance at least. However wait and see what will come of this. The idea of finding such a place was given me by Subba Row, and the moment my eye fell upon this old castle, perched upon its rocky crag—1,000 feet above the surrounding plain—I felt this was *the spot*.

Moreover, that night I was visited by my Guru and “Majji” which I connected with the visit to the spot I had planned for the next morning. What a lovely place that would be for a little nest of European theosophists to retire to! And with the incomes that some of them would command,

they might make it all that could be desired. What makes it all the more appropriate, the hill is said to have been an *ashrum* of Gautam Rishi (not Buddha); so the local influence is holy.

The fact is, Teresa, Adyar is not a place for recluses, it being a bee-hive of industry. Subba Row has all along said this. (I suppose you have already identified him with "The Solar Sphinx" of the Oct. *Theosophist*. He swears he shall not let his name be used henceforth to vulgarize sacred truth as it was before: nor will he divulge the Mysteries.) But, all the same, he comes twice a week and talks for hours upon Occultism, and helps Oakley as required by looking over his articles, etc., etc. His laziness, though, about *writing* is phenomenal. For fun, I enclose a memo. correspondence about an article promised by him some weeks ago—a review of the "Virgin of the World". I attacked him about it as soon as I returned and shall give him no peace until he sends it in. That's the way Damodar used to get articles out of him. And don't let Mohini or anyone write to him about this: he might feel annoyed . . . P.S. No, I'll *not* send it after all.

Love to you and all,

Yrs.,

H. S. O.

P. S. Apropos of the desired "autonomy" of Branches, please keep in mind that as far back as *last March* I proposed this very thing in substance to Sinnett. I have once if not twice written him since to urge the formation of the European B. of C.,¹ or Executive Committee, or whatever they might prefer to call it, to have absolute control over the movement in Europe. What more liberal offer could I have made? I frankly conceded all that S. has been urging as to my personal unfitness to prescribe what you people should or should not do.

¹ Board of Control.

Did this look like a disposition on my part to "boss" and rule you? Then why this swagger to H. P. B. who has as much of a head for business as a pin! I tell you, dear old girl, that Sinnett does not want me packed off half as much as I want to be allowed to go, but what can I do? The Branches are unanimous against it, the members won't listen to it, the Master sternly forbids it. I have, then, no alternative but to stop and do the best I can—American or no American.¹ If it will settle anybody's mind or satisfy any critic, I shall cheerfully put the thing to vote at the Convention and test the opinion of the Delegates.

By the way, I hope a first rate paper will be sent in by your Branch to the Convention—one equal in calibre to Hübbe Schleiden's of last year. If it has not already been posted there is no time to lose.

Kind regards to everybody, down to Georgie and the cat.

O.

Babula always thinks of Grandmother and yourself with such good feeling. He is a most excellent boy and throughout my tour has been invaluable.

(To be continued)

¹ Colonel Olcott's American breeziness very much grated on Mr. Sinnett, who on his side was apt to be stiff and "very English". Mr. Sinnett would have preferred the President of the Society to be always on his "drawing room" behaviour, but Colonel Olcott had too much of the boy in him for that, and was not above springing a joke, though perhaps occasionally at the wrong moment.—C.J.

TWO LIVES

By X.

ACT I

I THINK the interest of the visions of Mr. Leadbeater as to my own two previous lives,¹ which I am about to record, will be enhanced if it be recognized that, taken along with certain notes of my present life which I will add for this purpose, they seem to constitute a complete life-drama—the history of one distinct breach of Karmic law and the working out of its consequences, for good and evil, to their final results, almost free from any complicating circumstances—a state of things which can hardly be of common occurrence.

The first of these lives Mr. L. dated vaguely at about 200 B.C. He saw me then as the son of a rich merchant of Bagdad. He saw the two parallel rivers with the canal connecting them, this last falling into decay and the whole country covered with ruins. We seem to be of the Iranian or old Persian stock, our religion a remnant of Zoroastrianism but degenerated into little more than the propitiation of evil spirits, the observance of lucky and unlucky days and so on. I seem to have been a bright lad, I learned to read and write. L. could not recognize the sound of the language but said it was written in a modification of the arrow-head character. I was a splendid horseman and accompanied my father on his

¹ Investigated in 1895.

caravan journeys to Damascus and elsewhere, but was rather inclined to despise trade and wanted to be a soldier.

All went well till I was in my 15th year, when one day Arab robbers came down on the caravan and fairly wiped it out. My father and nearly all his men were killed, and I was carried off as a slave with the rest of the spoil, to a tableland called the Hauran. Here I was very roughly used and at last I contrived to get a horse and escape. I rode madly along the hills for many miles, not daring to descend into the plain or approach a habitation for fear of being seized and returned to my captors, till at last my horse fell dead. I wandered on foot for several days tearing the prickly cactus leaves with my bare hands to get the juice to relieve my thirst, till at last in an indescribable state of starvation and rags, I dropped, completely worn out, before a solitary hut in the desert.

From this a man came out. L. did not like his looks. But he picked me up and carried me inside. After watching for a minute, L. said: "This is getting interesting; the man is a magician," and then explained to us that he had been looking round the hut and, seeing nothing to eat but some dried peas, was just wondering what good they would be to a sick and starving boy, when the man clapped his hands uttering some words, and forthwith appeared a plentiful supply of fruit. After some speculation about the man, L. pronounced him a Druse. He said he did not belong to any of our schools and evidently set him down as one practising the black art. He lived entirely alone, but had occult means of communicating with his fellows in other parts of the Desert. However this might be, he was very good to me and nursed me through a long spell of fever and delirium. When I got well I remained with him. I did not quite like him, but I had no other resource, and besides I was grateful to him for his kindness. I did what small services I could for him and begged him to teach me magic, to which I took very

kindly. After nearly a year's probation he taught me a good deal—mantrams and so forth.

After about two years he sent me on an errand to a convent of his order some 40 or 50 miles away. I was to carry some metal plates with inscriptions upon them, carefully wrapped up, and to bring back something in return. I had to pass on my way through a small town and to spend the night at the Khan. He gave me something, not exactly money, but lumps of silver, to pay my expenses. On the way I trod on something sharp and hurt my foot, so that when I arrived at the Khan—an old tumble-down square of building—I had to stay two or three days before I could go on, and the Father of Mischief provided that on the other side of the court was staying a merchant with a very pretty daughter! L. could not give any description of her beyond the oval face, black hair and band strung with coins over her forehead, of every Eastern romance. I was hardly eighteen and, as L. said, had hardly ever seen a woman before, for not a soul ever came near our hut in the desert; and she on her side had never seen such a strange wild animal as the magician's pupil in her life, and so, my foot got well, but I stayed on!

At last my master made a mysterious appearance to look after me, and succeeded in persuading me that my love was the Devil *in propria persona*, and in getting me fairly (or rather unfairly) started off to the convent, though with my head still full of my too charming Devil and much inclined to prefer Hell with her; as I suppose was the way of youths, even 200 B.C.

At the convent I had to wait a week for the preparation of what I had to take back. L. said that the nuns there were very remarkable people, and that he felt he ought to know some of them, and if we had had time would have tried to make them out, although he evidently considered their holiness not equal to their powers. He wondered much that none of

them read what was going on in my mind, but no one did; and alas! before the concoction was complete I was back at the Khan without waiting for it! L. said my love had been crying her eyes out after me, and received me with open arms, though we had to keep everything very secret from her father, who was not the man to stand any nonsense of that sort.

We hear no more of the magician—he seems to have seen that love was stronger than magic, and given me up as a bad job. I contrived to engage myself in some capacity in her father's service, and we moved down to the coast, apparently Tyre or Sidon, as L. said there were two cities not very far apart, and afterwards inland. She and I made love together when we got a chance, and I dare say we were happy enough—only (and this is the point where the young Syrian's identity with *me* comes out) I was continually haunted with regret for what I had left, and for ever on the point of leaving her and returning to my studies, but could never drag myself away.

But we could not keep our secret very long and soon the end came. Her father found us together and drew his sword upon us, and killed *her*—poor child—on the spot; but I, though wounded, managed to escape and hide myself from him. For some days I lay hid in a vault, only venturing out at night to get fruit for food, in such a state of mind as you may imagine, if you can. When my wound was sufficiently healed, I managed to make my way, apparently from a starting point somewhere near Mount Carmel, through the villages on the coast to a large town which could hardly be anything but Jerusalem, though L. puzzled a good deal of time over it. He saw the tower of David in its place, and said there *was* a Temple on the other hill and a court round it, but quite a small place—not at all like the description of Solomon's Temple. This discrepancy will not much trouble our members,

I fancy! Here, once more thrown alone upon the world, I engaged myself as a clerk to another merchant, in whose service L. saw me writing and calculating. He thought this man was a Jew, as he had a number of ancient rolls which seemed to be of the Law. But there was to be no peace for me in the world. I was young still, and soon found myself, to my horror, falling in love with someone else! It is not strange. I don't think my passion, though it had such tremendous results on my future, had been much more than a boy's animal attraction to the other sex, but the lesson I had received was not one so easily forgotten, and I promptly "bolted" from my Jew master's service and offered myself to a community living an ascetic life in solitude—we may perhaps call them Essenes—and with them passed the remainder of a fairly long life.

ACT II

The shock of my Syrian love tragedy seems at first sight to have made a complete transformation of my character, so that any one who has not given as much study to the matter as I have would hardly recognize the identity, which is, however, perfectly clear to me.

The time of my next appearance is in the Middle Ages. L. had a vague idea that it was at the time of the first great schism in the Papacy, but very possibly it was during the time the Popes were still at Avignon. Having occasion to follow a river down to the Tiber, he went on to Rome and observed that St. Peter's was not begun, though he saw a clearance being made for its building. The fifteenth century will be near enough date.

The place a city in the south, apparently Genoa. I was the only child of noble, but apparently not very rich parents, spending my life in dreams in a great ramshackle old Palazzo,

not half furnished but with a huge coat of arms in stone above the door, with countless quarterings which so took L.'s fancy that we could hardly get him away from it. My parents did not seem to take any notice of me, nor did I seem to have any friends or acquaintances.

I was left as a boy entirely to the mismanagement of an old Dominican friar, very stern and severe. L. was inclined to hold him responsible for the main part of the mischief that followed. He said I was a strange dreamy child, of strong imagination and devoured by the most morbid introspection. I had an image of my patron saint, St. Francis with the stigmata, and he said I nearly succeeded by dint of poring over them in bringing them out on my own body, but not quite. My Dominican confessor set the highest ideals before me and I did my best to rise to them. But this was only one side of me; at other times I would be utterly unbelieving and inclined to throw it all over together. L. said wonderingly there seemed to be two quite different people in me. He watched me one night (he remarked it was not right thus to betray a soul's secrets) set myself on my knees before my St. Francis, with the resolution not to rise till I had obtained some sign—some actual manifestation—and stay there hour after hour. But nothing came and at last I fell asleep. I woke up in the morning cold and stiff and utterly ashamed of myself.

I never in all my life had so strange an experience as to sit and hear him explaining and wondering over *me*—the same in the minutest detail, in the body of this Italian lad. Not a word he said about him but I understood far better than he. The double life of which he spoke has been my torment all these years. Though I don't *remember* any single detail he gave of that life, everything is as real and true to me as if I did; there was not the very least touch that jarred on the fullest sense of identity.

L. said I was not a priest, but he saw me going about in a long black habit with a cowl all over my face, which we all, who knew Italy, recognized as the habit of the great lay confraternity of the *Misericordia*, so well known in history and not yet quite extinct. I saw it myself in Pisa. In it he saw me doing much charitable and disagreeable work amongst the sick and dying during a plague which was desolating the city. But all was in vain; for a sensitive hypochondriac nature like mine, the duality was too wide apart to be reconciled in that life, and while quite a young man still, I gave up the attempt, and put an end to the life of *that* body with my own hands.

Knowing, as I do, so intimately the soul that dwelt in that body, I do not much wonder nor care to apologize very anxiously; enough that I did the deed and paid its price—long and heavy suffering in Kama Loka. L. seemed to think unusually great even under the circumstances.

ACT III

Here we leave Mr. Leadbeater. The rest I give you on my own responsibility.

The Karmic situation at the end of my Syrian life presents itself thus to my mind. A girl dying at the earliest dawn of womanhood with a debt to Karma for the disappointment of her father's hopes in her which must be paid, and with a heart full of love for me, which must find expression in another life. I myself, by no means so full of love for her, as is a man's way, but owing a life to her in return for the young life she had lost for and through me. How this would have worked itself out in Italy I cannot tell. So far as that life went, no woman had any share in it. But I having prematurely closed that life—having as I said paid the penalty of my transgression—returned to the world in the year 18—in

England, identically the same man as before, to take up and finish the work then abandoned.

Now there is but one woman who has had any influence on my life here, and to her we must look, unlikely as it seems at first sight, for the successor of my murdered love. At three years old, I was adopted by an aunt—my father's sister—married to a Professor at a College, but childless. She was a remarkable woman, of imperious temper, fierce energy and ambition, without a trace of animal passion, and very little capacity for love of any kind. Such love as she could give, her husband had long lost, when I first understood things. He loved her dearly and was a very clever man, but socially a nonentity of whom even she could make nothing, and had had to resign herself to the disappointment of all her ambition, and the waste of all her powers. He was always in his study, and she was left pretty much alone with me, and as I grew up under her care, she came by degrees to love me as she loved no one else in the world. I have often since wondered why.

We were utterly unlike in character—no two people ever more so—and were always quarrelling, or rather to say the truth, she was always quarrelling with me. To begin a quarrel with her was more than any one dared, for her very affection was of a fierce order—and a lioness' paw is heavy even on her cub. Through circumstances I need not detail, we lived together for 50 years with small intervals now and then, and spite of all our differences, the bond, whatever it was, held fast.

From me too she had to endure the disappointment of her dearest hopes—to see me give up one lucrative and important position after another, because of difficulties and scruples of which she herself could form no conception, her soul being as simple as mine was complex. I too had occasions for patience, not few nor small. Whether I loved *her* was a psychological

problem I often took up and could never solve to my own satisfaction. It did not seem quite like it, and yet what else could thus hold me to her?

As years went on I came to recognize that even without love she had abundant claims of justice on me—a debt I owed to her for all *her* love and forbearance with me, for I had learnt by this time the meaning of the saying of an old Spanish friar: "Thou wouldst find it much easier to bear with others, if thou wouldst keep in mind how hard they oftentimes find it to bear with thee!" Without knowing of anything more than this present life, the faithful service I rendered her to the end came to take in my mind more and more this very aspect of a debt I owed her. I remember saying to Mr. Sinnett long ago that on looking back on the sacrifices I had made of my own will and tastes to make her last years happy, her death presented itself to my mind not so much as the loss of an indispensable companionship as the fairly faithful completion of a long and heavy task—a piece of Karma now worked out and ended.

In the light of the revelations this Memorandum contains, I cannot but think my brethren will agree that I was speaking a truth which I then but dimly understood, and that as far as we can judge of such matters, the Syrian boy and girl have indeed worked out and ended the Karma of their youthful fault, and that I stand now once more free to take up again the great Hope I lost for love 2,000 years ago. What say you? At the same time I look with something very like awe on the price we have had to pay: truly Karma has no anger, but also no mercy! The moral is Robert Browning's:

I admonish me while I may
Not to squander guilt,
Since require thou wilt
At my hands the price one day.
What that price is who shall say?

June 20th, 1895

Postscript

The foregoing was written immediately after the visions it records. In reviewing it nearly a year after, there present themselves some further identifications needed for the complete statement of the affair.

It is impossible not to recognize, in the Dominican friar of my Italian life, the father of my Syrian love, returned to life along with me to get the life he had failed to take then. In this he obviously succeeded (though quite unknown to his new personality); but if you ask me what *right* he had to do this I cannot quite answer. It would almost seem as if the law, which in many countries allows a father to act as a husband might in similar circumstances, had a deeper foundation than mere human caprice, and that retributive Karma actually *required* both of our lives as the penalty of our fault, but this leads us into regions quite beyond my depth.

To identify him with the Professor, my aunt's husband, and my adoptive father in this life will, I fancy, not be quite so easy, but the circumstances require it, and I can do it without difficulty. He was a man of great learning and astute intellect; but in real development hardly as far as we might fairly conceive the Syrian merchant to have been; and the Karmic penalty he had to pay in this life for his cruelty to his daughter (a cruelty, as I have just hinted, perhaps not at all as great as it looks to us) was chiefly to find himself linked for life to a partner so wholly unsuited to his particular idiosyncrasy as she made him. The bond of real love which brought them together as husband and wife was certainly not founded on suitability of character. We pity Pegasus yoked to the plough, but the position of the old horse yoked along with Pegasus has also its semi-tragic side. I, the only living person who knows their life, should certainly hesitate

to say he did not fairly "dree his weird" as the Scotch say. And so far as regards my own relation with him, I had observed long ago that notwithstanding the unbroken *love* between us, as a matter of fact, we have been each, so to speak, the other's evil genius. Most of the failures of *my* life have arisen from my parents' utter ignorance of human nature in general, as well as of mine in particular, and in looking back now I can clearly see that many of *his* troubles in life were (quite unknown to us *then*) caused or aggravated by the fact of *my* existence. In the light of these revelations of our previous lives, it seems certain that all these circumstances were not matters of chance; and their arrangement seems to me a really valuable exemplification of a view of Karma often recurring in our earlier writings, but which has not been so much dwelt on of late—the formation of Karmic links or bonds between the doers and sufferers of the various actions which make up our successive earth-lives.

Even this cannot be treated as entirely "educational" and still less as (in the ordinary sense) "retributive". The word "remedial" would perhaps characterise them as well as anything; and they correspond precisely with the view of which we were lately reminded—that the action of Karma, both as to direction and extent, is determined towards the re-establishment of the broken harmony, and that *this* restored, its work is ended. In the present case, the Karmic tie between the three persons who take part in it commences with unlawful love, murder and suicide; and when we find that, after various incidental expiations, in this present generation the murderer dies peacefully in the arms of his two victims, now his loving wife and son, and that the son has by fifty years of devotion re-paid his mother year for year and day for day the life she lost for his sake when they were boy and girl lovers in the Syrian desert, we can hardly doubt that the

broken equilibrium is indeed restored, the work of Karma in this case ended, and the law of love once more "ruling all in all".

June 2, 1896.

WHAT THE MASTER TAUGHT ME

HE knew my utter pain and weariness, and heard my cry for the end.

"Come to my studio," He said.

And there He took up a palette on which were many pigments.

"There are many colours here—light and dark, attractive and repellent. You know they say there are only three primary colours in light. So too with my pigments; they represent only three—the Past, the Present and the Future."

Then on a canvas He painted a portrait. Little by little I saw it was a portrait of me; but as it grew I was amazed because it was so different and so wonderful.

When He finished I said: "But is that I?"

He said: "Do you not know that a true artist bodies forth only what already exists in a far away realm? I have only painted the portrait of you *as you shall be*." And He looked gravely into my eyes.

"And now," He said, "go and paint pictures *for others*. You shall have some joy, because the little children will see what you see, but also much pain because their elders will not. Paint at least for the children."

C. J.

QUESTIONS AND ANSWERS

BY THE RT. REV. C. W. LEADBEATER

(At a Roof Meeting, Adyar, 1931)

Question: How should a Theosophist who believes intellectually in the "scheme," and would like to come nearer to the Masters, proceed to draw Their attention?

C. W. L. I would say to you, brethren, that you do not really need to draw Their attention, because They are always watching for those who could be made into useful workers. Opportunities are put in the way of such. But if you want to draw the attention of the Master, the very best thing to do is to throw yourself into some useful work, and have in mind that you are doing it "in His name". That was what They told me, you know. "Do good works in His name and for the love of mankind." You will then practically force Him to notice you. The good works attract His attention, and the fact that they are done in His name will form a link with Him.

C. J. Suppose there is no particular Master in mind; only a vague "Gurudeva"?

C. W. L. That will do. Does that mean an imaginary figure? Just a general hope that one of the Holy Ones may help? So He will. His attention would depend rather on the line in which the person was working. If any lady wants to do some definite good work for women and children, in the name of the World Mother, it is quite certain that would

attract Her attention, and She would give her blessing and any strength she could. So with other lines.

But the great thing to attract Them is definite altruistic work. They watch very many people who do not know of Their existence at all. There are many philanthropists who know nothing of the Masters, who yet do work which attracts them. I do not mean a man who gives an enormous sum of money in hopes of a title; that would be useless from this point of view. It would win good Karma on the physical, but not the mental plane. But I have known enormous numbers of people working among the poor simply for the sake of the good work, some with the Christian religion at the back of their minds. As long as the work is being done, and it is unselfish work, that is the thing that attracts Their attention. That is the recommendation I have to make. Let a man meditate upon a Master, but the main thing is actual work done.

