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Registered M. 91

THE THEOSOPHIST



TYAGARAJA

(See coloured Frontispiece inside)

January, 1933

VOL. LIV

20 JAN 1933 No. 4

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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VOL. LIV

No. 5

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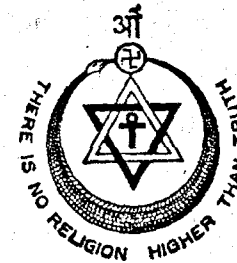
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TYAGARAJA

The Saint-Musician of South India (1764-1847).
A contemporary portrait of the Tanjore school.

Reproduction exact size.



ON THE WATCH-TOWER

DR. BESANT'S health cannot be considered as very satisfactory at the time of writing, on December 21st. Though no crisis is anticipated, yet she shows a few signs of losing strength. She has had once again some difficulty with her knee, which several times before has given her much discomfort. Once again temporarily the stiffness of the knee prevents her from walking. At the last Convention she made a dramatic appearance and spoke magnificently for ten minutes. It is quite doubtful whether she will be able to do so this year, as walking is difficult. She may possibly be able to welcome the delegates to Convention as they file past, as was the case on her birthday on October 1st. But even this will depend on her gaining a little strength by the time the Convention opens on the 24th.

Krishnaji arrived on December 7th at Adyar, and was welcomed with deep affection by Dr. Besant.

All the Adyar residents met in the Hall to greet him, while many members were present at the Station in Madras to garland him. The number of addresses originally announced for him by the Rishi Valley Trust has been extended, and he will now deliver addresses in the mornings from December 28th to January 4th inclusive. Already some want him to "come out strong," though as a matter of fact he has been doing that for the last few years. He cannot "come out strong" too much in his attempt to rouse people to get a direct grasp of the great realities of

life. When all is said and done, a man must not only tread the Path by himself, but also find it out for himself. Not even a Master of the Wisdom can make a man tread the Path till he has seen, either with the mind or with the intuition, where is his *goal* and what is his *work*. Any call, therefore, to go deep down into himself to understand the meaning of existence must always be thrice welcome to anyone who is seeking "the Way". There is perhaps one method of finding the Way which some are apt to forget, and that is that the purified heart of man can discover the Way to tread, and that it is not merely the keen analytical intellect that necessarily discovers all the factors in this wonderful problem. Several generations ago Holbach said "Reason is the art of choosing the right passions," and the more the passions are chosen and purified the more the intuition sees whither lies the goal.

* *

Somewhere in one of his stories Rudyard Kipling somewhat flippantly describes the attitude of the Christian missionary towards the religions of India. He states that when the missionary in excessive zeal commits some act of sacrilege in the sanctuaries of the other faiths, and as a necessary consequence an excited crowd begins to attack him, he sends a telegram to the Government of India with the words: "Persecuted for the Lord's sake. Send wing of regiment." There is undoubtedly some truth in what Kipling describes, because Christian missionaries have not in the past been particularly noteworthy for any sense of regard for the religious susceptibilities of the followers of alien faiths. The western attitude is not so very exaggerated when Elmer Gantry thinks of foreign missions as "going to carry the joys of Christianity to a lot of poor gazeboes that are under the evil spell of Buddhism and a lot of these heathen religions". But evidently a completely new outlook is about to dawn among the missionaries, if the conclusions of a committee appointed in the United States,

Christian Missions
and Eastern
Religions.

"The American Laymen's Foreign Missionary Enquiry," are accepted. The report is a long and valuable one, the result of several months' work of a body sent to visit missionary work in India, Burma, China and Japan. The most fundamental pronouncement is as follows:

It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion. It is his primary duty to present his conception of the true way of life and let it speak for itself.

The committee point out that the danger to the spirit of Christianity is not so much from alien religions, but from those forces which are completely hostile to religion in every form.

At the beginning of our century of Protestant missions, Christianity found itself addressing men attached to other religions; its argument was with those religions. At present it confronts a growing number of persons, especially among the thoughtful, critical or hostile to all religion.

Its further argument, we judge, is to be less with Islam or Hinduism or Buddhism than with materialism, secularism, naturalism. The growth of this third factor, non-religion, alters the relation of the other two; Christianity and the environing religions face at the same moment the same menace, the spread of the secular spirit; the former opponents have become to this extent allied by the common task.

What becomes of the issues between the merits of one sacred text and another when the sacredness of all texts is being denied? Why compare Mahomed and Buddha, when all the utterances of religious intuition are threatened with discord in the light of practical reason? It is no longer, Which prophet; or Which book? It is whether any prophet, book, revelation, rite, church is to be trusted.

