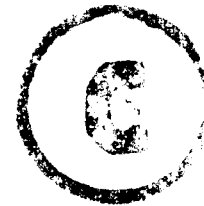
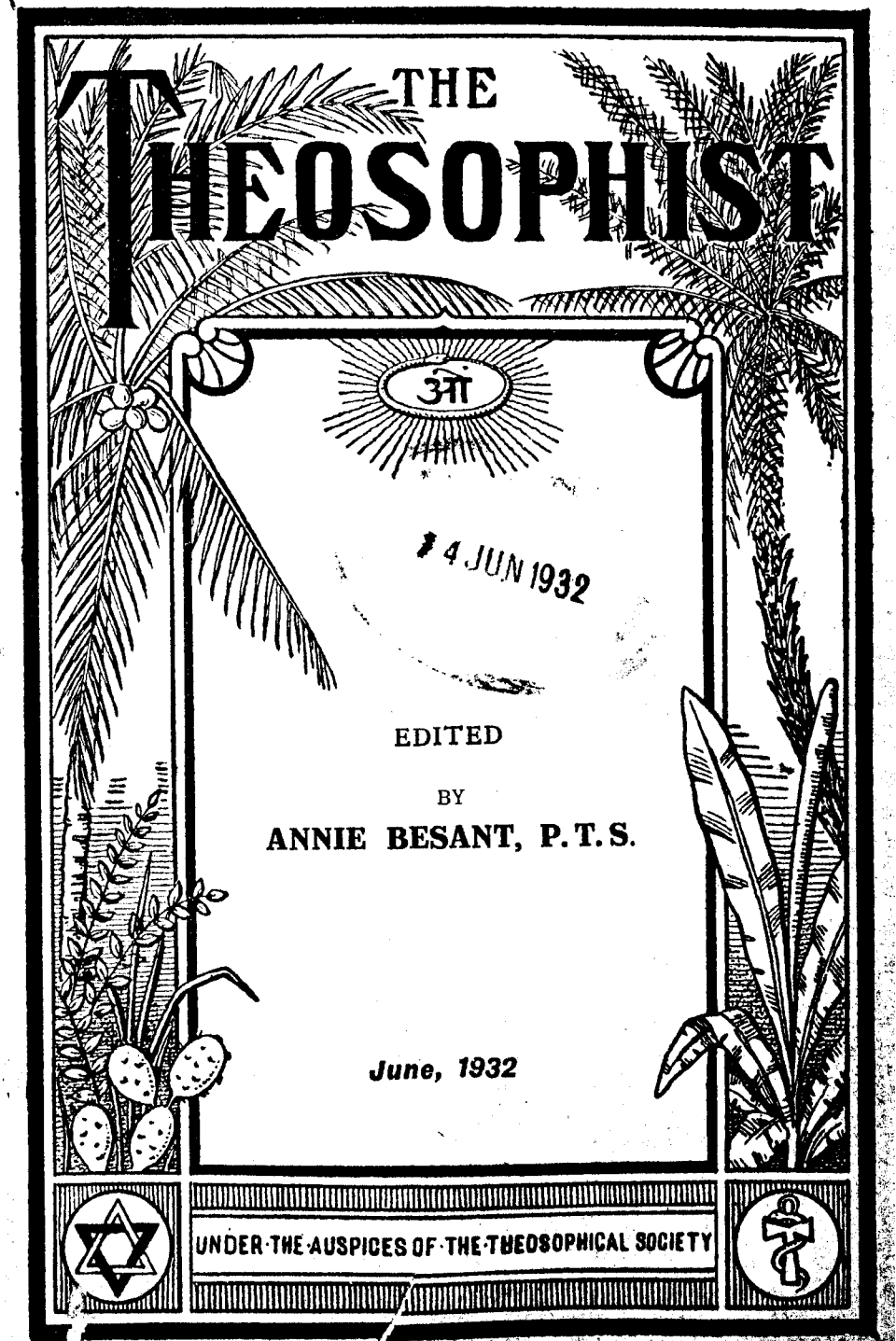


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THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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ON THE WATCH-TOWER

AS inquiries are constantly being made after the health of Dr. Besant, the following message was lately communicated to Reuter's, to be transmitted to the press: "Dr. Besant's strength is not increasing, but no danger is anticipated. She has not gone out driving for the last five weeks." There are constant requests from visitors who come from all over India to Madras, usually on pilgrimage to Madura and Rameshwaram, to see Dr. Besant, "only a Darshan, not to talk to her," as is the phrase, that is, merely even to see her, and prostrate before her without disturbing her. And this request, especially from the women, is hard to refuse, as every ounce of strength in Dr. Besant must be conserved. She spends her waking hours on her verandah facing the river and sea, reading quietly.

Mr. A. P. Warrington, the Vice-President of the Society, and Mrs. Warrington are staying on at Adyar till the next Convention, which will take place at Benares in December. On arrival at Headquarters they resided at Blavatsky Gardens, but a suite of rooms at the Headquarters building occupied for several years by Mr. D. K. Telang having become vacant, they have moved thither, so as to be nearer the President and the administrative offices.

Elsewhere will be found the correspondence between Point Loma and Adyar which states a generous offer to Adyar, should Adyar be in dire need, and Mr. Warrington's reply on behalf

of the President. Dr. J. H. Fussell, the Secretary-General of the Point Loma Society, refers to the coincidence that both the late Mrs. Katharine Tingley and Dr. Besant have prophesied that the Point Loma and Adyar Societies would work side by side at the same spot, *i.e.*, Point Loma. Dr. Besant's forecast was hardly to that effect. Many references have been made to this "prophecy" of Dr. Besant, and it is therefore as well to have it correctly. What she actually said—or rather wrote—can be found in THE THEOSOPHIST for November, 1909. In her Watch-Tower Notes for that month she describes her tour in the United States in that year. She had mentioned in the Notes for the previous month how on her arrival in New York she found that Mrs. Tingley had been circularising the newspapers of New York with material hostile to the Theosophical Society and to herself (Dr. Besant): "Poor Mrs. Tingley has wasted much money that might have been more usefully employed in an endeavor to stir up the American press against me." As this campaign of vilification had continued right throughout her tour, Dr. Besant reverts to the subject in the November issue. She first describes Mrs. Tingley and her activities in the following lines:

Considering Mrs. Tingley's tireless malignity against the Theosophical Society, her endeavors to prevent Colonel Olcott and Mr. Leadbeater from lecturing in San Diego and her ceaseless vituperation of myself through her lieutenant, I speculate sometimes on her use in the movement. Such abnormal hatred so long continued implies considerable force of character, and force of character always is interesting. She is a fine woman of business with a remarkable capacity for gaining and holding money—a quality rare in the Theosophical ranks—and that seems to be the quality for which she is being used. She owns a splendid property at Point Loma, and has broken into pieces the great organisation which Mr. Judge built up by years of patient toil, and has driven away the strong band which supported him, so that there is nothing to succeed her.

And then follows the "prophecy" which many in U. S. A. have quoted, and now referred to by Dr. Fussell.

I will venture a prophecy: she is being used to make a centre which will pass into the hands of the Society she hates, and will form an important South Californian focus for its world-work. The Rome which slew Christians became a centre of

Christian power a few centuries later. It is indeed a far cry from Imperial Rome to Point Loma, but the world issues are greater, for one had to do with a sub-race and the other has to do with a Root-Race.

We have thus two diametrically opposed prophecies, that of Dr. Besant and that of Mrs. Tingley. Perhaps whoever writes these Watch-Tower Notes in THE THEOSOPHIST a quarter of a century hence will have more facts than the present generation has to decide which of the two prophecies has then already become true, or is on the way towards it.

* * *

Point Loma's generous offer of help is dictated by the fear that the National Movement in India may be taking a trend leading to a complete revolution, of the type of the great French

The Situation
in India.

Revolution. Many newspapers in the United States have given their readers that impression, but those readers forget that many American journalists are first "colourful," and then truthful, if truth and colour can be adequately combined. No one who lives in India can see any signs of a "revolution". As Dr. Besant has again and again pointed out to those toying with the idea of violence as a way to India's freedom, a people *without arms* cannot create a revolution, when those in authority command the army and the ammunition. To talk of a "revolution" in India, *i.e.*, the overthrow by one government of another government by violence, shows a complete misreading of facts and possibilities. It is true that the number of men and women who have been sent to prison for protesting against the Government is not far short of sixteen to twenty-thousand. But it is equally true that the situation in 1932 is different from that of 1917 when Dr. Besant was interned. Then both the Government of India and Britain were utterly hostile to the idea that Indians should be free in India to administer their affairs, as the Australians and Canadians are free in Australia and Canada to administer theirs. But that resistance on England's part

has at last been broken down, and it is now the stated policy of England and that of the Indian Government as voiced by the Viceroy, Lord Willingdon, that India is to become a Dominion. But how, and in what manner, is the question. For India is a land of three hundred and sixty millions, a continent with varying types of administration like that of the Indian Princes, an autocracy, that of the British administration, bureaucracy combined with autocracy, and both in clash with what is claimed, a democracy.

* * *

It is here perhaps useful to reiterate that in all the political actions of Dr. Besant, she has had one clear-cut policy from which she has never swerved one single instant. This is, that the link between Britain and India must be preserved, as its continuation is necessary *for both*. On March 7, 1921, after Gandhiji had launched his campaign of "Non-Co-operation" against the Montagu-Chelmsford reforms initiated that year, Dr. Besant wrote to the members of her Esoteric School:

In the E. S. you learn forms of meditation which much increase your power of thought, and it is impossible that any who follow Mr. Gandhi's Non-Co-operation movement—which frankly seeks to destroy the present Government, and to render useless the Reforms intended by the Manu to lead India into a position of equality with Great Britain and the Dominions—should remain in the E. S. and use the forces flowing through it in opposition to the work of the Hierarchy, turning against the Masters who founded it the power given to its members for the service of the world . . .

India and Britain together can preserve the Peace of the World, and lead it into a higher civilisation. Separated, Britain will become a small Power, and India will be overrun by the Afghans, the Asian Central tribes, and finally by the Russian Communists, aided in India itself by the party of violence among the Musalmans . . .

I therefore ask all who are Non-Co-operators to return all papers and documents and pictures they may possess, lent to them under their pledge, to their respective Corresponding Secretaries.

Since that time, as indeed before, Dr. Besant's policy has been *India first*, that is, supporting the foreign British Government's action where she thought it wise, and opposing where she thought it detrimental, but equally, while working for all

Nationalist causes helpful in her judgment, unflinchingly opposing all those which she thought injurious. All these facts are well-known in India; and yet but two months ago a correspondent in England wrote to Mr. Jinarājadāsa saying that he (the correspondent) had heard in conversation with friends that "Mrs. Besant is supporting Mr. Gandhi".

* * *

Most informed people know that one of the difficulties "The God of All Religions" in India is the clash of religious opinion between Hindus and Muhammadans. From religious differences, feeling develops into animosities of a communal nature. It has, however, been pointed out by many that, till lately, indeed only from the beginning of the Non-Co-operation movement of 1921, there was hardly any strife between the two communities in the Indian States ruled by the Indian Princes. Wherever the Indian ruler was the supreme authority, whether he was Hindu or Muhammadan, the two peoples have lived in amity in the past, whereas it has been well-known that communal differences have always marked the two peoples living under the British administration. An instance of the way that the Indian Princes try to hold the balance even in these matters is shown by the Maharajah of Bikaner, who in his address to his people on New Year's Day referred to his attitude to the religions of the various communities in his State.

Whilst I am proud to be a Hindu, I have scrupulously respected all religions and admired everything that is best in all of them. In addition to many Hindu Temples which have been renovated, added to, redecorated or otherwise improved, from my own Privy Purse funds, and my similar contributions towards the building of a Christian Church and Sikh Gurdwaras in the State, Muhammadan Shrines have likewise been renovated and improved by me, as at Gajner, at which I take a delight in openly going and kneeling before the God of all Religions.

Thanks to the policy of my illustrious Ancestors of meting out impartial and just treatment to Hindus and Muslims alike, the communal question does not exist in Bikaner; and for close upon 500 years since this State was founded Muslims and Hindus have lived in peace, amity and concord during which period—in spite of attempts made from outside in the past 20 years or so. The lamentable communal outbreaks, which almost every day now disfigure the history

of British India, have happily been extremely few and far between, and that too only as a result of the folly of a few individuals. In recent times, when, as a result of the evil winds blowing across our frontier from British India, some misguided men, and especially young Hindus and Muslims, tried to stir up communal trouble in the State, I and my Government, according to the facts of the case, have unhesitatingly, and without fear or favor, told both the Hindus and the Muhammadans concerned that they were in the wrong and that they would not receive any sympathy or support from us.

* *

It is usual in India at Easter time for Theosophists to gather together in Conferences. The Easter holidays and the closing of offices enable Theosophists who are in Government and other services of various kinds to get the necessary time to attend the meetings. There will be this year a large gathering of the South Indian Theosophical Federation at the Headquarters in Adyar. Mr. Jinarājadasa is the "President" of the Conference. The general trend of the meetings will be to inspire the members to apply Theosophical principles to various forms of reorganization urgently necessary in the country. The programme arranged for the Conferences is as follows:

March 25th, Friday, 4—5 p.m.: "The Higher Nationalism." C. Jinarājadasa; 5—6 p.m.: "Theosophy and its Need for the Masses." T. V. Kalyanasundaram Mudaliar (Tamil); 7.30—8.30 p.m.: "Abu Hassan, the Song-maker." Entertainment by the pupils of the Mylapore National Girls' School.

March 26th, Saturday, 6.30 a.m.: Bhārata Samāj Pūja (Temple); 7.45 a.m.: Prayers of the Religions; 8—10 a.m.: E. S. Conference. C. Jinarājadasa in the chair; 1—3 p.m.: Visits by delegates to select Social Welfare centres in the City of Madras; 4—6 p.m.: "Medical Reform from the point of view of a Theosophist." Dr. C. Rama Kamath; "Life at Home." A Seshagiri Row; 7.30—8.30 p.m.: "The Child as God in Religion." C. Jinarājadasa (Lantern Lecture).

March 27th, Sunday, 6.30 a.m.: Bhārata Samāj Pūja (Temple); 7.45 a.m.: Prayers of the Religions; 8—9 a.m.: E. S. Meeting; 9.15—10.45 a.m.: "The Objects of the Theosophical Society." D. Srinivasa Iyengar and G. Srinivasamurti; 1—2 p.m.: A meeting for Co-Masons of all Degrees; 2—3 p.m.: Informal meeting of delegates to arrange work for the year; 4—5 p.m.: Lecture by V. Bhogappaya Sastrulu (Telugu); 5—6 p.m.: "Rural Reconstruction." A. Rangaswami Aiyar, R. Suryanarayana Rao and others; 7.30—8.30 p.m.: "The Latest Discoveries in Astronomy" (Lantern). Professor V. Appa Rao of Presidency College.

March 28th, Monday, 6.30 a.m.: Bhārata Samāj Pūja (Temple); 7.45 a.m.: Prayers of the Religions; 8—9 a.m.: Question and Answer Meeting. A. P. Warrington; 9—10 a.m.: "Rural Reconstruction." Dr. Jesudasan of Christu Kula Ashramam; 10—10.45 a.m.: Closing Address. C. Jinarājadasa.

2.30—7 p.m.: Social Conference in Gokhale Hall, Madras, arranged by the social workers of the City and outside; 7.30 p.m.: Masonic Meeting, R. C. Degree.

At the same time that this Conference is being held, there are two other Conferences. The first is of the Gujarat and Kathiawar T. S. Federation, which will hold its session at Baroda on March 20—22 under the Presidentship of Bro. Mavji Govindji. The Recording Secretary of the Society, Professor Ernest Wood, has left with Mrs. Hilda Wood for Sind to preside at the Federation meeting at Easter in Hyderabad.

* *

In Barcelona, Spain, Theosophists have inaugurated a Club where Theosophists who pass through the City will find a cordial welcome. This Centre, quite distinct from the meetings of the Theosophical Lodges, is intended to create a new line of activity distinct from the studies of the Lodges. One of the difficulties which confront Theosophists is that it is very rarely they can meet each other apart from Lodge meetings. Most Theosophists have to earn their living, and for many even the arrangement of the time to meet at Lodge meetings is not an easy matter. On the other hand, those who work for Theosophy are in many ways bound by a very close tie, and the more they can see each other the better their joint work is. Several Lodges attempt to have a "Social" once a month or once a quarter. The existence of a Theosophical Club enables members to introduce non-members who would not care to be closely identified, in the beginning at least, with Theosophical Lodges.

* *

During the last three years there has been a distinct devitalization of the Society in many parts of the world. This has been attributed by many and with some truth to the remarks of Krishnaji concerning

France.

the futility of organizations in general to discover truth and to help the individual to Liberation. There are, however, other causes also, one of the greatest being the economical depression. This era of Theosophical depression, which coincided with the economic depression of the world, is passing, and several countries are reporting signs of a new era of activity. Thus, France reports:

This year many more people come to our Headquarters than they did last year. There are a lot of Conferences and Lecture Courses given each week, and the Hall is always quite full. People are seeking comfort, explanations and spiritual help in this world crisis. Mlle. Serge Brisny is making a tour of six weeks in Tunisie and Algérie and with very great success. She is a very fine lecturer, very clever and speaks on various subjects.

* *

The following telegrams have been received:

(Olcott Commemoration and Adyar Day.) *Oslo, Norway.*

Greetings.

Hail to Adyar and its valiants—Norwegian

Section, T.S. *Dublin, Ireland.* Loving greet-

ings from Convention, Irish National Section.

W. Q. JUDGE LETTERS

Regarding the letters of W. Q. Judge published in THE THEOSOPHIST during 1931, a criticism has just reached me that it was discourteous to retain the references to Mrs. Judge who was then living. I had long been under the false impression that the lady had been dead several years; had I known that she was living, I would have eliminated the references to her in the letters. Mrs. Judge passed away in September, 1931.

The personal details in the letters of Mr. Judge were retained to show under what difficulties and handicaps he laboured, and how in spite of them his devotion to Theosophy steadily grew. Not a few are the Theosophists whose material difficulties and emotional crises are not dissimilar to those that Mr. Judge went through and surmounted.

C. JINARĀJADĀSA

FROM A MASTER TO SOME OF HIS YOUNGER DISCIPLES

This discourse was addressed to a group of young pupils of a Master in . . . at different stages of progress in the Inner Life. Several of them are specially attached to the Master Jesus and the Lord Maitreya, and had made great progress in former lives in Christianity. Some are also Freemasons. Hence the special references in 3 (b) to the Church and Masonry. The references do not imply that aspirants who belong to other faiths, or are non-Masons, should become either Christians or Freemasons; speaking to Hindus or others, He would have drawn His illustrations from other gatherings. The essence of the idea is that people collectively, when engaged in a spiritual work, are more potent than they are separate. Nor is there any meaning in mentioning Theosophical work last, except that individual work of teaching or lecturing is not so much a centre for radiating high thought as are (a) and (b); (b) is the most powerful method—collective action animated by intense devotion.

I make these comments only to avoid misconception, such as has occasionally arisen by students reading into statements of a Master meanings which were not intended.

ANNIE BESANT

MY DEAR YOUNG BROTHERS:

Your life is naturally becoming more and more a full and busy life; you cannot find time for all the varied activities that claim your attention. Therefore it is important that you should exercise discrimination—that you should choose wisely among these manifold activities, and that you should not attempt too much. Time is a precious gift—a "talent"¹ entrusted to us, and we must try to use it to the best advantage. During these earlier years of your life, your paramount duty is to

¹ Referring to Christ's Parable of the Talents, Matthew, XXV, 14—30.

build up a strong physical body, so that you may not be hampered in your later work by its weakness; and no ideas of rapid progress, either occult or intellectual, must be allowed to interfere with the fulfilment of that duty.

Never forget that your life in the service of the Brotherhood is wholly consecrated to the uplifting of humanity. Let that consecration be "real, deep and true," as you sing in one of the hymns inspired half-a-century ago by our wonderful Poet-Brother;¹ let the devotion and the love which you feel so strongly to your Elder Brothers show forth ever in unremitting effort to help those younger in evolution and in realization. To the earnest disciple, such service is the one reason for his existence, and all his education, all his training, whether upon lower or higher planes, is undertaken for no other purpose than to prepare him to do that work well. Realize that education is not an end in itself, but a means to an end, and that it must be used intelligently from that point of view. Avoid the mistake made by many enthusiastic and well-intentioned students who set the means above the end, and let the claims of their training hold them back from a definite opportunity of present service. Every new faculty or power that you can develop, all new knowledge that you can acquire, will help you to do the work better; but some lines of study are more useful for your object than others, so here again discrimination is required. The best training of all is to begin to do the work even now, in such measure as you can; and there are four ways in which this is possible for you.

1. As by practice you fit yourselves for it, I shall, when occasion offers, assign to each of you some special service which you may undertake and carry through to the best of your ability on my behalf.

¹ The Master R. The hymn referred to is "From Glory unto Glory," by Frances R. Havergal.

2. You should be ever on the watch for opportunities of helping each individual with whom you come into contact. I sometimes put persons in your way especially for that purpose, just as I might send a man to a doctor to be cured of a physical ailment; but you may and should find suitable cases for yourselves. You must be prepared to meet and deal with all sorts of different temperaments; beware therefore of forming rash judgments, of adopting baseless prejudices, for they always limit your usefulness.

3. You may in various ways do constant service to your district or immediate neighbourhood:

(a) By making yourselves during meditation centres of active radiation of high thought, and thus providing a ready channel for the influence of the Brotherhood.

(b) By joining in collective action with the same object, as in a Church service or a Masonic meeting—both of them especially fine opportunities of altruistic work which none should miss unless compelled by serious illness.

(c) By taking charge of a class for Theosophical instruction, or by delivering lectures or addresses, in order to do something to lift the veil of ignorance which causes so much unnecessary suffering to mankind, and to spread ever more and more widely the gospel of the all-pervading Love.

4. You may do service to humanity as a whole by realizing your unity with it, and striving to raise it by raising yourselves. You do this *in excelsis* when, by taking a step in evolution (such as Acceptance or Initiation), you slightly but quite definitely lift mankind a hairbreadth nearer to its goal; and you may do it in a minor but no less real degree in daily life, for by every personal improvement achieved you make the whole a little better. For men *are* one, though as yet most of them know it not; and if, knowing and feeling that unity, you act consciously on behalf of humanity without slightest thought of self, the karma that you

generate will go to lighten its oppressive load, and in your sacrifice of personal gain the whole wide world rejoices. Thus you share with all your brethren your devotion, your good thought, your knowledge, thus following humbly in the footsteps of the great Saviours of mankind.

Hold firmly to the unity among yourselves, and do nothing to imperil it, for it is your most precious possession, won hardly and by long-continued effort; let no link ever fail in the golden chain of love, but draw it ever closer and closer, until in the hands of our LORD the Deliverer¹ it is strong enough to lift the world. And thus I give to you that greatest of all blessings, that through you His world may be blessed.

If you search for Truth in the realms of *Maya*, in the realm of the intellect or of mere emotionalism, or in the physical sense-world alone, you will never find it. Yet when you have found it you realize that it is contained in them all. You cannot separate life from any expression of life and yet you must be able to distinguish between life and its expressions.

KRISHNAMURTI in *Life in Freedom*

¹ The Bodhisattva, the Lord Maitreya.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(Continued from Vol. LIII, Part I, p. 638)

February 11, 1891

Perception. Very little instruction was given on this occasion; in answer to a question on the 7 stages of perception given on a previous evening, H.P.B. said that thought should be centred on the highest, the 7th, and then an attempt to transcend this will prove that it is impossible to go beyond it on this plane. There is nothing in the brain to carry the thinker on, and if thought is to rise yet further it must be thought without a brain. Let the eyes be closed, the will set not to let the brain work, and then the point may be transcended and the student will pass to the next plane. All the seven stages of perception come before Antaskarana; if you can pass beyond them you are on the Manasic plane. Try to imagine something which transcends your power of thought; say, the nature of the Dhyan Chohans. Then make the brain passive, and pass beyond. You will see a white radiant light, like silver, but opalescent as mother of pearl. The waves of colour will pass over it, beginning in the tenderest violet, and through bronze shades of green to indigo with metallic lustre and that colour will remain. If you see this, you are on another plane. You should pass through seven stages.

When a colour comes, glance at it, and if it is not good, reject it. Let your attention be arrested only on the green, indigo and yellow. These are good colours. The eye being connected with the brain, the colour you see most easily will be the colour of the personality. If you see red, it is merely physiological and is to be disregarded. Green bronze is the lower Manas, yellow bronze the Antaskarana, Indigo-bronze is Manas. These are to be observed, and when the yellow-bronze merges into the indigo you are on the Manasic plane.

On the Manasic plane you see the noumena, the essence of phenomena. You do not see people or other consciousness, but have enough to do to keep your own. The trained seer can see noumena always. The Adept sees the noumena on this plane [as] the reality of things; so cannot be deceived.

In meditation the beginner may waver backwards and forwards between two planes. You hear the ticking of a clock on this plane; then on the Astral, the soul of the ticking. When clocks are stopped here, the ticking goes on on a higher plane. In the Astral and then in the ether, until the last bit of the clock is gone. It is the same as with a dead body, which sends out emanations until the last molecule is disintegrated.

There is no [sense of] time in meditation, because there is no succession of states of consciousness on this plane.

Violet is the colour of the Astral. You begin with it, but should not stay in it; try to pass on. When you see a sheet of violet, and then green in the centre of the violet, you are beginning, unconsciously, to form a Mayavi-Rupa. Fix your attention, and if you go away keep your consciousness firmly to the Mayavic body; do not lose sight of it, hold on like grim death.

March 11, 1891

The consciousness which is merely the animal consciousness is made up of the consciousness of all the cells in the

body except those of the heart. The heart is the King, the most important organ in the body of man. Even if the head be severed from the body, the heart will continue to beat for some 30 minutes. It will beat for some hours, if wrapped in cotton wool and put in a warm place. The spot in the heart which is the last of all to die is the seat of life, the centre of all, Brahmā, the first spot that lives in the foetus and the last that dies. When a yogi is buried in trance, it is this spot that lives, though the rest of the body be dead, and as long as this is alive the yogi can be resurrected. *This spot contains potentially mind, life, energy and will.* During life it radiates prismatic colours, fiery and opalescent. The heart is the centre of spiritual consciousness, as the brain is the centre of intellectual. But this consciousness cannot be guided by a person, nor its energy directed by him, until he is at one with Buddhi-Manas: until then it guides him—if it can. Hence the pangs of remorse, the prickings of conscience; they come from the heart, not the head. In the heart is the only manifested God; the other two are invisible, and it is this which represents the triad, Atma-Buddhi-Manas.

In reply to a question whether the consciousness might not be concentrated in the heart and so the promptings of the spirit caught: H. P. B. said that anyone who could thus concentrate would be at one with Manas, would have united Kama-Manas to the Higher Manas. The Higher Manas could not directly guide Man, it could only act through the Lower Manas. There are three principal centres in Man: head, heart and navel; any two of which may be + or — to each other according to the relative predominance of the centres.

The heart represents the Higher Triad, Δ ; the *liver* and *spleen* represent the Quaternary. The Solar Plexus is the brain of the stomach.

H. P. B. was asked if the three centres above named would represent the Christos, crucified between two thieves: she

said it might serve as an analogy, but the figures must not be overdriven. It must never be forgotten that the *Lower Manas* is the same in its essence as the Higher, and may become one with it by rejecting Kamic impulses. The crucifixion of the Christos represents the self-sacrifices of the Higher Manas—the Father that sends his only begotten son into the world to take upon him our sins; the Christ myth came from the Mysteries. So also did the life of Apollonius of Tyana. This was suppressed by the Fathers of the Church, because of its striking similarity to the life of Christ. The psycho-intellectual man is all in the head with its seven gateways; *the spiritual man is in the heart*. The convolutions are formed by thoughts.

The third ventricle in life is filled with light, and not with a liquid as after death.

There are 7 cavities in the brain, which are quite empty during life, and it is in these that visions must be reflected if they are to remain in the memory. These centres are, in occultism, called the 7 harmonics, the scale of the divine harmonics. They are filled with Akasa, each with its own colour, according to the state of consciousness in which you are. The 6th is the pineal gland, which is hollow and empty during life; the 7th is the whole; the 5th is the third ventricle; the 4th the pituitary body. When Manas is united to Atma Buddhi, or when Atma Buddhi is centred in Manas, it acts in the 3 higher cavities, radiating, sending forth a halo of light, and this is visible in the case of a very holy person.

The cerebellum is the centre, the store house of all the forces; it is the karma of the heart. The pineal gland corresponds to the uterus, its peduncles to the fallopian tubes.

The pituitary body is only its servant, its torch-bearer, like the servants bearing lights that used to run before the carriage of a Princess. Man is thus androgyne, so far as his head is concerned. Man contains in himself every element

in the universe. There is nothing in the Macrocosm that is not in the Microcosm. The pineal gland, as said, is quite empty; the pituitary contains various essences. The granules in the pineal are precipitated after death within the cavity.

The cerebellum furnishes the materials for ideation; the frontal lobes of the cerebrum are the finishers and polishers of the materials, but they cannot create of themselves. Clairvoyant perception is the consciousness of touch: thus, reading letters at the pit of the stomach, psychometrizing substances, etc. Every sense has its consciousness, and you can have consciousness through every sense. There may be consciousness on the plane of sight, though the brain be paralyzed; the eyes of the paralyzed person will show terror. So with the sense of hearing. Those who are physically blind, deaf or dumb, are still possessed of the psychic counterparts of these senses.

Eros in man is the will of the genius to create great pictures, great music, things that will live and serve the race. It has nothing in common with the animal desire to create. Will is of the Higher Manas. It is the universal harmonious tendency acting by the Higher Manas. Desire is the outcome of separateness, aiming at the satisfaction of self in matter. The path opened between the Higher Ego and the Lower enables the Ego to act on the personal self.

It is not true that a man powerful in evil can suddenly be converted and become as powerful for good. His vehicle is too defiled, and he can at best but neutralize the evil, balancing up the bad Karmic causes he has set in motion, at any rate for this incarnation. You cannot take a herring barrel and use it for attar of roses: the wood is too soaked through with the drippings. When evil tendencies and impulses have become impressed on the physical nature they cannot at once be reversed. The molecules of the body have been set in a Karmic direction, and though they have sufficient

intelligence to discern between things on their own plane, *i.e.*, to avoid things harmful to themselves, they cannot understand a change of direction, the impulse to which is from another plane. If they are forced too violently, disease, madness, or death will result.

Absolute eternal Motion, Parabrahm, which is nothing and everything, [is] motion inconceivably rapid; in this, Motion throws off a film which is energy, Eros. It transforms itself to Mulaprakriti, primordial substance, which is still energy. This energy still transforming itself in its ceaseless and inconceivable motion, becomes the Atom, or rather the germ of the atom, and then it is on the 3rd plane.

Our Manas is a ray from the World-Soul, and is withdrawn at Pralaya. "It is, perhaps, the Lower Manas of Parabrahm," that is, of the Parabrahm of the Manifested Universe. The first film is energy, or Motion on the manifested plane. Alaya is the Third Logos, Maha Buddhi, Mahat. We always begin on that 3rd plane: beyond that all is inconceivable. Atma is focussed in Buddhi, but is embodied only in Manas: these being the Spirit, Soul and body of the Universe.

(To be continued)

IF every one of us will work, strenuously and continuously, until each has purged his own heart of every trace of resentment against every person, who has, he thinks, injured him, we shall then find, perhaps to our surprise, that Peace is reigning over the whole world.

ANNIE BESANT

LETTERS OF H. P. BLAVATSKY TO ANNIE BESANT

(Continued from Vol. LIII, Part I, p. 634)

VII

E. S. T. S.

Strictly Private,

THEOSOPHICAL HEAD QUARTERS,

19, Avenue Road,

Regent's Park, N. W.,

London, New Year's Eve, 1891.

TO ANNIE BESANT AND ISABEL COOPER (O).¹

"The Kingdom of God is taken by violence", is a paraphrase from "The realm of divine knowledge is taken by force and perseverance", it does not descend to the Chela; it is the disciple who has to ascend to it, and to penetrate its adamant walls. In the East, the Guru and Chela stand in the relation of the Higher and the Lower Manas—ONE, yet for ever separated, unless the lower forces itself upon the Higher: it is not in the power of the latter to refuse or to accept. There is *no* "impertinence" to asking, but it is certainly useless if you have the right to take; and every one has it, who has in him the power to reach.²

¹ Isabel Cooper-Oakley was her married name, her maiden name being Cooper.

² This paragraph is in the handwriting of Mrs. Cooper-Oakley. What follows is in H. P. B.'s handwriting, though unusually small.

My dear friends, you make too much of me, who am but the unworthy and humble, though devoted servant of the MASTER, beyond. He and I can accept you, but until your *Higher Ego*, with the light on the Higher SELF on it does, the first Triangle will never become a complete *Tetraktis*. If you *feel* ready—go on, and you will soon find it out. To reach the *Shangna robe*, one must first reach the plant; and thorny are the paths that lead the chela to the sacred spot.

However, I *am* your true friend till the blessed day of my deliverance.

H. P. B. ∴

VIII

Esoteric

17, LANSDOWNE ROAD,
Holland Park, W.,
[No date].

DEAREST ANNIE,

I see that the builders have forgotten the little windows—the ventilators on the top of the walls of the Occult Room. I feel sure that before we come to the end of building there will be fifty mistakes made. Do, dear, put a stop to it. Let all your workmen work at something else until I am in the house myself. Do make them stop and begin the covered porch and finish everything, leaving the O.R. *statu quo*. Other mistakes may be fatal and not so easily repaired. Put the key into your pocket and give it to no one, please. When I am on the spot I can direct myself. The mirrors are not ready¹, my

¹ This Occult Room was never finished. I remember it well at the 19, Avenue Road Headquarters, where I resided during three years. The "esoteric working room," referred to in the next letter, was in my time the office of the European Section, out of which a wooden partition divided off a part about six feet wide as the E. S. T. office of Miss Laura Cooper (later Mrs. G. R. S. Mead). From this E. S. T. office, one descended by four or five steps (my memory here is vague) into a small heptagonal or octagonal room about eight feet in diameter. It had a glass roof—blue, if I recollect rightly. Each wall of the room was to be covered with a particular metal. The mirrors—of which I recollect seeing one, in some

things have not yet come from India and were the O.R. finished now externally it would still remain useless and can not be used till the rest is. Please, darling, do so. I am afraid confusion has become still more confused since a certain day. I know it is all because I could not be there. Let the blessed Arch¹ see that my rooms are finished and dry and then I come like a shot.

Annie, I am most *profoundly miserable*. Why, you would hardly understand. I believe but in *one* person in England and this is *YOU*.

Goodbye, darling,

Yours ever,

H. P. B.

IX

MONDAY MORNING,
17, Lansdowne Road,
Holland Park, W.

MY DARLING PENELOPE,

Do not accuse your old "occult nurse" of not knowing her mind, but I have *dreamed* of a dreadful thing. I saw that if a door from my study was opened into the esoteric working room on the right side of the fire place—*i.e.*, toward, and on the right side of my desk it will cram me utterly preventing me to place my pigeon hole on my right side and leaving no room to move. So I have called forth the picture of the future before me and see that the only way of making things comfortable was to open it (the door) on the left side, there,

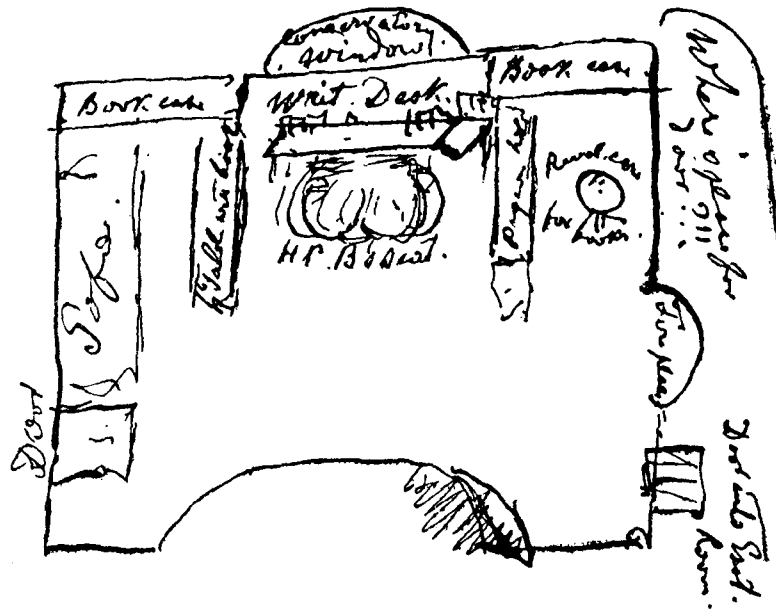
cupboard, about one foot in diameter, and concave—were intended for some purpose of concentrating both light and occult influence upon the esoteric student who was to be seated in the centre of the room for "development". I am told that there was an opening, a window, from H.P.B.'s room into the Occult Room, so that she could keep the student in Yoga under observation. In 1899, Dr. Besant disposed of the lease of the house. After remaining for a while empty, Mrs. Katharine Tingley took possession of it, as her London centre. The house later was pulled down, and a more modern one erected in its place.—C. J.

¹ Archibald Keightley.

where I wanted to place my large press for dresses. (the 20 gui¹ one.)

With great reluctance then I give up the idea and will place it in my bedroom along the interior wall, and to preserve myself from catching cold from the entrance door will fix a high screen, at the head of the bed and along its side.

You know how I like to *expand* and extend in my writing corner, and how I need all the available space for it. Now, if I place my writing desk near the window (with conservatory) and parallel to it I may have space to put my pigeon hole table, etc., on my left, but there will be no room to put anything on the right, and instead of being encased in my three sided square  thus I will condemn myself to misery in a two-sided flapdoodle  and feel as though my right side was paralyzed. This is then how I have concluded to do—Behold my Michael Angelo frescoes, here below :



¹ Guinea.

So that this *is settled* for good. Make the door on the side where the clothes press was to go and I will order myself a solid screen to conceal my bed and protect me from draughts (not *drafts* which would be but too welcome).

Yours — ¹ your,

female Ulysses,

H. P. B.

(To be continued)

THIS open page of my Diary . . . brings back to my memory one of the most delightful episodes of the Theosophical Movement, and I see a picture of H. P. B. in her shabby wrapper, sitting on her locker opposite me, smoking cigarettes, her huge head with its brown crinkled hair bent over the page she was writing on, her forehead full of wrinkles, a look of introverted thought in her light blue eyes, her aristocratic hand driving the pen swiftly over the lines, and no sound to be heard save the liquid music of ripples against the boat's sides, or the occasional rub of a coolly's naked foot on the roof above us . . .

COLONEL OLCOTT in *Old Diary Leaves*.

¹ A symbol perhaps, but has the appearance of a stenographer's script for a word.

A VISION OF "THE TEACHER OF GODS AND MEN"¹

BY C. JINARAJADĀSA

ANY impression of Him cannot but be a fragmentary vision of the great Reality that He is. Yet one does get an impression of the complexity of His being. One by one I will attempt to describe the various aspects of Him which appear in my mind as I look at Him and sense what He seems to be.

1. He is above all divisions and rivalries among the creeds, not because they are beneath His notice, but because they are all *in Him*. He understands each, and what it is attempting to do; He strengthens whatever is best in each, and yet there is no strengthening by Him of its opposition to any rival creed. All the rivalries of creeds and sects are rivalries and strifes in His heart; they wound Him, but for all that He does not exclude them.

2. All the ways which men have discovered as leading to Salvation lead into Him, and through Him to the Goal. The road of each man to God is his own, and it is direct; and yet in a wondrous way every road enters into Him, and all men, whether they know it or not, go through Him to the realization of their highest achievement. Like as in a building of many stories, there may be staircases to its roof from the north corner and the south, from the east and the west, and

¹ "Sattā-deva-manussānam," the Teacher of Devas and men, is the Pāli phrase in the Buddhist scriptures which describes one aspect of the Lord Buddha. The phrase is used for His successor, known to-day as the Lord Maitreya Bodhisattva, the World-Teacher.

yet they all conduct to the roof whence is seen the glorious view of the surrounding country, so is He the One Edifice of Realization, in which all religions and philosophies are but stairways.

3. His attitude to mankind is almost indescribable in its awe-inspiring vastness and beauty. The whole world is to Him "My World". As a mother loves her only child, broods over it with every thought and feeling, with passionate protection, so He broods over all men. And the phrase "all men" is not a vagueness to Him; every man, every woman, every child, wise or ignorant, cultured or savage, saint or sinner, is to Him a precious being whom He loves and over whom He broods with infinite tenderness.

4. Though He streams forth a greater Love and Tenderness than we can conceive, yet He is a leader. His Love is not a quiescent Love; He is the incarnation of Love Militant. That seems a contradiction—that Love could ever be martial. But there is no contradiction, for His Love is a Love that commands. It must be obeyed, as the darkness must obey the order to flee, when the light enters. His Love makes men into leaders; when they sense its benediction over them, they feel compelled to go out into the world and lead men away from their miseries. His Love not only commands; it commands with a plan of action. That is why He is a leader, a commander-in-chief, one who must be obeyed by those who have bent the knee to His service.

5. He is all the time dreaming and planning for the construction of new ways for Love. That is one part of His work—to plan, as an engineer of irrigation plans for canals and waterways to conduct the rain from heaven, that goes to waste, into untilled lands which will not bear for want of water. If only the might of Divine Love could descend into the homes of men, could be understood by each man as accompanying him as counsellor and guide, as

helper and comforter, swiftly men's sufferings would vanish—such is one of His dreams. So this part of His work is ever to plan new and yet new ways in which Love's streams shall irrigate the fields of men's actions.

6. Of His great dreams one gets but the barest vision. His life with us men makes Him indescribably limited, for His true and fuller life among His peers is a glory beyond our imagination. Yet for our sake, and with tenderness and joy, He offers His sacrifice of limitation. But He dreams all the time of that day when, "rejoicing, bearing His sheaves with Him," He can lead myriads into those other fields of life of which men scarce know anything, where life is all bliss, and where service is joy. His vision is from a Pisgah's height not in our world. And that vision is ever before Him, as "for us men and for our salvation" He lives His life of limitation among us.

7. Every woman who looks into His face discovers for the first time the One who understands. The eyes of all the Great Ones are understanding eyes. Yet in a supremely distinctive way, He stands alone. Every woman knows instinctively that He understands utterly all the complexities of her being, its storm and stress, its unrevealed and unrevealable depths. Strange as it may sound, many a woman feels that though the World Mother, once a woman herself, is full of understanding, yet there are things in a woman's nature which even She cannot understand. But all women fall before Him in prostration of passionate gratitude, because there is nothing which He does not understand. That is why He streams forth not only benediction but also salvation. For love that understands—such might of love as is His—saves also. To touch the fringe of His Love is to be born again to life, to fight life's battles, and to conquer.

8. To be in His presence is to feel that in very truth "the wicked cease from troubling and the weary are at rest".

Like some *andante* in a symphony, tender and appealing, which by its sheer beauty seems to loosen all the knots in one's heart, so is it when one is with Him. He is the "Everlasting Arms" enfolding the world, and to be with Him is to forget for the time the heaviness of the tasks which Karma gives. Bathed in beauty, the soul knows for a while what it is to grow as the flower grows.

9. Each who stands in the presence of a Master of the Wisdom bathes in strength and gains the assurance that "all is well". For each of the Great Ones is as a rock in a stormy sea. But when in His presence, this feeling is increased, and one's intuition grasps that all is indeed well. Not that all *now* is well, nor that there is no misery in the world; but that His hands are disentangling the tangled threads of the world's Karma, and that the day is sure when all sufferings shall disappear from the habitations of men. To some of us who, when confronted with the mountain ranges of evil which the world is steadily creating, despair because there seems to be no end to men's miseries, to be in His presence is to be utterly sure that all the miseries will end, because He is at work and will not cease till His work is done.

10. There is one aspect of Him which is seen only in intermittent flashes, but when seen it holds the gaze because of its awe and indescribable beauty. He stands midway between man and God, for He is both man and God—God "not by conversion of the Godhead into flesh, but by taking of the manhood into God," and man, "of the Substance of his Mother, born in the world". All men's joys and sorrows rise up to God through Him; as the ideal Priest, He offers them up to the Most High. But He offers up men's joys with an intensity which is His own gift and He offers their sorrows transformed into an ideal glowing beauty by the fire of His sacrifice. His eyes are ever turned downwards

to men, and He broods over them in pity, weeping with them in their agonies. But His eyes are ever turned upwards also, for He ever gazes into the glory of the Most High, and His heart is full of the chant of triumph and victory. To men who struggle and are in need, His eyes are sorrowful eyes bending down to them in understanding and pity, for He is indeed a Man of Sorrows. But there are those whose struggles are ended to whom His eyes flash an intense joy—the joy of one whose life-streams rush upwards in love, sacrifice, and rapture of offering to Him “who shines beyond the darkness,” whom once seen thought can turn to none other.

* * * * *

This fragmentary vision is a little brother's vision of the Great Brother of all the World. What further visions of Him await us, who shall say?

FESTIVAL OF ASĀDHA

July 29, 1931.

NEVER a sigh of passion or of pity,
Never a wail for weakness or for wrong,
Has not its archive in the angels' city,
Finds not its echo in the endless song.

F. W. H. MYERS, *St. Paul.*

THE TEACHINGS OF KRISHNAMURTI

III

INDIVIDUAL UNIQUENESS

BY J. V. JOSHI, M.A. (CANTAB.)

THIS is an age of standardized machine-made goods and mass production; quality is sacrificed to quantity and art to cheapness. Religion, which is the expression of the spiritual craving in man, has also become standardized, priesthoods and orthodoxies being powerful factors. Education, which ought to help men to be cultured, tends to produce types, and forces the human mind through moulds which make it incapable of true originality in thought. In social life the same tendencies are to be noticed. Law, which is supposed to be the collective conscience of the community, is often an engine of oppression to those who deviate from the accepted ideas of right or wrong. Social ideas have crystallized into conventions, defiance of which is visited with a savage form of punishment, namely, social ostracism. In politics it is the same, deviation from the views of the majority, or of a powerful ruling minority, is punished as sedition, socialism and even immorality. Thus all the forces in society are tending to enforce a standardized form on life in all its aspects.

The human mind however has a natural love of liberty and hates all forms. Vital thought cannot be put into a

mould, and in every aspect of life a vital person, a person with courage, breaks these moulds; thus in every ossified society the hero is always a revolutionary, a destroyer. Even God Himself takes the aspect of Shankar, the Destroyer, so that His creation may not stagnate. When society therefore is being standardized as at present, the thoughtful person sounds the protestant note to gain liberty. First came intellectual liberty, next religious liberty. Political liberty was the cry of the nineteenth century, and economic liberty is the cry of the present. And now comes Krishnamurti with his cry of individual liberty in its truest sense.

According to Krishnamurti every individual is unique in his own way, and to try to force him into any set form of conduct is to stifle that individual uniqueness which is the individual's approach to truth. If individual uniqueness is to have free play, everyone must have full liberty to order his life in his own way, without the interference of society or groups or governments. This, as will be seen, is a revolutionary doctrine but one which expresses the spirit of our times.

The point in Krishnamurti's teaching on which he lays the greatest emphasis is his exhortation to everyone to be true to his own self and never to rely on any outside authority. As Krishnamurti puts it:

What you gather from your experience, from your own knowledge is lasting, is permanent, and nobody, whoever he may be, can destroy that which you have created with your own hands, with your own sufferings, with your own afflictions. Out of that comes the desire to live nobly; for who can give the desire to live nobly except yourself?

Krishnamurti attaches great importance to individual uniqueness; if authority is accepted, then it creates a stereotyped individual, and thus stifles uniqueness. Krishnamurti is therefore against all acceptance of authority:

We must be varied in order to produce the perfect thing. A garden full of roses however beautiful becomes monotonous.

According to Krishnamurti every one must cultivate his own point of view, his own ideal, on the basis of his own experience and according to his own intelligence. Religious orthodoxy is incompatible with this, for every orthodoxy tries to mould life into a fixed type and that will kill individual uniqueness. Thus according to Krishnamurti the blind acceptance of any belief without understanding is the very negation of spirituality: for blind acceptance is based on fear, and true happiness can never result from fear. He says:

Through fear comes the formation of sects, of narrow groups, of individuals who cling together in their imitation.

He wants us to replace belief by understanding, for understanding is based on a wise assimilation of our experiences and is essentially our own; it cannot therefore fail us, whereas beliefs not based on understanding are bound to give way in times of real trials. If understanding is to be the law, then only will individual uniqueness have full play, for understanding will remove the great impediment, which is a blind acceptance of authority and the shaking into a given mould. If uniqueness has any meaning, then the individual perception of truth cannot be standardized. As Krishnamurti puts it:

Life is not working to produce a type, life is not creating graven images. Life makes you entirely different one from the other and in diversity must your fulfilment be and not in the production of a type.

In other words: as there is individual uniqueness so must the realization of truth be individual and different for every one. That is why Krishnamurti calls truth a pathless land. This takes away the support from every religious orthodoxy. Truth cannot be the monopoly of any particular body; the arrogation of such a position will be against the principle of individual uniqueness. Every one has therefore the right to experiment with truth in his own way. Some may work through art, some through knowledge, others through action.

No one path is better than the other, as every path will ultimately lead to truth and happiness. Thus perfect toleration, which is the essence of all liberty, is seen to be the natural outcome of the application of individual uniqueness. Freedom however must not be exercised in an anti-social manner. As Krishnamurti puts it in answer to a question:

Individual Uniqueness does not mean individualism run rampant, but on the contrary individualism trained to perfection which is harmony. This does not mean the aggrandisement of the self but its purification.

The principle of individual uniqueness is thus seen to have a positive as well as a negative side. It means the rejection of all authority and blind belief; but it also means the training and perfection of oneself through experience and intelligence. After all, every thoughtful person is sooner or later driven to enquire into the purpose of human life, and in order to understand this purpose individual uniqueness has to be developed. In other words, one studies one's own tendencies and one's own experiences. And here Krishnamurti points out that:

The purpose of individual existence is to wear down this individuality, this ego of reactions, by recollectedness, by constant awareness, by concentration in all that you are doing with this purpose in mind.

Thus pure being is realized in which there is no separation, which is the realization of the unity of all life. The fulfilment of man's destiny is to be the totality; individual uniqueness is important because without it one cannot realize the truth which is pure being, in which there is neither "you" nor "I". Sects and organizations cannot do this, because they try to enforce set types of conduct which imprison life rather than liberate it. Forms imposed from outside make one conscious of oneself, whereas if one lives naturally, one is hardly aware of the forms. This principle of individual uniqueness has thus a far-reaching effect on our

spiritual life. It teaches us to be free of all dogmas, to be tolerant of the point of view of others, and to approach truth in our own way. Religious orthodoxy is therefore out of the question as truth cannot be standardized, and every orthodoxy tries to do this.

Any organization which restricts the liberty of the individual to order his life in his own way will be inimical to individual uniqueness, and thus would obstruct rather than help the realization of Truth. To assume, however, that all organizations without distinction are inimical to individual uniqueness is an unwise attitude which is responsible for the so-called crisis in the Theosophical Society. If the Theosophical Society were an organization which stifled the liberty of the individual to order his life in his own way, then it would be definitely harmful. But the one thing which the Society has insisted upon from its inception is the principle of freedom of thought. The Society does not prescribe any dogma for acceptance before admission. The only object which has to be accepted by every one wishing to join it is his faith in Universal Brotherhood. Even this principle may be interpreted by every member in his own way. And one may venture to enquire whether this principle of Universal Brotherhood is really different from many statements in Krishnamurti's own teaching about the purpose of life.

Krishnamurti has said more than once that the purpose of life is to get rid of the idea of separation, and to be united to the totality of all life. Does this mean any other thing than Universal Brotherhood which is the cardinal principle of the Theosophical Society? And if not, then what reason is there for a crisis in the Theosophical Society because of Krishnamurti's teaching? If Theosophists have been intolerant, have been laying down the law for others, then they have failed as Theosophists, and Krishnamurti's

teaching will help them to become better Theosophists. But there is no reason to identify the whole Society with such misguided Theosophists, as there is no reason to identify Krishnamurti's teaching with the emotional exuberance of some of his so-called followers.

The Theosophical Society is a body of seekers after Truth in their own way, and it does not lay down the law for its members. In fact, the doctrine of individual uniqueness which Krishnamurti so emphatically preaches, has been the corner-stone of Theosophical teaching. Further, the Esoteric School, it may be remarked, is one of the methods of experimenting with Truth. After all if we can experiment with Krishnamurti's teaching, so can we with the teaching given in the Esoteric School. As long as members of the School do not arrogate to themselves the position of the only custodians of Truth, so long they must have the liberty to experiment in their own way. Individual uniqueness, if it has any meaning, must allow this; otherwise a Krishnamurti orthodoxy will be created which may be worse than any old one. As a student of Krishnamurti's teaching, my own feeling is that if we rightly understand him we shall become better Theosophists, and need not hasten to leave the Society as an orthodox organization inimical to individual uniqueness.

There is another aspect to this question. Krishnamurti emphasizes that the Path to Reality must be different for every one. The joining of a body like the Theosophical Society or the Esoteric School does not deny this principle, any more than the joining of a learned Society denies the liberty of every member to pursue his study in his own way. And after all has not every searcher after truth to observe a certain discipline? Physical science has a discipline of its own and so have the social sciences; but this discipline is not a denial of individual liberty or uniqueness. A second point to be noted is that the perception of truth may come through

any study or experience. The physicist may perceive the truth through the study of atoms and electrons; the astronomer may perceive it through the study of stars, and a study of super-physical science, as it were, may also lead to the perception of truth. Some minds are content with investigating their own experiences and tendencies, and thus arrive at truth, while others want to understand the world and life around them. But a mere knowledge of the world around us will not make us spiritual, unless that knowledge leads to better conduct; and the same can be said of Krishnamurti's teaching. As he puts it:

In listening to what I have said about pure action, realization, pure being, do not get lost in abstractions and metaphysics and forget ordinary conduct, the way to live, the way to be. You may theorise about pure being or happiness or liberation, but if you are jealous, envious, greedy for possessions, cruel, thoughtless, inconsiderate, of what value are your theories?

Is not the same advice given by Theosophical teachers? How often have they insisted on the importance of the Theosophical life as against merely Theosophical or occult knowledge? If Theosophists follow their way with understanding, and not with a blind belief in authority, then they will not stifle their individual uniqueness. Krishnamurti is not against beliefs which are the result of one's own understanding of life, but against those which are accepted blindly on the authority of another.

The principle of individual uniqueness is applicable to the whole of human life. Krishnamurti himself has applied it to many human institutions and activities. Consider the individual in relation to society. If individual uniqueness is to have free play in any society, then the tyranny of worn-out traditions must be rigorously done away with. Unless a man has freedom to order his own life according to his understanding, there will be friction and conflict, and this will be the negation of true peace and happiness. Moreover, society

loses a great deal by not allowing experiments. It is a truism of history that the heresies of to-day are the orthodoxies of to-morrow. As Prof. Laski points out :

New truth begins always in a minority of one ; it must be some one's perception before it becomes a general perception. The world gains nothing from a refusal to entertain the possibility that a new idea may be true.

Suppression leads nowhere ; it can never stifle truth ; all that it generally succeeds in doing is to inculcate fear which is the negation of true liberty. Society must therefore allow individuals to order their own life in their own way, as long as their conduct is not definitely anti-social. Professor Laski remarks :

Since each man's experience is ultimately unique, he alone can fully appreciate its significance himself ; he can never be free save as he is able to act upon his own private sense of that interpretation. Unfreedom means to him a denial of his experience, a refusal on the part of organized society to satisfy what he cannot help taking to be the lesson of his life.

It will be seen from this that the society which allows a great deal of individual liberty is likely to be most productive of human happiness and progress. The true enemy of individual liberty, as Krishnamurti has pointed out, is dead tradition ; "tradition which has lost its soul," "ancient forms through which the spirit breathes no more" must not be allowed to rule the life of a living society. This is true for all countries but the lesson is particularly applicable to India. As Krishnamurti points out :

Our traditions, our religious and social customs are crystallised cruelties and selfishnesses, such as infant marriages, the heartless restriction which we place on widows, our treatment of women generally, the whole system of untouchability, what are these but matters in which the dead weight of custom has crushed out of us the ordinary decent feelings which should sweeten and harmonise the life of human beings ?

Every custom, every detail of one's life must be judged at the bar of reason and individual understanding, and every individual may accept or reject a custom according to his

understanding based on his own experience and intelligence. No custom must be tolerated because it is old or enjoined by religion. Each custom must stand the test of reason and humanity ; no one should be coerced by the fear of social ostracism. What is true of India is true in lesser or greater degree of other countries. The tyranny of marriage laws, or the tyranny of economic classes is a negation of individual uniqueness, as it takes away the right of the individual to order his own life.

Full individual liberty, as long as it is not used anti-socially, must be the order of society. Without this there can be no true happiness and progress ; to force individuals to conform to types is to kill their originality and initiative. In such an atmosphere true progress will be impossible, and such a society will stagnate and decay. Moreover the sense of being thwarted is sure to break out in some violence or other, and repressed life will result in a fanatical revolution which will recklessly destroy the good and the bad alike in the old order. The nemesis of Tsarist Russia is Bolshevism, and of the *ancien régime* in France was the "Reign of Terror".

If individual uniqueness is to have full scope, power—whether political or economic—must not be the monopoly of any group or class. If power is in possession of the few, then it is bound to be used in such a way as to stifle individual liberty. As Prof. Laski again points out :

The chief danger which always confronts a society is the desire of those who possess power to prohibit ideas and conduct which may disturb them in their possessions. They are rarely concerned with the possible virtues of novelty and experiment. They are interested in the preservation of a static society because in such an order their desires are more likely to be fulfilled. Their ideas of right and wrong lie at the service of those desires.

Diffusion of power is a much better guarantee of individual liberty than a concentration of it in the hands of the few. Thus Krishnamurti's idea of individual uniqueness,

which raises the dignity of the individual, is very fruitful in its application to politics and economics, and it is in keeping with the most advanced and progressive thought on the subject.

The principle of individual uniqueness has a special bearing on the theory and practice of education. The present educational methods force the student's mind into certain moulds, and except in a few cases discourage independent thinking. The result is the production of standardized human beings who are incapable of original thinking; only strong minds escape the blighting effect of this education. Education should develop the student's own aptitudes and capacities, and should encourage independent thinking. Education should not be stereotyped as at present; the development of the brain should not be the only concern of the teacher, the development of the emotions and taste is of equally great importance; thus art, and social work, and corporate life should have a distinct place in education. If my Latin is right, the word "educate" is derived from *e* "out" and *duco* "to bring"; thus, literally, education means to bring out what is in the student. And what is in him is his individual uniqueness: to bring *that* out the method must be so adapted as to suit each individual.

There is another aspect in which our educational system, especially in India, goes against the principle of individual uniqueness, and Krishnamurti has pointed this out:

The desire for adventure, the desire to seek one's expression of life, that is self-expression, is being thwarted in every school and college in India. Fear of free self-expression is instilled in you and you are not given the opportunity to express yourself. The function of education is to train you to express yourself in your own way and when there is true self-expression, there cannot be conflict with another. Bearing this in mind examine what is education at the present time. What happens in every school and in every college? You notice that from childhood upwards at home as well as at school, fear is being instilled—fear of parents, fear of traditions, fear of not passing examinations, fear of not finding a job, etc. So the

whole background of education from that tender age upwards is fear, and where there is fear there is the death knell of all initiative.

As Krishnamurti has stated, the purpose of education is to develop your own individual uniqueness, not to turn you out as a machine to function without disturbing the social structure of the world in the least. To develop your uniqueness you must have the proper environment which will give the opportunity for expansion physically, emotionally and mentally, so that you may grow without fear, and without being thwarted. If students are taught to act freely and without repression, then they are likely to develop their own desires, feelings and thoughts in their own way. The full force of life will be set free, and this would mean more creative work, more truly original work, and it would increase the happiness of the individual.

Krishnamurti's principle of individual uniqueness raises the dignity of the individual as against groups and organizations. He feels that mere changes in organizations can never help humanity towards happiness. He believes that the development of the individual is absolutely essential if any real progress is to be achieved. As he puts it:

The world problem is the individual problem; if the individual is at peace, has happiness, has great tolerance, and an intense desire to help, then the world problem as such ceases to exist.

Thus the approach to the world problem according to Krishnamurti is through the individual. Every idea, every action, every institution must be judged according to its effect on the individual. No individual, however, can be truly happy, can attain the full measure of his stature, unless he is free in the true sense of the word. The enemy of true freedom is the blind acceptance of authority and the weak submission to tyrannical power. Krishnamurti therefore teaches a rejection of all authority, whether in religion or in any other social activity.

It will be interesting to try to express Krishnamurti's teaching about individual uniqueness in what he calls "Theosophical jargon". Individual uniqueness may be expressed in Theosophical terminology as the individuality or ego expressing itself in the three aspects of Ātmā, Buddhi and Manas. As such it is higher than the personality which changes from one birth to another. Krishnamurti has explained this clearly in *Experience and Conduct*. He says:

Do not confuse individual temperament with individual uniqueness: temperaments depend on birth, involving difference in environment, race consciousness, heredity and so on. (Theosophists would call this personality.) Individual uniqueness is continuous through birth and death, is the sole guide through your whole existence as a separate individual, until you reach the goal.

Theosophists would call this the ego which, it is stated, will be united to the Monad, which is the spark of the Divine. Krishnamurti's principle of individual uniqueness is therefore a recognition that every ego is different from every other, and, that each has an individuality which is unique. Theosophists, with their classification of egos into different rays and sub-rays, have sometimes appeared a little indifferent to this principle of uniqueness. Classification as an aid to knowledge is invaluable, but it must never blind one to the recognition that, when dealing with human beings, classification is a form of abstraction and is true in a limited sense only.

It has been wisely said that man is never the sum total of his qualities: there is something which defies analysis and which gives him his individual uniqueness. Dr. Besant and Bishop Leadbeater have recognized this; as has been pointed out in *The Masters and the Path*, each pupil is dealt with by the Master in an entirely different way. No two pupils will go through the same experiences even in relation to their Master. This is essentially a recognition of the principle of individual uniqueness. Even as regards the goal, there is the same similarity in the old and the new teaching. The purpose

of individual existence according to Krishnamurti is to be united with the totality in which there is no separation, no subject or object. As he clearly puts it:

The fulfilment of man's destiny is to be the totality. It is not a question of losing yourself in the Absolute, but that you by growth, by continual conflict, by adjustment shall become the whole. According to Theosophical teachings the ideal for the ego is to be united with all and to lose the heresy of separation. Bishop Leadbeater has pointed out that the experience of unity, which Initiates have, is not of merging in the Absolute, not of the drop slipping into the sea, but as he suggestively puts it, of the sea in some way being poured into the drop. This is almost the same as the teaching of Krishnamurti which has been quoted above. When the unity of all life is perfectly realized, becoming a part of one's nature, and not realized only in exaltation, then the man has reached his goal by whatever name it may be called.

Thus it will be seen that Krishnamurti's teaching about individual uniqueness and the end of individual existence is not so different from Theosophical teaching. There may of course be a difference in emphasis, but essentially the teaching is one. And this is in the rightness of things. Truth may be presented in different aspects but must be essentially the same. It is the small minds which wrangle over seeming differences; the wise man perceives the unity and harmony and profits by the different presentations.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥¹

Children, not Sages, speak of the Sāṅkhya and the Yoga as different; he who is duly established in one obtaineth the fruits of both.

That place which is gained by the Sāṅkhyas is reached by the Yogis also. He seeth, who seeth that the Sāṅkhya and the Yoga are one.

¹ *Bhāgavad-Gītā*, V: 4, 5.

THE ORIGINAL HINDU HOROSCOPE OF J. KRISHNAMURTI

INTRODUCTION

THERE has for long been much doubt as to the date of Mr. Krishnamurti's birth. The year has been given rightly as 1895, and the month that of May. But the day of the month has been given as the 4th, 11th and 25th. Curiously enough, these contradictory statements have all come from his father, the late Jiddu Narayaniah. However, all doubts are set at rest, because I give below a copy of the horoscope in Sanskrit and in translation, made by the Hindu astrologer at the birth of Krishnamurti. My copy is from the copy of the horoscope in the handwriting of the father, which the latter sent to Mr. G. E. Sutcliffe. One must presume that when the father gave the wrong dates, either he had not the horoscope by him or he was too careless to consult it.

The date is May 11th, 1895, according to the calculation of Hindu astrology, which reckons the day from about 4 a.m. to the following 4 a.m. In the West, the day is reckoned from midnight to midnight. The time of birth is thirty minutes past midnight. In the Hindu reckoning, this time is still a part of the day, the 11th of May, whereas in Western reckoning it comes into the following day.

The day and time of Mr. Krishnamurti's birth, then, is:

Hindu reckoning: May 11th, 1895, 12.30 a.m., of Saturday.

Western reckoning: May 12th, 1895, 0.30 a.m., of Sunday.

The original horoscope is in Sanskrit. I presume it is written on palm-leaf, as is my own. The correct day, May 11th, was announced a few years ago, after a copy of this horoscope had come into my hands. Some Western astrologers have worked out horoscopes for Mr. Krishnamurti based on 12.00 a.m. of May 11th, whereas on their system of calculation it should be 12.30 a.m., (i.e., 0.30 a.m.) of May 12th.