C. J. Sometimes people wait for orders from the Master.

C. W. L. Well, orders are very rarely given by the Masters. Opportunities are offered, but one is expected to be on the watch for the opportunity and to take it. Orders are very occasionally given by a Master to some of us who have devoted ourselves for years to Their service, and They know there would be no misunderstanding about it; but otherwise I think They would shrink from giving definite orders—and in any case it would not be a good thing to wait for them. Every man or woman can be helpful in some way—to his family, friends or the general public.

The thing is to be doing something for the good of others, not to be entirely self-centred. Don't wait for orders; take up something, and do it with all your heart. The Master, seeing that, may select you for some other more important work. Certainly it is best not to wait. You can have in mind: "Here I am, Master, send me"; but meantime make

the best use you can of the opportunities you have. Get into correspondence with people; answer their letters and questions, etc. There are dozens of ways in which anybody may be useful.

C. J. Some particular people feel at times a sort of sense of something blank, because they cannot feel the presence of the Master. They admit the chief ideals of Theosophy, and throw themselves into the work of the Lodges, etc. But they feel, "I have no proof of any of these things." They do not cease from good work, but there is a little bit of dryness. They are just as good, so far as the Masters are concerned, for they are working.

C. W. L. I am afraid we should have to put it that it is for the Master to say when He will come into contact with a particular person, when He thinks it desirable or useful to influence him. I know quite well that we think, because it is our natural habit, of what *we* should like in the matter. We should like some personal touch, then we should feel more certain. I know that is so, although frankly I do not feel that myself. It is widely spread in human nature, when a person hears of some wonderful thing, for him to say, "I could only believe that if I saw it myself". That is not quite reasonable. In studying Spiritualism, I was willing to take the views of Zöllner, Reichenbach and Crookes, because I felt their power of observation was better than my own. But I know that is not a common state of mind. Really it is almost like unconscious conceit to say, "If I see it, I shall be quite sure". But wait. Haven't we all been deceived many a time by a conjurer? I do not think one can have such a flattering opinion of one's own powers of observation.

It is very useful, if you have to lecture, that you can bear direct testimony, and say, "Yes, I have seen that myself"; the listeners do not think how easily one might have been deceived. I know the value of personal contact. I used to

meet with that feeling in the Christian religion long ago. There would be those who worked themselves up into a condition in which they felt the presence of Jesus there with them. It was a very fine thing for them, helped to keep them straight, and gave them something to lean upon all the time. Did they ask me if I believed that was real, I could only say, "I have not sufficient to go upon. Undoubtedly you came into touch with something or other which was helpful. Whether the name you are applying to it is absolutely correct, I do not know; but after all does it matter?"

C. J. There is one complexity in this I would like to put before you. Obviously any belief in the Master always gets a response. But is not there a difference in the response according to the type of Master? Master Morya would sort of flash a response from His Atma to the Atma of the person, which would work upon the ego, but not down here. Whereas take our own Master, He would perhaps much more send the response from His Buddhi to the Buddhic body of the person, and by reflection it might be sensed by the man's astral body. There is a response in both cases, but in the former the man might still seem very lonely.

C. W. L. Yes, of course, the way you are putting it. The Atma of the ordinary man does not know anything about all this.

C. J. Shall we put it, the response is to the causal body, not to the personality?

C. W. L. What you were saying just now is perfectly true. Every thought about a Master touches Him, and He sends out a response. But many people want a sense of personal contact. In the case of all Pupils who have been accepted, the connection is definitely made. You might almost put it the other way round, the man lives in the presence of the Master because he has made his lower vehicles one with those of the Master; so whether he is conscious of it in his physical brain or not, the connection is very definitely

made and he has only to turn his thought upward and the answer comes. But whether he could always feel that is the question. You have read of St. Theresa and other saints who had periods of "spiritual dryness," when they could not feel anything for the moment. There are times full of upliftment and enthusiasm; then times of blankness.

Well, there may be many different causes for such feeling; but whatever it is, it does not affect the facts behind—it is only you who feel "dry". The sun is still shining. The sun is always shining. The fault is not with the sun, but with the proceedings of the earth which shut out the sunshine. It is the same with you. If you are happy enough to be in connection with a Master, then that connection is always there. If there are times when you cannot feel it, then there must be some reason in connection with yourself. For some reason, there is something wrong with you. It might be some fault or failing, or perhaps it is not your personal fault at all, but some other obstruction that comes in temporarily.

Those of us who are constantly trying to help people have people coming and hanging around us. Sometimes you feel an influence of quite dreadful depression. It is some person who is hanging round, trying to knock at the door of your consciousness to attract attention and be helped. Generally speaking, you give him a helpful thought and despatch him. If you haven't time, you must of course say, "Wait; I shall attend to you as soon as I go to sleep."

Do not regard your personal feeling as the most important factor. If you have once realized the thing, then it is there. Doesn't it happen apparently often with the very highest people? Don't you remember how Arjuna asked Shri Krishna to repeat the *Bhagavad-Gītā* to him afterwards, away from the battlefield? Shri Krishna replied: "I cannot do it; I was in a state of high Yoga then; I cannot do it now." Even He was not always in the highest state.

I would say to people generally: Do not be too much swayed by your own feelings. If you have once realized, well, then you have done the thing, you have made the link. You may not be able to do it always when you want to. You remember Myers' *St. Paul*, which the President often recited. There is a verse "I have known," something to the effect that God may shut me out because I am not worthy of direct contact, but I *have* known. That is the line to take, but it is not always easy to do it, you know. We are only at the beginning of things, and we are poor creatures anyway at present; but we have each of us the Divine Spark, and it is growing all the time. What we have now is nothing to what we shall have and shall be as time goes on.

So in the times when you cannot feel, look back to the time when you could. If you have not come to that time, rest on your intellectual certainty. "Others have reached it; I will do it sometime." Take the wider view. It is hard, of course, but you know that is what we ought to do. That is why I do not understand all these people who drop out of Theosophy. They have once been able to believe; how can they fall back into something so much less satisfactory?

I came into all this out of Christianity. Christianity cannot satisfy us or solve our problems in the form in which it was given then. Here came something which could. That must be nearer to truth than that which cannot solve them, and having once seen it, I cannot go back. Well, if a person's faith can be shaken, perhaps it ought to be, so that he may seek a better basis. I cannot go back to orthodox belief in Christianity again, because I have seen something so much better. If you have had some similar lower form of belief, see what is the basis of it; and if you can find none, find a higher belief. Rise into it; then you have obtained your liberation in that particular thing.

DR. BESANT RECEIVES "THE SILVER WOLF"

AMONG the many activities of Dr. Besant, one to which she has given a great deal of her enthusiasm, is the Boy Scout Movement. She realized swiftly what a powerful effect Scout ideals would have on boys, and how it gave an opening for the expression of their individuality and initiative. But in India the Scout Movement up to 1918 was strictly confined to European and Anglo-Indian boys. In 1918 Dr. Besant organized the Indian Boy Scout Movement. It began at Madanapalle College, and Mr. F. G. Pearce, who had organized Boy Scouts in Ceylon, took up the work and was ably assisted by Mr. M. V. Venkateshwaran. Indian Boy Scouts wore the turban and not the Scout hat, but in all other ways were the same as other Scouts. Sometimes they wore boots or shoes, but more often went barefoot. Their Troops were called after Indian heroes, and in addition to "God Save the King," they sang Indian songs, and particularly "God Save Our Motherland," sung to the same tune as the English National Anthem. It was their practice to sing at the end two or three verses of the Indian hymn, followed immediately after by two verses of the English National Anthem.

When a movement was started to amalgamate the two Scout organizations in India, Dr. Besant cordially joined hands with the Baden-Powell Scout Movement, and united her organization with it. This was in 1921, and the union took place at the visit to India of the Chief Scout, Lord Baden-Powell. In recognition of her services to the Scout Movement, he created a special office for her as "Honorary Commissioner for all India of the Boy Scouts Association".

The grant of the special distinction of the Silver Wolf to Dr. Besant this year is an act warmly welcomed by all in India who know what she has done for the Movement.



DR. ANNIE BESANT
as "Honorary Commissioner for India" of
the Boy Scout Movement, 1921



THE BOY SCOUTS ASSOCIATION,

25, Buckingham Palace Road,

LONDON, S.W. 1.

29th September, 1932.

MRS. A. BESANT,
Adyar,
Madras,
INDIA.

DEAR MRS. BESANT,

On behalf of the Boy Scout Movement I want to offer for your acceptance the Silver Wolf with our most cordial good wishes.

It is a small thing in itself but it goes to you as the expression of our cordial appreciation of all you have done for Scouting and especially promoting it with such energy and success in India.

With our warmest thanks for all your help,

Believe me,

Yours sincerely,

Basen Porey & filson
Chief Scout



THE VICEROY'S HOUSE,
NEW DELHI.

22. 10. 32

Dear Mr. Besant.

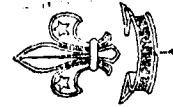
I have just received
from Lord Baden Powell information
that he has awarded you The Silver
Wolf in recognition of your great services
to the Boy Scout movement in India.
With the happiest recollections of our
association in regard to Boy Scouting in
the past, it gives me the greatest
possible pleasure to forward his letter
& the parchment containing the award.

With my warmest good wishes

Yours sincerely

William Gordon

Chief Scout for India



The Boy Scouts Association

This Certificate

is granted to

Mrs Anne Besant, Honorary Commissioner, Mayor,
Madras, India, as evidence that I have awarded her
the Silver Wolf in recognition of her most valuable
services on behalf of the Scout Movement.

5th October 1932.

Basen Savery a Silver Wolf
Chief Scout

THE MASTERY OF DESTINY

By JOSEPHINE RANSOM

FIRST let us take a few extracts from the *Secret Doctrine*, giving Madame Blavatsky's statements concerning the law of destiny, or Karma, for Madame Blavatsky was in an astonishing measure one of those whose inner mind, as it were, was so oriented to the nature of the truth that through it came, almost perfectly, teachings that are called "the Ancient Wisdom," which beautiful phrase we have taken as synonymous with Theosophy. H.P.B. was essentially one who could translate for us the real meaning of that "Wisdom" in a measure far surpassing that of most.

She writes thus of Karma :

This Law . . . predestines nothing and no one. It exists from and in Eternity, truly, for it is Eternity itself ; and as such, since no act can be coequal with Eternity, it cannot be said to act, for it is action itself. It is not the wave which drowns a man, but the personal action of the wretch who goes deliberately and places himself under the *impersonal* action of the laws that govern the ocean's motion. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic Law adjusts the effects, which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. (S.D., II, p. 319.)

She says also :

For the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of Matter as it is in the world of Spirit. It is not therefore Karma that rewards or punishes, but is we who reward or punish ourselves, according as we work with, through and along with Nature, abiding by the laws on which that harmony depends, or breaking them. (S.D., I, p. 704-5, Ed. 1893.)

Karma is simply *the one Universal Law* which guides unerringly and, so to say, blindly, all other laws productive of certain effects along the grooves of their respective causations—Divine, immutable law. So we see that Karma is divine, immutable Law in the sense that it adjusts all things, no matter how great or how small the happening.

I wish now to direct your attention to the *New Testament*, and, in the light of the above statements, seek there an interpretation of destiny or Karma, giving to the words a new, an unusual meaning, removed from the narrower interpretation of most *New Testament* statements, seeing in them explanations of how, for instance, certain kinds of actions done reap divine qualities, for we are instructed to "let your light so shine before men that they shall see your good works and glorify your Father which is in Heaven." We can take as a clue to the meaning of Karma these words :

Think not that I am come to destroy the law, or the prophets ; I am not come to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (St. Matt., V. 18.)

If we study the *Secret Doctrine* in connection with these verses we will find illumination as to their meaning. For it is shown how the Law is the Father-Mother, who becomes the great Divine Ones, the Sons before the Throne, who manifest through Nature, and through humanity, so that in ourselves and our "works" we should fulfil the divine law. The divine Law carries our immortal selves with it from the realms of the spirit to the realms of the human, and back again, completing a great cycle. It is not as though we were solitary items floating on a stream of procession, but Karmic law itself, which is embodied in totality as it moves in space and time. The speciality of human Karma is that it moves on the crest of the wave of this cosmic cyclic movement.

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The way that "works" are estimated is in the way we act. Our actions matter. It is said:

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother; and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. (*St. Matt.*, V. 23-26.)

We are here advised that before we present ourselves for divine illumination the law of Karma must be settled or adjusted, and we are sternly recommended to put ourselves right with the law and see that it is balanced, while we are on earth and with our fellowmen, "whiles we are in the way with" them. The Lords of Karma who take charge of the law see that we are sent to the "prison-house" of the flesh, or the bodies of earth, and from them we are not liberated until we pay our debts.

Also we are told to be careful because "Where your treasure is, there will your heart be also," (*St. Matt.*, VI. 21)—here advising us that if we are not careful we shall find ourselves caught in the web to which our desires may lead us, whatever it may be, thus showing how inward and outward are correlated, the inward and outward Karma, the Karma of the mind, of the spirit, as well as the Karma of the body. Let us put this larger interpretation upon yet other statements:

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetitions, as the heathen do, for they think that they shall be heard because of their much speaking.

Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye: Our Father which art in heaven, hallowed be thy name. Thy kingdom come, Thy will be done, in earth, as it is in heaven. Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for Thine is the kingdom, and the power, and the glory, for ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you.

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

But thou, when thou fastest, anoint thine head, and wash thy face;

That thou appear not unto men to fast, but unto thy Father which seeth in secret; and thy Father which seeth in secret shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through or steal.

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through or steal. (*St. Matt.*, VI. 6-20.)

I want to draw your thought to the magnitude of the meaning of these sayings. The Father which seeth in secret is said in the Ancient Wisdom to be one of those Divine Lords in whom we have our being, eternal Sons of the Father. We find them spoken of as the tremendous Powers in nature, divine, cosmic, and human. They become incarnate in some parts of their nature in the great races of the earth, in which our individual Karma is worked out as we pass along the ages, one ever with our "Father" yet intensely ourselves. "Our daily bread" is surely our Karma carried over from the past. By adjusting it harmoniously we forgive and are forgiven, and our transmuted lives are carried forward so that with clean "faces" and true hearts we make "the Kingdom" of our Father in heaven, who "rewards" us in the inner worlds of power and glory, and then we can say the mystic word "Amen". For that word is supposed to represent the ability of the divine man to reflect in his own purified face the divine

face of the Father, who finds in His human Son's face no disruption, no distortion, nothing but the pure divine power of service made into the likeness of His own Eternity.

In the periods that are spent in such becoming we see the operation of the law of Karma thus set forth :

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles ?

Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

Wherefore by their fruits ye shall know them. (*St. Matt.*, VII. 16-20.)

That word "fire" has been used in a very obvious sense, but I think that, in accordance with the teaching of the *Secret Doctrine*, or the Ancient Wisdom, we are here to understand that those things which have not come to perfection are "resolved" in the cosmic fire, or dissolved at various stages of evolution. Only the undissoluble Monads, our divine Selves, are left to find manifestation again in some future scheme. All that is left that is not "adjusted" under the law of Karma is so cast into the "fire" of purification when this great cycle closes, and all less than perfect is dissolved, to be refashioned for future use.

The Scriptural instruction on Karmic law goes on :

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned. (*St. Matt.*, XII. 36-37.)

And of course the "day of judgment" is every moment. It is not put off till far æonic ages when the final Day of Judgment comes, the judgment of resolving all things into a harmony. That day of judgment is here and now. Every

"idle word" is to be accounted for, the Karma of it worked out. Reactions are inevitable, even to the smallest events.

We are warned to be careful of our attitude to others, careful what we do to them. Unhappy things do happen, but :

Woe unto the world because of offences ! for it must needs be that offences come ; but woe to that man by whom the offence cometh.

Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee ; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

And if thine eye offend thee, pluck it out, and cast it from thee ; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. (*St. Matt.*, XVIII. 7-9.)

You will find, if you look up the secret cosmic meanings of these things that there are certain desires represented by our feet and our hands, certain occult correspondences with them. Purify the desires here and now, so that there is nothing left of evil in them. Purify the mind, for the mind is symbolized by the two eyes, the higher and the lower mind. Purify them now rather than have them unharmonized in the day of "dissolution," or even in a lesser cycle, that is for the purifying "fires" of the pain of frustration in the astral world.

Then as to the working out of Karma from the past, the present results of it and future possibilities, speaking to his own unregenerated day the Christ said :

Woe unto you, scribes and Pharisees, hypocrites ! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess ;

Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

Woe unto you, scribes and Pharisees, hypocrites ! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous.

And say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

Wherefore be ye witnesses unto yourselves, that ye are the children of them which killed the prophets. (*St. Matt.*, XXIII. 25-31.)

Here is our warning to be inwardly and outwardly pure so that in the future when we come to incarnation these failings have been done away with. When the Lord said, the scribes and pharisees were "full of dead man's bones," what could He mean but that in past lives they had died full of ugly tendencies, and the very framework of their destiny was in them, because their past Karma of the persecution of the prophets had created in them this adverse destiny of being the instruments, through whose "offences" came the dreadful persecution of our Lord?

When such evil tendencies are finally overcome, He promises a great, a supreme destiny. He speaks of a time when Karma is fulfilled by means of love of God and man. Such love led to control of destiny and therefore to the supreme attainment. When the final exaltation came, the Lord said:

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them. (*St. John*, XVII. 24-26.)

Those words indicate the whole great mystery of the descent of the "Sons of the Flame" into our midst. As the Lord said earlier; "Before Abraham was, I am."

(*To be concluded*)

THE PAIRS OF OPPOSITES

BY H. L. S. WILKINSON

THE "I" is the great slayer of the Real. We must slay that slayer by detaching ourselves from it. When we begin to do this, illusion begins to vanish.

The first sign of victory is the dawning perception that the physical plane is made up of opposites, and that these opposites are unreal. It is not that these opposites are objective, and inherent in what we see. They are placed there by the "I," which can only perceive by contrasts, and can only think in terms of contrast. But the contrasts are not really there. The thousand and one contrasts we see in Nature are placed there by ourselves. Careful investigation will always reveal imperceptible gradations of shading in between the contrasts, or opposites, and when we summon these into the field of view, the result is a *spectrum* analogous to the solar spectrum. Everything blends into everything else. So our rule for clear seeing is to steer between the contrasts: that is, between the opposites. We must avoid both Scylla and Charybdis.

Polarity and Relativity. Not all contrasts are genuine opposites, but only these which are sharply contrasted, and are, so to say, antithetical to each other. Most contrasts contain about equal degrees of likeness and difference; but in genuine opposites, the difference is accentuated, and the likeness very much concealed. Examples: life—death; past—future; spirit—matter; zero—infinity; a proposition and its negation; light—darkness; microcosm—macrocosm;

pleasure—pain. But the curious thing about these opposites is that they are related by polarity, like north and south, positive and negative, male and female. The male member is fluidic and active, the female fixed and receptive. They are reciprocal, and together make a unity. It is that unity which should be our guiding star. All other contrasts are so many *relations*, examples of relativity. Nature is a key-board, and God invites us to play on it. If we have an ear for music, and a sense of beauty, we shall produce harmony. If we are ignorant and clumsy, we shall evoke discord and ugliness.

As regards Unity, is it not curious how often in Science we note the statement, "like in kind, but differing in degree"? Obviously *all* differences are differences of degree. Running through everything is Unity; the One in the Many. Even the terms One and Many are opposites, according to Krishna-murti. In Nirvana they merge and disappear.

A Catechism of Illumination. We may now prepare a sort of "Catechism of Illumination," based on the opposites.

Q. What is the source of the puzzles, perplexities, and delusions of life?

A. The opposites, called in Eastern philosophy "pairs of opposites," because they are grouped in pairs. These pairs are plus and minus distortions of the One, just as a wave is a distortion of the surface of water. The crest of the wave is a heaping up of molecules, or *plus*; the trough a rarefaction or *minus*.

Q. What causes these opposites? Are they phantasms, or do they really exist?

A. They have an ephemeral existence: but nothing really exists except the One. So they are in reality phantasms.

Q. How, then, do these phantasms arise?

A. They are spun by the ego itself from its web of illusion, by means of which it separates itself off from the

One, and imprisons itself in a sort of house with windows. Through these windows it surveys the universe, which appears split up into opposites. The ego tries incessantly to interpret the world in terms of these opposites.