Thus it is that Christianity finds itself in point of fact aligned in this world-wide issue with the non-Christian faiths of Asia. It is an alignment which solves no problems of religious difference, but simply shows how necessary it has become for every religion to be aware of and to stand upon the common ground of all religions.

The general conclusions are that the missionary of the future must recognize, (1) that other religions are worthy of study and reverence; (2) that the Christian converts should be trained as quickly as possible to support their own educational institutions, since no organization with foreign support can

really grow so as to be effective as missionary propaganda ; (3) that missionary schools and colleges should not insist on compulsory attendance at prayers or religious classes ; and (4) that in spite of a broader attitude towards non-Christian religions, there is still a great field for Christian missionary effort.

The first three conclusions will be heartily endorsed by the Theosophist, because they have been a part of his religious understanding of the fact of one Divine Truth reflected in the many religions. Regarding the last conclusion, that missionary effort still has a field, this too is correct when we contemplate the rigidity, the worldliness and in many ways the signs of decadence in the Oriental faiths. In the Orient, in spite of the magnificent truths of Hinduism, Buddhism, Confucianism, Taoism, Islam, and Zoroastrianism, the religions themselves, as voiced by their followers, give sometimes stone and not bread to a certain number of the devout and the spiritual-minded born in their folds. It seems extraordinary that there should be any person born within Hinduism or Buddhism who cannot find the living bread of life to-day from his religion. But that is the fact, and it is for those that the Divine Wisdom has its message coming through other religions. The phenomenon witnessed in Europe and America of those born in Christianity being attracted to Eastern ways of thought has also its parallel in the East. However much those in the past who have seen facts for themselves concerning missionary effort have had to denounce some missionary activities, it is unquestionable that one effect of Christian missionary work has been to awaken a deeper sense of Social Service in non-Christian religions. In India a great deal of the spirit of Social Service to-day must be attributed to the lives of the thousands of missionaries who, while they preached the gospel of their Master regarding the salvation of the soul, have at the same time tried to serve His children by looking after their bodies and curing them. The new type of missionary effort will bring the truths of the hidden life of

Christianity far more into manifestation. The Indian or Chinese or Japanese Christian has as much his work to do for the country of his birth, to establish there the Reign of God, as those of his fellow countrymen who follow the creed of the land.

* * *

This issue of THE THEOSOPHIST is beautified by the exquisite picture of Tyāgarāja. The picture was originally published in *Triveni*, a bi-monthly published in Madras. The Acting Editor desires to give his cordial thanks to the editor of *Triveni*, Mr. K. Ramakotiswara Rao, for the ready permission given to use his "blocks" for the purpose of reproducing the picture in colour for THE THEOSOPHIST. Among the many magazines published in India—almost every month a new one springs up—*Triveni* is in some ways the most distinguished for its quality and general appearance. It is pre-eminently a magazine of Indian Renaissance, and has already won admiration from such a severe critic as the London *Times*. Its editor has given his life completely to serve India by striking through the magazine a key-note of perfection in literature. For it is necessary in these days in the swift upbuilding of New India that grace and distinction should characterize the building. The Acting Editor of THE THEOSOPHIST desires to speak a very warm word of appreciation for *Triveni* (on whose Editorial Board he happens to be), and recommend those out of India, as within India, who desire to see something of India's culture flowering in new ways, to view that flowering represented in the articles of the magazine. It is published at Gokhale Hall, Armenian Street, Madras.

* * *

As has already been announced, the Convention Lectures this year will once again deal with the problem of the World's distress, and what is the solution which the Theosophist offers as the "way out". Most people under the stress of the world's suffering imagine that there must be an instant cure. Yet the world's economic

Convention.

collapse is only the re-action to the externalization of the soul's forces towards an outer and superficial enjoyment of life. It was said of old, "Where there is no vision the people perish," and this was never more true than now. If there is suffering in every Nation it is but the result of losing the vision of reality. The way out is not in any one special palliative by tinkering at banking, tariffs, armaments, etc. These reforms indeed are absolutely essential and should all of them be reorganized and brought under a new basis of World Administration, but all such reorganizations finally miss their purpose, unless the vision is behind them all. It is this vision which is the priceless gift of Theosophy to those who study its philosophy. The Convention lectures are once again an attempt to explain what that vision is which so far has been gained by the Theosophists who are the lecturers to the Convention. While a Theosophist may seem to be merely studying problems of religion or philosophy, 'never for' one instant does he, unless he ceases to be a Theosophist, forget that the suffering world exists on all sides of him, and that to be a Theosophist means to go forth and do his utmost to lessen every form of evil, degradation and suffering.