C. JINARAJADASA.

THE HOROSCOPE

शुभमस्तु

मन्मथनामसंवत्सरे वैशाखकृष्णपक्षे तृतीयातिथौ स्थिरवासरे तृतीया चट्टिका: ५५-६, ज्येष्ठानक्षत्रघटिका: ३३-६, शिवनामयोगघटिका: २५-५०,

1932

THE HOROSCOPE OF J. KRISHNAMURTI

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वणिक्करणघटिका: २४-४१, शत्रि: २२-०, अह: ३१-४२, अमृतं १०-११, कृत्तिका ४, बुध: ४१, आर्द्रा १, शुक्र: ५६, पूर्वभाद्रा २, राहु: ४, पूर्वफल्गुनी ४, केतु: ५, मेषमासे त्रिंशे दिने भुक्ति: ३-४६, एवं पञ्चाङ्गशुद्धि: । एतस्मिन् शुभदिने सूर्यास्तमयादि १६३ सार्धषोडशघटिका भोगसमये कुम्भलगे शनिदेवक-सूर्यहोरायां तुलाशुक्रद्वेकाणे तुलाशुक्रनवांशे कुम्भशनिद्वादशांशे कुजत्रिंशंशे एवं शुभषड्वर्गसात्त्विकवेलायां श्रीमद्रामारमणकरुणाकटाक्षवीक्षणालङ्कारदिनदिनप्रवर्ध-मानज्ञानवैश्वजिद्वन्द्वसपयःपारावारराकासुधाकरस्य हरितसगोत्रोद्भवस्य ब्रह्म-श्रीनारायणप्यनामप्रभुवर्यस्य तस्य धर्मपत्न्याः सौभाग्यसौशील्यवत्याः सखीविष्म-नामधेयायाः गर्भाम्बुधौ सत्पुत्ररत्नं आविरास. १८९५ मेमासे एकादशे दिवसे स्थिरवासरे रात्रौ १२-३०. (1895, May 11th, Saturday.)

तत्कालग्रहसम्पत्तिः

ग्रहसंचारनक्षत्राणि	नक्षत्रपादाः	ग्रहाः
कृत्तिका	१	रविः
मूलम्	१	चन्द्रः
आर्द्रा	४	कुजः
कृत्तिका	४	बुधः
आर्द्रा	३	गुरुः
सृगशिरः	४	शुक्रः
स्वाती	१	शनिः
पूर्वभाद्रा	२	राहुः
पूर्वफल्गुनी	४	केतुः

	रविः	बुधः	कुजः गुरुः शुक्रः
राहुः लग्नम्			
			केतुः
चन्द्रः		शनिः	

कुजः बुधः	चन्द्रः	राहुः	
गुरुः			
शनिः			
रविः	शुक्रः केतुः	लग्नम्	

TRANSLATION

[*May there be Good Fortune !*]

On Saturday, the 3rd day of the dark fortnight of the month of Vaisākha, in the year Manmatha :

Ghaṭikās. 55-6. Constellation Jyeshṭhā, ghaṭikās 33-6. Sivanāmayoga, ghaṭikās 25-50. Vaṇikkaraṇa, ghaṭikās 24-41. Viṣhaghaṭikās-night 22-0. Length of daytime 31-42 ghaṭikās. Amritam 10-11.

Mercury enters the fourth quarter of the Constellation Kṛittikā at 41.

Venus enters the first quarter of the Constellation Ārdrā at 56.

Rāhu enters the second quarter of the Constellation Pūrvabhadrā.

Ketu enters the fourth quarter of the Constellation Pūrvaphalgunī at 5.

The 30th day of the Solar month of Mesha (Aries).

Bhukti (already passed) 3-46. ghaṭikās.

This the position of the Calendar.

On this auspicious day, at 16½ ghaṭikās after sunset, in the Zodiac sign of Kumbha (Aquarius), during the Sūrya-hora of Shani (Saturn),

„ „ Drekkana of Tula-Shani (Saturn in Libra),

„ „ Navāmsha of Tula-Shukra (Venus in Libra),

„ „ Dvādashāmsha of Kumbha-Shani (Saturn in Aquarius),

„ „ Trimshāmsha of Kuja (Mars).

At this harmonious time (Sāttvika), endowed with the above six vargas was born the gem of a son to the great man Brahmasri Jiddu Narayaniah of the Gotra of Harita—the full-moon to the ocean of Jiddu family, endowed with everlasting day by day growing prosperity, blessed and adorned with the

grace of the Lord of Lakshmi ; in the womb-ocean of his wedded wife—Srimati Sanjivamma adorned with good luck and pure character.

THE POSITION OF THE PLANETS AT THE MOMENT

CONSTELL. WHICH THE PLANET LEAVES	QUARTER OF CONSTELL.	PLANET
Krittika ...	1st ...	Sun
Mula ...	1st ...	Moon
Ārdrā ...	4th ...	Mars
Krittika ...	4th ...	Mercury
Ārdrā ...	3rd ...	Jupiter
Mṛigashira ...	4th ...	Venus
Svāti ...	1st ...	Saturn
Pūrvabhadrā ...	2nd ...	Rahu
Pūrvaphalgunī ...	4th ...	Ketu

Born at 12.30 a.m. on the night of Saturday the 11th May, 1895.

	Sun	Mer- cury	Mars Jupiter Venus	Mars Mer- cury	Moon	Rahu	
Rahu Lagnam				Jupiter			
			Ketu	Saturn			
Moon		Saturn		Sun	Venus Ketu	Lagnam	

N.B.—Ghaṭikā=24 minutes=60 Vighaṭikās.¹

¹ The day is divided into 60 Ghaṭikās of 24 minutes, and each Ghaṭikā into 60 Vighaṭikās, and each Vighaṭikā=24 secs.

THE LIVES OF ARCOR

(Continued from Vol. LIII, Part I, p. 668)

ARCOR'S sister and Arcor often talked about home and the life there, and gradually they instilled into the Egyptian the idea of disgust with piracy. The subject came up in conversation when Arcor was fourteen, and the Egyptian said pirates were marked men and the others would kill him if he tried to go away; but evidently he did not like the whole thing, for by teaching Arcor and his sister he had brought up the best side of himself and would be glad to take Arcor, his sister and the small children to a better place.

Age seventeen. The Arab captain thought Arcor ought to go and raid. His protector, the Egyptian, opposed this and prevented it, but he saw that he could not long protect Arcor from going, and contrived to propose in a tentative way that he should retire with his wife and belongings. The pirates did not take it well. They said that a man who was in their secrets could not be spared; they were afraid of treachery, so he laughed it off, but he was confirmed in his intention. For a long time he did not see how to carry it out; but eventually he succeeded in making his escape during festivities in honour of the return of the crew from that raid in which Arcor did not go. Persian rugs, etc., had been brought back as loot. The Egyptian took his wife, children and Arcor (Knepht or Ktesius) and they all went in a small ship, without much provision, and got off that night. The

Egyptian took with him his share of the plunder, which was enough to set him up as a rich man.

The pirates pursued them next day, but not knowing which way to go they wasted time. There was no wind, and they overhauled the Egyptian as he was making his way to the mainland of Greece. He was looking for a place to run his boat ashore when they overhauled him, and he got his boat fixed fast amongst the rocks a little way from the shore. The pirates being two hundred to one massacred them. Arcor escaped. He was very fond of the first baby of his sister, though he had cared for none of the younger children; and seeing the massacre, this baby, then about nine years old, jumped overboard. Arcor was wounded, but he got a place clear around him for a moment and jumped overboard after the child with a javelin in his hand. The pirates threw things after him and two of them jumped after him, and as he was wounded they caught him up just as he reached the baby. Arcor killed one pirate with a fortunate thrust, but the other seized the spear and seemed to be having the best of it, when a shark seized him and Arcor and the baby escaped to the shore. There were many sharks about.

The pirates yelled from the ship, but the child helped to bind Arcor's wounds and they hid amongst the rocks. The pirates landed and searched for them, but could not find them. The two got into a "chimney" in the rocks and wriggled along a ledge and found a way out through a hole with water coming down. When the pirates searched the cave they could not see the two, who got above and lay hidden among the rocks until night. Next morning the pirates searched again, but gave it up and then the two, who were in a bad way, came down to the coast in a sheltered spot and got shellfish and ate them raw. Arcor was feverish from loss of blood, and the child was most helpful. After resting, they made their way inland and went along the coast. There

were coniferæ growing as on the Riviera now and larches amongst them. It was rugged and difficult going, but they eventually came upon some fishing village, and at last got to Eleusis.

At Eleusis there was a big procession going on. Sirius, then about thirteen, was there taking part in it with his father and his mother. He came because an uncle was going through an initiation; and he saw the child, who was starved and weak. There was a pressure in the crowd and she was pushed over a ten feet high rock and was hurt. Sirius was quick and agile and picked her up. Arcor came and bewailed that he could not get the child's shoulder put to rights as he had no home. Sirius said, "Oh! come along to my father," and they put the child to bed. Sirius catechised Arcor, as boys will, and thought his story a fine one. They waited till the child was better, put her in a litter and carried her back to Athens, to the beautiful house overlooking the bay, where the father of Sirius lived.

Arcor in those days was scrupulously honourable. There was much joyous immorality amongst the Greeks; he was very rigid in that. He was an extraordinarily restless person. Sirius and his family felt they did not understand him, but Sirius and his brother Agathocles (Erato) did all they could to make him happy. Arcor was a Greek, and what the Greek did, did not matter—except drunkenness. That was considered to disgrace the nation and was a slave's action. They did not tell social lies, but—somewhat on the lines of the Indian and Irishman,—they said what they thought would give pleasure. Public opinion was like that in America in the present day; a successful lie excused itself. It was written: "a lie is a shield for a wise man, but a spear for a fool."

Arcor had at first a subsidiary position in the household, but afterwards was something like the bailiff of a large estate. Difficulties sometimes arose in which Arcor was right, but

the family felt, with so many nationalities about, it was wiser to shut one's eyes. Arcor always did what he did on behalf of the family, but on the whole they sometimes thought it had been wiser not to see. Some of the people were devoted to Arcor, because he was kind when they were ill, but some things he set up as fetishes they could not understand. Curious fits swept over him, as in the next life the Berserker influence swept down on him, and he would go off when the grapes were ripe for picking—which was certainly inconvenient. Spasms came when Arcor almost hated the family because they did no work and were nobly born.

Sirius and his brother did not divide the estate, but lived very well together. When Arcor was aged eighteen, Sirius was fourteen, his brother Agathocles twelve, and Arcor's niece twelve. Sirius and Agathocles played with the niece, and Arcor had rooms at the back of the house, looking on the second court-yard. There was a fountain; but Arcor felt confined, and preferred the seashore and would sit there and dream about the past pirate times. He hated the pirates. The boys, Sirius and his brother, looked up to Arcor as a great hero, one who had done most gory and gaudy deeds. He was some time recovering from the effects of the journey.

Sirius' mother was very kind to Arcor and would have been glad for him to remain in the household, but it was difficult to find something suitable for him to do. Clerk's work, connected with the disposing of the produce—wine—was the first work given to him. They got rid of their surplus olive oil in ships. Arcor felt the work a tie. He liked to listen to the philosophical talk and drank it in eagerly.

After three years of clerk's work, Arcor wanted to go on a voyage, so he was put in charge of the selling of the cargo. Usually the captain of the ship sold, but the family had a small fleet of ships, and Arcor was sent at his own request to see after the selling and, by luck, came back with a quantity

of silk, and it was sold at a high price. This voyaging Arcor did several times a year, or a year and a half would be spent on a voyage. This filled up many years, but he stopped at home now and then to see his niece.

This went on till the time when Sirius and his brother were sent on their grand tour, on board one of the trading ships, and Arcor went with them. They discussed philosophical questions with him, but the basis upon which they went was not the same. Arcor heard philosophy talked when the whole household sat round—he amongst them—about the time of afternoon tea, in the portico. Then the philosophical conversation was heard by all; visitors came in and discussed. There was a good deal of gossip in Greece.

Kleinias (Uranus) came and settled in Athens, and founded a school of philosophy there after the death of Pythagoras. Arcor heard him when he came, and talked with him and heard some of his lectures.

Arcor certainly saw Pythagoras. He talked with Kleinias, and took philosophy up enthusiastically and went in for it, the social virtues side; but mathematics he could not understand and rebelled at. He worked hard at the philosophy and tried to apply it. He was self-tormenting. I see now a side of his life which we did not suspect then.

Arcor appeared to get on in life, without falling in love, to a later stage than usual. Then his past came before him and he felt his origin. He was rather curious! And I should be inclined to say he did not behave quite well. It never came to anything, and ought to have done; it was hard on the girl. Arcor took the love fever badly, because he took it late, and then set himself to feel that the young person despised him. She was much younger than he was, and very much attached to him; but she did not like to show it and was too flighty and off-hand in manner in consequence, though she did not mean it. Arcor flung off; she tried in a

timid way to show him she liked him. He misunderstood and thought her heartless, and then she snubbed him, and there was much unnecessary suffering. Finally she got over it, and Arcor, finding she had transferred her affections, went off.

Sirius and the family generally did not know of all this. The girl was a relative of his wife whom they had practically adopted. She was in fact the half-sister of Sirius' wife Phillipa, and she had noted the possibility of marriage, but it came to nothing. Arcor went away with all kinds of expressions of esteem. He wanted to go back to the place he was born in, "to make up for something". He got there, and the place was all different, and he left it with an accession of disgust.

Arcor was aged 45 at Salamis and was wounded badly in the battle. He was in the galley or boat with Sirius's family, and Vega as a small child was down below. The family would have been glad if Arcor would have remained, but after Salamis he would go; there was no reason why he should leave, but he would go.

I don't for the moment see why Arcor is going inland to the mountains . . . Oh! he heard of some people—a vague account of hermits in the mountains—men of great wisdom and power and he determined to go to them. Arcor was rather misanthropic. He had plenty of money and need do no business, but he thought he would devote his life to the hermits. He fitted this into Pythagorean teachings.

Brigands on the way killed him because he would carry all his worldly wealth with him.

In Kama Loka the White Lady as a man (Herakles) came in.

The philosophy and the Athens life came in the Devachan.

I am not sure that it was not the White Lady who tried to get Arcor and the child to Eleusis to Sirius' family.

(To be continued)

BANNER OF PEACE¹

BANNER of Peace ! we raise
Your triune circled spheres,
Out of the world's bewildered ways
To lead the coming years.

Floating on tower and fane
Where Truth and Art abide,
Destruction's threat you shall restrain,
And turn its rage aside.

But not alone your seal
Shall stay the hand of strife :
To searching hearts you shall reveal
The way to worthier life.

Truth, Beauty, Righteousness,
Wrought out in Unity,
Shall change our deserts of distress
To wonderlands to be.

Flag of our faith ! go forth !
Affirm to every wind
Beauty's regenerating worth :
The joy of kindled mind :

High deeds that liberate
Wisdom and loveliness,
Transforming ignorance and hate
Into the will to bless.

Banner of Peace ! march on !
Halt not your pilgrimage
Till to the world's glad warless dawn
You lead the coming age !

JAMES H. COUSINS

¹ Read at the dedication of the Roerich Banner of Peace on December 27th, 1931, the Roerich Museum Hall, New York.

THE OBJECTS OF THE THEOSOPHICAL SOCIETY

A SYMPOSIUM¹

First Speaker : The objects of the Theosophical Society are threefold :

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

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

(3) To investigate unexplained laws of nature and the powers latent in Man.

If we consider the third object we find it is chiefly personal in its application. For we can begin any line of investigation only from the basis of our own knowledge and experience, and it is our re-actions to the world around us by which knowledge is gained. An understanding, therefore, of our individual mechanism is necessary to those who are seeking a solution to the problem of existence. The workman needs to become familiar with his tools if he is to be successful in his efforts, and our tools are the powers and capacities we evolve as we go through life. In the degree that we learn to use these tools effectively, will be the measure of our attainment of that third object, which is chiefly a personal one.

¹ Wimbledon Lodge, London, December, 1931. First speaker, Miss Helena Sare ; second speaker, Miss Evelyn Clements ; third speaker, Mrs. Stables ; fourth speaker, Mrs. Trenerry.

If we turn to the second object we find it is of a more general character. From the knowledge we have gained of ourselves we now proceed to investigate the systems of philosophy and culture already in the world. No longer confining ourselves to personal experience, we seek in combination with the thought of others to find a synthesis which shall assist us in the understanding of life. The analytical and synthetic qualities of the mind thus come into play in our approach to those subjects which may be said to be general to all.

As to the first object, that of Brotherhood, we find that it is universal in its application, for all things come within its scope; all forms of activity and of thought can find a place therein. There is no need really to make separate and distinct the second and third objects of the Society, for they have their rightful place within the all-embracing range of the first object. I like to think of Brotherhood as a beautiful mosaic picture, each fragment having its own particular quality or colour, and every fragment being necessary to the perfection of the whole. Brotherhood does not imply equality or sameness, but includes the whole gamut of diversity from the simplest and least evolved to the highest.

Second Speaker: I agree that the third object—to investigate unexplained laws of nature and the powers latent in man—is more a personal one and so more defined, more limited in its scope, but I do not think it can be included in the first. In my opinion its importance comes first, for it stresses the present, our immediate task, and it is only through the immediate that we can understand the universal. Also I think we must admit that the first object is of the future. We, as a Society, believe in the fact of universal brotherhood; many other societies and organizations believe in brotherhood, yet we cannot say that we have brought it down into expression in our own affairs, nor do we see it expressed in world

affairs. There is a striving for it, but very little realization at present.

We have built a civilization on the basis of competitive rivalry, from greed, envy, hatred, desire for riches, pride of power and of domination, so that its foundations are rotten, its core is weak, its heart is cold and feeble, its head is confused and anxious. Unless we can permeate it from top to bottom with the spirit of brotherhood, it will topple over on top of us. It is of very little use trying to alter the system, unless we, at the same time, try to alter ourselves, the units which form the system. This is why I suggest that the third object, and especially that part which refers to man's latent powers, is of supreme importance. By latent powers, I am not now referring to super-normal powers, powers of clairvoyance, clairaudience, etc., in realms subtler than the physical. Until we are more ready for them, these powers are only a hindrance; I am referring to those powers which give us mastery over our physical environment.

Man is truly a microcosm of the macrocosm, and if we try to get some idea of the universe, of the Absolute in its triple manifestation of Being and Non-Being — Spirit and Matter — and the relation between these, identification with form, and withdrawal or negation, the eternal rhythm of life, we shall have some idea of the working of our own consciousness. We can set out on a voyage of discovery to our inmost selves, and try to reach the point or centre within ourselves which is unchanging amid a changing world. Everything around us changes, our physical bodies change, our feelings and thoughts change (at least let us hope they do, for change means growth), but through all change there persists that inner self, that "I am" consciousness, ever still, complete, the absolute ruler. It is a part of the One Consciousness, and in identification with form, with our acts, feelings, thoughts, thinking "I am this, I am this," and again in

negation, "I am not this," we express our life, continually opening out the forms through which we seek expression. It is, at first, as if we had to push and crawl and creep through a form something like a shut-up box, or a darkened cellar, and ever the outlet grows, evolves, as the life pushes through, and everything we use becomes more spacious, more responsive; the senses of our physical bodies become subtler, more responsive to the life within, more sensitive to the life without; our feelings become bigger, more intense, alive and vital; our thoughts become broader, purer, deeper, until our whole house is illumined, is large and spacious and we sweep away the cobwebs, open the windows, and the light of the absolute ruler streams through.

I would like to suggest one way which is very simple of realizing our latent powers. It is by questioning all things; not the analytical, sifting, sorting, arranging, re-arranging method, exchanging one thing, one quality for another, trying to make a pattern, but with the "why" of wonder of the child, plus the knowledge and fearlessness of the man. Take pain, for instance, physical pain or emotional pain; find out what it really is, get right into it, indulge in it for a while, be it, feel the nature and quality of it. We shall find that it will merge into its opposite and disappear; we touch the centre of our consciousness, where the opposites do not affect us, for they do not exist. Or take thought: find out first whether it is really our own thought, if so, test it, find out whether it is true, get into it, really think it—what is this thought? And so with all experience, with pleasure and happiness it is the same. Only here we do not repress but readily identify ourselves, taking them as our birth-right, for the nature of the self is bliss; here we really want to practise withdrawal, and so realize that pleasure and joy are only truly our own as we share them and use them with others. Let us test all experience with three questions: What is it? What am I?

What is the Universe? In seeking the wonder of it, in holding that thought, we shall touch the One Life.

In this way we shall reach the centre of our consciousness, the point within the circle of our own manifestation, find freedom for that consciousness, freedom within the circle, and so release the powers latent in all of us, which, with dynamic force, will not only change us and our whole outlook, but help to change the world around us, and to build up the civilization which is to rest on the sure and firm foundations of universal brotherhood.

Third Speaker: I agree that the first object is, in its fullest sense, the outcome and culmination of the other two, the universal embracing the general and individual; and that what is of most importance at the present moment in the history of the Theosophical Society is the realization of the Oneness of Life.

I fully appreciate the emphasis laid on the part played by the third object, but, in my opinion, the second is equally necessary and instructive. It inculcates the pursuit of knowledge and the study of the growth of ideas and ideals throughout the ages; it is a record of vast experiences in the past, of what man has discovered with regard to the laws of nature and of his own being, the state of consciousness to which he has attained, and the steps by which he has come to be what he is.

Throughout the history of mankind we can recognise the great urge of the soul to reach out towards something it has lost, something greater than it can express down here, to the man himself intangible perhaps, yet forcing him to seek until he finds, not knowing what it is he seeks, but nevertheless constraining him to study the laws of the universe and of himself, as portrayed in the many forms and aspects of religion, philosophy and science. By this study he learns how he may unfold and use his own abilities, and understand his relationship to men.

In religion we can trace the progressive pathway of the soul's unfoldment from the superstitious fears and rites of primitive races to the magnificent conception of the Divinity and Godhead of man. We find in each religion great Teachers who have embodied its highest ideals, and laid bare for mankind its infinite possibilities shown in many different ways of approach and from many aspects. As the many facets catch and in turn reflect the light, yet are one diamond, so the many religions are but different facets of universal religion.

While this study perhaps represents the emotional outlook, in manifold philosophies we find various methods of search after truth based on a line of approach which is rational and satisfies the mind; in studying them life becomes intelligible, and throughout man steers his course by the light of reason within. The great philosophers of all ages have by this means glimpsed the Archetypal Plan, and image for us in the many systems of philosophy, by the study of which we may reach out to the Universal Mind.

Science in days long past was the outcome of man's inner development, of self-knowledge, from which point he approached what we now call science, which is the study of physical organisms and developments from the atom to the solar system. The present-day student works from the physical plane with his physical equipment, but, using the proven facts of the scientists of the past, he is led to seek ever deeper and deeper into the cause of things until he finds himself in the realms of super-physical science, the knowledge of which has long lain in abeyance, and which at present has hardly been touched. In these upper realms he finds and works the same laws which govern physical science; the causes and prototypes of his results are here. Comparing science at the various levels and in the various realms, weaving together his own deductions and the scientific discoveries of the past, he contacts universal science.

These three records of accumulated knowledge and experience are available for our study and research, but to know the facts only is not true knowledge; we must test and experiment with it ourselves, laying aside for the moment what does not appeal to us. That which has for us a sense of truth finds within us instant response, then it becomes for us a living truth, part of ourselves, part of our daily life, part of *our* religion, *our* philosophy, *our* science of life.

Fourth Speaker: What you have all said seems to me most interesting, and you seem to have made each of the three objects of equal importance. Personally I cannot help thinking that the time has come when there might be a slight alteration or enlargement of the objects to suit the changing times.

For instance, the first object runs: "to form a nucleus of the Universal Brotherhood of Humanity." But why only Humanity? It seems to me that many of us are getting more and more to understand and to love the animals. Others again are almost childish in their affection for plants. Many of us feel that some kind of co-operation is even possible with the mineral kingdom, and others assert quite definitely that they are already working with angels, fairies and elementals. Why not be bold and alter the first object to read "to form a nucleus of Universal Brotherhood," and add "without distinction of kingdom"?

Another point: from time to time we have had splits in the Society, each set of rebels considering themselves thoroughly justified. One of the latest calls itself, "The Young Theosophists." But if we are to have a section of young Theosophists, why not one for "middle-aged Theosophists," another for "married Theosophists," and a fourth for "aged or infirm Theosophists"? A "wounded soldier" section would be rather thoughtful; and a nice homely department wherein no one need be afraid and where everyone would

be thoroughly comfortable and at home, could be called "the charwoman's section"! Friends, I think the time has come when the first object might read: "to form a nucleus of Universal Brotherhood without distinction of race, creed, sex, caste, colour, age or kingdom."

Second Speaker: I am quite at one with the ideas behind your suggestions; we might stretch our object to the high ideal of the Unity of all Life, but I foresee difficulties in practice. Just imagine a Lodge, for instance, composed of humans, animals, vegetables, minerals and fairies, sitting round in a ring. It would have to be, at least, a silent communion, or the humans would get the best of it with their chatter, chatter, chatter. This might certainly be an advantage to the majority of committee meetings, though.

As to age, I do think the distinctions mentioned are all comprehensive as they stand. They represent causes of great cleavages in humanity, making for thick walls of separation, and age does not. There is always a conflict between youth and age, but the link is too strong there, for after all one merges into the other, so even "Young Theosophists" will become old some day.

Fourth Speaker: Very true, but in a human family even the babe in arms is a part of the brotherhood, although he does not know it. Those of mature age form the executive unit, younger ones co-operate as they become able.

In pursuance of this idea, it seems to me that the second object might be altered to advantage. Why study only comparative religion, philosophy and science? Doubtless in time we shall find it expedient to study comparative art, sociology, language. But the most pressing need of the moment seems to me to be the study of comparative morality. Our prisons are full of those who have a different standard from our own. Directly we disapprove to any great extent, we put the offender in prison and punish

him. Of course, on behalf of society as a whole, it is necessary to restrain those whose conduct menaces its safety, but surely it should be understood that we cannot all have exactly the same standard at the same time, for even the general standard changes, thus showing that morality has comparative values. When the action of anyone is widely different from the general standard, surely he should be educated, trained or coaxed to improve himself a little, but not punished. And so I would like to add comparative morality to our objects of study.

Third Speaker: I agree that the study of comparative art and comparative language¹ is very illuminating and tells us a great deal of the history of past races and civilizations, sometimes being the only record of a long gone, almost forgotten era, and as such of infinite value; but I must say that comparative morality seems to me to be included in religion.

First Speaker: Well, it seems we all disagree as to which is the most important of the three objects of the Society—but perhaps the truth of the matter is they are all equally important. For when we begin to try to put brotherhood into practice then our difficulties begin. It is quite easy to be brotherly to the person we like and who likes us, but it is quite another matter to be brotherly towards the person we do not like, and whose interests seem to be diametrically opposed to our own. And when we seek to find the reason for this difficulty it is usually because of the absence of that quality of universality implicit in brotherhood. This of course brings us back again to the third object, for if we had succeeded in getting our own personal reactions right there would be no difficulty in being brotherly towards all.

¹ [I demur to comparative language. I had four years of it at the university and so can speak with feeling.—C.J.]

So when the third object (the personal one) is accomplished with the aid of the second object (the general one), the first object, that of brotherhood, will just arrive of its own accord. It will appear spontaneously, the outcome of the fulfilment of the other two. Perhaps we might say that the three objects resolve themselves into one object with three aspects; and that when those three aspects are fulfilled, there will be the beautiful mosaic picture, diverse, many faceted, but built upon the foundation of a triangle, and extending to the circumference of a circle.

PEACE MANTRAM ¹

I

DEEP Peace is within them,
May it shine, let it shine;
Deep Peace is within them,
May it shine.

Deep Peace is within them,
May it shine, let it shine;
Deep Peace is within them,
May it shine.

II

In the deep stillness
Of the Eternal Life,
Where the One is all
And all are One,
There is infinite Peace
And measureless Power—
In the deep stillness.

¹ May be repeated individually or in groups with deliberation and earnestness. Added power is noticed when the natural rhythm is observed in a sing-song way. Thought to be directed to the Vice-regal group of governmental power and authority.

EINSTEIN AND THEOSOPHY

(A POPULAR EXPOSITION)

By C. HAEGLER

NOW and again, as lightning flashes through roofed darkness, an idea is born, a concept of concepts, and such an one we might call Evolution. In the dim dawn of time the birth of another may be traced, that of Reincarnation. Now in the 20th century, shall we not add Relativity? The principle of Relativity, of course, is as old as philosophical thought, for it denies the possibility of measuring absolute time or absolute space.

Some readers may think that Einstein's Theory of Relativity cannot have much bearing on the study of Theosophy. But Mr. Jinarājadāsa once pointed out that there is no better preparation for a clear comprehension of Theosophy, than a broad general knowledge of modern science. Einstein's theory is certainly very modern, in fact, like all great pioneers, he is far ahead of his time. It must not be forgotten that the scientist's task is to extend our sense perceptions whilst that of the philosopher is to widen the sphere of thought.

According to Einstein, what we see as straight lines are really curved ones. Suppose we draw on a piece of paper a straight line between two points. To us, the point of the pencil has travelled, say, one foot, but to an observer on the sun, for instance, our pencil will have travelled, not

only with the motion of the hand, but with the sweep of the earth round its axis, and also the much wider curve of the earth's orbit round the sun itself. This observer (on the sun) would, therefore, see a curved line some forty miles in length. So that the straightness or curvature of a line really depends on our relative position in space.

The same idea holds good for Motion. Take two trains, travelling side by side at different speeds. To the person sitting in the faster train, the slower one will appear to recede from him, it will seem to be moving backwards. All motion is relative. Now Space is also a matter of relativity. There is no such thing as absolutely empty space, for how could we measure it? Our measures are distances, taken between one body in space and another. These measures depend on our relative position to those other bodies.

Then we come to Time. Has it any reality outside our consciousness? Mrs. Besant has told us that Time belongs to consciousness, while Space belongs to form. With regard to consciousness, Space has no existence. Consciousness changes its *state*, not its place, and embraces more or less, knows or does not know that which is not itself. In *Early Teachings of the Masters* given to A. P. Sinnett, we are told that "time is something created by ourselves": that, while one short-second of intense agony may appear, even on earth, as an Eternity to one man, to another more fortunate, hours, days, and sometimes whole years may seem to flit like one short moment: and that finally, of all the sentient and conscious beings on earth, man is the only animal that takes any cognizance of time, although it makes him neither happier nor wiser. Say the Masters:

Time is not a predicate conception, and can, therefore, neither be proved nor analysed according to the methods of superficial philosophy. Space and Time may be, as Kant has it, not the product, but the regulators of the sensations, but only so far as our sensations on earth are concerned, not those in Devachan.

To come back to Einstein, he tells us that on the physical plane, measures create space, so do clocks create time for us. The Masters say it is *we* who create time, not the mechanical clocks of man! Now the interval between two given phenomena will not be the same for every observer. This interval of time will be quite relative, and will depend entirely on where the observer is situated, and the speed at which he is travelling through space.

Size, the apparent dimensions of an object, or the space it occupies, depends on the velocity with which it is travelling through space. Larmor suggests that matter is contracted in the direction of its motion, by an amount which increases as the velocity of these bodies approaches that of light. Einstein also prophesies that a mass of matter, say a pound weight for instance, increases in mass as it travels faster. At the speed of light, its mass is infinitely greater.

Now Einstein says that gravity is not a force, but a property of space itself. He believes that gravity may have more than the one explanation we have all heard of, *i.e.*, attraction of bodies between themselves. Newton taught that gravity, heat, light, magnetism, were not the final causes of the visible phenomena, including planetary motion, but were themselves secondary effects of other causes. Herschel also spoke of the existence of causes that act for us under a veil, disguising their direct action. Newton said that the apple fell because the earth attracted it, but Einstein considers that it falls because our space itself is curved wherever there is matter. The more matter present, the more space is curved, and so it happens that the light from a star just behind the Sun, will come bending round it, and it will appear to be shifted from its true position—how far shifted, Einstein worked out. At the last eclipse, as we have all heard, the stars appeared where he had predicted.

I have often wondered if it is not here that we have the actual physical basis for the facts of astrology. Light is life, and at the hour of birth, the light from the stars in the various constellations reaches us, after having been knocked about, as it were, by various planetary systems, whose sphere of influence it invades. These spheres of influence must be different for every set of stars (*i.e.*, constellations) so that the horoscope may be an actual reflection, as it were, of the interplay of these various rays or life-forces at the hour of birth. If we could, by some means, photograph these rays, some sort of geometrical pattern would be presented, distinctive of the soul just taking birth on the physical plane. Pythagoras taught that number is the Law of the Universe, and that the Cosmos was produced not through or by numbers, but geometrically, *i.e.*, following the proportions of numbers.

Now we are asked to believe that space is curved, that all things moving through space move in curved lines, including light. Einstein's theory asserts that the actual reality, which underlies all manifestations in the physical universe, is a blend of three factors: Time, Space and Matter. There is one reality behind this trinity, so that the symbol of the Trinity we hear so much about, is reflected in our everyday life, and science here goes hand in hand with the great Mystics, who assert the Existence of One, Eternal, Infinite, Incognizable Reality, behind the manifested God, unfolding from Unity to Duality, and Duality to Trinity. In metaphysics, we have again a trinity—the self, the not-self and the relationship between them. This interplay shows itself as the ever-changing universe.

The curvature of Space. One of the great difficulties of Einstein's theory is the assumption that there are no straight lines such as Euclid talks about. Imagine intelligent creatures, existing in two dimensions only, *i.e.*, they have length and breadth, but no thickness, they live on a plane. Their

geometry will be like Euclid's. They will find that space cannot be enclosed by two straight lines, there must be at least three. They will say that a straight line can go on for ever and ever. Now suppose these creatures are transferred to the surface of a sphere. What sort of geometry will they construct? They have no idea that they are on a sphere. They cannot go inside or outside of it, but must remain on the surface. What will they call a straight line? Always keeping to their surface of the sphere, their straight line, *i.e.*, shortest distance between two points, will be the arc of a circle, from our three dimensional point of view. Now a straight line drawn on the surface of a sphere will go all round the sphere and come back to the point it started from. It cannot go on for ever and ever. And yet, these two-dimensional creatures, using Euclidean geometry, would say that a straight line goes on for ever and ever. But the space these creatures live in is finite space, from our three dimensional point of view. These two-dimensional creatures, moving over the surface of the sphere, are only limited by their two-dimensional consciousness, for there are no boundaries or barriers of any kind.

Theosophy tells us that the phenomenal spirit and matter of any universe are finite in their extent and transitory in their duration, but the roots of spirit and matter are eternal. The root of matter has been said by a profound writer to be visible to the Logos as a veil thrown over the One Existence.

Einstein uses the analogy of creatures, living in two-dimensions on the surface of a sphere, to point out that our space too is finite. A ray of light from a star would go all round the universe and then come back to its starting point. Our space is unbounded, that is, there are no barriers to it; we may wander about in it as long as we like, but we cannot get outside of it. When we have wandered far enough through the stars, going quite straight ahead (so it would

appear to us), we shall come back to our starting point. (Consciousness, of course, knows of no such boundaries of space, for *its* increased expansion admits us into higher and higher realms of space.)

Einstein's Theory of Relativity is probably the most profound and far reaching application of mathematics to the phenomena of the material universe the world has ever known. Although a very complicated theory (and I do not even pretend to understand it), it gives us a far simpler view of the universe than heretofore. It asserts that the actual reality which underlies all the manifestations we experience is neither spatial, temporal, nor material, but a *blend of all three*, time, space and matter. It is our consciousness which has split up the original unity into three entirely different things. Is not Manas, the Thinker, a blend of the Father (Will), the Son (Wisdom) and the Holy Ghost (Creative Activity), the three aspects of the Logos? Or as Pythagoras taught in his philosophy: "The number three reigns everywhere in the universe, the Monad is its principle."

(To be concluded)

INFORMATION without understanding is of no value whatever, because only information comprehended is raw material assimilated and spiritualized by man—and comprehension proceeds from within to the outside, not vice versa.

KEYSERLING in *America Set Free*

THE HEAT OF LIFE

By E. BENNETT

AS far as we can understand, God's great plan is concerned mainly with the evolution of that consciousness which is found unfolding itself within physical bodies. This being so, such bodies are a necessity in the plan, and so are places where they may develop. This being granted, there appears a need for many planets fitted for our homes.

Astronomic research has arrived at a different conclusion. We are told that life like our own is not widely distributed. Only two worlds in our own Solar System may have life. The first need for life is the right heat. Life-forms are built from groups of tiny cells having aqueous interiors and a denser skin. In those fluids life is active—destroyed by approach to boiling point, brought to a standstill by freezing. Life has a range between 80 and 96 degrees. Not more than 2 planets can have climates normally within this range.

Absolute zero lies 273 degrees below freezing point. There is no known limit upwards. Temperatures of many millions of degrees are found in the stars. Forms like our own are only developed within a single millionth part of the scale of possible temperatures. ●

Delicate electrical instruments can measure the heat of stars and planets. These show Mars and this world alone to be fit for life. Yet if physical life is not the function of those other worlds, what can be their use? We know it not!

If these planets are centres of life, they must be specially adjusted for that purpose at their varied distances from the warming Sun. That adjustment, if proved, also proves that there is a great mind behind all creation. Proof of life in other worlds becomes proof of the existence of our Creator. The heat problem assumes a vital importance for this reason: it is hard to find a more important investigation. Careful study of the four small inner planets shows that these are so adjusted that any exchanging of their positions would make life infinitely less probable. Of the three of which our Earth occupies the middle place, Venus, the one nearest, is protected from too great heat by a perfect canopy of cloud, whilst Mars, the more distant one, has so clear a sky that it gets more of the weaker sunlight than our own world's surface, our sky being more cloudy.

According to scientists, the bigger a planet, the better can it retain a complete atmosphere of gases and water-vapour. Why then has Venus a far denser atmosphere than our Earth being 15 per cent less in weight? Much smaller Mars has lost so much of its water that its clear sky constitutes no problem.

Mercury, the innermost, receives a heat sufficient to melt lead. It is shown by actual measurement to have a higher heat than anticipated; this indicates the presence of an atmosphere. Life is impossible there under ordinary planetary conditions, but this world is so small that the Sun has been able to slow down its rate of spin to equality with the time of circuit around the Sun. This makes one side have all the light and the other darkness and cold. The dividing belt is a twilight land having a greater darkening for winter, more light for summer, but never a full lighting. This is the only condition possibly habitable, if there be no guidance in their creation. It is a puzzle that this first planet and Mars, last of the four, should both be smaller than the others, and that both need this smallness to support life conditions.

More complex is the problem of the giant outer planets, too far from the Sun to have much warmth in their sunlight. The measurements show them to be frozen worlds; yet they have every other sign of being hot, only just solidified in parts, islands of solid matter drifting on a still liquid sea of lava, little beyond the glowing stage. There are features of these worlds too permanent to be cloud, yet not fixed as on our continents. Jupiter's surface is divided into zones with marked difference in their rate of drift. The clouds are far too turbulent to shroud a cold surface, for it is heat which dictates their movements. The material of these worlds is far denser nearer the centre in that it is more kin to the Sun than to the inner planets.

If these great worlds are as hot as lava, they will radiate enough heat to give some one of their many attendant moons a temperature such as we enjoy. In each case, the moon which comes closest to our own world's size, is the one found at the calculated distance where such heat would be found. Can we ignore this clear indication of intent? I believe this heat is the reality, while the measurements showing its absence are the illusion. Yet both higher and lower temperatures are shown with great accuracy by the same instruments.

The light and heat in a beam of sunlight can be sorted out by a prism into the different wave-lengths which comprise it, the visible part spreading into a band of coloured light. Beyond this extend invisible waves registering as heat and as chemical effects. The visible spectrum is crossed by many dark lines and bands which represent blanks, missing wave-lengths, which have been absorbed by the atmosphere of Sun and Earth as the light passed through these layers. Each element has the power to absorb a set of waves of special lengths, peculiar to itself alone. In the invisible part of the spectrum these bands of absorption grow more frequent, so

that there can be no direct measurement of the heat found there.

At four times the length of the visible octave of light waves, travelling into the infra-red, is found a clear part of the invisible spectrum. From the amount of low intensity heat, which passes through this section of the spectrum, the total amount is estimated. In this section may be found the solution of the problem.

Our atmosphere stops all these waves of low intensity heat save those over the one section. May there not be some element of the giant planet's atmosphere which cuts off those rays that would pass through ours in that one clear section? It is already known that there is some element common to this group of planets, and to those alone of the planetary family, which element creates heavy absorption bands in the visible spectrum. May it not also cause the fault in the low temperature readings? It is possible in theory; it is hard to prove, as that element is unknown here.

If there be this interference, these planets can be semi-suns, hot to more than 1200°C. and there will be moons heated to the right degree. This is what we should expect if the principal work of the Logos was the evolution of the various kingdoms leading up to Man. It is the only view which suggests a good use for the other planets.

Proof there is that such life-conditions can exist, and this becomes an indication of the existence of a fore-seeing and all-powerful Mind behind the planetary creation. To-day, scientists view the Universe as a place where life appears as a rare accident: when this error of the planetary temperatures has been proved to exist, it will be viewed as a place where life will be found in every conceivable place, a mighty workshop for the evolution of souls.

STUDY NOTES FOR A THEOSOPHICAL UNIVERSITY

BY G. E. SUTCLIFFE

THE line of study in a Theosophical university need not be a model of existing universities. It should have distinctive lines of study of its own, otherwise the necessity for its formation is not apparent.

The object of these notes is to lay stress on some possible lines of distinction. One of these may be the following. Up to the present time in existing universities the teaching of physical science has, in general, carried the assumption that the prime movers of the Universe are matter, force and energy, and that life is an accidental excrescence scantily distributed throughout space and time. It is here suggested that a mark of distinction between the Theosophical university and others shall be the postulate that Life is the prime mover, and that other phenomena, such as motion, force, and energy result from it. This distinction has a Theosophical basis.

Support for this fundamental postulate will be found in the Proceedings of the British Association for the year 1931, where General Smuts puts forth the thesis that matter, life, and mind are three grades of the same thing. This has greatly interested the worlds of science and philosophy, especially as Sir James Jeans in the second edition of his popular work, *The Mysterious Universe*, has concluded that the

Universe is the creation of a mathematical Mind. Some comments on the Presidential address will be found in *Nature*.¹

One writer² argues that Life is the prime mover in some particular phenomena. Another, W. D. Lighthall,³ argues that the atom is a Life, a truly Theosophical teaching, and observes that:

If such a view should find acceptance the notable juncture would occur that the two greatest lines of modern thought—the evolutionary biology of Darwin, and the physics of Newton and Faraday—would find a common meeting-point in the atom.

Sir Daniel Hall writing in the *Nineteenth Century*⁴ gives his conclusions as follows:

The one ultimate reality is mind; the proximate realities of the material world are perceptions; the laws according to which they operate are modes of thought inherent in our minds. These modes of thought are only consistent up to a point because our minds are only fragments of the whole mind; they are aspects of reality, not reality itself.

From the above, it is evident that "the world is now ready for Theosophy," and it were a pity for the Theosophical university not to enter it. Students are probably aware from the popular works of Sir James Jeans and from the Supplement to *Nature* of October 24th, 1931, that the physical universe has now been explored to its limits,⁵ but they may not be aware that physicists have achieved this not by laws of physics and mathematics alone, but by these in combination with a law of life. This law of life is given by Jeans⁶ and is as follows:

According to the well-known physiological law of Fechner, the effect which any cause produces on our senses is proportional to the logarithm of the cause . . . Our senses do not supply us with a

¹ Vol. 128, pp. 906-7, Nov. 28th, 1931; see also a letter by Professor Boycott, p. 727.

² *Ibid.*, p. 907.

³ *Ibid.*

⁴ December, 1931, p. 720.

⁵ [This is surely a rash conclusion. It is wiser to remember Newton's parable of the pebble on the seashore and the great seas still to be explored.—C. J.]

⁶ *Astronomy and Cosmogony*, p. 30.

direct estimate of the intensity of the phenomenon which is affecting them, but of its logarithm.

At first sight students may not realize the significance of the above law, and this significance only becomes apparent when coupled with the Theosophical thesis that Life is the prime mover of the Universe, and that all the suns, stars and planets are separate masses each having a life as its prime mover, and each acting on the other in accordance with Fechner's Law.

If we examine a plan of our solar system in which the distances of the planets are drawn to scale, we shall find that it is not possible to draw the whole solar system to one scale. Two scales are required, one for the nearer planets, and one for the more distant; but if we choose a plan in which the logarithms of the distances are given to scale, we have no difficulty whatever in showing the whole of the solar system to scale on one plan.

In fact, without any difficulty we can construct the whole Universe to scale with the Sun in the centre, and the planets around the Sun to exact logarithmic scale, so that this single plan would show to scale the forces of the Universe operating on the Sun in accordance with Fechner's Law. Thus the whole Universe becomes as compact as, say, Piccadilly circus, whilst all details are given to scale. On a logarithmic scale, if we represent the diameter of an atom by unity, the diameter of a pea would be 9, the earth's diameter 18, the sun's distance 22, the distance of Sirius 28, and the diameter of the Universe 39. Hence in less than 40 logarithmic steps we can pass from the diameter of an atom to the diameter of the Universe. Thus whilst the subjective universe of life, the microcosm, advances in arithmetical progression, or 1, 2, 3, 4, 5, etc., the objective universe, or macrocosm advances in geometrical progression, or, 10^1 , 10^2 , 10^3 , 10^4 , 10^5 , etc.

This fundamental law operating between subject and object, or between life and form, is extremely important both to science and the Theosophical university. By means of it science has recently probed the Universe to its outermost limits and to its innermost depths; it gives a common basis on which the orthodox sciences and the occult sciences can meet. It affords an opportunity to the Theosophical university to win its spurs, and compel recognition from the world and its brother universities. Although men of science use the law, and are surprised to find it gives true results, they have not yet realized its universal importance. Only students of *The Secret Doctrine* and kindred works can realize that.

Let us consider this law in connection with an unsolved problem of science, say the cause of the sunspot period. Many scientific men are convinced that this is due in some way or other to the planets, but although they have sought for the true connection for more than a century they have failed to find it. We can now see why they have failed. They have used the astronomical masses and distances and applied Newton's Law. In other words, they have applied the law operating between object and object, and not the law operating between object and subject. Let students of the Theosophical university take up the investigations and apply the law between object and subject. If they achieve, they will at once gain honour and recognition, both for themselves and the university.

They must regard the Sun as a Life, and the spots as due to subjective changes in the solar life. These subjective changes they should regard as responding not to the masses, distances and varying positions of the planets, but to the logarithms of these; the formula is given by Jeans¹ and is a very simple one.

¹ *Astronomy and Cosmogony*, p. 32.

Another group of students might investigate in the same way, the problem of terrestrial weather changes; this problem has made little progress although the best minds have been applied to it. It is regarded as the despair of modern investigations, and a solution would be acclaimed as the greatest achievement of the age. There are very big prizes awaiting alert students in the Theosophical university.

BEAUTY

I SOUGHT for beauty, in a face,
A human form, a human love,
Yet never sought for beauty's trace
In aught above.

I sought for it in things without,
I made of earthly beauty God,
Till beauty made for me a knout,
A scourging rod.

I sang its praise in pæans wild,
To passion's note I tuned my lyre,
I scorned true love—'twas far too mild
To feed my fire.

I sank myself in seas of sin,
In idle pride, in folly vain,
Yet far it fled me, till within
I sought, in pain.

With anguish sore and aching heart
I strove to feel that burning Breath
Beneath the blinding woe, the smart
Of life—and death.

When lo, within a little flower
In every human heart hid deep,
I found the ever-living Power
That there doth sleep.

M. BRIGHT

THE SUFI'S QUEST FOR GOD

BY LILARAN PREMCHAND

MAULANA RUMI, the prince of Sufi poets, and one of the greatest of seers and saints, opens his marvellous poem, *Masnavi*, with the wailing of the reed-pen :

*Bishnau az nai chān hikāyat me kunad
Waz judāhtā shikāyat mā kunad*

Hear from the reed-pen, what a tale it tells
In separation moans, in sorrow melts.

The plaintive note, the poet says, that issues from the reed flute is due to its separation from the reed-bed—its original home.

In these lines is represented the longing of the soul to be re-united with God, its original home. Everywhere, whether in the East or in the West, we find this deeply rooted thirst of man for God. Dr. Besant compares this seeking of man for God to the effort of water ever to regain its own level.

As water ever seeks to rise to the level whence it falls, so does the human spirit ever seek to rise to the divinity whence he came.

Philosophy is, properly speaking, home sickness; the wish to be everywhere at home . . .

The Sufi's desire for union being strong, and his spirit daring, he sets out on his quest to discover the beloved, and after years of toil and trouble, of trials and

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tribulations, finds Him. Where indeed? Listen to Maulana Rumi:

I measured intently—I pondered with heed,
(But ah, fruitless my labour!) the Cross and the Creed.
To the Pagod I rushed and the Magian's shrine;
But my eye caught no glimpse of a glory divine!
The reins of research to the Kaaba I bent,
Whither, hopefully thronging, young and old went.

Kandhar and Hirat searched I wistfully through;
Nor above, nor beneath came the loved one to view.
I toiled to the summit, wild, pathless and lone,
Of the globe-girding Kaf—but the Anka had flown!
The seventh earth I traversed—the seventh heaven explored,
But in neither discerned I the court of the Lord.
My glance I bent inward; within my own breast,
Lo, the vainly sought elsewhere! the Godhead confessed.¹

Dr. Besant says the same:

Do not go in search of Him to the scientist, for he can only tell you that there is law in nature, which never alters. Do not go to the theologian, for he will give you arguments, while you want conviction. Do not go to the artist, for though he may take you a little nearer, he can only tell you of the beauty which is God's, and that is not all. Do not go to the philosopher, for he can only give you abstractions. Go then within, and not without, plunge fearlessly into the depths of your own being; seek in the cavity of your own heart the hidden mystery, and there, and there only, you will find Him.

"Within you," yes! But then, what makes the union so very difficult? What is it that divides? The idea of one's own self, the personality, is the greatest barrier between the seeker and the beloved. There must be total cessation of the self, complete freedom from egoism, before the union is possible. "Be simple and wholly bereft of self."

Shah Abdul Latif, the greatest poet of Sind says: "*Khudi* and *Khuda*," i.e., "I-ness and God" cannot be contained in the heart, just as there is no room for two swords in one and the same scabbard. This idea is very well illustrated in the following story of Maulana Rumi, which, though oft quoted, bears repetition.

¹ Translation by Prof. F. Felsemer.

One knocks at the door of the beloved and from within comes the voice, "Who is at the door?" "It is I," says the lover. "This house cannot hold me and thee," came the reply. The disconsolate lover goes back into the desert, and after a year's fasting and prayer returns to the door once more, and in reply to the voice from within, "Who is there?" says: "It is thou." The door opens and the lover and the beloved are united.

The poet says:

*Khesh rū sāfi kun az ausāf i khud
Tā bi binī zāt i pāke sāfi khud*

From the attribute of self be free, so that you may see your own pure essence.

Selfishness being the cause of all sin and suffering, the Sufi practises love; for love, even towards an earthly object, if whole-hearted, eradicates all sense of the self. The key to the return of the Sufi to his original home, and his merging once more into the Divine is *love*, which makes the mind free from all earthly desires and purified from all passions. "Love is the sovereign alchemy, transmuting the base metal of humanity into the divine gold." Love, the Sufi believes, is the sole remedy of all life's ills and sorrows. Having sought God and found Him within, he sees that the whole creation is the output of the All-Beautiful, and he sees Him everywhere.

Jamāle oost har jā jalvāh kardāh.

His beauty everywhere doth show itself.

He then sees, in the words of Dr. Besant, the Hidden Life vibrant in every atom, and the Hidden Light shining in every creature.

*Yak zarrah nadīdam ba ālam ki darān
Khurshed i rukh i tura na didam ayān.*

Not one atom in the world did I see,
In which was not your splendour seen by me.

With the idea of the immanence of God is, of course, linked inevitably the idea of the solidarity or brotherhood of all living beings. Hence the Sufi's conception of love includes universal charity. The easiest way to reach divinity according to him is through the brother-man.

*Rāhe bisyār ast mardum rā be kurbe hak vale
Rāhe nizdtkash dile mardum ba dast āvurdan ast.*

Many a road to Godhead has been
Of them the easiest—men's hearts to win.

*Sad khānai agar ba tāat ābād kunī
Bi āzān nist ki khātare shād kunī.*

Hundred houses with devotion you may fill,
To gladden a single heart is better still.

The following is in the same strain:

*Az hazāran kaab yak dil bihtar ast,
Dil badast āvur ki haje akbar ast.*

What matters if to Mecca a thousand times you go,
The greatest pilgrim he, who to man does kindness show.

According to Hafiz, "the art of being kind" contributes to the happiness of both the worlds.

*Asāyashe du giti tafsir īn du harf ast
Ba dastān talatuf bā dushmanān madārā*

The merit of two worlds in two words doth lie,
To love the friends, no enemies to vilify.

The Sufi, like the Theosophist, extends tolerance to all; he is called *La-Kufi* (without any particular creed), and, like him, believes that the source of all religions is one and the same.

*Yeh subh adyāno milal hai shakhahāe yak darkht
Ek jarah sen hai nikle dāliyān sabh phāt phāt.*

All these religions and creeds are branches of one tree,
From one root have sprouted forth different branches.

Therefore says he:

*Khāhī ba kaaba rū kun khāhī ba Sāmnat
Az ikhtalāf i rāh chi gham rahnama yaktst.*

Whether you turn your face to Kaaba, or towards Somnath,
What matters the contrary roads, when the director of the way is the same.

Maulana Rumi's story of Moses and the shepherd is a very good lesson in tolerance. Moses once vehemently scolded a shepherd for worshipping God in his crude and childlike manner, so that the poor man gave up uttering the name of God altogether. Thereupon a voice from above came to Moses, saying:

Why did you separate my creature from me? You have been sent out to bring about union, not separation.

The Sufi poets, now and again, point out what has been very well expressed by Pope in the following:

For forms of faith, let graceless zealots fight,
His can't be wrong whose life is in the right.

The Sufi, believing that the fundamental truths of all religions are the same, is against converting people from one faith to another; he recommends comparative study of religions, for that is likely to remove all religious antagonisms. He says:

*Hamchu parkûrîm yak bî dar shariyat ustavâr
Pai digar sair haftâd du milat mîkunad.*

We are like a pair of compasses, with one foot firm in our own faith, and with the other we traverse through seventy-two sects.

To sum up: the Sufi says that man is an ever-living essence of intelligence, but by identifying himself with the body, he has lost his real self.

*Anch mî kardîm bî khud, hich nabîna nakard,
Dar miâne khâna gum kardîm sâhib i khâna râ.*

What we have done with ourselves, no blind man has ever done, for in our own house have we lost the master of the house.

Man can know his real self by controlling nature, external and internal, by giving up and separating himself from the lower nature that is present in him. By contemplating the real Self, one can be free from the bondage of matter and hence free from all pain and misery. Every one has therefore to identify himself with the Divinity within and work through the body for the benefit of the world.

THE MAGIC OF GREAT CATHEDRALS

BY THE REV. HAROLD MORTON

THE Cathedral in Sydney had always seemed to me saturated with devotion, but the charm of St. Mary's¹ was tenfold more when I stood for the first time in the western porchway and looked down the full length to the High Altar. The golden sunlight streaming through the high clerestory windows, the long shadows of the splendid columns, and the flickering candle light, all combined to draw the thought from the harsh strident call of the material world to the world of light of which this is the dark shadow. I thought of St. Mary's humble beginnings and now of this vast structure. How Australia has been enriched by its erection! I felt its magic sweeping through my veins. As T. E. Brown said of gardens, so would I contend that the very beauty of this edifice eloquently testifies to the ever-living God.

A garden is a lovesome thing, God wot!

Rose plot,

Fringed pool,

Ferned grot—

The veriest school

Of peace; and yet the fool

Contentends that God is not.

Not God! in gardens! when the eye is cool?

Nay, but I have a sign;

'Tis very sure God walks in mine.

'Tis very sure God moves in spirit through the Cathedral.

The Roman Catholic Cathedral in Sydney.

A Gothic cathedral is essentially dynamic. It is more like a gigantic engine working at full speed, more like an athlete straining every muscle in a great race, more like flames rushing skywards in a forest fire, than a building which has position but no movement. No doubt thousands of people have gone, and still continue going to services in the great Gothic cathedrals with eyes fast closed. In the presence of a masterpiece where artists have toiled and wrought for God, some prosaically go to sleep. Human nature is like that. I pass backwards and forwards over the loveliest harbour in the world, an ever changing picture of beauty confronts me. I read a book, my fellow passengers have their heads buried in the morning paper, or hide themselves in a cloud of tobacco smoke. We pass heedless of Nature's offerings and so too do we ignore great human work.

Yet no one can be entirely unaffected by the spell of art, whether it be a Raphael Madonna or a hideous tortured form so favoured by some of the moderns. A couple of years ago London was stunned by the sculpture of "Dawn". "How dare any man produce such a monstrosity and call it art?" cried the outraged public fulminating against this so-called abomination. "It is ugly, brutal and grotesque," shouted others. The image had a magic which chilled. It was a stab at all recognized beauty and culture. No man could look at that work and remain unmoved, and for good or ill it burnt itself into the very soul.

How different is the influence of the immortal Passion Play. A friend of mine went to its last production, somewhat grudging the time it took from her European holiday. The hope of a race longing for a Saviour, the rage with which He was greeted, the Hero's *Passion* facing the day of glorious death, the tender scenes of the Virgin—could anyone remain unmoved as these scenes rolled by? To this member of the audience the story might have been written in words of fire,

for by a subtle mystery of art the experience was transferred to her. *She* was the actor, *she* the sufferer, *she* the triumphant spirit above defeat.

The magic of a great cathedral is tremendously potent. One cathedral lover says he sees every such building as "the stretching out of human hands for things divine". Leaving all theological ideas out of consideration, a Gothic church is a mnemonic of progressive life. As an expression of the Christian life, it is superb. It points to a goal. Its message is "Upwards and Onwards"! Raised up to pierce the heavens, the very stones seem to cry out with praise and aspiration. They tell the story of man's ascent.

The perpendicular age in Gothic architecture is especially significant. We reach a time when every slender shaft of uprushing power expends its energy, and like a rocket which soars skywards and bursts, throwing down a shower of stars, so does the Gothic force expend itself and come downwards again. Some students see in this the decadence of the Gothic spirit, ascribing to one of the great plagues the loss of the former knowledge of Church building. To others it is the proof of its success. For the perpendicular age in Gothic architecture, when the arches are lower and the lines spread out, is an excellent symbol of man having attained, and returning to the earth which bore him. Great souls may battle to the summit of the Mount, may stand there transfigured with heaven's gates wide open for their entry; but they come down again and endure a greater glory than Transfiguration in the depths of Crucifixion. So with this style of architecture. It has come down from the Mount. But it is glorious and radiant as it tells truly of Transfiguration.

Whoever then is seeking in life around him stimulus to creative action, will find it without doubt in these great structures. I contend that no one can enter a Gothic Church without some stream of magic coursing through him, a thrill

which shakes him into awareness of a larger life. While it does this for every individual in some measure, it can be a revelation of deep mysteries to any who will enter into it already prepared to read the symbol and share the life. What we owe to the architects who captured this design from the archetypal world, who can say? But we can affirm that to-day, as then, we too feel and succumb most willingly to the magic of great cathedrals.

BELLS

THE God who made denial
Has made fulfilment too,
And failure falls for trial
Of what success should do.
I heard church-bells one morning
In answer to my need,
And half their song was warning,
And half was just "God-speed".

And now I know disaster,
And shames beyond recall,
And hopes that wither faster
Than any flower at all—
But still the bells are chiming
Their message to my mind:
"Are hills too high for climbing?
Are seas too far to find?"

Gerald Gould

PUNCH¹

BY F. H. ALDHOUSE

THERE are few professions that have more ups and downs than a farmer's. A few day's steady rain may ruin crops. An outbreak of foot-and-mouth disease—the germs of which were carried to your cattle by a hare, and which no precautions or foresight could have prevented—may wipe out your livestock. Farmers need steady nerves and clear minds. I am pretty successful in my business, and am generally credited with both those qualities. I am a married man with two boys, the eldest of whom is sixteen. I am forty years of age. As I am engaged in mixed farming, I raise both crops and livestock and have to be a good bargainer, as well as a judge of lands and beasts.

Next to my wife and lads my best friend was a dog called "Punch". He has never varied in his affections. When I was nearly ruined just before the War, and my neighbours, who knew of what the weather had done to me, were buttoning up their pockets for fear I might try to borrow from them, Punch was just the same; though by some uncanny power he knew I was in a state of deep depression. He came one night when I thought all was lost, and laying his head on my knee, looked up in my face with nearly human eyes, full of sorrow and affection for me. When prices rose later and my affairs were booming, he was

¹ This story, told by Mr. M— of Co. Mayo, Ireland, gentleman-farmer, an exceptionally hard-headed and efficient man of business, an Anglican Church-warden, sober and discreet, is stated in his own words.

still the sympathetic friend, and frisked and barked his joy that I was happy. Human beings are seldom as reliable, but one of the tragedies of those who love dogs is the comparatively short lives of their pets, and Punch at seventeen was manifestly failing.

I was called suddenly to Dublin by the death of a relative, and before going sent for the Vet., for though I knew he could not cure old age I still hoped Punch might be helped to live comfortably for a little longer. I hated to part with one who was tried, and true and loving. The veterinary was late and I had to leave to catch the train in a hurry. I had only reached Dublin when I was laid up with a bad attack of "flu," which made me for a while very ill indeed. After settling my Uncle's affairs it was three weeks before I returned home. As I got out at C. station, Derrin the eldest of my boys, was waiting in my trusty Ford to drive me home.

"You do look pulled down, Dad," he remarked.

"Aye! I'm hoping there will be nothing to worry me at home, Derrin," I answered, "the least thing since I took that sickness keeps me from sleeping. Is everything all right, did anything die?"

"All is quite right, Dad, and nothing died," the boy answered.

I thought he put rather an emphasis on *died*, but as he began to tell me the excellent price we had obtained for some bullock that had been sold at Ballina, the subject dropped. When we came to our gate, I got out of the car and telling Derrin to drive over for old Mr. Morrisy, who had written he wished to buy a ram from me and whom I had promised to send for as soon as I returned, I walked up our long avenue. What was this coming bounding to meet me? Why thanks be to goodness, it was my Punch himself, but so transformed and rejuvenated that I hardly knew him.

"Well, me sporting fella'," I called to him, "I'm more pleased to see you so gay and bold, than if I had a fist full of sovereigns. But don't jump on me, there's a good dog, the mud is very sticky. That Vet. shall get all my custom in future. He must be a living, walking wonder to make a new dog out of an old one!"

Punch looked up in my face, he grinned at me, he wagged his whole body, but in all his excitement and happiness he obeyed my command and did not fawn on me. For an eighth of a mile he ran with me showing the utmost happiness in our re-union, but when we came near the door of my house, rather to my surprise, he wheeled off and ran into a small plantation on the right. He gave me such a wistful, human look of affection and he was gone. My wife and Dessy, my other lad, gave me a warm welcome, and finding that all was well, I sat down to lunch with a light heart. The arrival of old Mr. Morissy and Derrin turned the whole conversation on to rams, till I had effected the sale and the old man had departed again.

"By the way, Honoria," I said to the missis, "the thing that pleased me most on my return was not hearing what we got for the bullocks, good as it was, or selling that tup to old Morissy at the price he gave, but to see my poor old friend Punch so wonderfully improved. I must make that Vet.'s acquaintance. I want to know what he gave him. I wonder, did he do some gland-grafting on him, as Voronoff does, the foreign surgeon who goes in for giving his patients renewed youth? I call it a miracle whatever it was."

The evening was falling, but I thought I saw an expression of uneasiness pass over my wife's face.

"Yes, Dermot," she answered, "so you saw Punch? Where? and when?" I told her and she began to cross-question me about my health.

"Do you sleep well, dear? Have you found the illness has affected your sight at all? Have you strange dreams?" I was quite annoyed.

"I don't know what you are driving at, Honoria, one would think you imagined I was getting deranged! I wish the doctor could make me as young and bouncing as Punch, but I'm getting better, though slower than he did."

My wife said no more and I went out to see how things were going on the farm. When I came into tea I found Dr. Parr was with my wife, he took his tea and after it was over he said: "This is not a professional visit, Mr. M—— but as a friend I'd just like to see if that Dublin physician set you all right before I go back home."

I let him examine me, and then he began to cross-question me just as Honoria had done about dreams, sight, etc. "The wife must have coached you, doctor," I said, "did she tell you I was getting demented?"

"Certainly not, Mr. M——," replied Dr. Parr, "and I'm glad to say that though pulled down by your recent bout of 'flu,' I find you generally quite normal. But I want to tell you something. You say you saw Punch in broad daylight, that he did not touch you, but ran about you and went into the plantation. Well, the day you left for Dublin, before the Vet. came, he took a fit and I shot him with my own hands—as your boys had not the heart to do so. I called in to see the herd's wife, who has had a baby you know, that's how I came to be here. Punch was buried in the plantation you say he went into now. I got your family not to write to you about it, knowing the kind of illness you had, and I warned Derrin not to give you bad news when you came. Influenza often causes serious depression. I wanted you to have a rest before you heard what happened to your old friend. It must have been just a very vivid memory of your dog, and the remains of the illness that produced the

delusion—a mere temporary optical error. I have come upon similar cases before, though not so distinct as your vision."

I thanked the doctor and I did not argue with him, for good and sufficient reasons. But after five years I wish to say that I was as clear, as I am this minute, and that I am as sure as I see you this minute, that dear, faithful, old Punch could not go to wherever the true and loving do go, without wishing me a last farewell.

TO THE FAIRIES

THE waters are the undines' home,
In fire the salamanders dwell,
The earth is haunted by the gnome,
The winds obey the sylph's sweet spell.

Oh! kindred spirits you are near,
Though hiding from our selfish sight,
Our life is very drab and drear,
Show us your world of love and light.