Q. Why are its efforts unavailing?

A. Because of its own detachment from the One, which produces all the other distortions and unrealities.

Q. Name some of these opposites.

A. They comprise the whole gamut of contrasts which go to make up the so-called external world in our consciousness. They include all the categories under which we group our experiences, whether the labels are fixed by science or by philosophy. Life and form, spirit and matter, space and matter, time and space, light and darkness, birth and death, these and many others are examples of opposites which are distortions of the Real, spun by the ego by its sense of separation, its "I"-ness. Two root unrealities are Time and Space. The former comprises the two unrealities Past and Future; the latter the illusion of size, or Big and Small. These oppositions distort the universe for us—make it "a straight staff bent in a pool".

Q. Do pain and suffering arise in this way?

A. Yes, from the illusion of separation. It is the separated ego which feels pain. Transcend separation, and you short-circuit the pain. And with pain vanishes the whole grisly array of fears and nightmares, all depending on the anticipation of suffering in some form. They are a progeny of the darkness, and have no real existence. To abolish them it is necessary to expand the consciousness, to take in more light, just as we increase the diameter of the object glass of a telescope to increase its magnification. Until we do so, we abide in darkness, and feel pain from our body of darkness, our "Old Adam," or creature-self. But this creature-self is an illusion, a privation of the light, a circle of darkness, not a

thing-in-itself. It belongs to all the other false categories, Space, Time, Matter, and so on, spun by the ego in its web of separation.

Q. How can we escape from this illusion—this “I”-consciousness?

A. By the practice of Yoga, and by ceaseless effort; there is no other way. The path has been laid down by all World-Teachers of all ages, from pre-historic times to Krishnamurti at the present day. Theseus, the disciple, was given a clue which enabled him to escape from the labyrinth of the Minotaur.

Q. Is this what is meant by “living in the Eternal”?

A. Yes, for “there is no cure for the miseries of longing, save in the fixing of the sight and hearing on that which is invisible and soundless”.

Q. How could we live and act in a universe in which there is only the One?

A. While we are in the nursery stage of the lower worlds, we cannot imagine the life of the higher. But we may speculate that true perception is not the cognition of Unity only, or of multiplicity only, but a sort of balance between the two, a shifting of the focus at will. We thus cognise, not the One only, nor the Many only, but the One in the Many. By attaining to this point of balance we “bestride the Bird of Life”.

Q. Does this balance unify the macrocosm with the microcosm?

A. Precisely! The two are one and the same. The macrocosm, with its spatial infinity, its immensities of stars and universes, billions and trillions of miles in extent, appears to stretch away outside of us—that is, outside of our ocular vision. The microcosm appears to be below our feet, and within our immediate field of vision, and to consist of molecules, atoms, and electrons, in

endless complexity, stretching down to the infinitesimal. Both are distortions of the One, in which Man appears to occupy a middle position.¹ But these two infinities are illusions, spun by the ego out of the Self.

Q. Some poets and philosophers, at the height of their aspiration, seem to have dashed their wings against these prison-bars of opposites.

A. Yes, indeed! Two in particular, Omar Khayyam and Tennyson. Take these verses from Omar:

For “Is” and “Is-not,” though with rule and line,
And “Up” and “Down” without, I could define,
I yet, in all I really wished to know,
Was never deep in anything but wine.

For in and out, above, about, below,
'Tis nothing but a magic shadow show,
Played in a box whose candle is the Sun,
Round which we phantom figures come and go.

'Tis all a chequer-board of Nights and Days,
Where Destiny, with men for pieces, plays;
Hither and thither moves, and mates, and slays,
And, one by one, back in the closet lays.

Or take Tennyson's *Higher Pantheism*. In that wonderful poem he almost grasps the fact that the universe is sentient, and that Cosmic Consciousness and man's consciousness are one. God, as he truly perceives, is all but that which has power to say “I am I.” It is the ego of separation which is the source of illusion, “the great Heresy,” as says *The Voice of the Silence*. Narcissus, the ego, sees its own reflection in matter, and falls in love with the reflection.

Q. Who, then, and what am I?

A. You are the Eternal imprisoned in time and space. The opposites are the bars of your cage. Your jailer is the “I”. Bind that jailer, break the bars, and you are free. When you are free, continue to live as before, but without the bars.

(To be concluded)

¹ L'homme est placé entre l'infiniment grand et l'infiniment petit.—PASCAL.

THE SPIRITUAL BASES OF PEACE¹

By JAMES H. COUSINS, D.LITT.

THE causes of present international instability and the persistent fear of another world-war go back much farther than the war of 1914 and after. They are recorded in human history, but are rooted in human nature. They were given a new technique and magnitude in modern circumstances, partly by the war but mainly by the peace. The failure of the nations that nominally won "the war to end war" to rise above national selfishnesses and fears for the future, and to plan for permanent peace by recognising and organising the unity instead of the disunity of humanity, carried the war-spirit over from actual conflict into nominal peace. The pre-war and war-relationship of friend and enemy was merely metamorphosed into the post-war relationship of victor and vanquished.

To-day we have "wars and rumours of wars" international and internecine, all over the world; and ineffectiveness and consequent pessimism in "the capital of humanity," Geneva, after a dozen years of work by the League of Nations, in which, it is constantly being said, a multitude of symptoms of anti-peace have been apparently suppressed—and nothing

¹ An address under the auspices of The International Theosophical Centre, Geneva, during the sittings of the League of Nations in October, 1932.

worth writing a sonnet on done to uproot and destroy the causes of conflict.

I am not a pessimist—partly because I cannot help it, having been born with what one of my Hindu students once called "a sanguinary temperament" (he meant "sanguine," which is optimistic); partly because I have seen unshakeable peace established in individual lives, and know that it could also be established in the collective life of humanity. But I join the pessimists in their conviction that nothing drastic or permanent can come out of even the most radical "resolutions" of the various groups now at work in and around Geneva. My reason for this concession to gloom is that the whole matter of "peace on earth" is approached from the exact opposite direction to what it should be—from the direction of the merely external phases of human relationships and activities, instead of from the direction of the inner impulses and conditions out of which external actions emerge. The cause of world-peace is being frustrated, perhaps ruined, by so-called political and economical *realism*. It can only be completely won and secured by spiritual *idealism* carried into practice.

The dogma, I realize, challenges definition and justification. It may be approached by analogy.

In all the phenomena of life there are obvious grades of substance and action from the grossest to the finest. From the point of view of the fine, the gross is realistic; from the point of view of the gross, the fine is spiritual. The materials out of which a musical instrument is made are gross to the sounds produced by it; the sounds, as sounds, are gross to their effects in the consciousness of the hearer, which are spiritual. Grossness, realism, belongs to the details of life; fineness, spirituality, belongs to the unifications of life. Grossness is elaborate and complex; fineness is simple. The way of progress, the path to peace, is from gross to fine, from units, through community, to unity.

Take another analogy to help us to realise what spiritual idealism involves, and how it applies to efforts for world-peace. While the unitary will of the human individual (the will to live, which is spiritual by contrast with the gross physical body) controls the separate wills of cells and tissues in the external vehicle of consciousness, physical unity, therefore physical peace, prevails. Physical disease, that is, physical warfare, ensues when one or other of the various biological wills asserts itself as against the other wills and the will-to-live of the individual.

Again, thoughts, uncontrolled by higher and more inclusive thought, lead to breakage of mental peace in the individual and the group. Undisciplined and uncoordinated emotions move towards crime, hysteria and madness. On the other hand, individuals of opposite temperament and different mental and emotional endowment have lived a mutual life of peace under the unifying power of a mutually shared purpose which, to the realism of their separate endowments, was a spiritual ideal. Domestic realism, that is, emphasis on external separateness instead of inner unity, leads to the divorce court.

The analogy moves into the sphere of international relationships. International realism has produced numerous pacts between nations, whereby, by dealing only with immediate circumstances, warfare is sought to be staved off. A group of American powers is trying to make peace between Bolivia and Uruguay (neighbours speaking the same language and professing the same religion) by the realistic expedient of waiting to see which of them, after a truce, takes the first aggressive step, and so becomes the offender. So far as I am aware, no one has suggested that, since the Chaco river¹ will apparently always run between the two countries and between two rival banks, providing a perpetual danger of

¹ See notes at the end.

conflict, the unoffending river could be cleared of false offence by the simple idealistic method of the two countries (speaking, as I have said, the same language and professing the same religion) declaring themselves one, and so mutually, or rather, singly owning the river.²

Meanwhile, international realism waits for the aggressor, as it is waiting in Europe (and not even waiting but preparing) for "the next war". Pacts that were signed in historical chambers with famous fountain-pens have now become a tragic jest—paper windows against clouds that threaten the hailstones of unregenerate thoughts and feelings. Germany threatens defiance to the Treaty of Versailles because the powers that imposed the Treaty on her have not fulfilled their promises of disarmament. Japan has fulfilled her defiance of the Constitution of the League of Nations, of which she is a member, by making war (undeclared therefore unofficial) on a fellow-member of the League. Other members of the League are producing (and selling to fellow-members) war-equipment for land, sea, and air, because they know that if tomorrow some untoward event brought any of the nations of Europe once again into the stupid savagery of physical conflict, the Kellogg Pact and its solemn pledge of renunciation of war would go up in smoke.³

Yet the European nations that are nearest to conflict call themselves followers of the Christ whose Sermon on the Mount declared the spiritual bases of peace: mercifulness, meekness, purity of motive, peace-activity; and Japan professes to follow the Buddha who preached the law of *ahimsā* (harmlessness) as the law of the peaceful life.

The colossal threat against so-called civilization that is involved in the cynical hypocrisies of political realism cannot be met by vague sentimentalities. It can only be met by the practice of spiritual idealism: that is, by action rising spontaneously out of a view of life that sees the essential unity of

humanity underneath the separations that time and place brought about in the remote past, and that greed and fear and ambition now perpetuate; and, seeing that unity, adjust individual and group organisation and conduct to it.

This is a "counsel of perfection"—but it is the only counsel that will bring the ultimate perfection of peace to the world. It cannot be fulfilled by officialised and highly expert attention to the external and separated aspects of life. But its fulfilment can be hastened if those who feel the validity of the counsel will set themselves, earnestly, understandingly, without compromise and without cessation, to the task of inducing in themselves and in their fellows the psychology of peace; that is, the wish for peace, the will to peace, the work towards peace.

I shall indicate the more essential phases of this wish, will, and work for peace.

The first phase is individual peace, attained through the control and exercise of the lower powers of one's nature by and for the purposes of the higher powers; and the control of all the powers by the realization of not only the unity within the individual, but of the unity of the individual with others. The ground of this individual action has already been stated. Any exercise of individual capacity brings the individual into relationships with others. When that relationship is seen in its true nature, that is, as an enlarged opportunity for the exercise of spiritual idealism, and the illuminated individual lives accordingly, life attains previously unthinkable power, happiness and peace; and the individual becomes a centre of inspiration to others; not merely at peace, but a "peace-maker," and therefore "blessed".

"The problem of the individual is the problem of the world": that is to say, they cannot be separated. Herein lies the clue to the true future human relationship—the democracy, not of separateness that claims the right of the individual to

exploit the others for his or her individual satisfaction, but the democracy of unity, of spiritual idealism, that asserts the duty of the individual to serve the others for the satisfaction of the larger and higher unit of humanity. When that spirit is incarnate in life, methods of government will become of less than secondary importance.

(To be concluded)

NOTES BY C. JINARAJADĀSA

¹ "Chaco" is the region, not the river. The two rivers which bound it are the Pilcomayo and Paraguay (which further down is called the Paraná).

² It is true that Bolivia and Paraguay both speak Spanish. But there are differences between the two peoples, perhaps as much as those between the English and the Irish who are—viewed from India—divided only by a ribbon of water and speak the same language! Bolivians live on a tableland whose elevation is from 8,000 to 12,000 feet, with a temperate climate. Paraguay is on the plains with a climate tropical like Adyar. The Paraguayans treat the Indians as Paraguayans, that is, the pride of white race is, on the whole, held in check by a common nationalism. The Bolivians do not look upon the Indians as Bolivians, but as a race apart, and to be kept apart. Their attitude is harsh—so much so that I had to allude to it in one of my lectures at La Paz and point out that Bolivia was not going the right way to build the Bolivia of the future. Some oppressed Indians presented me with a petition, in the hope I might give them some relief. Each country in South America is already specialising itself as a variant of a future subrace, and the common language of Spanish does not at all tend to obliterate the budding variations. Nor should one expect it to do so, if nationalism is to serve any purpose at all in the culture of humanity.

³ It has been pointed out, even if the Kellogg Pact does not prevent war, it will probably ostracise the combatants, when a war breaks out. It gives a new power to neutral nations and this power will probably be revealed at a crisis. It is somewhat akin to a pistol locked away in a drawer, but which can be loaded when needed.

THE CRIMINAL AS A SICK SOUL

BY ELIZABETH HANDS

CRIMINAL tendencies may be fostered by heredity and environment, but the primary cause of such tendencies is, generally speaking, lost in the misty past of the soul's growth—or lack of growth. Whatever the primary cause, the pressure of environment is often too strong for any resistance to be possible, and ultimately the criminal comes up against the law of the land, necessitating forcible restraint.

The soul of a criminal is stunted and twisted, and might very well be said to be suffering from spiritual rickets. Individuals having a certain soul-growth sometimes find it difficult to banish undesirable thoughts. The undeveloped soul, so easily tempted to crime, knows nothing of mind culture, and readily harbours thoughts of self-seeking. Lured by the sensational thrill of hazard, blinded by their own so-called cleverness, their minds are easily closed to any pure and good thought.

Except in the case of criminal lunatics, most crime has its beginning in selfishness. It is the great "I am," developed regardless of any other individual, and based on an erroneous idea of self-benefit. The welfare of the community is an idea entirely foreign to the criminal. The restraining hand of the law is a menace, something to fight but never to respect and obey; it is the hand of an enemy.

When the miscreant finds himself within the clutches of the law, the community becomes aware of him for the first time. He is now regarded as an enemy to the welfare of the community and incarcerated for punitive treatment. Few think of him as a brother whose whole nature is warped and stunted.

At present our penal system is in the main repressive as well as restraining: but souls with criminal tendencies are under-nourished, and something more than discipline is needed. Mind and emotions, as well as physical bodies, need suitable food and exercise, and it is the duty of the State to provide soul food, as well as discipline, for those weak enough to transgress the law.

A progressive suggestion in this connection is put forward by Dr. Grace W. Pailthorpe, of the British Medical Research Council, in a book entitled *Studies in the Psychology of Delinquency*. She suggests hospitals in place of prisons, especially for young criminals, but also for criminals of all ages and of both sexes, "a specialised environment, educative or otherwise. Suggestion, direct or indirect, or psycho-analytical treatment . . . Patients to be investigated physically and psychologically, and treatment allocated". There is much more of value in Dr. Pailthorpe's book.

It would be a great aid to understanding if the staffs of such hospitals were well grounded in the twin doctrines of Reincarnation and Karma. Without the knowledge which this teaching brings, a thorough grasp of the psychology of criminal souls is unlikely. The deeper knowledge afforded by the study of Theosophy, and Reincarnation and Karma in particular, would prove invaluable to those dealing with criminals.

Given such hospitals the treatment might with advantage be extended to murderers, and so do away with the most reprehensible law of Capital Punishment. The recent suicide

of Mr. John Ellis, ex-Executioner to Britain, is proof of the bad psychological effect of this law. Mr. Ellis resigned his position because the work became unbearable—this after conducting more than a hundred executions. Shortly after resigning he attempted to take his own life but was prevented. A second attempt was successful. He is stated to have said that frequently when he entered a drawing room, those present withdrew, not wishing to associate with an Executioner. If this be true, it was inconsistent, unbrotherly behaviour by those responsible in part for an unbrotherly law.

Capital Punishment is a morbid law, necessitating an office of morbid responsibility, and no nation can be healthy whilst such a law obtains. Murderers are extra-sick souls, and no wise and humane doctor tries to cure by killing. It is the duty of the State to save, not to destroy, but in its anxiety to protect the community, the State overlooks its real responsibility towards the offender.

Hospitals, not prisons and gallows, would be more efficacious, as well as more humane. These weaker brothers should be placed where psychological treatment and proper training in useful disciplinary work could be given. Many criminals have little conception of the dignity of honest work. This is one lesson which would be beneficial in this life, and would sow good seed, to bear fruit in future incarnations.

It is regrettable that those in authority have not deeper wisdom. Undoubtedly, they have knowledge but lack wisdom, or penal reform would not be so difficult to achieve. The fact is that the civil laws do not always keep pace with racial progress, and laws not in harmony with the awakening racial consciousness are adhered to rigidly. Whilst stable conditions of government are desirable, the "die-hard" extreme is fatal to progress. But public opinion is the ultimate law-maker, and the time will surely come when the

pressure of public opinion will bring more humane laws into existence.

If it were generally recognised that there is a spark of the Divine Light in every creature, reform in many directions would be easier. In the ordinary man this spark is but poorly expressed, and in the weaker ones it is scarcely manifested. Yet we in our ignorance allow laws which quench even the feeble glimmer.

May the day dawn when our weaker brothers, instead of being pushed into deeper unconsciousness, will be encouraged to liberate the Divine Life within them.

BELOVED

BELOVED Sleep, beloved,
We lose ourselves in thee,
Our yielding senses fearless,
Our thoughts unmindful, free ;
We trust the blissful passing,
The safe return we know,
Our hearts in peace becalming,
To depths of stillness go.

Beloved Death, beloved,
When gleams thy subtle dawn,
Thy memoried haze of visions,
Thy dreamings true of morn,
As Sleep beloved, we know thee,
Thine olden even breath,
Within thy quickening silence,
We know thee, Sleep or Death !

ANNIE C. McQUEEN

DIVINE GUIDANCE IN NATIONAL AFFAIRS

BY KEITH DEAR

MANY truths concerning Nature and the manner in which unseen influences affect the physical world have been obscured from modern observation by the intellectual habits of the nineteenth century. In a vague and general way it has been held decorous to assume that Providence presides over human affairs, and even from time to time may contribute in some invisible way to their guidance. While the idea rested on no more scientific a view of the subject, providential interference, however courteously regarded on general principles, was treated as a joke when definite examples might be in question. Between the banter of the scientific world and the ignorance of theologians, the part played in human affairs by superior unseen influences came to be regarded as a species of primitive foolishness from which advancing civilization would certainly disentangle itself more and more completely.

A very important change of opinion in reference to all problems of this character has been coming over the world since the general recognition in one way or another amongst many people of intelligence, that definite knowledge concerning higher planes of Nature than that on which physical life is carried on is accessible to human research. Ignorant as large masses of the otherwise cultivated world may still be in

reference to this great and important truth, the fact that positive knowledge is obtainable with reference to activities going on in superphysical realms of existence is just as certain for more advanced multitudes as the fact that a column to the memory of Nelson stands in London in Trafalgar Square. Belief in the intervention of higher influences has only been discredited, indeed, by the clumsy habit of mind which has disguised from our imagination the vast Hierarchy of Spiritual Powers intervening between ourselves and the supreme Unknowable Power which embraces the consciousness of the Universe. Ignoring for the present the manner in which the course of individual lives even may be affected by unseen agencies on high, it will be enough to confine our attention to those cases in which control is brought to bear on great national interests, and to the manner in which this is done through the instrumentality of incarnate human beings in a position, or capable of being guided into a position, of influence amongst their contemporaries. Inspiration is more or less carelessly conceded to great philosophers and poets, but it is much less readily recognised, where it is nevertheless frequently operative, in the great political crises of the world's history. The historical episode which stands out conspicuously amongst all others, as conclusively demonstrating the fact that higher spiritual influences *may* be brought to bear upon political events at national crises, is to be found in the history of Joan of Arc.

Some historians of the last century led us in our childhood to imagine that Joan of Arc was a wild enthusiast, the victim herself of hallucinations of a kind which inflamed the superstitious credulity of the period, and that when she got upon a war-horse and waved a flag she somehow infected the troops under her leadership with a corresponding enthusiasm, and contributed in this way to bring about their victory.

By degrees a much more occult conception of Joan's real character and mission has been evolved from the study of the fairly abundant records concerning her preserved in the official archives of France. These show, beyond all possibility of doubt, that during her earlier girl life at Domrémy, Joan was a simple little peasant saint endowed with psychic faculties which enabled her to be easily approached by beings belonging to another plane of Nature. We see her reluctantly, even if submissively, accepting the task imposed upon her; protected with curious success through many dangers in the beginning; enabled by the manifestation of abnormal faculties to impress the Dauphin with the reality of her divine influences; and then at last we obtain a series of documents embodying the report of great French generals of high rank who fought under her command, and thus we are enabled to realize Joan as much more than an enthusiast, as a general officer of extraordinary genius, skilful as well in the organization of her plans as in the final delivery of battle. The Duc D'Alençon, for instance, one of the French generals serving under her command, says:

In all she did, except in affairs of war, she was a very simple young girl, but for warlike things—bearing the lance, assembling an army, ordering military operations, directing artillery—she was most skilful. Everyone, wondered that she could act with such wisdom and foresight as a captain who had fought for twenty or thirty years; it was, above all in making use of artillery that she was so wonderful.

Dozens of similar quotations might be given to show that Joan was gifted with prophetic insight in connection with impending events of her campaigns, besides being inspired in the way described in reference to their direction and control. But for the moment it is not on her career, as a story for its own sake, that our attention need be concentrated, but on the value of the story from the point of view of the study of what may be called political inspiration. That Joan was the channel of an influence from some

great power and intelligence in the background is no less certain than the fact that when a fountain is throwing its glittering stream into the air there is a reservoir of water somewhere in the background conducing to that result, besides the nozzle of the little pipe protruding above the ground. Admitting then, that spiritual influences are in emergencies brought to bear upon great crises in national life, let us set out to investigate one of these crises in the national life of England to see whether in that case also, though with perhaps less obvious manifestation of its nature, the influence of a high spiritual intelligence may not be traced in the progress of political events.

In the French emergency of the fifteenth century, critics might say that whatever divine inspirers guided Joan of Arc to set Charles VII on the French throne, they made a deplorable choice of a protégé. But Charles VII, after all, was only a passing circumstance. The question at stake may well have been whether the nationality of France should be set on a pathway leading to ultimate realization, or broken up, past redemption, into a confused mass of provinces governed to a large extent by alien sovereigns. And when we come to consider the great crisis through which England passed in the following century, we may recognize that here again the very existence of a nation, so far as the retrospect enables us to judge, was actually at stake. In the reign of Queen Elizabeth it was uncertain whether England would survive as an independent unit in the European family. Diplomats closely in touch with the situation when Elizabeth came to the throne were distinctly of the opinion that the disappearance of England as an independently governed sovereignty was merely a question of time, and that the young Queen would assuredly either become the wife of a Roman Catholic prince or a prisoner in her own Tower within a year or two. Whether we

regard the history of England during the second half of the sixteenth century for its own sake simply as a thrilling narrative of national adventure, or as a study bearing on the problems of political inspiration, there can hardly be any other period of fifty years selected which may more profoundly claim our attention.

As a link between two phases of civilization, the reign of Queen Elizabeth is only comparable in importance to the reign of Queen Victoria, but the course of national evolution in the period just passed was so unlike that over which the great sovereign of the sixteenth century presided, that the two episodes have scarcely any feature in common. They are only alike in the circumstance that in both cases the crown was worn by a woman, who exhibited a dazzling personal superiority to her predecessor; the dissimilarity in character of the two Queens was only equalled by the strength of feeling, resembling worship, accorded to each by her subjects.

For us of the later period to get our minds in tune with the loyalty of the Elizabethan era, we have to hold many instincts of the later civilization in abeyance. Sublime Elizabeth swore freely in her ordinary conversation, and used terrible oaths in her fits of anger, which were frequent. She did not hesitate to inflict death and torture on those who offended her. She took no interest in religion except so far as its outward forms were associated with questions of national policy, and, as the latest revelations concerning her establish more clearly than before the vague scandals attaching to her personal history, she was quite free from the scruples which the refined habits of later civilization have exalted to the highest rank among the virtues.

And yet she was not alone *obeyed* by all statesmen, generals, and high dignitaries of the Church, and the law around her, with absolute unqualified and unhesitating obedience, but also by the semi-piratical sea-captains who

were building up her naval strength, and by the great nobles who were almost kings themselves in their own counties. She was widely and generally beloved by all classes of her people, except where Roman Catholic fanaticism prompted the agents of the papacy to plot for her assassination. And without appreciating step by step and in detail the genius she displayed as absolute mistress of the realm, all her subjects, high and low, with the exception I have pointed out, were possessed with a sleepless terror of the risks they ran when her supremely precious life was in this way menaced.

The modern lover of Parliaments and responsible government looks back upon her rule as a tyranny. The people who did not "groan" but rejoiced under it looked upon it as the safeguard of the nation, so that the bare fear of losing it made them cruel with the cruelty that only fear can engender. They thirsted for the blood of Mary Stuart because she was the focus of Roman Catholic conspiracies aimed against their adored despot, the Queen. But their loyalty was not due to intelligent perception of her sagacity in government. The statesmen in her service did not do justice to that, or only towards the close of her reign. They often advised one course and were constrained by her to follow another. They would be in despair, but her will defined the course they had to take, and the final result of her policy was national health and prosperity. Some of them who differed from her at the time looked back at the close of life, and declared that in such cases events had justified her view.

Here we find a parallel phenomenon in the later reign. Modern statesmen have had the candour to avow that when they have differed from Queen Victoria—and, according to modern practice, have had their way against her wishes—they have generally lived to see that they might more wisely have taken her "advice".

{To be concluded}

THE FOUNDING OF THE THEOSOPHICAL SOCIETY

By C. JINARĀJADĀSA

(Concluded from p. 227)

IN the history of the founding of The Theosophical Society, hardly anyone hears in these days of one individual whom the Masters considered an essential factor, at least in the beginning. This was a young American by name Elbridge Gerry Brown. In the Serapis letters which Colonel Olcott received in 1875, many references show that H. P. B., Colonel Olcott and young Brown were intended to be the foundation upon which the new edifice was to arise. Brown was the editor of the *Spiritual Scientist*, a paper different from others devoted to Spiritualism in that its editor seemed to show a more spiritual outlook, and to be in search not so much of phenomena as of the wisdom underlying them. That a great deal was expected of him is indicated by the Master Serapis associating him with H. P. B. and Colonel Olcott in the following words:

This cause—in your country—depends entirely on the closest unity between you three—our Lodge's chosen Triad—you, verily so, you three so utterly dissimilar and yet so closely connected to be brought together and linked in *one* by the never-erring Wisdom of the Brotherhood.

Brown, however, finally proved a failure, but for a while he was closely associated with the young Movement as follows.

From April 1875 Brown's paper became a medium for paragraphs from H. P. B. and Colonel Olcott to print various bits of occult news that possibly might serve to draw a few together as a nucleus for further work. Thus there was a paragraph in its issue for May as follows:

It is rumoured that one or more Oriental Spiritualists of high rank have just arrived in this country. They are said

to possess a profound knowledge of the mysteries of illumination, and it is not impossible that they will establish relations with those whom we are accustomed to regard as the leaders in Spiritualistic affairs. If the report be true, their coming may be regarded as a great blessing; for, after a quarter century of phenomena, we are almost without a philosophy to account for them or to control their occurrence. Welcome to the Wise Men of the East, if they have really come to worship at the cradle of our new Truth.

When H. P. B. pasted this in her Scrap Book, she wrote at the side:

At . . . and Ill . . .¹ passed thro' New York and Boston; thence thro' California and Japan back. M. . . appearing in Kama Rupa daily.

It was at this time that H. P. B. received orders to make a definite break with Spiritualism. Since her arrival in the United States, she had attempted to uphold its cause by showing that however fraudulent mediums might be, there were absolutely genuine phenomena. But few Spiritualists seemed to care to study the philosophy of the phenomena, and H. P. B.'s purpose was not the sole one of proving the survival of man beyond the grave. Therefore she and Colonel Olcott attempted the formation of an organization called "The Miracle Club". It was announced in Brown's magazine as follows:

A BUDGET OF GOOD NEWS

The organization of Col. Olcott's "Miracle Club" is progressing satisfactorily. Applications are daily received from those wishing to join, but few selections have been positively made; as it is desired that the Club should be composed of men of such standing, and scientific and other attainments, as shall afford to the public a perfect guarantee of the trustworthiness of any conclusions they may reach.

The medium who is to sit with the investigators being actively interested in certain business operations, has been

¹ Probably Atrya and Illarion (Hilarion).

temporarily called from New York. Meanwhile in anticipation of the commencement of his report of the séances of the Miracle Club, Col. Olcott authorizes the announcement that he will contribute to the *Scientist* some of the results of his winter's reading, in the form of a series of articles entitled 'What the Ancients knew, and what the Moderns think they know'. This popular author in addition to what he gleaned in his researches among the splendid collections of the "Watkinson Library of Reference," in Hartford, has recently had access to some ancient manuscripts, furnished him by "one who knows *when* and *how*," as the phrase goes; and our readers may count upon both entertainment and instruction in the papers which will appear in this Journal.

We shall also begin at once the publication of a most important paper contributed by M. Wagner, Professor of Zoology in the University of St. Petersburg, and the Huxley of Russia; it gives the results of recent séances held with a French medium, named M. Bredif, by Prof. Wagner and two other professors of equal eminence. The document, which will appear in three successive chapters, has been translated from the Russian language for this paper by Madame Blavatsky, the accomplished lady to whose trenchant pen several American journals are indebted for recent contributions which have elicited the highest praise for the elegance of their style and the vigor of their argument.

After pasting this cutting, H. P. B. has written as follows:

An attempt in consequence of *orders* received from T * * * B * * *¹ through P * * *² personating J. K. ∇.³ Ordered to begin telling the public the *truth* about the phenomena and their mediums. And *now* my martyrdom will begin! I will have

¹ Tuitit Bey.

² Not identified.

³ John King.

all the Spiritualists against me in addition to the Christians and the Skeptics. Thy Will, O, M. . ., be done!

H. P. B.

In connection with the attempt to make the *Spiritual Scientist* the vehicle of the new teaching, Colonel Olcott describes in *Old Diary Leaves* (I. pp. 74-76) a circular issued on April 17th by him and H.P.B. I reproduce that circular in the inset which accompanies this article.

I wrote every word of this circular myself, alone corrected the printer's proofs, and paid for the printing. That is to say, nobody dictated a word that I should say, nor interpolated any words or sentences, nor controlled my action in any visible way. I wrote it to carry out the expressed wishes of the Masters that we—H. P. B. and I—should help the Editor of the *Scientist* at what was to him, a difficult crisis, and used my best judgment as to the language most suitable for the purpose. When the circular was in type at the printer's and I had corrected the proofs, and changed the arrangement of the matter into its final paragraphs, I enquired of H. P. B. (by letter) if she thought I had better issue it anonymously or append my name. She replied that it was the wish of the Masters that it should be signed thus: "*For the Committee of Seven, BROTHERHOOD OF LUXOR.*" And so it was signed and published. She subsequently explained that our work, and much more of the same kind, was being supervised by a Committee of seven Adepts, belonging to the Egyptian group of the Universal Mystic Brotherhood. Up to this time she had not even seen the circular, but now I took one to her myself, and she began to read it attentively. Presently she laughed, and told me to read the acrostic made by the initials of the six paragraphs. To my amazement, I found that they spelt the name under which I knew the (Egyptian) adept under whose orders I was then studying and working.

The word made by the initial letters of the six paragraphs is "Tuitit". This was the name of the Egyptian Adept, Tuitit Bey, who worked under the direction of the Master Serapis. H. P. B.

pasted this sole copy now in existence of the original circular possibly a year or two after the Society was founded, in fact, after Brown's failure. When she did so, she added, as will be seen from our illustration, the following caustic remarks :

(at top)

Sent to E. Gerry Brown by the order of S. * * * and T. * * * B. * * * of Lukshor. (Published and issued by Col. Olcott by order of M. . .)

(at bottom)

Several hundred dollars out of our pockets were spent on behalf of the Editor, and he was made to pass through a minor "diksha". This proving of no avail—the Theosophical Society was established. —¹ (See pages further). The man might have become a POWER, he preferred to remain an ASS. *De gustibus non disputandum est.*

Elsewhere among the cuttings, these three lines appear :

direct
Orders received from India to establish a
Society philosophico-religious Society & choose a name
for it—also to choose Olcott. July 1875

Orders received from India direct to establish a philosophico-religious Society and choose a name for it,—also to choose Olcott. July 1875.

It is obvious, therefore that, as early as July, H. P. B. had received instructions both to establish a Society and to make Colonel Olcott its President. Evidently she said no word to him on the matter, but was constantly on the watch for the right moment to launch the young Society. At the particular meeting when the suggestion was made by him regarding the formation of the Society, the presence of Mrs. Emma Hardinge Britten, the Spiritualist author, was considered necessary by the Master Serapis. Mrs. Britten became later H. P. B.'s friend for several years. The reference to her in the Serapis letter is as follows :

Be friendly to the English seer Emma, for she is a noble woman and her Soul hath many gems hidden within it. Begin not without our Sister.

¹ Here follows a hieroglyphic.

Whatever may have been the outward events which seemed to indicate that the idea of the formation of a Society came from Colonel Olcott, it is evident from H. P. B.'s memorandum that the Society's foundation had been planned long before. A first attempt was made through the Miracle Club, then a further attempt was ordered and H. P. B. received her orders in July.

All the documents which I have quoted and illustrated were before Colonel Olcott when he wrote *Old Diary Leaves*. I am inclined to think that after he received the Serapis Letters in 1875 he did not read them again. They were left by him among his personal effects to Dr. Besant. We can therefore understand how certain details in the early history of his relation to H. P. B. might be forgotten by him. He had however before him H. P. B.'s Scrap Book, from which he quotes in his work. He must have seen the three lines above in H. P. B.'s handwriting. But it seems as if his recollection of events were not the same as hers, and therefore he ignores this very striking statement of H. P. B. as to who were the true Founders of the Society, from whom orders came to H. P. B. to guide matters towards its foundation on the physical plane.

A PRAYER

(Sung in Tamil by the Adyar employees at the Great Silence and Peace meeting at Adyar, on November 11.)

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

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

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

C. J.

H.P.B.'S FORESIGHT FOR THE YEAR 1897¹

By A. J. HAMERSTER

AS good Theosophists we cannot very well let the month of August slip by without commemorating in some way or other that most important event in the history of the Theosophical Movement in modern times, namely H.P.B.'s birth into this earth-life on August 12, 1831. And so, I have thought it opportune, when asked to deliver a lecture for the Theosophical Lodge during this Summer Gathering, to take again H. P. B. as my subject,—H.P.B., who is the great fountain-head of the wisdom and the beauty, the life and the strength of the modern Theosophical Movement, of the parent-trunk as well as of the different branches that have sprung therefrom.

Her knowledge of all and sundry subjects of human interest was well-nigh unlimited, witness those encyclopædic works of hers, *Isis Unveiled* and *The Secret Doctrine*. Her interest in all that went on around her in the world of the last quarter of the 19th century, especially all that concerned the hidden workings of the human mind and soul, was so keen and penetrating that, helped by her universal knowledge, she was able to gauge the inmost depths of the spirit of her age, and thereby to prognosticate its future with a certainty that

¹ [Lecture delivered at Huizen during the Summer Gathering of August, 1932.]

no other has done. This made her one of the few genuine prophetesses of modern times.

The Mystic Prophecy

The most remarkable example of her foresight is undoubtedly the mystic prophecy she made about the year 1897-8. It has drawn too little attention until now, I think. And yet, beginning with the year 1888 and ending a few weeks before her death in 1891, at least four times, on different occasions, she recurred to the same prophecy about those future years 1897-8, each time viewing the problem from a different angle. So we cannot doubt the all-absorbing importance she herself attached to it, during the last three years that remained to her of her earthly life.

The four different occasions were the following:

I. On page XLIV of the "Introductory" to the first Volume of *The Secret Doctrine*, published in October, 1888.

II. In an article, called "The Tidal Wave" which appeared in her magazine *Lucifer* in November, 1889 (p. 173).

III. In an editorial in the English *Vāhan*, entitled "Why the Vāhan?", printed in December, 1890 (p. 2).

IV. In her last letter to the American Theosophists, written April 15th, 1891 (published in *Five Messages of H.P.B. to the American Theosophists*, Los Angeles, 1922, p. 27).

Its Bearings

Three weeks later, on the 8th of May, death called her away. The prophecy had still some six or seven years to run, before its accuracy could be verified, and H.P.B.'s veracity and foresight vindicated. In fact this vindication seems to take even a very much longer time. Has any one as yet, when nearly half a century has elapsed since the prophecy

was first announced, tried to investigate its truth, or even pointed out its importance? Not to my knowledge: so that you can imagine the diffidence with which I have undertaken the task of trying to do so now for you, at any rate on some four points or aspects of the prophecy. I hope that my daring will set an example for others to continue and improve upon my observations.

As to the four points of greatest interest, upon which I am going to entertain you, they are the following. We shall ask ourselves what bearing the prophecy has:

First, on H.P.B. herself.

Second, on the Theosophical Society, founded by her.

Third, on the issue of the struggle between spiritualism and materialism, for which she was specially sent out into the world by her Master.

Fourth, on the coming of the World Teacher, who would finally put His seal on the victory of spiritualism over materialism.

First Aspect

First, then, what bearing had the prophecy on H. P. B. herself? In the *Vāhan* article above mentioned we find H.P.B. passionately exclaiming:

We say to-day to all: If you would really help the noble cause—you must do so now: for, *a few years more and your, as well as our efforts, will be in vain*. . . . We are in the very midst of the Egyptian darkness of Kali yuga, the Black Age, the first 5,000 years of which, its dreary first cycle, is preparing to close on the world between 1897 and 1898. Unless we succeed in placing the T. S. before this date on the safe side of the spiritual current, it will be swept away irretrievably in to the Deep called Failures and the cold waves of oblivion will close over its doomed head. Thus will have ingloriously perished the *only* association whose aims, and rules and original purposes answer in every particular and detail—if strictly carried out—to the innermost fundamental thought of every great Adept Reformer, the beautiful dream of a UNIVERSAL BROTHERHOOD OF MAN.

Why the year 1897?

Obviously H. P. B. considers the year 1897-8 as a critical year for the Theosophical Movement. But why should she choose the year 1897 for her prophecy, if indeed the choice was directed by her occult foresight? Why not rather choose the year 1891, the fatal year of her departure from this earth-life? Would not the death of her, who was the life, the soul and the spirit of the Theosophical Society, would not the hour of her passing away from earth prove to be the fatal hour for her life-work? In appearance it might seem so, in fact it was not so. For H. P. B.'s outworn body may have broken down in 1891, may have been burned and her ashes gathered by her loyal disciples, but the ensouling presence of her fiery spirit, as it made itself manifest in her stimulating word, had not yet entirely left the Society alone, was still with her followers, and let itself be heard from time to time in the fruits of her pen, which were successively published, for the first time or in a much revised form, during the first six years after her death until the year 1897, before it really stopped for ever.

Posthumous Works

These posthumous works are the following. In 1892 appeared *The Theosophical Glossary*, "of which the writer only had seen the first 32 pages in proof". The same year saw also the *Nightmare Tales*, "rewritten during the last few months of the author's pain-stricken life, when tired with the drudgery of *The Theosophical Glossary*," as Dr. Annie Besant tells us in the foreword. Then a series of articles published posthumously in *Lucifer*, amongst which the essay, called "My Books," written eleven days before her death, is one of the most important. And finally, to crown it all and to fulfil the prophecy, the *Third Volume of The Secret Doctrine*,

appearing in 1897, as the last great sound we should hear from the greatest occultist modern times have known. From now on her voice would be silent for ever, her wisdom would not speak anew, her disciples would be entirely left on their own. No wonder then that in the article in the *Vāhan*, she had to write, as quoted above, of the threatening of "Failure". It goes without saying that, mainly to the wisdom and the courage of our great President, Dr. Annie Besant, who gave to the world the since then much disputed *Third Volume of The Secret Doctrine*, the Theosophical Society was placed on the safe side of the spiritual current before that fatal date of 1897. This leads us to the

Second Aspect

of the prophecy and its bearing on the Theosophical Society. It may be less known here, but it is nevertheless a fact, that America and the cause of Theosophy over there lay very near to H. P. B.'s heart. And so it had become a custom for her, during the last years of her life, regularly to send her delegate to the American Theosophists in Convention assembled, in the month of April of each year. In her first message of 1888, of which Colonel Olcott was the bearer, she wrote to them :

Whether I be in England or in India a large part of my heart and much of my hope for Theosophy lie with you in the United States, where the T. S. was founded, and of which country I myself am proud of being a citizen.