Your hands the clouds of evening dye,
You shape the blossom as it grows,
You in the gentle zephyrs fly,
You are the perfume of the rose.

The dreams of childhood you make gay,
The baby laughs when you appear,
You play, wherever children play;
Yours the sweet whisper in lovers' ear.

The elements which are your home,
Filled by your vital presence, live,
Give us your joyance when you come,
Your own immortal laughter give.

F. H. A.

GOETHE'S FAUST

BY C. JINARAJADASA

THIS year all over the world men will celebrate the 100th Anniversary of the death of Johann Wolfgang von Goethe. Many a discourse will be delivered describing the aspects of his personality and his creations. For he was, to the modern world, the first world-citizen. He took for his field of enthusiasm the cultures of all peoples, while not ceasing to be all that was best in German culture. Such a unique combination of poet, artist, dramatist, scientist and philosopher is indeed rare, and therefore men of all types find a profound interest in all that Goethe produced.

Among all his many works there is one which is pre-eminent for its philosophical message as to Life's purposes. This is his great work "Faust". From the day it was published, it has focussed the attention of all philosophical and artistic thinkers. Unfortunately most people know of *Faust* only by its first part, out of which a French opera was made by Gounod. Never did a great work suffer in its world-wide message for all mankind as did Goethe's *Faust*, when out of its magnificence a sordid drama of love was extracted and presented to the world as Goethe's *Faust*.

The sole reason for writing this brief essay on *Faust* is that in it Goethe discovered, to my mind, one of the greatest principles of the Occult life. Curiously enough, he himself did not consciously know what was the moral or message which *Faust* was intended to give. Long years afterwards he said about it: "People come and ask, what idea I have embodied in my *Faust*? As if I knew myself, and could express it! *From Heaven*,

1932

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*across the World to Hell*¹—that might answer, if need were; but it is not an idea, only the course of the action." This is characteristic of all great works, for each author, under the impetus of creation, contacts a higher world which he can reveal, but whose significance he does not necessarily understand.

The form in which *Faust* is written is both attractive and repellant. It is the former for its most beautiful poetry, which naturally in German has an artistic intensity which cannot be reproduced in any translation. The work is like a casket of jewels of all sizes and colours; but at times there are too many of them, and it is a little difficult to see the beauty of them all because the loveliness of their setting has been obscured by the plethora of jewels. One hardly knows where is the thread of the story as events move from the natural world into the fantastic, from that of fact to that of the imagination.

The drama covers such a vast theatre of events, particularly in its second part, that the reader's attention gets confused and tired quickly. But it is just this vast congeries of events that is fascinating to the Theosophist, because there we find the method which the genius of Goethe found to survey a man's life as it would be lived in several incarnations. Goethe of course knew of the theory of Reincarnation but it did not appeal to him, except once when his profound attachment to Frau von Stein made him think that the only explanation for their mutual understanding was that he and she must have known each other intimately in a previous life.

The commentators and exponents of Goethe's *Faust* hitherto naturally see all the events of the great drama as occurring in the course of one lifetime, that of the hero-Faust. But a careful observer of human nature will see quickly that the psychological transformation of the principal character in the drama is very unlikely to have taken place in one lifetime. Whereas if we presume that the different

¹ A line in the Prologue.

episodes are as a series of separate lives, we see a natural sequence in the character transformation following upon events. I do not mean at all to say that Goethe ever had such a conception, but I think that with such a conception of *Faust*, as the history of the several lives of one individual, we shall see its philosophical message more clearly.

The great problem opens, as in *Job*, with a Prologue. The Lord surrounded by His angels is in Heaven. The heavenly hosts, Raphael, Michael and other angels hymn the glory of God and His works. Mephistopheles is among them. He is the "fallen angel," and is now permanently the critic of God. His presence in Heaven is inexplicable on the orthodox Christian idea of the "devil," but is understandable in the light of the conception of the Mysteries that "evil is the dark side of good". Yama, the King of death, in Hinduism is not the King of terrors but a kindly God, nor is Māra the tempter in Buddhism depicted as a terrible and evil entity, though his business is to put barriers in the way of the aspirant. Mephistopheles explains his function in the cosmic scheme as follows:

I am the spirit that evermore denies,
And rightly so—for all that doth arise
Deserves to perish—this, distinctly seeing—
No! say I, No! to everything that tries
To bubble into being.
My proper element is what you name
Sin, Dissolution,—in a word, the Bad.

Mephistopheles remarks drily, in contrast to the praise of the angels, that all that he has observed regarding God's handiwork, Man, on whom the Lord has bestowed Reason to distinguish him from the animals, is that "thence his powers increased to be far beastlier than any beast". His criticism of God's work is that:

Of suns and worlds I've nothing to be quoted;
How men tormented themselves, is all I've noted.

The Lord then mentions Faust, His "servant". All Mephistopheles notes is that Faust is tormenting himself with a search

for something. The Lord replies, in four lines of Goethe which are famous in European literature:

Though still confused his service unto Me,
I soon shall lead him to a clearer morning.
Sees not the gardener, even while he buds¹ his tree,
Both flower and fruit the future years adorning?

Finally, the Lord gives Mephistopheles the chance, as in *Job*, to tempt Faust away from his final goal, with the sole proviso that Faust must not be killed. The Lord does not mind that Faust should blunder; it is a part of His scheme, and so He says:

While Man's desires and aspirations stir,
He cannot choose but err.

And the Lord mentions that the evil or the restless part in man is necessary, as a counterpoise to the natural *Tamas* or sloth which is inseparable from human nature:

Man's active nature, flagging, seeks too soon the level;
Unqualified repose he learns to crave;
Whence, willingly, the comrade him I gave,
Who works, excites, and must create, as Devil.

The drama proper now opens, with Faust as an old man. From youth to old age he has sought satisfaction, or "realization," as the mystics would say, in knowledge. Truth that seemed, at the beginning of his search, so near, evermore recedes, and disappointments and disillusiones are found on all sides. Faust determines on suicide. But as he lifts the goblet to drink the poison, Providence intervenes, according to the plan made. Memories of childhood's happinesses are evoked, and Faust determines to live.

Here we can well presume that one incarnation of Faust ends. For, the next part of the drama introduces Mephistopheles to Faust, and by drinking a draught which the former gives, Faust the old man is transformed to what he was in his days of early manhood.

(To be continued)

¹ Prunes, cutting off shoots and branches, an apparent injury to the tree, but which his science shows is necessary for the tree's real growth.

POINT LOMA'S OFFER TO ADYAR

I

THE THEOSOPHICAL SOCIETY,

International Headquarters,

Point Loma, California,

January 25, 1932.

DR. ANNIE BESANT,

President, The Theosophical Society,

Adyar, Madras, India.

MY DEAR DR. BESANT,

I am writing to you by request of our Leader, Dr. de Purucker, and also on behalf of all the members of our Headquarters' Staff here at Point Loma, to express to you the concern that we have felt in regard to the reports of your health; and also the pleasure at the most recent report that you were better, and were able again to attend and to speak at meetings of the Society at Adyar.

We feel indeed that there is still work for you to do, and it is our hope that this improvement of your health may continue.

We have felt much concern also over the general unsettled condition in India; and indeed, while we hope that

a peaceful solution may be found, and that there may be no resorting to violence, still all this is in the balance. We know the deep interest that you have in India, and that the present time must be quite an anxious one for you.

It is our hope, as just said, that there may be no outbreak of violence which may sweep over the whole country, but if this should be imminent, and the political conditions in India should become so unsettled as to make it impossible or inadvisable for your Headquarters at Adyar to continue to carry on its work, we here—and I write, as said above, on behalf of our Chief, Dr. de Purucker, and the Headquarters' Staff—would be glad to offer you personally a peaceful and more central home for your activities, here at Point Loma. Furthermore, in the event that the General Council of the Adyar Society might deem it advisable, on account of conditions in India, to remove your Theosophical Headquarters from India, and if they would agree to transfer your Headquarters' activities here also to Point Loma, we would be most happy to offer to your General Council two hundred acres of our present estate of some three hundred and thirty acres at a very modest price.

We hope, of course, as said above, that a peaceful solution may be found for the difficulties which at the present time are so acute in India, and indeed all over the world; but in case of serious eventualities that may make a change appear inevitable, we should be very happy to have you yourself personally, and also the General Council of the Society, give consideration to this letter.

Indeed, dear Dr. Besant, in this connexion I am strongly reminded of something that I heard several years ago; namely, that on more than one occasion you yourself had said something to the effect that you looked forward to the time when our Point Loma Headquarters and

your own work would be closely associated. The remarkable thing about this, my dear Dr. Besant, is that Katherine Tingley many times during past years stated that it was her conviction that Point Loma—not necessarily our own Headquarters—would some day likewise be the seat of your Society, as well as our own. Truly would not this contiguity or juxtaposition of the two Headquarters, if it can be brought about, be one of the noblest efforts towards unification of the two main bodies in the Theosophical Movement?

With fraternal and affectionate greetings,

Most sincerely yours,

JOSEPH H. FUSSELL,

Secretary-General.

II

THE THEOSOPHICAL SOCIETY,

Vice-President's Office,

Adyar, Madras, India,

March 7, 1932.

DR. JOSEPH H. FUSSELL,

Secretary-General, The Theosophical Society,

Point Loma, California.

DEAR DOCTOR,

I have pleasure in acknowledging your most fraternal communication of January 25th, addressed to the President, Dr. Annie Besant.

It has been many months since Dr. Besant has been able to attend to business of any character except at rare intervals, and then only for a few minutes when she appeared to be least in a state of fatigue. Even her correspondence has had to be answered by others authorized to do so. Hence the present reply by myself to your letter.

I am sure Dr. Besant would wish me to express her sincere appreciation to Dr. de Purucker and all the members of your Headquarters' Staff at Point Loma for their sympathetic feelings of concern in regard to the reports of her health. At the same time we, her co-workers here, regret we cannot confirm "the most recent report" that she is "able again to attend and to speak at meetings of the Society at Adyar," although one incident of the most unexpected nature occurring at the late Convention, as published in THE THEOSOPHIST, does tend to give coloring to that view. Since then she has kept closely to her room, save for an occasional drive.

The concern you feel "over the general unsettled condition in India" is no doubt being felt by all the friends of India throughout the world. But to us here on the spot, so to say, the outlook does not seem so very dark. There are no signs to me of anything akin to such an upheaval in the country as will put the life of the ordinary citizen in jeopardy. Moreover, The Theosophical Society has from the beginning eschewed all politics as a Society, and we here do not see any danger at all to its routine activities.

Nevertheless your thoughtful and generous offer to provide our Headquarters with asylum in case of trouble is met with a hearty and understanding appreciation. Moreover your willingness to sell to us a portion of your beautiful estate at Point Loma in the unlikely event that conditions in India should become permanently forbidding, is deemed here to be a gesture of great brotherliness such as our Foundress, H. P. B., would have rejoiced to see expressed by any of

her faithful followers. That our membership may be informed of all this, we shall take the liberty of publishing both your letter and this my reply in an early number of THE THEOSOPHIST.

But, as to Adyar, there is to my mind no more favored spot in all the world for the headquarters of a spiritual society. It was to Adyar that H. P. B. and Colonel Olcott were sent by the Masters to found the centre for Their outer use. It is Adyar that bears the powerful imprint of Their sacred influence. It is Adyar that is near to Them, geographically considered, and to that august spiritual capitol of the world, Shamballa, whose primary channel of influence it long since came to be.

And it is India, Adyar's home, that embodies the most uplifting and dynamically spiritual atmosphere of any land; for it is here that great Rishis, Avatars, Buddhas, Masters and Adepts, have lived and labored as nowhere else, and the power They exerted and impressed upon this land can never be erased, even by the distracted conditions that have existed on lower planes during centuries of decadence, and from which, like another Phoenix, India is rising once more to take the lead in the world's spiritual regeneration.

With fraternal greetings to all, I am,

Most sincerely yours,

A. P. WARRINGTON,

Vice-President.

LOVE THAT LIVES¹

BY LEO FRENCH

In our time men understand love as a common, every-day manner of life . . . but all idea of the cosmical content of love is atrophied in them . . . Perhaps love is a world of strange spirits who . . . take up their abode in men, subduing them to themselves, making them tools for the accomplishment of their inscrutable purposes . . . an alchemical work of some Great Master wherein the souls and bodies of men play the role of elements out of which is compounded "a philosopher's stone or an elixir of life". P. D. Ouspensky.²

"ALL on paper?"

Yes. Four hundred and sixty odd pages filled with lines, on, and between which, so much is written of "glory, beauty, truth, knowledge, virtue and abiding love"—to quote the quintessence of Shavianism from the preface. In that preface the *personality* of the writer stands revealed for him who runs psychologically, to read. With that we have no concern, here, at any rate; but with the *individuality* of G. B. S., *le vrai homme*, as all good (or bad) Theosophists must believe; we are concerned with Ellen Terry's, and rightly, as befits two great individuals who were used by Anteros (assuredly not by his younger brother) to produce a series of unique, inimitable Love-Letters, the capitals' used advisedly. Some idea of the gamut can be imagined by the two following quotations:

Tell Elly that the two things that worthless people sacrifice everything for are happiness and freedom, and that punishment is that they get both, only to find that they have no capacity for the happiness and no use for the freedom . . . Tell her to go and seek activity, struggles, bonds, responsibilities, terrors: in a word, "life".

You must die before me and get my rooms ready for me in heaven, and tell the cook about my vegetarianism.

Between these no gulf is fixed, that is a part of the triumphant emergence of this correspondence.

Consistency is the bane of little minds. Let none of the latter approach this book then, in which Bernard the Lover refutes G. B. S.

¹ A Review-article on *Ellen Terry and Bernard Shaw; A Correspondence*.

² *Tertium Organum*.

the sedulous ape of his personal disillusionment-experiences, from boyhood onward, not once and again, but again and again, etc.

"How are the lowly risen"—we exclaim, on reading the innumerable refutations, self-enunciated, of this dramatic scorner of sentiment.

Ellen Terry is the most beautiful name in the world: it rings like a chime through the last quarter of the nineteenth century. It has a lovely rhythm in it.

Is not that a voice which breathes of Barrie, yet is the hand that wrote the same that signs its name immediately after:

I am, and always have been and ever shall be, by pre-eminent brevity and common sense, simply Shaw.

And when SHAW is at his simplest, throughout these letters, then he is most inspired, and does not directly give the lie to other selves of his which, by the grace or command of Anteros, do not intrude upon this hallowed ground. The truth is that in these letters the bush burns yet is not consumed, because it is the inconsumable that same bush enshrines. But if individual psychological leads and clues to fixations and conflict-complexes, some of which we dare swear, still remain unremoved and unresolved, in G. B. S., though "Bernie" doubtless used some for fuel, what about such artless self-revelations as:

My love, my friendship are worth nothing. Nothing for nothing. I must be used, built into the solid fabric of your life as far as there is any usable brick in me, and thrown aside when I am used up. It is only when I am being used that I can feel my own existence, enjoy my own life. All my love affairs end tragically because the women can't use me. They lie low and let me imagine things about them; but in the end a frightful unhappiness, an unspeakable weariness comes; and the Wandering Jew must go in search of someone who can use him to the utmost of his capacity. Everything real in life is based on need.

Writing of his childhood—

Though I was not ill-treated, my parents being quite incapable of any sort of inhumanity, the fact that nobody cared for me particularly gave me a frightful self-sufficiency, or rather, of starving on imaginary feasts, that may have delayed my development a good deal, and leaves me to this hour a treacherous brute in matters of pure affection.

The truth is, the loving friendship and friendship-love of these two is worth perchance as much as (dare we write—more than?) the dramatic contributions of both: one "our most eminent playwright," the other—incomparable is the only word, and that futile enough, to those to whom seeing was loving. For Ellen Terry was pre-eminent, not one who must "just be known ere she would e'er be worthy of your love". Some take hearts by storm, others by brains.

Here are two who took the respective kingdoms of their arts by violence, and by enchantment respectively.

This is not a book for the pompous or the sterile-minded, any more than for those who know not how to season love with laughter and condiments and spices of wit and humour.

But it is an Olympian book—one to go to for rare enjoyment of quality—quality in life, love, work and a glorious sanity concerning human relationships, mingled with occasional very human "prickings," even cruel thrusts. But then life is like that—and if love is not too—so much the worse for love experiences, and by so much will they fall short of the real thing—passion, that is neither decadent lust, nor sloppy invertebrate sentimentality.

These two are true lovers. They belong to the kingdom of love. It matters not one jot, how many husbands, wives, adorers, hangers-on, parasites of the love-tree, either of them had, nor that one is *dead* and the other *living*. She being dead yet liveth. He will live in these pages perchance, more as a lover than as a writer of romance, one of his poses, which in reality comes from conjuring sentimentality with romance, the colour of life. Here is true pure colour and good drawing.

Here imagination's journeys enabled two to meet continuously, until, perhaps, Those who brought them together, for the purpose of these letters, a continual delectation for any lover, saw fit to part them, for what cause or reason, the Gods alone know. They won't tell, and why should we produce arbitrary anti-climax in the world of our own delectation by an attitude of . . . ?

Rather, let those of Theosophical persuasion who follow Beauty thank and bless the Gods for this book, which may even (to borrow G.B.S.'s words) bring tears to the eyes, not because of any tears imaginary or realistic, of the writers of the letters, but because the thing is done beautifully.

* * * *

The *Vanvouver Sun*, November 11, 1931, writes:

Whether the struggles of Mrs. Annie Besant against serious illness in far-off Madras result in a few more years of life or in her death, the world can look to her memory as a fine symbol of accomplishment by a woman in a world built for men.

Far away back in the years when women were struggling for the franchise and for a recognition of their equality with men, Annie Besant was forging her way by sheer intellectual ability and spiritual understanding to a high place in a religious society noted for the keen mentality of its members.

The principles of theosophy may be right or they may be wrong. But theosophists are neither fools nor charlatans. And it is no slight honor for a woman in her eighty-fifth year to find herself at the head of an order famed for its intellectuality.

Mrs. Besant's position was gained without the help of organizations or of propaganda. She is eminent in her own right.

Her full and useful life is a compliment to all womanhood, an ornament and an inspiration to the sex to which she belongs.

THE THEOSOPHICAL FIELD

DR. A. KAMENSKY writes from Switzerland:

"Geneva is full of activity at present. The Conference for Disarmament meets every day; there are many schemes and points of view, but all are unanimous in saying that a new war would be catastrophic, and that the peace problem *must* be solved. One plan is the formation of a kind of international police for the security of the nations who wish to disarm; often, too, the question of moral disarmament is discussed as an essential condition.

Very impressive was the meeting at which women, delegated by many Peace Associations, representing Christian Churches, working-classes, students, the Society for Man's Rights, etc., asked the Assembly to vote for disarmament.

A public meeting was held at the Theosophical Centre; Dr. Kamensky lectured on the disarmament problem in the light of Theosophy. There was a large audience who, after the lecture, took part in a meditation on peace.

The Swiss Section meets weekly for a collective meditation on peace, and the World-Peace Union continues its group-meditation. The Christian Churches join every morning in the American church in a prayer for peace, and there are special services and prayers for the same object in the cathedral St. Pierre at Geneva. The idea that the atmosphere of the city must be influenced has now become far-spread."

* * * *

APPEAL FOR BOOKS

The Russian Federation within the Finnish Section of the Theosophical Society is composed of refugees full of enthusiasm for Theosophy, but not endowed with much of this world's goods. They have made a special appeal to the Executive Committee for help in connection with the supply of books. They ask especially for THE THEOSOPHIST, *The Golden Book of the Theosophical Society*. *The Laws of Manu*, *The Science of Peace*, and *Krishna*, by Babu Bhagavan Das,

Esoteric Writings, Hints on the Study of Bhagavad-Gita, by T. Subba Row. *Old Diary Leaves*, by Colonel Olcott, *The Serret Doctrine*, by H. P. B., *The Science of the Sacraments*, *The Astral Plane*, *Glimpses of Masonic History*, by Bishop Leadbeater.

The Executive Committee cannot undertake to buy these for them, but is providing THE THEOSOPHIST regularly, and it desires to give publicity to this matter so that any readers of THE THEOSOPHIST who feel inclined to do so may fill the need of our Russian brethren in Finland. Gifts should be sent direct to Mr. Nickolas Efimof, Kellomaki, Finland.

ERNEST WOOD,

Secretary Executive Committee, T.S.

QUICK KARMA!

You know, a lot of folks believe sea-gulls are the souls of fishermen and sailors who have been lost at sea! Tell you a queer one about the sea-gull, mister. Down on the Eastern Maine coast, where I come from, a fisherman-farmer had a big patch of fine blueberries. Gulls are mighty fond of blueberries, and they used to make this feller mighty mad with their raids.

There's a law against shootin' the gulls, you know, so he went and set a snare on the quiet. Fin'ly he managed to catch a lone bird, a big gray one. What do you think that feller did? 'Twas a cruel act, let me tell you. Pulled the feathers out of the poor thing until it was naked as a picked chicken! Then he turned it loose.

Well, mister, the gull waddled off down to the shore squawkin' and squawkin' in its sufferin'. Prob'ly died before a great while—which would have been a mercy, of course. Do you know, I've sort of always felt that a feller'll get about what's comin' to him in this world accordin' to the way he behaves. Now, you may not believe this, but it's gospel.

Seems that fisherman-farmer had a head of thick brown hair. Two days after he had plucked the gull it commenced to come out by the handful! In a week's time he didn't have no more hair than a chiny egg! How do you account for that? Sort of looks as if it ain't safe to injure a sea-gull, I'd say.

REVIEWS

Peoples of Antiquity, by Cæsar de Vesme. Translated by Fred Rothwell. (Rider & Co., London.)

This book is the second volume of a *History of Experimental Spiritualism* but the treatment of the subject is complete in itself and it can be read without reference to the first volume.

What constitutes the chief interest of this work is the examination and discussion of the facts of experimental spiritualism considered in the light of modern science and more especially in that of "paranormal" psychology. Its range includes the whole domain of psychological, physiological and physical phenomena through which the peoples of antiquity, especially the Hebrews, Greeks and Romans sought for proofs of the existence of a world beyond the material one, or by which they sought to raise the veil which hides the future.

In the section dealing with the Hebrews the chief points of interest are the discussion of the hostility of the doctors of the Law to the belief in the survival of the soul; a study of the prophets, from the standpoint of modern psychology; and an examination of the systems of divination in use amongst the Hebrews; it is noted that Moses did not forbid divination but sought only to regulate it.

Under the section entitled "Greeks and Romans" are included an inquiry into the secrets of the mysteries, and a discussion of the official divinations of the Romans. A considerable portion of this section is devoted to a study of the Oracles, and of miraculous cures in sanctuaries; all are examined in great detail and by the aid of the information supplied by modern science.

The reason put forward for the prohibition of experimentation in spiritualism by orthodox churches is novel and convincing, and one of the most arresting statements in the book is, that:

Scientific people admit or reject facts by the same psychological processes as do followers of religions, that is, they admit or reject them according as they are included or remain outside the compass of their beliefs.

The examination of Dr. Léhut's pathological study of Socrates is by no means the least interesting chapter in a book written from an entirely modern view-point.

There are some errors in the table of contents, which should be corrected.

I. M. P.

Fate, Free-Will, and Providence, by Leonard Bosman. (The Dharma Press, London.)

The process of harmonizing the respective operations of Fate, Free-Will and Providence has taxed human minds from the early beginnings of philosophy; the present book successfully attempts to present their correlation in a rational manner. The writer discusses the place of astrology in helping man to understand the limitations of destiny which his past lays down for him in the present: this destiny is being overcome more and more by the freedom of Will which is the divine heritage of the Ego who can master its limitations by determining how he can react to them. When the Ego becomes one with the Monad, perfect service is perfect freedom, and there is oneness with the Divine Will; then the "Entanglement of Fate" disappears.

As Madame Blavatsky says in *Isis Unveiled*, astrology is a Science as infallible as astronomy but it needs equally infallible interpreters; that infallibility to a large extent lies in appraising aright the inner growth of the ego. The book is full of valuable thoughts and suggestions on what the author terms the triple factors in man's growth e.g.:

Man, as a bodily being, is bound by Necessity and subject to Fate. As an Ego, he has "Free-Will" within the limits of that Fate. As himself, the Monad, one with that Life, which men term God, he is free on his own plane.

A. R. A.

The Crux of the Indian Problem, by R. P. Paranjpye, M.A., D.Sc. (Watts & Co., London.)

This booklet has been issued on behalf of the Rationalistic Press Association and depicts the evil effects of want of reasoned and scientific thought in the various divisions of the Indian, chiefly Hindu, life. With the main conclusions of the book no fault can be found, though it must be stated that the attitude taken is that of a materialist of some 60 years ago, who in his enthusiasm for his views, sees no good at all in the other side. The author would

like to wage war against the whole system of popular religion and caste. According to him baptism and communion are mere meaningless mummeries. These are the views of one who can have made no effort to understand or investigate the evidence on the other side. Yet it is true that in the name of religion many more cruelties and evils have been practised than for any other cause, and that the introduction of reasoned thought in the various fields of man's activities will be all to the good. The real remedy however lies in the spread of education.

P. B. N.

The Dragon of Revelation, by Frederic Carter. (Desmond Harmsworth, Ltd., London.)

This is a sort of companion, or complementary volume to D. H. Lawrence's *Apocalypse*, the inspiration for which came largely, it seems, from Mr. Carter, who had interested his friend in his own line of research. The object is to prove the *Book of Revelation* truly a treasure-house of ancient wisdom, astrology, alchemy and mystic symbology. It is not easy reading, but repays some intensive study. Perhaps the most interesting section is that devoted to the much discussed number of the Beast, 666. Very forcibly and convincingly does Mr. Carter argue this to be derived from an astrological magic sigil of the Sun, in which the numbers 1 to 36 were arranged in a six-sided square, so that all verticals and horizontals, as well as the two diagonals, amount by addition to 111 ($666 \div 6$). This is quite a fascinating puzzle to work out, and not so baffling as it at first appears. 666 also is the sum of the numbers from 1 to 36, and is half the product of 36 and 37, and Mr. Carter argues that this product was used by the Chaldeans to express the sun's annual revolution, namely 365 days, or between 36 and 37 decans.

A most interesting chapter is the last, on Spirit and Soul, which the writer calls the "I" and the "Me" in each of us, but it is impossible to do it justice by any short quotation. It should be read and pondered.

H. V.

The Cost of English Morals, by Janet Chance. (Noel Douglas, London.)

Judgment on Birth-Control, by R. de Guchteneere, M.D. translated from the French. (Sheed & Ward, London.)

These two books stand at the opposite poles of the opinions held on the question of the morality or non-morality of the practice of birth-control. Mrs. Chance's book is chiefly concerned with a criticism of the point of view of those who are against birth-control, while the second writer carefully goes into the arguments against birth-control, holding that the Roman Catholic point of view is the right one. To be able to judge of the different views held on the medical side of the question the critic would have to be a Solomon well-trained in medicine, for even able medical men hold opposite views.

Sir Thomas Horder, M.D. writes an introduction to *The Cost of English Morals* and one can but agree with him when he writes:

There are in these pages courage, strength, intelligence and great human sympathy: a combination that cannot fail of its purpose.

Books on this subject may be, to many, unpleasant or uninteresting, but does it not behove us as citizens of the world to form an opinion on a question which affects the whole of humanity? It certainly would seem that eventually the judgment of what is, and what is not moral belongs to each individually, yet surely many a time, for many an one, the best plan would be to conform to a certain standard of morality, if not for himself then for the sake of the community.

Laws are necessary for the many, although there may be some few for whom laws from without are no longer necessary. May we not suggest to writers on birth-control the view that freedom in these matters should come, not from outside authority, but from within ourselves, because we have learned self-control and have become balanced?

J. v. I.

Tales of the Cochiti Indians. (Smithsonian Institution, Washington.)

Bulletin 98 of the Bureau of American Ethnology is a voluminous collection of primitive American Indian folklore, comprising the weirdest compendium of classical mythology relics, interwoven with the crudest animistic derivations. To anyone familiar with "native" tradition, and methods of reiterated recital, these faithfully recorded religious and tribal origins are obviously authentic. *Tales of the Cochiti Indians* contains valuable evidences of ethnological interest.

H. F.

Something Beyond—A Life Story, by A. F. Webling. (Cambridge University Press.)

Sincerity is the distinguishing mark of this book.

It is not the story of a mystical quest but the record of the religious progress of a lover of nature, faced with the problems presented by Christian doctrines in the light of modern science and historical research, during the last fifty years.

The main interest of the story lies in the fact that it is so truly representative of the experience of a large number of the author's contemporaries.

Brought up under Nonconformist influences, but not impressed by either the beliefs or practices of Nonconformity the writer was led to accept Anglo-Catholicism "through the emotions of the heart rather than by a national compulsion".

Some chance reading introduced him to the attitude of the scientist. This led him to embark upon a prolonged and earnest study of modern Biblical Criticism which produced in his mind "a paralysis of uncertainty and a painful bewilderment," from which he was rescued by the proofs of the survival of the soul, established through psychic research.

Not merely as a background for his spiritual life, but purely as a lover of nature, the author has introduced into the story many vivid and delightful descriptions of English scenery. The story closes on a note of joy, that the writer's sense of wonder and delight in Nature has not been "dimmed by the passing years," but rather is becoming deeper as all he sees is linked to increasing knowledge and wider experience.

I. M. P.

The Wheel of Life—A study in Palingenesis in its relation to Christian Truth, by the Rev. A. Henderson. (Rider & Co., London.)

This scholarly little book opens with the statement of the case in favour of palingenesis as declared by Hume to be "the only doctrine of immortality worthy attention by a philosopher".

In support of the theory the author has collected a large number of quotations from the works of the philosophers of all ages, and he points out that the objections to the theory are based upon a misunderstanding of it.

It is shown that the doctrine is not inconsistent with the recorded teachings of Christ, and that it has been held by some of the early Fathers of the Church and also by many learned and devout Christians throughout the whole Christian era.

The author thinks that mediæval scholasticism founded more upon Aristotelian than on Platonic philosophy was probably the principal reason why the doctrine fell out of Christian teaching, and hopes that with the resurrection of Platonic philosophy it may be restored. He acknowledges that there is no scientific proof of the doctrine, but that being guided by the wisdom of the ages we are entitled to draw conclusions, and moreover, it is a "gospel of hope" which seems of all others to be the most probable.

I. M. P.

The Words of Jesus, by Robert F. Hall. (The C. W. Daniel Company, London.)

Mr. Hall, who proclaims himself an admiring disciple of the Rev. Holden Edward Sampson, in the book under review gives a mystical interpretation of the "Words of Jesus" declaring them to be different from the "Speech" which conveys them.

His Word is Spiritual and dynamic, requiring a corresponding spiritual faculty in those who "hearing" understand His "Speech". This Spiritual faculty is regenerated by Christ Jesus in those who unequivocally believe on Him.

The book is specially addressed to the followers of the Lord Jesus on His Mystic Way, and the author invites any who "respond to the call," presumably on the lines of the interpretation given in this book, to join the "little flock". This interpretation runs parallel in many respects to that which is commonly held by Theosophists, who would also find in the *Appendix* some interesting pages on "Reincarnation," "The Virgin Birth" and other familiar topics of discussion. Mr. Hall shows confidence in the powers of concentration of his readers since the main part of his book consists of 247 pages without any division into chapters.

E. M. W.

WANTED

To complete set of Convention Lectures in the Library of THE THEOSOPHIST Office, one copy of *Laws of the Higher Life* (Convention Lectures, 1902).

MAGAZINES RECEIVED:

World Theosophy	...	...	February.
News and Notes	...	...	February.
Bulletin Théosophique	...	...	February.
La Revue Théosophique	...	...	February.
Theosophy in South Africa	...	...	January.
The Theosophical Messenger	...	...	February.
Toronto Theosophical News	...	...	January, February.
The Canadian Theosophist	...	...	January, February.
Teosofisk Tidskrift	...	...	January.
Theosofie in Nederlandsch-Indie...	...	...	February.
De Theosofische Beweging	...	...	February.
Persatoean Hidoep	...	...	February.
The Theosophical Path	...	...	February.
Teosofi	...	...	No. 1, 2.
Boletín de la Estrella (Mexico)	...	...	Oct.-Dec., 1931.
Boletín Oficial (Argentina)	...	...	December.
Advance Australia News Service	...	...	February.
The Calcutta Review	...	...	March.
The American Co-Mason	...	...	January.
The Beacon	...	...	February.
The Bharata Dharma	...	...	February.
The Buddhist	...	...	March.
De Pionier	...	...	February.
Luz	...	...	No. 3.
Proteus	...	...	January.
Roerich Museum Bulletin	...	...	January.
The Indian Review	...	...	March.
India and the World	...	...	February.
The Modern Review	...	...	February, March.
The Occult Review	...	...	January, February.
Review of Reviews	...	...	January, February.
The Temple Artisan	...	...	Nov.-Dec., 1931.
Vaccination Enquirer	...	...	February.
The Msha-Bodhi	...	...	March.
Madras Christian College Magazine	...	...	March.
Wonderlands and New Light	...	...	January.

BOOKS AND PAMPHLETS RECEIVED:

- The Crux of the Indian Problem, by R. P. Paranjpye, C. A. Watts, London.
 Tales of the Cochiti Indians, by Ruth Benedict, U. S. Government Printing Office.
 The Orient, Ed. H. D. Sethna, Orient Post Box, Bombay.
 Light on the Anand Yog, by Murari Lal, Malhotra Printing Press, Lahore.
 Drinking Exp-sed, (Tamil Booklets) Medan.
 The Words of Jesus, by Robert F. Hall, C. W. Daniel, London.
 Fate, Freewill and Providence, L. Bosman, Dharma Press.



ON THE WATCH-TOWER

THERE is no great change to report regarding the health of Dr. Besant. On the whole she is slightly stronger than she was last month. On April 23rd, she desired to go for a drive, and went for a short one accompanied by Mr. Jinarājādāsa. Though the drive was only for forty minutes she was much fatigued at the end of it. Many friends and admirers of Dr. Besant in India have asked for regular notices in the papers with news of her health, but often there is scarcely any news except that she is much about the same, and is "carrying on" with patience.

* *

A striking and most enthusiastic Social Service Conference was that which was held in Madras on March 28th.

The call for the Conference was signed by Mrs. D. Jinarājādāsa, Mr. A. Ranganatha Mudaliar as Secretary of the Young Men's

Indian Association, and Mr. V. Venkata Subbiah of the Servants of India Society. The statement issued by them said: "The object of the Conference is to bring together persons engaged in Social Welfare work and furnish an opportunity for an exchange of views between the workers, and to consider the lines of useful Social work and the possibilities of its development. All engaged in Social Welfare work as well as the General Public are cordially invited to attend."

The distinguished veteran, one who may respectfully be called "one of the Old Guard", Sir P. S. Sivaswami Aiyar, K.C.S.I. presided all through the three hours' meeting. The speakers were: Work of Seva Sadan—Mrs. Venkata-subba Rao; Vigilance Association—The Lord Bishop of Madras; Night Schools in Madras—Mr. T. N. Seshachalam; Libraries and Adult Education—Mr. S. R. Ranganatham; A Social Service programme for a City *Chery*—Rev. C. W. Ransom; Work in Slums—Mr. A. Ramanjulu Naidu; Health Problems of the Poor—Dr. Vasudeva Row; Public Health and Conditions in *Cheries*—Mr. H. G. Jackson; Work among the Depressed Classes of Malabar—Mr. Manjeri Ramaier; Houses for the Poor—Mr. R. Dann; Child Welfare—Dr. (Mrs.) Chinnappa; Social Work for Industrial Workers—Mr. K. O. Anthony; Work among the employees in *Beedi* (cigarette) factories—Afzul-ul-Ulema S. A. W. Bukhari Sahib Bahadur.

All the speakers described the work which they were actually doing, and so were both vivid and full of fervour. The Conference resolved to organise itself into a more permanent body to unify Social Service activities in Madras. Among the speakers, only Mr. Manjeri Ramaier was a Theosophist. Yet all the same the Conference was mainly due to Theosophists. And the way it all happened is both instructive and illustrative of the way things can happen, provided there is *Will* behind them. One day, a Muhammadan brother, Ghulam Mohammed Sahib, F.T.S. interviewed Mr. Jinarājadāsa concerning the need to co-ordinate the social service activities (few in number) of the Theosophists of Madras City. A few days later, at a meeting of Theosophists, Mr. Jinarājadāsa developed the idea further and suggested that, at the time of the Easter gathering at Adyar, where in past years a public meeting has been held in George Town in the city of Madras, a Conference of all Social Service

organizations in the city might be arranged to wake up the somewhat sleepy conscience of Madras citizens. When the time came for arranging the Easter Theosophical Conference Mr. Jinarājadāsa passed the idea on to Mr. Ranganatha Mudaliar, the Joint General Secretary of the Indian Section, asking him to do what he could with his remarkable talent as an organiser. As Mr. Ranganatham is a member of the Legislative Council and has been a Minister of the King as Minister for Development, he knew everybody in Madras. He then asked Mrs. Jinarājadāsa to assist him, and together they spent much time and energy "working up" the affair in the course of two weeks. We must not here forget Dr. Besant's part in all this, which was silent but most effective. For she lent her Rolls Royce! In these days, one of the most effective ways of service (as some of us who have no motor cars can testify) is to lend one's car. The final result was a most successful Social Service Conference, illustrating exactly what a popular myth of Mysore narrates.

"The quail and the boar, the she-buffalo and the elephant, the teacher and the performer,—these six went to Svarga." The explanation given is that a quail once scraped a hollow in the ground to nestle in; a boar came and made it large; a buffalo and an elephant each in turn enlarged it some more; and a holy man then pointed out that it could be made into a tank or pond, and the king to whom he gave this advice carried it out. For their shares in this work of merit they all went to Svarga.

* *

A new work by Mrs. Margaret Sanger, the foremost worker in the field of Birth Control in U.S.A., called *Motherhood in Bondage* has reached us at Adyar. The book will be reviewed in due course. The subject, which has almost passed the stage of controversy in some countries at least, was brought before the British public somewhat violently when Charles Bradlaugh and Annie Besant re-published the famous "Knowlton pamphlet" in 1877. These two leaders of the Secularist movement took their stand

then not on the truth of Dr. Knowlton's statements but on the right of the law-abiding citizen to discuss any ideas whatsoever which do not incite to rebellion and violence. It was for freedom of thought which they fought when they came forward to be prosecuted. Then it was that Annie Besant, after she knew for herself the tragedy of the poverty-stricken mothers of the East End of London, advocated Birth Control in the book *The Law of Population*. When she joined the Society, she withdrew the book from publication, at H.P.B.'s request. The book however still continues to be published in many lands in cheap unauthorised editions.

Since those early days, much information has been gathered and published, and violent controversy rages in some countries whether Birth Control Clinics, to give advice to women, should be recognized by the Government as allowable or not. That the subject is one of the most vital to every nation everyone knows. In some ways, the kernel of the whole matter has been more tersely put by Bernard Shaw than by all the writers on Birth Control. In a little skit of his called "Press Cuttings," an uproarious farce dealing with the opponents of Women's Suffrage, there occurs the following instructive dialogue between "Mitchener," a typical "die-hard," and his charwoman, the very Irish Roman Catholic Mrs. Farrell.

MRS. FARRELL. If they could only see the seamy side o General Sandstone's uniform, where his flask rubs agen the buckle of his braces, theyd tell him he ought to get a new one. Let alone the way he swears at me.

MITCHENER. When a man has risked his life on eight battlefields, Mrs. Farrell, he has given sufficient proof of his self-control to be excused a little strong language.

MRS. FARRELL. Would you put up with bad language from me because Ive risked me life eight times in child-bed?

MITCHENER. My dear Mrs. Farrell, you surely would not compare a risk of that harmless domestic kind to the fearful risks of the battlefield.

MRS. FARRELL. I wouldnt compare risks run to bear livin people into the world to risks run to blow dhem out of it. A mother's risk is jooty: a soldier's is nothin but divilmint.

MITCHENER [nettled]. Let me tell you Mrs. Farrell, that if the men did not fight, the women would have to fight themselves. We spare you that at all events.

MRS. FARRELL. You cant help yourselves. If three-quarters of you was killed we could replace you with the help of the other quarter. If three-quarters of us was killed how many people would there be in England in another generation? If it wasnt for that, the men'd put the fightin on us just as they put all the other dhrudgery. What would you do if we was all kilt? Would you go to bed and have twins?

MITCHENER. Really, Mrs. Farrell, you must discuss these questions with a medical man. You make me blush, positively.

MRS. FARRELL [grumbling to herself]. A good job too. If I could have made Farrell blush I wouldnt have had to risk me life so often. You n your risks n your bravery n your self-conthrol indeed! "Why dont you conthrol yourself?" I sez to Farrell. "It's agen me religion," he sez.

MITCHENER [plaintively]. Mrs. Farrell: youre a woman of very powerful mind. I'm not qualified to argue these delicate matters with you. I ask you to spare me, and to be good enough to take these clothes to Mr. Balsquith when the ladies leave.

Bernard Shaw stresses a point more poignant than the one often emphasised by writers on the subject. One argument is the suffering entailed on the children in large families, since they cannot be adequately provided for. But the other argument is that of Mrs. Farrell above.

Not infrequently in past years Dr. Besant has touched upon the disaster awaiting mankind when the *wrong persons* practise Birth Control. For as all are well aware, it is among the masses where poverty, unthrift and a weak social conscience seem as if endemic, that there exist the large families. If those least able to produce the higher types in a nation multiply, and those most able to do so insist on reducing the number of their children, the outlook is dark for a rapid advance in human evolution. Hence the supreme need to stress another phase of Birth Control speculations—that Fatherhood and Motherhood is one of the noblest offerings of service to God and man by those whose means enable them to provide adequately for their children's rearing.

It is the educated and the cultured, when their means permit them, who should *volunteer* to be the parents of the large families in the nation, so that the more advanced types of Egos may be drawn in larger numbers to birth in the nation. Such parents will offer a higher Patriotism than that of the soldier on the battlefield.

* * *

Now and then one comes across the idea that Theosophists proclaim teachings whose logical result is celibacy and asceticism. What "Theosophy teaches" is somewhat hard to say, for just as it has been said that Equity in English law has been apt to vary almost as the variations in the size of the feet of successive Lord Chancellors, so "Theosophy teaches" very much varies according to the individual Theosophist who claims to be the spokesman of the Divine Wisdom. There are however two occasions when two Masters have spoken on matrimony and motherhood. The first occurred in 1875, when the Adept signing himself "Serapis" wrote to Colonel Olcott. We must presume that Colonel Olcott on some important occasion took a narrow and rigid view on a matter which affected two workers in the cause of the Masters. He received the following letter.

Know, O Brother mine, that where a truly spiritual love seeks to consolidate itself doubly by a pure, permanent union of the two, in its earthly sense, it commits no sin, no crime in the eyes of the great Ain-Soph, for it is but the divine repetition of the Male and Female Principles—the microcosmal reflection of the first condition of Creation. On such a union angels may well smile! But they are rare, Brother mine, and can only be created under the wise and loving supervision of the Lodge, in order that the sons and daughters of clay might not be utterly degenerated, and the Divine Love of the Inhabitants of Higher Spheres (Angels) towards the daughters of Adam be repeated. But even such must suffer, before they are rewarded. Man's Atma may remain pure and as highly spiritual while it is united with its material body; why should not two souls in two bodies remain as pure and uncontaminated notwithstanding the earthly passing union of the latter two.

SERAPIS

The second occasion when an Adept touched on these intimate human problems was when the Master K.H., when adding footnotes to articles in THE THEOSOPHIST under the initials O.E.—"Eminent Occultist," referring to some allusion by Mr. Sinnett or Mr. Hume—wrote as follows in a footnote to Eliphas Levi's work *The Paradoxes of the Highest Science*.

Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world's redemption and salvation hinge. And not till woman bursts the bonds of her sexual slavery, to which she has ever been subjected, will the world obtain an inkling of what she really is and of her proper place in the economy of nature. Old India, the India of the Rishis, made the first sounding with her plummet line in the ocean of Truth, but the post Mahabharatan India, with all her profundity of learning, has neglected and forgotten it.

The light that will come to it and to the world at large, when the latter shall discover and really appreciate the truths that underlie this vast problem of sex, will be like "the light that never shone on sea or land," and has to come to men through the Theosophical Society. That light will lead on and up to the *true spiritual intuition*. Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals *have it in their own powers* to procreate Buddha-like children or—demons. When that knowledge comes, all dogmatic religions, and with these the demons, will die out.

* * *

Since 1925 when the Theosophical Society celebrated its

Golden Jubilee	Golden Jubilee, some of the Lodges that were
Nellore Lodge.	formed after the beginning of the Society are
	celebrating their Golden Jubilees one by one.

The London Lodge, formed under the name "The British Theosophical Society", should have celebrated its Jubilee some years ago, but failed to do so. After that Lodge comes Bombay, and its Golden Jubilee was duly celebrated in 1930, with meetings and festivities. Among the Lodges chartered after Bombay, the next that still exists is that of Nellore, 107 miles north of Madras. This Lodge was organized in 1882, when Colonel Olcott and Madame Blavatsky paid a visit to the town.

It was, too, during the same visit that H. P. B. suggested to the members of the Lodge that they should organize a Sanskrit School. This was done, and the School lived on for a few years when, owing to the transference from Nellore of Brother B. Ranga Reddy, it lapsed. When he came back to Nellore, he revived the School, and remembering H. P. B.'s desires in the matter, slowly year after year he built up the Sanskrit School till it became a College. The double Golden Jubilees of the Theosophical Lodge and the Sanskrit College were celebrated on April 23 and 24. As a matter of fact, the proper date is May 8th, but as that happens to be White Lotus Day, and the Adyar workers could not leave Adyar on that day, the Nellore Lodge advanced its celebration in order that Mr. Jinarājādāsa, Mr. A. Schwarz the Treasurer, Dr. C. Kunhan Raja of the Adyar Library Board, Mr. G. Soobbiah Chetty and others might be present.

* *

Two of the oldest workers at Adyar are Bro. Soobbiah Chetty and Bro. Ranga Reddy, who both joined the Society in 1882. The former celebrates his 50th year of membership on April 27th, and the latter on May 8th. Bishop Leadbeater's Jubilee falls next year. Older in membership than these is Bro. N. D. Khandalawala, who joined the Society in 1879, and who is still with us and still a member of the General Council of the Society. But the record for membership in the Society is still being held by Bro. John W. Lovell of New York, who paid his \$5 as a member of the Society on September 23, 1875, nearly two months before the official birthday of the Society, which is celebrated on November 17. Fifty years faithful to the Society! Would not H.P.B.'s heart rejoice, and "the Colonel" express his joy, as of old, in a hearty brotherly embrace?

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

[Continued from p. 18]

March 25, 1891

Dreams. We may have evil experience in dreams as well as good. We should therefore train ourselves so as to waken directly we seem to do wrong.

The Lower Manas is asleep in sense dreams, the animal consciousness being then guided towards the Astral Light of Kama; the tendency of such sense dreams is always towards the animal. If we could remember our dreams in deep sleep, then we should be able to remember all our past incarnations.

Nidānas. There are 12 Nidānas, exoteric and esoteric, the fundamental doctrine of Buddhism.

So also there are 12 exoteric Buddhist Suttas called Nidānas, each giving one Nidāna.

The Nidānas have a dual meaning, they are :

(1) The 12 causes of sentient existence, through the 12 links of subjective with objective nature, or between the subjective and objective natures.

(2) A concatenation of causes and effects. Every cause produces an effect, and this effect becomes in its turn a cause. Each of these has an Upādhi, basis, one of the sub-divisions of one of the Nidānas and also an effect or consequence.

Both basis and effects belong to one or another Nidāna, each having from 3 to 17, 18 and 21 sub-divisions.

The names of the 12 Nidānas are :

- | | |
|----------------|---------------|
| 1. Jarāmarana. | 7. Sparsha. |
| 2. Jāti. | 8. Śaḍyātana. |
| 3. Bhava. | 9. Nāma-rūpa. |
| 4. Upādāna. | 10. Vijñāna. |
| 5. Trishṇā. | 11. Saṅkhārā. |
| 6. Vedanā. | 12. Avidyā. |

(1) Jarāmarana, *lit.* death in consequence of decrepitude. Notice that *death*, and not life, comes as first of the Nidānas. This is the first fundamental in Buddhist philosophy. Every atom, at every moment, as soon as it is born begins dying. The 5 Skandhas are founded on it; they are its effects or products. Moreover in its turn it is based on the 5 Skandhas. They are all mutual things, one gives to the other.

(2) Jāti, *lit.* birth, that is to say, birth according to one of the 4 modes of Chaturyoni (the 4 wombs):

1. through the womb, like mammalia,
2. through eggs,
3. ethereal and liquid germs: *e.g.*, fish, spawn, pollen, insects, etc.

4. Anupādaka: Nirmānakāya, God, etc., that is to say, that birth takes place by one¹ of these modes. You must be born in one of the 6 objective modes of existence or in the 7th which is subjective. These 4 are within 6 modes of existence, *viz.*: exoterically: (1) Devas; (2) Men; (3) Asuras; (4) Men in hell; (5) Pretas, devouring Demons on Earth; (6) Animals.

(3) Bhava=Existence karmic, not life existence, but as a moral agent which determines *where* you will be born, *i.e.*, in which of the Triloka, Bhur, Bhuvah, or Swar (7 Lokas in reality).

¹ So in MS., but surely it should read "by none of these modes".—C.J.

The cause or Nidāna of Bhava is Upādāna, that is, the clinging to existence, that which makes us desire life in whatever form. Its effect is Jāti in one or another of the Triloka and under whatever conditions.

April 1, 1891

Nidānas are the detailed expression of the law of Karma under 12 aspects, or we might say, the law of Karma under 12 Nidānic aspects.

Skandhas: are the germs of life on all the 7 planes of Being and make up the totality of the subjective and objective man. Every vibration we have made is a Skandha. The Skandhas are clearly united to the pictures in the Astral Light, which is the medium of impressions, and the Skandhas, or vibrations, connected with subjective, or objective man, are the links which attract the reincarnating ego, the germs left behind when it went into Devachan which have to be picked up again, and exhausted by a new personality. The *exoteric* Skandhas have to do with physical atoms and vibrations, or objective Man, the *esoteric* with the internal and subjective man.

A mental change or glimpse of spiritual Truth may make a man suddenly change to spiritual truth even at his death, thus creating good Skandhas for the next life.

The last acts or thoughts of a man have an enormous effect upon his future life, but he would still have to suffer for his misdeeds and this is the basis of the idea of a death-bed repentance. But the Karmic effects of the past life must follow, for the man in his next birth must pick up the Skandhas, or vibrating impressions that he left in the Astral Light, since nothing comes from nothing in Occultism, and there must be a link between the lives, new Skandhas are born from old parents.

It is wrong to speak of Tanhās in the plural, there is only one Tanhā, *the desire to live*. This develops into a multitude or we might say a congeries of ideas.

The Skandhas are Karmic and non-Karmic. Skandhas may produce elementals by unconscious Kriyāshakti. Every Elemental Essence that is thrown out by man must return to him sooner or later; since it is his own vibration, they thus are his Frankenstein. Elementals are simply effects producing effects. They are dis-embodied thoughts good or bad. They remain crystallized in the Astral Light and are attracted by affinity and galvanized back into life again, when their originator returns to Earth life. You can paralyze them by reverse effects. Elementals are caught at like a disease and hence are dangerous to ourselves and to others. This is why it is dangerous to influence others. The Elementals which live after your death are those which you implant in others: the rest remain latent till you are re-incarnated when they come to life in you. Thus, H. P. B. said, if you are badly taught by me, or incited thereby to do something wrong, you would go on after my death and sin through me, but I should have to bear the Karma. Calvin, for instance, will have to suffer for all the wrong teaching he has given, though he gave it with good intentions. The worst Booth does is to arrest the progress of truth. Even Buddha made His mistakes; He applied His teaching to people who were not ready, and this has produced Nidānas.

(To be continued)

LETTERS OF H. P. BLAVATSKY TO ANNIE BESANT

[Continued from p. 23]

STRICTLY CONFIDENTIAL

and Esoteric

17, LANSDOWNE ROAD,

Holland Park, W.,

[Date undecipherable from postmark].

MY DEAR, BLESSED "PENELOPE,"

You *must* know why I have been so miserable for the last 10 days. Better you should; as most of these miseries are connected with yourself.

My dear, I have acquired almost a conviction that I am:

- (1) the biggest fool on earth for all practical purposes;
- (2) that my friendship and sincere love for a person (very rare with me) leads that person astray from his right and correct ideas and fills him with *maya* of all sorts. This, in Occultism is *but natural* and has to be expected by me, because, no sooner does a person feel friendly to me,—and the more friendly the more likely to be led astray by influences adverse to myself—than these terribly subtle powers begin to work. Even YOU, honest like day, sincere and true, you could not escape the thing. It is the more dangerous because you do not seem even to realize the danger. Well,—

time will show. On Herbert *it* works in one way; on you, in another. May the Masters protect you and open your eyes *before it is too late*.

And now from apocalyptic to plain sayings.

My dear child, we are both to be blamed for doing business as we have, or rather *for not doing it at all*. When you had the idea of making of your house the Headquarters, and live all together, and when I consented—you know I did so merely *for your sake*, not to disappoint you, though now I have conquered almost all the adverse influences that made me at first refuse to accept your offer—I ought to have first consulted with all of those concerned in it, instead of *forcing upon them my decision*. But since I have done so, and once I have, I ought to have acted on securer lines and not only told you what people said, but insisted that things should be done properly, legally, guaranteeing *you*, as well as ourselves from any future losses and complications. We (you and I) have done nothing of the kind. You, a clever and cool business woman were *blinded* by the “adverse influences” I spoke of; I, the flapdoodle of the ages in business matters never gave it a thought. But I now find that while carrying out my wishes and keeping silent, most of our Theosophists¹ (besides the staff) were all the time thinking of our *illegal modus operandi*, and they burst out at last.

My darling, you and I have opened ourselves to the accusation of asking for, and accepting money from our Fellows authoritatively and *autocratically* and giving the payers no security, let alone returns in value for their money. We have a *building fund*, and spent it for show of lecture room and pretty comfortable house, but neither lecture room nor house nor even furniture belongs *to the Society*, nor to any one in particular—save to your heirs if you come to die. Mrs. C. O. has taken quite a delight, in repeating constantly

¹ “Theosophists” with capital “T” in MS.

and taking the Countess to task for *unfairness* toward you. “The Old Lady *may die at any moment*” she said, and “Annie’s rent of the house is not guaranteed by you.” So it is; but she failed to add, that (if Annie was *not* “Annie”) she had the legal right to turn us out of her house, at any moment, and leave the T. S. and Theosophists¹ *minus* their money and their property.

Now (this by parenthesis) I wish Mrs. C. O. would not meddle in the Society’s business and pay more attention to her own, which does affect the E. S. and even the T. S. more than she is ready to admit.

The fact is that Sturdy one of my chosen *advisory* councillors spoke of all this 3 months ago, spoke of it again a fortnight ago and last night when Arch and Bert and Mead and the Countess and all—even Edge, represented to me how *carelessly I dealt with the Society and our Fellows’ monies*. It is MY DUTY they said to guarantee immediately the Fellows and Society from any possible loss, etc., and call in a lawyer to do the thing legally and—as I know from other and *higher* sources—they are right. LISTEN, we have the dugpas against us, as Esotericists and Theosophists². The Masters can protect us so far only as we do not bring upon us mischief Karmically. Both you and I have made bad Karma from the first by such a transaction. You travel weekly on railroads. Suppose a misfortune, an accident would happen to you,—Master’s protection notwithstanding? Where would be the Society at Avenue Road, what Theosophists³ would have a right to the lecture room, the money sunk in the buildings, and even their furniture in *your* house? £1,000 collected penny by penny would thus be lost, and our Fellows those who gave to the Fund would have the right to

¹ “Theosophists” with capital “T” in MS.

² “Theosophists” with capital “T” in MS.

³ “Theosophists” with capital “T” in MS.

accuse yourself and me and call us bad names. This is what was brought before me last night.

My dear, this is *one* of my miseries. I hate business, but it is my bounden sacred duty to see that our heavy Karmic mistake should be repaired without delay, without putting it off and to the satisfaction of those who donated the monies. *We must do it*, Annie, for your own sake, for my sake and chiefly for the sake of the T. S. You must think over it for the next 24 hours, and see how you can do it or would do it. I propose that you should transfer the lease of the house to trustees representing the Society (as it is not registered) subject of course to the mortgage¹ which we would pay; you to have your two rooms secured to you without pay to the end of the lease. Trustees to be—say the Countess, Arch, Bert, yourself and myself, the first three having money and *rentiers*, the last two having none, but great potentialities for the same². You will thus be released of your mortgage which bothers you, be the proprietor for 18 years of your rooms and trustee for the Society. This will be fair all round, for I have been thinking of this all night and thought and talked over it. But you may perhaps, suggest something better still.

Bert and Arch will come down and bring you this letter and you can talk with them³. And whatever you do, Annie, let it come to a decision and have Oldfield—a theosophist⁴ and the deepest of lawyers, therefore—do the legal thing at once, and thus deliver *me* from this one great misery. Then we may think of removing the others.

Ever yours in
love and sincerity,
H. P. B.

¹ So in MS.

² This is one H.P.B.'s cleverest sayings, which Dr. Besant has often quoted.

³ As the letter is in an envelope and addressed "Annie Besant, 63 Fleet Street, E. C." and was posted, presumably H. P. B. changed her mind about sending it by hand.

⁴ "theosophist" with small "t" in MS.

THE TEACHINGS OF KRISHNAMURTI

IV

DESIRE AN INSTRUMENT OF ATTAINMENT

By C. S. TRILOKEKAR, M.A.

(Principal, Theosophical College, Madanapalle)

A STUDENT of the writings and utterances of Krishnamurti is at once struck by the importance which he attaches to desire, and notices that its treatment occupies a very significant place in his teachings. The whole question is very briefly put by him thus:

"Being is but the pure awareness of effortless existence. To arrive at this being you must look to the desire caused by self-conscious existence. When you understand desire, whence it springs, and whither it is going, desire becomes a precious jewel to which you cling, which you are continually chiselling and refining. Such desire is the source of true discipline that varies progressively until you arrive at pure being."

In the multiplicity of desires, amidst their babel of voices, in their tug and pull, in this labyrinth and maze, in this continual divers, multiplex going out of ourselves we lie panting, perplexed, confused. Hence Krishnaji's caution at the very beginning, that we must be aware that we are slaves of our desires. Discrimination, therefore, is necessary to note this, to mark this, to be on our guard against it. To know that we are bound is the first step towards freedom, and this is equally true as regards our desires too.

The question of questions now is: to be or not to be—to desire or not to desire; that is the dilemma, in other words, to live or not to live, that is the problem. The answer that Mr. Krishnamurti gives to this is: Do not kill desire—even if you wanted to kill it, you cannot do so. He says: Please do not stop desires. You cannot stop desire; that is, if you try to stultify desire you are dead. Do not be afraid of desires. You must develop your desires and not repress or throttle them. This point is made still clearer in the question and answer form of an interview:

Q. "You say that we should not be afraid of desires, nor repress them and that the more desires we have the better.

A. "The better, yes.

Q. "But how does that work out in practice?

A. "It does work out in practice. If you have a great many desires, you will gradually eliminate them one by one, until you allow certain desires to dominate and the others to die away."

Now what is this desire?

"Desire, contrary to general belief, is the most precious possession of man. It is the eternal flame of Life, it is Life itself."

This desire must be given right direction:

Q. "Desire must be directed, must it not? By what?

A. "By its own aim. It is by virtue of its aim that desire becomes discipline.

Q. "What is the purpose of desire?

A. "It is the same as the purpose of Life. What then is the purpose of Life? What is all the experience which knocks at your desire, continually working for? What is that you are continually seeking through experience? Desire is seeking freedom from limitation, seeking freedom with a purpose; not just licentiousness, which is as a weed thrown into the water and that is buffeted about. To break down limitation, desire is fulfilling itself in every experience. Desire is life, and that life which is in you as an individual, is struggling to break down barriers so that it shall be all

inclusive instead of exclusive, because in exclusiveness lies corruption. If you include everything in that life, which is yourself, there will be no superstition and hence no strife."

This desire has a distinct aim and goal:

"Desire is constantly seeking an outlet. Desire is constantly striving against limitation. Desire can only fulfil itself in experience, can only grow through experience, can only be made vast, immense, unlimited, immeasurable through experience. That is the only law—and Life has no law, no philosophy."

Krishnaji further developing his doctrine of desire states:

"In the heart of everyone is the desire for happiness and liberation. If you follow that desire, if when you have made up your mind, you steel your heart against all petty unessential things, you will attain your goal; that of which I speak is, I maintain, the desire of everyone."

That being so, he enquires of all of us what we are making of our desires—how far we are trying to find out our secret desire. Desire is the urge behind all change, all evolution—it is the greatest creative force. Hence:

"In order to discover what is the essential, one must look at desire. Desire is all the time trying to free itself from delusion. So desire goes through various stages of experience in search of this balance, and can either become a cage or an open door, a prison house or an open way to liberation."

How does desire lead to illusion? If you cling to the unreal, desire will grow and overwhelm you. The illusions which desire throws up in its efforts to grow are due to fear:

"Once you have attained to fearlessness, then you will understand clearly what desire is really seeking and how it may attain its end."

Then in its growth towards liberation through the cessation of fear, we have to wear down the egotism in desire by contact with Life itself. Only in this way can reality be reached, which is the

true consummation of desire. In another place again, Krishnaji explains the creation of illusions and how to get rid of them :

"The problem is to keep and intensify desire, while preventing it from seeking satisfaction in illusion. Once you can do it, your desire is free.

"To strike at the root of illusion, you must first know what its root is. It is desire. Find out what your secret desires are and you will know what it is that is creating illusions. But do not seek to kill out desire, for desire is Life. Seek only to desire truly—that is, to desire from the point of view of the Universal Life, not of the separate life. When you can do this, you will have attained the kind of desire which does not breed illusion."

The causes of limitations set on desire are very succinctly and clearly given by Krishnaji :

"Man being free is limited. That is, man having no outside authority to guide him, no divine control, is free to do exactly as he wishes. And in his lack of wisdom, in his limitation, in his freedom, which is a limitation to him, he is struggling through that limitation to free himself, though he is intrinsically free. By a process of acquisition, of rejection, because he is free, he is growing by limitation to freedom. Because you are free, you are limited.

"As you are free to make your choice, as your choice is limited, therefore your desires, your thoughts, are limited. Through being free, you are limited; and through this limitation, by acquisition, by renunciation, by gathering and by rejecting, you grow towards that freedom which is Life itself, of which you are unconsciously a part. Being free, you gather experience through desire, desire demands experience, that is, its outlet. And through experience you grow to that condition, to that state where you are beyond all desire, hence, beyond all experience, because you have been through all experience, through your desire."

In the list of desires Krishnaji does not draw the distinction between higher and lower desires, pure and impure desires, right and wrong desires, but he does distinguish between the desire which is false and the desire which is true, the former leading to illusion, the latter to Truth. He, however, mentions three stages in the evolution of desire :

"In the first stage a man thinks that he will be happy if he has a house, a car, books or money. I am not condemning this stage—it is a natural first attempt to formulate a true longing, which the person concerned does not yet understand. What he is seeking is a beauty and a happiness which are impersonal. This in its turn brings its disillusionment.

"The second stage of desire, is the transference of longing for possessions into the realm of subtler things. This also in its turn proves illusory.

"The third stage seems at first like pure negation, because it is the giving up of all attempts to find happiness in anything outside oneself."

When one enters it he finds it not negative but positive. In this gaining of freedom of desire—by desire itself—Krishnaji goes into the question of suppression, repression, and control of desire.

In his opinion, "desire is its own discipline". He explains this as follows :

"True discipline is different. The moment you have no fear, you are disciplined; because desire is its own discipline. For example, if I want to become a painter or a poet, I train my capacities along those lines. If I am to be a painter, I must observe light and shade, proportion, right perspective; if I am to be a poet, I must study the rhythm of words. So I discipline myself, I watch, I observe, because I am dealing with Life. I discipline myself because I am in love with Life; this is what I mean by desire becoming its own discipline."

Krishnaji defines control and suppression thus :

"Suppression is annihilating, holding down without understanding, subjugating the violence of desire without

understanding it. Control is the intending direction of desire towards a purpose. Suppression is a futile waste of energy, whereas, control with a purpose becomes spontaneous action towards experience.

"Repression to me is conscious effort through fear; control is through understanding of the purpose of individual existence. So, from the very beginning, self-discipline, which is true control, is born out of the understanding of Life itself—not out of the fear of Life, which is but repression and involves the external imposition of discipline. Control is self-discipline imposed upon yourself by your own understanding, and that understanding comes through the love of Life: and in the care of that love is the surety of true self-discipline."

Thus Krishnaji, through the right understanding of the origin, the nature and the goal of desire, leads us to that final attainment of Life which is Liberation. In his own words, when desire is thus freed, Life itself is freed. For such desire is nothing else than Life. True desire is pure being, it is the highest truth, the highest spirituality, the absolute. It is the blending of love with intuition, it is God, it is everything.