That much of her hope for Theosophy in the future lay in America had undoubtedly to do with the fact, stated in her third message of 1890, of which Bertram Keightley was the bearer, that "the forerunners of the new sub-race make their appearance on the American continent". I purposely quote this sentence here, though it is not directly connected with our subject, to let you see how already in 1890 she knew what the

scientists of to-day only just now seem to be getting some inkling of

America the hope of the future

America! the country of the future, also for Theosophy. But there were symptoms of disruption in the Society there, so that H. P. B. was compelled again and again to point out strongly that "UNION IS STRENGTH" and that "For every reason private differences must be sunk in united work for our Great Cause". And in her last message of 1891, written as I have already said only three weeks before her death, and carried to America by "my friend and trusted messenger Annie Besant, she who is my right arm here," as she writes in the same letter, H. P. B. becomes more emphatic still and even prophetic. I will now quote at some length from this letter. With clarion call she first hails her co-workers from over the sea :

Fellow Theosophists, I am proud of your noble work in the New World; Sisters and Brothers of America, I thank and I bless you for your unremitting labours for the common cause so dear to us all.

A Warning

But after these gracious words there comes the warning :

Let me remind you all once more that such work is now more than ever needed. The period which we have now reached in the cycle that will close between 1897-'98 is, and will continue to be, one of great conflict and continued strain. If the T. S. can hold through it, good; if not, while Theosophy will remain unscathed, the Society will perish—perchance most ingloriously—and the World will suffer. I fervently hope that I may not see such a disaster in my present body.

The Bundle of Sticks

This prayer that death might call her away before the disastrous event, was granted six years before the fatal year

of 1897. But what was it that she specially feared for the Society? The letter continues as follows:

The critical nature of the stage on which we have entered is as well known to the forces that fight against us as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the members of the T. S. to lay to heart the old parable of *the bundle of sticks* than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood.

The Brothers of the Shadow

Indeed H. P. B. could not have given proof in clearer words of her foresight into the fate of the T. S. in America, than just by using this simile of the bundle of sticks, which in 1897-8 would fall apart in loose sticks, and thereby ruin for the time being the cause of Theosophy in America. Before telling this story however, let us continue for a while with the letter, because of its bearing on the Theosophical Movement in the other parts of the world as well, and not only in the past but in our own times also. Says H. P. B. further:

Now I have marked with pain a tendency among you, as among the Theosophists in Europe and India, to quarrel over trifles, and to allow your very devotion to the cause of Theosophy to lead you into disunion. Believe me, that apart from such natural tendency, owing to the inherent imperfections of Human Nature, advantage is often taken by our ever-watchful enemies of your noblest qualities to betray you and to mislead you. Sceptics will laugh at this statement, and even some of you may put small faith in the actual existence of the terrible forces of these mental, hence subjective and invisible, yet withal living and potent influences around all of us. But there they are, and I know of more than one among you who have felt them, and have actually been forced to acknowledge these extraneous mental pressures. On those of you who are unselfishly and sincerely devoted to the Cause, they will produce little if any impression. On some others, those who place their personal pride higher than their duty to the T. S., higher even than their pledge to their divine Self (H. P. B. refers here of course to the pledge taken by E. S. members), the effect is generally disastrous. Self-watchfulness is never more

necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work; but at the present crisis of the Society a lack of self-control and watchfulness may become fatal in every case. But these diabolical attempts of our powerful enemies—the irreconcilable foes of the truths now being given out and practically asserted—may be frustrated. If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purposes of the Brotherhood, the progress made would astonish the World and place the Ark of the T. S. out of danger. Take for your motto in conduct during the coming year, Peace with all who love Truth in sincerity, and the Convention will bear eloquent witness to the strength that is born of unity.

(To be concluded)

A HIGH development of the intellectual faculties does not imply spiritual and true life. The presence in one of a highly developed human intellectual soul . . . is quite compatible with the absence of Buddhi, or the spiritual soul. Unless the former evolves from and develops under the beneficent and vivifying rays of the latter, it will remain for ever but a direct progeny of the terrestrial, lower principles, sterile in spiritual perceptions, a magnificent, luxurious sepulchre, full of the dry bones of decaying matter within.

H. P. B. in *Lucifer*, Oct., 1893

IN DEVACHAN

WHEN I awake in Devachan,
The land of hopes fulfilled,
Where grief and weeping enter not
And sorrow's voice is stilled ;
There will be naught my joy to leaven
But I shall find within my Heaven,
As though by hand of angel given,
All that my heart has willed.

When I arise in Devachan,
In Devachan, the fair
Where for an æon man may lose
Earth's heritage of care ;
Haply in that enchanted land
I, who have sought to understand,
Though outward sense an answer banned,
Shall find my answer there.

And when I sleep in Devachan,
Before return to earth,
And in reunion with my soul
Await the coming birth ;
May the high gods of Karma find,
In the long cycle left behind,
Before their mills again do grind,
Something of lasting worth.

CHAS. E. LUNTZ

STAR LIFE

BY EDWARD BENNETT

THE advance of life is not uniform : days of activity change to nights of rest, spring growth to winter's pause, centuries of national expansion to a country's waning, fruitage of a planet to its clearance. The one process applies to all life. Signs of it should be and are visible in the stars, which are suns like to our own, lighting and warming other systems of worlds.

The sign is simple. For its completion, a flesh and blood evolution needs conditions of fairly uniform temperature to each planet for periods running into many millions of years. Life can only succeed when these long periods of slow alteration or absolute pause appear. The time of such change will be marked by the long persistence of each star at that stage and so, the appearance of there being many more stars of that type.

The greater part of stellar variation is caused by age ; size, heat and colour depend on age. Ninety-nine of every hundred stars are found to be in the six standard classes, each type a mark of age and divided into ten grades. Stars form by the drawing together of those vast clouds of gas called *nebulæ*. Mutual attraction draws them together ; heat, caused by that condensing, opposing the movement until lost by radiation or absorption in the formation of new chemical groupings from the primal matter.

Formation of such compounds is assumed by astronomers. A reversal of the process during star-cooling is needed to account for the great amount of heat poured forth from a sun, surpassing any that could be caused by their contraction. Energy of contraction plus atomic heat is lost at such times. Matter becomes energy. During the period of formation, the rising heat is checked at the points where each compound forms until that type of raw material needed for each making had been used up, when the heat again rises unto the next point of pause. When the star is cooling, the points of pause are those at which the heat is again emitted. Pauses are indicated by there being a greater number of stars seen in the first classes of the three types called G, F, and K. These three out of sixty sub-classes mark times of pause in the changing temperature and are coincident with periods of life-evolution. No other periods are suitable.

That our own star, the Sun, belongs to the first G class, is an additional indication. It is possible that life-stages occur at each pause; it is also possible that the life-stage only occurs at the point where the creation of the last compound merges into its re-emission, the stage where the star begins to cool down again, with actual loss of material. This should be far the longest stage, being two stages run together and an interval at the turning point.

All that is known of these compounds is that there must be these or some other unknown source of bottled energy within the stars, and that the core of our own Sun contains elements or compounds of extraordinary density.

Note. Stars of exceptional size use up all the raw material in making these compounds, and then continue to grow hotter by contraction. Finally the rate of radiation—increasing as the fourth power of the absolute temperature—overtakes the rate of heat increase and checks further rise. Cooling does not begin until the excess of that star's weight has been poured out as energy and then the star, now of normal weight, begins its true life-history. Canopus is an example of these super-heated stars.

In the case of cooler bodies like planets, it is known that the core is far denser than the rest; the older the world grows, the more uniform its composition. These calculations are based on the ratio of centrifugal force to gravity at the Equator and the planets flattening at the poles.

Our giant outer planets are like to the Sun in type, Saturn the nearest. It has an extremely dense core surrounded by matter lighter by far than fresh fallen snow. That core appears to change by evolution of the heat storing material, probably in the cataclysmic changes which mark the end of cycles of planet life.

The Inner Planets have solid crusts and vary in their cores. By this core measurement, the Moon is oldest and nearest to a uniform composition, Mars and Mercury exceed Venus in age, and our world is youngest. In the case of the two smallest planets this suggests a longer life than commonly suggested. It is my own suspicion that these two, not large enough for evolutions of their own, have served in other ages, to other planets, as secondary worlds for peoples of their Fourth Chain lives, when three physical homes are needed. Their crusts have been destroyed during the period of heat which marks a change of core and reform to house a new life of a new age.

The big moons of the outer planets exhibit at least two other stages of core life and Neptune's dense moon may mark another. If so, it appears that seven stages of life are represented in our system. Several successive life periods with a solid crust appear to be indicated as happening within each star's pause in its change of temperature.

If some other type of life evolved in the former stage of pause to our present one, it was a period when our Sun shrank slowly from about 20 times to 12 times its present size with slow rise of temperature. In those days, our life-heat was found beyond Saturnian

distance, ranging from that to the newly discovered planet Pluto, which fell out of life distances towards the close of that period of slow change. This slow freezing out of the outermost home of life also can have occurred to the missing member of our inner planets, that one between Mars and Jupiter, in our present age.

Life develops in those places where there is chance of its reaching a full fruition. This needs a vast space of time under equable conditions. This is found in the stages of star-evolution at which there appear to be the greatest number of stars. So we can divide the stars into classes of those unlikely to have planets housing life, those likely to have life and those of intermediate type. At any one time, only a small proportion of stars will be at the stage of human evolution, a small stage in the complete life of a star.

NOTE BY C. JINARĀJADĀSA

All these astronomical speculations are interesting, but mere "words, words" from the occult standpoint, which sees every stellar body as the embodiment of a Consciousness. Briefly put, astronomers leave the Logos completely out of their calculations. But as a system—of a small star, or of a nebula cluster—is His *body*, we shall get real understanding of stellar processes only when we know what are the stages of His life. Let us by all means get all the facts which we can from the physical side about the birth and death of stars; but that knowledge is only the *a, b, c* to understand "what it is all about". Till we realise that matter is only consciousness under veils we shall see only "as in a glass darkly".

THREE TRUTHS, OR ONE ?

BY ERNEST WOOD

EVERY now and then the world is treated to a revival of the great war of the philosophers, on the ancient battleground of argument as to whether the fundamental reality is objective or not. In recent decades it surged heavily in the direction of objectivity, or at least substantivism, but of late the tide of battle has turned again in favour of life. In Theosophical circles, too, Mr. Krishnamurti has thrown a bomb to shatter the comfortable safety of those who pictured future millennia of glorious progress within the fields of those ancient measures of the objective—some sort of space and time.

Nowhere more than in India have these questions been discussed with meticulous care and honesty of purpose. Nowhere more than here have large intellectual populations followed these discussions with close interest, believing that the welfare of man depended upon his understanding of life and the world.

Therefore comes very opportunely a volume of 350 pages¹ which allows us moderns to live over again one of the ancient battles, which draws our sympathies and judgment first to one side and then to the other, as the respective combatants fling their arrows of apparently incontestable logic. It cannot be denied that the book requires very close reading, but the time

¹ *The Three Tatvas*, being the criticism by Śrī Rāmānuja of the theories of Oneness. Translated into English by Diwan Bahadur V. K. Ramanujachari. (Published by the author at Kumbakonam, India.)

given to it may be counted well spent. Its main content is a translation—in very readable English—of that portion of Śrī Rāmānujāchārya's commentary on the *Brahma Sūtras* which discusses the earlier commentary of Śrī Śankarāchārya on the same *Sūtras*.

To elucidate the place of these commentaries in Hindu thought, it should be explained that the Vedas contain two main lines of instruction—one ritualistic, in which the worshipper is told to do certain things in order to obtain certain results, such as a happy and long heaven-life after death, and the other giving information about the nature of Brahman or God. At some stage in the consolidation of Hindu thought, probably during the decline of Buddhism in India—perhaps about the third century B.C.—there appeared the *Brahma Sūtras* of Bādarāyana, a digest of that portion of the Vedas relating to Brahman, in the form of a series of sūtras or aphorisms of a very condensed kind. As an explanation of these sūtras, Śankarāchārya wrote his famous commentary, in which he expounded in a most painstaking way the doctrine that there is only one reality, and it can have no attributes (since attributes would imply more than one reality) but is itself the very nature of being, consciousness and happiness, and he explained also that any knowledge, however derived, which points to the reality of anything else at all is merely making a mistake.

This mistake is called *Māyā*, and the cause of it is called *Avidyā*, wrong knowledge, knowledge which fails to perceive the reality. In this error there are two processes—a kind of darkness or covering up of the reality, and an exuberant exfoliation or throwing out of the error or errors so produced. This error exists in consciousness, until it is removed. It cannot be regarded as belonging to reality, for it disappears when the real is “seen”. Also it cannot be a part of that collection of erroneous impressions that we call the world.

It is something *sui generis* and not to be described in the categories of the real and the unreal. Practically the doctrine amounts to this: “Let us look at the world! Things are not what they seem, and when you come to see them as they are you will find that there is only the one thing, which is all at once being and consciousness and happiness, these not being different things.”

To two parts of this doctrine in particular the later teacher, Rāmānuja, took strong exception: (1) to the teaching that Brahman has no attributes, but is only one, without a second, in the sense that there is no other (and not merely no other equal to himself), and (2) the teaching of *Avidyā* and *Māyā*, which terms are often used interchangeably.

With this preamble, let me turn to the book before us. It is most conveniently and clearly arranged, in several sections. The first part briefly expounds the view of Rāmānuja that there are three fundamental realities, or *tattvas*, namely (1) matter, (2) individual souls, and (3) God. From this statement the book is given its name of *The Three Tatvas*. The second section, intended to prepare the mind of the student for the close reasoning that is to follow, expounds pleasantly and clearly in fourteen pages the well-known three ways of obtaining knowledge: by sense-perception, by inference and by testimony. The third section gives us a brief preliminary survey of Śankara's teachings, in 26 pages.

From this point we may go forward with all the necessary instruments in our hands for testing the arguments which follow, for the exposition consists of dialogues almost entirely between Rāmānuja and Śankara, the whole being written by the former, who takes Śankara's views from his writings and their implications, and also from those of some of his successors in the same line of thought.

With the fourth section, the real business of the book begins. Three sections (4-6) are a translation of the first

sub-section of chapter i of Rāmānuja's *Śrī Bhāṣya*, entitled *The Final Decision (Mahā-Siddhānta)*. These deal respectively with (1) the question of Brahman as without attributes, (2) an examination of Śankara's interpretation of texts from the Upanishads and other sources, and (3) the doctrine of Avidyā.

The opening phase of this mental battle begins with the roar of one of Rāmānuja's big guns: "How can you know that there is something without attributes (*nirviśeṣa*), since sense-perception, inference and the testimony of others—the three agreed means of obtaining knowledge—acquaint us with only things having attributes?" The reply is simple: we do not agree to your premise, for sense-perception really acquaints us only with one thing, that is, existence, and the various attributes are temporary and due to mind. Something seen in semi-darkness looks first like a crack in the ground, then like a thin stream of water, then like a snake—but when light comes it is seen to be a rope. But really you are seeing the rope all the time. In the same way all forms ultimately disappear, but existence (*sat*) remains.

Rāmānuja retorts: "Why, then, when you go to buy a horse, do you not return with a buffalo? For, in your view, nothing would differ from anything else. Also, why read about Brahman in the Vedas, if we are seeing Him and nothing else? And finally, in the case of the crack, the water, and the snake, the rope remains, and it is something having attributes (*saviśeṣa*)—only *one* part of the knowledge retires as wrong, not all of it." Here the first debate ends, without voicing Śankara's position that *all* things characterized by time, space and causation will ultimately depart, and that really the one existence is not known by sense-perception or any of its derivatives, but simply becomes evident on the removal of error. Rāmānuja appears to be in the position of the modern materialist, who will not believe in that which is utterly beyond the senses unless sense-evidence is brought for it!

The fundamental nature of perception forms the subject of the next debate. Rāmānuja takes his stand on the idea that what is perceived must be different from the perception. Śankara maintains that perceiver, perception and perceived are all one only. Rāmānuja affirms that the difference is actually seen by sense-perception, and that this is *not* afterwards found to be wrong. The position of Śankara is that it is found to be wrong and that the Upanishads testify to this experience, that Atman, the self, is consciousness or experience (*anubhūti*)—not that he *has* it as an attribute—and also that it makes itself known to itself, and is one and the same in all persons. So to him Ātman is knowledge, not a knower. The arguments on this subject are long and interesting, and very clearly expressed by the translator. Rāmānuja strongly urges the view that Ātman is a knower, and thus he gives to it the character not of consciousness itself, but of a thing known, which however possesses consciousness as an attribute. The different view-points may be illustrated by the discussion on the state of the "I" in deep sleep. Rāmānuja says that we remember: "I slept pleasantly"—the I being present even then as one experiencing pleasure—but Śankara maintains that we say only "I slept in such a way that I now feel pleasure."

We come then to the question of Texts (sec. v, pp. 126-185). First is considered the well-known story of Śvetaketu from *Chhāndogyaopaniṣad*, ch. vi. His father said: "At first, my dear, this (world) was *sat* only; only one, without a second." This *Sat* willed to be many, and so produced fire, water and food, and then, by means of *jīvātma*, the living soul, it appeared in various names and forms. The teaching culminates in the father's words: "Thou art That (*tat tvam asi*), O Śvetaketu."

Rāmānuja finds here the three realities, or *tattvas*—matter, *Jīvas* and *Īśvara*—but Śankara maintains that it teaches only

one reality—the changeless *sat*, or *Brahman*. This is called *ādeṣa*, which the two teachers interpret respectively as “commander” and “knowledge”. Both meanings are etymologically sound, but one teacher favours the idea of a ruler who has no second, or other being, in the same class as himself, while the other teacher will have it to mean one than whom or which there simply is nothing else. Śankara does not deny the existence of fire and other things, but he says there is hallucination when these are seen as anything other than Brahman. He does not preach absolute illusion, for he holds that Brahman is always the *basis* of all error, just as when a rope is mistaken for a snake. He maintains that just as the ether in a jar is marked off, from our point of view (*vyāvahārika*), by the jar, but is really not at all separate from the general ether, so when scripture, with a view to enlighten the ignorant, speaks of the production of the individual (*jīva*) from the universal soul (*ātman*), that should be understood like the ether of the pot. So, though the scriptures may frequently meet men on their own *vyāvahārika* ground of expression, it does not mean that the reality is in that *vyāvahārika* mode of existence.

Many are the quotations presented by both teachers, some referring to the forms as misperception (*adhyāsa*), others alluding to them literally; the reconciliation of these, from the point of view of each teacher, as presented in this translation, gives the reader valuable exercise in philosophical judgment. It leaves me with the feeling that if it had been intended only to describe a literal world as real, even if having subtle as well as gross planes, no reference to misperception need ever have been brought up at all, and I find this opinion also in Śankara’s commentary upon Gauḍapāda’s verses on the *Māndūkyaopaniṣat*, with especial allusion to the story of the discussion among the senses of man, which is told in several places in scripture with variants which could not all

be literally true (like the variants of the Christ story in different Gospels). So these things are only intended to “assist the understanding of the ignorant.”

In the sixth section Rāmānuja brings his entire battery to bear against Śankara’s doctrine of error or *Avidyā*. There are seven great objections to it :

(1) There cannot be a basis for ignorance, if everything is really knowledge itself. (2) If ignorance could obscure the light of Brahman, whose very nature is light, he would then cease to be. (3) There cannot be anything having pure ignorance as its fundamental nature, and being therefore neither in the category of reality nor in that of unreality. (4) It cannot be unique, and different from both reality and unreality, for experience shows things only as either existing or not existing, and things are known as they are. (5) It is a mistake to think that the existence of such *Avidyā* is indicated in Vedic texts. (6) The texts show that immortality is attainable not merely by coming to know that Brahman is without attributes. (7) Bondage cannot be removed by mere knowledge, but by the grace of the highest Atman, to be obtained by loving meditation.

So, concludes Rāmānuja, to criticise this doctrine further would be like beating with a club someone already killed by his own Karma! And his view is that *Avidyā* is really only the Karma, the good and bad actions of the individual, which stand in the way of his *vidyā* or meditation upon Brahman. Space does not permit us to discuss Śankara’s replies to these criticisms, which are ably treated in the volume under review. It may be sufficient here to remark that Śankara is enough of a realist to say “There is ignorance or error. Every one admits it in some degree. I maintain that it extends to *all* experiences and ideas coloured by space, time and causation. You cannot ascribe an origin or basis for it, different from itself. But there it is, and experience, as well as the scripture, affirms that it can be removed.” Perhaps when we know the reality we shall also know what were the foundations of error, which we may seek in vain among the errors which are its result and cannot be its cause.