ADVENT

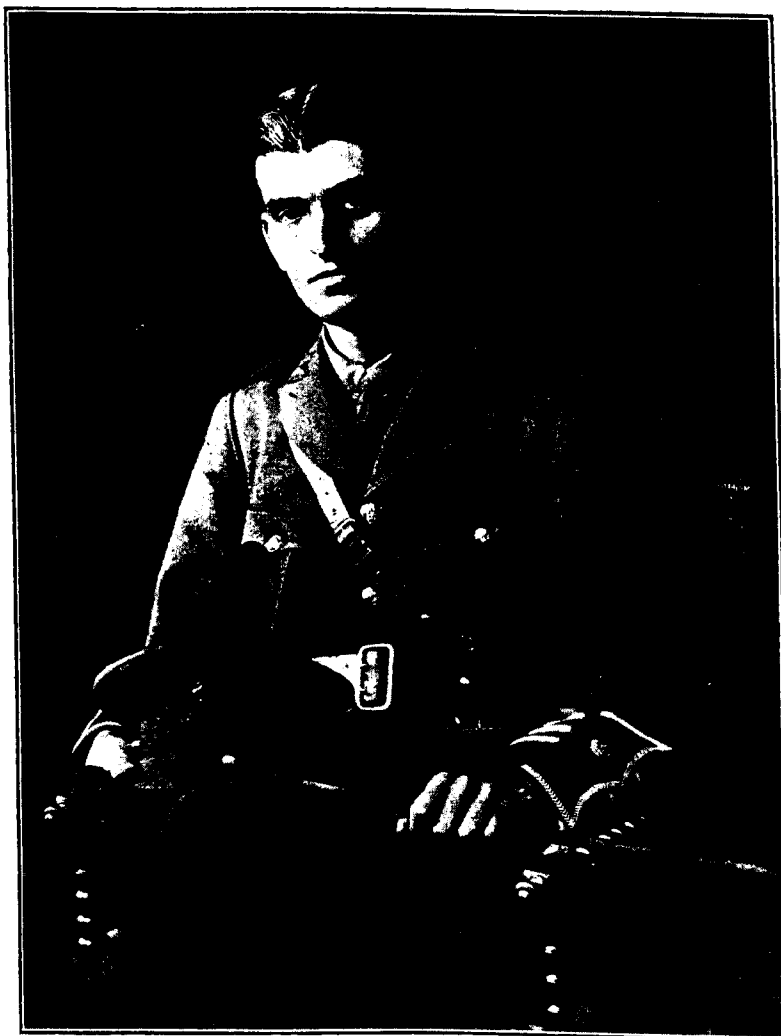
In an age of much learning and many temples;
In the midst of great complexity and micrometered precision
of thought;
In the hot ecstasy of speed and the confusion of machine-fed
sensation, he is born—
He of the simple heart.

Like the tranquillity of a mountain lake is his thought;
His love, mild and infinite as the summer sky.
A stranger to their temples, unlettered,
Without knowledge of their science and a knower of their souls.

He speaks to the mind unburdened with religion;
He is known of the heart unclaimed by gods;
He is love, he is life,
The warm sun and the cool rain;
The joyous agony of self-knowing,
And the peace of dawning fulfilment.

Life walks with men
And the heart of the world is glad.

B. W. CASSELBERRY



CAPTAIN (BREVET MAJOR)
BASIL HODGSON-SMITH

THE LIVES OF BASIL HODGSON-SMITH

INTRODUCTION BY C. JINARAJADĀSA

MEMBERS of the Theosophical Society who took part in the Society's activities during the years 1901—1906 in the United States, Australia, New Zealand and Java, will all well remember Basil Hodgson-Smith. He will also be remembered by most of the elder members in Europe, and particularly in England, where during the years 1913-1914 he worked in the Library of the English National Society in London.

All who remember him will also remember his extreme charm, and particularly his eager desire to serve everybody in any way that he possibly could. I have not known any one who had a more sunny nature as a boy and youth.

I met him first when he was nine years old; he was born in 1887. Both his father and mother were staunch Theosophists, and the father, Mr. A. Hodgson-Smith, is still one of the workers for the Society in the north of England. I do not think I have come across any other boy who, under Theosophical influence, particularly that of his comrade and friend C. W. Leadbeater, developed more rapidly with the spirit of service. The boy was nine years old and the elder nearly fifty when they met. A very close bond developed at once between the older worker and the boy. From the occult standpoint the boy had high possibilities of Discipleship, as he had

already made strong links in past lives with the Master K. H. Instructions were given to C. W. Leadbeater when he was at Harrogate in 1896 that the Master would visit astrally on a certain night, so as to examine the boy's finer vehicles, and to give the instructions necessary for a rapid unfoldment.

The following is the account written by C. W. Leadbeater for the parents on the morning after :

May 4th, 1896

Basil was taken to the upper room in order that the Master might make a thorough examination of his etheric double. When he [C. W. L. first] saw Basil he recognised that he had known him before, and went into the matter on the way to Manchester with the result of identifying him with Euphrosyne¹. Master K. H. asked after him, and said, "See what can be done." D. K. also asked after him once or twice and suggested things to say to him. C. W. L. kept up correspondence with him, and was planning what could be done for him. The Master said if a time could be fixed He would make an exhaustive examination and see whether Basil would be fit for work at once. The time was fixed for midnight and Basil knew that visitors were expected.

They arrived at 12, a flood of light flooding the room. The Master held out his hand to Basil, who hung back for an instant, then moved forward, knelt and kissed it very gracefully and prettily; then the Master raised him and put his arm round his neck.

D. K. was there also. Greetings over, A. B. arrived and also a friend from Tibet. The Master directed the proceedings, very carefully looking over the various bodies, calling up an image of the Euphrosyne aura to compare with them, and explaining which centres needed special attention. Then He said, "I must return; bring him over to see me." A. B. had gone, but C. W. L. and another took him over. H. P. B. noticed him, and the Master gave him a beautiful blessing before the return. There was much work to do, some of it very horrible, but he acquitted himself very well, and comforted some children. A large elemental, apparently about the size of a cow, was dissipated by his will, and after a night's work he was taken back to his body. As he woke he started up saying, "I have seen the Master—what a beautiful face", but only a few minutes afterwards the memory began to fade, and he seemed a little shaky and uncertain about it.

Some of the boy's work as an "invisible helper" is recorded in the book *Invisible Helpers*, where Basil appears as "Cyril".

¹ The name of Basil as a girl in the life in Athens.

One of the most eventful incidents in Basil's life was his receiving as a boy the gift from the Master of His miniature. The Master had two miniatures painted on ivory by one of His pupils who was an English lady, a portrait painter. He sat for the painting, which was done in Tibet. The two miniatures were exactly similar; one was intended for Basil, and the other for myself. After the miniatures were ready, they were both transferred phenomenally to London on February 7, 1898. Basil was in London, at the London Headquarters. I was in Cambridge at the time and came down the next day to London to receive my miniature. Mrs. Besant has noted down the incident in her diary briefly: "Pictures came". She gave us the silver cases in which they are now.

Basil came and lived at the Theosophical Headquarters at Avenue Road in London till its lease was sold by Mrs. Besant. In 1900 the American Section planned a long tour for C. W. Leadbeater, and Basil accompanied him. Though he was a boy, he learnt shorthand and typing in order to be of particular service to his elder comrade, and the services which he rendered were most able in every possible way as secretary and as companion. At the end of the tour they returned to London, but a second tour was organized in August, 1902. This tour covered not only the United States but also Canada, New Zealand, Australia, Java and India, and the long tour ended in May, 1906. Then followed a period of preparation in order to enter Oxford, and in October 1909 he went to the University.

Basil at this period was acutely conscious of the handicap of not being able to study as rapidly as he would have liked for the various examinations. Sometimes he felt that perhaps it might have been better if he had been sent to an ordinary school, where he might have been ground in the usual fashion to pass examinations. The difficulties of

examinations worried him considerably, and I think at times he did not realize that he had had such a rare opportunity as Karma seldom gives to boys, which was of going round the world, and seeing peoples and countries, and that he was learning greater lessons than any teaching which schools can give. Though his mind certainly was not brilliantly equipped for the higher examinations, he passed his examinations, and he took an ordinary degree, not one with honours. Then he worked for a while as assistant in the Theosophical Library of the London Headquarters. The events of his life after then are briefly summarized in the following notice which appeared in the *London Times* at his death in 1929. Probably due to debilitated health after the War, serious trouble developed in the sinuses, and he passed away after three operations.

CAPTAIN W. B. HODGSON-SMITH

Captain W. B. Hodgson-Smith, secretary of the New University Club, died yesterday at the age of 42.

Walter Basil Hodgson-Smith was the son of Mr. Alfred Hodgson-Smith, of Harrogate, where he was born on March 8, 1887. The years when most boys are at a public school he spent in travelling all over Europe and round the world. He went up to Worcester College, Oxford, in 1909, and took his B. A. degree in 1913, and his M. A. in 1919. Immediately after War was declared in 1914, having been in the O. T. C.¹ at Oxford, he obtained a commission as Second Lieutenant in the 6th Battalion, The Royal West Kent Regiment. This was one of the earliest of the new Kitchener battalions to be recruited and trained, and he went to France with it at the end of May, 1915. Presently, as second-in-command of his company, he showed both outstanding administrative capacity and that finest courage which springs from complete disregard of self in devotion to duty. The occasion when he was first wounded illustrates both his resourcefulness of mind and his gallantry.

It was at "Plug Street," south of Armentières, at a point where the trenches were only 50 yards apart. Wiring in front at night, even though certain balloon-like balls of barbed wire were prepared before-hand and had merely to be pegged in position, was slow work. He volunteered to peg these at dawn in a half light, when the enemy were as a rule comparatively inactive before starting the daily dose of intensive rifle and machine-gun fire. In three mornings he pegged down in a comparatively few minutes as much wire as it would have

¹ Officers Training Corps.

taken a large fatigue-party many nights to fix blunderingly in the dark. On the fourth morning, when the rapid task was nearly complete, a German bullet pierced his left leg and broke the shin. The wound was serious, and though he fretted at the enforced absence, he was not with his battalion again until the summer of 1916. Thenceforward he was in all its fighting, finally as second-in-command, until November 30, 1917. In that day's attack, which resulted in the recovery by the Germans of ground recently won by the British, near Cambrai, he held stubbornly with a handful of men to an advanced position in a sunk road until he was shot through the lungs and severely wounded in the right hand, part of which was subsequently amputated. He was a prisoner of war until he was exchanged in August, 1918. He was invalided out of the Army in March, 1919.

After the War he became secretary of the New University Club, where he was deservedly popular, and fulfilled the duties of his office with conspicuous ability up to the time of his sudden and fatal illness. Here, incidentally, he organized an annual dinner to which the surviving officers of his battalion were invited, and all of these made a point of attending it if possible.

Basil Hodgson-Smith was a man singularly altruistic and sweet-tempered, and so completely unsparing of effort in the cause of either duty or kindness that it was sometimes difficult to restrain him from wearing himself out with overwork. He has left his mark in the hearts of all who knew him intimately by a quite unusual generosity of nature and a talent for devoted friendship. His loss will be felt by very many, not only because he was dear to them, but because he was so considerably helpful in ways small or great when help was needed. To these his place can never be filled.

He married in January, 1919 a lady devoted to him, and his brief married life was a happy one. It might have been much happier, except for a strange subtle change which came over him after the War. The sufferings which he had undergone as a prisoner seemed to have drained the vitality out of him. When I saw him after the War, he was as affectionate as ever, the same old Basil with instant intuitive sensing of a service to be rendered. But he was tired, less physically (though his mutilated hand still bothered him) and more "inside". It was as if the ego cared no longer to grapple with the struggles which Karma entailed. A sadness enveloped him, and he merely "carried on" with life.

His love of method and precise work is shown in the large mass of his travel letters and diaries which he handed

over to me. Every letter is in its place, all carefully arranged to save trouble for the historian.

In the year 1896 when C. W. Leadbeater met him, the attraction between the boy and his companion, older by forty years, was so remarkable that the latter used his clairvoyant powers to examine the past lives of the boy. I publish the record of these lives as they were noted down at the time. They have been put away among private papers since then. The "star name" given to Basil Hodgson-Smith in the "Lives" is Vega. Only a few lives of his were examined and recorded. I publish the last life first, and proceed backwards. In some ways, to those who know a character, going backwards life by life makes more understandable the changes in the character of an ego in the process of Reincarnation.

C. JINARĀJADĀSA

I

SPAIN 1504-1527¹

Enriques del Soto was born in hilly country south of Madrid; good family; intense pride; mixture of blood (Gothic?); handsome face; high rank; father brave, bigoted, religious, hard and stern, one who has led troops, one who is feared and obeyed. At this time there was much disturbance in the country.

Boy about seven: richly dressed in velvet, with jewelled clasp; they think a good deal of him, but yet are not particularly kind to him; he seems out of his element. They live in a great, rambling castle, and see him once each day, for he has his own rooms and servants. They have no real affection for him, but an old nurse is really kind in an erratic sort of

¹ These are the rough notes taken by the scribe as C. W. L. described what he saw. They have not been "written up" by him, as is the case with nearly all the *Lives of Alcyone*.

way, and watches over him. He is fond of her, but bewildered by his surroundings and the want of affection. He is romantic, full of strange stories and legends, and loses himself in day dreams.

He has no education of the ordinary kind up to seven, but already knows military exercises and can ride and fence. The parents had a child some time before who died; there is a grown-up brother living away from home. At fourteen he is enthusiastically taken up with religious views, and wishes to devote his life to higher things, and has other noble aims; always taking the best when he can see clearly. He wanders much about the gardens and woods, in charge, mainly, of a sort of chaplain whose influence is not altogether good nor free from bias; he is a schemer, and always paints the lives of the saints in glowing colours, but always for his own ends.

The boy has strong affection, but no one on whom he may lavish it freely, and a sensitive nature, with much pride, and a tendency to boasting. At eighteen he falls in love, which does not suit the priest's plan; so the latter uses dishonest means to check it, telling him a false but circumstantial story about the girl, and brings apparently irresistible evidence for it. The youth is truthful and straightforward and feels it very much. The struggle is a severe one, but they succeed in making him renounce the young girl and enter the monastic house as a novice.

The life is a very great trial, for he has been proud and imperious, and now he has to submit. He frets at the monotony, and has spasms of desire for freedom, hunting, sports, etc., but on the other hand has times when he feels that the monastic life is the right one. He never forgets the young girl or the old nurse; nor does he forget any one who has injured him. He passes through the probationary period; has doubts about the full vows, but eventually takes them and becomes a full brother. He has hard times now and then,

but fights through them, sometimes breaking out rather rebelliously, and having penances. However he gets through three years. He is about twenty-two. He still has deep religious aspirations and has formed a high ideal. He is very tender-hearted in certain ways, and resents any cruelty strongly, and often unwisely.

A crisis approaches; when out one day he comes upon the young woman. By his vows he should not have spoken, but he asks her why she had done that of which the priest had accused her; she denies it, and a very dramatic scene takes place when he finds that she still cares for him. They have a long conversation, but he cannot believe that the chaplain wilfully deceived him. She is full of fear but is delighted. He goes to his cell and sits thinking many hours, ignoring vespers and matins, and is so torn by his feelings, that he does not sleep that night. His supposed duty to God is far away, while the young woman is near, so he eventually decides to give up the monastic life for her. The abbot sends a man in the morning to see why he was absent; hollow-eyed with his vigil, he goes to see the abbot privately, and announces his intention to give up the religious life. The abbot is furious, for the elder brother is dead and the church wants all the immense wealth which he will inherit, so orders him back to his cell, to be kept under strict guard. Meanwhile the girl comes to the appointed place of meeting, and is troubled at not finding him. She eventually bribes one of the guards to take a message to him.

At the end of two days he is sent for, and the abbot asks him if he has made up his mind; he declines to give his adhesion or to obey the abbot, who thereupon imprisons him in a dark slimy cell in the basement, to be confined until the court shall sit. Vega knows what a court of the Inquisition means, and has a bad time, for his probable fate is horribly real to him. The young woman knows that he is in trouble on her

account, and does all in her power to get something done. The abbot consults the court; they are swayed by the wish to secure his lands and money, and decide that he must be kept at all costs. The girl hearing this feels that he will be killed, so steals jewellery belonging to her mother in order to bribe some of the guards. Though none of them will attempt to release him for fear of the court, they will undertake to keep out of the way and give her a chance to free him.

She accepts, and comes at the appointed hour, but cannot find the place. The jailor comes back, expecting that she has succeeded, speaks roughly, but indicates the place. She finds the key in the lock, enters and finds him an awful object, almost unrecognisable. They escape over a wall, but he gets hurt, being weak from want of food. She brought him another dress, worn under her own. They go down the hill, and hide among some ruins in a thicket. She gets some food from the village, and after they have rested and eaten, they start.

In the meantime their departure has been discovered at the abbey, and bands of men are sent out to search for him, and excommunication pronounced upon any one who should help or conceal them. They are eventually discovered through one who is afraid to shelter them.

There is a great struggle, for he is a brave fellow, and though worn and abused so terribly he defends himself well. He snatches an iron mace with spikes on its iron head from one of the men, and strikes one who is laying hands on the woman. The rest close in upon him, but he manages to strike down another before he is killed. A terrible scene takes place, the girl throwing herself upon his body; but they capture her and lead her away. She was brave and faithful, though beneath him in station, and also in character and mental power, so their union could never have been a happy one.

(To be continued)

THE LIVES OF ARCOR

(Concluded from p. 51)

Agadé, Asia Minor, B.C. 1500.¹

ARCOR was born this time at Agadé, a city in Asia Minor, on the shores of the Dardanelles, with a population which was partly Greek and partly Hittite. The Greeks represented the more advanced civilization and centred round the White Temple on the hill, where Heraclitus (Mercury) was a priest; while the Hittites belonged to the conquered race and their temple service had remains of an older and darker form of worship.

The two races were ruled by two Greek Archons or governors.

Arcor was the younger son of one of these governors, Yajna, a fine man, by his second wife, Mona, a Hittite slave woman whom he married. The first wife, a Greek, had three children: Crux, Fortuna, and Aletheia.

The other governor's four children were: a son, Gemini, and three daughters: Herakles the eldest, then Capella and, some years younger, Rhea, who was about the same age as Crux and Arcor.

Vega belonged to a wealthy merchant's family of three brothers, one of whom is recognized as Chameleon who had

¹ These investigations were in 1898. Many of the gaps in the narrative were filled up later in investigations into the lives of other characters. Many characters are here mentioned, as they were noted for the first time in 1898, and more time spent on recording their relations than on following up fully the life of Arcor.—C. J.

two daughters, Flora and Concordia and two sons, Lachesis and Atlas. Concordia married Proteus, and Selene was their son. Atlas married a Hittite and their daughter was Vega.

Another of the three brothers Hebe had Amalthea as his daughter; the third brother, Dolphin, who was wild and too fond of wine and good living, though not ungenerous when it pleased him, married Capella; and their children were a daughter Pomona, who attracted the undesirable attentions of Crux, and a son, Cyrene, who was Arcor's friend.

Arcor comes erratically on to the scene; he was much away and his connection was chiefly with Crux, Chameleon and Herakles; though all our people were drawn closely together and all met, though they belonged to different sets and families.

The White Temple was the point of union and Herakles was a vestal there. On certain days, probably the full and new moons, she sat in a particular place and spoke to the people. On especial festivals they crowned the statue of the goddess Pallas Athene with flowers, and each brought fruit or curious little cakes or oil or corn as an offering with some petition or wish. Then they stood and talked outside, until the time that the vestal took her seat, and then they all flocked in and stood in picturesque groups, or leaned against the pillars. There was first of all a procession of the vestals round the temple grounds, and then the chosen vestal went suddenly into a trance and delivered a general ethical address, bringing in personal allusions. When that was over, but while still entranced, she called up individuals from the crowd and gave them advice. It was a very pure and good religion, and was connected with good priests.

Capella, against the advice of her sister, Herakles, and also against the wishes of her parents, who looked higher for her, married Dolphin, and, as a consequence, was a much disappointed woman, for she had hoped to reform him, and

failed. Dolphin was not particularly vicious, but he loved entertainments and he did not come up to Capella's expectations; she had given a great deal up for him—for as Herakles' sister, she might have gone into the temple also, as indeed her sister wished her to do. Capella, under these circumstances, was more unhappy than most ladies of the time would have been, though she still saw a great deal of Herakles. She was sorely troubled about her children; and Crux, who was the son of the other Archon and lived a free and easy life like her own husband, annoyed her by pressing attentions to Pomona, her young daughter.

Crux had high qualities when he let them have fair play, but he was much courted and flattered by the young men who followed him, and he did not always distinguish between parasites and real friends. He had good chances. He was rich and his father a man of importance and he was deeply interested in Occultism; but he would fall in love and attended the temple "pointedly." The life was a fast one amongst the gilded youth of the period and not all that he did then would he do now. He had great fluency of speech and was a leader of all the young men—often into mischief—for he was a daring person whose imagination did not stop at running off with a priestess or two.

Crux had a younger brother Fortuna, who was very devoted to him and copied him.

The end of it all was that the Scyths (a non-Aryan tribe) came from down the mountains and wiped out the place; there was no standing army, only a kind of Pretorian Guard that attended the Archons, but every man in the city fought when required.

The Scyths sacked the city and destroyed the temples, killing or enslaving all.¹

¹ No other lives of Arcor were investigated.—C.J.

GOETHE'S FAUST

BY C. JINARĀJADĀSA

(Continued from p. 95)

Two souls, alas! reside within my breast,
And each withdraws from, and repels, its brother.
One with tenacious organs holds in love
And clinging lust the world in its embraces;
The other strongly sweeps, this dust above,
Into the high ancestral spaces.

IN these words of Faust, we have graphically described the ever-present duality in ourselves of lower and higher, of evil and good. What we call "life" is our attempt to harmonize these two conflicting elements. To be one, a whole not divided into parts, is our inmost craving. When aware of that craving only sub-consciously, man goes recklessly from experience to experience; when aware of it consciously, he uses his mind and seeks the "way".

Mephistopheles comes to Faust, according to the plan made in Heaven, when Faust turns in disappointment from one world of experience—that through knowledge—to look for another. Of course, following the Faust legend, Goethe makes Mephistopheles ask Faust for his soul, as the wage for giving Faust all that he demands. What Faust asks for is the most unexpected and the most significant thing. Were Faust a "young soul," as the Theosophist might phrase it, he might ask for wealth, honour, love, position, power and so on. But Faust is an evolved soul. He has sought and not

found; worked and not achieved. He has lost all faith that there is a "plan," or a "way". But he is willing to experiment again. So his part of the bargain is this strange one: if in all that the Devil can provide, Faust shall find one single moment of utter satisfaction, so inexpressibly sweet that he can say to that moment, "Ah, tarry a while, thou art so fair!", then the Devil can have his soul.

Faust

When on an idler's bed I stretch myself in quiet,
There let, at once, my record end!
Canst thou with lying flattery rule me
Until, self-pleased, myself I see,—
Canst thou with rich enjoyment fool me,
Let that day be the last for me!
The bet I offer.

Mephistopheles

Done!

Faust

And heartily.
When thus I hail the Moment flying:
"Ah, still delay—thou art so fair!",
Then bind me in thy bonds undying,
My final ruin then declare.

Seeking then this single moment of utter satisfaction, of perfect peace, the new incarnation begins. Faust wants "life"; he asks to feel life's torrents as they rush by headlong.

Faust

Hearken. I have not said one word of bliss—
Henceforth do I devote and yield myself,
Heart, soul, and life, to rapturous excitement—
Such dizzy, such intoxicating joy,
As, when we stand upon a precipice,
Makes reel the giddy sense and the brain whirl!
From this day forward am I dedicate
To the indulgence of tempestuous passion—
Love agonising—idolising hatred—
Cheering vexation—all that animates
And is our nature; and the heart, serenely
And separated from the toil of knowledge,
Cured of the fever that so long oppressed it,

Shall cease to shut itself against the wounds
Of pain: whate'er is portioned 'mong mankind
In my own intimate self shall I enjoy,
With my soul grasp all thoughts most high or deep,
Heap on my heart all human joys and woes,
Expand myself until mankind become
A part, as 'twere, of my identity,
And they and I at last together perish.

The torrent of "life" is going to be of the emotions. Faust has not known what love is, he will experiment and see if in love of woman he will find the moment to which he can say, "Thou art so fair!" Mephistopheles stages the drama with Marguerite, a woman unknowing love's power, but simple-hearted and ready to give all for love. Faust rushes headlong into the new life; he uses Mephistopheles to procure jewels with which to work upon the child-like nature of Marguerite.

It is interesting to note that Marguerite though unlearned has a deeper realization of what Mephistopheles is than Faust himself has. Instinctly she knows that Mephistopheles is evil. While she is absent from her room, Faust and the Devil enter it to deposit the jewels. On her return, her first words are:

It is so close, so sultry, here!

(She opens the window)

Yet 'tis not so warm outside.
I feel, I know not why, such fear!

Later when she has given her love to Faust, she gives the finest, as most accurate, description of the work that evil does to love.

Marguerite

I am so happy on thine arm,
So free, so yielding, and so warm,
And in his presence stifled seems my heart.

Faust

Foreboding angel that thou art!

Marguerite

It overcomes me in such degree,
That whereso'er he meets us, even,
I feel as though I'd lost my love for thee.
When he is by, I could not pray to Heaven.

The inevitable of course happens. Yet Faust knows, though he will not draw back. He takes refuge in fatality, the sign that the finest instincts of the soul are asleep.

Faust

She and her peace I yet must undermine :
Thou, Hell, hast claimed this sacrifice as thine !
Help, Devil ! through the coming pangs to push me ;
What must be, let it quickly be !
Let fall on me her fate, and also crush me,
One ruin overwhelm both her and me !

And ruin, calamitous ruin is Marguerite's lot. After Faust has swept her onwards on his torrent of mingled lust and love, he forgets her. For once again the old desire for knowledge takes the place of the desire to feel. In a Walpurgis-Night, in the Hartz Mountains, he contemplates new scenes which Mephistopheles provides him. Witches and wizards, Oberon and Titania, a phantasmagoria of ideas, all these pass before him. The months too pass thus, till one day Faust learns that Marguerite has had a child, and that in a frenzy she has drowned it, and is in prison waiting to be condemned.

Of course Faust turns upon Mephistopheles and blames him—not himself.

And thou hast lulled me, meanwhile, with the most insipid dissipations, hast concealed from me her increasing wretchedness, and suffered her to go helplessly to ruin.

And the Devil replies calmly :

She is not the first.

With the Devil's help, Faust enters Marguerite's prison to rescue her. But her mind has broken under the strain ; she is insane and does not at first recognise him. At last the remembered tones of his loved voice bring her back to herself

for a moment. He pleads with her to fly with him, and is just about to succeed, when the Devil enters the cell and urges speed, for dawn is about to break, and with it comes a crippling of his power. But like a flash Marguerite knows that no flight is possible, where Mephistopheles will be of the company.

Marguerite

What rises up from the threshold here ?
He ! he ! suffer him not !
What does he want in this holy spot ?
He seeks me !

Faust

Thou shalt live !

Marguerite

Judgment of God ! myself to thee I give.
Thine am I, Father ! rescue me !
Ye angels, holy cohorts, guard me,
Camp around, and from evil ward me.
Henry ! I shudder to think of thee.

Mephistopheles drags Faust away, and disappears with him. Yet as Faust flies away, Marguerite's dying voice repeats : " Henry ! Henry ! ". With these words ends the first part of Goethe's *Faust*. We shall note, at the end of the long long drama as it developed according to Goethe's artistic intuition, how at long last Woman—or rather, what she represents, the Shakti or Femininity of the Divine—is inseparable from Salvation.

So one more incarnation ends. Faust has not found the unity which he sought. But he now proves what once, when in a certain time of pure love of Marguerite, his intuition revealed to him about himself. Then, he saw the future ; but it conveyed no message. Now, after his heart is torn in two, he knows the truth, for he has proved it.

Faust

Alas ! even now I feel Man's joys must be
Imperfect ever. The ecstatic bliss,
Which lifts me near and nearer to the gods,

This is Thy gift ; but with it Thou hast given,
 Inseparably linked, this vile associate
 Whom I abominate, but cannot part :
 Cold, insolent, malicious, he contrives
 To make me to myself contemptible ;
 And with a breath will scatter into nothing
 All these high gifts ; with what officious zeal
 He fans my breast into a raging flame
 Of passion, to possess that perfect form
 Of loveliness ! Thus, from desire I pass
 On to enjoyment, and, uneasy still,
 Even in enjoyment languish for desire !

It is what in other words St. Paul said :

I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man :

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

O wretched man that I am ! who shall deliver me from the body of this death ?

And long, long before the days of Palestine, the same struggle was described in Atlantis and in India in the two wonderful verses of the *Katha Upanishad*.

One thing is the right, while the sweet is another ; these two tie a man to objects apart. Of the twain, it is well for who taketh the right one ; who chooseth the sweet, goes wide of the aim.

The right and the sweet come unto a mortal ; the wise sifts the two and sets them apart. For, right unto sweet the wise one preferreth ; the fool taketh sweet to hold and retain.

When, with the instincts implanted in our souls, we long for the Good, the True and the Beautiful, who shall teach us to grasp the reality and not its semblance, the truth and not its mask ? Not knowledge, as men know knowledge. Not love, as men know love.

Who that teacher is Faust will discover only when happens what awaits him in other lives to come.

(To be continued)

THE MASTERS, THE THEOSOPHICAL SOCIETY AND THE WORLD¹

BY GEOFFREY HODSON

IF we look out upon the world to-day, we see conditions which appear to be a direct antithesis of those which obtain within that august body known as the Great White Brotherhood. We are divided and at cross purposes ; the Inner Government is one in action. We are self-seeking ; They seek only to serve. We are in an apparent state of chaos ; They dwell and work in perfect order.

Our place as individual Theosophists and as a Society may well be conceived of as midway between those two conditions ; our task to display as much as possible of the harmonious inter-relationship, unity of action, self-giving and order, characteristic of the Great White Brotherhood, and as little as possible of the negation of those qualities, apparent in the outer world in which it is our Dharma to live. In the measure in which we can so stand between and link together these two antithetical orders of existence shall we be able to help the world in its present difficulties.

If one studies and meditates upon the Inner Government of the World one is struck by the order, the certainty, and the unity of action which characterise that great Inner Council. Order is perhaps the outstanding characteristic of such of Their activities as are normally observable. There is a plan

¹ The substance of a recent address to the Federation of Southern California Lodges.

for this planet, and They, perfectly comprehending it, work steadily through the centuries for its fulfilment. In this knowledge of, and guidance by a plan must lie in great measure the secret of Their power and of Their purposeful activities. Unity in action They also achieve, for however diverse Their temperament, however much They differ in Their point of view—and we are informed that They do differ—in action *They are one*.¹

When therefore we turn from the contemplation of Their mighty Order to a consideration of conditions in our world and find, as I have said, the absence of a plan, the appearance of chaos and disunity, our place and our work become clear; our Dharma surely is to stand between as Their messengers, co-workers and representatives in the outer world. Herein I suggest lies the work of each one of us, the very humblest, newest and youngest Theosophist as much as our great President herself, whose life of magnificent service is such an example of the Dharma of the Theosophist rightly fulfilled.

The Great Plan, as far as my understanding goes, can only be worked out with the consent of man. Omnipotent as the Great Architect and Designer of the Plan is, potent as the Brotherhood is, humanity, whether as individuals or nations, cannot be driven to co-operate either with each other or with the higher Authorities. Humanity, it would appear, is never forced, however much it may be inspired. One of the objections brought to the idea of the existence of the Inner Government is: "Why then do the Masters allow us to suffer, to make such mistakes, to be beset by pestilence and to drift into war? If They are guiding evolution from behind and within, why then the chaos of to-day?" And the answer is that our achievement must always be our own. It would not really help the school-boy to pass his tests, if his

¹ For the one reason, that They know who is the Commander, who holds that place by right of His supreme Knowledge and Power; where His fiat is declared, They do not hesitate to act, knowing that in so acting They will reveal Their highest.—C.J.

teacher gave him direct the answer to every question. Humanity must grow steadily and gradually from chaos to order and freedom as the result of its own effort and experience. If the Great Ones were to come amongst us and, as They doubtless could, establish for us in some country or continent a model government and a perfect civilization, what would happen? The moment They withdrew Their guidance, the structure would collapse, as it did collapse in Atlantis, when from necessity They performed that very feat and afterwards permitted humanity to try to walk alone.

The Elder Brethren inspire the consciousness of man, stimulate his intuition, and even instruct him physically, but They leave him entirely free so far as conduct is concerned. So only can the germs of omnipotence develop into the complete manifestation of that attribute. And so humanity is free, and so also we are free in this, Their Society, to co-operate with Them, to work eagerly, to put vigour and enthusiasm into our Theosophical work or not, according to our choice. They know that it is for us as individuals to be moved from within to serve Them, not to be forced from without, and so it is, then, that both the Theosophical plan and the Great Plan depend very much upon voluntary human co-operation. The Masters do not drive us into a state of inter-relationship with Themselves or attempt to bring about phenomenally a particular kind of government and administration.

Although we are wisely left to grow, according to the inspiration of the life within us, the Masters do seek our co-operation, and wherever They get it in however small a degree, They use it in all its fullness. It has been said that for every step we take towards the Master, He takes two towards us, and so for every step that a member, Lodge, Federation or a National Society takes towards the members of the Great White Brotherhood, They take two towards him. As individuals and groups, our work, if we can but realize it, is to

continue to take such steps, thereby drawing Them nearer to the world. Yet we are left free; there is no pressure. It is really a question of our intuition, how much awake we are spiritually to the significance of the time, how much alive we are to the remarkable opportunity of this incarnation.

If we try to look at it from the point of view of the Masters, try to envisage the difficulty They must have in touching the consciousness of man, we shall see the importance of our special relationship to the Elder Brethren. For the most part humanity is still engrossed in self, in separateness, in selfish pursuits. I am not discounting the magnificent people in the world, the splendid altruism, the noble philanthropy to be observed in every city and in every land; but on the whole, I fear, it must be admitted that we are still in the realm of selfishness, in-turned upon ourselves, and therefore practically unresponsive to Their Presence, Their inner appeal, and Their power playing about us. This automatically shuts Them out from our personal consciousness, because the Great Plan for this earth is the apotheosis of unselfishness; it is planetary, international in its motive and scope. It has little interest in the individual. The plan for this planet, as far as man is concerned, is an international plan. The Masters have said that it is the masses, the great "orphan humanity" with which They are chiefly concerned.

People and nations who are still strongly individual offer an almost impassable barrier to the inflow of Their power, the shining through of Their light. And individuals and nations are only important to the Masters as They can help the Plan, and that it seems to me is our opportunity as Theosophists. Knowing Them and the Plan, and living in the world, we can serve as *liaison* officers, as connecting links between the Inner Government and the outer world. There are at least three essentials to our successful tenure of the office of connecting links between the world and the Great White Brotherhood.

They are, first: an awakened intuition to perceive the Masters' wishes; secondly: a clear, impersonal and relatively trained mind to interpret our intuitions and Their wishes; and thirdly: a life of service based upon that interpretation.

The direction in which our thoughts and minds are habitually turned therefore becomes a matter of great importance. Where are our minds habitually turned? Can we respond to any impulse emanating from the Great White Brotherhood? They are broadcasting all the time up there; we ought to be the receivers with our bodies as loud-speakers in terms of action down here. We must tune in more and more to their wave length and try to live nearer to Their consciousness. In this connection I would suggest that we live nearer to the consciousness of the Brotherhood as a whole rather than to any individual Master. We must be strictly impersonal, and if we reach up and into the great ocean of the life and consciousness of the Inner Government of the World, we can hardly be personal and are therefore more likely to intuit correctly.

The world's need to-day is very, very great. It is obviously a most critical, delicate situation in which we find ourselves. India and England, two great key nations, who, according to the Plan, should be living in amity, working in unity to give to the world the combination of ancient spirituality and culture and western modern practical virility and efficiency, are straining apart just now. There is danger to the world in that situation, although we are assured by our President, that, in spite of the danger, the Star of the KING shines over the situation, "the oriflamme of victory". In the far East too there is danger, and on the continent of Europe the financial condition is steadily getting worse. There is so much talk of reparations and of getting, and so little of mutual aid in reconstruction and of world service; so

much claiming of rights, so little readiness to fulfil duties, and nobody able to say with certainty what is going to happen next. Our opportunity as a Society at this moment, seems to me to be extraordinarily great. We, with our rallying cry of the Universal Brotherhood of man, can render a service of almost incalculable value at this time, if we are alive to and take our opportunities. We ought to be able to influence the nations in the direction of brotherhood, unity and peace.

Because of this situation one feels that the Masters are seeking everywhere throughout the Society and the world for possible assistants. Our opportunity as individuals and as an organization is very great. Yet, we are left free—free in our intuition, free in our interpretation, free in action, and of course we shall always be left free. The moment any member begins to feel from his fellow members the slightest unwelcome pressure on his intuition, his thought, or his conduct, then the Society is not living up to its ideals. It is freedom that brought you and me into this Movement, and in it we are beginning to learn, very slowly, perhaps, the meaning of that mystic phrase: "In His service is perfect freedom," the full truth of which we shall ultimately discover. As our membership becomes more living, we shall learn that in Their service through this body there is a perfect freedom: freedom to perceive the work to be done, freedom to interpret that vision, freedom in our mode of conduct. We are only asked to be brotherly, to work in a family spirit as far as we can, and part of our work as members is steadily to improve our technique along the three directions of intuition, interpretation and service. In this way our Society may be placed in the forefront of human thought and action where it rightly belongs, since it is Divinely led.

(To be continued)

EINSTEIN AND THEOSOPHY

(A POPULAR EXPOSITION)

BY C. HAEGLER

(Concluded from p. 68)

EINSTEIN states that there is no essential distinction between time and our three dimensional space, except that our consciousness moves along with time, from the beginning to the end of our lives. "Before and after," appear to us much more fundamentally different than "above or below," in "front or behind". But time enters into physical phenomena in the same way as the directions in space, *i.e.*, at right angles¹. This is also very significant from the Theosophical point of view: to obtain the maximum of any force, we must always be perpendicular to it. The symbolism of Osiris on the Square is distinctive. This idea, whether it be in religion, philosophy or science, runs like a live wire through many systems of thought.

To understand more fully this idea of time entering into physical phenomena in the same way as the directions in space, the analogy of the cinema may help us. Motion pictures consist of a series of photographs which are shown

¹ This simile is allowable, as it is graphic. But time is not the fourth dimension. There is a fourth dimension of space, at right angles to all the three dimensions we know of space as length, breadth and height. Time is a factor which enters into all dimensions, and is one attribute of the consciousness of the Logos, while all dimensions of space—the three we know and higher—are expressions of another attribute.—C.J.

in very rapid succession. Each photo by itself conveys a sensation of space, *i.e.*, three dimensions, but one photo rapidly following another gives us the sensation of time and space interlinked. If we think of time and space interlinked, we get a concept which holds good for all bodies in the universe. Time enters into the phenomena of this world at right angles. Yesterday, to-day, and to-morrow are one in reality. This idea has been expounded by Mrs. Besant in *The Eternal Now*. Everything which happens, happens somewhere at some time¹. Two events are separated from one another, not only by their position in space, but by their position in time. But the space and time interval is not the same for everybody.

Einstein has shown that the time and space factors will be split up differently by observers travelling at different rates of speed, but the difference of motion necessary to make the change appreciable is enormous. Things which happen at the same time for an observer at rest, do not happen at the same time for an observer in motion. Now all observers, however fast they are moving, find the same value for the velocity of light (186,000 miles per second). Think of a bird, flying from one end of a train to another. If the train is at rest, the bird will take a certain time. If the train moves away from the bird, the bird takes a longer time: if the train moves towards it, the bird takes a shorter time (to the observer of course). But now, instead of a bird, think of a ray of light flying through space. It takes exactly the same in all three cases.

Until now, all experiments have failed to show any variation in the apparent velocity of light. But will they always fail? The waves that produce the sensation of light are not the smallest waves known, yet their length is so small that it would take from one to two million of them to cover a yard. The smallest waves so far known are the

¹ And more interesting still that it is possible to change "the past".—C. J.

famous X-rays. But may there not come a time when the length of the *thought-wave* itself will be measured? Then we may, in some small measure, understand why Time cannot be proved nor analysed according to the methods of superficial philosophy. If, as Kant says, Time and Space are the regulators of the sensations on earth, these will vary according to the state of consciousness of the individual or rather the length of his thought-wave. Let us not forget that thought has many dimensions, as well as space and time. As Sir Edwin Arnold wrote in *The Light of Asia*:

Shall any gazer see with mortal eyes,
Or any searcher know by mortal mind;
Veil after veil will lift—but there must be
Veil upon veil behind.

The whole point of Einstein's theory is that light is subject to the same laws of gravitation as matter. His theory on gravitation is intimately associated with certain revolutionary ideas concerning time and space. It takes over four years for the light to reach us from the nearest star, travelling at the rate of 186,300, miles per second. If light has mass, and very recent work tends to show that it has, there is no reason why light should not be attracted by the sun. As generally the sun is surrounded with so much brilliancy, it would be impossible to test the rays of light coming from the stars. Therefore tests would have to be made when there was a total eclipse of the sun. Photos of stars round the sun were to be taken during the eclipse, and these photos compared with others of the same region taken at night, when the sun was absent. Any apparent shifting of the stars could be determined by measuring the distance between the stars as shown on the photographic plates. In the famous eclipse of May 1919 Einstein's predictions were fulfilled.

We must remember that Einstein's theory, however strange it may at first appear, rests on experiment. In order

to free our minds from preconceptions of time and space, let us take an illustration from the scientific romance *Lumen*¹ by the famous French astronomer, Flammarion. It relates how the soul of a man on his death in 1864, flew with the speed of thought to one of the stars in the constellation Capella, situated at a distance from the earth which light takes 72 years to traverse. He found the inhabitants, watching with their supernatural telescopic eyes the events of the French Revolution, of which the light rays from the earth were just reaching them. The man's soul, flying further with a speed greater than that of light, so that he overtook the light rays that had long left the earth, saw events occurring backwards, like a cinema film driven the wrong way:

When I recognized the field of Waterloo, I saw at first a number of dead bodies, stretched upon the ground. Beyond them, I saw Napoleon arriving backwards, holding his horse by the bridle. Then I saw the dead soldiers come suddenly to life and spring to their feet. The horses came to life again at the same time, and their riders sprang into the saddle. As soon as two or three thousand men were thus resuscitated, they gradually reformed their ranks. The two armies began to fight with fury. In the centre of the French Army, I perceived the Emperor, surrounded by his soldiers. The Imperial Guard had come to life again. At the end of the day, not a single man was killed or even wounded, not a uniform torn. 200,000 corpses come to life, marched off the field in perfect order. And the result of this strange battle, was not to vanquish Napoleon, but on the contrary, to restore him to the throne!

A question arises: Does matter exist independently of space and time? Are space and time a sort of framework within which matter exists and wanders about alone? Are space and time a sort of prism through which we regard the world?² To make the subject clearer, let us go back to Newton, who said in his first Law of Motion, that a moving body, acted on by no outside force, would go on for ever in a straight line, and always with the same speed. Where are

¹ Published in 1866.

² Both are only forms of—consciousness! But whose consciousness? Thence begins the real discovery, and by each for himself.—C. J.

we to find such a body? Certainly not on the earth, as the earth would act on it by attraction. The planets do not move in straight lines, as they are acted on by forces. According to Einstein the planets move in curved lines round the sun because that is their natural path, not because they are continually being pulled away from a straight line by forces, as it were. Motion in a straight line is only natural in a Euclidean space. He asserts that our space is not Euclidean (space where the shortest distance between two points is measured by a straight line), that no forces are required to explain the motion of the planets. There is a test. If Einstein is right and the movements of planets are due only to the sort of space they move in, then this space must affect everything alike. A ray of light must behave just as a material body would do in moving through space. It cannot do otherwise. Now part of Einstein's theory is that matter actually influences the space in its neighbourhood. Near a great body like the sun, space is considerably distorted. Einstein predicted the amount of deflection in a ray of light passing near the sun.

Einstein's theory shows that there is something in the nature of an ultimate Entity in the Universe. A certain aspect of this Entity has been selected by mind and called Matter. The mind also partitions out a Space and Time in which this Matter exists. It is not too much to say that the whole material universe has been created by the mind itself. Let us remember the words in *The Voice of the Silence*:
* "The mind is the great slayer of the real".

Relativity can only be interpreted in terms of an immanent God—a Reality, whose very nature is Life and Consciousness, and essentially spiritual. If Consciousness and Life are spiritual, then we, as conscious, spiritual beings, stand *outside* the phenomenal universe. The fundamental Unity of Life is seen in the curved line of

the circle, in which the beginning and the end are common, and as soon as this Unity is realized, our sense of responsibility is awakened. A true philosophy of life must be essentially scientific, and real knowledge innately religious and spiritual. Have we not our glorious motto: "There is no religion higher than truth"? Theosophy is a synthesis of religion, science and philosophy. It teaches us humility and caution, that evil and good are relative, and depend on the conditions by which man is surrounded. In checking our own stage of evolution, that which lies ahead (our Ideals) is Divine, that which we have left behind is Evil. In judging others, this must always be borne in mind. God alone can have the true angle of vision, for He observes from a higher dimension. Therefore, let us follow the wise words of the Master:

Put away all that makes for separateness—all harsh criticism, all sense of proud superiority, all unkind judgment, all jealousy, all self-righteousness, all ill-will.

BEETHOVEN'S PRAYER¹

BEETHOVEN was brought up a Catholic, but he was not orthodox. Schindler says that it was one of his peculiarities that he never spoke on religious topics, or on the dogmas of the various Christian Churches, nor gave his opinion about them. He was accustomed to writing down short prayers in moments of emotional stress. The following is one of the best known:

"Spirit of Spirits, Who spreading Thyself through all space and through endless time, art raised high above all limits of upward struggling thought, from chaos didst Thou command eternal order to arise. Before the worlds were Thou wast, and before systems rolled below and above us. Before the earth swam in heavenly ether Thou alone wast, until through Thy creating love that which was not sprang into being, and gratefully sang praises to Thee. What moved Thee to manifest Thy power and boundless goodness? What brilliant light directed Thy power? Wisdom beyond measure! How was it first manifested? Oh, direct my mind! Oh, raise it up from this grievous depth!"

¹ Beethoven: *The Search for Reality*, by W. J. Turner.

SCIENCE AND SCIENTIFIC METHOD

By L. C. SOPER

IT is becoming habitual in circles where the aim of science and the method of scientific research are imperfectly understood, to charge scientists with a measure of responsibility for the impasse in which the world at present finds itself. Scientists are accused of evading moral responsibility for the misuse of their discoveries. This attitude has even spread to members of The Theosophical Society, as is evidenced by recent lectures and articles, and it is suggested that those who have adopted or are inclined to adopt this attitude, should clarify their thought by an examination of the following simple considerations.

Some attempt should be made to understand the real nature of scientific method. The method of scientific investigation is induction. Accurate and repeated observation leads to the accumulation of a number of facts. The next step is the formulation of one or more provisional hypotheses in the form of general laws connecting the collection of facts by some common relationship between them.

There are two kinds of scientific hypothesis, and failure to distinguish between them and their indiscriminate use, leads to serious error. Following Professor Hogben, these may be called the *prospective* and the *interpretative*, and they are distinguished by the test of validity which is applied to them. Several hypotheses may equally serve to relate a collection of facts, but if by one of them we are able to

predict the discovery of new facts, then that hypothesis the prospective, is given preference. The principle of Genetic Variation, first formulated by Mendel, is such an one. On the other hand, an hypothesis which cannot be so used to predict verifiable consequences is an interpretative hypothesis, and is accepted because it conforms to the criterion of economy of thought. The theory of Evolution propounded by Darwin belongs to this category, because "as yet we are not able to predict with the aid of it any unique consequences which can be made the issue of decisive tests".

The aim of science is to give exact answers to the questions How? Where? When? The "Why?" of things is not its concern. Science, looking at a particular fact, such as the Solar System, states to itself the following questions for answer: How does it work? Where did it come from? When did it come, and how? The meaning and purpose of things lie outside the field of scientific investigation. Science is therefore concerned with the properties of things that can be measured. Its methods are *metric*, and it uses the symbolism of mathematics to state its final conclusions.

The ethical neutrality of science and scientific method is fundamental. Within metric limits the sole aim of scientists is to find out what *is*; their aim is the discovery of (metric) truth. Those who urge that science should concentrate upon attempts to discover facts which are useful to mankind fail to understand the nature of scientific aim and method and also the nature of "Nature". "There is nothing either good or bad, but thinking makes it so" may usefully and accurately be interpreted by changing "thinking" to "using". Much is heard from those who are incapable of adopting an ethically neutral attitude¹ to what they observe,

¹ This presumably means, since Ethics deals with the problem of right and wrong, that Science is not interested in right and wrong. Certainly the scientist must be impersonal in observation, and in his statement of what he observes. But it is just this doctrine that a scientist is to refuse to be involved in the problems of

of the "struggle for existence" and of "nature red in tooth and claw".

The fact is that Nature is a "pre-established harmony," neither good nor bad in itself, as accurate observation unbiassed by emotional considerations speedily and easily shows. Nature, apart from the activities of man, is a delicately balanced and self-adjusting mechanism. Instances of the harmful interference of man will readily occur to the mind. The changing of climates for the worse by deforestation; the introduction of plants and animals into countries where they were previously unknown, to become pests; the destruction of birds and their habitats, leading to plagues of insects; all are instances of unregulated interference by Man, with the result that the balance of Nature is upset, to the detriment of both.¹ It is clear that scientific research is not concerned with "values". These belong to the private world of the individual. Ethics and æsthetics are personal. Since the facts which are the subject of scientific research are ethically neutral, science is necessarily ethically neutral also.²

It is legitimate to doubt whether a number of the discoveries of science, which have been used to the advantage of mankind, would have been made if their discoverers had begun their researches with their attitude biassed by the emotional consideration that they were attempting to discover something which would be useful. The elimination of the "personal equation" in the form of ethical and æsthetic considerations is of the essence of scientific method. Science

right and wrong, as those problems shall affect him inside the laboratory or outside it, which is widening the gap between modern science and the modern spirit of humanity, to the infinite detriment of both. So long as men are men they will look askance at scientists as a race apart, not as they should look upon them as among the natural leaders of men. When the scientists insist on being ethical in the laboratory also—which does not hinder them from being impersonal there—not only will they show that science is a power, but all men also will acclaim science as a saviour.—C. J.

¹ And may we not similarly say that the scientist upsets the balance of human relations by divulging formulæ of explosives, poison gases and such?—C. J.

² Science may certainly be ethically neutral, *qua* science. But can any human being remain "ethically neutral"?—C. J.

is not utilitarian, and the scientist, as such, is not concerned with the use to which his discoveries may be put. This is not to say that in his additional capacity as an economist, a politician, a business man or a citizen, he is not ~~so~~ concerned, but while engaged in scientific research he preserves a neutral attitude to the facts he discovers.¹

Few are willing to relinquish the human desire to be *certain* rather than to *know*, but its abandonment is an essential pre-condition of the experimental temper of scientific research and reasoning.

In Theosophical circles we sometimes hear that science is coming round "to our point of view" (by which presumably the "Theosophical" point of view is meant, whatever that may be); that it will soon be forced to turn its attention to the super-physical worlds. This usually implies that scientific research will make a *sudden jump* from observation of the physical to the non-physical worlds. There is nothing in this assumption. The scientific method patiently adds fact to fact, substituting one hypothesis for another as new facts necessitate the modification of earlier theories. It is quite true that facts may be arrived at by the workings of the "intuition," but the latter belongs to the private world of the individual, not to the public world of science. Those who confidently await the sudden jump of science are really expecting science to abandon the scientific method, and this is necessarily a vain hope.

If these simple issues were understood, there would be less inclination to charge the scientists with the neglect of moral questions, with which, as a scientist, he is not concerned², and either to overrate or underrate the validity of the scientific method and the value of scientific facts.

¹ Is a scientist who uses arsenic in his laboratory to preserve a "neutral attitude" when his child discovers some arsenic and begins to eat it? Or is it Mrs. Scientist's business to prevent the child from tumbling into mischief?—C. J.

² Yet I think a day will come when more will be discovered of Nature's great truths by the scientist, when he ceases to be "a pair of spectacles behind which there is no eye".—C. J.

THE HALF-CASTE AND THE RACIAL PROBLEM

By J. GRIFFITHS

THE racial question is one of the difficulties which beset mankind that calls for careful consideration. Theosophical students endeavour to bring the light of the Ancient Wisdom to bear upon the problem which confronts so many countries. Does Brotherhood mean that all races are equal, if not then which are the superior? Or are the oldest races superior to the younger? Ethnology has not reached the stage of exact science, and so far has left many great difficulties in the field of more or less well-grounded speculation. The statements of those who have powers of observation beyond the range of the man of Western science, are worthy of consideration.

The work of the Logos of our Solar System is the gradual evolution of mankind, so that certain degrees of unfoldment may be reached by the great mass of egos before the obscuration of our planet. In this scheme for the unfolding of the plan of the Logos there are seven marked stages of human development generally termed Root-races composed of seven distinctly marked types. So far only the first five Races have appeared; the first two have totally disappeared and only degenerate remnants of the third or Lemurian race remain; the great mass of present mankind consists of the

fourth or Atlantean race; while the dominant race is the fifth or Aryan, to which belong most Indians, Persians, Arabians and Europeans. The re-incarnating ego is thus provided with various types of bodies needed for a great variety of experiences. Each Root-race develops one of the senses; the first develops hearing, the second touch, the third sight, the fourth taste and the fifth is developing smell.¹

A recent writer dealing with the Japanese eugolized their artistic sense, but remarked as an astonishing fact that the Japanese do not seem to be physically conscious of a foul smell. We also have been told that the earlier sub-races of the fourth Root-race, such as the Toltecs of Atlantis, lived amidst the most appalling stench, although they reached a very high stage of civilization. Evidently their sense of smell must have been but rudimentary; and the Japanese being the seventh sub-race of the Atlantean Race have not the highly specialised sense of smell peculiar to the Aryans.

Experience has taught that it is undesirable to mix a higher type with one that is distinctly lower²; for in such cases a great degree of instability results from the crossing of such races. An instability also arises from the budding of new racial characteristics, such as may be noticed in the case of the genius, the sensitive and of some neurotics; but this is the instability arising from the upreaching tendency, or where the life-force is making for higher development.

There is also the instability that arises from degeneracy, which is the invariable result of the crossing of one race with another of a markedly lower type in the scale of development. The instability arising from the upreaching tendency

¹ *The Secret Doctrine*, I, p. 113.

² If one knew precisely what is "distinctly lower," the difficulty will disappear. Is the Negro's melodic and rhythmic sense to be ranked "lower"? Though there is a succession numerically in Root-races, are we sure that every physical, astral and mental attribute in a later Root-race is "higher" than that in an earlier one? It is different, certainly; but is it "higher"?—C. J.

of the unfolding consciousness we must not fear, we must face it armed with knowledge, and gradually provide it with newer and higher forms of stability for use. But the instability of degeneracy and half-castism we must guard against.¹ In the past the Guardians of humanity have put barriers between the budding races in order to preserve their purity—the physical barriers of distance, sea or mountain range, that of language, religious difference or even that of racial prejudice and hatred. As mankind develops these barriers are removed, first the physical barriers, whilst still the difference of religion, language and mutual prejudice prevail.

Stock breeders have recorded many well-established facts regarding the up-building of new breeds. It is known that changes of condition favour the outcome of variations. So variations are selected which are suitable for the purpose in view; finally the effort is made to fix these permanently by inbreeding with similar, nearly-related stock for a few generations. When a variation has become a permanent quality, or as the breeder expresses it, when his new variety "breeds true", then he stops inbreeding and infuses new blood. Yet all careful stock breeders avoid indiscriminate breeding—or the breeding of mongrels—knowing by experience, that such methods tend to bring about a degeneration of type. It is widely known that first crosses from pure-bred stock produce most satisfactory results.

Now why should it not be the same with human races? It is true that Half-castes are often very fine physical men and women. Mr. Jinarājadāsa observed during his visit to Brazil that the Brazilians were singularly free from race prejudice, even against the Negroes, and that the children

¹ But how are we to be sure that this type of degeneracy may not be "upreaching" instability? It is when a biological type is unsettled by crossing, that variations "fit to survive" occur.—C. J.

were the most beautiful he had ever seen.¹ In New Zealand the half-caste Maori is a fine physical specimen. But we know that man is more than his physical body and the war of types—the war of the conflicting racial peculiarities—is carried on in the astral body. This is the all important point between first crosses in stock-breeding and intermarriage between widely distinct human races. Probably intermarriage has continued for many generations in Brazil and the Half-caste problem is not so prominent. Olive Schreiner² brought forward some strong reasons for racial purity, emphasizing the desirability of keeping the Root-races pure; she says:

Over 250 years ago the early Boer Settlers found that the native races of South Africa did not make very tractable slaves, so they introduced the Negroid type of Central Africa. Slavery bequeathed to the Boer, and to South Africa through him, its large half-caste population, a population which constitutes at once the most painful, the most complex—and if any social problem were insoluble in the presence of human energy and sympathy we might add—the most insoluble portion of our South African National Problem. For what are the exact physiological, intellectual and moral results which arise from the admixture of *Aryan* with Negroid or other *Non-Aryan* races? Science has as yet no really definite answer to give.

The true key to the position is the fact that the Half-caste is *not at harmony within himself* and that he alone of all living creatures despises his own blood. Of that divine content with his own inalienable personality, which lies at the root of all the heroic and half the social virtues, the Half-caste can know little.

Truly the Half-caste suffers from the sense of isolation and separateness; the disintegrating forces of separation are strong within him, his whole nature seems to be against the feeling of unity, for where do we find the traditional social standard of the Half-caste? He is a more or less solitary soul,

¹ This last—the beauty of children—is due to a most strikingly novel factor. Owing to the shaping even now of the Brazilian race towards the seventh Sub-race type, the archetype of that new form has already descended, and its variants are influencing the tender forms of the children. That archetype is as it were hovering about, in a way for instance it does not hover about the children of Portugal who are of less mixed blood than the children of Brazil, but whose type is fixed and rigid. When archetypes begin to descend, then a civilization is “worth while,” and all man-made laws and conventions can “go hang.” For “when half-Gods go, the Gods arrive.”—C. J.

² *Fortnightly Review*, 1896. Stray Thoughts from South Africa.

with no national thought-forms to play upon and mould him; he is one who has suffered from a lack of true moral training, for from his very babyhood repression and fear have played the part which should have been filled by love and affection.¹ Although conditions are often so unfavourable it is known that there are cases of a very high standard of moral development amongst Half-castes, for the ego can transcend the conditions of heredity and environment.

There are certain points which may be brought forward as indicative of the contrary to much that has been said, such as the facts gathered by Havelock Ellis, which go to prove that European men of genius in a large majority of cases have been of crossed European descent. Yet most of the Europeans are of the same Root-race and frequently belong to the same sub-race, often racial peculiarities are hardly more than skin deep, for when apparently different races are grouped into a colony the colonial type is much more distinct in a few years than that of nationality.

In the breeding of pigeons it has been demonstrated that the crossing of white “Fantails” with another very distinct variety called “Black Barbs” always has the tendency to bring about reversion to the primitive type—*not* to develop a new variety. This fact would explain the very low state of development shown by some of the so-called remnants of the Lemurian race; they are not pure Lemurians, but have

¹ This argument utterly fails with regards to Brazil. The “Half-caste” is treated as a Brazilian and a citizen, and therefore all these descriptions of inner strife are not applicable to him. What Lord Bryce said in 1912 is what I myself observed in 1928:

“In the mixed race (mestizo or mulatto) the white element seems usually to predominate. I do not state this as a physiological fact. It may or may not be so; nobody seems to have investigated the matter. But it is true as a social fact; that is to say, the mestizo deems himself a white, wishes to be a white, tries to live and think as a white, and is practically recognised by others as a white. This is not equally true of the negro, because he is, physically regarded, further off the white than is the Indian. But in Brazil, when the negro is able to take his stand, so far as education and property go, beside the white, he too thinks and acts like a white man and is so treated.” (Lord Bryce, *South America*.)

It should also be noted that in U. S. A. where the antipathy of the white is strong against the Half-caste of white and Negro, it is absent towards the Half-caste of white and Red Indian.—C. J.

intermingled with the Atlanteans and reverted to the primitive type. H. P. Blavatsky writes :

The Third Race has now almost utterly disappeared, carried away by the fearful geological cataclysms of the Secondary age leaving behind it but a few hybrid races.¹

The following was written by Mabel Holmes in the *Contemporary Review* :

My informant is the son of a retired naval officer who married a Maori woman of means. This Half-caste son was given the best education to be obtained in New Zealand finishing with Oxford and a continental tour. At thirty-five he told me the following :

"In my opinion the pure Maori, living away from civilization is still a noble man . . . But the Half-caste—there never has been born a Half-caste of any race who could be trusted or could trust himself. Funny isn't it, to say that, when I'm one? But consider, the mixture of white and coloured blood is physiologically and psychologically wrong, and produces a being divided against himself, at one moment despising the black in him, at the next resenting and loathing the white. Take me for an example. My life is a hell. I wished to become a doctor but my father, realizing too late the fate to which his marriage had condemned his sons, would not hear of such a profession for me—he could not trust me. So with ample means, I travel for, say, two years during which my white side is in evidence; I am a cultured gentleman, refined in thought and action. I return to New Zealand, drawn by that home hunger to which every man of colour is subject. A wedding, a funeral, occurs amongst my mother's people; the Maori in me is in honour bound to attend. A feast, a dance, a tangi, a war-cry—down goes culture and the white beneath a savagedom, bearing all the vices of civilization to add to its horrors. Afterwards, satiated, debauched, I crawl back to respectability through agonies of remorse and self-contempt. No, I will be the father of no children to endure such tortures as this eternal struggle between my two selves."

It is not to be expected that white men who have not lived amongst coloured races can realize the dreadful importance of this Half-caste question. The Half-caste must ever be unstable; you appeal to the white in him, the black deceives you; you subjugate the black, the white is up in arms against you.

If we alter the terms black and white and substitute Non-Aryan and Aryan the instance becomes clearer.² Olive

¹ *The Secret Doctrine*, II, p. 754.

² I should like to point out here that in India, except perhaps among a few Kashmiri Brahmins and Afghans, there are, ethnologically, hardly any pure Aryans. The

Schreiner in summing up the social and psychological conditions of the Half-Caste says :

We find that in every country where he is found are causes adequate and more than adequate for all, aye and more than all the anti-social qualities so prevalent amongst his class.

But we may not entirely agree with her when she says that :

Until science has been able to demonstrate that not these conditions, but a congenital defect has made the Half-caste what we find him, the balanced and impartial mind in answer to the popular accusation against him can bring in only one verdict : not proven.

The case may not be proved, but there seems to be every reason why we should keep the Root-Races pure. How convincing is the case of the Maori Half-caste; does it not show that the mixing of Aryan and Non-Aryan blood accentuates the passion storms which weaken the man and lessen his capability of dealing effectually with the play of the passions in the world around him? For he is not sure of himself.

In writing about Hawaii's "New Race Product," J. Liddel Kelly stated that :

Caucasian blood was the first to leave its impress on the Hawaiians, the progeny of mixed marriages showing generally good physique and high intellectual powers, often marred by lack of moral fibre. Next came the Chinese, imported in large numbers to work on the plantations. Intermixture with these has been in every way most satisfactory, while the Caucasian Hawaiian inherit very few of their white parents' virtues, the Chinese Hawaiians combine the kindly generous disposition of the Hawaiian race with the honesty, domesticity, perseverance, frugality and business capacity of their Chinese progenitors.

Here we may note that the Chinese Hawaiian would not be a Half-caste, as they are both offshoots of the Fourth or Atlantean Root-Race. Writing about the Sixth Root-Race community, C. W. Leadbeater states that although people from the outside world will be admitted to the colony, it will be

racess in India are largely the result of blends of Aryan and Atlantean, and so "Half-caste". But the blending was thousands of years ago, and moreover, in the higher castes, the Aryan predominated. The problem, of race mixture is far more complex than my friend Griffiths thinks it to be.—C. J.

only on condition of not intermarrying with the members. Evidently it is even more important that the nucleus of a new race be kept pure, so that the new faculties may be firmly stamped.

In a country where both the Third, Fourth and Fifth Root-races live, it is desirable that they should form their own communities. Booker T. Washington in an address to white men and Negroes said :

In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress.

The fact that the aboriginal races in many countries are fast dying out need not alarm us unless they are treated wrongly. H. P. Blavatsky states that :

The lower races are now rapidly dying out, not merely by cruelties, disease, change of diet and drunkenness, but largely owing to an extraordinary sterility setting in among the women from the time they were first approached by Europeans. A process of decimation is taking place all over the globe among those races whose time is up.¹

The question of the fair treatment of Asiatics in the British Colonies and Dominions is a pressing one. If the British are allowed to live in the Orient, then the Eastern races should be allowed to live in any part of the Empire. A fairly high educational test would probably be quite sufficient to restrict the numbers admitted. If that proved insufficient the quota system could be adopted. Such a controlled admission would not be likely to affect the standard of life prevailing in any country, this often being the root cause of racial prejudices.

Educated immigrants get over the difficulty of language more easily and are not so easily exploited as the ignorant and uncultured. It is also desirable that a country be represented by its better rather than by its undesirable elements.

The work of racial unfoldment or degeneration is ever proceeding throughout the world, and the higher types of bodies

¹ *The Secret Doctrine*, II, p. 824.

are used by the highly developed egos. A nation or an individual is ever determining the part it is to play in the higher or the lower work through the prevailing economic, racial, emotional, and mental conditions, and the higher influences.

A study of the problem leads to two generalizations. First, that the mingling of the sub-races of the same Root-race is beneficial; that being so it should be markedly beneficial between the sub-races and the root stock. Second, that the intermingling of the Root-races produces undesirable complexities and leads to degeneration of type.

Mr. Thomas W. Pond writing on "The Negro Problem in America", says :¹

It is a remarkable fact that the Negro is not increasing in the United States² As to the present race problem in America it can be definitely stated that the white elements will never assimilate the black. The two races must evolve side by side, for the present at least, and the black should be given full opportunity to assimilate everything it possibly can from the white and add its contribution as its members unfold the consciousness within themselves. The solution lies in the mutual respect of the races for one another.

¹ *New India*, December 31, 1931.

² Census statistics reveal exactly the contrary. Negroes in the United States in 1920 Census were 10,463,131, an increase of 635,368 on the Census of 1910. (*Nelson's Cyclopaedia*). In the Census of 1930, the Negro population is 11,891,143 (*Whitaker's Almanack*, 1932, p. 769)—an increase in one decade of 1,428,012.—C. J.

NOW what is to be preferred, a perfect external civilization which exists by itself and does not necessarily influence the individual, or perfect sincerity of the subject which, considering what men are to-day, leads to a condition of general barbarism?

This question will be answered differently according to whether one's spirit is Catholic or Protestant. The Catholic-minded will stress the fact that the obedience to form which is objectively the best, no matter how external it may be, influences men in the long run, so that it cannot be regarded as a misfortune if he does not appear sincere from time to time, because he will be educated up to a higher condition by this means; and he will reproach the Protestant with the fact that too much emphasis on straightforwardness, although it makes man momentarily free, really robs him of his future, he will maintain that the man who refuses to be determined by what is above him, and what cannot correspond to his being for that very reason, will never get beyond himself.

The man of Protestant proclivities, on the other hand, will judge sincerity to be absolutely superior, no matter how dearly one pays for it, because man can be advanced intrinsically only through his own experience, and that, no matter how imperfect an independently gained insight may be, it possesses more value in all circumstances than the very best activity under the guidance of authority. He will, moreover, maintain that there can be no question of renouncing the future for the sake of the present, because, as success has proved, the Protestant people are precisely the most progressive. The Catholics are to-day exactly where they were hundreds of years ago, whereas the Puritans who, two hundred years ago, were barbarians, march to-day, as every one knows, at the head of civilisation.

That is quite correct. Undoubtedly the culture of sincerity implies the more far-sighted policy, as compared with the culture of perfect form. But regarded from the angle of the given present, the former seems to be the more desirable. For it alone presents a picture of a perfection which has been attained, whereas the other only promises it for the future.

HERMANN KEYSERLING in *The Travel Diary of a Philosopher*

THE CHALLENGE OF UTILITY

BY HAROLD MORTON

RUSKIN paved the way for modern art. Doubtless he would turn in his grave could he overhear this charge. For it would be like accusing an innocent child of habitual criminality to hold Ruskin responsible for cubist paintings, Stravinsky's wonders, and Epstein's "Genesis". Did he not stand, throughout his whole intense career, as a scourging prophet warring against the new machine-made world, denouncing with a divine passion all the tendencies towards modern industrialism and the commercialising of art? Undoubtedly he did. But the artistic world was all enraptured with the idea of "art for art's sake". Human life could rot in filthy basements so long as the aesthetes were left free for contemplation of fine points of detail. Hence Ruskin adopted an attitude of energetic action. His slogan might well have been instead "art is service".

Far be it from my purpose to say that Ruskin desired to reduce all things to mere glittering mechanical efficiency. He hated the machine. The new industrial works were belching their clouds of poisonous gas into the air, pouring refuse into England's beautiful streams, casting a black mantle of soot over all. Worse still, the machine was robbing man of human beauty. In earlier days each palace and cottage alike had its cloth made by hand, and each garment bore witness to the skill of its weaver. The very imperfection of homespun hand-woven cloth was far more worth while

than the perfect achievement of the steam-power loom. Men laughed at him as racially atavistic, but Nemesis has overtaken civilization to-day, and though machines are no more inherently "devil-engines" than anything else, we permit machine owners to destroy us and our age.

The Victorian mind abhorred the utilitarian aspect of art. To-day all is changed. Art has been bought by big business. It is the dependent of finance, and is tolerated because of its subservience to money interests. There is no true respect for art, as every modern city proclaims by its very existence. Yet since art is worth exploiting, its name has been used in the most brazen and shameless way¹. Hollywood for example has gathered all the arts to her service; and what sins have not been committed there in that glistening citadel that money should command art's every charm?

Let us note Oscar Wilde's injunction that "we want to see that you have nothing in your houses that has not been a joy to the man who made it, and is not a joy to those that use it." Here is the first linking together of beauty and utilitarian function. It should be so important a part of the national or racial consciousness that we could not depart from it if we would. Yet I write this article on a typewriter which is hideously black; we travel in tramcars with no pretensions to beauty; and on every side you and I are hemmed in by millions of things turned out at high pressure by machines that cannot vary even once in the interests of art.

¹ The most shameful instance I have ever come across of this prostitution of Art was in a theatre programme advertisement in Sydney. I have it still with me, and it reads as follows:

THE SPIRIT OF HARMONY

Harmony is the soul of all things good—the perfect blending of colour in art; of sound in music, and of sympathy in friendship. And the soul of harmony is found to-day, as it was in generations gone by, in the grand purity and perfect maturity of

DEWAR'S.

Lest our Indian or American readers fail to grasp the true significance of the horror, let me mention that "Dewar's" is a brand of whisky.—C. J.

A further striking declaration of the necessity of joining utility and art is made by Luther Burbank. He guaranteed that food cooked by an artist would do one infinitely more good than food cooked by an artistically deficient person. I think there was more than an æsthetic consideration weighing with him, for he further insisted that the cook's personal feeling of friendship, geniality, irritability, and so on would impregnate the whole of the dish¹.

Let us state the proposition boldly: All true art is by its very nature useful. Music, the subtlest of the arts, may have a most utilitarian effect on life. Tolstoi writes of the man who hearing the Kreutzer Sonata was compelled to express his emotions in murder. You can do almost anything with a man under the influence of music, and he warns us that we should never listen to music when unprepared to give it expression in appropriate action. In a Melbourne school this method is employed with deliberate intent to change the dispositions of children, decreasing irritability and increasing calm.

The utility aspect of music is emphasized still more strongly and in a remarkable way by the modern Cyril Scott. To him, all advance in civilization is conditioned by the music played; as is the music, so becomes the world. It may sound far-fetched to consider music as the power behind all progress, but his view is suggestive. On this theory, Handel's oratorios encouraged the courtliness and grand conventionality of the Victorian era, and Bach's mathematical conceptions helped to mould the scientific temperament of Germany; psycho-analysis was introduced by the symphonies of Beethoven, while the operas of Wagner fostered the great movement to liberty so characteristic of this age.

¹ I have for long suggested, especially in Australia, that our Theosophical women members should form a "Cookery League," as improving the modes of cooking for themselves and for others, and also as a contribution to Prohibition. For often the poor begin to drink because their food is badly cooked, and is, in Shakespeare's words, "weary, stale, flat and unprofitable".—C. J.

Architecture, twin sister of music, has its utility psychologically as well as physically. All buildings, the humblest mud-dwelling of a primitive ancestor no less than Westminster Abbey, are crystallized ideas. As such they are exercising an influence upon all in their vicinity. Classical architecture had a profound effect upon the nations of its day, and the three great orders Doric, Ionic and Corinthian represented and encouraged a harmonious development of physical, emotional and intellectual power.

Following upon classical types, and retaining some of the earlier features, the dome was introduced from the east. This marked the time when the philosophy of the East joined with the chivalry of the West, and the dome expressed man's new psychological stage of interest in mysticism and philosophy. Santa Sophia is a perfect example of this style. It calls us to contemplate another world; so also does the majestic Taj Mahal. The rounded arch of Romanesque buildings in Europe symbolized a new type of brotherhood, while in Gothic days an outburst of sacrificial offering was depicted in the pointed arch and spire that ascend in grand arcs to heaven, never to return. The human love of St. Francis and the sacrifices of the Crusades were manifestations of the same psychological conditions. Though it may not be possible to assert that the architecture produced the new condition of heart and mind, it undoubtedly helped to stabilise it.

What then of modern architecture? The use of steel and concrete offer enhanced opportunities for adding ornamentation *ad infinitum*. Does the modern architect take them? Far from it.

He rejects all ornamentation, and maintains there is beauty in line and form demanded by strictly utilitarian function. So the modern house has this in common with the modern factory that it becomes, as Le Corbusier says, a machine for living in. Its features are simplicity, uniformity of style

(either the straight rigidity of the more masculine type or the curved art more expressive of feminine grace), and a craving to capture more light. One remembers that Gothic cathedrals convey the idea that the windows are the walls, and the stonework existed merely to hold them together; this is revived in less ornamental fashion especially in the factory.

And the effect of this on the psyche of the people? The straight lines of modern building are encouraging people always to do things in a straight way—it is even affecting the morality of the world. The absence of ornamentation frees men from the shackles of conventionality, hence the liberty of the new youth. Every public building, home or factory is exerting a strong pressure upon each who comes within its environment. It is utilitarian in the highest degree, for it achieves a psychological work that is constant and never remitted.

The artist is playing a part in the life of every citizen out of all proportion to popular estimate. Plato was emphatic that "the introduction of a new kind of music must be shunned as imperilling the whole State since styles of music are never disturbed without affecting the most important political institutions". We have travelled very far from that knowledge, but it is being borne home to us to-day with the rapid reaction of human consciousness to the art forms surrounding us. Art is utilitarian on some plane and if not on the more obvious material plane, then on the subtler but more potent plane of psychological growth. We may shun art but it will dominate us; we may prostitute her charms to base motives; but whither shall we flee from its influence? There is no retreat where this influence cannot penetrate. The artist leads and the world follows. All honour then to the wise discoverer who, seeing this fact, affirmed that one perfect statue in a city where all can see it each day and be influenced by its message, will do more to make the citizen law-abiding and spiritual than a hundred laws or sermons.

"THE GOTHIC SPIRIT"

By KARL SCHEFFER

(Translated from the German)

ONE should not say: this is true and that is false, but it should be: Art lives through the ages in metamorphoses. Art has no goal, it knows but movement; and for Art, too, the way is the goal. Just as the whole of Truth is not known by any one mortal, but, as it were, is shared by all, so also is Art, as a whole, never owned by one single nation, or by one special period; all the styles together alone make up Art . . .

* * * *

The struggle between these two worlds of form has been demonstrated most clearly in Europe. Two styles have always been prominent in Europe, and, as is shown in history, have always struggled for precedence—two primary styles, original creations of form which are fundamentally opposed to each other. Every one understands what is meant when these are denoted as the Grecian and the Gothic style, although the words are inaccurate. The first is inaccurate because the Grecian, as meant here, does not comprise a world of form which has originated complete from the mind of one single people, and because the Greek form, on the other hand, has a definite part in many European and non-European changes of style up to the present times.

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Inaccurate too, is the use of "Gothic," because Gothic Art, in the sense as I understand it, has not been a creation of the Middle Ages in the North only, but has somehow always been present when, in Europe or elsewhere, something new with elementary power came to the fore. In any case there are two fundamentally different creative powers, and every period and every people must decide to which of these powers it will entrust itself. The decision, often, has been taken quickly and boldly, and often, too, hesitatingly and uncertainly by the people's instinct, by the spirit of the age, (*Zeitgeist*). The southern, the romantic nations have taken possession of the Greek form as if for eternity, while the northern peoples have fluctuated continually between the Grecian and the Gothic forms. There are mixed styles and compromises and, very rarely, metamorphoses; but finally everything points back to the one great opposition, which is based on nature itself . . .

* * * *

Nations which have become mature, which have reached saturation-point, do not know these elementary outbursts of the will in art. That is why nations in the becoming, who are still in the early stages, with the temperament of youth, are full of the Gothic spirit; but this happens also in the case of ageing nations in whom a new unrest and a new desire arise. The lucky nations who live in a cheerful climate, do not regard art with such ecstasy, they search rather for happiness and joy; those with the Gothic spirit, on the contrary, are never cheerful, restless and harmonious, they are harassed by a sense of responsibility, their strength is seldom free from fear, their will is full of passion. This is the reason why tradition has not much meaning for them. They always dream of something phenomenal as their ideal. Their art is ruled by feeling. Gothic man is moved entirely by one stream of forces; inwardly he lives by fits

and starts, not steadily. And this is just as true of whole nations as of single talents, of individuals who by their nature have to be considered Gothic, and of whole generations of artists, who are ruled by the Gothic spirit.

* * * *

In the world of Greek forms clearness and definiteness dominate. All effort seems to have been overcome, the frame-work of the edifice has been covered as it were with living flesh, without the joints having become indistinct, or the elasticity of the limbs having been lost. Wherever and whenever we meet with the art of the Grecian, it points to a temperament which is not moved by ecstasy, but which is thoughtful; not coloured religiously, but by the world. This attitude of the mind does not demand that the work of art should be threatening, but rather that it should be attractive; it is not restless in a longing for the new, but happy in possession. That is why the Grecian man quite naturally is an upholder of tradition. In his art the one thing results seemingly without effort from the other. Where as Gothic man experiences his becoming as it were in a delirium, yet also with suffering, Grecian man enjoys his becoming and his being as happiness. This gives to his art a superb restfulness, an aristocracy of character, it loosens the tension and brings harmony. In the world of Gothic art man advances desiring the ethical, in that of Grecian art he advances with æsthetic enjoyment. Making use of Nietzsche's terminology to indicate the contrasts, one might say that the Gothic world has been produced by the Dionysian spirit, and the Grecian by the Apollonian.

* * * *

To sum up it may be said, that the Gothic spirit produces in all stages forms of unrest and suffering; the Grecian spirit creates forms of rest and happiness. The whole history of Art can be worked out by the help of this

formula. Joy and pain—they are after all the two poles of human life. If we succeed in bringing the secret of art-form into immediate relation with them, then a new light falls on the creative process of Art. For happiness and suffering are the two ultimate sensations by which the whole of life can be understood, and from which a universal psychology of Art can be deduced, not only of plastic art, but of all Art. Taking these two fundamental soul-forces as the two poles of art-form, then all things which have ever been produced find a place there. There is no question of course that the Grecian form of Art appears uniquely and in absolute pureness in one hemisphere, and the Gothic in the other. The absolutely pure form of art is found as rarely as either pure joy or pure suffering. There is no pure happiness and no pure suffering, in every joy there is unconsciously a yearning after suffering, and in all pain there is ecstasy. As the eye demands the complementary colours, so does the soul ask for the complementary sensation in every condition. Blending always takes place and every blending is different. But one fact is certain and that is that every art-form must gravitate necessarily to one or the other of the poles; that in all forms of art possible to mankind, either the need for joyful rest stands out, or for unrest full of suffering; that their character is either derived from the wish to struggle through suffering, or from the wish to enjoy blissfully . . .

* * * *

The point is that there are two handwritings for mankind: the one strives after soft roundness and exactitude of form; the other is irregular, bold, not always clear to be deciphered, but characteristic . . .

* * * *

The Gothic spirit, according to its nature, belongs, one might say, to the barbaric religious sentiment which can be traced back to a passionate longing, to an unsatiable

desire for perfection; it belongs to those religions—whether they are called Christianity, Buddhism or anything else—which put the whole burden of responsibility on the individual, which place him directly before the face of God, and force him to come to an understanding with the eternally Incomprehensible without intermediary. Nations and individuals who, by nature, take life hard, who are inclined to mysticism, to asceticism, who are born philosophers and do not forsake ethical claims, in short, the religious idealists who most easily give up ecclesiastical formalism because they will not admit an intermediary between themselves and God, these people are always also instinctively the interpreters of the Gothic spirit in Art. Opposed to them stand the interpreters of the Grecian spirit, as people whose religious attitude is in fact downright heathenish; heathenish in the sense that their religion does not tend to unrest but to rest, to an unburdening, since many intermediaries—whether Gods or Saints—cannot be dispensed with, and since people have the urge to throw off their cares and miseries in order to enjoy the world and life in happiness . . .

* * * *

Fundamentally everything depends on the interplay of two forces: the conflict between rest and restlessness, between joy and pain, which has become petrified in form. Through all the arts, through the whole of life in fact, these two energies can be observed, by the study of which one of the basic thoughts of an entire philosophy may be perceived. The thousandfold changes, the way in which these two forces—the one pointing this way, the other that way—seek each other and part again, attract and oppose each other, the way they intermingle and yet again push to the most fruitful one-sidedness, that is the history of Art . . . In the art of the ancient Greeks even, thus really in the very domain of the Grecian spirit,

can be traced something Gothic. And much of the Gothic "mood" is found not only in the Doric order, not only in archaic productions which still point to Egyptian influence, but the emotional form appears even in some of the productions of classical maturity.

* * * *

The movement was so powerful that it could not be arrested at once when the spirit of Renaissance was born, when the one Art became divided into many, when the personality appeared more isolated, and when in consequence of a semi-scientific objectivity, the world of Grecian art was once more preferred. The Gothic spirit, through its innate buoyancy and the desire for expression, remained as an urge to the artists of the North for a long time, even when they already used Italianized forms.

These Italianized forms were remoulded unawares, they became more or less Gothic and not seldom showed picturesqueness and mannerism. Above all the Gothic spirit worked on in a few significant personalities, in northern natures, who had the Gothic temperament, but who now saw themselves placed in a semi-Grecian world of forms. A most remarkable union between Gothic and Greek has been arrived at in a painter like Dürer; an artist like Grünewald stands, as it were, half-way between Gothic and Barocco; and in the Netherlands men like van der Goes or Breughel show themselves as creatively Gothic, notwithstanding their Renaissance. The fifteenth and sixteenth centuries are fruitful in arriving at an understanding between the two worlds of form. Because of the presence of the duality the genius is forced to find a personal synthesis. Therefrom emerge many beautiful separate problems, which each in their way contribute something to the knowledge of the nature of the Gothic spirit.

* * * *

And the nature of man is such that he no longer reverences that which he is able to comprehend, because he knows too well his own limitations from the continual intercourse with himself.

* * * *

The newer Gothic form naturally is closely united everywhere with the Grecian form. For the Grecian form, after having become at home in Europe, can never be forgotten again or be given up; it will always have a part somewhere and be present. It offers solutions which, because of their universality, have impressed themselves profoundly on the human mind. It will be impossible ever to remove the the Grecian form from European art. Every new manifestation of the Gothic spirit will result in a mixed style; but whether these mixed styles incline to the Greek order or to the Gothic expression will be decided by where the emphasis lies. That use can be made also of this originally Greek form, in the sense of a harmonious blending with the Gothic, has been shown by this slight sketch of its history. It proves also that the Gothic mind is capable of endless variations, that it can continually enter into new forms and yet remain itself, that it will be constructively at work everywhere and always, wherever the will-impulse of a period, of a nation, or of a creative individual is transmuted directly into forms of art . . .

TO THE STUDENTS' MOTHER

(A Tribute to Annie Besant)

THE following poem to Dr. Besant was read (on October 1, 1906, we presume) on behalf of the students of the Central Hindu College, Benares, on her birthday. Much has happened in India to revive the National spirit since the Indian National Congress began its work in 1885. One element in the revival was the work done by Dr. Besant and her helpers with the Central Hindu College (now the Benares Hindu University) which she organized in July, 1898. The generation of to-day can scarcely understand the sacred fervour of dedication which surrounded the atmosphere of the College. The poem which we publish is an indication of this spirit which animated both teachers and students in the College.

It is interesting to note that, owing to the fact that among the teachers and students were representatives of many faiths though the College was a Hindu institution, prayers of many religions were repeated on certain occasions. Thus we find at the celebration when this poem was read, the following prayers were said: Hinduism—Babu Bhagavan Das Sahab; Buddhism—Rev. Ekai Kawaguchi; Islam—Moulvi Fussi Uddin; Christianity—Miss F. Arundale; Zoroastrianism—I. J. S. Taraporewalla; Sikhism—Shyam Behari Lal Singh Jainism—Jai Shanker Bhatt.

So it was the Central Hindu College which originated the ceremony of "Prayers of all Religions" which characterises Theosophical Conventions and Federations in India since the Jubilee Convention of 1925.

A festive crowd is thronging yards and hall,
Fair garlands hang within the goddess' shrine,
And love is beating in the hearts of all,
A thousand eyes in love's sweet radiance shine.

Behold, our Mother's face again is turned
With gracious smile to India's eager youth,
Whose hearts for high ideals long have burned
And who are gathered here to learn the truth.

You built this College, opened room and hall,
And called the youthful manhood of our land;
"Come here, my children, I receive you all,
You shall be guided by your Rishis' hand!

You shall be taught the ancient sacred lore
That made your fathers bright in virtue shine,
The old traditions and the rites of yore,
The faith of Krishna and his love divine.

You shall be trained to worship and revere
The type of the heroic and the grand,
The royal saint, Arjuna's bold career,
And Rajputs dying for their native land!

Your teachers shall expound to you the law
The sacred dharma dear to Manu's race;
The harmony the ancient ruler saw
Where each is filling worthily his place."

So spake our Mother, and we children came;
From all the regions of the Indian land
Her sons assembled, worshipping *her* name,
Who is the Indian student's truest friend.

We now approach you, on this blessed day,
To bring the tribute of our grateful hearts,
These sums of money at your feet we lay
To help you heal our brethren's wounds and smarts.

It is an off'ring from the Indian youth
Whom you have taught to love his Motherland,
Whom you have nurtured at the fount of truth,
Who has received the bounty of your hand.

It is an off'ring from the Indian maid,
By whom your loving care as guardian stood;
And in whose mind your hands the seed have laid
Of ancient India's noble womanhood.

So take the gifts! and may the Devas pour
Their choicest blessings on your sacred head!
May we be bound to you for evermore
And follow all along the path you tread!

BRIDGE-BUILDING AT GENEVA

By J. L. DAVIDGE

WHILE the Sydney Harbour Bridge, opened amid tremendous rejoicing on March 19, was being illuminated by naval searchlights, and cascades of stars were falling from rockets in the sky, a most significant demonstration of international goodwill was being made on the roof of Adyar House, Sidney. By the joint invitation of Station 2GB, and the League of Nations Union, the Consuls-General of foreign nations met to broadcast their congratulations to the City of Sydney on its memorable achievement in bridge-building, and to form in miniature a veritable League of Nations, emphasizing the unity of the world family. The symbolic significance of the ceremony was indicated at the outset by Mr. A. E. Bennett, managing director of 2GB, Mr. Bennett praying that the joint action of the consuls might rivet firmly a few more bolts in that greater and more enduring and more spiritual bridge, the League of Nations—a bridge which when completed would "span all separative strips of water and dividing boundaries—a bridge that would unite in complete accord and harmony all the peoples of the world".

This idea was elaborated by emeritus Professor Francis Anderson, President of the N. S. W. League of Nations Union, who pictured the League of Nations as the greatest bridge-maker in the world. He said:

Every treaty is a bridge, and in the twelve years of the League's existence more than 4,000 treaties have been arranged and registered at Geneva, treaties dealing with all kinds of activities, thus

promoting that international co-operation in good works through which at last war as a means of settling disputes between nations may be regarded as an act of savagery.

Professor Anderson concluded on the note that only through the faithfulness of man to man can there be a lasting peace between nations. The spirit of the League was intensified by the presence of Mr. H. Duncan Hall, a member of the Secretariat of the League of Nations, a virile speaker who was once a member of the Sydney University staff:

It is fitting that Sydney at this moment should remember Geneva, because at Geneva the greatest bridge-building of all time is in progress. The nations of the world by their united efforts through the machinery of the League are bridging the seas of international anarchy. The bridge which the League of Nations is building steadily and surely, the arch of which is well out over the abyss, will make it possible for humanity to escape from the international anarchy which, as the great war showed, is now threatening its very existence. In swift strides in three or four generations every human activity has become international—communications and commerce, learning and recreation. Above all, war and conflict between governments, whether by arms or by trade, has become international, constantly widening out till it affects all humanity. Government, however, has lagged behind. The greatest effort of this generation is to supply the world with the common government now essential to the happiness and prosperity and even the very existence of humanity. It is to supply this lack, to supply the governmental machinery which the nations need if they are to exist together in a world community, that Geneva is working continuously day in and day out. Yet in truth the League exists in the nations which form it more than in the centre, more in Sydney and Canberra than in Geneva. Tributes here to-night to the League are tributes to Australia's part in the League. The adventurous spirit of Australia will see in the League the world's greatest pioneering adventure towards the most noble ideal which man can frame—human brotherhood.

Then followed the consuls' brief talks, preceded by the National Anthem of their country and followed by a national air. Germany, for example, played *Deutschland über alles* and Schiller-Beethoven's *Hymn to Joy*; China, *The Three Principles* and *How beautiful is my Country*, to most melodious accompaniments and so on. The party on the roof listened to the addresses amplified from the studio on the next floor

below, and a relay was made throughout Victoria from Station 3UZ, so that the ceremony assumed almost national dimensions. From the Consul-Generals' addresses we take the following phrases:

Belgium: I sincerely hope that the symbolic significance of to-day's ceremonies will be realised world-wide, and contribute to emphasise the necessity of an ideal bridge of goodwill and co-operation between Australia and the numerous overseas nations which are taking keen interest in the welfare and progress of this great Commonwealth.

China: The Central Government of the Republic of China trusts, that the linking up of the two great shores of the capital of New South Wales will usher in a new era of prosperity, harmony and progress.

Czechoslovakia: The Bridge will become a strong link of goodwill between the Australian and other nations and it will help to realise the great vision of universal fellowship and happiness.

Finland: I venture the earnest hope that this occasion may be an omen and inauguration of a new era of prosperity to Australia, an era which will be hastened and influenced by the bridge.

France: The memory of the Australian *poilus* will be transmitted from generation to generation, maybe longer than that wonderful and mighty bridge which the City of Sydney has built.

Germany: In the Sydney Harbour bridge I see a symbol of happiness and friendly relations between Germany and Australia.

Greece: This country, after contributing so generously to the martial altar of liberty, is to-day offering to the altar of science and progress such a masterpiece as the Sydney Harbour bridge, an everlasting monument to human ingenuity.

Italy: The beauty of the bridge is worthy of the glorious harbour it bravely spans.

Netherlands: The Netherlands, the traditional country of waterworks, congratulates you on this wonderful bridge which is a *chef d'oeuvre* of engineering science as well as a national monument.

United States of America: I hope that one of its results will be the attracting to your hospitable shores an evergrowing stream of American visitors, whose personal contact with Australia and its people will serve to knit more closely the many ties between the English speaking peoples on the Pacific.

The English National Anthem ended the ceremony; the bridge was still lit up, a half moon was shining on the

wonderful harbour scene, and the Bridge was noisy with traffic. In the first twenty-four hours over a million people passed over it, and twenty-five thousand vehicles. After its blessing by a prelate of the Roman Catholic Church, and the festival of goodwill on the opening day, it seemed as if the bridge were a living organism, a magnetic symbol radiating for ever the goodwill vibration. Blending harmoniously with the landscape, it truly is a thing of beauty and a joy for ever, Major Gordon Hume, an English authority on bridges declaring it to be "one of the most beautiful things I have ever seen".

SEAS AND SKIES

THE seas below abound
In movement, freedom, sound ;
The skies above are spun
With space and light of sun.
Then sight, with colour blue,
In joy, unites the two,
The sunlit seas and skies.

The seas are sparkling waves
In which the moonbeam laves ;
The skies are clear aloft
And shine with brightness soft.
Then light, with silver chain,
In beauty, knits the twain,
The moonlit seas and skies.

The seas are darkling deeps
Which phosphorescence sweeps ;
The skies are set to show
A million stars aglow.
Then night, with dusky growth,
In peace, enfolds them both,
The starlit seas and skies.

D. R. DINSHAW

EITHLINN

OUR LADY OF THE SHADOWS

BY F. H. ALDHOUSE

Dark Mother ever gliding near with silent feet.

WALT WHITMAN.

THE three supreme symbols of the Divine, which is behind life, were in Celtic Ireland :

A blazing sun and a whirling sword,
And a woman washing beside a ford.

The Sun was Lug Lamfada,¹ the Supreme. The sword was Death under one of his three aspects as Balor Beman, Balor-of-the-mighty-blows, Lord of Destruction and Chaos. The woman, who washes the dead and cleanses their garments, rendering them fit to enter Tir-na-n'Oge and undoing the ugliness and disorder of destruction throughout nature, is Eithlinn, daughter of Balor, mother of Lu, our Lady of Darkness.

Lu had existed from Eternity to Eternity, but He became incarnate from time to time to save both gods and men from evil, when they themselves were helpless against its onslaught. His great triumph over Darkness was at Moytura when black Death was slain by His spear of sunlight. In that descent into generation, Eithlinn was His mother. She, daughter of Death, was also death, but *Bona Mors*. She is

¹ Pronounced Lu Lavada.

death-the-bride, who places in the hands of those she loves, the bunch of white poppies, and unveils her face that they, filled with happiness at her superhuman beauty, may leave the garment of the body in rapture. She is called our lady of Peace and Maid Quiet. Her symbol was the Evening-Morning star, her flower the white poppy, her leaf the ivy. Shining on the background of ebon night, she is Virgin of Darkness and Star of Promise. Out of night comes the Brightness-of-the-Day, Lu Lavada called Ildana (all-giver, and all-gifted). Eithlinn is Divine Blackness, but she is also luminous. She is at once both a light and a shade. Said the Druids:

All things are lights or shadows of the Sun Divine.

At the hour of the evening star Eithlinn watches at the couch of the sleeping Sun-God; at dawn, she is glowing with joy at her son's awakening. At night her beams on the waters play a requiem over light departed. Eithlinn, *Dei Genatrix*, "She who bore God", is shadow aspiring to become light.

In the glory of new day,
Fair Eithlinn smiles, and fades away.

The Mother-Maid is "love unspotted". She protects Lu her child, even against her father Balor. She arms Him for His great encounter, she watches as guardian beside Him when He slumbers. "She lives but to do Him service." In the utmost test of her fidelity, when the dark powers win and the Sun is defeated, she covers Him with her cloak of shadow; and she offers her own heart to the ravening spear of Tethra, to save her son. She is Love-death, ever ready when we can endure no more, to fold us in her arms and rock us to sleep, granting us Peace. When Lu consumes all darkness in his golden fire Eithlinn still remains, his contrast and his Mother.

WORLD-SALVAGE¹

BY LEO FRENCH

CERTAIN books carry a specific momentum, they are charged with æonian urgency, added to their individual life-expression. Such a book is *The Coming of Community*. For how many dumb mouths, for what countless semi-articulate strivings does it present a sacramental world-offering of reconstructive thought! As an Aquarian Gospel, the book demands serious study by all who see in the philosophy, psychology, literature, and art of every country the inspirational urge of the great cosmic Principalities and Powers using them as mouthpieces. Mr. Symons uses the word "Revolution" in its literate not ephemeral, cosmic not chaotic significance:

The occasion is new, and the world will be apostate if men shrink from the task of making a Revolution as new in character as the occasion demands.

No serious student of economics can burke the conclusion that either World-Amageddon or peaceful but drastic Revolution awaits us to-day. Things as they are cannot, will not, go on much longer; already foundations totter, clouds of dust and *débris* fall, as we write. Rebuilding must begin, nay, has begun, within the world of imagination which is the world of Eternity. Theosophists know, by incontrovertible proof, that all reconstruction begins in mind and heart, and that all not conceived in the unity of spirit, mind and heart is foredoomed to perish:

Thought precedes action, and we should flood the world with thought.

¹ Review-article on *The Coming of Community*, by W. T. Symons.

Community must be a new Creation in that it deprives no man of "things" even in superfluity if he so desires—because it is based on abundance. *It takes away only the power to deprive others.*

The principles underlying Major Douglas' *Social Credit*, which must be well known to every Theosophist student of economics, are those of *The Coming of Community*. Mr. Symons is an eloquent protagonist thereof, nowhere are they stated more clearly and convincingly. It makes not the slightest difference whether we agree or disagree, personally, with certain controversial contentions and assertions of Major Douglas or Mr. Symons.

The thing is, their minds are being used, plainly, by the *Zeitgeist*, working for the building up of the new system by peaceful means. To-day there are but two sides, the Angels and the Armaments, however sophisticated the latter's camouflage, the issues are plain. Either we must enthrone the Golden Rule, or the Golden Calf. Moloch's new altars are being prepared, of that there is no doubt. The reek of China and Japan suffices for the imaginative minds to-day! Holocaust once again awaits the next generation, if not ours, unless for the stones of economic Nihilism be substituted the bread of constructive cosmopolitan economics.

Jesus—the Christ—His Dispensation: its expression in the chapter "Christian Social Ethics" following "The Meaning of Credit" sums up the temper and tone of our author's mind and heart. Let Mr. Symons' words conclude these notes.

We have a flaming vision; and if we have to speak of humanity as "The Consumer," of Credit as bank loans, of the Titan as institution of "the first price"; and must work out the economic proof that here lies the central evil of our day, and here the remedy, we are conscious that nothing less than human destiny is at stake. We work under the impulse and certainty of truth, and under the spur of extreme urgency, with disaster at our heels, and pursued by Time with up-raised Scythe.

IN MEMORY OF BARBARA POUCHKINE

ON December 28th, 1931 in Paris, Madame Barbara Poushkine, née Princess Galitzine, passed to peace, after undergoing a serious operation on her knee necessitated by an accident.

As a girl the Princess had studied in the Smolny Institute of which her mother was *Directrice* and later she distinguished herself as a brilliant pupil of the Musical *Conservatoire* of Petrograd. She married Senator Poushkine and had three children, who, during the War, were educated at St. Christopher's School, Letchworth. Joining the Theosophical Society in Russia in 1908, Mme. Poushkine soon became one of its leading members. In 1912 she became the representative for the Order of the Star in the East in Russia, and from that time onward till her death her interest in and devotion to this movement were shown by her writing and translating articles and pamphlets, and in forwarding the movement by every means in her power.

During the War she experienced terrible privations and suffering. Entering a Hospital in Tsarskoë as a nurse, she later came under the ban of the Revolution as a Theosophist, and finally with two other Russian members had to flee by night through a forest, and reached freedom across the frontier in an almost penniless condition. Later, in London, Mme. Poushkine found means to support herself and her children by working for the Order of Service, and presently moved to Paris, where she started a Vegetarian Restaurant, and gave all her spare time to work for the spread of Krishnamurti's teachings—especially amongst the groups of Russian refugees scattered about Europe.

Those who knew this fiery spirit will not soon forget her splendid devotion, and her love of beauty and art. May our love follow her to the higher worlds, and may Light and Peace perpetually surround her.

ANNA KAMENSKY

DISARMAMENT

DURING the past three months the thoughts of men and women of goodwill the world over have been turned to the Disarmament Conference at Geneva and its sequels. One of the most significant features at the League of Nations Assembly in February last was the delegations of representative sections of the people—notably that of the women representing a total of over 8,000,000 signatures, of women of all nationalities, which must have been collected at no small cost!

A section of the Community which is often accused of not doing its duty in the matter of pressing for Disarmament is the Christian Church. But it seems that in England at any rate Christians are doing their best to retrieve their slackness. The Archbishop of York prepared the way for the Conference by delivering at Geneva, the Sunday previous to its opening, what was described as "one of the most impressive sermons on the League of Nations ever heard from any pulpit".

He returned to London in time to take part with his "Brother of Canterbury" on the opening day of the Disarmament Conference, when 10,000 people filled the Albert Hall, representative of every Christian denomination in England, but united in their belief that it was contrary to the spirit of their religion that nations "should develop against each other the instruments of death".

The following words from the speech of the Dominican Provincial, (the Roman Catholic Representative) will find an echo in the hearts of Theosophists: "Armaments are a symptom and not the disease. The disease is selfishness, unrestrained desire to possess. It is to be found not merely in nations, but in persons, not only in Geneva, or Shanghai, but in each of us . . . There would be no need to-day to have this meeting if we ministers of Christ had properly done our work." It would appear that Christian ministers are at least trying now to awaken the consciences of their people, for the following appeal has been issued on behalf of the *Council of Christian Ministers on Social Questions*, and is signed by an imposing list of Bishops and other Anglican Church dignitaries, as well as by the heads of Baptist, Congregational, Wesleyan

and Presbyterian Churches, the Society of Friends, and the Unitarians:¹

"The signatories of this appeal, members of the Council of Christian Ministers, desire to make an earnest appeal to all who owe allegiance to Christ, in their own country, and, so far as their words can reach them, in other countries also, to use all their influence to press for the cancellation of reparation payments and of international war debts.

"After the Napoleonic Wars, at the Congress of Vienna, our representatives took a leading part in securing easy terms for prostrate France. She 'was allowed to keep her old boundaries of 1792, was not compelled to give up Alsace and Lorraine, and received back from England most of her possessions in Africa and the two Indies seized during the war. The indemnity she had to pay was fixed at a moderate sum, and in three years her territory was completely evacuated by the allied armies. Revenge was eschewed'.

"It was not so at the Treaty of Versailles. The spirit of vengeance prevailed there. In particular the reparations imposed upon Germany, in spite of her urgent protests that they were impracticable and unjust, have been abundantly proved to have been both, and have had consequences disastrous alike to the vanquished and the victors. The International Bankers Conference, appointed at the suggestion of the Seven Power Conference, which met at Basle in July last, indicates this plainly enough in its unanimous report on 'The Credit Situation of Germany.' It points out the folly of pursuing 'two contradictory policies in permitting the development of an international financial system which involves the annual payment of large sums by debtor to creditor countries, while at the same time putting obstacles in the way of the free movement of goods . . . Financial remedies alone will be powerless to restore the world's economic prosperity until there is a radical change in the policy of obstruction.' It declares that 'until the relations between Germany and other European powers are firmly established on a basis of sympathetic co-operation and mutual confidence there can be no assurance of continued and peaceful economic progress.' Assurance is demanded that 'the international payment to be made by Germany will not be such as to imperil the maintenance of her financial stability.' The Report concludes (in words printed in large type) 'by urging most earnestly upon all Governments concerned that they lose no time in taking the necessary measures for bringing about such conditions as will allow financial operations to bring to Germany—and thereby to the world—sorely needed assistance.'

"This conclusion was emphasized more emphatically in the Report of the Advisory Committee under the Young Plan, which

¹ This manifesto, entitled *The Church's Call* has been published as L. N. U. Publication No. 317.

met at Basle in December last, and states that 'the adjustment of all inter-governmental debts (reparations and other war debts) to the existing troubled situation of the world—and this adjustment should take place without delay if new disasters are to be avoided—is the only lasting step capable of re-establishing confidence, which is the very condition of economic stability and real peace.' It closes with an 'appeal to the Governments on whom the responsibility for action rests to permit of no delay in coming to decisions which will bring an amelioration of this grave crisis which weighs so heavily on all alike.'

"So far we have been mainly reporting the opinions of financiers and politicians. The signatories of this document make no claim to rank as authorities in the realm of international finance. But these financial considerations give additional force to the appeal which we are constrained to make on other grounds. We appeal as those who believe that Jesus Christ has shown men the true spirit by which alone the progress of humanity, no less than, the spiritual growth of the individual, can be secured. We cannot exaggerate the stress our Lord laid on forgiveness—and the forgiveness not only of injuries done to the individual. When He bade His disciples 'love your enemies and pray for them that persecute you,' He was speaking to the whole community of Christians, in view of the persecution which He foresaw at the hands alike of Jews and Gentiles. Nations as well as individuals must learn to forgive. As we look back on the horrors of the Great War, and contemplate its disastrous consequences, we are persuaded that the nations are called to a great and comprehensive act of reconciliation. We must abandon the spirit of recrimination and the dark war-spirit of suspicion and hatred. It may be that the abandonment of reparations will become compulsory through the collapse of Germany. Our appeal is that, while there is yet time for an act of grace, those who believe in Christ should make their voices heard in the demand for a cancellation by forgiveness of all reparations and international war debts, in the name of Jesus, the Prince of Peace."

January 20th, 1932.

FELLOWSHIP HOUSE,
Westminster, London.

ANY ONE who has really understood anything will determine and act accordingly; as Guyau says: *Celui qui n'agit pas comme il pense, pense imparfaitement.*¹

HERMANN KEYSERLING

¹ He who does not act as he thinks, thinks imperfectly.

A NEW ZEALANDER'S LETTER HOME

DEAR LODGE FRIENDS,

You will realize that Adyar now is not just as Adyar was when I arrived last November. This brings to mind a conversation with a friend here, who said to me recently that she was trying to prove for herself whether the atmosphere was due to the fact that it was the place selected by the Great Ones as Their Home, or whether it was built up by, and dependent upon, the influence emanating from the people who may be happening to reside here.

To me, it is as clear as day that both are true. There is sufficient evidence, I should think, to satisfy the most doubting Thomas that the Masters have approved Adyar as the place for Headquarters—have sanctified it many times with Their presence—have directed its policy—have purified its atmosphere and stimulated its life. But while They are chiefly engaged in work at levels of consciousness as yet unfamiliar to us, They can use us—even more, They require us—as stewards here. Further, They require you, and members in every Lodge, for a Lodge may surely be a miniature Adyar even if we have to underline the "miniature". We can be the hands and feet, the tongue and heart and brain of Those who guide. We do not know enough to create the Archetype, but when it is presented to us we can "see that it is good" and copy it so far as may be, keeping fiery meanwhile in our eagerness to be ever *alive* and therefore to "move from less to more".

I really sat down to tell you what I felt about the inner Spirit of Adyar when I first came. I compared it to the engine-room of a ship. You know when you are at sea the Shipping Co. does all it can to supply entertainment, to make you want to take another trip! You see the people on the decks playing games, arranging sweep-stakes, dancing, and whiling away the time. It is the policy of the Company to keep the minds of the passengers on unrealities. But supposing you have some knowledge of machinery and telegraphy, and make friends with the chief engineer and the wireless operator,—then you go below, and up above. You see the enormous engines that are carrying the careless happy crowd to their destinations, and the delicate instruments that are receiving the world's news items, the happenings in a world outside related to, yet strangely separated from, the little world of the Ocean

Liner herself. Well, Adyar seemed to me analogous to that engine-room and wireless station. The Leaders at least, at Adyar, work as if they know that here is *one* of the great engine-rooms, one of the Power Stations in the world of thought, entrusted to their care. They work to make and keep the thought apparatus in good repair, and they use it daily, linking up every National Society, every allied movement, and thereby every Lodge and member with the central power-house. In addition, this is the wireless receiving-station—this we speak softly—for though every resident who *will*, may be a conscious part of the power-station for giving out and linking-up, it is only the highly trained who can act as a receiving-station from the inner to the outer plane.

That those who are receiving-stations may long be spared to us, and that there may be others training to take up this delicate, even perilous work, is the prayer of one to whom Adyar is the greatest of many Spiritual power-houses throughout the world.

So this is my answer to my friend's question: Adyar is the place chosen by the Masters for the physical Headquarters of the Theosophical Society, watched over by Them and used for Their great purposes as it fulfils Their requirements; and the brightness of its Flame is increased when those in whom Life is moving most rapidly from "less to more" are here to let their light shine.

Adyar, March 21, 1932.

CORRESPONDENCE

DEAR MADAM,

I fear that some of my fellow Theosophists may be distressingly bewildered by the ingenious speculations of Mr. Soper on pages 682 and 683 of your March issue. It accordingly seems only humane to correct his assertion that "It is equally permissible to represent 'world-lines' . . . by curved and twisted lines". This is true enough, but only in the sense that he is perfectly at liberty to make any marks on the paper he pleases which are not actually obscene, blasphemous, treasonable or libellous. The use of diagrams here, as elsewhere, is to describe and illustrate ascertained facts, not to create new ones. If it were otherwise we could solve all our problems by drawing pictures of the desired answers!

It will be seen, therefore, that the "fantastic possibilities" and "strange conclusions" to which he refers do not in fact arise.

WESTERKADE 26,
Rotterdam.
20-iii-32.

Yours faithfully,
W. WHATELY SMITH.

THE THEOSOPHICAL FIELD

EASTER is usually a rallying time for Theosophists (at least in lands where Christianity is the official religion of Government!) and the Sectional Magazines for the last three months record the holding of several Conventions, Federations, or Study Week Ends. At Adyar the South Indian Lodges held the successful Federation referred to in *The Watch-Tower*, whilst in other parts of India also Federation Meetings were the order of the day.

Australia under the stimulus of the presence of Bishop Leadbeater held its National Convention (though unfortunately owing to indisposition he was unable to be present at the Convention meetings), whilst from Europe comes word of the stirring to renewed activity, which is ever the sequel to Bishop Arundale's presence in a country.

Miss Clara Codd, in New Zealand and Australia, and Mr. Geoffrey Hodson in the United States of America continue as they travel from place to place to arouse the interest of the public in Theosophical teachings, and to stir F.T.S. to more active work. Their presence appears to be always welcomed by their hospitable hosts, and the tie's of brotherhood between these countries and Great Britain, from which the lecturers come, must surely be strengthened by this means. Other prominent lecturers in U. S. A. are Mr. F. Kunz, Señora Aldag from Mexico and Mrs. J. Ransom from South Africa.

* * * *

One of the most fruitful forms of Theosophical activity in England in these days lies in the "Students' Week Ends," which are held at different places, often where either the scenery or, in the case of a University town, some special local interest offers an attractive setting. The work done at these meetings is very real, and in many cases sets in motion lines of activity which have far-reaching effects on the progress of Theosophic knowledge and understanding. Such Students' Week Ends were held during March and April in Oxford, Bournemouth, Nottingham, Chamberley, Manchester and Norwich.

The *Christian Theosophists* in London have also been busy. In addition to holding a special week end at the Fellowship Club, during which they utilized—as their custom is—modern Drama as a means of Theosophical propaganda, they publish a little useful Bulletin, *The Christian Theosophist*, which draws attention to the frequent statements made by Christian speakers which reproduce the Theosophical attitude and thought.

* * * *

Theosophy in New-Zealand (Jan.-March) tells of the successful Convention held last Christmas and of the reinforcement of many lines of activity which resulted from the social gatherings and picnics held in connection with it. This country sets a fine example by its continued interest in India's problems. Another most important branch of its activities centres in the Order of The Round Table, which seems to flourish in New Zealand—one sign of the activity in service of its members being shown by a substantial cash balance of over £50 at the end of the year!

Australia News Service is another indication of the way in which many Theosophists are trying to make their Theosophy a practical force, affecting the world around them. This little news-carrier brings to the notice of even the most domestically-tied or business-ridden member of the public such great problems as: "The Brown and Yellow Danger"; "Empire Preference"; and items of general interest and importance such as "The Chicago World Fair of 1933." Fellows of the Theosophical Society all the world over could read these bulletins with profit.

* * * *

France held its annual Convention during April, welcoming as its distinguished visitor Miss Dykgraaf. Our French brothers direct much of their Theosophical work to translations of current Theosophical articles, and thus make available for their members in *La Revue Théosophique* and the *Bulletin Théosophique* the latest information and teachings from our leaders.

* * * *

The annual meeting of the Society in the *Netherlands Indies* took place during Easter. In consideration of the wish expressed by the members, the General Council proposed that a new category of members should be added, called: "Friends of Theosophy". Their contribution is to be Re. 1-6 (or 2 sh.) only, and the official bulletin will not be sent to these members, neither will they be entitled to a

vote. Economic conditions are very bad in Java at present and many members apparently are no longer able to pay their former contributions. Another proposal is that at each annual meeting a general programme of work for the year should be decided on, each Lodge, of course, to be free to fall in with the suggested line of work, or not. The suggestions for the current year are briefly:

1. To seek contact with the world at large.
2. To study social problems and to try and make propaganda in one's immediate surroundings for community life based on brotherhood.
3. To seek contact with modern science and to test its conclusions with those arrived at by Occult means.

The Theosophical Messenger, the American official organ (March) chronicles many activities amongst its branches, and expresses the pleasure that those able to visit Headquarters had enjoyed in a visit and lecture from Dr. Cousins. The American Section is perhaps the one which shows most evidence of its sense of indebtedness to the Society's Headquarters, and in connection with Adyar Day this year they circulated a centenary souvenir with portrait of H. P. B. and a page of the manuscript of *The Secret Doctrine* reproduced, accompanied by an appeal to all members to contribute generously to the Adyar Day Offering.

World Theosophy with its fine production and excellent matter provides a good advertisement for Theosophy in a country where the publication of magazines is an art well understood.

* * * *

Speaking of Theosophical magazines we must add a word of commendation to the efforts of our brothers in *Karachi, India*, who in the *Young Builder* issue a nicely produced little magazine containing articles written on subjects of current interest from a distinctly "new-age" point of view.

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Brazil. Different from other National Societies, Brazil does not hold an Annual Convention. It is however proposed to hold in June the second Convention since the Section was founded. A great deal of attention is paid to work with children, and the Order of Service inspires many members to be active. Mrs. N. M. Glover is one of the lecturers and often visits cities near to Rio. She is holding a study class on "The Way of Realization," as also for the study of "Yoga Vasishtha".

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Cuba. For a while the Section magazine was reduced in size, but appears again in its old form. The editor reports that the City of Madrid has voted to change the name of the street where the distinguished Theosophical lecturer and author, Dr. Mario Roso de Luna, lived from Calle Buen Suceso to Calle Mario Roso de Luna. Many translations from English Theosophical magazines appear in the Cuban *Revista Teosofica*.

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Spain. The Theosophical Athenaeum of Madrid organized the following course of lectures during Holy Week, March 20-26: 1. The Eternal Jerusalem; 2. The Money-changers in the Temple; 3. The Spirit of Judas; 4. The Bread of Light Eternal and the Chalice which uplifts the Spirit; 5. The Death of Man that God may live (The Seven Theosophical Words); 6. The Lonely Suffering of Mary (the Symbol of Divine Pain); 7. Towards the Eternal Light". The lecturer was Señor José Cohucelo. Every religious doctrine or tradition can be expounded from a new standpoint in the light of Theosophy, and evidently an attempt was made to throw light on the mysteries of the Christian faith as professed by orthodox Christians. This type of work has been done for Hinduism from the commencement of Theosophical work in India.

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From a letter from California received April 7th, 1932:

"Krishnaji seems well and very happy. He talks in the Oak Grove on his Star Camp property, every Sunday morning and hundreds of people motor to Ojai to hear him. He is having a great influence on the thought of many people here in the West Coast. A large number listen to him out of curiosity, a good many more listen to disagree, but a few gain great inspiration and inner release. He is so intensely alive, it is contagious."

THANKS AND A FURTHER REQUEST

THE request made in our last issue for a copy of *The Laws of the Higher Life* has been responded to by two Indian F. T. S., to whom our thanks are given. We are encouraged by this prompt response to make known two further requirements, in each case to complete a set. If anyone can, and will supply us with *The International Star Bulletin* for February and April, 1929 we shall be very much obliged!

TORTURING BABIES

THE worst possibility of animal vivisection is that it should lead to the skilled and needless torture of human beings for so called scientific purposes. Even humanitarian medical men have foreseen it, and now it is upon us. And a brave entry these "behaviourists" make, commencing their crazy tortures on helpless babies! Dr. John B. Watson, formerly professor of psychology, and director of the psychological laboratory in John Hopkins University, reports:

"We were rather loth at first to conduct experiments in this field, but the need of study was so great that we finally decided to build up fear in an infant. We chose as our first subject, Albert B., an infant weighing 21 pounds at 11 months of age. He was a wonderfully good baby. In all the months we worked with him, we never saw him cry, until after our experiments were made!"

How did they make Albert cry? A white rat which he had played with for weeks was presented to Albert. He began to reach for the rat. Just as his hand touched the rat a steel bar was struck with a carpenter's hammer immediately behind his head. The infant jumped violently and fell forward, burying his face in the mattress. He did not cry, however. But at the second experiment he began to whimper, and finally he began to cry; at the end of five days he was frightened of everything he had played with. The experiments on Albert were stopped because he was adopted by an out-of-town family. Think of the twist in his nature which these inhuman scientists had started, the fear complexes which would dog his whole life!

Experiments were later made on children ranging in age from 3 months to 7 years. Snakes are used in these horrible torments of children. "Just as I show the snake," says Watson, "I can make a terrible noise, and cause the child to fall down and cry out completely terror-stricken. Soon the mere sight of a snake will have the same effect."

The process of conditioning the child by a sort of fire ordeal is then described, the child's fingers being heated in a candle flame to produce a negative response, the whole purpose being to prove that the burned child dreads the fire! But who other than a devil would experiment on a new-born babe? Fear reaction, we are told, "can best be observed in new-borns just when they are falling asleep. If dropped then, the response usually occurs."

Over against this travesty of the healing art, there is happily an increasing number of doctors opposed to vivisection and the useless cruelties of physiologists and psychologists. "Experiments have never been the means of discovery," says Sir Charles Bell; his own discoveries have been made by legitimate means—thought, insight and intellectual grasp. Ellis Barker emphasises the immense superiority of clinical experience.

James Douglas, a well-known London author, writing in the *Sunday Express* says: "I will issue a challenge to these torturers of children. Instead of their torturing babies, let them allow us to torture them. I would undertake to cure Watson in a week, if I had him at my mercy with a hammer and a steel bar. I would undertake to make him jump farther than any helpless baby. I could condition his reflexes so violently that he would begin to reflect. And I would guarantee that my laboratory notes would be more interesting than his piffle."

Advance Australia News Service

SOME FINDINGS OF A SEEKER

IN proportion as a great and good man is aware of his great goodness, he is a stranger to Truth.

Be not charmed with your own virtue.

Beware of the dramatic instinct in man. It sets up magnificent shadows; without the substance, it speaks with the phrases of wisdom.

Great readiness with words is often fatal to understanding. The eloquent speaker may entrance his audience and deceive himself.

Wisdom enters the heart when the mind is still. Its delicate perfume rises spontaneously into thought, until the mind creates an idea and shatters the crystal flood.

The engineer, the mathematician, the philosopher, the manipulator of invisible forces, are technicians. Skilled and clever are the men of technique.

He who observes his own heart as he beholds the clouds across the face of heaven, comprehends Life. Happy is the man of comprehension.

To become superhuman is to acquire the burden of spiritual riches. To be human is to know the unburdened delight of a free heart.

All things that have a beginning will have an end. Great virtue will fade in the blazing centuries of time; it will demand the sustenance of aching labour in the illusory realms of karma.

Wisdom is born when virtue and sin have ceased. Truth is not developed but revealed.

Conscious effort at self-sacrifice leads to the unwisdom of formal service without understanding. To hide ambition under the cloak of service is to inflame self-consciousness and hence defeat the very fulfilment of Life which is sought. When the heart and mind are bared to the eye of discernment, service is an incident in the free expression of Life.

Understanding cannot enter the heart in which Truth has crystallized into an image, though it be a likeness of the Most High. Wisdom is the gracious music of a dancing stream, never the stern aloofness of a God.

To be concerned with ethics, is to become confused by the myriad lights on a moonlit sea. Understanding seeks out the light, intellect studies the reflections.

The Master speaks and Truth leaps up in my heart. I am electrified, joyous, assured; I regard Truth, and life is focussed in me.

In gratitude I turn and behold the Master's face. The ecstasy fades, a troubled longing fills my heart. Truth is gone, and before me there stands a graven image.

When Wisdom is pursued it ever retreats; when the pursuer removes himself, Wisdom is there.

The projection of oneself into the future as a perfect being is as idle as regarding past imperfection. Imperfection that is passed and perfection that has not yet come are equally unreal. The past is a memory, the future a hope; but there is joy in the comprehension of to-day.

The concentration of energy in search leads as naturally and as inevitably to asceticism as the growth of mind leads youth from the toys of a child to the interests of a man. Asceticism as the outcome of search is like a burning-glass which focuses the rays of the sun; but asceticism as a path to understanding is an empty negation. Understanding will lead to asceticism, but asceticism will never lead to understanding.

B. W. C.

REVIEWS

History of the Great French Revolution. (From the standpoint of the Masses) by Annie Besant. (Theosophical Publishing House, Adyar. Price Rs. 5 and Rs. 4.)

(The original review, which is in French, here translated into English, appears at the end.)

Mr. Jinarājadāsa tells us in the Foreword how he discovered this book by chance when examining a barrow outside a second-hand book-shop at Sydney; he bought it for sixpence and, after reading it, he was able "to visualize the French Revolution as one whole". It has been reprinted, at his request, at Adyar in 1931. The period during which Mrs. Besant prepared for these lectures, and for the work which was the result of them, was that of her propaganda in association with the great political reformer Charles Bradlaugh, for liberty in general and for Freethought specially, which, at that time, was not looked upon with favour in England. She found a "plethora of material" in her colleague's fine library, which contained many books on the French Revolution and even newspapers of those times. It seems to us as if she has been inspired specially by Louis Blanc, whom she quotes often.

The book shows close study, but it shows even more than that, it is a cry from the heart. The whole of our President's soul throbs in unison with our Great Revolution. She makes us feel the deep misery of the people and the condition of oppression which made the Revolution inevitable. She abhors the exploiters—the nobility, the clergy. During those years she was passionately revolutionary and anti-clerical. If she were writing this book now, she would write with the same love for the oppressed—that love with which she has lived in India—but she would also understand, and even pity the oppressors of the people and the unfortunate Louis the Sixteenth, towards whom she is very severe. She makes us dwell successively with those great men, victimized by the Revolution—Mirabeau, the Girondins, Danton, Robespierre. Her heart goes out to them in turn, and the last chapter is dedicated to the rehabilitating of Robespierre. Other

historians too have worked at it since. Yet it has been said by one of the most competent critics of those times that Robespierre was a crafty politician, a mystery that is almost undecipherable. The enigma remains.

Mrs. Besant is full of admiration for the French Revolution, but something which is even more admirable in an Englishwoman, is that she renders justice to it. She repeats again and again that if the Revolution has wallowed in blood, it is the fault of the foreign governments, who attacking France in order to destroy her, galvanized her resistance into barbaric force. We cannot read without emotion the following beautiful and eloquent lines (p. 221) about France:

In July France had a King; she was surrounded by Europe in arms; she appeared to be helpless, an easy prey to her foes; but France struck down the King, and trusted everything to the people; France proclaimed a Republic, and summoned all her children to defend it; and her sons rushed forward at her cry, and engraved the Republican motto on their hearts, and struck for Liberty and Equality, and found that the arm of the peasant in the battle-field was worth as much as that of the long-descended noble, and they conquered wherever they went, and carried Freedom to those whom they attacked. In December France was safe, France was triumphant, France was strong; the army of the emigrants was scattered; the hired troops of Germany were driven back; the Republic was powerful and dreaded. For the first time Europe learnt what one nation could do who had tasted of the wine of freedom; for the first time Europe felt what was the resistless strength of a people, when the heart of every man and every woman in it pulsed with the blood of liberty, and each was determined rather to die free than to live enslaved.

A. KOECHLIN.

Dans la préface, M. Jinarājadāsa nous raconte comment il découvrit par hasard ce livre à la devanture d'un bouquiniste à Sydney, l'acheta 6 pence, et grâce à lui put saisir l'âme de la Révolution française. Il le fit rééditer à Adyar en 1931. L'époque à laquelle Madame Besant prépara ses conférences et l'ouvrage qui en sortit était celle de sa croisade aux côtés du grand agitateur politique Charles Bradlaugh, pour toutes les libertés, y compris et surtout la liberté de pensée alors mal vue en Angleterre. Elle put se documenter largement grâce à la bibliothèque de son ami, riche en ouvrages historiques français et même en journaux de l'époque. Elle nous paraît s'inspirer surtout de Louis Blanc qu'elle cite très souvent.

C'est donc un ouvrage documenté, mais encore plus un cri du cœur. Toute l'âme de notre Présidente y vibre à l'unisson de notre grande Révolution. Elle nous fait sentir la grande misère du peuple, son état d'oppression qui rendit la révolte inévitable. Elle a horreur de ses exploiters, la noblesse et le clergé. Elle était alors ardemment révolutionnaire et anticléricale. Si elle écrivait ce livre aujourd'hui ce serait avec le même amour pour les opprimés, cet amour dans lequel elle a vécu aux Indes, mais elle saurait aussi comprendre et même plaindre les oppresseurs du peuple et ce malheureux Louis XVI pour lequel elle se montre très dure. Elle nous fait vivre tour à tour avec ces grands hommes que la Révolution dévore, Mirabeau, les Girondins, Danton, Robespierre. Son cœur bat successivement pour eux tous, et le dernier chapitre est consacré à la réhabilitation de Robespierre. D'autres historiens y ont travaillé depuis. Cependant l'un des plus compétents sur cette époque a dit de Robespierre qu'il fut un politique astucieux, mystérieux, presage indéchiffrable. L'énigme demeure.

Madame Besant admire profondément la Révolution française, mais, chose plus admirable encore chez une Anglaise, elle lui rend pleine justice. Elle dit et répète que si la Révolution a glissé dans le sang, la faute en est aux gouvernements étrangers, qui, en attaquant la France pour l'abattre, ont galvanisé sa résistance en énergie sauvage. Nous ne lisons pas sans émotion ces belles et éloquentes pages sur la France : [see above.]

The Twelve Principal Upanishads. (Vols. II and III. Theosophical Publishing House, Adyar, Madras. Price Rs. 6 and Rs. 5.)

The second and third Volumes of the twelve principal Upanishads in the Devanāgarī text, with notes from Śaṅkarācārya and the Gloss of Ānandagiri, translated into English, the former by Dr. E. Röer, and the latter by Raja Rajendralal Mitra, and Prof. E. B. Cowell, have now been issued.

Thus are the priceless teachings of the Upanishads made available in complete and convenient form not to students alone, but to all lovers of oriental literature.

E. M. W.

L'Art et les Mystères, by Marile. (Les Publications Idéalistes, Brussels).

The author dedicates his book to all those who in any way can help to revivify that Masonic spirit on which will depend the unifying of all efforts towards more beauty. It may seem as if the arguments used are rather polemical than conciliatory but as the writer says, he has tried to point out the true value of the ancient doctrines and how they have fallen into discredit; and he gives indications of the Occult character of the ancient Fraternities of which Modern Freemasonry is supposed to be the heir.

The book, which contains over 230 closely printed pages, will be of value to those who are studiously inclined and who have already the "foundations" to build on further their structure of knowledge. Masons who have not yet made a real study of the Royal Art, will find a mass of information which the writer brings forward from many sources in his attempt to show how important it is to bring to life again the spiritual aspect of Masonry.

J. v. I.

The Meaning and Philosophy of Numbers, by Leonard Bosman. (Rider & Co., London).

Mr. Bosman's book is a valuable study of the fundamental reason for numbers from the most ancient sources. He shows that Sanskrit and Hebrew Alphabets were used to express numbers¹, giving a deep significance which is unknown in modern names of numerals.

¹ Certainly in Hebrew, but not in classical Sanskrit. Such a method is known in South India, but it is likely that it is borrowed from Semitic peoples. It is used as a mnemonic for stating astronomical data, and for recording various enumerations, such as the date of a historical personage, number of stanzas in a book, etc.—C.J.

Language is stated to have almost certainly developed from primitive sounds and "the true name of a thing originally did express the quality shown forth by that thing". Evidence is brought forward that the Hebrews expressed numbers by the words of their Alphabet which originally related to the First Cause and the succeeding "rhythmic unfoldment of all things."

The study of numbers therefore declares the principle of God and the Universe. The Circle is shown to stand for the Unmanifest before Life came forth, number One represents the idea of Life in generation, number Two the division of Cosmic Matter, giving the idea of duality, the succeeding numbers represent unfoldment.

Each number has a chapter full of instruction from many sources, giving in the space of a small volume a valuable summary of ancient teaching, which was that the rhythmic progression of evolving life was so exact and beautifully proportioned that "out of it was produced the only exact science, that of mathematics".

The book is for the earnest student who will find much interest in its pages, it is in no sense to be used for divining the future by manipulation of figures. To quote the author who has summed up his intention in a few words:

The reader . . . will know exactly why any particular number used in the science of numerology means what it is said to mean by the professors of the art who merely affirm but never explain.

Harmony and rhythm are shewn as Cosmic processes, therefore to understand something of these is to arrive at a closer knowledge of the Creator of all. The reader will find illumination and will develop a hunger for more understanding of the beauty and harmonious proportions of our world system.

M. G.

MAGAZINES RECEIVED:

Bulletin Théosophique	...	...	...	March.
The Christian Theosophist	...	...	...	March-June.
Hoja Teosofica	...	...	...	February.
The Theosophical Messenger	...	...	...	March.
News and Notes	...	...	...	March.
De Theosofische Beweging	...	...	...	March.
Teosofisk Tidskrift	...	...	...	February.
Theosofie in Nederlandsch-Indië	...	...	...	March.
De Pionier	...	...	...	March.

Persatoean-Hidoep ...	...	...	March.
Koemandang Theosofie ...	...	...	March.
Teosofi ...	...	...	March, April.
Theosophy in India ...	...	...	January-March.
Theosophy in New Zealand ...	...	...	January-March.
The Theosophical Path ...	...	...	March.
World Theosophy ...	...	...	March.
Advance Australia News Service ..	...	...	March.
The American Co-Mason ...	...	...	February-March.
Bharata Dharma ...	...	...	March.
The Beacon ...	...	...	March.
The Calcutta Review ...	...	...	April.
The Cultural World ...	...	...	March.
Radical ...	...	...	Nos. 3 and 4.
Review of Reviews ...	...	...	March.
Roerich Museum Bulletin ...	...	...	February, March.
Stri Dharma ...	...	...	March, April.
Boletin de la Estrella ...	...	...	January.
Star Bulletin ...	...	...	January-February.
The Hindustan Review ...	...	...	January-March.
The Indian Review ...	...	...	April.
The Modern Review ...	...	...	April.
The Young Builder ...	...	...	March, April.
The Occult Review ...	...	...	March.
The Orient ...	...	...	March-April.
Vaccination Enquirer ...	...	...	March.