The remaining sections, which are comparatively brief, deal with Rāmānuja’s criticisms occurring in other parts of

the *Mahāsiddhānta*, and with certain views of later Advaitins, particularly Bhāskara, Yādava Prakāṣa and Vāchaspati, and conclude with an attempt at a reconciliation of texts on the lines of the theory of the Three Truths.

In concluding this review we must congratulate the translator on his having reproduced the atmosphere of practicality and earnestness which characterizes the original discussion. The old philosophers of India were not mere lovers of thought, but rather believers that understanding would solve the problems regarding man's nature and his relation to his environment. They were most practical people, dealing with human pains and pleasures and trying to display the axioms and working propositions of a science of happiness. The volume is essential to the library of every student of Hindu thought.

WINGÉD LOVE

OVER the bowed heads and spread arms of brooding trees,
My spirit seeks the big skies;
Thro' chace of twisted branch and leafage flees
Unto the hiding star,
Heedless of the owlet's cries,
Or the discordant night jar;
Seeking only union,
Nay, reunion, with the love divine
That spreads its parent pinion
Over your love and mine.

D. M. CODD

THE GENESIS OF THE ELEMENTS

III

THE INTER-PERIODICS: FE, CO, NI; RU, RH, PD; "X,"
"Y," SAMARIUM; OS, IR, PT, "CANADIUM".

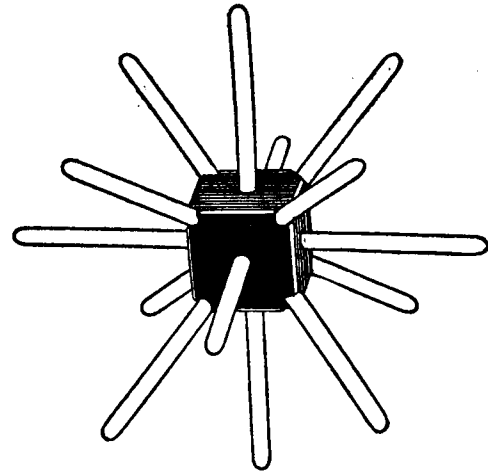
BY C. JINARĀJADĀSA

(Continued from p. 234)

WHEN the elements are listed according to their weights, there are certain elements so near to each other in weight, and so similar in characteristics, that they stand together as a group by themselves. Thus Iron, Cobalt, and Nickel form a group; they come in succession, they are metals, but they are not like the elements preceding them or following them. The same is the case with Ruthenium, Rhodium and Palladium, coming together in a group, and it is the same with Osmium, Iridium and Platinum. They have been termed "inter-periodics". They appear in the middle line in Crookes's diagram.

When examined clairvoyantly, they are seen to have a striking configuration, different from all the other elements.

They are a type by themselves, and their general appearance is as follows.



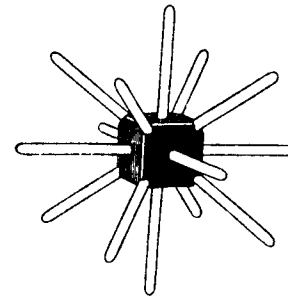
If the figure is carefully studied, it will be seen to consist of seven equal rods piercing a cube, three through the six middle points of its surfaces, and four through its eight corners. There are therefore seven "crossed bars," whose directions in space are fixed by the cube.

Each inter-periodic consists of fourteen *half-bars*, all the fourteen half-bars within an element being alike as to the number of Anus and their distribution. The diagram of one half-bar is therefore sufficient to map out the full element. This is what is done in the large diagram that illustrates them.

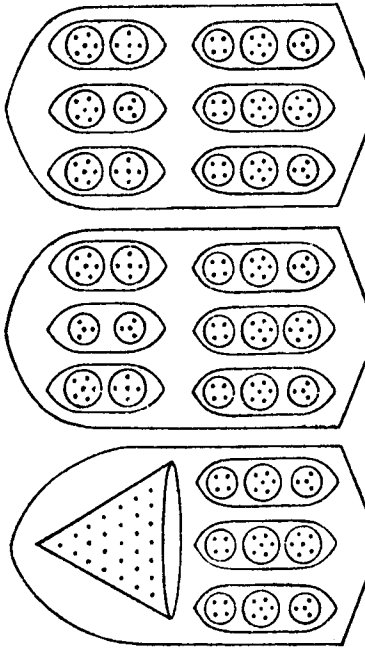
It should be clearly noted that in the figure above there is *no* cube, nor any outline of a cube, to be seen in the element itself. The half-bars interlock in the centre of a sphere. The cube has been drawn simply to indicate the directions in space of the half-bars.

Chemists have so far noted three inter-periodic groups, as follows: Iron, Cobalt, Nickel; Ruthenium, Rhodium, Palladium; and Osmium, Iridium, Platinum. In the clairvoyant

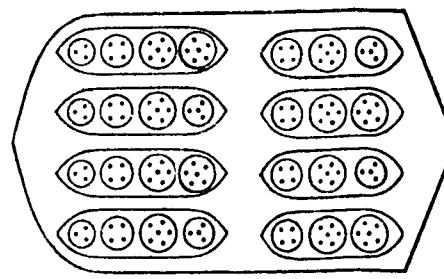
TYPE



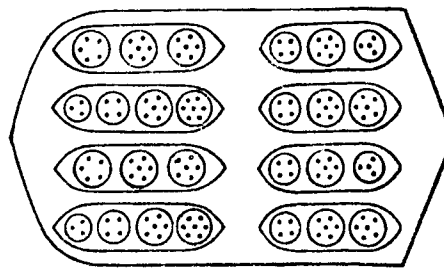
26. *Fe. Iron* 27. *Co. Cobalt* 28. *Ni. Nickel*



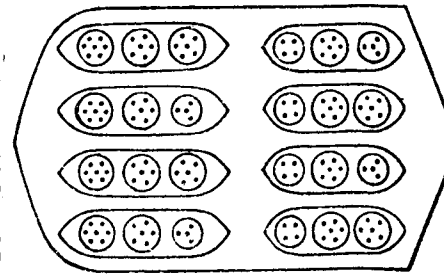
44. *Ru. Ruthenium*



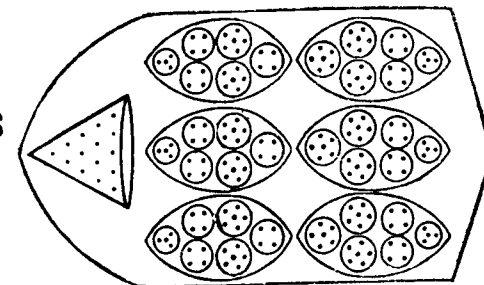
45. *Rh. Rhodium*



46. *Pd. Palladium*

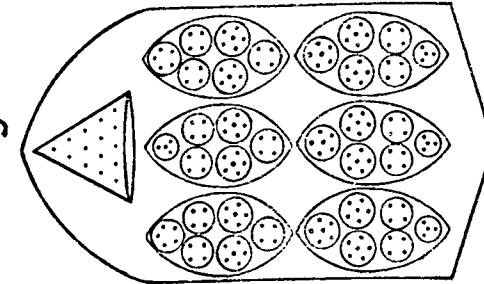


— "X"



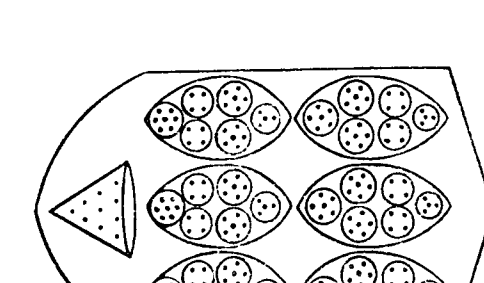
76. *Os. Osmium*

— "Y"

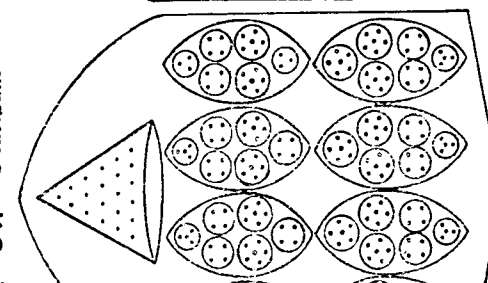


77. *Ir. Iridium*

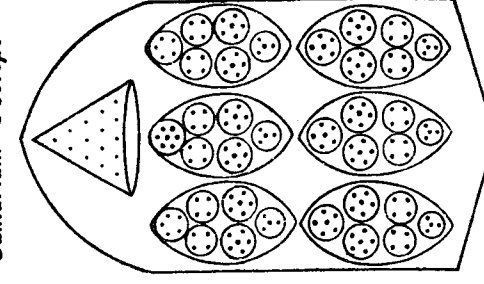
62. *Sm. Samarium*



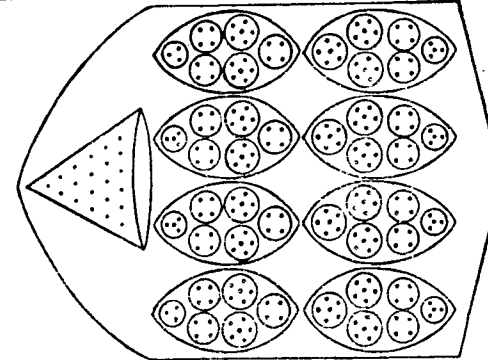
78. *Pt. Platinum*



Samarium Isotope



"Canadium"



researches of 1907, another member was noted in the last group, after Platinum. For want of a name it was then labelled "Platinum B". But it is not an isotope of Platinum, being different from Platinum in the precise way that Platinum is different from Iridium, and Iridium from Osmium. Presumably it was this new element which was discovered in Canada, and announced in the *Mineralogical Magazine*, 16, and labelled "Canadium".¹

But more complicated is the fact of the existence of a *fourth* inter-periodic group unsuspected by chemists, for which no places are allowed in the Periodic Table of the Elements as conceived by physicists. They state that according to their theories of the configuration of the atom, there can exist in the universe only 92 elements, and no more than 92. Napliker has gone so far as to prove mathematically that there can be no more. Clairvoyant investigators do however record the fact that there are more than 92, and among the new ones are a new inter-periodic group. The existence of such a group was speculated upon by me in 1908 (*Occult Chemistry*, p. xxi, at end), and calling them X, Y, and Z, I stated their probable weights, giving to the last member Z the weight 147. In *Theosophist*, July, 1909, C. W. Leadbeater stated that the group had been discovered among the "rare earths," and their weights ($H=1$) were given by him as 147, 148.55, 150.11. It is probably the last that is Samarium, an element which occurs among the rare earths; its weight in the last list of Atomic Weights is 150.4. Of course chemists do not recognise it as a new inter-periodic element; in fact, one of the undecided problems among chemists is where the elements coming among the rare earths are to be placed in the Periodic Table. Clairvoyant investigation has settled the matter, as each element has the shape of its "type," and

¹ *Etymological Dictionary of Chemistry and Mineralogy*, by D. and K. C. Bailey, 1929: "Canadium: supposed new element of platinum group. Canada (loc.) and -ium, M. M. 16."

so can readily be allocated to its proper family. It cannot be asserted positively that the element seen by the clairvoyant investigator, a "crossed bar" element of weight 150.11, is in reality that labelled by chemists as Samarium; this much however is in favour of so labelling it, that it is found (among other crossed bars of the group) in what is sold as "Samarium Oxide" by the well-known firm Adam Hilger of London.

As already mentioned, each inter-periodic element is composed of 14 half-bars, all similar. From the number of Anus in one bar, the weight of the whole element can be calculated. As explained in previous diagrams, the groups of Anus are in three space; parallel groups move round a common axis, where three at the corners of a triangle, where four round one of the group as the axis.

One interesting fact is that, within a group, the difference between one member and its successor is one of 28 Anus, that is to say, two more Anus in each half-bar. These two are so added that the similarity of the group is scarcely altered. (An exception is the rare isotope of Samarium, which adds only one Anu to each half-bar.) Another interesting fact is that, within a group, the lower part of each half-bar is the same for *all* the members of the group.

26. *Fe, Iron*

One half-bar	...	72
14 half-bars 14×72	...	1008
Number Weight $\frac{1008}{18}$	...	56
Atomic Weight	...	55.84 (56, 54)

27. *Co, Cobalt*

One half-bar	...	74
14 half-bars 14×74	...	1036
Number Weight $\frac{1036}{18}$	...	57.55
Atomic Weight	...	58.95 (59)

28. *Ni, Nickel*

One half-bar	...	76
14 half-bars 14×76	...	1064
Number Weight $\frac{1064}{18}$	...	59.11
Atomic Weight	...	58.69 (58, 60)

44. *Ru, Ruthenium*

One half-bar	...	132
14 half-bars 14×132	...	1848
Number Weight $\frac{1848}{18}$	...	102.66
Atomic Weight	...	101.6

45. *Rh, Rhodium*

One half-bar	...	134
14 half-bars 14×134	...	1876
Number Weight $\frac{1876}{18}$	...	104.22
Atomic Weight	...	102.9

46. *Pd, Palladium*

One half-bar	...	136
14 half-bars 14×136	...	1904
Number Weight $\frac{1904}{18}$	...	105.77
Atomic Weight	...	106.7

— "X."

One half-bar	...	189
14 half-bars 14×189	...	2646
Number Weight $\frac{2646}{18}$	...	147
Atomic Weight	...	—

— "Y."

One half-bar	...	191
14 half-bars 14×191	...	2674
Number Weight $\frac{2674}{18}$	...	148.55
Atomic Weight	...	—

62. *Sm, Samarium*

One half-bar	...	193
14 half-bars	...	2702
Number-Weight $\frac{2702}{18}$	...	150.22
Atomic Weight	...	150.4

62. *Sm, Samarium Isotope*

One half-bar	...	194
14 half-bars 14×194	...	2716
Number Weight $\frac{2716}{18}$	...	150.88
Atomic Weight	...	—

76. *Os, Osmium*

One half-bar	...	245
14 half-bars 14×245	...	3430
Number Weight $\frac{3430}{18}$	...	190.55
Atomic Weight	...	191

77. *Ir, Iridium*

One half-bar	...	247
14 half-bars 14×247	...	3458
Number Weight $\frac{3458}{18}$	...	192.11
Atomic Weight	...	193

78. *Pt, Platinum*

One half-bar	...	249
14 half-bars 14×249	...	3486
Number Weight $\frac{3486}{18}$	...	193.34
Atomic Weight	...	195.2

— “*Canadium*”

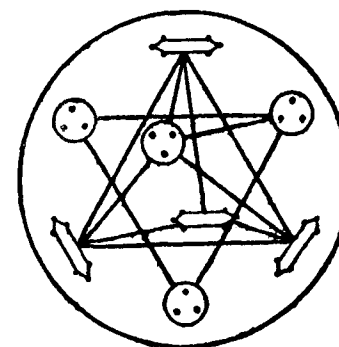
One half-bar	...	251
14 half-bars 14×251	...	3514
Number Weight $\frac{3514}{18}$	...	195.22
Atomic Weight	...	—

A NEW ELEMENT: “ADYARIUM”

BY C. JINARAJADĀSA

CHEMISTS so far have not discovered any elements between Hydrogen and Helium. In 1895 the clairvoyant investigators found in the air a gas, of weight 3, to which the name “Occultum” was given.

A lighter gas still, of weight 2 ($H=1$) has just been discovered by clairvoyant investigation. Its appearance is as follows.

“*Adyarium*”

It will be seen that the two groups of four bodies each form two tetrahedra, that is to say, their respective positions in space, as they individually revolve within the sphere-wall of the element, are those marked out by the eight corners of two interlaced tetrahedra. The element has 36 Anu, and therefore its Number Weight is $\frac{36}{18} = 2$.

The element is rare in the atmosphere at the earth's surface. But it exists in greater quantity in the stratosphere. Like Hydrogen, it is being slowly lost to our atmosphere by radiation during the earth's journey round the Sun. But the rays of light from the Sun are combining sub-elements all the time, and the lost elements are being replaced by the new creations.

Whether this new element proves later to be Nebulium—whose presence has been spectroscopically noted in the Sun, but which has not yet been isolated on earth—remains to be seen. In the meantime, as it was first observed by clairvoyant magnification at Adyar, we have called it "Adyarium," after the example of Ytterbium, Terbium and Erbium called after Yterby in Sweden.

EVENING HYMN OF A GREAT SCIENTIST

THROUGH the creatures Thou hast made,
 Show the brightness of Thy glory ;
 Be eternal truth displayed
 In their substance transitory ;
 Till green earth and ocean hoary,
 Massy rock and tender blade,
 Tell the same unending story :
 We are Truth in form arrayed.

Teach me so Thy works to read,
 That my faith, new strength accruing,
 May from world to world proceed
 Wisdom's fruitful search pursuing ;
 Till Thy breath my mind imbuing,
 I proclaim the eternal creed,
 Oft the glorious theme renewing,
 God our Lord is God indeed.

J. CLERK MAXWELL

OUR COVER

I

WHEN a man is invited by H. P. B. to collaborate with her in the writing of the *Secret Doctrine*, it is obvious that he must have a depth of occult knowledge equal to her own. This was the case with T. Subba Row, whose portrait appears on our cover. The present generation of Theosophists scarcely knows anything about him, but he played a most distinguished rôle in Theosophical annals when the two Founders came to Madras. I reprint what Colonel Olcott wrote about him immediately after his early death at the age of thirty-four in 1890. I reproduce also the announcement which H. P. B. made in 1884, when she planned the writing of the *Secret Doctrine* and associated him as her colleague with the work. In fact, the draft of the First Volume, which is being reprinted in THE THEOSOPHIST, was sent by her in manuscript to Swāmi Subba Row for his opinion. His judgment was a disappointment to H. P. B., because he pointed out how the presentation was not only diffuse but chaotic. This adverse judgment, however, forced H. P. B. to begin over again, and we have to congratulate ourselves that Swāmi Subba Row's discernment was not only right but proved to be of great service to Theosophists.

One remarkable fact about him is : Where did he get the profound occult knowledge which he showed, so great indeed that H. P. B. in her letters again and again refers to him as

having on some matters more knowledge than she? Both of them were pupils of the same Master, the Master M.

Swāmi Subba Row's writings were few and there is no special book of his which gives an adequate presentation of

THE SECRET DOCTRINE.

A NEW VERSION OF "ISIS UNVEILED."

With a New Arrangement of the Matter, Large and Important Additions, and Copious Notes and Commentaries.

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B.A., B.L., F.T.S.,

Councillor of the Theosophical Society and Secretary of its Madras Branch

Madras:

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1884.

A Reproduction of the first Announcement.

his knowledge. The only work which stands as a unity is his *Lectures on the Bhagavad-Gītā*, given as the first series of Convention Lectures in 1886. He wrote, however, many contributions to THE THEOSOPHIST three years after it was

started. Many of these were contributions to controversies on Theosophical knowledge at the time. Soon after his death, his scattered writings were collected together by the Bombay Theosophical Publication Fund under the direction of Mr. Tookaram Tatya. The book was reprinted twice, but a revised edition, including extra material received from the late Dr. S. Subramania Aiyar, formerly Vice-President of the Society, was issued by the Theosophical Publishing House in 1931. It is a volume of 577 pages, and contains articles in nearly every one of which there is some kind of a striking suggestion.

That such a distinguished Theosophist, a pupil of one of the Masters, and one who was looked upon by H. P. B. as her equal in occult knowledge, should have "dropped out" of the Theosophical ranks, is one of the inexplicable mysteries of the occult life. His differences with H. P. B. began over what is to us a minor philosophical question, as to the number of the principles of the Ego. He held a very important position as a representative, at Madras, of the Srīngēri Maṭh and that gave him great influence among the orthodox Hindus. Perhaps this position required that he should be forced into a discussion with H. P. B. Swāmi Subba Row considered that a five-fold classification was more philosophically true than the seven adopted by H. P. B. These differences became exaggerated, and soon involved other matters, so that we find him about the year 1886 withdrawing from the Society's activities. Evidently a very heavy Karma descended upon him which it was necessary that he should get rid of, and hence his early death under distressing circumstances of a most painful illness. But to all who are striving to gain some glimpse of the light of the Wisdom, undoubtedly T. Subba Row is of help, for he had a standpoint to Occultism of his own, based upon personal experience.