BOOKS AND PAMPHLETS RECEIVED:

- The Twelve Principal Upanishads, Vol. III, transl. by Raja R. Mitra and E. B. Cowell, M.A., Theosophical Publishing House, Adyar.
- Adyar Pamphlet (No. 158), The Bodhisattva Ideal, Theosophical Publishing House, Adyar.
- The Meaning and Philosophy of Numbers, by L. Bosman, Rider & Co., London.
- India's Message to the World, by Anilbaran Ray, Gita Prachar Kanjalaya.
- Drg Drsyā Vivēka, S. Ramakrishnan Ashrama, Mysore.
- Man the Triune God, by Geoffrey Hodson, Roerich Museum Press, New York.
- Shades of the Prison House, by Stuart Wood, Williams & Norgate, London.
- The Robinsons, by T. E. Lawson, C. W. Daniel, London.
- Towards a Systematic Study of the Vedānta, by S. K. Das, Calcutta Senate.
- The All-India Jahagirdars' Educational Conference Bulletin.
- Adyar Day Programme (Ventura, Cal., U.S.A.)
- Wonderful Calendar for 200 Years, compiled by Dr. Rudrasinha Tomara, M. R. H. S.



ON THE WATCH-TOWER

DURING the last month, Dr. Besant's health has been satisfactory, because she has not lost any of the small reservoir of strength which is hers now. She has however not gone out for a drive. Now and then, on a rare occasion, of an afternoon, some member has been permitted to come and salute her; she is always willing to see members of the Society to receive their greetings and to greet them in return, and her medical adviser and attendants would permit more visitors but for the drain on her strength involved in receiving even such brief visits.

Advices from Ojai state that Krishnaji has changed his plan of going to Australia and to New Zealand from Ojai, on his way to India. As at present arranged, soon after Ojai Camp (June 2—8) is over, he will begin a tour of the United States which will last till November. He will not deliver any lectures, but arrangements will be made in certain centres for him to meet those interested, and to be with them for a period of a week and more.. Then in November, from New York, where Mr. D. Rajagopal will join him, Krishnaji will travel to London on the way to India. He will arrive in Bombay sometime in December. The Rishi Valley Trust, who represent his work in India, are planning "camps" to be held in India during his visit, but of these the times and dates have not yet been announced.

Much confusion, and even deep pain, has been caused to many from the statements that Krishnaji's ideas are incompatible with Theosophy. It has not occurred to such that if what Krishnaji is saying is true it *must be* Theosophy; it is surely an axiom that wherever there is any truth—whether in Plato, Confucius, Darwin or Krishnaji—it must be an integral part of the Divine Wisdom. If there is any clash between what Krishnaji says is Truth and what we believe or know is the Wisdom, the situation created is not one to cause distress but rather investigation. For no one surely can call himself a "Theosophist" unless he is ever eager for Truth and more Truth at all costs. But most of the difficulties which exist are due to a confusion between Theosophy, the impersonal Divine Wisdom the same for all, and the statements and beliefs of individual Theosophists who proclaim what *to them* is Theosophy. It does not at all follow that any belief proclaimed by a Theosophical "leader" is Theosophy, that is, the undiluted Wisdom, however much we feel grateful for the help and leadership given by that leader. It is this confusion of thought which should disappear once we put into practice what Krishnaji has just said in the March-April *Star Bulletin*: "To find out whether I agree with Theosophy¹ or not, you will have to study what Theosophy¹ teaches and what I say, and you will have to examine them impartially." Krishnaji has the remarkable ability of "hitting the nail on the head", and in these few words he has given once and for all a principle of search. If only we could be "impartial", we would soon learn to be inclusive and not exclusive.

We note that those of Krishnaji's staff who edit *The Star Bulletin* for him persist in writing Theosophy as "theosophy," with a "little t," in spite of having their attention drawn to it. The Divine Wisdom

¹ In *Star Bulletin* spelt "theosophy" with a little "t".

does not cease to be the Wisdom because no "capitals" are used. But ever since the Theosophical Society began its work fifty-seven years ago, and introduced to the modern world the ancient Greek word Theosophy, Theosophy has stood for hundreds of thousands as a great inspiring philosophy, the summation of all the philosophies that have been. At this late day to spell Theosophy as "theosophy" is surely strange, to say the least.

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In connection with White Lotus Day celebrations, the following cable was received from Dr. G. de Purucker : "Fraternal White Lotus greetings—Purucker." Though no cable was sent from Adyar, Dr. Besant instructs the Acting Editor to give it publicity in *THE THEOSOPHIST*. Elsewhere will be found in full the long statement of Dr. de Purucker on "fraternisation". It will be seen that he is averse to the suggestion which Adyar sent out to all Theosophical bodies, inquiring if one or more representatives from each body could meet to discuss in what manner fraternisation could be developed. Dr. de Purucker enumerates various objections to the creation of a "super-Society"—though, so far as we are aware, no one has made such a suggestion. He emphasises, however, what all can readily agree in, the desirability of Theosophists of the various bodies meeting together in joint meetings. But it is somewhat strange that, while preaching fraternisation, he does not see that one action of his puts all fraternisation into jeopardy. That action is his public claim to represent the Masters who founded the Theosophical Society through H. P. B. and Colonel Olcott. Such a claim as he makes at the end of his statement on fraternisation brings to the front many a past and present dispute on which Theosophists will tend to be most unfraternal. Theosophists of all sections and camps can fraternise on the basis of Theosophy, that is, a body of Wisdom which they profess, and which they are striving to apply to human needs.

The moment occult claims are brought in, dividing lines inevitably appear between those who accept and those who reject. Since from the beginning of the Theosophical Movement, belief in the Masters or in the occult guidance of the Society has not been exacted in any Theosophical Society as a prerequisite for membership in it, surely it is wiser to present all occult claims to E. S. members only, and leave all action for fraternisation among Theosophists to ideas which unite and not divide.

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Two years ago the Theosophical Society of Point Loma announced a complete uniform edition of all H. P. B.'s Works. H. P. B.'s writings, in commemoration of her Centenary. The following information has come to Mr. Jinarājādāsa from the editors of the Centennial Edition at Point Loma.

We wish to tell you that the MSS. for the First Volume of the Centennial Edition of H. P. B.'s Complete Works is now ready and it is hoped that its publication will take place before long. For your information, as well as for other reasons, outlined below, we wish to state that the above-mentioned First Volume contains the writings of H. P. B. from 1874 to the date of the first issue of THE THEOSOPHIST, i.e., October, 1879. We know of no literary production from her pen previous to 1874, the year when she began writing in the U. S. A. articles dealing with Spiritualistic problems in the light of the Ancient Wisdom. As far as we could ascertain, her first article was "The Eddy Manifestations", which appeared in *The Daily Graphic* of Oct. 30, 1874.

The period of time from 1874 to Oct., 1879 includes various kinds of writings, and these writings are scattered in the American, English, and Indian periodicals and newspapers. We enclose herewith a tentative Table of Contents of the First Volume, arranged chronologically. We would appreciate your looking it over.

Every possible assistance has been rendered from Adyar. By checking the list sent, it was found that all the sixty articles mentioned exist in H. P. B.'s Scrap Books, where she had pasted them, except three. On the other hand, seven articles of hers are in the Scrap Books which the editors at Point Loma have not located. There are, in addition, many interviews with H. P. B., but these cannot be ranked as

"writings". Details of these, and of other articles easily traceable at the Congressional Library, have been sent. Copies of the articles at Adyar—among them one in French, and another in Italian—not likely to be found in U. S. A., have been sent from Adyar. H. P. B.'s Italian letter is published in this issue in translation.

Separate from the Point Loma edition, an English edition is announced by Messrs. Rider & Co., the publishers of the *Occult Review*.

From the House of Rider will be issued the long awaited Centennial Edition of the complete works of H. P. Blavatsky. The first seven or eight volumes will consist of a chronologically arranged collection of all her articles which have appeared in the English, French and Russian press from 1874 to the day of her death in 1891. The first volume, now in hand, covers the period of 1874-1879. It throws a flood of light on the origin of the modern Theosophical movement, and explains Madame Blavatsky's early association with the spiritualists. Later volumes will include authentic reprints of H. P. B.'s standard books. Each volume will be obtainable separately, and the period over which publication of the complete edition is spread will naturally depend on the welcome accorded to the earlier volumes. All students of the Teachings of H. P. B. are invited to support the project to the extent of their ability, thus assuring publication within a reasonable period of the complete edition.

Messrs. Rider & Co. desire to draw attention to the fact that in this Edition no expression of personal opinion nor any mention of any particular theosophical organization will appear, Madame Blavatsky's works being left to stand on their merit without any extraneous addition beyond an impersonal prefatory note by the Editor, Mr. A. Trevor Barker.

The Centennial Edition represents the result of more than seven years' disinterested labour and research by a group of independent students and members of different Theosophical Societies who, for the purpose of this undertaking, agree to remain anonymous.

The Publishers will be pleased to hear from all who are interested in this important literary undertaking, and a detailed prospectus will be sent on request.

As Mr. A. Trevor Barker is the head in England of the Point Loma organisation, we presume that he is in collaboration with the editors of the Centennial Edition at Point Loma, and that his edition will textually be a replica of the other.

* * *

Royalties on
H. P. B.'s Works.

Now that many editions and reprints are appearing of H. P. B.'s works, it is necessary to remind their editors that there are precise instructions from H.P.B. regarding the payment to her relatives of such royalties as are due to her for those works whose copyright she held. A letter of H. P. B. to her sister Madame Jelikhovsky clearly states her desire that whatever royalties come from her publications should go to her sister and her sister's children. "*A qui donc les laisserais-je si n'est à vous, à tes enfants?*"—"To whom shall I leave them, if not to you, to your children?" H. P. B. left no will, but on this matter Mr. Betram Keightley attests, in a letter of May 4, 1932: "I do recall her expressing *while I was with her, verbally*, the wish that her sister and her nieces, of whom she was fond, might benefit by anything she might leave behind her." The London Theosophical Publishing House has always carried out this wish of H. P. B., and paid the requisite royalties to the two surviving nieces of H. P. B. All will remember that on June 18, 1931 the General Council of the Society sent out a special appeal on behalf of the two elderly ladies, the nieces of H. P. B., whose condition is one of penury. Some money has been collected, but the sum is small, and friends of these ladies have once again appealed on their behalf. If those publishers who have issued H. P. B.'s works in the past and those who are issuing new editions to-day—especially those who profess such great reverence for her as the only source of Theosophy—will remember H. P. B.'s wishes in the matter, it will be a practical and kindly expression of "Back to Blavatsky."

Since the institution of Adyar Day in 1922, members of the Society have contributed with special donations. In the United States especially, a "drive" is made by the "U. S. Adyar Committee, Adyar Fund", whose chairman is Captain Max Wardall, and Dr. Ernest Stone the secretary-treasurer. This annual

"drive" has greatly assisted the work at Headquarters, and each year Dr. Besant as President has expressed on behalf of the administrative officers her most grateful thanks. We repeat this year the thanks which she gave last year.

Cordial thanks to the unknown benefactors who have transferred a heavy burden from the Editor's shoulders to their own. May some one in the future perform a similar service to them.

This year, the U.S.A. contribution amounts to Rs. 6,932-6-0, a fall from last year's amount by Rs. 3,576-10-0. Knowing how serious is the financial depression in that country, Adyar is all the more grateful for the great sacrifices of the American members to help the work at the Centre. The sum has been distributed as follows: Olcott Panchama Free Schools, Rs. 1,000; Adyar Library, Rs. 3,000; Theosophical Headquarters, Rs. 2,932-6-0.

* * *

Each National Society is often in a quandary as to whom to select as General Secretary, the administrative head of the Section. The candidates are not many, for the sacrifices involved are great. Mrs. Margaret Jackson of England, re-elected for the fifth time, describes very feelingly and well the onerous tasks involved. With perhaps one or two exceptions, the office is an honorary one, and Mrs. Jackson's remarks refer in the main to the unpaid administrative heads.

In the first place it is not a paid office, the General Secretary is not a salaried official, or a full-time employee in the ordinary sense of the word. The amount allowed for expenses is barely sufficient to meet out-of-pocket costs, and the office carries with it incidental expenses, sometimes considerable, which are not met out of the funds of the Society. The General Secretary has to provide his own living and personal expenses, and as the work is exacting, even onerous, has in actual fact to subordinate other interests to the duties of his office.

Some members seem to expect this officer to be an able administrator, others that he should be a travelling lecturer or a teacher and inspirer, and a few rare souls with a broader outlook expect the General Secretary to keep in touch with other movements and to assist in building up a more international spirit among our

members. So in actual fact what is demanded is a large staff of servants comprised in the person of one maid of all work. As the scope and power of a human being is limited, it seems to me that in one General Secretary the Section will find a rider in favour of one aspect of the work, and in his successor perhaps a rider in favour of yet a different aspect, though each has to be met to a greater or lesser extent. Now and again the ideal officer may be elected who combines in almost equal measure all the qualities needed and expected. Then the Section is indeed fortunate.

Sometimes I wish that members could realise the amount of faithful, selfless, sacrificial service that is given to the work, not only by the officials of the Society, but by very many devoted members doing voluntary work often of an arduous nature. We are supposed to be a body of pioneers, a little ahead of the majority of our fellows, not necessarily in mental, moral or spiritual development, but in attitude and outlook. The endeavour to live the Theosophic life should certainly develop in us certain qualities of heart and mind, of sympathy and understanding, of appreciation, which should save us from falling too readily into the pitfalls of ill-informed criticism and condemnation. We wouldn't have time for much of that if we were getting on with the job of trying to live up to our ideals and aspirations, of becoming nobler and better citizens, finer workers for the world and the Cause of the Great Elder Brothers, who stand behind our Movement.

What Mrs. Jackson says about England is most particularly true of the workers at Adyar. None of the officers—President, Vice-President, Recording Secretary, Treasurer—are paid; the two former are allowed free apartments; the Secretary has his own house; the Treasurer (whose donation to Adyar is one-fourth of the present estate) insists on paying rent, though he has been exempted from doing so for his many gifts. The "ideal officer" for each post in each National Society is still on the Archetypal Plane, but the deficiencies and omissions of the "leaders", both national and inter-national, are off-set by the deep earnestness and devotion of the "rank and file" to Theosophy, and to the Society as the champion of Theosophy. The *strength* of the Society is always in the rank and file; a "leader" may appear to the public as a kind of Theosophical flower, with possibly the bloom and the scent of the Wisdom, but the Society is the trunk, the branches and the unseen roots.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(Continued from p. 124)

WHEN a man visits another in his Astral Body, it is the Linga Sharira which goes, but this cannot happen at any great distance. When a man *thinks* of another at a distance very intently, he sometimes appears to him. In this case it is the Mayavi-rupa which is created by unconscious Kriyashakti and the man himself is not conscious of appearing. If he were, and projected his thought consciously, he would be an Adept. No two persons can be simultaneously conscious of one another's presence, unless one be an Adept.

Dugpas use the Mayavi-rupa and sorcerers also. Dugpas work on the Linga Shariras of other people.

The Linga Sharira in the spleen is the perfect picture of the man, and is good or bad according to his own nature.

The Astral Body is the subjective image of the man which is to be, the first germ in the matrix, the model of the physical body, in which the child is formed and developed. The Linga Sharira may be hurt by a sharp instrument, and would not face a sword or bayonet, although it would easily pass through a table or other piece of furniture.

Nothing, however, can hurt the Mayavi-rupa or thought-body since it is purely subjective. When swords are struck at shades, it is the sword itself, not its Linga Sharira, or astral that cuts. Sharp instruments alone can penetrate astral, *e.g.*, under water a blow will not affect you, but a cut will.

The projection of the Astral Body should not be attempted, but the power of Kriyashakti should be exercised in the projection of the Mayavi-rupa.

Fire is not an element but a divine thing. The physical flame is the objective vehicle of the highest Spirit. The fire elementals are the highest. Everything in this world has its aura, and its spirit. The flame you apply to the candle has nothing to do with the candle itself. The aura of the object comes into conjunction with the lowest part of Æther. Granite cannot burn because its aura is *fire*. Fire Elementals have no consciousness on this plane, they are too high, reflecting the Divinity of their own essence. Other Elementals have consciousness on this plane as they reflect man and his nature.

There is a great difference between the mineral and vegetable kingdoms. The wick of the lamp, for instance, is negative. It is made positive by fire, the oil being the medium. Æther is fire. The lower part of Æther is the flame which you see. Fire is Divinity in its subjective presence throughout the Universe. Under other conditions this Universal Fire manifests as Water, Air, and Earth. It is the one element in our visible Universe which is the Kriyashakti of all forms of life. It is that which gives light, heat, death, life, etc. It is even the blood. In all its various manifestations It is essentially *one*.

It is the seven Cosmacratores.

Evidences of the esteem in which Fire was held are to be found in the *Old Testament*. The pillar of Fire; the Burning Bush, the shining face of Moses,—all Fire. Fire is like a looking-glass in its nature, and reflects the beams of the first order of subjective manifestations which are supposed to be thrown on to the screen of the first outline of the created Universe; in their lower aspect [they] are the creations of Fire. Fire in the grossest aspect of its essence is the first

form, and reflects the lower forms of the first subjective beings which are in the Universe. The first divine chaotic thoughts are the fire elementals. When on Earth they take a form and come flitting in the flame in the form of the Salamanders, or fire elementals. In the air you have millions of living and conscious beings, besides our thoughts which they catch up. The fire elementals are related to the sense of sight, and absorb the elementals of all the other senses. Thus through sight you can have the consciousness of feeling, hearing, tasting, etc., since all are included in the sense of sight.

As time goes on there will be more and more Æther in the air. When Æther fills the air, there will be born children without fathers. In Virginia there is an apple tree of a special kind. It does not blossom but bears fruit from a kind of berry without any seeds. This will gradually extend to animals and then to man. Women will bear children without impregnation, and in the 7th round there will appear men who can re-produce. In the 7th race of this 4th Round, men will change their skins every year and will have new toe- and finger-nails. People will become more psychic, then spiritual. Last of all, on the 7th Round, Buddhas will be born without sin. The 4th Round is the longest in the Kali-Yuga, then the 5th, then the 6th and the 7th Round will be very short.

(To be continued)



E. S.
Order

I hereby appoint in the
name of the Master, Annie
Besant Chief Secretary
of the Inner Group of the
Esoteric Section & Recorder
of the Teachings.

H. P. B.

To Annie Besant, C. S. of
the I. G. of the E. S. & R. of the T.
April 1, 1891.
Read & Recorded April 11/91 William Q. Judge
Sec. U. S.

LETTERS OF H. P. BLAVATSKY TO ANNIE BESANT

(Continued from p. 128)

XI

Esoteric Section

[SEAL]

H. P. Blavatsky

E. S.

ORDER

I hereby appoint in the name of the Master, Annie
Besant Chief Secretary of the Inner Group of the Esoteric
Section & Recorder of the Teachings.

H. P. B.:

To Annie Besant, C. S. of the I. G. of the E. S. & R.
of the T.

April 1, 1891.

Read & Recorded April 11/91.

William Q. Judge,
Sec. U. S.

XII

(This document is in the handwriting of Mr. G. R. S. Mead. It is signed by H.P.B. To the left side of her signature occurs the undeciphered hieroglyphic, which she put earlier on the envelope of Letter IX. The acknowledgement is in Mr. Judge's handwriting.)

THEOSOPHICAL SOCIETY,

Strictly Private,
E. S.

19, Avenue Road,
Regent's Park,
London, N.W. March 31, 1891.

I hereby appoint Mrs. Annie Besant (Councillor of the E.S.) to be my agent and representative during her visit to the U.S.

She is directed to call together Lodges and Groups of the E.S. whenever practicable and to explain such matters as are necessary.

Bro. W. Q. Judge is requested to give Mrs. Besant all the aid necessary for this undertaking.



H. P. BLAVATSKY . . .
Head of the E.S.

Read and Recorded April 11/91,
WILLIAM Q. JUDGE,
Sec. U.S.

XIII

(Cable)

(Received New York, April 22, 1891)

JUDGE, NEW YORK.

Besant. Their blessing, my love. Beware Socialism.

H. P. B.

XIV

(The following letter, though not from H. P. B., is here published as it deals with the two letters of hers which precede.

As the envelope bears the initials E. A. N. (those of Mr. E. A. Neresheimer), and the note-paper is of the envelope's size, we must presume that "Kama-Loa" was the name of Mr. Neresheimer's house.—C. J.)

KAMA-LOA,

May 4/91.

DEAR H. P. B.

I am glad you sent Annie Besant here. It has done good not only to the T. S. but to me. She has brought me many words about you and your sayings, food for a hungry devil in a far land—exiled by his own acts—and I love her, finding in her a sister and a friend.

Maharajah my salaams to thee

As ever

yours in Jesus,

WILLIAM Q.

THERE is something about these well-educated ascetics of different religions, a something of unworldliness and high aspiration, which leaves a lasting impression upon the minds of those who come into contact with them. No wonder that princes show them homage and the greatest merchants and other capitalists place themselves at their feet to receive instructions.

I have met many in my time—Hindus, Buddhists, Parsis, Mahomedans and Christians, all of whom made me think better of humanity; but towering above them all, and excelling them in sweetness of expression and speech and the resplendency of spirituality, stand our Teachers and Masters.

COLONEL OLCOTT in *Old Diary Leaves*, Vol. V.

H. P. B. THE REPUBLICAN

[The following letter of H. P. B. in Italian was sent by her to the editor of *L'Opinione Nazionale* of Florence. It appears in the journal's issue of June 22, 1878. The ceremony of unveiling the bust of Mazzini, to which H. P. B. refers, took place on May 29, 1878. The issue of the journal which contains her letter has been pasted by her in Scrap Book No. III in our Archives, and I have translated it from the Scrap Book, where H. P. B. has also placed one of the original cards of invitation to the ceremony.—C. J.]

MY DEAR EDITOR,

I am forwarding the *Echo* of New York—our local organ of secret societies. I believe it will specially interest you that our President, as representing the opinions of our Society, is taking a prominent part with the Republicans of the Italian Colony in our country in the inauguration of the monument to Mazzini.

The ceremony of unveiling will take place on May 29 in Central Park, and a copy of various papers regarding that function will be forwarded to you. The Committee wants me to make a speech in Russian; but in spite of all the love and admiration which I have for Mazzini, I have been obliged to refuse. I detest coming forward, for I feel more fit to live in Indian jungles among tigers and serpents than in the midst of persons in white gloves and swallow-tail coats.

The Italian paper *Fanfulla* I am told has abused the Italians in America who form this Committee, calling them a mass of communists and individuals of the worst

reputation. That is an infamous lie. They are republicans heart, soul and body, and when the name of the Consul-General for Italy, Cavaliere de L—— was proposed it was shouted down with cat calls.¹ That is due in part to the fact that he is the representative of a monarchical government to which Mazzini never submitted, and chiefly because that Consul was particularly involved in the villainous traffic of importing Italian boys, in order to sell them to a real slavery as grinders of German organs, whereby they were made to die of hunger and whippings; and those pitiable creatures were made to sleep each tied to the other in chains. Brother H. D. Monachesi, a member of our Society, American, of Italian ancestry, who is a member of the Committee, was one of the most active in smashing up the traffic mentioned above, and many a time he has been on the verge of being assassinated by persons in the pay of the Consul. The President [of the Committee] told me that all his fellow-members were of Mr. Monachesi's opinion regarding Consul de L——.

The Mazzini Committee has Dr. G. Ceccarini as president, and all the other members are honourable persons. It is infamous on the part of the Consul de L—— to spread such a calumny, and that for no reason but spite. As Theosophist, I beg of you to communicate this to all honourable people who hate lies and calumny, and if possible to insert these facts in as many Italian papers as possible. It is for that that I am sending you the *Echo*. There is no time to lose: act.

BLAVATSKY

¹ "ad unanimità fu fischiato". In Latin countries sharp whistles blown through two fingers are a sign of violent disapproval at theatres and public meetings.—C. J.

PERSONAL AND IMPERSONAL IDEALS

BY ANNIE BESANT

The following are two brief extracts from two addresses given by the President in 1912 in Benares, soon after her return from Europe.

Sunday, September 8th, 1912

ON Sunday afternoon she addressed a very large audience in the Indian Section Hall on "Theosophy and the Theosophical Society". She referred to the question as to the personal and impersonal ideal. She said that while she regarded the latter as the higher, it was through the former that she had climbed upward, and that upon it she laid most stress publicly because it appealed to the majority more than the other form of inspiration.

Monday, September 9th, 1912

She received a very warm address from the Central Hindu College, to which she replied most feelingly. She advised her young sons in the audience to accept and follow the advice given by Shri Krishna to receive praise and blame indifferently. She told us to accept the blame for all the mistakes and weaknesses of which people might not know, and

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not to care if blame were bestowed wrongly and unjustly. Praise should be equally indifferent to us, for all of good came from the Mighty Ishwara who alone can guide mankind along its path of progress. For herself, she said, she was but the channel for all the force that might pour through her, and people should remember that they must distinguish between the channel and its source. The source was the Will of Ishwara and the cry of countless thousands throughout the Motherland. When some beautiful statue comes from the master's hand, is its chisel we praise, or the mighty genius of the force for which the chisel was but the tool?

"BE STRONG"

(A Birthday Message to her Pupils, October 1, 1913)

DEAR FRIENDS,

If the way before the feet of the Teacher is to be prepared in India, and the public made ready for His Word, we must think out well what conditions He will require, so that we may see what changes we should aim at bringing about. I am thinking much over this, and it may be that a call will be made for some who will be ready to sacrifice themselves to His work. If this opportunity should be given, may some of you be found ready. "Quit you like men. Be strong."

Ever your friend and leader,

ANNIE BESANT

THE COMING OF ALCYONE TO ADYAR

BY RT. REV. C. W. LEADBEATER

EVENTS have moved fast since J. Krishnamurti came to Adyar in 1909. And because of that very speed, I think it as well that some of us should go back a bit to see how it all began. I publish therefore extracts from letters of C. W. Leadbeater from Adyar to his colleague, our President, then in U.S.A. and Europe, written at the time. Some of the originals are here, at Adyar. The text of the others is from the Privy Council record of the case G. Narayaniah versus Mrs. Annie Besant. (These letters were among the papers which Dr. Besant handed to *Mr. Narayaniah's lawyer before the case began to get at all the facts for himself.*) I have, necessarily, to omit bits here and there from the letters, as not dealing with matters touching upon the welfare of Alcyone. All the footnotes are mine.

I omit in each letter the beginning, "My dear Annie," and the ending, which is "With very much love, I am ever yours most affectionately, C. W. Leadbeater, or "I am ever yours most affectionately, C. W. Leadbeater."

Since the linking of Alcyone to the Larger Consciousness, many changes have taken place which seem to some to indicate that there has been a violent wrenching of the present from the past. The present may put forth shoots and branches not clearly seen in the past, but the two—the past and the present—are inseparably linked, and more than that, each is but as the warp and the woof upon which the design of the future is slowly being woven.—C. JINARAJADASA.

I

September 2nd, 1909

. . . There is something which I should like very much to suggest about the arrangements here, if you will not think that I am exceeding my duty in mentioning it. I called

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THE COMING OF ALCYONE TO ADYAR

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on Naraniah,¹ the quiet assistant-secretary of the E.S., the other day on business, and was really shocked to see with what serious inconveniences he is silently putting up. He has a family of boys, you know—very nice quiet fellows, but at present no female relation, though he tells me that some time ago he had a sister staying with him. But the overcrowding in that tiny place is far from sanitary, and indeed I feel sure that if you had seen it as I did you would have instantly given orders for some change. There is no water-closet of any sort, and a pariah village crowding the house closely at the back. The man bears it uncomplainingly enough, though he says he does not know how he has managed to get along. He has asked — again and again to build him a water-closet, but you know how nothing is ever done here! That is not what is wanted, however, but a much larger house with some conveniences, for really he is one of our best and most reliable workers, and I do not like to see him in this condition of discomfort. Now that house built by Judge Srinivasa Rao is lying empty, and there is the old printing-press room where Ilynski was housed close beside it; if those two places could be placed at his disposal he would be comfortable, I feel sure; could not that be done? Of course I have not said a word to Naraniah or any one here, as they would think I was interfering; but could not you send orders . . . that this move should be effected—simply order it without saying that I suggested it . . .

Naraniah's children are very well behaved, and would cause us no trouble; van Manen² and I have taught some of them to swim, and have also helped the elder with English composition and reading, so we have come to know a little of them. Also (but this is not generally known) I have used one

¹ Jiddu Narayaniah—sometimes shortened to Naraniah—the father of J. Krishnamurti.

² Johan van Manen of the Adyar Library.

as a case to investigate for past lives, and have found him to have a past of very great importance, indicating far greater advancement than his father, or indeed than any of the people at present at Headquarters—a better set of lives even than Hubert's¹, though I think not so sensational. I am sure that he is not in this compound by accident, but for the sake of its influences; I should not be at all surprised to find that the father had been brought here chiefly on account of that boy; and that was another reason why I was shocked to see the family so vilely housed, for it seems to me that if we are to have the karma of assisting even indirectly at the bringing-up of one whom the Master has used in the past and is waiting to use again, we may as well at least give him the chance to grow up decently! I feel quite sure that you have not looked into the case, or you would at once have done something; and with a house standing empty it seems unnecessary that any one should suffer. I should have known nothing about it if I had not “happened” to call, and caught sight of certain things. Your road is progressing, but not very rapidly; the Dharma-sala is entirely at a standstill, but the well is almost finished, though there has been trouble with it, for one side collapsed and had to be strengthened. No more trees have been cut down, I am thankful to say, and on the whole the place looks very nice. One of the trees planted in the place which [Gagarin] so cruelly spoiled is growing well, but I fear it will take years to repair the mischief done.

The upper part of the Press-building is of course not nearly finished yet, but work seems to be going on there occasionally. You are often here, but I do not know how far you remember these details, so I am repeating them on the physical plane. I showed you, for example, the lives of Naraniah's boy, and you were keenly interested; I wonder if you have brought any of it through . . .

¹ Hubert Van Hook.

II

September 28th, 1909

. . . The set of lives upon which I have been engaged¹ proves of quite enthralling interest, and of the greatest importance. The latest ten of the series are now complete, and I will send you a copy of them by the next mail. I know that you can have very little time for reading, but at least perhaps on some of your journeys you might glance through this, and if it is at all possible I should be especially glad if you would do so, for I want you to know of them and of all they involve before you arrive on the scenes here. Please bring the copies safely back to me again, as the only thing that I have left to work with is a very weak carbon, and I need them constantly for reference. I am at present at work on the previous ten, and I hope by degrees to continue them back quite a long way and to find out how this curious intensifying type came from the Moon Chain, and if possible why it differs from the rest. You ought to know something about all that, since you seem to be distinctly a member of that class, for you show all their characteristics of the shorter but more intense period in the heaven-world, and the irresistible tendency to incarnate in India on every possible occasion. Also in this particular line of lives with which I commenced the investigation of that group, I find self-sacrifice as a very prominent characteristic; life after life it seems to be the method by which the hero learns—and that also has been one of your characteristics.

III

October 6th, 1909

. . . I had better commence with the lives of Orion, as that makes a very good coherent series, though I must say

¹ The lives of Alcyone. C. W. L. began his investigations backwards, i.e., starting back into the past from the present life to the previous one, and so on in succession.

that it is hardly a fair sample, because of its sensational character. They are a great contrast to the lives of Alcyone, the last ten of which I am sending you by this post. Please either return them to me or bring them back with you, as I have only an inefficient carbon copy. I think it is quite as remarkable as that of Orion, but in a totally different way. Orion's lives were full of stirring adventure, and crushing karma immediately followed upon any mistake made, the hero learning chiefly by these strong impacts. Alcyone on the contrary, lives much more quietly, and is trained chiefly by curiously persistent self-sacrifice, always having to yield in each life that to which he is most strongly attached. Wadia wishes rather to begin with the President-Founder, but I hardly think that that is desirable, first because most people will at once recognise the lives, and secondly because we are very far from having a complete set of them—in fact, we have only two or three scrappy ones with large gaps between them.

I have sent the Alcyone lives in a registered packet by "commercial papers" post. None of the real names of the parties concerned appear in the lives, with the exception of the Lord Buddha, Zarathustra, King Harsha, and one or two public characters of that sort, and also the Master D. K. I enclose herewith a private list, giving a key to the meaning of the star names. Many of these characters occur also in the lives of Orion, and I have used the same star-names for them in this set as in that. The scheme was to employ the names of planets for Those who are now Masters, the only exceptions being that the names of Vulcan and Venus were given to Madame Blavatsky and Col. Olcott respectively¹. The names of fixed stars or constellations, and Greek heroes, indifferently, were given to those other characters whom we know to be in incarnation at the present time; the names of

¹ These were later changed to Vajra and Ulysses, and Vulcan and Venus used for two Adepts.

Greek *letters* were given to some people who recurred frequently in the lives, and took parts of some prominence, but are not known to us in the present incarnation.¹ In one or two cases people who were at first unrecognised have since been identified; Alpha, for example, appears to be Alexander Fullerton.²

I am at present, when I can find time for it, at work upon a previous set of ten lives, which led up to and immediately preceded the ten which I send you. So far I have done four of that earlier ten, and find that in each of them the influence of the Master K. H. is a dominant factor. The close connection of Alcyone with that Master, and with the Master D. K., is one of the many remarkable features of this set of lives. The set is indeed unusual and it seems to me that it throws considerable responsibility and a duty upon us, which I am already beginning in a small way to try to discharge by teaching and helping.

The watch-tower is very interesting. I have always thought that Point Loma would eventually come into our hands, though I don't think that the Community³ will be exactly there; it gives me rather the impression of being further down in the actual peninsula of lower California, which now belongs to Mexico . . .

Alcyone is at present a boy of 13½, named Krishnamurti, the son of your E. S. Assistant Secretary Naraniah. His present father appears in the lives sometimes, and is called Antares; his younger brother Mizar is important, and his dead mother (Omega) and his elder brother Regulus also appear, but not prominently. With the assistance of Mr. Clarke⁴ I am trying to teach him to speak English, and hope to have made some progress by the time you come.

¹ As these were identified, one by one other names were given to them.

² Alpha was later changed to Alastor.

³ The Sixth Root Race.

⁴ R. Balfour-Clarke.

IV

October 14th, 1909

. . . Ruspoli¹ seems very glad to be here, and is anxious to have regular work found for him. There will be a good many people to find work for in a few weeks. There is an immense amount to do, and one would be very glad of help, but it is rare to find a man who can do exactly what is wanted. I have tried various people at proof-correcting, but still I find that I also must go over everything to make sure! Wood² has been very useful to me with his shorthand, and Ruspoli and Clarke are both learning it, to be able to take his place when you want him elsewhere. Clarke is at present superintending the insertion of a window in Mrs. Russak's³ bathroom, and I am also employing him as much as possible to teach Alcyone English. Naraniah has had a providential difference of opinion with his schoolmaster⁴, who seems to have been utterly inefficient, so the two boys in whom He⁵ is most interested (Alcyone and Mizar) are at present at home, and I am utilising the opportunity to have them taught as much English as possible, taking them myself when I can spare the time, and getting Clarke, Wood, Subramania⁶ and others to assist. I hope to have made considerable progress before your return, so that they may be able to talk intelligently to you. I am endeavouring to steer a rather cautious course; of course I must carry out the instructions given to me, but after all that has happened

¹ Don Fabrizio Ruspoli.

² Ernest Wood.

³ Mrs. Marie Russak Hotchener.

⁴ The two brothers attended the P. Subramania High School, then at the corner of Mylapore Tank; but one of the teachers beat Alcyone, and so the boys were removed from the school and kept at home.

⁵ The Master, who had taken Alcyone and his brother Mizar as pupils on Probation on August 1, 1909.

⁶ S. V. Subramania Iyer, who later was a supporter of Mr. Narayaniah in the Narayaniah v. Besant case.

within the last three years, I must not take too prominent an interest in boys of 13! When you are here I shall be bolder, and can do more of what He wishes. I think that when Mrs. Van Hook comes she will also be useful, as she will be teaching Hubert, and perhaps these other boys can join in occasionally . . .

. . . I send you herewith another ten of the lives of Alcyone, in the hope that you will make time to read them on the steamer, for I feel that it is important that you should see them before you arrive, so that you may know exactly how matters stand . . .

V

October 27th, 1909

. . . Of course you saw a good deal of the Community pictures, but I sent the full account, because I was not sure how much you would remember physically. I am very glad you wrote about Naraniah's house; he is to move in to the Judge's cottage as soon as it can be cleaned and repaired. Subbiah asks me what may be done to it, and I have replied: "Anything that is necessary to make it habitable and convenient." You need never think for a moment that I do not trust you; of course I do, because I can see. When I said that I shrank from interfering, I meant that this sort of thing is in Subbiah's department, and that the suggestion ought really to have come from him . . .

I think the right thing has been done now, and I hope everything will settle down satisfactorily. When you receive this you will already be well on the way hither; you can hardly imagine how delighted we shall all be to see you. According to your telegrams we shall hold the lives until you come, and shall not publish anything about the International people.

(To be continued)

THE TEACHINGS OF KRISHNAMURTI

V

THE BELOVED AND THE GOAL

By A. RAMA RAO, B.A., B.L.

1. This philosophy is couched by Krishnaji in words so simple and yet so difficult to understand. The words are simple and clear. It is the very tranquillity and purity of the expressions that leads one to misunderstand and read a depth of meaning which makes one get confused. It is the reader that is solely responsible for the confusion.

2. Now let us get to the philosophy behind the words. Every one of us is seeking to attain the Goal of Being. Every one of us is seeking happiness; we all desire to be happy. But the happiness that we desire, the happiness that we generally seek is transitory, transient, impermanent. This is obviously because we are caring for the form and not the spirit. We lead our own selves into the mistaken belief that the form that gives happiness is the reality. The problem before us is quite simple.

We must all attain the Goal, the Goal of perfection, the Goal of happiness, or the Goal of completeness, or by whatever name we may call it. That is: a Goal where the source and the end are one.

3. In order to attain that Goal which Krishnaji in his recent talks at Ommen in 1931 began to denominate as "completeness" we must develop to the fullest extent certain qualities, the most important of which is that we must be

free from every form that binds us, free from all our traditions and fears, free from our learning, free from our beliefs and principles and free from our love even, *i.e.*, develop the quality of affectionate detachment. Repeatedly questions are being put to Krishnaji at the various camps, regarding what he means by the "Goal", what he means by the "Beloved", what is he doing for the world if he has reached the Goal, etc.

If we go through the book entitled *Life in Freedom* which contains the talks given by him 1928, we may be able to understand his viewpoint about the Beloved and the Goal.

Speaking of himself he says: "The time when one left the world and went away to a secluded spot, to a monastery, is past. The time for open life and clear understanding has come and I would speak of that understanding which I have found. I would show you how I have found my Beloved, how the Beloved is established in me, how the Beloved is the Beloved of all, and how the Beloved and I are one, so that there can be no separateness either now or at any time."

4. After narrating some of his experiences in California he adds: "I established for myself my Goal. I wanted to enter into eternal happiness. I wanted to become the very Goal. I wanted to drink from the source of life. I wanted to unite the beginning and the end. I fixed that Goal as my Beloved and that Beloved is Life, the Life of all things."

At another place he says: "Because I desired to establish life within myself, because I desired to become united with the Goal, I struggled. Life is a process of struggle, of continuous gathering of the dust of experience."

And at another place he says: "So have I walked and struggled towards that light which is my Goal, which is the Goal of all humanity, because it is humanity itself".

And yet at a fourth place he repeats: "Until I was able to identify myself with the Goal, which is the Beloved of all, I did not want to say that I had found, and in finding, had

become the Beloved. Now that I have found, now that I have established the Beloved within myself, now that the Beloved is myself, I would give you of the Truth".

5. From all these statements, we clearly see that the words, the *Beloved*, the *Goal* are not used in any technical sense. What he calls "the Beloved" is for him "the Goal" and what he styles "the Goal" is "the Beloved". It is Truth, It is Life, It is Light, It is Humanity itself. Mere words cannot describe that absolute condition which knows no separateness. It is, as Krishnaji says at some other place, the consummation of all experience, or the ecstasy of completeness. This state of mind is not a vision, it is not an external reality but an inward realization. In this completeness, Krishnaji says: "There is no question of time, time being but the illusion of self-consciousness which divides life into opposites, space and time, birth and death". It is the realization of this completeness which is the ultimate reality and that reality Krishnaji says ever renews itself. It is a timeless Becoming.

6. Krishnaji repeats in one of his recent talks at the Star camp of 1931 that there can be no authority in the realm of full self-consciousness. No one can tell us whether we are conscious or unconscious except ourselves. We must become responsible for ourselves and in that full responsibility lies the ecstasy of completeness. He says: "When that flame of self-consciousness is realized you have become fully responsible to yourself, and then begins the total dissipation, disappearance of personality, ego, individuality".

7. In order to reach the Kingdom of Happiness, or to become one with the Beloved, or to attain perfection or to realize the Truth, Krishnaji repeatedly points out that there is no use relying on others, be they ceremonies or Gurus, or Saviours, or Masters. When questions are put to him by some of the members of the Theosophical Society whether his

teaching is new, he says that there is absolutely nothing which is new. He is quite definite about it. We the members of the Society will realize the truth of his sayings, if we just refer to our own occult teachings given either in *The Voice of the Silence* or *Light on the Path*.

8. It is stated in rule 20 of that wonderful and magnificent little book, *Light on the Path*, as follows:

"Each man is to himself absolutely the way, the truth and the life. But he is only so when he grasps his whole individuality firmly and by the force of his awakened spiritual will, recognises this individuality as not himself but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach the life beyond individuality."

In the above rule the Venetian Master makes clear to us that the complex thing which we call the individuality has been built by man with great trouble and pain for his own use. The mistake we generally commit is that of identifying ourselves with the lower nature.

9. In order to become one with the Beloved, or to feel the union with Life, or to sense the ecstasy of completeness, we will have to perceive that there is something wonderful *in us* and not that it is *without us*. We have a magnificent and irresistible Power within us. It is only a question of knowing about it and catching hold of it. As Dr. Arundale puts it in his inimitable style: "That irresistible power is supremely Wonderful. We must all be the Votaries of the Wonderful. If we are able to find the Wonderful in our daily life then we shall have acquired kingship over the kingdom of the Wonderful." In the ordinary dry-as-dust details of life, there is and must be a scintillation of the Wonderful and the inspiring. It is only when we perceive this we will grasp the philosophy of the Beloved and the Goal so beautifully proclaimed by Krishnaji.

THE LIVES OF BASIL HODGSON-SMITH

[Continued from p. 143]

ATHENS, 490-420 B.C.

SIRIUS¹ was called Cleomenes; his wife could write poetry. His brother Erato was called Agathocles and was the sculptor who is known as Kalamis. Both fought in the battle of Marathon.

Vega was the daughter of Agathocles, and was a beautiful child. Phidias used her as a model later on. Her name was Euphrosyné. At the age of seven she used to come in and climb upon her uncle's knee and want to be told stories of heroes—Jason, Theseus, Perseus, the Dragon's teeth, Circe, the Iliad and the Wooden Horse. She knows them all and can tell them well herself; she could read, count and write, knows weaving and spinning and how to make her simple clothing. Oval face, rather pointed chin, rather dark, level eyebrows, and deep, wavy golden hair. Brimful of merri-ment, with very affectionate and sunny nature, good and docile, generally obedient, but still with a firm will which she exercised in some things. (These Greeks were terrible people for gossip—tolerable for truth). As she grew up she became very deeply attached to her uncle, apparently loving him almost more than her father, who was always occupied with

¹ C. W. Leadbeater.

his art. Euphrosyné from an early age took an interest in occult and philosophical teachings, and was always asking her uncle about them.

The philosopher Cleinias (now D. K.) who was then a pupil of Pythagoras, came very frequently to the house, and took much notice of Euphrosyné who both admired and respected him. She never missed an opportunity of listening to their talk, nestling close to her father or uncle the while. The best part of the old Egyptian life¹ was beginning to reassert its influence, and as she grew up her keenness for such study increased. After much serious discussion she entered a temple as a vestal virgin at the age of fourteen. (Many of the more seriously disposed daughters of noble families did this, but were perfectly free to leave when they wished, though some preferred to stay for life). Her resolve was to take the latter course, and for a time everything went favourably, but at the age of twenty she fell in love with a young merchant, a good sort of fellow, but beneath her in station, and in mind just above the commonplace. He was clever in his business and wealthy, but not always perfectly refined; so that to some extent she lacked discernment in choosing him. A kindly, good-hearted "jolly fellow" of the fox-hunting squire type, an excellent husband, but not sufficiently intellectual or spiritual to be a fit mate for her, for he could hardly understand her higher aspirations. She left the temple and married him.

Cleinias, her father, and her uncle were disappointed, but they did not feel it would be right to oppose her decided wish, although they carefully pointed out to her that she was sacrificing high occult opportunities. She was very sorry about their disapproval, but could not give up the young man, in whom she thought she discerned great future possibilities (which no one else could see). Her long married life was

¹ This is an earlier life, and will appear next month.—C.J.

prosperous though not altogether a happy one, her highest needs not being satisfied in it; no doubt it worked off some old Karma.

There were many ups and downs in it, and it was distinctly a mistake from the highest point of view. She came to wish she had taken the advice of her relatives, but they could only counsel her then to fulfil the duties which she had undertaken. She did this on the whole very nobly and uncomplainingly, and her husband never found anything wanting on her part, nor realised that she was in any way disappointed. Yet traces of that life-long disappointment are sometimes visible in the character now.

A fairly happy life outwardly, but not completely harmonious. The husband was idealised and she was correspondingly disillusioned afterwards. It was a very trying time in the mental and affectional life. The husband being somewhat obtuse never found it out. Cleinias, Cleomenes, and Agathocles felt the good man to be an ordinary person, and knew she had thrown herself away, but they helped her to make the best of it. She had children whom she loved, and was a good mother; but the disappointment had somewhat hardened her, for when her children came to marriageable age she was rather hard upon them, lest they should repeat her own mistake, and her influence over one of them was not wisely exercised. She made things hard for her daughter, who was impetuous and impulsive as herself, and eventually her lover ran away with her.

She died at a good age, in the year 420 B.C., long after Cleomenes, almost seventy years old. She never lost her interest in philosophy, and always read, studied and discussed it when the opportunity offered; but of course family cares took up a great deal of her time. Although she just *missed* doing a great deal more, we must not lose sight of the fact that great progress was achieved in this life, and that the

present favourable conditions are mainly owing to the long continued efforts made then. She was born at the end of the year 490 B.C., soon after the battle of Marathon, and was not quite ten when we had to abandon our beautiful home and take refuge on board ship. She was in the lower part of our vessel all through the battle of Salamis in 480 B.C. Selene was her cousin, and they were always the best of friends.

AGADÉ, 1520-1483 B.C.

The life was as a girl at Agadé in Asia Minor, on the shores of the Dardanelles facing north, near where Lampsake is now, belonging to the great Iranian sub-race. There were two classes in the city: the aborigines, probably Hittite, of reddish complexion, worshippers of Tammuz, and of Tanais the veiled Goddess, much in the worship being impure and unholy; and the dominant old Greek race. These worshipped Wisdom, afterwards Pallas Athéné, with a much purer worship, the Master K. H. being priest of the Greek temple.

The birth was not under very good conditions, because it was the result of a mixed marriage, a Greek father and a Phoenician or Hittite mother. The father is a merchant, having a good deal of money, ships, caravans, bales, etc. Unfortunately he is not a religious man, but he leaves religion to his wife, who is a worshipper of Tanais. Tiphys comes in as a sailor, trading in among the Greek islands. His father had been captain and owner and trader; he inherited this, but had made bad ventures, and was now simply acting as captain for the girl's father. He took a great fancy to the child when she was six or seven years old, and she to him; he brought her little things on his voyages, and once a dress.

At an early age her mother pledges her to the Goddess, and connected with this there is a great amount of immorality, though the child does not know what this means as yet. At

fourteen, her mother has definitely entered her at the temple. (The priest of that is the same person who is the abbot of the monastery in Spain). The whole business of the temple is very horrible; the girl has not much objection to what is going on. She has an oval face and bronze colour, like a handsome gypsy, but a distinct feature about her was a kind of coarseness and animality.

At 17 a change comes over her life from without; the mother murders the father and is exiled, and the girl is taken away from the temple. The intention of the authorities was to put her out to board, but Tiphys adopts her and carries her off on a voyage. He was rather troubled about her conduct, for she got up a pronounced flirtation with the mate; so on his return he went up to the Greek temple, and asked what could be done with her. The priest (K. H.) expressed his readiness to take charge of her in the exoteric part of the temple. She did not jump at this offer, but, being fond of the captain, agreed to go. She got a good deal of attention from the Master, and he did what he could for her; but the service being somewhat menial and the restraints irksome, she eventually went back to the impure temple, with whose people she was already entangled. That is what K. H. meant when he said that he hoped she would not voluntarily abandon him. The chief priest (K. H.) had considerable influence over her, but there was a particular priest at the other place with whom she had been unduly intimate. (He was the girl in the Spanish life).

They were glad to get her back, because she was bright and intelligent; but they knew it was risky keeping her, and so she was spirited away, and they denied her to the captain who came inquiring after her. She was willing to be in the temple, yet much affected by the captain's grief, which she felt very deeply. She went on for a long time

secretly living with the young priest, but spasms of feeling alternated; at last the priest took up with some one else. At first she was sorry, and then furious, and tried to poison the other woman, but at the last moment just when the latter is about to drink she dashes the cup from her lips. She then ran away, and being very handsome went to the bad. When the captain came back, he gave up the sea and devoted himself to searching for her; eventually he found her and took her home. She was really anxious to do better now, so that the captain goes to consult the Master what to do with her. She is 21 or 22 now.

The temple was on the top of a hill; there is a large stone which was a meteorite, on which the vestal virgin sits and some high influence speaks through her. The priest (K. H.) sits opposite to her; there was a centre of magnetic influence in the rock under the chair. The particular speaker in the chair at the moment is one well known to us (Herakles), and among others who are called up is the captain. The virgin says: "This that you wish to do is great and noble, but can only be done by a great sacrifice; you have given all else, now you must give yourself". The captain revolves this in his mind, and sees that he must marry her. He goes to the Master and says he is willing to do it, and a blessing is promised in the near future as the result of this self-sacrifice. He then goes back and makes the proposition, but the girl, though very fond of him, refuses, considering herself unfit. He argues with her again and again, and at last persuades her to see the chief priest. Another dramatic scene takes place; she is all repentance, remorse and unavailing regret; he speaks to her kindly but firmly, and points out that this is her last chance. He hints that great sorrow and trouble will come upon her, and she must take it bravely and calmly. After the storm calm shall come, and great peace at last.

Then come some years of strenuous effort, of comparatively earnest aspiration and affectionate devotion to her husband. At last the barbarians came down upon the town, killed the captain, and carried off the girl a slave; but though forced into nameless degradations she always held before her the high ideal. She lived for some years in very miserable circumstances, and died when she was still young. K.H. and the captain were prominent figures in her Devachan.

(To be continued)

A MAN'S CREED

LET me live, O mighty Master,
Such a life as men should know;
Tasting triumph and disaster,
Joy, but not too much of woe.
Let me run the gamut over,
Let me fight and love and laugh,
And when I'm beneath the clover,
Let this be my epitaph:

Here lies one who took his chances
In the busy world of men;
Battled luck and circumstances,
Fought and fell and fought again,
Won sometimes, but did no crowing,
Lost sometimes, but did not wail;
Took his beating but kept going,
And never let his courage fail.

ANON

THE MASTERS, THE THEOSOPHICAL SOCIETY AND THE WORLD

BY GEOFFREY HODSON

(Concluded from p. 158)

AS thus we live, a certain important principle in the spiritual life will begin to manifest itself through us, the principle of "attunement". As the years of our active membership pass, we are gradually becoming attuned in every part of our nature to the vibration of Theosophy and of the Great White Brotherhood. Discovery of the Masters, which for many is the goal of membership, is entirely a matter of attunement. The individual who passes from this world into Theirs is not received there for any personal reason, but simply because the keynote of his nature is in such close harmony with Their keynote that the two are bound by mutual attraction to come together. One of the Masters has said: "There is no impossibility to him who wills"; and again, "First deserve, then desire intimacy with the Mahatmas"; and also, "Force a Master to take you as a disciple". This is done by making one's nature very much like His. Then the two keynotes or frequencies are so near together that by the law of synchronous vibration or resonance the two combine. Steps in the Occult life are not personal matters so much as the result of the action of the law that like attracts like.

Here we see the importance of meditation and of prayer, of continually turning our thoughts towards the Great Ones, and to the welfare of the world for which They live. The more our thoughts and feelings are purified, cleansed of personality and grossness, the more our lives are given in the service of the world, the more we shall become like Them. When we have become sufficiently like the Master in egoic, mental, emotional and physical vibration to be able to stand in His presence and look into His eyes, the Master begins to help in the process of attunement. He directs the forces of His consciousness upon His new pupil, thereby strengthening those things in him which are like Himself and helping him to eradicate those which are unlike. A Master once defined discipleship as a psychic solvent, which eats away all dross and leaves only the pure gold behind. The Master does not impose His rhythm upon His pupils at all; He merely stimulates in them the desirable qualities. Very often no words are used in such a mode of training. The Master causes to shine out in Himself a particular quality until He becomes for a moment, shall we say, the apotheosis of love, and because of the process of attunement and the law of resonance, universal love shines out as far as it possibly can in the pupil. For the time being, he is perfect in universal love, and afterwards he is never quite the same. And so with all the qualities of his nature until all are perfected.

Thus the Master fructifies the germs of all spiritual qualities in the pupil and launches him upon the "Path of Swift Unfoldment". The whole process of finding the Master and sharing in His work is very much like that of a broadcasting and relay or "hook-up" system. The Master is a mighty broadcasting station, sending out great symphonies, mighty epic poems into the Ātmic, Buddhic, and Causal worlds, reflections of which by correspondences or harmonics reach the lower worlds of thought, feeling and action. He

broadcasts continually resistless power, all-embracing love, and all-inclusive knowledge. His own triple perfected nature broadcasts on those three main wave-lengths throughout the centuries. As a Monad He broadcasts automatically by virtue of His Monadic life which is power made manifest. As an individual He improvises on those three themes, pouring out inspiration and illumination into the lower worlds.

Thus all over the world, from India, England, Central and Eastern Europe, Egypt, America, and from Thibet stations are ceaselessly at work broadcasting direct and through numerous relay stations. Every human ego is to some extent a relay station in this world-wide system, as well as a broadcasting station on its own account. The Theosophical Society is a whole system in itself, whilst dedicated servants and pupils of the Masters are especially useful parts of the organization. We know too that at certain great festivals, the Members of the Great White Brotherhood meet to broadcast as a whole, pouring out upon the whole planet and even to other worlds magnificent and potent broadcasts of quickening power, healing wisdom and illuminating truth. Sometimes august Visitants from other Globes share in this work and doubtless relay the results to Their own worlds. And throngs of mighty angels take up the messages, chant in unison with the Brotherhood till all worlds are filled with power, love and knowledge, and all men receive the stimulus towards goodness, beauty and truth.

Here and there the personalities of artists and philanthropists, preachers and statesmen begin to pick up echoes of these monadic and egoic broadcasts, and to relay them through their thoughts and dreams and work to their own world. And as they thus relay they grow, their capacity increases; their attunement becomes more perfect, so that more power, more love and more knowledge flow through to the world.

These personal broadcasts are always imperfect, always tuned by mind, emotion, body and brain away from the original, and are sometimes so distorted as to be almost unrecognisable. Here again an analogy from broadcasting may help us to understand and, therefore, to correct this error in our own efforts to relay the Masters' broadcast to the world.

In order to render wireless messages unintelligible they are submitted to a process in transit, which is known technically as "scrambling". This process was used recently in sending a message from London to New York. The message was "scrambled" *en route*, mixed or broken up so as to be unintelligible to any ship for example which might pick it up out on the Atlantic Ocean. On arrival at New York, the scrambling process was reversed, the message "unscrambled", so to say, received there in its original form, with the secrecy or privacy of the communication perfectly preserved.

Applying this to the transmission of messages from the ego to the brain, one sees how in their passage through mind and emotion they may, and indeed all too often do, become "scrambled", but in this case not purposely but accidentally. Sometimes a clear and well-trained brain can "unscramble" the messages, at least partially, if not perfectly. Self-training and especially Occult training consists chiefly in the reduction of the "scrambling" process to a minimum. Perhaps these analogies help us better to comprehend our great Elder Brethren. We see each of Them as mighty centres of will, wisdom and intelligence, radiating impersonally power, love and knowledge upon all life, all form. Perchance if we could question Them, They would probably say, though here we must be very careful: We in our turn are but relay stations, for there is but one Source, one broadcasting station in the universe, from which proceed eternally universal power, universal love universal light.

And That in Its turn, what is it? May it not be a receiving and relay station for cosmic power, love and intelligence, so that from the greatest possible heights, cosmic, universal, solar, monadic, and egoic, broadcasting on the three great wave-lengths creates, sustains, and transforms all worlds and all things living therein. The Elder Brethren have perfected the technique of reception and relaying. We who know of Them are beginning in our turn to broadcast with varying degrees of imperfection to the world; and the world, which is the audience, is listening in, we hope. I am afraid that is the trouble with the world, and very often with ourselves. They and we are not listening in. Almost wholly self-centred and material, as I said at the beginning, we do not listen in. The world is still so concerned with the opposites of spiritual will, love and intelligence that it is deaf to those eternal verities; so much concerned with the small self, that they do not hear or answer the universal Self as It speaks to them.

There is our work. We have to draw the attention of the world away from the material and the transient to the spiritual and the everlasting; to shew mankind something far grander than the temporal possessions of the material world—those "treasures in heaven" which are eternal, which none can hold for themselves, but can only share with all. We Theosophists, through our Society, and through our lives, must help the "great orphan" Humanity to turn the tuning dial of its mind away from the wave-lengths of selfishness, separateness and materialism, and teach it to "pick up" the wave-lengths of love, unity and spirituality.

We can only do that as we are so tuned in. We must therefore direct our attention to reach out with the antennæ of our souls towards the Elder Brethren. We must think of Them more, enshrine Them in our hearts and give our lives to Them. We must both offer and seek; and if the offering be sincere, the search will succeed. We must

listen and attune until our Society becomes a perfect expression in the world of the will of the Great White Brotherhood. One day we shall succeed, for this Society will most certainly live and progress. It may have a different name, a different form, but you and I who helped in its foundation and early existence, we shall still be there, we hope and aspire, teaching and living always in advance of the general thought of the time, and far more perfectly attuned than we are at present to the Elder Brethren.

Thus to me this principle of attunement and at-one-ment is very important and fundamental, and I hand it to you for your own meditation. It can be indefinitely applied. For example, after standing in the presence of the Master as His pupil and successfully passing through the years of probation, ever drawing nearer to Him, it becomes possible for the neophyte to be drawn nearer still, for that which has been a separate instrument of His to become part of Himself. And then, as you know, if you have read the books, He opens His heart and His Adept nature, and draws the pupil right into His interior life. The pupil comes forth from that at-one-ment shining with a measure of the Master's glory. Everything noble in him is stimulated; His whole being is set vibrating at a new swifter rate, much more closely in tune with that of the Master.

Thereafter this intimate relation exists between Them. The pupil may be of the outer world; but the Master is always close at hand, in the pupil's heart, within reach of His consciousness, *as long as he can keep in tune, can maintain the tone.* That is the great problem in the Occult life, the problem of maintaining the tone. The distractions of the world constitute a continual test and trial. So much in modern civilization seems to have the effect of lowering one's moral tone, of degrading one's mentality, emotions and body, of drawing one's attention towards grossness. It

is very, very difficult indeed to keep thought, feeling and body perfectly pure: to remain clean, to live happily, spontaneously, unselfishly and humbly, so that the Master's light may shine through translucent vehicles.

Yet this is our task, this the work of everyone of us who aspires to reach Their feet, to make our personalities translucent to Their light. This mode of life is open to us all. The ancient path begins here at our feet and leads to Theirs. The Masters have trodden it to the goal, and They stand looking back longingly, and with outstretched hands, especially into this Their Theosophical Society. Perfect in Their compassion and perfect in Their understanding, especially of our weaknesses, for They once were men, They invite us into Their world, stating that to be accepted we must leave ours. They know how steep the road is; They know the difficulties of holding to spiritual ideals, whilst living in the outer world. They know the obligations which we have assumed and the duties of family and business life.

All these things They know, although They have grown out of them. When, therefore, They watch our struggles, observe our weaknesses and failures, They understand perfectly. What They hope for us is that always after our falling we shall pick ourselves up bravely, go on in spite of the pain and discouragement. Indeed these are valuable parts of our training, for if rightly received, they serve to make us more responsive. Pleasure and pain eventually lead us to centre our consciousness upon the ideal and the eternal. Such is the life which is open to us all. The Masters require us to become more and more conscious of Them and Their plan, to serve as more and more conscious links between Them and the world.

SOME CRITICAL REMARKS ON "STUDIES IN OCCULT CHEMISTRY AND PHYSICS"¹

BY DR. H. A. C. DENIER VAN DER GON

EVER since the Theosophical Society existed, efforts have been made from time to time by leading occultists to compare statements on scientific subjects with the later results of scientific research. Not all of these efforts have led to publicly expressed results, though such publication seems eminently desirable with a view to promote enlightened Theosophic thought. It was therefore with vivid interest that I became acquainted with Mr. G. E. Sutcliffe's *Studies*, in which one of these efforts is embodied; and I was very pleased to accept the invitation of a small group of Dutch scientists,² all of them members of the Theosophical Society, to study and discuss his book.

Our studies commenced with a sincere wish that we should be led to appreciative and fruitful criticism; we firmly hoped that we should be able to deepen our insight into the fundamental principles of physical science by comparing notes with one who, in his Introduction, announced himself:

Primarily as a pupil in an eastern school of science and philosophy, and secondarily as an interested reader and student of western science.

¹ By G. E. Sutcliffe, Vol. I.

² The group consisted of Dr. J. J. Hallo, Miss W. J. Haverkamp, Dr. P. Persant Snoop, Mr. D. H. Prins, Dr. C. A. H. von Wolzogen Kuhr and myself. This article may be considered as a free rendering of results reached by this group of students.

I may here, at the very outset, state that our study of the book became entirely a disappointment, caused in the first place by the way in which Mr. Sutcliffe interprets the pronouncements of leading representatives of modern science; secondly by the way in which he connects these statements with ideas expressed by H. P. Blavatsky and other Theosophical authors; and thirdly (and this is not our least objection) by the liberty he takes, in one case, in abusing a quotation from *The Secret Doctrine* and in mutilating this quotation in order to support his own theories. In this article I intend to state a few of the objections which led us to this adverse opinion.

In the Introduction we find¹ that the author, who evidently still accepts the view—now scientifically almost entirely abandoned²—of a really existing luminiferous ether, confuses an undulation, moving through a certain medium, with a movement of that medium itself. The author quotes from Jeans: "the wave-surface is a sphere having the observer as centre"; and: "it would seem to follow that each observer must carry a complete ether about with him"; and from Pickering: "the light surface, or wave-front, is a contracting, not an expanding sphere". From such quotations Mr. Sutcliffe draws the conclusion "that the observer is at the centre of the sphere of contracting ether, which is collapsing into its centre"; and: "the molecules of the observer's body are actually consuming a spherical volume of ether with the radial velocity of light". Whether or not this conclusion may be in harmony with occult teachings, to support it on the basis of scientific opinion is certainly a fallacy.

¹ Pp. vi, vii and viii.

² The word "almost" should not be here forgotten, for a scientist of the stamp of Sir Oliver Lodge still considers that present physical theories have not abolished the ether.—C. J.

On page ix, *ff.*, the attracting force (better: intensity) exercised by a planet at a given distance D is divided into two component parts, one part proceeding from the planet's mass, the other from the volume of ether, comprised within a sphere of radius D ; of these two parts one is inversely proportionate to the fifth power of D , the other to the second power. At the planet's surface these two parts, added together, yield the local gravitational acceleration—for the earth: 981. The author construes the hypothesis that, in the case of the earth, five sixths follow the second power law, one sixth the fifth power law. From this hypothesis, it follows that the acceleration of the moon depends almost exclusively on the second power component: that is to say that this acceleration will have to be computed at five sixths of the value hitherto accepted. This is a rather strong remedy against the small differences existing between the moon's observed and calculated orbits! On this supposition we should have to change the duration of the moon's revolution round the earth, or the hitherto accepted value of the earth's mass. This, however, would bring us into serious conflict with experimental results. Nor can we agree with the author when he alters the gravitational constant, the well-known value of this constant having been corroborated by various methods in which the earth's attractive force does not play a part.

Among the speculations in further chapters, I should like to draw attention to what is said in par. 33, *ff.*, on the "terrestrial sun". We find here a calculation showing that a quantity of gaseous hydrogen at normal temperature and pressure, having the same mass as the earth, would, if transmitted to the solar surface, cover this surface with an atmosphere of the height of the sun's chromosphere, whereas a similar calculation made with regard to the total mass of all the planets yields an atmosphere as high as the sun's corona.

From this calculation Mr. Sutcliffe draws the conclusion that there is a connection between the sun's chromosphere and the earth's mass, and that every particle of the former corresponds with a particle in the earth (par. 38); whereas for every one of the other planets a similar relationship exists. This reasoning assumes that in the chromosphere and the corona hydrogen would exist under "normal" conditions of temperature and pressure, or would at least have the corresponding density. It is quite certain, however, that this assumption is very far from being fulfilled. In the sun's atmosphere the density of matter decreases from values already very low at the sun's "surface" to excessively small values in the corona's outer parts. The correct values are not known, but it may suffice to say that even at the very high temperatures existing there, the pressure has been estimated at a value of the order of magnitude of one millionth part of one atmosphere! Mr. Sutcliffe does not even mention the question, under what circumstances hydrogen would exist in the sun's atmosphere. The calculation about "normal circumstances" would suggest that he assumed the hydrogen to exist in the molecular condition! It need hardly be remarked, that this part of the *Studies* seems to us to be devoid of all sense.

We pass on to the discussion in par. 51, *ff.*, on the Proton and the Electron. Mr. Sutcliffe here wants to lend strength to his conclusions by quoting a table of experimentally determined mobilities of various ions; this quotation is an instance of the inadmissible and slipshod manner in which he allows himself to deal with experimental data. The mobilities quoted have been measured under circumstances which exclude the existence of "free" ions; the electric charge attracts a number of molecules which materially influence the velocities reached. If measured under correct circumstances, the ratio between the velocities of negative and

positive free ions is found to be hundreds of times larger than the ratio given by Mr. Sutcliffe. But this does not harmonise with the conclusions drawn by him. Is it possible that he did not understand the real meaning of these velocities? We may add that in finding the ratio 20:16 not only for hydrogen but also for other gases, Mr. Sutcliffe proves rather too much; for this would imply that also in a gas like nitrogen a neutral atom can be divided into two oppositely charged ions whose masses—and therefore, according to Mr. Sutcliffe, the charges as well—bear the same proportion. This is in direct conflict with experimental results.

In the speculations of par. 53, *ff.*, there is a very serious mistake, for which we can find no excuse at all: the confusion between the conceptions of “weight” and “mass”. If we compare the earth’s attraction on an object on the earth’s surface (*i.e.*, its weight) with the force which the same object in the same place would experience if only influenced by the sun’s attractive force (Mr. Sutcliffe uses the expressions “terrestrial weight” and “solar weight”) we find a ratio of about 1600. As it happens, the same ratio exists between the masses of Mr. Sutcliffe’s negative ion of hydrogen, which consists of 16 ultimate atoms, and the electron. From this coincidence the author concludes to the identity of the electron (existing in the sun’s gravitational field) and the negative ion of hydrogen (existing in the earth’s gravitational field); a conclusion which entirely disregards the well-known fact that the constant ratio between weight and mass does not exist, unless we consider a gravitational field of the same intensity in each of the cases in question. Mr. Sutcliffe’s advice to “those readers who have not quite clear ideas on the difference between mass and weight”, to consult Sir Oliver Lodge’s *Elementary Mechanics*, should have led him to refresh his own ideas on the subject; after which he might have seen the fundamental errors made in his par. 56. The same mistake lies at the bottom of his

misinterpretation of Einstein’s and Eddington’s remarks, quoted in pars. 57 and 58.

Mr. Sutcliffe is not very fortunate in his explanations in par. 68. He thinks that he can use quotations from Professor Jeans in order to support his statement that sound-waves are responsible for a continuous creation of new matter in the “terrestrial laboratory”. Professor Jeans utilises the mathematical expedient which analyses the random movement of the molecules of the air into the resultant of a great many trains of “sound-waves” of varying direction, wave-length and amplitude. Mr. Sutcliffe identifies the velocity of these wave-trains (*i.e.*, the product of wave-length and frequency) with the molecular velocity (*i.e.*, the product of the mean free path and the number of collisions per second). This is, however, a mistake: the two velocities are not equal; in fact, between the two there exists a definite and well-known proportion, differing from unity.

If we understand the author’s intentions in this respect, on p. 77, *c*, not the density of air under normal conditions ought to have been used, but the density in the “isothermal layer”, where the temperature is much lower, and the pressure very different as well. Furthermore, the author does not take into consideration the fact, that in this isothermal layer the various gases composing the air are mixed in very different proportions from the air at the earth’s surface, so that the average molecular velocity, which Mr. Sutcliffe puts down at 40400 cm. per sec., will have to be put at a different value. Finally: at the end of his calculation, par. 70, the author falls a victim to the same delusion which I pointed out before, and reduces to three quarters of the calculated value the *mass* of the sound-created matter, because of the diminution in *weight* which this matter must suffer in penetrating into the body of the earth! We may in this respect refer to later calculations.

made in Chapter VIII (The Mundane Egg) where the author finds that since the earth existed,¹ the mass created in the "terrestrial laboratory" is equal to the mass of the sidereal universe. In *this* calculation Mr. Sutcliffe quite forgets to change the mass of the matter transferred from the earth's body to the stars of the universe, where after all the "weight" must have a totally different value! The confusion of *mass* and *weight* is a serious mistake, but if this mistake is made in some places, why not make it everywhere?

All these questions arise in one's mind, when reading Mr. Sutcliffe's calculations about the "terrestrial laboratory"; but they find no answer, because of the misleading vagueness of these *Studies*.

I might ask a few more questions on this subject. What about the destructive hurricane which must be blowing for ever in a vertical direction as a result of this transportation of newly formed matter into the earth's interior? On what foundation does the author base his assumption that this process of the renovation of matter is entirely localised in a layer of the thickness of one "free path"—about one hundred thousandth part of a centimeter?

The equality of the amount of matter newly formed in one year, with the earth's total mass, certainly seems a strikingly interesting result of Mr. Sutcliffe's calculations. After the objections raised above, however, we cannot but look upon this result as a coincidence, brought about by several mistakes and misconceptions, and devoid of all real value.

Objections of a different nature have to be raised against the manner in which Mr. Sutcliffe speaks of lines of force and tubes of force in an almost childishly realistic manner, whereas physicists do not use them in any other meaning

¹ The author of *Studies* is in conflict here with what *The Secret Doctrine* states about the age of the earth. *S. D.*, II, 72.

than that of geometrical representations of qualities belonging to the field of force. Where in par. 105 he allows vibrations to "pass along these lines of force", whereas corpuscles "pass within the hollow tubes", he gives to both lines and tubes a degree of objective existence, with which no serious physicist would ever have dreamt to invest them.

In the beginning of this article I formulated a third (and not the least serious) objection which we have against these *Studies*, viz., an incorrect application of a quotation from H. P. Blavatsky's writings, incorrect both in letter and spirit.

In *The Secret Doctrine*, I, p. 653-4, quoted in *Studies*, par. 103, H. P. B. writes:

While the spectroscope has shown the probable similarity (owing to the chemical action of terrestrial light upon the intercepted rays) of terrestrial and sidereal substance, the chemical actions peculiar to the variously progressed orbs of space have not been detected, nor proven to be identical with those observed on our planet.

Mr. Sutcliffe then proceeds:

An important hint is contained in the words *intercepted rays of terrestrial light*;

and he uses this latter expression in order to support his own view, that:

we see the sun and the stars by means of terrestrial light which is *intercepted* by these bodies.

The words used by H. P. B. are obscure, and we do not pretend to be able to interpret correctly what she had in mind, but so much is certain, that H. P. B. does not speak of "intercepted rays of terrestrial light". We shall have to take the view that this inadmissible misconstruction has been an unconscious act, probably in accordance with the saying that the wish is father to the thought; but at the same time we must acknowledge that a mistake of this serious nature greatly diminishes our appreciation of the scientific value of Mr. Sutcliffe's writings.

We have wished to publish these criticisms in a Theosophical journal, because we think it better for readers to know that these *Studies* do not necessarily have the approval of Theosophists who have specialised in the study of physics. We cannot but state that Mr. Sutcliffe's publications have greatly disappointed us. However high we may value good intentions, these studies will not tend to recommend Theosophic lines of thought to scientific readers. It is true that the Theosophical Society must not be judged by the work of any individual member—no more by Mr. Sutcliffe's publications than by the present article. But it may be useful to show that, according to *some* Theosophists at least, Mr. Sutcliffe's articles contain many misconceptions and miscalculations; that we need not necessarily wait for criticism from outside the Theosophical Society, but that such criticism may quite as well proceed from the pen of such students of modern science as have enrolled on the list of membership of our Society.

WHAT more staggering fact is there for human intelligence than that the immensity of the heavens reflects itself accurately at the sensitive end of the optic nerve, and that all the worlds which rush through the starry spaces, with the races which cover their surfaces, may be contained in the human eye, while man sees the creation merely because he condenses and contains it within himself. Thus in each human eye the same phenomenon repeats itself and immeasurable spaces faithfully come to each of us and mirror themselves in this luminous spark.

Old Diary Leaves, Vol. V.

RACIAL PROBLEMS IN SOUTH AFRICA

BY JOSEPHINE RANSOM

EACH country is a stage, a setting, for a part of our human world-drama. Each stage has territorial boundaries, often unguarded, yet terribly important; and more important still are the boundaries of thought and feeling. One of the newest of such stages is the Union of South Africa—a combination of the Provinces of Cape Colony, Natal, the Orange Free State and the Transvaal. It is but a small area of the immense total that is Africa, but it is a very significant one, for within its borders proceeds the unfolding of a very striking story.

About four hundred years of history lie behind the present situation. Portuguese, Dutch, French, British—each in turn in their inadequate little sailing ships went down the inhospitable shores of West Africa, weathered raging Cape storms, sailed up across the hot and steamy Indian Ocean and spilt themselves upon eastern shores—Ceylon, India, Java, Indo-China. Fate probably had it in view that they should bring to the outworn customs of the East some of the restless desire of the West for freedom and independence—individually, politically, nationally.

Back upon East African shores voyaged those little inadequate sailing ships, carrying spices and silks and the wealth of the East—and Malay slaves for the Cape. Sometimes fierce storms caught the tiny vessels and flung them

savagely upon the shores of Natal. The survivors, both men and women, suffered agonies of endurance, incredible miseries; a few survived all trials. Slowly settlements were made and the making of them are epics, and are right royal foundations upon which a nation may build.

On the other side of the country the sailing ships swung down the seas—mostly Dutch, among them the one under the command of van Riebeck, whose name is graven so deeply upon the country's memory. There were Hollanders of all kinds, governors and commanders, merchants and farmers, preachers and lawyers. They settled round about magnificent Table Mountain, making beautiful homes. Its great bulk, solid, lofty and powerful, towers above all the district, a giant of quiet force whereon the elements play in brilliant sunshine or in the furious storms that pour over its broad upturned face. Came also the British because of the push of the adventurous spirit of those old days, or because of the political tides that came and went in Europe and caused changing ownership in these far off lands. Came also the Huguenots in their hour of stress, bringing with them the gift of the fruitful vine that flourishes so exceedingly. They gave a gracious strain to the sturdy Dutch, and fine and honoured names, and a delicate touch to the language—though French was forbidden them by the Government of the Republic of the Netherlands, so it quickly died right out of use.

Within the land and out of the north came stream after stream of dark peoples, all akin, but some, like the Zulus, with fiery qualities that produced mighty and ruthless warriors like Ichaka and others. I have pored over a fascinating map whereon is depicted in colour these streams flowing from out the north. Sometimes they ran parallel, sometimes they coalesced, sometimes they flowed far south and then turned back northwards again. And these dark-skinned peoples

marching over the land, and the white-skinned peoples who sailed over the seas, met and clashed. As was inevitable, the white-skinned ones prevailed. But not without long and bitter struggle.

The struggle for both was at first with the little elusive, primitive Bushman. He bore a fierce love for the lands that marked his hunting territory. Each tribe respected the boundaries of the other, else there was trouble, and among themselves poisoned arrows were effective weapons. Within the tribe was kindness and co-operation. When food was plentiful all shared it, when there was scarcity all went hungry. Artistic gifts and perceptions too, had this little man, as is witnessed by his paintings on cave walls and entrances. The Hottentot he was accustomed to warring against, but he had no means of defending himself from the guns of this strange new enemy looking so like a very hairy-faced lion. He resented intrusion upon his ancestral hunting grounds, and for that he was driven, as might wild animals be driven, from his camps to deeper less accessible fastnesses in forests and mountains.

There was also the white man's struggle with the raiding, foraging Negro peoples. They had always snatched where they could, the strong against the weak. Cattle to them were and are wealth. The lonely white settler was fair game. He was murdered, his delectable cattle driven off. That meant reprisals and troubles, the slow pushing back of the marauders. When captured they were made into slaves. Slavery was a habit of the times: Malays from the East; Hottentots of whom but few pure-bred specimens are said now to exist; Fingos, Bantus, and the rest whenever met and overcome. And out of it arose that inexplicable thing—the breeding of the white man with his women slaves and with others, and so his "coloured" descendants whom he despises, and who have so hard and anomalous a place socially now.

As time went on, a strong British contingent grew up in South Africa, especially at first in Cape Colony and Natal. As ever, the British element strove to fasten its political traditions upon the country, its own fashioning of law and order. But Dutch traditions had already settled and were held as precious and worth defending. Small republics and direct representation—these seemed desirable. Feelings were aroused, and in the Dutch a fierce resistance to encroachment upon their own ideals of political development. When they could no longer prevail against compulsion, little groups would combine and be up and off in their tiny “homes,” the famous wagons drawn by many oxen, and the courageous “trek” would begin. This would end in some distant spot where lands were wide and guns would defend the little fearless band. Over to Natal they went, but again the British were there, with those tiresome British notions.

Families again set out to mount the tall snowy Drakensberg and to work out the tragedy of the betrayal of gallant Piet Retief by the notorious Dingaan. Then the later revenge for that, and presently the marvellous little epic, when the trekkers, numbering some three hundred Boers, stood isolated in those immensities against the trained, seemingly invincible, Zulu “impis.” What a night of preparation! The wagons drew into a circle making a laager, men, women, children, cattle inside, and rough barricades between each wagon. Guns and intrepidity inside, prayers and the promise that, if God would but be on their side, they would build a chapel, and praise and prayer would go up from it. Morning, and ten thousand Zulus, Dingaan’s chosen warriors, with knobkerries and assegais—a veritable rain of them from the advancing hordes who despised the little band. Guns spitting viciously and the magnificent hide-shields no protection. Check after check. The women loading feverishly, but the stream of dark warriors seemed endless. But they paused,

they desisted and retired, leaving the flower of their army dead, to report fearsomely to their ruthless chief and meet death for defeat. Victory to the little band—a “chosen people”! The conviction of being thus chosen has worked for both good and bad in the subsequent history of S. Africa. Then the farther trek still, to farm, peacefully at first, in the territory of the “white waters”—the Witwatersrand—the later golden girdle of the Transvaal.

The discovery of gold and diamonds changed South Africa’s history from one devoted mainly to quiet farming into a mad rush for wealth. Into her poured suddenly the clamorous greedy, either as controllers of the sources of this vast new wealth, or as manual workers, prepared to sell their health for high wages, workers of all nationalities and including many “raw natives” from distant kraals.

Such conditions compelled the rapid growth of towns. Inside fifty years from out of collections of tents and huts and wagons have arisen fine towns and the stately city of Johannesburg. Powerful among the Dutch towns (dorps) and head of the Transvaal Republic was President Paul Krüger. He typified the outlook of his people: direct, rugged, uncompromising, his conduct and opinions moulded entirely by the Bible, and by the Calvinistic interpretation of it. He, like all Boers used the Taal (tongue), a simplified form of Dutch—though education was still given in “high Dutch”, and the Bible was written in that language. Only quite recently has the Afrikaans edition been printed. (Afrikaans is the modern name for the Taal which has been, and is being, greatly improved and modified and is one of the two official languages, the other being English).

With the influx of foreigners, mainly British, came new and disturbing elements. They wished for political representation and a voice in the taxation of their growing numbers. But with the Boer’s distaste for invasion and change “Reforms”

were ignored or refused. The ill-considered Jamieson Raid provoked a war that bewildered the Boers. Of that three year's struggle many bitter memories still remain, though in decreasing measure; as new generations take their place and old memories die, racial antagonisms begin to fade, intermarriage brings understanding, and political parties refrain from provoking bad feelings.

After the war, the four great provinces involved were formed into the Union of South Africa, and for better or for worse the future had to be faced. Such is the background—already rich in history, heroism, patriotism and promise of the peoples of the Union. The whites are known as Afrikaners, though the names Dutch and British still persist. Under these names are classed also all sort of Europeans, as well as Jews, and Syrians because the latter are Christians. Also the "poor whites".

Some Theosophists are convinced that the best work, thought and effort of those members so disposed should be given to accelerating the growth of understanding between Briton and Boer. With those two strong and self-reliant groups united more closely than at present, they think the future would show a more rapid advance, especially in solving the delicate and subtle problems presented by the whole racial question. Such a closer union is most desirable and would bring to birth a people competent to contribute to the Commonwealth a fine addition: the qualities of strength and idealism, largely motivated by the desire for service to countless numbers of the "backward" races, essaying the first stumbling steps into a civilisation that is somewhat a strenuous upward climb for them.

The outermost fringe of these two leading races consists of the "poor whites". They are mostly of Boer origin. They are so feckless often that they are the despair of all who work for their improvement. Curiously enough many of

them are the grandchildren of those magnificent "voortrekkers" whose indomitable courage made possible the settlement of the country. When they settled they had enough for all their needs. They paid little or no attention to the education of their children. There was hunting enough, plenty of slaves, women to marry, children to beget—among whom their lands were divided and divided yet again by their grandchildren, till at last they were too small to support a family. They were not usually trained to any occupation other than farming, and manual labour was despised as "Kaffir's" work. So these poor descendants lived and live miserably, forlorn and uninspired. They cluster in towns, breeding freely yet poverty-stricken. Farming settlements have been made for them with varying success. As education is free and compulsory, maybe the tide will turn for them and a better type emerge. They present a curious case of how the neglect of culture brings in a low brand of intellectual and moral qualities. Many are learning to work on the roads, and at first were jeered at by the Kaffirs for so doing, but that is actually the first step along the road of their regeneration.

Between these and the natives are the "coloured" people. On the "white" side parentage is Portuguese, Dutch, French, British, and all sorts of other Europeans. Jews, Hindus, Mohammedans, Arabs and Malays have also contributed their quota. On the "native" side parentage is Hottentot, Bantu, Fingo, Basuto, Zulu, Swāyi, and all the many other tribes as the "whites" met and miscegenated with them—without compunction. Such miscegenation is now unlawful; but some of it still goes on, as is witnessed in the native areas of any town where fair-haired, red-haired, more lightly-coloured children play with the natives, unconscious of the unhappy future that awaits them. For the "coloured" person is aware of strains of desire and of possibilities, and yet is forced either to consort with natives or

with his own "Colour". The whites will have nothing of them, and ban them socially almost as completely as the native is banned. It is a cruel situation for many of them, particularly the "near white". In Cape Town and maybe elsewhere in Cape Province, these coloured people are growing into a very self-respecting community. Many have the vote, that was arranged long ago; there is a tendency to try and take it from them, for some resent that the "coloured" people should vote upon matters affecting the "white" man. The Dutch gave the unhappy name of *Bastaard* to these folk, and for a time they took and used it with some fierceness of pride. Some of them, under a capable leader named Adam Kok, trekked away to found settlements of their own, with varying success.

Those Theosophists who have the welfare of the people at heart would like to see them have more than their present place in society, and a more efficient education. There are missions among them of course, and they are mostly Christians, but they need some central *alma mater* where they could find themselves, and evolve their own notions as to what should befall them, and learn to live their lives without bitterness. They must of course have their dignified place in the South African scheme of things, and be given a chance to prove themselves, to search their own hearts and know what life should offer them. Many a student of the racial problems in South Africa wonders if the future of the country, *i.e.*, the Union, and maybe even beyond its borders, will be that of a "coloured" people. I am told that in Portuguese East Africa the Portuguese, even those in important Government positions, sometimes marry native women. Should white people visit them they permit of no question as to the courtesy due to their wives.

(To be concluded)

RULE YOUR STARS!

By M. E. DEANE

IT has been said that the wise man rules his stars. What does this mean, what are our stars, and how can we rule them?

Belief in stellar, planetary and zodiacal influence over the affairs of men reaches back to unrecorded time, while words and expressions significant of that belief linger yet in daily use. The various types of men are still described in terms of the Gods of Roman mythology as jovial, saturnine, mercurial, martial; and in speaking of their fate we employ such phrases as "his star is in the ascendant," or, "his star has set". A reference to the stars in their horary positions occurs also in the commonplace word circumstances, and for this reason the preposition "under" is more appropriate to qualify it than "in". The word *disaster* is a compound of the prefix *dis* (which from its nature obviously had its origin in *Dis*, the Greek name for Pluto¹, god of the underworld) and *aster*, from the Greek *astron*, a star; the whole suggesting by its context that catastrophes are the result of the unfavorable aspects of Pluto to the other "stars" of a person or place. In justice to Pluto, it may be mentioned in passing that his influence is not always what is called malign, for his underground activities include the marvellous growth of the

¹ This etymology is incorrect. The word originally was the mediæval French *désastre*, of which *dés* is certain *dis*, the Latin prefix occurring in many words with the signification as of *an* in English unnecessary. There is no connection between Latin *dis* and Greek *dus*. Moreover the particle *dis* is not connected with *Dis* the deity.—C J.

vegetable kingdom which, in due season, comes forth on the surface as Proserpine, goddess of the Spring.

The study of astrology, ancient as man himself, emerges on the first historic screen with the great primeval cities and their magnificent paraphernalia of civilisation, evidence of which is continually being produced by antiquarian research. In a horoscope may be studied the solar, lunar, planetary, zodiacal and house positions at the time of a birth or of any given moment, and in it lies revealed the constitution of the vibrations of the subtle ethers which were potent at that instant, and were therefore woven into the fabric of that person or thing.

These "stars," or vibrations, sway the fate of monarchs and kingdoms as well as that of ordinary men, and in the hands of these mighty forces seem no more than pawns upon a chessboard. We are

But helpless pieces in the Game He plays
Upon this Chequerboard of Nights and Days;
Hither and thither moves, and checks, and slays,
And one by one back in the Closet lays.

From this we may gather that it is a wise man indeed, a sage, a saint, a yogi, an Arhat who can rule his stars. The average man has not arrived at this perfection of wisdom, but he can uphold such as an ideal for attainment and, accepting the fact of the underlying unity of all life, may begin to work at the task of reorganising his own character and building for the Brotherhood of Man. It is the recognition of the Divine Self as One in all humanity that alters the outlook of him who now becomes a pilgrim on the Path of Return to God, and at this period the aspirant must learn to rule his stars.

There is an analogy between the Seven Portals¹ and the seven planets known in astrology as the Sun, Moon, Mercury,

¹ *The Voice of the Silence*, Fragment III.

Venus, Mars, Jupiter and Saturn. To have passed these portals implies the ability to function in the Ego and to control the vibrations in the three lower worlds which emanate from the Seven Great Beings to whom in astrology are allotted the names of the Roman Gods, but whose appellations are otherwise in the various great religions. Truly a mighty task, to rule the stars! Let us consider the relation of the portals and planets that we may perceive what special work must be accomplished by their would-be ruler.

Portal One is symbolised by the Sun, to pass which the candidate must be equipped with "*Dāna*, the key of charity and love immortal". This gate is approached by realising that all men are one; a state of consciousness entailing more than mere acceptance of the idea of Universal Brotherhood. It is the result of that acceptance of living faith, hence the Path has been entered; for only to those who have established something of Love Divine within themselves will this first portal open. As the physical sunlight vivifies the world, so this Love is the power which draws man from earthy to heavenly realms. It is "the light from the One Master, the One unfading, golden light of Spirit" which "shoots its effulgent beams on the disciple from the very first". The idea and sense of separateness have been transcended.

Portal Two, symbol the Moon, the password to which is "*Shīla*, the key of harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for karmic action". When the pupil has "killed out desire for sensation" and has "gained the faculty to slay the lunar form at will", this portal will swing open to him. Such a step comprises the governance of the emotions, and that wide sympathy which is poetically described as being "attuned to humanity's great pain". The pilgrim is warned that his path will not be one of sunshine but of woe,

for Karma will afford him opportunities to conquer his weaknesses.

The more thou dost advance, the more thy feet pitfalls will meet. The path that leadeth on is lighted by one fire—the light of daring burning in the heart. The more one dares, the more he shall obtain. The more he fears, the more that light shall pale—and that alone can guide.¹

This splendid, dauntless courage must be the shield of the aspirant during the whole tempestuous and tortuous journey. It can never, even momentarily, be laid aside, for the will and desire to progress, called daring, is the force which will finally carry him through to the Sacred Feet.

Portal Three, symbol Mercury, is unlocked by “*Kshānti*, patience sweet, that naught can ruffle”. The Mercurial, mental, mutable principle has next to be not only controlled but cleansed. Impatience must be eradicated, and a serene understanding of mankind, its joys, sorrows, and problems, be added to the love and charity acquired in passing the first portal. “The mind is the Great Slayer of the Real. Let the disciple slay the slayer.” Ideas must be brought into alignment with truth before actions can be completely reformed.

Of Portal Four, the key is “*Vairāgya*, indifference to pleasure and to pain, illusion conquered, truth alone perceived”. This condition is symbolised by Venus and concludes the three instructions given in *The Voice of the Silence*:

Before that path is entered, thou must destroy thy lunar body [portal 2], cleanse thy mind body [portal 3], and make clean thy heart [portal 4].

Vairāgya is the critical portal, of which H. P. B. said that lucky is he who has passed it, for at this point the student has to learn to command the elemental essences of the three lower worlds and to identify himself in thought and act with the work of the Great White Lodge.

¹ *The Voice of the Silence: The Seven Portals.*

Portal Five, symbol Mars. The tremendous efforts of the pilgrim to overcome the illusory nature of the lower planes and to gain actual power in the manipulation of their material tend to leave a sense of lassitude, a longing to rest on the laurels so hardly won. But the demons of sloth are in waiting for the man who slackens his exertions. The aspirant's keynote must therefore be “Excelsior”, and his watchword that of the old hymn, “Christian, seek not yet repose!”

The key to the fifth portal is, consequently, “*Vīrya*, the dauntless energy that fights its way to the supernal truth, out of the mire of lies terrestrial”. The pilgrim becomes the Soldier of the Cross, Mars, the fighter for truth and light, who seeks to transmute the darkness of the world as he carries his cross of matter, which is also his banner, his oriflamme. He is now in conscious touch with the Divine Ego, and has even contacted the Warrior, or Monad. In the fifth stage all lower thoughts and feelings “have to be killed beyond re-animation”; the pupil must beware of feeling “pride and satisfaction at thoughts of the great feat achieved”, for “a sense of pride would mar the work”. The struggle before him is to master the elemental essence of that sub-plane which deals with concrete things. Trials will, as usual, be of the kind of which the man is likely to be sensitive, but the cure for this mental unrest is: “Silence thy thoughts and fix thy whole attention on thy Master”.

A beautiful symbol of this upward fight is that of the Lotus plant which, rooted in the mire of earth, pushes its way through the muddy waters of emotion and worldly deeds to the clear air and sunlight of the spiritual planes where, at last, the radiant flowers bloom.

Portal Six is emblematic of Saturn; the key is “*Dhyāna*, whose golden gate once opened leads the Narjol toward the realm of Sat eternal and its ceaseless contemplation”. Saturn is the Keeper of the Door, the Janitor whose power alone

gives access to the divine kingdom. He holds man down on earth until his wings have grown strong enough to attempt the empyrean heights. Concentration and ceaseless contemplation on the Father in Heaven brings the aspirant to this portal. The Saturnian tendency to sadness and depression must give way that the joy of the Lord, now so near, may enter into and lighten the whole being of the candidate. The final conquest of matter implies a responsive physical body, controlled emotions, and a mind in harmony with the Higher Self. This denotes wisdom, or "the flame of *Pragnya* that radiates from *Ātma*," now burning as "a steady golden fire," illuminating the mind which is "like an alabaster vase, white and transparent"; the whiteness being a true signifier of Saturn in his wintry signs of Capricorn and Aquarius, prototypes of spiritualized earth and air, and manifesting in the physical world as the purity of frost and snow.

Through concentration the power of the Divine Flame increases, and thus the pilgrim arrives at Portal Seven: "*Pragnyā*, the key to which makes of a man a god, creating him a *Boddhisattva*, son of the *Dhyānīs*". Jupiter, Lord of the blue vault of Heaven, symbolises this last gateway, and to it compassion is the key. The expansion of consciousness hereby attained opens the door of Nirvana, and raises the man to that level on which he can begin the definite preparation for superhuman evolution. "Compassion is no attribute, it is the law of laws, eternal harmony." The disciple "standeth now like a white pillar to the west," knowing that his "gifts and powers are not for self" but that he must "shed the light acquired . . . upon the span of all three worlds".

"Such to the portals are the golden keys," and he who possesses them can verily be said to rule his stars. In other words, the wise man is not affected by their vibrations, but is able to use them purposively.

* *

Students of astrology will naturally ask: But what of the influences of Uranus, Neptune, and the newly-discovered planet, Pluto? These three distant planets possibly represent a circle of super-vibrations, the mastery of which culminates in Adeptship. Uranus and Neptune, it may be assumed, are concerned only with the subtle bodies of man, and with the vitalizing of the higher *sprillae* still latent in the atom. Alan Leo stated that Uranus acts directly upon the magnetic aura, and for that reason "has little or no effect upon undeveloped Egos, for their magnetic aura is insufficiently charged to receive its vibrations". To be able to respond to these lofty notes is, therefore, a sign of unfoldment, for they give a glimpse of the Real, the True, and an awakening results; Uranus, by arousing the will, and Neptune, by working through the emotions, force the man to face the problem of dominating his lower nature. Repolarisation eventually takes place, the aspirant "reverses his spheres", and where the personality once ruled to the detriment of the Spiritual, the Spiritual, or Ego, now guides the personality in accord with the Divine Will.

The proximity of the planet Pluto to Neptune during modern times has led to some confusion as to their respective astrological effects, but esoterically, Pluto may be taken as Understanding, the capacity of going to the roots of a matter. The disciple gains that depth by passing through the gloom of the Plutonian regions, known mystically as "the dark night of the soul". Such an experience brings the aspirant to the blessed condition of Nirvana, typified by Dawn, Spring, and the Resurrection, which are the precursors of Everlasting Day.

WHAT IS WRONG WITH THEOSOPHICAL LODGES?

By J. K. TAIMNI, M.Sc., Ph.D.

IN attempting to diagnose the trouble in our Lodges, it will greatly help us if we consider the whole question from the individual's point of view and try to discover what it is that makes us apathetic towards an ideal which we recognize in theory and ignore in practice. If we can correctly analyse this phenomenon we shall be very near the solution of the problem in the Theosophical Society, because the laws governing the individual are more or less of the same nature as those governing bodies of men who have combined for some common purpose. I shall attempt to deal only with what I consider to be the fundamental causes of the apathy so common among the members of the Theosophical Society; I have divided them under three heads as follows:

- (1) Lack of faith.
- (2) Too great a disparity between theoretical knowledge and experience.
- (3) Want of a definite goal.

First of all comes lack of faith. Whenever we come across a person who holds a certain ideal before himself in theory but fails to put it into practice, we shall generally find that he does not really believe in his ideal although he may profess to do so. He may have the conviction that his belief

is real, but in the recesses of his heart you will very frequently find an element of uncertainty which saps the foundations of his belief and makes it ineffective in outer life. Swami Ramakrishna Paramhansa once said:

People do not really believe in God, even those who are constantly uttering His name. If a thief happens to be in a room where he believes a treasure to be buried, do you think he will be able to go to sleep instead of making frantic efforts to unearth that treasure? If people really believed that there was a mine of peace and happiness hidden in their heart, do you think they will remain content without moving heaven and earth to discover it? No, if people really believed in God, they would go mad in search for Him.

I think that this lack of faith in the teachings which we have received through the leaders of the Theosophical Society is one of the chief causes of this indifference all round. The belief of the members in the law of Karma, in Reincarnation, in the Masters and the Path, etc., is only superficial, and that is why it produces no effect in their actual lives. I shall give you a simple illustration to show how hollow is our belief in these things. A person believes that if he puts a hundred rupees in the Imperial Bank he will get one hundred and fifty after ten years, and he invests his money without the least hesitation. The same person professes to believe that if he spends a hundred rupees in charity, the money will be returned to him in one form or another with compound interest in this or a future life. But his belief in the law of Karma is so superficial that he will trust the Imperial Bank in preference to the Bank of Providence. What people really believe in are wealth, power, fame, position and pleasures of the senses, though outwardly they may profess to be above these things and to be trying to live the higher life.

It has been said very often that the rapid decline in the membership of the Society is due to the fact that the faith of the members in the Theosophical doctrines has been badly shaken as a result of Krishnaji's teachings. I do not agree with this view. The lack of faith and the indifference existed

before Krishnaji began giving his message, and the reason why such a large number of people have left the Society in recent years is not because Krishnaji has played havoc with their faith, but because they have now found an excuse for leaving a Society to which they were attracted by curiosity, and in whose doctrines they had ceased to believe. There are perhaps many exceptions, but I am talking of the great majority of people who only a few years ago were outwardly devoted to the Society, and are now equally zealous in running it down.

Enquiring further into the causes of this lack of faith, the principal fact which strikes us is that a very large number of people come into the Society with any but the right motives. Some are attracted by idle curiosity and this curiosity being satisfied they become "dormant" members, though they may continue to pay their monthly Lodge dues as a sort of conscience money.¹ Others come in with the aim of gaining some personal advantage. Who is not familiar with the phenomenon of a Lodge suddenly bursting into unusual activity when a high official who is an active member of the Society happens to be posted in the town. As soon as the official is transferred the lodge again relapses into its usual dormant state.²

All people who come into the Society with such motives can hardly be expected to have any vital faith in Theosophy, and either gradually drop out, or are rudely shaken out whenever a crisis developes in the Society.

¹ I used once to belong to several societies, whose meetings I scarcely ever attended, and whose journals I rarely read. Yet I kept up my annual dues to them. It was not because my conscience troubled me, but because I desired to show my sympathy with a body of workers, in whose work however I could not for various reasons take part. Many members of the Society have joined it as a mark of sympathy with its ideals. I have always thought it unfair to abuse some members for lukewarmness, when they joined not to be hustling propagandists, but because of sympathy with the Society's ideals of Tolerance and Brotherhood.—C. J.

² I very much doubt if many in India join because of any "high official." That a Lodge revives when a new person, a Government official, is transferred to its locality, is due not to his being an official but a "live wire".—C. J.

But apart from such unworthy members of our Society¹, there are a large number of earnest people who have recently developed a peculiar indifference and a feeling of despair, which are really due to the decline of faith in Theosophical teachings. Their faith in Theosophy has been badly shaken by the contradictions and inconsistencies which unfortunately have marked the history of the Society during the last decade. This was inevitable, and though we may not like it, we ought to have expected it. Every kind of faith which is based on the authority of another and not on direct experience is always liable to be shaken. In thus being left in doubt and uncertainty we are but paying the penalty of remaining content with second-hand knowledge instead of trying to come into direct touch with realities.²

The second cause of this decline in faith is the wide expansion of the Society. At first, when the number of members was small, there was greater contact between the leaders and the ordinary members, and even the Masters kept in touch with the affairs of the Society. The expansion of the Society has gradually removed this intimate touch with the leaders, who have now practically become idols whom we worship at a distance instead of guides to whom we may turn for inspiration and advice. To a very large number of people who have joined the Society in this century Dr. Besant, Bishop Leadbeater and the other leaders are mere names or at best figures on a cinema screen whom we watch and admire from a distance. This state of things can scarcely be expected to enhance our faith either in the leaders or the teachings we have received through them.³ I have dealt with

¹ Need we be so severe as to call them "unworthy"? Is it not after all to their credit that they have joined, when thousands cleverer and better-circumstanced have not?—C. J.

² The Society had violent shakings for this kind of reason in 1884, 1895, and 1908. They have not weakened its growth.—C. J.

³ This is all to the good. The best Theosophists will always be those members to whom an "impersonal" Theosophy is more real than one reflected through the personality of a "leader".—C. J.

the first cause of the general apathy prevalent among the members of the Society rather at length, because I consider it to be the primary cause. I shall now pass on to the consideration of the second cause, namely the great disparity between our theoretical knowledge and our direct experience.

As a teacher and student of science I know that when there is a great disproportion between the theoretical and practical knowledge of a student, a certain sense of unreality pervades his mind, and the knowledge that he possesses loses its dynamic qualities. For obvious reasons none of us can verify for himself all that he knows theoretically in any branch of knowledge. But a certain proportion of this knowledge must be verified if it is to have any real meaning for us. This is the reason why we insist so much on the doing of practical work by a student of science. The more knowledge he verifies personally in the laboratory, the greater becomes his grasp of the subject and more vital and creative becomes his intellect.

Now, the vast majority of people who study Theosophy confine themselves to absorbing the second-hand knowledge coming through the leaders of the Society, and do not make the slightest effort to experiment, thus to verify at least some of the teaching for themselves. What they actually know or have realized by direct experience is infinitesimally smaller than what they have read in books. They know theoretically what happens in the heaven world, while actually they have not developed even etheric sight, and are not even certain whether the personality survives the bodily death. They have learnt from books what "fetters" a person preparing for the fourth Initiation has to get rid of, while in their daily life they have not tried to overcome even minor faults. They discuss the different methods of realizing the Ultimate Truth, while they have not even the physical body under proper control.

The natural result of this unnatural stuffing of the brain is that once their curiosity is satisfied these things cease to interest them or to have any influence over their lives.

The reason why people in other organizations like the Spiritualists, Boy Scouts, Christian Scientists, etc., keep up their enthusiasm and show far greater vitality than Theosophists is that, although their particular philosophy of life may be more limited, they keep more in touch with real life, and get greater opportunities for self-expression.

I am not minimizing the difficulties in the way of verifying Theosophical truths as compared with facts of materialistic science, but I do think that we do not put forth even the amount of effort of which we are capable of with our present limitations.

Besides being burdened with too much unassimilated knowledge we Theosophists suffer from the great disadvantage that we have no definite goal for realization.¹ Theoretically, many of us keep as our goal either the realization of Truth or attainment of Union with God, but such a goal appears so far removed from us that we scarcely make any effort to realize it. But although we may feel that our highest goal is unattainable at present, we can not remain content with having a goal which is nearer, and more commensurate with our strength. The lower goals do not attract us sufficiently and the higher goals are too much for our strength. So all our spiritual energy and aspiration is frittered away without leading us anywhere².

To a certain extent these conditions are inherent in a Society like ours in which the members are not bound

¹ We have one precise and definite goal—to work till Brotherhood is the law of laws in all human institutions. What other goals a Theosophist sees depends on himself—whether he is awake or asleep—C. J.

² Happily no. No fraction of force is "frittered away" anywhere. Some of us are spiritual athletes and able to run fast; others are not so capable, and proceed leisurely. But "all will reach the sunlit snows"!—C. J.

together by a common goal or ideal¹. Spiritual development requires tremendous concentration of purpose, and all the causes with which I have dealt with in this paper work against our acquiring the necessary intensity of purpose, with the result that spiritually most of us are marking time.² Of course, in the final analysis of the causes, all our difficulties can be accounted for on the basis of our insufficient experience, or to put it in Theosophical terminology, the inadequate evolution of our Souls. If we were sufficiently evolved we would have had the necessary intensity of purpose. With sufficient intensity of purpose we would be compelled to fix our goal and gain direct experience. Direct experience would enhance our faith and still further strengthen our purpose. But it is dangerous to push the final analysis of the causes too far lest we may find a dead wall facing us³.

MANIFOLD tracks lead to yon sister-peaks
 Around whose snows the gilded clouds are curled;
 By steep or gentle slopes the climber comes
 Where breaks that other world.

Strong limbs may dare the rugged road which storms,
 Soaring and perilous, the mountain's breast;
 The weak must wind from slower ledge to ledge
 With many a place of rest.

So is the Eightfold Path which brings to peace;
 By lower or upper heights it goes.
 The firm soul hastes, the feeble tarries. All
 Will reach the sunlit snows.

The Light of Asia.

¹ But they are. For what other reason do the declared Objects exist? If these are not "goals" for the individual Theosophist, he has not yet fully grasped what Theosophy is.—C. J.

² No man who serves is marking time, though his consciousness of spiritual realities through psychic and other experiences may still be rudimentary.—C. J.

³ Being, in fact, those dead selves of our past to which we still cling.—C. J.

PYTHAGORAS

BY C. HAEGLER

THE source of Western civilization may be traced to the soul of Greece, and Orphic inspiration gave young Greece its synthetic ideals. Orpheus may be regarded as the great inspirer and initiator of the Greek religion; Pythagoras as builder and organizer of esoteric knowledge and philosophy in its idealistic schools; Apollonius of Tyana as giving Stoicism its moral ethics in its latter days.

It is to Greece we owe the translation of the profound though obscure wisdom of the East into the clear and universal language which has succeeded that of the secret or intuitional initiations of ancient Greece and India; to her we also owe the creation of the Beautiful in Art, as well as the foundations of open, reasonable science.

When we study the teachings of Pythagoras who lived in Greece between five and six hundred years before Christ, we find that they still have all the virility and force of initiatory teachings. Pythagoras did not disappear, burying with himself his precepts of Goodness, Beauty and Truth: he still lives within us. In re-creating him, we re-create ourselves. We must not say that science has made faith impossible in this century though it may have discredited such and such a *form* of it perhaps. Man is essentially a religious animal, but like the wise serpent, he needs to change his coat from time to time! Let us delve into the past in order

to re-create, for in the present both past and future eternally touch each other. H. P. B. tells us :¹

The Present is only a mathematical line which divides that part of Eternal Duration which we call the Future, from that part which we call the Past.

With the Pythagoreans the number 10, the decade was considered perfect, because it represented in symbolical form past, present and future. The Master said :

The Decade gives the perfect form, perfect in number ; all real being, all number partakes of the 10, because the Decade includes within itself all being, because it comprises the odd and even numbers, the finite and infinite, good and evil.

The whole cosmogony of Pythagoras is founded upon Number. Truth is eternal, absolute, invisible, but it is also living and present, loving and suffering in humanity, and from Truth *Itself* come the truest inspirations. To put the philosophy of the great Master of the Wisdom, Pythagoras, in a few words, we might describe it as : the Search for the Good, the Beautiful and the True. His doctrine grafts the fruit of knowledge upon the tree of life and arouses in his disciples that profound and living realization of Truth which knowledge alone can give. According to Pythagoras, number contains the secret of things :

The Science of numbers and the art of the Will are the two keys of Magic.

Magic?—no such thing exists for the twentieth century, the reader will exclaim. But look around you. Cannot the effects of magic be seen everywhere? Man, by developing thought, which alone has the strange property both of movement, and of reproducing indefinitely its powers, becomes Master of Nature “through the science of numbers and the will.” Is it not a magical thing to calculate the atomic weight of an element? Who has ever seen one with his own eyes? Is it not a magical act to reproduce sounds and voices by

¹ *The Secret Doctrine*, I, p. 69.

waves in the ether (radio) and even figures, as in television : to create music by gestures, colour, etc. In another sphere of discovery, to measure the beat of the heart of a plant and its nervous reaction to light, heat and electricity? The whole of science is based upon mathematics. Has it not been proved that light and colours are made up of vibrations, lines and circles, and that sound also is number and sphere? Naturally, if you look up the meaning of the word magic in the dictionary, all you will find is :

The pretended art of producing wonderful effects in a supernatural way.

The word magic comes to us from the priests of the Zoroastrian religion, who were called *magians* or *magi*, because they used to cultivate the occult or intuitive sciences, such as astrology, alchemy, etc. “All science is based upon mathematics”, the great Master tells us. If this science of numbers is the Truth it does not stop at the effects seen around us everyday in chemistry, physics, etc. It ought also to be applicable to psychology, that science of the soul through which man learns to know himself. Pythagoras well said : “Know thyself and thou shalt know the universe and the Gods”. By applying this science of numbers to the outer life man dominates nature. But in that unique and unassailable laboratory, the human brain, abstract and intuitive sciences are developed ; for example, metaphysics, philosophy, alchemy, astrology, etc. By turning himself towards the divine or ideal side of his nature man can see this science of numbers as an abstract or symbolical thing. Like Ariadne’s thread, it acts as a line of light in the midst of obscurity within the labyrinth of the human soul. Instead of conquering external nature, he learns by the exercise of will that other key to magic, to conquer himself, to destroy human animality, in order to raise himself up into the higher spheres of the spirit. In this metaphysical domain the circle and the

point have become the "monad". Plato called philosophy "the way of life", showing that one cannot establish the knowledge of physical, moral and intellectual matters without putting their causes and effects to the test. For him philosophy was a conduct of life. The meaning of the philosopher's stone may be understood in this sense, operating not by the transmutation of metals into gold, but by a purification of human nature through spiritual alchemy.

There are two ways of regarding the universe: objectively and subjectively. In the first, the rational faculty, which Plato calls the "sensible", dominates; in the second, the intuitive or imaginative faculty is uppermost, that which Plato styles "the intelligible". Astrology is only the science of the stars viewed subjectively. The interpretation of chemistry in the light of "the intelligible" is found in alchemy. The life of Paracelsus, immortalised by Browning, depicts the human soul seeking the homogeneity of the great Cosmic Unity in the midst of heterogeneous and apparently contradictory elements. And what is that "touchstone" which Paracelsus found after a lifetime of exhaustive labour? Listen to his own words:

Love's undoing taught me the worth of Love in man's estate, and what proportion Love should hold with power in his right constitution: Love preceding power, and with much power, always much more Love: Love still too straightened in its present means, and earnest for new power to set it free.

Now you can guess what I should like to see in the dictionary:

Magic: the science of achieving wonderful results with natural means.

That is, through Love, the Good, the Beautiful, the True, the sacred tetrad of Pythagoras, "Source of Nature and model divine". It is to be observed that the intuitive sciences have always preceded the objective. Thus, astrology is the forefather of astronomy, chemistry arose out of the depths of

alchemy during the Middle Ages, and physics developed long after metaphysics in which the fundamental question has always been that of Matter.

The Pythagoreans were always seeking to synthesize contradictory teachings. The Theorem of Pythagoras shows that the "synthesis" is represented by the hypotenuse, the square of which is equal to the sum of the squares on the two other sides, in a right-angled triangle; we take the right angle to be representative of two opposite doctrines, or forces working in two-dimensional space. Therefore, the first accents of the lyre of Orpheus rang thus:

Give to the Immortal Gods the worship which is due,
And keep thy own faith true.

Tolerance for all creeds; unity of the human race; unity of religion within the esoteric wisdom: these are the three cardinal points of the Pythagoreans, the sacred Tetrad. Briefly, the grand theories of Pythagoras were *alive*: they were not slumbering in the depths of the spirit. It was the life in them which brought about that magical harmony of soul and spirit with the universe which Pythagoreans believed to be the *arcnum* of philosophy.

To return to Magic: it was from sounds that the Brahmin priests used to work their effects in their *mantras* or incantations. To them, the human Word, with its attractive and creative power, was entirely music. So, to re-establish health, they used to invoke the sounds of which they knew the properties, beneficial or harmful, as the case might be. The musical rhythm of sound regulates motion in us. It does for mind and emotion, and even for the body, that which is done for the latter by sleep, which re-establishes in fullness and calm the rhythm of the heart's beat, the circulation of the blood and the action of the lungs. True prayer is sister to music, as it is, also to poetry. Now you have the foundation for "the Word made flesh" of Scripture,

which produces magical effects through sounds which have been highly magnetized by thought-power throughout the ages.

Pythagoras used to say that man was a thinking atom, inseparable from Mother-Earth. His nature was triple; he had an animal side, the human or reason aspect, and finally the divine or ideal side. The spirit weaves and builds for itself its spiritual body out of thought and emotion. Novices used to be called *akoustikoi* or "hearers", because they were under the absolute rule of silence. They had no right either to make objections to their Master, nor to talk about his teachings, over which they had to brood for a long time within the recesses of their own being.

This was the way Pythagoras developed in his pupils above all the chief faculty of Man—the intuition, which inspires man and endows him with imagination, adding charm to life. His students were aroused to enthusiasm for the fine arts and taught to cultivate pure and simple manners. Their teacher spoke to them of natural duties upon first entering life. They were to be good sons and fathers and to choose their friends wisely; to follow good advice as well good example, and not to desert their friends for slight wrongs. "Your friend is your other self," said the Master.

The inscription found over the temple of Delphi, *Know thyself and thou shalt know the universe and the Gods*, shows us that we are not likely to succeed in unravelling the teachings of Pythagoras without the Science of the Soul (the real psychology). The truths which this doctrine unveils have got to be *lived*. That inscription is a kind of confirmation of another that used to catch the eyes of the neophyte who presented himself at the doors of the School: "Let no one enter here who knows not Geometry." This phrase has often been interpreted to mean that nobody without a thorough knowledge of mathematics would be able to achieve entry into

the sanctuary. But it may contain quite another idea, very well expressed by Monsieur Deshumbert:

We only live by the general harmony of our actions with the laws of Nature and in proportion as our life is beautiful, happy, useful and worthy of being, is this harmony more complete.

Pythagoras used the word "geometry" in the sense of producing right proportions—active and contemplative complete harmony between mind and heart; in fact, any one who tried to live Beauty, radiating goodness and truth around him would be fulfilling his idea. He taught that genuine evils are the sins voluntarily committed, and so can in no wise be linked to Beauty:

You will see that the evils which afflict mankind are the fruit of his own free choice: unhappy that they are, they cannot see that their good is near them.

Pythagoras banished wrestling from his school, saying it was dangerous to develop pride and hate at the same time as strength and agility: that men destined to practise the virtues of friendship should not begin by knocking each other down and rolling about in the sand like wild beasts! Before admitting a neophyte, Pythagoras studied his gestures and speech, giving particular attention to his walk and laughter. Nothing, said he, revealed character in such an unmistakable way as laughter, and nothing can dissimulate the laugh of a wicked man. He made a deep study of the human countenance, being able to see through it to the very soul. According to Origen in the second century, Pythagoras was the inventor of the science of Physiognomy.

In short, the aim of the Pythagorean doctrine was to enlighten mankind; to purify men from their vices, deliver them from their errors, and to lead them to virtue and truth; so that when they had passed through degrees of understanding and intelligence, they might become then like the Immortal Ones.

TRUTH STRANGER THAN FICTION

By HAROLD MORTON

Pay great attention to the things that ought not to happen.

HERSCHEL

IT was in the days of hansom cabs that the strange world of truth was first opened to me. Yet for how many people is it a recognized land? To some it is known and traversed, but to others it still remains unexplored territory—a land as vague and disputed as the mythical continent of Atlantis. My introduction was in this wise: My nurse was coming down the stairs when she dropped her bundles of clothing, uttered a terrified scream, and had the whole household rushing to her assistance. When she became coherent, she asserted she could see through the walls of the house out into the street and could see the collision of two hansom cabs. And sure enough in the street without, there was this situation of two cabs inextricably interwoven, the event having caused serious injuries to the passengers. Even from those childhood days it was interesting to note the attitude of the adult world to things it could not reconcile with commonsense. They could not believe the statement that anyone could possibly under any circumstances see through the walls into the streets; yet how could they deny the statement made in all good faith by the old nurse who had been with the family for so long?

During the last decade the whole situation has changed. The war shattered so many fond illusions, and there has been a further advance of human consciousness. Consequently there has been increasing public interest in matters of the unknown psychic world, and we are now actually following the injunction of the titan-minded Herschel in paying attention to the things that ought not to happen. Of course it ought not to happen that people see through solid brick walls. It ought not to happen that some people dream in advance events which happen in detail afterwards—neither ought it to have happened that the earth was proved round when even commonsense stated emphatically that it was flat, “flat as the top of my hat”. No, thousands of things ought not to have happened; but they continue to happen, and in them is the hope of future enlightenment and progress. How strange it is that commonsense is now regarded by some of the leading scientists as a hindrance to true scientific discovery. Sir Arthur Eddington says that the voice of commonsense must be discredited by the truly scientific person—it has been disproved a thousand times over—for obedience to commonsense results in ignorance, and revolt against the tyranny of commonsense brings knowledge.

None can ever think of Ruskin without bringing to mind a man who loved truth passionately, and undoubtedly a Christian man if ever there were one. Yet Ruskin vouched for the truth of one thought-provoking event which happened in his own home when his dearest friends Mr. and Mrs. Arthur Severn were staying with him. Mrs. Severn awoke with a start, feeling she had received a hard blow on the mouth. Finding no blood, no wound, and no unusual condition in the room she could not account for the incident and presently went off to sleep again. At breakfast time her husband came in rather late as he had been out on the lake for an early morning sail, and he kept putting his

handkerchief up to his mouth. "Arthur, why are you doing that?" she asked. But before he could answer she told him at what time it occurred, and he then explained how at that very minute a sudden squall had blown up, throwing the tiller round, which struck him a blow on the mouth, and it had been bleeding a good deal.

However interesting this account is from the standpoint of telepathy and the things which ought not to happen, it can be surpassed by wonders occurring all around us every day. For example, among the many cases of such events I have recently received an account which the writer is prepared to uphold on oath. It is remarkable for the fact that this takes place when the subject is fully awake, also that the faculty can be used like ordinary vision for investigating matters of importance or the trivial events of everyday life.

"One morning there was a rather bad thunderstorm with heavy rain. My father had gone out quite a distance from home, some miles in fact, but had taken an umbrella with him while I, at the time the storm came up, was sitting with a friend in the sitting room at home. Suddenly I exclaimed, 'My word! my father will get wet there'. As I said it, I saw my father standing behind a stone wall with an umbrella over his head. So I told my friend that he was not getting so wet as he was sheltering behind a stone wall. I saw my father stay there until the rain had passed and then make for the tram. But as he was going along his umbrella blew inside out and he threw it away in the bushes—that was typical of father. I told this to my friend saying. 'Oh, his umbrella has blown inside out and he has thrown it away.'

I saw him take the tram, and then I left him, saying to my friend, 'He will be home in about three quarters of an hour'. 'What rubbish you talk! Why he is about five or six miles away,' said my friend.

'Distance does not count. You will see when he gets home,' I replied. 'He will have no umbrella'. My friend made a particular note of the time. It was then a quarter past one. At two o'clock or a little after my father's footsteps were heard so they shut me in the room while my friend went to meet him. The first thing he said to my father was, 'Hullo! Where is your umbrella?' 'The disgusting thing blew inside out and I threw it away'.

'Where were you just when that very heavy rain came on?'

'Oh, I was just along Mitcham Road and I sheltered behind a stone wall until it had passed'.

'And when did your umbrella blow inside out?'

'As I walked along to catch the tram'.

My friend not knowing anything at that time of my psychic experience, was naturally very much surprised, while my father who did not know what had passed in the sitting room of course remarked, 'It is strange you are making all these inquiries.'

'Well, the truth of it is' replied my friend, 'that Billy told me all about it here in this house at the time it happened'.

'Oh', said Father, 'that is nothing unusual for her, that is a common occurrence. I am often told of my movements whilst a long way from home.'

To give a personally verified instance of a warning received of probable danger and the avoidance of a nasty accident, I can turn to the case of a near relative. She was out driving some six months ago with some friends, and coming back in the dusk they had not put on their headlights. Her signed statement runs as follows:

A picture passed through my mind of a little lad in grey knickers and blue jumper dashing across the road and being knocked down by our car. I turned to the driver, warned him to switch on the lights, and just as we came to the top of the hill, I saw my picture child in blue and grey start to dash across the road.

The thing that ought not to have happened probably saved the child's life. Yes, maybe these things ought not to happen. Yet they continue to happen. Cumulative evidence cannot be ignored. Perhaps the frontiers of science will extend ere long to include these wonders, just as the world of commonsense had to extend its boundaries to permit radio and the cinema and other devices wrought by the genius of man.

THE OTHER MAN

PERHAPS he sometimes slipped a bit—
 Well, so have you.
 Perhaps some things he ought to quit—
 Well, so should you.
 Perhaps he may have faltered—why—
 Why, all men do, and so have I;
 You must admit, unless you lie,
 That so have you.
 Perhaps if we would stop and think,
 Both I and you,
 When painting someone black as ink,
 As some folks do;
 Perhaps, if we would recollect,
 Perfection we would not expect,
 But just a man halfway correct,
 Like me and you.
 I'm just a man who's fairly good,
 I'm just like you.
 I've done some things I never should,
 Perhaps like you.
 But, thank the Lord, I've sense to see
 The rest of men with charity;
 They're good enough if good as me—
 Say, men like you.

DOUG MALLOCH

GOETHE'S FAUST

By C. JINARAJADĀSA

(Continued from p. 152)

AFTER such a catastrophic failure on Faust's part as ended Part I of the drama, a continuation of Faust unchanged can serve no purpose, except to reproduce a second similar catastrophe. If Faust is to advance towards his goal, there must be what is tantamount to a new beginning. In the real process of Reincarnation, which takes place not mechanically or at haphazard, but under the guidance of the Lords of Karma, the soul begins his new birth, after such a catastrophe, under a marked change in environment. More important still than this radical change of environment of place and conditions in the next birth, is the fact that there is usually a change of sex as well. To see the world again with new eyes, to sense with different feelings, is what is necessary; and this is provided by the change from a male body to a female, or *vice versa*. Goethe naturally does not dream of such a possibility; but he adopts the next nearest condition to it.

Properly speaking, Faust would have passed to a period of rest, to forget in a Devachan after death the tragedy completely, after drinking of the waters of forgetfulness of Lethe. Goethe launches Faust on his new career, lying on flowery turf, endeavouring to sleep and forget. The voices of Nature reveal to us his situation:

The fierce convulsions of his heart compose;
 Remove the burning barbs of his remorse,

And cleanse his being from the suffered woes.
When sleep has made him strong to meet the day . . .
Restore him to the holy Light!

Faust awakens; the driving power of his life is still the same—to seek the goal; but the past tragedy with Marguerite is forgotten. He feels again that:

Life's pulses now with fresher force awaken . . .
To seek that highest life for which I'm panting.

Yet as the sun rises, the Karma of the evil done reacts on him, as he "descends into matter" again. Life is not the same after the failure; he is crippled for the time.

The sun comes forth! Alas, already blinded,
I turn away, with eyesight pierced and wounded.

For Life's pure torch we sought the shining traces,
And seas of fire—and what a fire!—surprise us.
Is't Love? Is't Hate? that burningly embraces,
And that with pain and joy alternate tries us?
So that, our glances once more earthward throwing,
We seek in youthful drapery to disguise us.

Life is not light, but the refracted colour.

In the new incarnation, Faust lives in what is for him a new world. It is the world, not of books and knowledge, but of men in the workaday world. We find him in an Emperor's court, with Mephistopheles still by his side. But now he is thrown vigorously into contact with "life", and he is brought into relations with men and women—reapers, maidens, gardeners, woodcutters, parasites, drunken men, pulcinelli, satirists; the invisible world too impinges upon him, and so he contacts the Graces, the Fates, Fear, Hope, Prudence, Poesy, Plutus, fauns, satyrs, gnomes, giants, nymphs and Pan. In other words, Faust's new environment is the hurly-burly of the external world which clamours to be lived in, not to be merely observed. Faust is now a courtier, and he lives the life of those who are—or think they are—at the hub of

things. But it does not appeal to him; the "moment" is not there. Yet another life must begin.

Faust now becomes haunted by the dream of an ideal which he once saw. In an incantation by the witches, before his first meeting with Marguerite, he saw before him a lovely form. It was because he identified Marguerite with that ideal of loveliness that he let himself be swept onwards by "life". Marguerite is forgotten, but not the vision of the ideal. To that Faust now turns. This ideal of beauty is represented to us by Goethe in symbol by the two classic figures of beauty, Helen of Troy and Paris. Faust asks to see them. Mephistopheles says there is a way—it is of course outside his sphere; but Ideal Beauty is not readily reached.

Mephistopheles

Unwilling, I reveal a loftier mystery.
In solitude are throned the Goddesses,
No Space around them, Place and Time still less;
Only to speak of them embarrasses.
They are THE MOTHERS.

Strange to say, Faust is terrified at the words, "The Mothers". Who are they?

Commentators are puzzled at what Goethe meant by them, but generally agree that the "Mothers" are probably the "Ideas" of Plato, in other words, the Archetypes, the Matrices of all things. They represent in the drama the world of Art, which is Faust's next environment. Is there a way to them, Faust asks. The Devil replies:

No way! To the Unreachable,
Ne'er to be trodden! A way to the Unbeseechable,
Never to be besought! Art thou prepared?
There are no locks, no latches to be lifted;
Through endless solitudes shalt thou be drifted.
Hast thou through solitudes and deserts fared?

The Devil of course cannot lead Faust to the Archetypes; naturally he does not believe in their substantiality, else he

would not be the "spirit that denies". He says that when one comes to them :

Naught shalt thou see in endless Void afar,—
Not hear thy footstep fall, not meet
A stable spot to rest thy feet.

But Faust's imagination is fired.

I to the Void am sent,
That Art and Power therein I may augment.
In this, thy Nothing, may I find my All.

The Devil gives Faust a key. "That little thing?", says Faust. Yet it is the Intuition.¹ And Faust is to make an incantation before a tripod, with that key. The tripod is a symbol of Wisdom.²

Mephistopheles

At last a blazing tripod tells thee this,
That there the utterly deepest bottom is.
Its light to thee will then the Mothers show,
Some in their seats, the others stand or go,
At their own will: Formation, Transformation,
The Eternal Mind's eternal recreation,
Forms of all creatures,—there are floating free.
They'll see thee not; for only wraiths they see.

Faust proceeds onwards in his search :

Good! grasping firmly, fresher strength I win:
My breast expands, let the great work begin.

The Devil quietly comments :

If only, by the key, he something learn!
I'm curious to see if he return.

Faust now calls up in an incantation the vision of Ideal Beauty.

Faust (sublimely)

Ye Mothers, in your name, who set your throne
In boundless Space, eternally alone,
And yet companioned! All the forms of Being,
In movement, lifeless, ye are round you seeing.

¹ Schnetger's supposition.

² Both Schnetger and Kreyssig are agreed upon this symbolism of the tripod as Wisdom.

Whate'er once was, there burns and brightens free
In splendour—for 'twould fain eternal be;
And ye allot it, with all-potent might,
To Day's pavilions and the vaults of Night.
Life seizes some, along his gracious course;
Others arrest the bold Magician's force;
And he, bestowing as his faith inspires,
Displays the Marvellous, that each desires.

That Ideal Beauty, represented by the figure of Helen of Troy, shows Faust that what he once thought was beauty was but a shadow to what he now sees :

The form, that long erewhile my fancy captured,
That from the magic mirror so enraptured,
Was but a frothy phantom of such beauty!
'Tis Thou, to whom the stir of all my forces,
The essence of my passion's courses,—
Love, fancy, worship, madness—here I render.

Faust is now the artist, ever longing to commune with the Ideal. One commentator, Kreyssig, thus states for us what Faust is in this latest rôle.

The Artist has seen his Ideal. His joy, his yearning, rises to a burning desire, to a resolution so powerful that nothing can intimidate it. Again the old, passionate blood seethes, although now warmed by a nobler fire. The impetuous, rash attempt to win at one blow as a permanent possession that which has only been revealed in a fleeting glimpse, fails, like his former attempt, through that radical law, which only gives the most precious gifts in return for labour and patience. The apparition vanishes, and in the abrupt reaction we see him, who would fain be superhuman, lying senseless on the earth. The first assault of his ambitious claim has been resisted, but his resolution remains irrevocable. He cannot, now, remain longer at the Emperor's Court. The man of ideal vision and creation must equally fail to find his place there, as formerly among the dissolute groups of Blocksberg. The period of his intellectually-artistic development and maturity commences, and the poet inaugurates it by a series of sometimes varied and fantastic allegories, in order to complete it afterwards in the Third Act, the scenes of which are excellent and truly dramatic, in spite of all their symbolism and allegory.

It is utter weariness to read through scene after scene, as Goethe develops his theme of Faust seeking the "Way" through Art. Many of Goethe's ideas on classical Art and its relation to life are embodied in this part of the drama, but

they are expressed in such symbolical forms that one scarce follows them. The main thing for us, as we are examining the great drama in the light of Reincarnation, is to find if, through Art and all that Art connotes, Faust finds that wonderful moment of utter satisfaction to which he can say: "Ah, tarry a while; thou art so fair!" But, strange to say, not even in Art does Faust find that moment, though he is sure, at last, that in Ideal Beauty he will find his goal.

Is not this key still shining in my hand?
Through realms of terror, wastes, and waves it led me,
Through solitudes, to where I firmly stand.
Here foothold is! Realities here centre!

Yet not even through Art will Faust find peace. It seems incredible, in Goethe's days when Art was to many the greatest gospel of Salvation, that Goethe's creative instinct should have revealed that even Art is not the "Way". Be it noted, that Goethe does not make Religion the "Way". His attitude towards Religion in general is outlined in a well-known couplet of his:

You ask me what religion I profess? None of those you mention.
Why none? From sense of religion.

Knowledge is not the Way—the knowledge of the schools; Love is not the Way—love of Woman; the thronging streams of Life on all sides of us also lead not to that Way. If in Art also the Way is not to be found, where then must Faust seek?

One more stage, or Reincarnation, in Faust's growth is necessary before the Way is found. At that next stage Faust will discover the "moment" which will prove to him that the Way has been found, *in a Work done*. The Work is the Way—this is the greatest truth of Occultism. And, as we shall see, Faust comes to that discovery at the long last.

{To be concluded}

MISS J. A. WHITTAM

I heard thy silver bell
Ringing oft to warn me, dear,
Of tea and home's own spell;
But my lips were sealed.

I heard thy dainty feet
Swinging oft to call me, dear,
To tea, with charms so sweet;
But my lips were sealed.

I heard thy dulcet notes
Chiming oft thy welcome, dear,
To all that tea connotes;
But my lips were sealed.

And now in words I rove
Rhyming lines in praise sincere
Of thee, thy cares and love,
Which my heart revealed.

JESSIE AMELIA WHITTAM passed away on Wednesday, 4th May, at the age of sixty-six after an illness of over two months. Theosophy teaches us that death means little to the spirit, and should mean little to those who would lead the spiritual life in the earthly body. So one learns not to mourn the death of a friend's body; but one cannot help feeling wistful over the passing away for ever of the personality. With such wistfulness I write a few things which marked out the personality that was Miss Whittam.

The above verses cover her social aspect; they will remind her numerous friends—scattered over the Theosophical world—of her many acts of kindness and helpfulness on their arrival and during their stay in Adyar, of little

thoughtful gifts and friendly entertainments to make them feel at home and happy.

Miss Whittam had two great passions—intense and life-long—namely a wonderful love for the entire animal kingdom and a wonderful devotion to the President of the Theosophical Society. I have not met anyone equal to her in these two, inside or outside the Society. She held the uncommon idea that animals should be saved pain and death at the cost of suffering and sacrifice of mankind. And to her Annie Besant was more than the Masters or God, for “I don’t know Them, but I know *her*.” Any day, any time ill or well, elated or depressed, this love and this devotion if called upon, would come out uniformly deep.