C. JINARĀJADĀSA

II

T. SUBBA ROW

BY H. S. OLCOTT

Wherever our work has extended, there has his reputation spread. He was an intellectual phenomenon, and his mental history goes as far as anything conceivable to support the theory of palingenesis . . . When he died, a great star fell from the firmament of Indian contemporary thought. Between Subba Row, H. P. Blavatsky, Damodar and myself there was a close friendship. He was chiefly instrumental in having us invited to visit Madras in 1882, and in inducing us to choose this city as the permanent Headquarters of the Theosophical Society. Subba Row was in confidential understanding with us about Damodar's mystical pilgrimage towards the North, and more than a year after the latter crossed into Tibet, he wrote him about himself and his plans. Subba Row told me of this long ago, and reverted to the subject the other day at one of my visits to his sick-bed. A dispute—due in a measure to third parties—which widened into a breach, arose between H. P. B. and himself about certain philosophical questions, but to the last he spoke of her, to us and to his family, in the old friendly way. When we last saw each other we had a long talk about esoteric philosophy, and he said that as soon as he could get out, he should come to Headquarters and draft several metaphysical questions that he wished Mr. Fawcett to discuss with him in THE THEOSOPHIST. His interest in our movement was unabated to the last, he read THE THEOSOPHIST regularly and was a subscriber to H. P. B.'s *Lucifer*.

Our great Vedāntin was of the Niyogi caste of the Smārta (Advaita) Brahmans. He was born on the 6th July, 1856. At the time of his death he was aged but nearly 34 years. His native country was the Godavari District on the Coromandel

Coast of India; his vernacular tongue the Telugu. His grandfather was the Sheristadar of the District, and his maternal uncle was Diwan (Prime Minister) to the Rajah of Pithapur. His father died when he was but a six months baby, and the uncle brought him up. He first attended the Coconada Hindu School, where he was not at all suspected of possessing any surprising talent. He passed his first Matriculation examination at the Hindu School, Coconada, then under the direction of Mr. J. Kenny. From thence he passed in 1872 into the Madras Presidency College, where his career was a brilliant one, and ended in his passing B.A. in 1876 as the first of the University in his class.

In the latter part of the same year that astute statesman, Sir T. Madhava Row, then Diwan of Baroda, offered him the Registrarship of the High Court of that State, and Subba Row stopped there about a year, but then returned to Madras and prepared himself for and passed the B. L. examination, number 4 in the class. Having adopted the law as his profession, he served his apprenticeship under Messrs. Grant and Laing and was enrolled a Vakil (Pleader) of the High Court in the latter part of 1880. His practice became lucrative, and might have been made much more so had he given less attention to philosophy; however, as he told me, he was drawn by an irresistible attraction. As an example of his extraordinary cleverness, his friends cite his successful passing of the examination in geology for the Statutory Civil Service in 1885, though it was a new subject to him, and he had only a week for preparation . . .

It is remarked above that T. Subba Row gave no early signs of possessing mystical knowledge: even Sir T. Madhava Row did not suspect it in him while he was serving under him at Baroda. I particularly questioned his mother on this point, and she told me that her son first talked metaphysics after forming a connection with the Founders of the

Theosophical Society: a connection which began with a correspondence between himself and H. P. B. and Damodar, and became personal after our meeting him, in 1882, at Madras. It was as though a storehouse of occult experience, long forgotten, had been suddenly opened to him; recollection of his last preceding birth came in upon him; he recognised his Guru, and thenceforward held intercourse with him and other Mahâtmas; with some, personally at our Headquarters, with others elsewhere and by correspondence. He told his mother that H. P. B. was a great Yogi, and that he had seen many strange phenomena in her presence. His stored-up knowledge of Sanskrit literature came back to him, and his brother-in-law told me that if you would recite any verse of *Gîtâ*, *Brahma-Sûtras* or *Upanishads*, he could at once tell you whence it was taken and in what connection employed. Those who had the fortune to hear his lectures on *Bhagavad-Gîtâ* before the T. S. Convention of 1886 at Adyar, can well believe this, so perfect seemed his mastery of that peerless work.

For a man of his abilities, he left scarcely any monument, the papers he contributed to these pages and the one-volume report of his four Adyar Lectures being almost his entire literary remains. As a conversationalist he was most brilliant and interesting; an afternoon's sitting with him was as edifying as the reading of a solid book. But this mystical side of his character he showed only to kindred souls. What may seem strange to some is the fact that, while he was obedient as a child to his mother in worldly affairs, he was strangely reticent to her, as he was to all his relatives and ordinary acquaintances, about spiritual matters. His constant answer to her importunities for occult instruction was that he "dared not reveal any of the secrets entrusted to him by his Guru". *He lived his occult life alone.* That he was habitually so reserved, gives the more weight to the confidential statements he made to the members of his own household.

BIRTHDAY GREETINGS TO DR. ANNIE BESANT ON HER 85TH BIRTHDAY

(*Second List*)

FURTHER Greetings have been received from the following:

Theosophical Lodges, India: Bhagalpur, Indore; England: Kew: Austria: Vienna; France: Lodge Persévérance, Le Mans; Australia: Perth; Canadian Section.

Co-Masonic Lodges: Lodge Vishvakarma No. 127, Trichinopoly; Sydney Lodge, No. 404, Australia; Lodge Concord No. 123, Bombay.

Other Organizations: The Triumph Tutorial College, Madras; All India Anti-Untouchability League and Conference; Hindu Theological High School, Sowcarpet, Madras; Meerut City Rover Crew; Order of Service, Switzerland.

Private letters and Cards: Sir A. Suhrawardy, Kt., M.L.A.; Mr. Ernest Bertram; Mrs. Ernestine Best; Mrs. Lula C. Samuel; Miss Violet Kirkland; Mr. and Mrs. Elliot and Dorothy Holbrook; Mr. E. J. Veale.

WORK FOR PRISONERS

I

Extracts from an illuminated address given to Miss C. M. Codd by the prisoners of Pentridge Penitentiary at Melbourne.

"Say something to hearten us. Give us the word that will set us afire with resolution to do better and to go farther than ever before. Be generous. Spread your good news far and wide so that none within sound of your voice need go untouched, uncomforted . . . Inspire us with dream tales. Garner bits of beauty for our consuming hunger. Fill us with faith, and arm us with courage . . . Have no fear that we shall forget our earthbound condition. It is ever present, weighing us down. Doubt and fear have tied clogs to our feet. Ignorance and misunderstanding have laid a heavy burden upon our backs. We look to you who know us, who work beside us sharing the fortune of the day, to speak good news while our ears may still hear. Speak and set wings to our heels. Tell us good news of ourselves, and free the trusting shoulders of their load of care. Warnings and lamentation we have had in plenty. Our great need is for the word that tears away the leaden sky and lets the stars shine through. Is there a higher calling than that of trumpeter of good news? Great is he who hews out the way, but greater still to the hearts of men is he who whispers the right word of hope, of inspiration and courage.

"Have you such a word for us? Perhaps you are, by very virtue of your being, *Good News to all men*? Then truly shall your name be remembered and even the stones on the streets of your city shall shout your praise."

II

(From a prisoner to Miss C. M. Codd)

In appreciation of your visits to us, whose lives are held in bondage, we have immensely enjoyed your profound ethical thinking, your convincing arguments, your insight and influence.

Your power to move our souls was not gained by any persuasion of voice or manner or emphasis, but arises simply from the utter serenity of your mind and the pure truth of what you say.

We thoroughly enjoyed—specially I myself—every word of your interesting talks, and as children say when pleased, "Do it some more".

The daily pattern of existence upon our minds and hearts is bearable only because of the rarer moments when our souls are uplifted and we really live.

We ask you to increase the number of those loftier moments to other men, similarly situated as we are, in other lands.

Thus, others will share with us the delight, and take from the storehouse of memory, and relive, even at a great distance, the precious moments of inspiration which came to us from your wonderful lecture.

Lady! We can only repay you by silent gratitude quickened to a knowledge of beauty, for you have touched us with the accolade of honour.

We all wish you "GOOD-BYE" on your journey to England and home. "The Lord bless you and keep you. The Lord make His Face to shine upon you, and be gracious to you. The Lord lift up the Light of His Countenance upon you and give you peace, now and evermore."

A RUNE OF HOSPITALITY

I SAW a Stranger yestreen,
I put food in the Eating place,
Drink in the Drinking place,
Music in the Listening place:
And in the Sacred Name of the Triune,
He blessed myself and my house,
My cattle and my dear ones.
And the lark said in her song:
Often . . . Often . . . Often,
Goes the Christ in the Stranger's Guise,
Often . . . Often . . . Often,
Goes the Christ in the Stranger's Guise.

SOME FINDINGS OF A SEEKER

II

It is not possible to comprehend the significance of Life without continually practising the removal of the self. This removal of the self, popularly confused with the idea of self-sacrifice and the virtue of brotherly love, is not a quality. It is something entirely outside the realm of qualities. It has nothing to do with feelings either of kindness or of harshness, which take their rise from circumstance and impulse. The removal of the self is neither sentimentality nor brotherhood, though it creates a new outward-going, which may be interpreted as a quality by the observer who has not himself caught the spirit of understanding. It is living with a different consideration; an affection is born which knows no object, which is as unpremeditated as the laughter of a happy child.

The self is a chrysalis in which Life is confined, narrowed into a particular shape and size. The chrysalis of self may be small, dull, ugly, sinful; it may be tremendous, a veritable sun of radiant virtues. Yet in either case it is the chrysalis, Life being restricted within the four walls of sinful or saintly qualities which constitute the self.

Truth can never be established through individuality, and energy directed to this end is wasted. Energy has rather to be directed to the dissipation of individuality, the withholding of the mind and heart from occupation with those things which concern the self—lust, possession, pride, ambition, fear. The self dies as a tree from which the sap is drawn when, through awakened understanding, energy is focussed in essential values.

The self has no real existence, yet it prevents the free expression of Life. As the waves on a lake, though without substance of their own, withhold the calm reflection of the sky, so the self is a turmoil on the surface of Life. Ignorance is the storm from which the self arises; understanding is the stillness in which the self ceases to be.

Truth instantly asserts itself when the mind of individuality is withdrawn,¹ and this spontaneous assertion of Truth is an ecstasy. Eternity is the effortless assertion of Truth².

¹ See notes at end.

The seed of lasting happiness lies buried in the soil of action. Perception which does not revolutionize conduct is of less avail than the energetic application of ignorance.

The ecstasy of Truth is a flame; it consumes the self as a leaf is withered by the fire.

True effort culminates in the liberation of Life, and the atmosphere of eternity increasingly pervades the heart and mind of one whose energy is concentrated in search. True effort is search; and effort will cease when search is consummated in freedom. Abiding happiness is the effortless choice of the essential.

Search is not an intellectual adventure, the discovery of facts, but an intelligent and unwavering scrutiny of one's own mind and heart. There is no great difference between the mind fully occupied with philosophy and that given wholly to the mathematics of honest business. Knowledge is an excellent equipment; understanding is the fountain-head of Life.

Truth is like sunlight. To the mind of much learning it is full of mysterious laws; to the heart of a child it is the simple joy of life.

While man clings to the particularity of affection, identifies himself with a philosophy, grinds the axe of a system, he pursues Truth in an endless race with time; forsaking these and giving his full, undeceived energy to freedom, Truth is born in his heart. His understanding is timeless, eternal.

Right effort is the struggle to keep understanding awake, to fan the ashes of particularity from the glowing spark of Life. In this there is pain, there is dryness, there is ecstatic fullness and helpless, sorrowful loneliness. But the balm of understanding heals and soothes the wounds of the man of right effort; he needs no guide, no consoler, no god.

Of all beings he is truly happy whose mind is unburdened with many theories, whose heart has relinquished the aching romance of adoration. Calm, self-sustained, affectionately detached, at every moment he regards the utter simplicity of Life.

B. W. C.

NOTES BY THE ACTING EDITOR

¹ Is this statement based on experience? Has anyone had this experience? Will truths of science so reveal themselves?

² An "effortless assertion of Truth" may continue as an eternal action, but this is not the usual meaning attributed in literature to the word "Eternity". When words with accepted meanings are used in some novel way, an indication ought to be given. Poetical phrases and rhetoric are excellent, but rather unsatisfactory material for a stable philosophical foundation.

A NEW ZEALANDER'S LETTER HOME

DEAR LODGE FRIENDS,

Recently I met a fine group of young people here who showed surprising interest in N. Z., and looked over some N. Z. views with very evident pleasure. I gave them the opportunity of asking questions, and one young man asked whether amongst the various political associations in our country, there was one devoted to obtaining our freedom. I asked "freedom from what"? Came the inevitable reply (inevitable from one living as he was, in a swirl of political friction), "From England". I did not say, though I might have done, that we were said by some to be more English than the English—that we were proud and thankful to be the daughter Dominion of our Mother Country, and looked for and hoped for the day when India would be a sister Dominion.

This incident brought to my mind the question of freedom in general. The young folks are claiming their freedom, and many of the grown-ups are acknowledging the propriety of the claim and courageously trying to satisfy it. Even some T. S. members are casting about to see if they can find a Lodge Officer who could be charged with having an autocratic air!

What does it all mean? Is something being denied to one who has a right to it? Yes, if he is denied the opportunity to develop some germ of talent, some new avenue of consciousness, some power of Self-expression; I should call such opportunity his "right" rather than his "freedom". And what is freedom? The youth replies: "the power to do as I like"; the philosopher: "the power to like what I do." And when the time comes for you and me to attest: "I have lived, seen God's hand through a life time, and all was for the best," how then shall *we* define this freedom, and how define *that* which is free?

All the time there is that tug-of-war that compels us to confess "the good that I would I do not, and the evil that I would not, that I do"; the Spirit and the flesh cannot both be free. The elementals, that are but temporarily real yet full of instinctual consciousness, are noisy blustering claimants for freedom, and I suppose until we can tread the razor-edged path without any side-stepping, there will be

either some measure of restraint of the elemental or some bondage of the Spirit.

If we can identify ourselves with the *latter*, we can have a straight talk with the elemental thus: "You are living in a world of Law, all the time you desire to live at variance with it, You will feel insecure, knowing that the guardians of the Law will take you into custody sooner or later, but when you can habitually live above the Law, you will be free." When is a motorist free to drive as he likes? Not when he "likes" to be a road-hog, but when he naturally observes the laws of safety and courtesy.

And to what Law can you point your "feelings," obedience to which will secure them their freedom? We know not the actual text of it, but we know verily that "Love is the fulfilling" of that law. We often try substitutes: duty, endurance, humility, self-control and the rest—all good allies, but not one is a substitute; we must love positively and constantly, if we really want to be emotionally free.

And what is the magic formula that we may address to the mind to secure the same end?

"The Truth shall make you free." Bitter experience has convinced many a great soul that there is no fetter so irksome as the fetter of *conscious* untruth, but there yet remains the incubus of a vast mass of *unconscious* untruth. Prejudices, superstitions, formalities, habits—all tell their tale and take their toll. We can make even the simplest courtesies of life a training and a testing ground, and "Good morning" can ring true or false!

There is just one further point about "freedom". If perchance we have tried, not without some measure of success, to fulfil the Law of Love, and the Law of Truth, and still find we are not free in this world of sense-action, what then? Depend upon it we are in debt; and the Lords of Karma are helping us to "pay up" so that we need show no debit balance at the end of the financial period!

Be cheered! No account that has been paid is ever rendered again. We are all winning through to freedom—no one can grant it as a boon—it will come as surely as to-morrow's sun when we habitually observe Mother Nature's laws, and have cleared the debit balance off the books that Life keeps with unfailing accuracy.

Love, Truth, and the payment of our debts—it is these that will bring us freedom. And as I think of you all, I can see one after another winning through to freedom, approximate freedom. Perhaps next year we shall again be planning and working together, and in the meantime we can remember—

"They love Truth best, who to themselves are true,
And what they dare to dream of, dare to do."

Adyar, July 19, 1932

SOME NOTES ON GAYATRI

WHEN the mantra is recited, the response comes from the Sun in the form of an Angel-Goddess, who has a threefold name: Gāyatrī, Sāvitrī, and Sarasvatī. She seems to correspond to the "Angel of the Presence" spoken of in *The Science of The Sacraments*. She is called in one place, (and so invoked at first,) Veda-Mātā, the Mother of the Vedas, and is dismissed at the end of the Sandhyā ceremony with praise and gratitude, which again seems to correspond to the *Missa* of the Christian Mass. The three syllables of the sacred *Om* seem to be expanded into the three "feet" of the "triple-footed Goddess," and these again into the three Vedas.

The nature of the response from the Sun-God seems to vary according to the time of the day. The Goddess who responds in the morning (early dawn) is a young Maiden, is red in colour, is mounted on a Hamsa, represents the Rig Veda, and Brahmā, the First Person of the Trimurti. Her name is Gāyatrī, She who "protects" the person who "chants" her. She who responds at noon is Sāvitrī, the Sun-born; She embodies the Yajurveda, is white in colour, and is a representative of Rudra, the third Person of the Trimurti. The evening response is from Sarasvatī, who is dark blue in colour, is an elderly Lady riding the Eagle (Garuda), four-armed, embodies the Sāma Veda, and represents Vishnu, the middle Person of the Trimurti. She is called Sarasvatī because she is the incarnate Word (Vāch).

In the first "foot" of the Gāyatrī mantra resides Brahmā; in the centre or "heart," Vishnu; and in the last part Rudra. According to one pandit, She will respond only if any of the three "twice-born" caste people invoke her, and even then, only if they have been properly "initiated" by a qualified priest.

There are many other applications and meanings as to the use and symbolism of the Gāyatrī, which seems to turn up in all sorts of unexpected places and connexions; very few Pūjas and ceremonies are without it. The Rāmāyana, which is called the "First Poem or Epic" among Hindus, consists of 24,000 shlokas, corresponding to the 24 letters of the Gāyatrī; after every 1000 shlokas, a new letter of the Gāyatrī begins. The Gāyatrī can also be directed at particular persons "with special intent". Whether mere repetition is enough, without strong faith and real devotion, one did not learn; but seeing the undue, almost superstitious, veneration attached to the Sanskrit language by such persons, it seems likely that even verbal repetition is held to be of immense value.

D. S.

CORRESPONDENCE

I

MR. JINARĀJADĀSA writes that Krishnaji presents only one aspect of Truth. In a private letter to him I maintained that Truth, as Krishnaji puts it, is all-inclusive. I quote Krishnaji's own words from *Star Bulletin*, August, 1931.

You cannot compromise by saying that I am presenting one side of Truth. (p. 3.)

If you think that I am only presenting one aspect of Truth, let me say that Truth cannot be realised by dividing it into aspects and presenting it according to the needs of the moments; it is complete in itself and admits no division. (p. 7.)

Mr. Jinarājādāsa calls Theosophy the white light of the Sun, and the teaching of Krishnaji as one of many rays. Theosophy does include in its scope all religions, but with respect I would call it the multi-coloured Newton's disc which, where rotated, appears to be white, and the ultimate Truth, as presented by Krishnaji, as the only source of all light including the Sun's.

F. H. DASTUR

From C. Jinarājādāsa

I have been a seeker for the Wisdom from a boy, and during 44 years have steadily found it in Theosophy, both by study and by giving it to others. I may therefore claim to know through personal experience of long striving what Theosophy is. It little matters to me what description others give of Theosophy. I know that it is a far greater and more inclusive Wisdom than any that has yet existed in the teaching of any Teacher, not excluding Mr. Krishnamurti himself.

II

As a subscriber to THE THEOSOPHIST may I venture to suggest that you might reserve some part of the journal for answering questions relating to various points connected with the Movement. To an outsider the whole subject of Theosophy must necessarily appear very difficult and I feel sure it would be of immense value to subscribers, to be able to get the opinions and advice of the leaders of the

Theosophical Movement, on such points as are of special interest to them (*i.e.*, the rank and file).

Yours faithfully

V. LEIGH SMITH

P. S. Quite apart from definite information concerning the astral plane, which is always of enormous interest to everybody.

III

May I congratulate you on your note in the July issue stating "the Theosophist is not a journal for the discussion of politics". This is a big step forward in the right direction. You are also to be congratulated sincerely on your defence for the continued publication of H. P. Blavatsky's *Isis Unveiled*.

If Theosophy and the spreading of it means anything at all, great changes are needed, and the prementioned points are welcome signs. This letter is not meant for publication; and may I explain that I am not a member of the Theosophical Society, but that my occupation causes me to be constantly travelling round England and that I go every Sunday, whenever possible, to the Lodge Meetings—(1) to try and learn something, (2) to assure myself that I am studying on the right lines, and whether there is any truth in the suggestion that the Lodges teach strange doctrines in the name of Theosophy.