A tireless reader, Miss Whittam loved all the sciences. She enjoyed and enlivened Astrology classes held in Adyar but the astrology “must be impersonal”; she was “not interested in private persons’ horoscopes,” nor “in anybody’s age” (including her own!). She was keen on geography specially physical geography, and astronomy, and applied her Theosophical knowledge to them. Almost daily she managed to pick out in newspapers and magazines news of volcanic eruptions and earthquakes, land being thrown up and land disappearing, new islands being formed, new stars discovered etc., and enthused over them. Trained as a nurse she passed the subject of anatomy with credit.

As a young woman, she learned and loved painting and music. In Adyar her artistic side appreciated and hugely enjoyed the beauties of nature; also the Masonic and Church rituals. During her last days when it was certain that she was dying, her friends stayed with her in the hospital, one by turns, day and night, and she would urge one to go out on the verandah and enjoy the evening as “it is so lovely out there”

She was greatly interested in politics. She closely followed Indian politics and unwaveringly believed in Home

Rule for India; in this she was second to Dr. Besant among all the Westerners I have known in Adyar. In the present Ordinance régime in India she fully sympathised with the Indians, and although unsupported she would speak out fearlessly her opinions in many a discussion or social conversation with her compatriots. Discussing the beating of picketers in Madras and processionists in other places, she once said very grimly that she would like to see the officers and policemen belaboured in the same way that they belaboured the Congressmen. I have not heard or read of any Western person express such sentiments; and Miss Whittam was proud of her English nationality.

For over twenty years she lived in Adyar and served the Theosophical Society and its President. She was happy in Theosophy and her work, so much that when death came she was loth to go because her body she thought was good enough for her work and she would love to live and serve the President.

Miss Whittam had a very ailing body and it was amazing the amount of work she managed to do—looking after several Headquarters buildings, doing much official and personal work for the President, typing and other things for Bishop Leadbeater, Mr. Jinarājādāsa and others, and secretarial duties in the Masonic office.

All I know of the whereabouts of Miss Whittam’s early home is that she “used to walk up to the Peterborough Cathedral”. She qualified as a nurse and began work in a London hospital; very soon she caught diphtheria from a patient she nursed, and was ill for a long time; it finished her nursing career, and she never had normal health again. She went to Australia in search of health, and joined the Theosophical Society in Brisbane. From Australia she went to Ceylon in search of more sunshine and more Theosophy, and became teacher in the Musæus Girls School in Colombo. From Ceylon she came to Adyar in search of work

and home, and found there the President and heaven. From Adyar she went under protest to the hospital in Madras, and died there under protest. Her Karma planned no return journeys. Once she came and settled in Adyar she never left it, even for a brief holiday. And she never visited again Australia or England whence she came.

Despite ill-health her life was so well lived and her tasks so well done that when she went, it seems to me, she deserved the greeting on the other side: "Well done, good and faithful servant; enter thou unto the joy of the Lord".

D. R. DINSHAW

As the President's deputy for the administration of Headquarters, and on her behalf, I desire to endorse all that Mrs. Dinshaw has said, and add my tribute of praise and recognition of a worker not brilliant in ability, but firm and true and untiring, and one who gave all of her best. A few days before passing, she asked me to give her the Pancha Sila, and I did. May light perpetual shine upon her.

C. JINARĀJADĀSA

WHEN all that matters shall be written down
And the long record of our years is told,
Where sham, like flesh, must perish and grow cold;
When the tomb closes on our fair renown
And priest and layman, sage and motleyed clown
Must quit the places which they dearly hold,
What to our credit shall we find enscribed?
And what shall be the jewels of our crown?
I fancy we shall hear to our surprise
Some little deeds of kindness, long forgot,
Telling our glory, and the brave and wise
Deeds which we boasted of, mentioned not.
God gave us life not just to buy and sell,
And all that matters is to live it well.

EDGAR A. GUEST

A MOONLIGHT RAMBLE

Adyar, April 20, 1932

"So cloudless, clear, and purely beautiful
That God alone was to be seen in heaven".

THESE two lines of Byron are in my mind, as I end a long walk to-night round about Adyar. It started as a mere walk and ended in discoveries. First, over the Bridge—and did they not always go over a Bridge, forth and back, to Shamballa from the sacred White City?—towards San Thomé, once a tiny hamlet, now a little town where St. Thomas who doubted came to give his truth and was martyred. That is two miles. I never pass the Cathedral's front door but my mind goes to the Holy Centre at the altar, a gate to me through which to pass to a land of dreams. Then on to the Marina, nearly a mile more. On other nights, I have returned the same way. But to-night I thought: "Why not along the sea? The Adyar River's mouth is closed by the tidal sand; the path across is easy; and back home, not from the land but from the sea. Perhaps it is shorter". It wasn't; it was a mile longer, but it is more memorable.

For, along the sea for three miles, as the waves broke, the eye caught again and again the blinding gleam of silver as the curving waves for a moment held the moon's light. It urged one to hammer out a poem (it is still being hammered out, alas). And then to watch how the fishermen caught the baby crabs for bait. The babies always scamper away fast as one comes near, and I never knew they could be caught. But the fishermen were doing it in the light of the moon. I will not describe how. They were most obliging and satisfied my curiosity, and showed me the little captives in a pot. What should I have done as a proclaimer of Brotherhood—paid the men to let the crablets go (I hadn't a pie), pleaded with them to forego their livelihood for the sake of the crabs (I couldn't talk Tamil)? I did the only thing left me—walked on looking at the sand and the waves. I found one huge crab—of the tribe of the big ugly ones who look vicious. Perhaps the moonlight did not give him enough light to see and he did not run away as the little ones did. I turned him over with my stick, I fear more in a spirit of inquisitiveness and not moved by Brotherhood. He righted himself and slowly moved

away. He wasn't hurt, except in his feelings; but I learnt nothing, except that big crabs do not see well in the light of the moon.

At last past the river mouth, and on to "Adyar" itself, for to us Adyar is not the village of that name, but this lovely property of the Society. It was eleven o'clock. And by the sea shore, high up in the sky and, oh, so large, the Southern Cross, straight upright—the symbol of Salvation, and of Crucifixion too.

I have not been so late at night in the Estate. So I discovered "things" as I came up from the sea. Past Sevāshrama, all dark, to Leadbeater Chambers. All dark there too, though only eleven o'clock. Sinful envy filled my astral body to know that they were all asleep there in "Chambers", and I not know when I would be asleep. Then to the Banyan Tree. It was strange for a moment, semi-dark, and as if in a forest. The Tree is the *doyen* of all our trees, and he wants me to promise to look after him in the far future when he will be an animal. Of course I will, and gladly. He is one of our treasures, and "ingratitude is not one of our vices". I am sure he will be a fine-mannered Megatherium. We will call him "Megatherium Adyarensis". It will be nice to have him trotting behind me. Then to the Circle at the third Trilithon, to look at the Cross again—and to think, more of Crucifixion than of Salvation.

From there the road is past Old Quadrangle and New Quadrangle on the left, and the Bhojana Sala and its attendant houses on the right. All dark, except for one light in the Old Quadrangle. And then to stop a while at the second banyan, opposite the Bhojana Sala. He has a platform built round his base, and at times of Conferences and Conventions, there is quite a little bazaar on his platform. He likes it. I am sure our stately Banyan would not, for he is an aristocrat. But then, the Bhojana Sala banyan has been rather ignored, till in 1925 at the Jubilee we built the "pial" or platform round him; and now he is glad to be taken notice of—even by mere buyers and sellers.

As I walked, such white everywhere. For all the buildings just there are white—a white not blinding as in the day, but the white of pure curd or whitest marble. Not a leaf stirred; even the pariah dogs were asleep. The shadows seemed as if carved out of the ground. It was so still everywhere that indeed "God alone was to be seen in heaven". Behind me the surf murmured, was still, and murmured again; but there are times when the surf's murmur becomes a part of the silence.

Still on, to home. I never knew the Gujerati Quarters had such beautiful arches; but the moon was shining on them and made the arches as if etherealized. A little past that to the Pond, to look at my Buddhist shrine, but it was in shadow. I think when the moon

is on it—if the surrounding palm trees do not prevent—it must look just a little like the Taj when the moonlight is on its marble domes.

How white and pleased the elephants look on the Adyar Library walls. They have been painted over and over again with white and they look perfect (the Treasurer will tell you how much this year we have spent to paint and "colourwash" our pride, our "Head-quarters", and this time we have done it well, and not stinted. For is not Adyar "the Masters' Home"? At the end of it all, just those lines again:

"So cloudless, clear and purely beautiful
That God alone was to be seen in heaven."

And I write this in the "Shrine Room" of famous memory, now my sitting room, where the Masters' letters used to be precipitated, and which is so linked to H. P. B.'s life and work. The Sea, the Banyan, H. P. B., the Masters—four fragments of Eternity. Those four fragments are with us all the time at Adyar, in moonlight and in sunlight.

C. J.

THE ENIGMA

THE goaded grind of the toiler,
The work that is never done,
The ceaseless struggle for living
By sweat from sun to sun,
That others may loll in plenty,
In ease they never won.

The haggard eyes of a woman,
The twisted form of a man;
The child, with its shrunken features,
Who knew not when childhood began—
For the sake of a "lady's" raiment,
The price of her silken fan.

Yet the papers make much of her giving,
And speak of her charities rare,
Forgetting the ones she is feeding,
The ones that are burdened with care,
Have given their lives for her dainties
And the jewels that gleam in her hair.

W. T. SHEPPARD

ON THE HORIZON OF SCIENCE

THE latest theories regarding the so-called "neutron" are at present of far-reaching interest to many of those concerned with lines of scientific research, and may prove to be of some practical value when further expanded by careful supplementary work paralleling that pursued at the Cavendish Laboratory under the direction of Dr. J. Chadwick. The idea of a massive particle having a positive charge of electricity and capable of motion with great speed and penetrating power will undoubtedly intrigue many scientific minds to further ingenious exploration as regards its possible properties. It was Rutherford who suggested the existence of such a minute body, carrying the positive charge, linked up with a virtually mass-less particle, or series of particles, carrying the negative charge, and known as "electrons". Surmise only can accompany the early claims of the investigators but it seems reasonable to suppose that the idea has given a key to astronomers who may use it to help solve the mystery of the "dwarf" suns which give off such tremendous heat and yet display such a compact mass, sometimes as great as four to eight tons to the cubic inch. This phenomenon may be explained by assuming that such a mass may be composed of "neutrons" which through some process have lost contact with their original electrons, the orbits of which helped to keep the central masses at some distance from one another. Deprived of these electrons the central masses would pack very much closer than is the case of atoms of our own sphere, thus lending great weight to small volume.

"Splitting" the atom has come to be a pastime which now claims many votaries. The latest attempts to accomplish the feat are being carried out by two German investigators in Berlin: lightning is the means employed. It is of course possible to obtain a shock measuring over one thousand million volts during a thunder storm but how this tremendous fall in potential is to be utilized has not been made clear. The chief problem to be solved will be the procuring of apparatus which will not break down under the terrific strain.

The laboratories of the Westinghouse Lamp Company are demonstrating a new sodium lamp invented by Dr. M. Pirani of Berlin. Sodium vapor using the same amount of electrical current will give

oft six times as much light as the tungsten filaments which are now used in house lighting, due to the fact that nearly all the radiation from the element sodium falls within that part of the spectrum to which the human eye is most sensitive. This fact has been known for many years but has not been applied to practical lighting, because sodium vapor turns all known kinds of glass dark brown, thus vitiating the effects. Dr. Pirani's invention proves practical owing to the compounding of a new kind of glass which remains unaffected by sodium.

Information received from Copenhagen tells of the discovery of a new heavenly wanderer headed in the general direction of our earth. Mr. H. E. Houghton of Pretoria is credited with the discovery of the comet which was first sighted by him the night of April 2nd of this year. Considerable discussion has been occasioned as to the possibility of the comet being that known as Grigg-Skjellorup, the course of which has never been completely charted and which may possibly be returning within the range of telescopes. Early reports indicate that the mass is large and diffused and is moving with great speed. It has been some time since a large comet swung near our earth and should the newly sighted body come within easy range of the eye the phenomenon should prove of interest to most people.

Alfonso X. Caso, the Mexican archæologist, while supervising extensive excavations now being conducted near the ancient fortified city of Monte Alban, in the State of Oaxaca, Mexico, succeeded in bringing to the surface a great many most interesting finds which may shed new light upon the ancient civilization of the country. Chief among these was the discovery of a tomb containing a number of dead warriors seated upon benches running along the sides of the wall. The room was so cleverly concealed that it had been overlooked by Cortes some four hundred years ago, and was only discovered by Mr. Caso's party through accident. So long had the figures been in their last resting place that even the bones had disappeared and only an ancient type of armaments remained. The warriors all wore fantastic masks of silver beautifully chased and heavily set with precious stones; some other masks of gold set with turquoises were also unearthed. The finds are particularly valuable in that they show the people of that ancient land to have been highly skilled in the making of artistic jewelry and other ornate work in precious metals, a fact which had not been ascribed to early Mexican civilizations. Various tombs of great antiquity have been uncovered and many of these contain rare archæological finds. Removal of earth uncovered a beautiful stairway of splendid masonry and fine architectural proportions. The work of excavating at Monte Alban was made possible by a bequest on the part of the late Dwight Morrow, then ambassador of the United States to Mexico.

From time to time rumors persistently arise to the effect that botanical surveys are about to be undertaken in South America. Just at present the possibility of such an undertaking is again under discussion. No work of this kind on the continent has been carried out since Tate climbed Mt. Duide in 1928 and brought back a large collection of species more than 70% of which had never been classified. It is remarkable that the continent possessing the greatest number of natural altering factors such as unusual climatic conditions, variable terrain and strong soil values, which effect great changes in species within a short time, should remain as the last great land division to be explored and catalogued by the botanist. A survey of South American flora would certainly prove very worthwhile.

* * * *

Hidden away in the far corners of the earth's surface are to be found many queer and unusual peoples. Among these the M'Zebites are probably the most interesting and the least known. Their true origin has never been determined although claims have been made to the effect that they are the last remnants of the old central Carthaginian population of northern Africa. They also exhibit some strong Semitic traits and are certainly distinct from the Arabs who are their nearest neighbors. More than nine hundred years ago these people are known to have migrated in mass to an arid and apparently uninhabitable region in the French Sahara about five hundred miles south of Algiers. When the M'Zebites originally came to the then desolate stretch of country, they found it an arid land with no water supply and absolutely barren of all vegetation. Since that time seven large towns have grown up and many thousands of wells, averaging over one hundred feet in depth, have been sunk, giving an adequate water supply which has transformed the landscape into a tropical vista. The fact that these people had at no time any well drilling machinery makes their feat in reclaiming the land all the more remarkable. Their number is increasing steadily and they are spreading out over the desert areas which they irrigate and plant as they extend their limits of their habitation. Peaceful and industrious, they have among other things developed a distinctive type of architecture and shown themselves to be rather clever engineers.

T. W. P

THE GATES OF HEAVEN¹

BY ALEC BEER

"Some to church repair
Not for the doctrine, but the music there." POPE.

I HAD given up attending church service. And the longer the phase lasted the more I became semi-consciously aware, not of the physical miss, but of the *idea* of the change. Was I perhaps becoming agnostic? But one day, as I was passing a cathedral in Wellington, a notice on the porch drew my eyes. Beethoven!—the greatest master of them all—with the visiting Professor Copeland giving him expression.

Copeland—that superb musician! There was his photo, and if ever Heaven looked out of the face of a man it shone there out of his. It was rumoured the widower had a daughter whose voice made some amends for his loss, that she was beautiful to a degree, that many sought her, but sought her in vain.

Suddenly I remembered, of course, this was the edifice whose organ more tender in years than the building—a legacy prodigal in its enormity—had been but recently unveiled. I went straightway inside to have a look at it. If they would but suffer me to put my own poor fingers upon it! And as I bared my head my heart leapt. The professor was even then sitting before the keyboard, trying the paces of his new steed! In perfect sympathy the one with the other. As I listened Wordsworth's words came tumbling to me. How ran they?

"Where music dwells
Lingering, and wandering on as loathe to die
Like thoughts whose very sweetness yieldeth proof
That they were born for immortality."

He broke off—it was but trial playing—and tested then and there in wondrous improvisation the reed brought specially from the mysterious monastery in Tibet, whose greatest wonder was the organ there discovered. A *vox humana*—the musician talked to it and it to him. I listened spellbound to their conversation.

¹ A romance based on fact.

The musician had experience of storm as well as of quiet and he now let himself go with full organ. The crashing cords sent quiver after quiver through me; they wrecked us, they drowned us, flung us into the raging sea and then—I supposed we were dead, and this must be the gates of heaven, for the music carried us across the fields, through the ether with rhapsody of beauty tone, right upwards to the gates. But the gates were shut—or nearly so—and I was alone and lonely. If I could but find my soul-mate, I thought, stand here with her by my side . . . then surely the gates would open wide. The music stopped. All was quiet in that empty edifice, the musician and his worshipper alone within it. Through an upper window a ray of sunshine found entrance, and suddenly my heart leapt up for I saw that we were not alone; there was another here to listen, and at sight of her I am persuaded it was for her alone the sun made entrance.

I willed her to turn and see me. Our eyes met . . . and my world came tumbling to my feet and stood still. I loved her then and there and felt I would do so till I died. And even after the girl left the cathedral, I remained—I would talk with this superb performer; yet to suggest my trial of the organ after his rendering would indeed be sacrilege. But he graciously invited me to play.

"You are very fond of music," he smilingly said and I admitted it. So we parted—till that day week when, as he told me, he would give me Chopin. I went again. At first I thought no one else was present, but then I saw her . . . and my heart sang! I couldn't help myself, something outside me compelled it, I forgot convention. So I followed her, and she knew it and let me! Inside a tea-shop I introduced myself, not by name—that mattered nothing—but as a student of Chopin, a worshipper of Beethoven, a profound admirer of Copeland.

At first she was somewhat startled, yet she listened and presently allowed that my argument anent the masters was not entirely without some measure of justification. And so we chatted, and when we came out strolled together to a lovely park. And now I must perforce hold forth about myself and tell her of my doubts, the while she listened and studied me. I had been telling her of my travels in the Eternal Snows, the Himalayas, the sun rising out of the plains ten thousand feet beneath me, hitting Kinchenjunga's mighty peak before ever it found poor me full nineteen thousand feet beneath it. Kinchenjunga! Everest!

The very top of the world! The sensations they conjured up! Myself an atom, yet more eternal even than they, for one day they must suffer annihilation, while I . . . nothing could wipe me out! The feelings inspired by Beethoven (not yet did I say by herself) they could by no possibility be but the workings of brain and heart? Nerve and blood stream? I would never believe it! Never!

I went rattling on, and at last she quietly interposed.

"But I thought you said you . . . you doubted?"

I sunk my voice to tragic note. "Believe" I said self deprecatory, confessional, "I . . ." my tone got ever lower "I'm an agnostic, I believe I'm an atheist. . ."

"And you are fond of music" she added, not heeding me.

"Oh yes."

"You appear to simply love horses and dogs?"

I could admit that; I did.

"And nothing can ever 'wipe you out'!! You, the inner you, the ego," she imitated my voice in the tragic tones that I had used and presently she smiled softly to herself, as if enjoying some subtle joke.

"Yes. I . . . I believe in nothing. Nothing but . . . You!"

She dropped her eyes from me, looked away, and I saw her bosom rise and fall again.

"What are you? What do you do?"

I told her. "Yes" she replied, "I thought you were something like that" and later she enquired: "Why surely you must be the painter whose 'Gates of Heaven' shook London on the opening day of the Exhibition last year?"

I had to admit it.

"Then you are the John Rodney, R. A.?"

"Yes." I may *paint*, I put emphasis on the word, "I may *paint* in that guise, but as to believing . . ."

Her eyes searched me. They saw right through me and beyond. Perhaps she knew me—knew me better than I knew myself.

"At least you have much music in your soul" she smiled, and then, "How goes it? 'Bright gem instinct with music, vital spark'" she quoted, then took from her bag a envelope, scribbled upon it and handed it to me.

"That is where Daddy is staying. He is most frightfully religious. He says that no agnostic shall ever darken his doors—and neither shall they—no pagan heathen," her lovely eyes flashed—"will ever be friend of ours!"

My heart grew heavy within me. An awful fear . . . her father would not know me would suffer me, no entry.

"But . . . but I disbelieve," I reiterated.

"The music in your soul" came her reminder.

"Music! Yes. But the other myth I don't believe—don't *think* I believe a word of it!"

It didn't even shock her. Quietly she looked at me, then laughed outright, and the music and the thrill of her lovely voice caught me by the throat.

"Your father," I said hoarsely, "When he first sees me?"

"He has already seen you—talked to you, knows you quite well. Do you suppose I would have allowed you so much liberty otherwise. . . . to an atheist?" she smiled.

"The method of interpretation of the masters. You liked it? It came from him. Daddy so admires your sympathy of touch."

"The organist? That superb musician?" (I had never asked her name, nor cared what it might be) "Then you? You are Ralmne Copeland. . . . you sing? Dear God, and I. . . . I love you."

Her hand caressed the seat and found mine.

"But when he knows? Learns my state? My utter paganism?"

Her lovely eyes met mine and held them.

"John Rodney you are the most highly religious man I ever met in my life" she stated, and I nearly fainted with astonishment. She knew me. . . . knew me better than I knew myself! The paper had dropped. She leant down, retrieved, handed it to me.

"Daddy will be wondering where I am," abruptly she turned and left me. Left me alone to my thoughts. . . . and to the memorising of her scribbling—lest I lost it. And as I scanned her lines a curious sensation pervaded me. I knew her handwriting. I had always known it. Of course! That was why I had first spoken to her. I knew her! I had always known her all my life and before that.

The impression increased as I dwelt upon it. Why, it had been *the* feature, overruling all else when I first saw her in the Church.

I knew beforehand how she would speak—even what she would say; I knew her changing expressions, the way she viewed things, while yet she sat listening to her father, in entire repose. Almost I had expected her to address me first, because she *knew* me. She had always known me.

And anticipatory visions, or were they memories, came flooding my brain, I seemed to remember some Eastern jewellery, her rounded pigmented arms were wont to carry? How graceful she was. Pigmented?! Was I crazy? Ralmne was fairer than any lily. I remembered—the thought of her conjured it up, an enormous brass embossed vase, and crawling up it two snakes. I used to wonder which of them would first reach the top.

The day came and I bearded the religious lion in his den unafraid. For was I not also religious? So she had declared, and the sensation that she had always been in the right of things pervaded me. After dinner we sat smoking and talking. The theme turned to ancient things when the Professor suddenly remarked:

"We have an extremely old heirloom here, Rodney. It has been handed down to the males in line of succession from a time right back beyond record. We ourselves do not know where the thing commenced. An unique old Benares brass-work vase. Ralmne's duty it is to keep it bright with. . . . Eh, my dear?" He turned to my beloved, and I. . . . my eyes became rivetted to the corner of the room. There stood the vase. But it belonged to me, not to Copeland. I had seen it before. I knew it quite well. I had known it all my life. *I had known it before that.* My children used to play around it, and Ralmne their lovely mother with them. Their chubby fingers caressed the snakes. In a dream of mental reflection, a maze of emotion I heard the musician speaking. "The males in the line hand it on". He looked at his daughter, and she blushed.

"It musn't be allowed to go out of the family, my darling," he said, and then. "I'm the first Copeland to fail in my duty. All my sons were daughters."

"I have tried to make it up to you, Daddy!"

She caressed him, and the manner of it caught me by the throat. It was how she used to kiss me, her husband—back in the past decades. My lovely Maharanee. How rich I had been—a tiger chained in my compound, twenty elephants in my stables! I had refound my first wife!

SARASWATI, the goddess of learning, dwells in the suburbs, while Lakshmi, the goddess of wealth and splendour lives in the cities, and Gauri-Annapūrṇā-Durgā, the goddess of health and plenteousness, of corn and milk, and also of fighting power, dwells in the rural areas.

CORRESPONDENCE

"INDIA AND BRITAIN"

IN THE THEOSOPHIST for April, 1932, among the "Watch-Tower" notes, on p. 4, appears a section entitled "India and Britain". It is likely to cause serious misunderstanding, *viz.*, that, since the beginning of 1921, Mahatma Gandhi has been wishful to break the connection between India and England. Nothing can be farther from the truth than such a misconception. Kindly allow me a few words, to obviate it. The Circular dated 7-3-1921, quoted from in the Watch-Tower note, was written before there had been time for the nature and purpose of the N. C. O. movement to be clearly understood even by those standing outside the passionate partisanship of politics. Some ten months later, in December, 1921, at the Congress Session in Ahmedabad, a member brought forward the proposal that Swaraj should be specifically defined as "Complete Independence". Mahatma-ji expressly opposed the motion, and said that if the Indian People desired him to serve them in their struggle for freedom, they should clearly understand that "he could lead them only to Dominion Status"; and the motion, thus opposed by him, was thrown out.

For years before that time, and down to the midnight of December 31, 1929, Mahatma-ji stood for Dominion Status. The Non-Co-Operation movement was never intended by him to be the means of breaking all relations between India and England, but only of changing the then (and still) irresponsible bureaucratic system of government into a self-government along Dominion lines. Mahatma-ji realised, after the Amritsar Massacre, the Punjab Martial Law horrors, and the ignoring, by the British Regime, of the appeal to it, by the Congress, for even a very mild but clear expression of its displeasure with the officials concerned—he realised, as most thoughtful persons realised, that mere words, however eloquently and profusely employed, would not change India's slavery into Dominion Status; that some definite active pressure was necessary to add to the words to make them effective. With that sole idea, he devised the movement of Non-Violent Non-Co-Operation with the British Regime—and that too, please mark, not in all respects, but in a very, very few though important respects. Dr. Besant's own admirable political work for

India, which led to her internment, by the British Regime in 1917, resulting in intense indignation and agitation all over the land (the undersigned, to the best of his knowledge, had the privilege of presiding, in Benares, over the first mass-meeting held in the country to protest against that internment) which induced the Government to release her in a few months—that work of hers might as well be to render useless the Reforms, etc." Such misapprehensions are unhappily only too common in the excitements and hustle of what is called "practical" (because it is supremely unpractical) politics. It is very necessary therefore to be on guard against them.

Throughout the years succeeding 1921-22, Mahatma-ji's attitude remained the same. Circumstances compelled India to define the Swaraj it wanted. An All-Parties Convention drafted a Constitution, *on the lines of the Constitutions of the Dominions*; and this was agreed to by the Congress in full session at Calcutta in December-January, 1928-29. Mark again, this result was achieved wholly by the efforts of Mahatma-ji, against a very strong minority (consisting of almost a third of the members present) which was for a declaration of "complete independence". At this Calcutta Congress, Mahatma-ji pleaded that two years time should be given to the British regime to consider and accept the draft. The minority said they would withdraw their opposition if the two years were reduced to one. This was done, to secure unanimity on such a very momentous question. Till the midnight of December 31, 1929, when the one year ran out, the Congress, in full session, at Lahore, waited for some, the smallest, but clear, sign from the British Government, which would give ground for definite hope. Mahatma-ji pleaded for a mere promise that Dominion Status would be given within a number of years, to be specified by the Government, but reasonably small. No such sign, no such promise, was vouchsafed; only the oft-repeated non-committal diplomatic pompous generalities and slippery shifty verbiage, capable of being interpreted as suitable, at will, was plentifully forthcoming. Then, in despair, the Congress adopted the resolution about Independence. But, even after that, over and over again, whenever there was any opportunity, Mahatma-ji has never missed it, of saying, as he said on various occasions during the weeks of his recent visit to England for the R. T. C., that he is not enamoured of the *word* Independence, that he only wants the *substance* of the thing, that he would be very happy to give his best consideration and help to anything, "which was at all worth looking at," that might be suggested by any other party; and he appealed to the Premier to give to the R. T. C. a chance of considering what scheme the British Government itself would like. But the Premier declined, on the ground that what the Government said could be only in the nature of the last word. But why? Are not governments composed of human beings? Are those human beings not liable to err, and able to learn, and to revise their opinions? Why then should they pose as the Almighty, as Infallible, as speakers of the "last word"? The Diplomats and the "Lords of Men" think they know the why;

but the Scriptures all deprecate overweening pride—the new name for which is Prestige. In Latin, *Prestigium* means delusion. The primal Maya of Ahankāra, Egoism, the cause of the fall of the Arch-angel Azaz-i-el, “the Majesty of God and Good” into “the Perverse Pride of Anti-Good and Anti-God, D’Evil”—is the root of all delusions and illusions.

In the meanwhile, please let no reader of THE THEOSOPHIST think that Mahatma-ji has ever been or is anxious to break the link between India and Britain. Rather, the undersigned fully believes that he, like every Theosophist who believes in Universal Brotherhood, is whole-heartedly desirous that not only should the Indian and the British peoples remain linked together, but all the peoples of this earth should become also linked together; though not in the links of malevolent and relentless domination on the one side and helpless dependency on the other, but of that equal and benevolent and beneficent inter-dependence, which is possible and very desirable, because it alone can secure peace on earth and happiness for all.

Benares, 30-4-1932

BHAGAVAN DAS

REJOINDER BY C. JINARĀJADĀSA

The pages of THE THEOSOPHIST are not the proper place for a discussion on Indian politics. But all in India know that there is within the Indian National Congress a section whose clear aim is to break the connection between India and Britain and that Gandhiji wielding the powers of a dictator has said not one clear word to disown them. Indeed, on the contrary, his rôle has been the strange dual one of saying to the Indian Liberals and Moderates and to friends of Indian Nationalism in Britain: “My plan is of course to retain India within the British Empire,” and at the same time saying to the masses through Congress workers: “Complete Independence, with freedom to decide whether we shall stay within the British Empire or not”. If a ballot to-day were to be taken of the thirty thousand men and women who have gone to gaol in the course of the last few months at Gandhiji’s instigation, asking them why they went to gaol, I doubt if any of them would reply: “For Dominion Status”. Far more likely the answer would be: “For India free and independent, as China and Japan are free and independent”.

For the Indian National Congress, unarmed, with seventy millions of Muhammadans hostile to it, to level a pistol at the head of Britain and say: “Complete Independence unless you promise Dominion Status within twelve months!” may be patriotic, but it shows a blindness to the character of Britain and to the realities of the situation in India. Gandhiji has certainly roused the masses, and more and more “mass action” will henceforth be the order of the day. There is intrinsic good in the masses, but whether a State can be administered by mass action remains yet to be seen.

It is here that Dr. Besant has pursued a clear policy. Much as she has bitterly resented certain aspects of British rule in India, she has consistently opposed separation from Britain and opposed every movement or method aimed at such a rupture, because India is an unarmed people, with a coast-line of thousands of miles exposed to any hostile navy, and in the north of India warlike tribes, and therefore, Britain is necessary for safeguarding India from dangers against which she cannot safeguard herself to-day. She has also, with others, outlined a graded franchise in her Commonwealth of India Bill far more suited to the needs of the masses than what Congress stands for. But unfortunately, with “mass action” in the air, sober statesmanlike policies go by the board.

Gandhiji is saintly and one of the greatest men whom India has produced. But as not infrequently Dr. Besant has said, saints are not necessarily the wisest statesmen.

C. JINARĀJADĀSA

“THE INDIVIDUAL PROBLEM IS THE WORLD-PROBLEM”

It seems to me:

1. That the meaning of the phrase often used by Mr. Krishnamurti: “The Individual Problem is the World-Problem,” as commonly understood by Star-People and Theosophists, is the following: When one wishes to change conditions in the world, start with the alteration, improvement and liberation of the individual. Then the world will change accordingly.

2. That the natural way of expressing this opinion is: The World-Problem is the Individual Problem.

3. That therefore the way, in which Mr. Krishnamurti and others put it, is misleading. Nobody seems to have noticed this so far, because everyone concerned agrees as to the exact reverse of what is said.

In some languages a sentence can be begun with the predicate, which in these cases is nevertheless clear, as either the case (e.g. of the article) indicates its position, or the verb precedes the subject, the two belonging apparently together, or by the way of stressing the first word, or in all these ways at the same time (e.g. in German: “Den Mann kennen wir schon lange”). But neither of these possibilities exists or is correct in English. So in the phrase of Mr. Krishnamurti “The individual Problem” must be the subject, “the World-Problem” the predicate.

In logic we learn that of the two terms of a judgment the term of the predicate is as a rule the larger one (e.g. “Socrates is a man”).

though in some rare cases the extent of the terms may be the same, but the extent of the term of the subject is never larger than that of the term of the predicate. Now the meaning of the phrase, upon which all people agree, is exactly that the individual problem not only has its own value, but is *also* the key to the world-problem and not the reverse, that the individual problem can only be solved in and through the world-problem.

So the phrase cannot be correct, and it is good to draw attention to the fact to avoid misunderstanding in the future.

A question regarding this point was sent in at the Ommen-Congress of 1931, but was not answered.

J. J. POORTMAN

THE THEOSOPHICAL FIELD

MR. SIDNEY RANSOM has been re-elected as General Secretary of the Theosophical Society in Central South Africa at its third Annual Convention, which was held at Pretoria. He writes full of hope and enthusiasm about this "young" Section of our Society. Although several members have lapsed, yet:

"The lowered membership need not cause dismay; on the contrary, the Theosophical Society is becoming more what was intended, a body composed of devoted members."

The Section as such has no address of its own yet, but, writes Mr. Ransom:

"I am hoping that when the Pretoria Lodge extends its premises, a corner will be specifically ear-marked for the Section, and I want this Section to fulfil its function of *Power*, and I ask members to consider this."

* * * *

The Order of Service in Switzerland has sent its annual report over 1931. The members seem to have been very active and have joined in work for prisoners, vegetarianism, anti-vivisection, animal protection, healing, international peace, disarmament, etc.

The Order has become a member of the Federation of semi-official societies at Geneva; this federation tries to bring about a closer contact between the different international societies at Geneva. The National representative of the Order in Switzerland is Madame G. Kern, Al Mirto, *Minusio*, Tessin.

DR. G. DE PURUCKER ON FRATERNIZATION

(The following press proof of *The Theosophical Forum*, Point Loma, for April 15, 1932, has been sent to THE THEOSOPHIST with a request for publication. Reference to it will be found in "On the Watch Tower" notes.—C. J.)

A LETTER FROM THE LEADER

THE LEADER'S OFFICE,

March 31, 1932.

TO THE FELLOWS OF THE THEOSOPHICAL SOCIETY THROUGHOUT
THE WORLD, AND TO MEMBERS OF THE E. S.

My beloved Comrades on the Path:

I am dictating this my Twelfth General or Circular Letter during a momentary pause in the rush of office-duties that have been overwhelming me since my return from the European and American lecture-tour last year. In this Twelfth Circular Letter I shall limit what I have to say to one theme of thought only, *i.e.*, the fraternization-activities that were inaugurated at Point Loma in the autumn of 1929.

First, then, let me state that the progress that our work for inter-organizational Theosophical fraternization has made, during the last eighteen months especially, is to me genuinely gratifying; and, indeed, I believe that I can honestly say that more has been accomplished along fraternally constructive lines than might have been thought possible when the Fraternization-Movement was first launched. What pleases me particularly about it all is the fact that its growth has been quiet but steady, real but not sensational; and I ascribe this steady growth to the fact that the idea of fraternization has taken hold of human hearts as well as of human minds. In other words, the fraternization-work is no mere mushroom-growth, as I see it, but one which is founded on the noblest of human instincts, and

which therefore among genuine Theosophists has been received with understanding and sympathy.

In certain places there have been antagonistic criticisms levelled against this work, but I have always taken these criticisms as arising either in misunderstanding of its meaning and scope and purpose, or as arising in unreasoning fear—which fear is doubtless due to misapprehension of what Theosophic fraternization to-day really means. I have done my best at various times, both in speech and in print, to elucidate the general principles of this fraternization, as I conceive them, and to clarify difficult points, and have consistently tried to dispel doubts or fears or misunderstandings where these have arisen.

When one looks back and compares the state of feeling towards each other as among the various Theosophical Societies in the year 1929, for instance, with what exists to-day, I believe that we can say truthfully that the progress made towards a gentler and kindlier attitude of the different Theosophical Societies towards each other is in itself a remarkable achievement, and let us be thankful for it! To-day, among all right-feeling Theosophists, 'fraternization' has become a well understood word, and for many Theosophists is almost a slogan; and the general attitude of suspicion and doubt and dislike which existed before our fraternization-work was begun is slowly giving way, I honestly believe, to a far more Theosophic way of thinking and feeling. Had the Fraternization-Movement accomplished nothing but the bringing about of this better feeling among Theosophists, it would have done well; but it has done much more than that.

Of course, it goes without saying that my own attitude in the matter and my own views and opinions about the best way to advance fraternization have been misunderstood by a certain number of people, but this after all is a matter of exceedingly small importance in the fraternization-work itself; for what G. de P. thinks or does not think about the results that genuine fraternization will produce has little or no bearing upon the Fraternization-Movement itself considered as a sincere spiritual effort, and as a principle of conduct sharply to be distinguished from individuals and personalities, and their feelings and opinions. Those of course who believe in G. de P.'s honor and sincerity will doubtless follow his lead; and as his plans have already been openly proclaimed and published, the world knows pretty well what course he can be expected to follow. Others may disagree or may agree with him; but, I repeat, human agreements or disagreements or opinions and feelings—in other words human personalities—sink into insignificance when contrasted with a spiritual effort such as our fraternization-work is. *The main thing is to fraternize*, and, as I see this work, the personal opinions of myself or of any other Theosophical official or Leader are matters of relatively small importance by comparison. The main thing, I repeat, is to fraternize, to come to know each other better, to learn to trust each other, to learn to have confidence in each other's word of honor, and in each other's obligations honorably undertaken.

The criticisms that have been made by a relatively few earnest and honest Theosophists concerning certain declarations of mine which they have not properly understood have in a few cases been a bit painful to me, because no kindly heart likes to be misunderstood or placed in an ambiguous or doubtful position; but I have always resolutely set my face against paying any attention to these criticisms and have worked steadily on along the general principles of universal Theosophic fraternization.

Let me particularize a little as regards these criticisms of myself and of my declarations. One or two of my own dear friends have pointed to *The Theosophical Forum* issue of December 15, 1931, wherein are printed certain stenographic reports of meetings that were held during my recent lecture-tour; and it is these printed stenographic reports which seem to have quite unnecessarily alarmed or disturbed those who have criticized me. I would consider it both futile and unnecessary on my part to argue this matter with anybody, but I would like to ask two very plain and definite questions, and they are the following:

First: as the originator of the present Fraternization-Movement, would I have taken a straight and honorable course had I kept hid and in the back of my mind and unsaid my real feelings and opinions and hopes and plans concerning the Fraternization-Movement? To me, such a course of procedure on my part would have been little short of dishonorable, because lacking in straightforward frankness and honesty. Hence it is that from the very beginning I did my best to open both my heart and my mind as frankly and as clearly as I could, and to expose my whole viewpoint to the entire world.

The second question follows immediately upon the first one herein before stated: What in the name of holy Truth does it matter what G. de P.'s personal opinions or feelings or viewpoints are, provided that the important work of fraternization proceeds? Isn't it obvious, my Comrades, that no one is obligated to accept what I say, or what I state to be my own opinions and hopes? The main thing is to fraternize, and if people do not like G. de P.'s opinions and feelings and views, these can be ignored. *But the main thing is to fraternize.*

It has at times seemed to me to be positively fantastic that Theosophists should still desire to live in the old horrible atmosphere of distrust of each other, and of dislike of each other, rather than to cast these feelings of distrust and dislike aside, and to live in the atmosphere of fraternal confidence and esteem, such as our Masters have told us emphatically is what they desire. "It is a universal Brotherhood of humanity" that the Chiefs want.

Of course G. de P. holds certain feelings and opinions and views, and holds them with great intensity of conviction and with tenacity. But this very fact made it incumbent upon him to state these openly and frankly and honorably in the beginning. But because he has done this, does this mean that everybody must accept them? This

last conclusion seems to me to be simply preposterous and totally uncalled for. If people do not like what my personal views and opinions and feelings and hopes are, then, simply ignore them—but *fraternize!* Live the brotherhood that you all profess. Ignore G. de P. if you think it necessary—but *fraternize*. So far as I am concerned, my hand is outstretched always and everywhere to anybody who will help us in the work of Theosophic fraternization. It is principles that should guide our steps; it is principles that should illumine our pathway; and I feel that we are betraying the sacred trust that the Masters have put into our hands if we refrain from living the Theosophy that we try to teach because forsooth we are afraid of each other!

I will say, in conclusion of this part of my theme, that as long as I live I shall endeavour to be entirely frank and open in all my statements, and I shall try never to hide anything—but I am not only willing but eager to fraternize with others, whether they accept my opinions and viewpoints and feelings, or reject them.

Fortunately, events have proved that there are quite a large number of right-feeling Theosophists in the different Societies who, perhaps intuitively, see and understand my attitude in this matter, and who have expressed their willingness to fraternize with us belonging to the Theosophical Society with Headquarters at Point Loma; and to these Brother-Theosophists of other Societies my heart goes out in gratitude, in grateful thanks for their loyal co-operation in this sublime and impersonal work.

From one or two parts there have recently come to me suggestions that the fraternization-work might be stimulated and greatly helped if I were to propose the founding of a sort of Theosophical federated organization, or a Federation of Theosophical Societies, composed of ourselves and of such others of the Theosophical Societies as would care to join such a federated organization, each such Society to retain its own organization and officers. This idea, in certain respects, approximates what I have on many occasions before written and spoken of as a 'super-Society' to be formed of the different Theosophical Societies, each one of the latter retaining its own organization and officers—in other words its complete administrative autonomy—and yet uniting under one spiritual Head, who would be without any official or rather organizational or administrative power whatsoever.

But just here is where the idea of a formal or quasi-political Federation of Theosophical Societies, as I see the matter, lays fatal traps for the feet of the over-enthusiastic and unwary; for I am convinced that such a Federation would in time infallibly fail of its purpose, because based on political or quasi-political principles or rules of government and action. It seems to me that such a Federation of Theosophical Societies would defeat the very aim for which it is proposed, because offering the opportunity for the play of interorganizational politics of the most dangerous kind; and,

furthermore, would doubtless work great injustice to the smaller Theosophical Societies whose representation by votes in such a federation would be swamped by the greater power of the other component Theosophical Societies with larger memberships. All this I could not conscientiously approve of, for my feeling is, and I will state it frankly, that the smallest Theosophical group, if it is a genuine Theosophical group, should have as much power by vote, if indeed any matters be settled by vote, as the largest of the Theosophical Societies has. Truth does not necessarily dwell among numbers, nor is her holy presence always felt where voices are most numerous and the clamor of contention is loudest.

With these few words I have exposed, inadequately it may be, the grounds of my strong objections to any such Theosophic federation, and it is these grounds of objection which made me reject, in the beginning of the fraternization-work, the same idea when it first occurred to me. My idea of a super-Society is not in any wise such a Theosophic Federation, as I have before explained at sufficient length, I believe. I do indeed look forwards to the day, and I have said this on repeated occasions, when all the various and genuinely Theosophical Societies will be reunited into one spiritual Brotherhood, as it was in the days of our beloved H. P. B., but I am inwardly convinced that this reunion cannot be brought about, nor if brought about endure, by the expedient of founding a federation which would be, after all, merely a sort of political super-organization, however much the ideals presiding at its birth might be themselves commendable.

Up to the present I have carefully refrained from stating with fulness and clarity just what my own views are as regards the structure and government of the super-Society that I have in mind and have written and spoken of, because I have felt that it would be better to reserve such statements for a later date when I could set them forth to ears rendered sympathetic by experience. But I will say this, however: I do not care two pins about the structure of such a super-Society as I have proposed, nor how it shall be conducted, although my own feeling is that the less 'government' such a super-Society has, the better for it, and the fewer officials the better, and a complete absence of organizational politics would be the best of all. And I might add that I am convinced that such a super-Society will be brought into being not as a result of round-table conferences, nor of oral or written agreements drawn up by leaders and representative members of the various Theosophical Societies, but solely as a natural outgrowth of the preliminary and previous work of Theosophical fraternization, which must precede the coming into being of such a super-Society—be the last called what you will. This fraternizing brotherhood we must have before any such super-Society is founded; it is the feeling of genuinely mutual trust and confidence among Theosophists, *i.e.*, among the various Theosophical Societies, that must exist before it would be safe to undertake the formation even of the super-Society that I have in mind. Theosophists must learn to trust each other, and to believe

in each other's honor, and to recognise the sanctity of the pledged word, before any such super-Society could logically and properly and successfully come into being.

It is, therefore, upon these grounds of thought and of conviction that I have based all my declarations and hopes regarding the Fraternization-Movement. Let us fraternize first, as we are now beginning to do, before we commence to talk about erecting a new Society or Federation which would, I fear, be, or degenerate into, but a House of Strife and Contention. Let the Lodges of the different Theosophical Societies learn to meet together in our common Theosophic work; let the Lodges of the different Societies learn to co-operate in Theosophical activities; let the Lodges and let the individuals of the different Theosophical Societies learn to trust each other as honorable men and women, before we undertake the erection of a common spiritual Home—and by these words 'common spiritual Home' I mean the super-Society that I hold as an ideal in my heart. I use the word 'Home' advisedly, because to me it would be a Temple of Truth, a Temple of Brotherhood, builded of the fabric of human understanding and conscience, a successful and lasting Memorial of those Theosophic principles, based on Nature's own spiritual processes, which have been given to us by the Masters first through H. P. B.

I am convinced in every atom of my being that our reunion will some day come about, but it must come naturally and quietly, and be a sure and steady growth, and its roots must strike deep into human hearts; and hence I feel that any political makeshifts or an inopportune structure such as a Federation of the Theosophical Societies as they exist at present would not only be futile but dangerous to the cause of genuine fraternization, because of being or of becoming, as I see it, a fruitful field of discord, of political wire-pulling and of new and even greater disharmony than that which unfortunately exists even at present.

You see, therefore, my beloved Comrades on the Path, I have no faith whatsoever in the idea of importing political expedients, disguised or open, into the life and work of the Theosophical Movement. I am forever and irrevocably opposed to politics of any kind in the Theosophical Movement. Any earnest endeavor of other Theosophists to unite and to do away with the grounds of distrust and suspicion and dislike that exist, has my heartfelt and deepest sympathy, and I am willing at any time to lend all the support I can give to such an endeavour and to add to it such influence as it may be in my power to bring to bear; but I could not conscientiously do this, nor even suggest doing so to our members, unless the ground had been previously prepared by genuinely fraternal action, co-operation, sympathy and mutual helpfulness, as among the different Theosophical Societies.

It is on this last field of action—genuine Fraternization—that I at present find myself, with those who agree with me. Let us fraternize; let us work together and come to understand each other and to

know each other better, and then, perhaps sooner than we realize, a super-Society will come naturally into being, quietly, and without the blare of trumpets and without any sensationalism or political wire-pulling whatsoever. Let us fraternize, I repeat: let us fraternize—which is just the work that we are at present engaged in. Let us build a foundation of mutual respect and understanding and helpfulness; let us learn to trust each other; let us learn to refrain from stigmatizing each other's actions as 'dishonest' or 'insincere' or as being 'the bunk,' etc., etc.

Having no faith whatsoever in political expedients as regards the Theosophical Movement, I have, in consequence, no faith whatsoever in interorganizational gatherings for the purpose of sounding out each other as regards positions of advantage, or capacity for wire-pulling, or as offering to this or to that or to some other Leader and followers the chance to play for position. It is a genuinely spiritual super-Society that I yearn to see come into being, with as little government or organization as possible, and rooted in human hearts in trust, in honor, in confidence.

You see, therefore, my Brothers, by these words I declare the fact that I believe in the integrity and honor of all genuine Theosophists, whether they belong to our own T. S. or not. By statements such as I have made in this Twelfth General Letter I openly proclaim that I am ready to trust other Theosophists, whether leaders or simply members, just as much as I yearn to have them trust me. When I pledge my word I shall keep it, and I am willing, and gladly willing, to accept the pledged word of any genuine Theosophist. It is on the fundamentals of our Masters' philosophy that we can unite, and I am convinced that it is upon these fundamentals alone that we should work, leaving aside as much as possible all points of thought or of feeling upon which at the present time we may find it difficult to agree. It is the points of union and contact, as I have said before, that I am searching out and trying to build upon. Let us fraternize; let us trust each other; let us be frank and honest and open with each other; and if some of us do not like the straightforward and honest declarations of others, then let us acknowledge our weakness and ignore these declarations, but nevertheless let us work together in fraternization and in Theosophic brotherhood.

Human opinions change and pass with the times, but the grand old principles of our majestic Wisdom-Religion of the ages remain forever. I say to my critics: Criticize me as much and as often as you please. It may readily be that out of your criticisms I can extract lessons of worth. It is quite possible that even out of the denunciations of the few I may find material that will help me to build along the lines that I have suggested. We need your help, Brother-Theosophists of whatever affiliation; and when I say "we," I do not mean ourselves, but I mean our fraternization-work needs it!

Attempts to bring about a shaky and insecure quasi-understanding as among the Theosophical Societies by the use of the disguised or

open political expedients known in the outside world would be, I am convinced, utterly futile, and would greatly imperil the actual objectives which all right-minded Theosophists must have at heart. Such attempts I therefore believe to be premature and ill-advised, and therefore dangerous at the present time; for the only solid grounds upon which to build for the ultimate reunion of the various Theosophical Societies in the Spiritual Brotherhood of which I have spoken, are spiritual and intellectual—in other words mutual confidence, mutual trust, mutual esteem and respect; and it is fraternization more than anything else which at the present time will work strongly to bring these noble qualities to the fore. It is on spiritual foundations alone, I am fully convinced, that a future reunion of all Theosophists can be achieved, and it is therefore these foundations, as above stated, that we must work for and lay as the preparation for the superstructure of the future.

We can always fraternize; we can always work together; we can learn to trust each other and to respect each other and to have common fellow-feeling for each other as Theosophists. On this ground I stand, and on this ground, for the present at least, I must remain. Ignore me if you will. That is a matter of utter unimportance to me; but let us fraternize! Ignore my feelings and my viewpoints and my principles, if you will; that is a matter of utter unimportance to me—but let us be brotherly, let us fraternize!

Yours faithfully,

G. DE PURUCKER

Written in the Masters' names, and under the authority that has devolved upon me, this thirty-first day of March, Nineteen Thirty-two, according to the current calendar, at the International Theosophical Headquarters, Point Loma, California.

REVIEWS

PUBLICATIONS of the Theosophical Publishing House, Adyar, Madras.

There have been about twenty little books and pamphlets so far during 1932. *Address* by Annie Besant, 1931, is the one she gave during the last Convention and which was published in THE THEOSOPHIST for February. It is very welcome in its new handy form. *The Theosophical Society and H. P. B.*, the Adyar Pamphlet for January, contains three articles by Annie Besant and H. T. Patterson with notes by H. P. B. It is old matter but printed for the first time by Adyar. The Adyar Pamphlet for February is *The Bodhisatta Ideal* by a Buddhist priest, being a nice essay on Buddhism in the best orthodox Buddhist style.

The Adyar Pamphlet for March is specially interesting—*The Reconstruction of Civic Life* by Jamshed N. R. Mehta, Mayor of Karachi, being one of the Series of Convention Lectures, entitled "Theosophy and the World's Present Needs" and delivered at Adyar, December 24-28, 1931, by different speakers. This pamphlet describes the ideal Municipality in a realistic way, a practical Utopia in fact. The sincerity and appeal of the author are touching indeed. Many delegates thought this the best of all the lectures of the Convention. And the Vice-President, Mr. Warrington, complimented Mr. Mehta immediately after the lecture by saying that it should be printed and sent out to every Mayor in the world.

A Sketch of Theosophy by Annie Besant is the Adyar Pamphlet for April. It is an old sketch that will ever remain new, giving joy and proving useful to tens of thousands. Four old Adyar Pamphlets have been reprinted, namely, *Memories of Past Lives* and *Vegetarianism in the Light of Theosophy* by Annie Besant, "Spirits" of Various Kinds by H. P. B. and *The Spirit of Zoroastrianism* by Colonel Olcott. The names of the authors and the fact that it has been found necessary to reprint the pamphlets is enough evidence of the value of their contents.

Two Theosophically well-known books by our President, *The Masters* and *The Birth and Evolution of the Soul* appear in their third editions. It is hoped that they will continue to be read and appreciated by new Theosophists. Of interest to Indians and educationists specially is *Principles of Education*, "with a scheme applying them to National education in India, and dedicated to parents, guardians and teachers," by Annie Besant. It was first printed in 1918 in the days of the S. P. N. E. in India. The size of this its new edition is convenient and the get-up good. *Community Singing* consists of popular songs, nine English and six Indian; the latter are printed in Sanskrit script with English transliteration and translation. The songs were sung during the last Convention at Adyar. Again the size and get-up are good.

(1) *Theosophy*, (2) *Reminiscences of Colonel H. S. Olcott*, and (3) *Two Stories* were also published in 1932 and were reviewed in THE THEOSOPHIST for February.

Four publications immediately expected from the Press are (1) *The "Brothers" of H. P. Blavatsky*, (2) *Beauties of Islam*, (3) *Higher Education in India* and (4) *The Moors in Spain*.

D.

Man, the Triune God, by Geoffrey Hodson. Foreword by James H. Cousins. (The Roerich Museum Press, New York.)

This is an inspiring hope bringing a message of encouragement to despondent man. In the Preface the author states that the subject matter was given to him by an angel, who conveyed the revelation to him through ideas and not by words.

The book treats of the evolution of man as a Spiritual Being, "and the study of his evolution is approached from its most transcendent aspect". Cosmic man is revealed as containing within himself "the power both of the manifest and of the absolute." He is shown to be connected with his material expression by a triple line of life and light and power.

The value of this book is that it speaks to the ordinary man; it is not a message to the mystic only. It teaches that this knowledge of himself as a mighty spiritual entity is for all men, and the way to its attainment is so plainly stated that none can miss it or misunderstand it. This realisation, and with it the power to help the world, can be acquired only by the use of the spiritual will, which man must first evoke within himself in order to attain

the poise which alone renders him capable of seeing the heavenly vision.

The revelation closes with emphasis on the necessity for co-operation between angels and men, who represent, respectively, the immanence and the transcendence of the Ruler of a Universe, in order that the Divine Will may be fulfilled.

I. M. P.

Light on the Anand Yog—Dictated by Maharishi Shew Bhart Lal, M. A. (Malhotra Printing Press, Lahore).

This book contains the teachings of Sri Radhaswami Dayal, a Swami Maharaj, who is said to have been born in 1818 at Agra, and who taught "the principles and practice of true spirituality" by explaining the internal mode of worship with reference to the man's structure of the body, mind, and spirit; he held that true Divinity lies in the Fourth Condition beyond the gross, mental, and causal Conditions. The book abounds in many terse statements on all kinds of Yoga and other points of spiritual and occult development; the following saying attributed to the Swamiji is significant as it seems to have been made long ago.

This is the age of Reason. This is the time of Intellectuality. The world has become more intellectual and the organs of senses are becoming subtler and subtler everyday. So it is better to search for Truth inside your mind which is the Zone interlocking the Spiritual and Material Zones. Matter and Spirit both are being reflected in its interiority.

Charts explaining the various chakras in the gross, subtle, and causal bodies have been added. A short sketch of the Swamiji's life would have added to the usefulness of the book as the influence which Saints shed around by their lives are often more important than their spoken word. It is to be hoped that this omission may be supplied when the book runs into a second edition.

The book is characteristic of the religious and meditative life which India has led and is leading in the persons of her many saints and aspirants unconcerned with the troublous times around.

V. N. A.

Drg-Draya Viveka, Text, Translation, and Notes, by Swami Nikhilananda. (Sri Ramakrishna Asrama, Mysore).

Another name of this work which is more popularly known is *Vākya-Sudhā*, believed to be one of Sri Śaṅkarāchārya's works and printed as such now among his works. Swami Nikhilananda who has

published the book under its present title believes that the author of the work is Bhārati Tirtha, the Teacher of Śrī Vidyāranya Swāmi and the author of Vaiyāsika-nyāya-mālā. It was translated in the early days of the Theosophical Society, and was published in Vol. VI of THE THEOSOPHIST.

The theme of the book is, as the title implies, the distinction between the "Seer" and the "Seen", a favourite line of argument pursued by the Vedantists of the Śaṅkarāchārya's school which by relegating the mind and other internal organs into the category of the "Seen", logically leads to the identification of the Jīva with Brahman. Different forms of meditation are given in the last portion of the work. There is a word-for-word translation which should prove helpful for those who are not well acquainted with Sanskrit. The Notes are drawn from two commentaries and the book will be a welcome addition to the literature of Oriental Philosophy.

V. N. A.

Kandan, the Patriot, by K. S. Venkataramani. (Svetaranya Ashrama, Mylapore).

I am past middle age now and have not the same fancy for fiction I once had—not even for fiction with a high purpose. An elder brother the other day put *Kandan, the Patriot* into my hands saying, "I am so busy, will you review it?" It is a novel of *New India* in the making. I began to read it as a matter of duty but read on with growing interest and delight. Soon the story gripped me. In beautiful flowing poetic English Ramani unveils with an unerring instinct the thoughts that are surging in the hearts of thousands of the Indian intelligentsia. Chapter after chapter flows on, with perfect pen-portraits of Indian patriots and Indian Civilians, of toddy-shops and deputy collectors, of love and third-class railway travel, of high politics and police pogroms.

The author has a clear vision of the panorama of life in South India. His wisdom every now and then crystallises into shining gems, sparkling with humour, in never-forgettable phrases, which I shall not tear from their setting, whatever the temptation. If, dear Reader, you want for a while to listen to the rising swell of the Swaraj sea, amidst the peace of Adyar and Adwaita, hasten to buy a copy of *Kandan, the Patriot* and read on from "the toddy-shop at Akkur" to the "One without a Second". You will then thank me and the author.

MANJERI

Proteus. A Journal of the Science, Philosophy and Therapy of Nature. (London).

The editor is to be congratulated on the excellence of the April number of the magazine. It is devoted entirely to Johann Wolfgang Goethe; it gives a comprehensive birds-eye view of the many-sidedness of this great genius.

Goethe's contributions to natural science are mentioned under such headings as: Nature Philosophy, Morphology, Physiognomy and Phrenology, Evolution, Geology, Meteorology, Theory of Colour, Medicine, Music, Psycho-analysis, Theosophy, etc. One chapter is given to the Faust Legend, and an excellent bibliography and reviews closes this most interesting number.

NOTICE

We have been asked to publish the following:

The Theosophical Lodge, Gwalior, India, offers a prize of Rs. 50 for the best essay on:

"The Value of Theosophy to India and the Ways to popularize it".

Essays should reach the Secretary before the 31st July, 1932. They may be written either in English or in Hindi. If the best essay does not come up to the required standard, the Lodge reserves to itself the right to lessen the amount of the prize.

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Madame M. Hovanetz, the "Russian member," who wrote, "Reconstruction of the Theosophical Society" in THE THEOSOPHIST of September, 1931, and "A Proposal" in the February number, 1932, asks all those who are interested in her ideas to communicate directly with her, and to send suggestions to her as to the way in which the plan could be carried out.

Other Theosophical Magazines are asked to publish this notice, and to give Madame Hovanitz' address, which is:

TERRONSKA 6 III/73 (CARLTON)

Bubenec, Prague, Czechoslovakia

* * * *

The two numbers of *The International Star Bulletin*, asked for in our last number, have been received with thanks.

ASST. ED.

MAGAZINES RECEIVED:

Viriya	...	...	...	Jan., Febr., March.
Alboica	...	...	...	January-February.
O Teosofista	...	...	...	November-Dec., 1931.
Gnosi	...	...	...	January-February.
Theosophy in Ireland	...	...	...	January-March.
Teosofi-k Tidskrift	...	...	...	March
Theosophy in India	...	...	...	April.
Bulletin Théosophique	...	...	...	April.
La Revue Théosophique	...	...	...	March.
Persatoean-Hidoep	...	...	...	April, May.
De Theosofische Beweging	...	...	...	April.
De Pionier	...	...	...	May.
The Canadian Theosophist	...	...	...	March
The Messenger	...	...	...	March-April
News and Notes	...	...	...	April, May.
World Theosophy	...	...	...	April.
Star Bulletin	...	...	...	March-April.
Proteus	...	...	...	April.
The Theosophical Path (Point Loma)	...	...	...	April.
The Temple Artisan	...	...	...	January-February.
Peniel	...	...	...	Vol. I, 3.
The Occult Digest	...	...	...	May.
The Occult Review	...	...	...	April.
The American Co-Mason	...	...	...	April.
Advance Australian News Service	...	...	...	April.
The Liberal Catholic	...	...	...	April, May.
Modern Astrology	...	...	...	April, May.
The Beacon	...	...	...	April.
Vaccination Inquirer	...	...	...	April.
The New Age	...	...	...	April.
Prabuddha Bharata	...	...	...	May.
The Maha-Bodhi	...	...	...	April-May.
Stri Dharma	...	...	...	May.
The Modern Review	...	...	...	May.
Review of Reviews	...	...	...	April.
The Calcutta Review	...	...	...	May.
Bulletin of the Fine Arts	...	...	...	April.
Theatre	...	...	...	Vol. I, 3.
The Young Builder	...	...	...	May.
The Vedic Magazine	...	...	...	February-March.

BOOKS AND PAMPHLETS RECEIVED:

Les Mysteres de l'Art Royal, by Oswald Wirth, Librairie Critique, Paris.
 The Philosophy of Islam, by Khan Khaya Khan, Hogarth Press, Madras.
 Before His Throne, by Dayaram Gidumal, Blavatsky Press, Hyderabad, Sindh.
 Through the Gates of Death, by Dion Fortune, The Inner Light Publishing Society, London.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for dues, from 10th December, 1931 to 10th March, 1932, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
T.S. in Ceylon, 10% dues per 1931	20	0	0
Mr. J. Arnold, Shanghai, dues per 1932, £1	13	4	0
Miroku Lodge, Tokyo, dues of 9 members per 1932	28	8	0
Shanghai Lodge, Diploma Fees and dues of 2 new members	13	3	1
Miroku Lodge, Tokyo, dues of a new member	8	6	0
T.S. in England, 10% dues per November, 1931, £11-7-2	149	6	0
" " Greece " " " 1931, £1-17-0	24	4	8
Hongkong Lodge, dues of 22 members	73	0	4
Mr. Parkinson, Entrance Fees, through the Hongkong Lodge, 5s.	3	5	0
Mrs. M. E. Hughes, Kelantan, dues per 1932, £1	13	4	0
T.S. in Austria, Balance 10% dues per 1931, £1-15-0	19	8	0
" " England, 10% dues per December, 1931, £7-4-6	94	13	7
Shanghai Lodge, dues per 1931 and 1932 of Mr. and Mrs. J. D. Mooney, £1	13	3	1
Mrs. S. Townsend Deacon, Toronto, dues per 1932, £1	13	2	0
Mr. W. H. Barzey, Free Town, dues per 1932, £1	13	2	0
Mr. J. Irving Davis, Philadelphia, dues per 1931 and 1932, £1-14-0	22	5	0
T.S. in Norway, 10% dues per 1931	37	3	2
Federation of T.S. Lodges in Egypt, dues per 1931, £2-11-5	33	11	8
To be carried	593	9	7

DONATIONS

	Rs.	A.	P.
Carried forward ...	593	9	7
Group of T.S. Workers in Ojai, through Mr. A. F. Knudsen, \$ 8'45 ...	30	5	6
Mr. R. M. Alpaiwalla, Bombay ...	50	0	0
H. G. Lakhia, Kalyan, for "Adyar Day" ...	5	0	0
Poona T.S. Lodges, "Adyar Day" Collections ...	16	9	0
	695	8	1

Adyar
10th March, 1932

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 10th December, 1931 to 10th March 1932, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Miss E. Knudsen, Adyar, for Food Fund ...	20	0	0
Beauséant Lodge, London, £1-16-7 ...	24	0	8
New T. S. member, through Mr. C. Jinarajadasa ...	5	0	0
Mr. C. N. Subramania Aiyer, for wages of a weaving instructor for six months ...	42	0	0
Mr. Frank L. J. Leslie, Harrogate, £1-1-0 ...	13	13	3
G. N. Mullick, Karachi ...	15	0	0
Mrs. E. M. Whyte, Adyar ...	5	0	0
Pielty Bureau, Karachi, through Mr. D. P. Kotwall, Adyar Day Gift ...	4	0	0
	128	13	11

Adyar
10th March, 1932

A. SCHWARZ,
Hon. Secretary & Treasurer, O.P.F.S

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Manila, Philippine Islands. ...	Lotus Lodge, T.S.	30-8-1931
Saint Quentin (Aisne). ...	Hermes Lodge, T.S.	10-12-1931

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Atlantic City	Atlantic City Lodge, T.S.	August, 1931
Brentwood	Brentwood	" " " "
Canton	Canton	" " " "
Davenport	Davenport	" " " "
Finlandia	Finlandia	" " " "
Galveston	Galveston	" " " "
Pacific Grove	Pacific Grove	" " " "
Peyton	Peyton	" " " "
Los Angeles	Quetzalcotl	" " " "
Chicago	Rainbow	" " " "
Springfield	Service	" " " "
Savannah	Savannah	" " " "
Baton Rouge	Truthseekers	" " " "
Vallejo	Vallejo	" " " "
Watsonville	Watsonville	" " " "
Texas	Wichita	" " " "
Ohio	Youngstown	" " " "

Adyar
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ERNEST WOOD,
Recording Secretary, T.S.

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THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

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Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

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As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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1932

SUPPLEMENT TO THE THEOSOPHIST

ix

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