Although an outsider, I feel it my serious duty to give you my views, for the sake of humanity, and for the sake of all those who might be attracted to the Society expecting there to learn the truths which Theosophy gives. It is a painful duty to inform you that what with the League of Healing, the Liberal Catholic Church, Krishnamurti, the preponderance of the writings of Mrs. Besant and Mr. Leadbeater, the new-comer into the Society has not the slightest chance of ever getting to know what is Theosophy; the new-comer is not given the opportunity of acquiring the necessary knowledge with which to choose for himself what to believe and what to reject. It is all very well to say that no one is forced to believe this or that, that is not good enough. Think of the poor pilgrim hungering for spiritual food. No one forces anything down his throat but how can he help being led to interest himself in the above mentioned activities and authors? The point is that H. P. Blavatsky is ignored in the Society to-day, her photograph is on the Lodges' walls and lip service is rendered. All useless. Her works should be studied and lectured upon. They are not, the reason being that the present Theosophic teaching is so much at variance with what H. P. B. taught that no encouragement is given the student to know or find out what she did teach.

Please remember that all criticism of the T. S. leaders is impersonal. I know none of them and I stand to gain no benefit by it, but

it is my urgent duty to plead for the hosts of unknown students, to afford them facilities to learn the Theosophy of the Masters who sent H. P. B. into the world to teach it.

This does not mean that H. P. B. is to be worshipped or that her words are to be considered dogmatic. No, no, but because H. P. B. taught genuine Theosophy, anyone studying her books acquires the necessary knowledge to be able to discern what is genuine evidence, whether it is found in *The Secret Doctrine*, the works of Plato, or in *Light on the Path*, etc. The possibility of acquiring this faculty of discernment is denied to T. S. members in England.

I presume the T. S. accepts it as its duty to promulgate Theosophy, and not to spread or air other philosophies; if the former why does it undertake propaganda for the teachings of Krishnamurti? If the latter, why call itself the Theosophical Society? This is sailing under false colours and is dishonest to humanity. The facts are that one cannot go to any T. S. Lodge meeting without hearing about, seeing the books of Krishnamurti. What service is that to mankind—what service is rendered to Theosophy? It can only do one thing and that is help to fog and cloud the student and help to make his efforts to learn Theosophy a hundred times more difficult. Krishnamurti himself is absolutely honest. In the *Star Bulletin*, August, 1931, page 7, he says:

So I have made it perfectly clear that what is generally believed by the Christian, the Theosophist, the Hindu, the Buddhist, to be Truth, has nothing in common with what I say.

As Theosophy shows the Truth to be the underlying principles of the Christian, the Hindu, and the Buddhist, we are perfectly clear in having nothing in common with Krishnamurti. Then why in the name of the Higher Self does the T. S. persist in propaganda on behalf of Krishnamurti?

Nothing stops you although you see the harm you are doing. THE THEOSOPHIST of March, 1932, states that the membership has fallen off in Germany, Czecho-Slovakia, and Greece because of the influence of Krishnamurti's teachings. This confession should bring tears to the eyes of the leaders of the movement. Evidently unconscious of the falseness of their position, on page 641, Mr. G. S. Arundale addresses his fellow Theosophists by saying:

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.

(Please pity the humble seeker after the Truth of Theosophy on reading your pages.) Also on page 661 Mr. A. P. Warrington is reported as follows:

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.

Enough of this subject, the remedy is obvious. All Krishnaji propaganda should be swept by the board from out of the T. S. The

people who find such help from Krishnaji should be honest to themselves, and T. S. members, and leave the Society and follow their Teacher. Of course if they want to remain in the Society, no power can stop them, but the leaders and lecturers should only teach Theosophy and that knowledge to be obtained chiefly from *The Secret Doctrine*, *Isis Unveiled*, *The Key to Theosophy*, *The Voice of the Silence*, *Light on the Path*, *The Bhagavad-Gita*, etc. Every student should be encouraged to study *The Key to Theosophy*, it is a key as its title implies. H. P. B. wrote that it was a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves in and positively rejects.

Why not print a cheap edition of this important work? It cannot do any possible harm and can only do good. We have cheap editions of Krishnaji, Annie Besant, C. W. Leadbeater, etc., why not of H. P. B.? There are books galore published by the T. P. H.; do they not only add to the student's difficulties in seeking the true teachings? If these authors had learnt one of the fundamental teachings, that one must have attempted to subjugate the lower personal Ego, perhaps they would have thought twice before rushing into print; they would have meditated as to whether their books were really so vital to mankind.

It would indeed have been helpful if the majority of these authors had based their books upon and explained the Theosophy of 1875, but my bitter complaint is that they write as though their experiences and knowledge are absolute Truth; when they differ from H. P. B.'s teaching they do not lay before us both sides of the question for us to choose, they are false and dishonest and sow false ideas in our minds, and we have a longer path to go in order not only to find out the true Theosophical teaching, but also to find out that H. P. B. had mentioned the subject at all.

I have suffered myself. I had read A. P. Sinnett's *Occult World* and then I obtained his book *In the Next World*, to learn the Theosophical idea of life after death. In his preface he states that he had exceptional facilities for obtaining the information in the book. He did not state that it was through mediums, and I, poor fool, thought that it was through Masters of the Wisdom, on account of *The Occult World*. This after-death book has many repulsive features, but I continued the work of spreading false knowledge by lending it to others. (I don't think the T. S. leaders realise that one can be quite sincere and imagine that one is doing good, and yet be doing as much wickedness almost as a Dugpa). It was on coming later to the *Key to Theosophy* that I found that H. P. B. had written at great length on the post-mortem states, and what she said differed fundamentally from A. P. Sinnett's version, as I believe also from other Theosophical writers. There would be no cause for complaint if these people only made mention that there exists a different theory from their own, instead of definitely misleading their readers. These authors and leaders appear not to possess the slightest feeling of responsibility; the elementary law of Karma appears to be taken as a joke. The books

on Occultism are legion, but Dr. Besant herself faithfully explained the occult position in a lecture given years ago. This lecture should be reprinted, it is a fine exposition of Theosophy. I found it in a book called *Religious Systems of the World* first published in 1889. She says:

I know that the exercise of these powers often arouses in the minds of people . . . an eager desire to possess them, but only those who will pay the price can obtain possession. And the first instalment of that price is the absolute renunciation of all that men prize and long for here on earth; complete self-abnegation; perfect devotion to the service of others; destruction of all personal desires; detachment from all earthly things. Such is the first step on the right-hand path and until that step is taken it is idle to talk of further progress along that thorny road. Occultism wears no crown save that of thorns, and its sceptre of command is the seven-knotted wand in which each knot marks the payment of a price from which the normal man or woman would turn shuddering away.

Brave words; would that many occult writers and lecturers knew them! Your July issue mentions freedom of thought; then why are not the T. S. Members informed of the books of W. Q. Judge? Because Dr. Besant sat in judgment upon him, that is no reason why the T. S. members should not be allowed to study his very few but invaluable books.

This letter is straight to the point because it is urgent that you should hear the voice crying in the wilderness beseeching you to be true to Theosophy and not to individual persons; it is an earnest plea from an unknown nobody to give the countless humble weary seekers after the light of Theosophy, at least a dog's chance to learn the teachings which the T. S. was originally founded to promulgate in 1875. You have a responsibility. Your March issue gives an esoteric teaching of H. P. B. "the feeling of responsibility is the beginning of Wisdom, a proof that Ahamkara is beginning to fade out".

To conclude with a few-words from W. Q. Judge's "Letters that have helped me":

Where I see you mistaken I will speak to warn my Brother who temporarily knows not. For did I not call on the bugle, perhaps other things might switch him off to where perhaps for the time he would be pleased, but would again be sorry, and then when his mistake was plain, he would justly sigh to me across dark centuries of separation that I had been false to my duty of warning.

Yours fraternally,

From C. Jinarajadāsa

I have published this very long letter because it expresses certain views which are of interest, though many of them I consider have no valid foundation. I hope the correspondent will pardon me if I say that I am somewhat sceptical of the value of the opinions of a person who gives judgments on Theosophy and the work of the Society when he states that he has studied Theosophy for many years but is not yet a member! I cannot help feeling that his real study of Theosophy has not yet begun, as a gospel to be given to all men to

lead them to happiness and light. When such understanding begins, the student joins the Society as his clearest way of helping.

If one proceeds from the standpoint that Theosophy was given by H. P. B., and that therefore what she wrote is the Twelve Tablets of the Law, obviously everyone should start by reading her first. All other writers on Theosophy will then be mere commentators. This seems to be the correspondent's view. I do not hold that this idea is at all valid. Theosophy existed long before H. P. B., and it is to be found in the purest and earliest teachings of Hinduism and Buddhism, as also in Plato. Nor is Theosophy complete in our generation. To me it is like the body of Truth which we call Modern Science, which is being discovered by one generation of scientists after another. While we are intensely grateful for H. P. B.'s description of what Theosophy is, it cannot in any way be considered as final, nor as the ultimate standpoint of Truth. To do so would utterly contradict the very word "Theosophy". Every Theosophical writer has an equal right with H. P. B. to have his say, and the public must be left to discover for themselves which teaching is more valuable and which less. That may seem hard on the public, but it creates fewer errors than presenting even H. P. B.'s Theosophy as the one and only Theosophy.

This whole problem of whose works on Theosophy are the best to give to an enquirer is too difficult to be dealt with here. When a person is not merely absorbing Theosophy but desires to give it to others, and especially when he contacts the actual need for light on the part of hundreds of people, as does a lecturer, he quickly realizes that all our existing manuals on Theosophy are useful only up to a certain point. He will therefore feel that even H. P. B.'s teachings do not cover the whole ground, and that he must himself try to write an elementary manual. That is why we have simple presentations of Theosophy, beginning with H. P. B., but followed up by Besant, Judge, Leadbeater, Old, Wright, Anderson, Jinarajadasa, Cooper, Codd, Rogers, Christie, Whyte, and many others.

Whatever Mr. Krishnamurti may say concerning Theosophy, if he has any contribution to the problem of Truth, that is Theosophy, and should be studied by all who are seeking the Wisdom. THE THEOSOPHIST is certainly a magazine devoted to the propaganda of Theosophy, but it represents the Theosophy not of one religion or generation but of all. It is for this reason that any article on Mr. Krishnamurti's teachings will be published, provided the writers will observe the usual rule that there shall be no attack on other faiths or philosophies.

I regret that limitations of space forbid my dealing with many other controversial points in the letter.

REVIEWS

Leap-Home and Gentlebrawn, by Frieda Hauswirth Das. (J. M. Dent & Sons. Price 7s. 6d. nett.)

Mrs. Sarangadhar Das has already won for herself a special niche in the temple of literature as the authoress of that very remarkable book *A Marriage to India*, in which she not only gave us a glimpse into the intimacy of Indian life which has not so far been equalled, but also revealed herself as a person possessing keen observation, the faculty of vivid and accurate description, an indomitable courage and a firm determination to face and triumph over all difficulties and to make the best of every situation in which she finds herself.

Remembering this, we approach with high hopes another volume from her pen, even though it is obviously of an entirely different character from that first masterpiece; and we are in no way disappointed. This is a tale of animal life—and to write such a story from the animal's point of view is a notoriously difficult task; yet Mrs. Das undertakes it successfully, and writes so naturally and confidently that in reading her book we have no sense of unreality or improbability.

Rudyard Kipling's *Jungle Books* are of course unsurpassable, yet Mrs. Das is equally good in her own way, and the styles are so different that there is no challenge of comparison. The wolves are the heroes of Mr. Kipling's inimitable tale, whereas Mrs. Das introduces us to the intimate life of a tribe of monkeys. But the monkeys are by no means the despicable Bandar Log of the *Jungle Book*; they are a tribe of sacred monkeys, a type to which is given especially the name of Hanuman, (the monkey-god of tradition) revered by millions of the Hindus, and allowed within very wide limits to do very much what they will. This word Hanuman (which I had previously supposed to be reserved for the legendary deity of the *Ramayana*) is apparently plural as well as singular, and is used

as what we were taught in my childhood, nearly a century ago, to call "a noun of multitude".

Kipling's Bandar Log were incurably vulgar, but Mrs. Das's Hanuman are always gentlemen, though occasionally addicted to piracy and wholesale robbery, like the Barons of the earlier Middle Ages. They are unquestionably pests when they come into contact with traders and farmers, yet they are somehow lovable pests—cleanly and fastidious in their habits, clever and brave, though subject sometimes to wild panics—very human in some ways, yet always natural and probable in their actions, and (except for the panics) wonderfully and beautifully loyal to their clan and its leader.

The descriptions of the vegetation and the scenery are admirable, and often highly poetical; above all, they are so thoroughly imbued with the spirit of India—that elusive, indefinable charm which is all its own, which in spite of many discomforts and difficulties, in spite of a climate which in many parts is almost unendurable, still calls the visitor back to it from the ends of the earth, if by any means he is able to come. "If you've heard the East a-calling, you will never heed aught else," to translate Kipling into ordinary English. There is a marvellous atmosphere which everything from India brings with it to the sensitive person; half a century ago we used to feel it in London whenever we opened the old quarto *Theosophist*. Of course that was also redolent of Madame Blavatsky, pulsating with her peculiar power, the magic of her unique personality; but it had the strange exotic Indian touch too, and that it still has.

Well, Mrs. Das's book radiates that influence too, and that is half its charm. The title gives the names which she has conferred upon two of her principal characters; all her names are eccentric, but nevertheless somehow expressive and appropriate. The book is beautifully illustrated by her own drawings. There is much of sadness as well as of light-hearted joyousness in the book, but it ends on its highest note.

C. W. LEADBEATER

Lakṣhaṇasangraha, by Bhikṣhu Gaurīshankar. (To be had from Manbhari Devi, Village Puthi, Jamalpur, District Hissar, Punjab. Price As. 5.)

The full title of the work is *Sarva-tantra-siddhānta-padārtha-lakṣhaṇa-sangraha*, or a compendium of the definitions of word-meanings in the doctrines of all sciences. In this book the author has

collected the definitions of about 2,700 words and terms that are met with in the various branches of Sanskrit literature. It will be a very useful reference-book for scholars. This is the first attempt at such a comprehensive work and it has been very ably accomplished. Considering the usefulness of the book, the price is incredibly low.

C. KUNHAN RAJA

The Buddha-Prabhā, Vol. I, No. I. (M. R. Nair Powells Printing Press, Bombay 8) is the new quarterly issued by the Buddha Society at Bombay. It is well printed and nicely illustrated. The purpose as set forth in an editorial, is "to popularize the teachings of the Buddha by educating the public in a popular way". In their efforts to "acquaint Readers with the simple and yet fundamental principles of Buddhism" the promoters of the new venture must necessarily have the good-will of all who believe that "there is no religion higher than Truth".

The Anandashram and its Activities is an interesting little record of the founding in May, 1931, and the subsequent work of a group of followers of Swami Ramdas, who appears to be one of India's many sons who have turned aside from worldly affairs and lived a rigorous life in the search for Truth. It would seem as if this particular teacher has not only the devotion of the true *bhakta* but also the wisdom to direct his little community of nine or ten persons, in such a way that it has become a centre of blessing to the immediate neighbourhood, as well as attracting devotees from the surrounding district of Sholapur.

The Ephemeris for 1933 and Year Book. (Modern Astrology Offices, Ludgate Circus, London, E. C.) is a new publication which will doubtless be of great value to astrological students, and the editor invites suggestions as to ways of making this publication of use to such persons.

E. M. W.

Francis Bacon and the Cipher Story, by F. L. Woodward, M.A. (Theosophical Publishing House, Adyar.)

This interesting booklet sets forth clearly the stages in the Bacon-Shakespeare controversy but states that the object of the pamphlet "is not to discuss the pros and cons of the controversy but to quote the actual words of the bi-literal cipher of Mrs. Gallup, which gives us Bacon's actual words," and although the book consists chiefly of such quotations the arrangement is

so good that it succeeds in holding the interest of the reader to the end. The booklet closes with an extract from Dr. Owen's Word-Cipher, which tells of a vision by which Bacon was urged "to write and strive," together with the prophecy of the man who should in the distant future discover and set forth the cipher story.

Adyar Pamphlets. (Theosophical Publishing House, Adyar.) Of the four latest pamphlets of this series two, namely, *Public Spirit, Ideal and Practical*, and *The Use of Evil*, are by Annie Besant and need no recommendation; their teachings are as useful to-day as when they were first given. *Racial Problems in South Africa*, by Josephine Ransom, gives in a clear and concise form the fundamental difficulties of the subject, and points out some means of overcoming them. *Sree Chaitanya; or the Lord Gouranga and His Message of Devotion*, by Dr. H. W. B. Moreno is a very interesting account of the life and teaching of this devout exponent of Vaishnavism.

I. M. P.

Karuk Indian Myths, by John P. Harrington. (U. S. Government Printing Office, Washington.)

The Bureau of American Ethnology, which does such invaluable work in preserving the customs and legends of obscure and vanishing tribes, has recently issued four volumes, one of which records the quaint myths of the *Karuk* or "Upriver Indians," whose villages line the banks of a Californian river, and who regard themselves as "the one tribe who held the middle of the world".

Our friendly rival *World Theosophy* for October pays its tribute to our President by giving its readers a striking and little-known portrait of her, facing a dedication "To Our President Mother" from the pen of her "son" George Arundale, besides some very trenchant words taken from *The Political Status of Women*, written many years ago but still needing to be brought home to the world.

E. M. W.

MAGAZINES RECEIVED:

World Theosophy	...	...	...	October.
Theosophy in India	...	...	...	October.
Bulletin Théosophique	...	...	...	Aug.-Sept.-October.
Theosophia	...	...	...	October.
The Theosophical Path	...	...	...	October.
Advance Australia News Service...	...	...	...	October.
The Theosophical Messenger	...	...	...	October.
The Young Theosophist	...	...	...	October.
Theosofisk Tidskrift	...	...	...	October.
De Theosofische Beweging	...	...	...	October, November.
Theosofie in Ned.-Indie...	...	...	...	October.
Koemandang Theosofie	...	...	...	October.
Teosofi (Finland)	...	...	...	No. 9-10.
Theosophy in Ireland	...	...	...	July-September.
Star Bulletin	...	...	...	September-October.
Triveni	...	...	...	September-October.
De Pionier...	...	...	...	October, November.
Persatoean-Hidoep	...	...	...	November.
The Bharata Dharma	...	...	...	October, November.
The Peace-Maker	...	...	...	October.
The Orient...	...	...	...	September-October.
The Review of Reviews	...	...	...	October.
The Temple Artisan	...	...	...	August, September.
The Modern Review	...	...	...	November.
Protens	...	...	...	October.
The Buddhist	...	...	...	October.
The Howard Journal	...	...	...	Vol. III.-No. 5.
Stri Dharma	...	...	...	November.
The Occult Review	...	...	...	October.
The Liberal Catholic	...	...	...	October, November.
The Beacon	...	...	...	October.
The Vaccination Inquirer	...	...	...	October.
The Non-Subscribing Presbyterian	...	...	...	September, October.

BOOKS AND PAMPHLETS RECEIVED:

Shri Bhagavatam, Part XI, by Dewan Bahadur V. K. Ramanujachari (Kumkonam).

Buddha—Prabha, Vol. I, No. I (Buddha Prabha, Bombay).

- The Guide to Psychic Knowledge, No. 2, edited by C. A. Dawson-Scott (C. W. Daniel Co., London).
- The Newer Practice of Medicine, by J. Stenson Hooker, M. D. (C. W. Daniel Co., London).
- Publications of the Smithsonian Institute, Washington:
- Tobacco among the Kuruk Indians, by John P. Harrington.
- A Survey of Prehistoric Sites, by Harold S. Colton.
- Menominee Music, by Frances Densmore.
- Notes on the Fox Wapanowiweni, by Freeman Michelson.
- Karuk Indian Myths, by J. P. Harrington.
- Sarva Lakshana Sangraha, collected by Bhikshu Gaurishankar (Puthi, Hissar).
- Anandashram, by M. K. Shukla (S. R. Deshpande Ramnagar, Kanhangad).
- Francis Bacon and the Cipher Story, by F. L. Woodward (T.P.H., Adyar).
- Adyar Pamphlets 163, 164, 165, 166 (T.P.H., Adyar).
- Leap-Home and Gentlebrawn, by Frieda H. Das (J. M. Dent & Sons, London, W. C. 2).
- The Doll's Journey, by E. and A. Fischer (Desmond Harmsworth, London).
- Persons and Personalities, by K. Chandrasekharan (Madras Law Journal Press, Mylapore).
- Seven Portraits of some South Indian Celebrities, by K. Ram Mohana Sastri (Modern Book Mart, Madras).
- The Tree of Life, by Israel Regardie (Rider & Co., London).
- New Britain, Quarterly Organ of the Eleventh Hour Group (60 Gower St., London).

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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.

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