* *

Elsewhere appears the conclusion of the article by Dr. J. H. Cousins on the work of the League of Nations. He has struck somewhat of a depressing note, which perhaps is inevitable if one looks at the work of the League from Geneva. The old proverb, "It is always darkest under the light" is distinctly true in this case. It is at Geneva that the visitor seems to feel more acutely the jealousies and "wire-pullings" between the members of the League than the sympathizer who lives away from Geneva. The enthusiast for the League does not note so much its failures as its successes. Nor should one feel that its failures are so extraordinary, when we recognize that the League is the first attempt in the history of the world for the Nations to meet at a "Round Table" to try to

The League of
Nations.

understand each other's standpoint. Furthermore, there are the occult laws of Karma, and we should not expect that a world which has taken for ages bitterness as its gospel should suddenly reap the benefit of a gospel of friendliness. But for those who have any glimpse at all of the occult Plan behind the League, depression is not the spirit with which its work is noted, but rather one of congratulation that so much has been achieved towards the building of the great edifice of the World Administration of the future. On all matters the greatest changes come about in one's standpoint the moment one gains a vision of "The Plan". For the Plan shows the Builder whose fiat none may gainsay in the end. As with the individual, so too with the whole world it is true:

Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience stands He waiting,
With exactness grinds He all.

* *

Very few readers of THE THEOSOPHIST realize that though the magazine is printed in English, yet as a matter of fact its circulation is international to an extent equalled probably by few other magazines. Though the number of subscribers diminished after the transference of the magazine for a while to the United States, yet at the actual moment the magazine is despatched to 73 countries of the world. It is because THE THEOSOPHIST is distinctly a magazine for Theosophists *throughout the world* that no specially national standpoint with regard to any topic can appear in it, without some kind of a modification either in the way of a footnote or Watch-Tower note. The magazine is not "aimed at" the subscribers in Britain or the United States whose language is English, nor at readers in India who, though of different languages, yet read or speak English enough to follow its articles. The hardest task of the Editor or Acting Editor is to keep in mind the Theosophic world and its need for information, and eliminate as much as possible

Our International
Subscribers.

what is purely of interest to one country only. Many readers in European countries, and particularly those of Latin America, would like to make THE THEOSOPHIST the channel of their ideas in their own language, but obviously this is scarcely possible unless the magazine were to grow to double the size and so have room for articles in several languages. If writers of articles for THE THEOSOPHIST would remember that they are broadcasting to 73 countries, they might perhaps modify an individual or national standpoint to meet the interests of such a cosmopolitan public.

* * *

A very distinguished Theosophist of Java has just passed away in the person of the Pangeran Koesoemodiningrat. He was the brother of the Susuhunan, the ruler of Surakarta, in Java. Prince Koesoemodiningrat (the first part of his name is the Sanskrit Kusuma, a flower) was a very firm adherent of Theosophical ideals, though as all Javanese he was by religion a Muhammadan. He threw in his weight with the effort of our Dutch brethren in Java in the cause of Education, and was most helpful to the work of the Society. He valued his membership so highly that he had a special large jewel made of the Society's seal in diamonds and other precious stones, and he wore this conspicuously at Theosophical gatherings as an open mark of his adherence to the Society. He was deeply interested in all the ancient cultural learning of Java; because of his outstanding worth the Susuhunan created him "Sri Panembahan"—"he who must be greeted with reverence"—the first in rank of all the princes, a title not used since the ruler Senapati of the 17th century.

He was a man of simple and pure life, courteous to coolly and king alike, and he bore the stamp of dignity and nobleness which have characterised the greatest of his royal family. May Light Perpetual shine upon him, and gladden him in the new life that now awaits him on the other side of death.

THE SECRET DOCTRINE

By H. P. BLAVATSKY

VOL. I. ORIGINAL MANUSCRIPT OF 1885

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(Continued from p. 271)

1.—Hermes and the 32 Ways of Wisdom. Confessions.

Hermes has also a Cosmogony, as veiled but more scientifically so. Says the thrice great Trismegistus: "In the beginning of time the great invisible one had his holy hands full of celestial matter which he scattered throughout the infinity; and lo behold! it became balls of fire and balls of clay; and they scattered like the moving metal quicksilver into many smaller balls, and began their ceaseless turning; and some of them which were balls of fire became balls of clay; and the balls of clay became balls of fire; and the balls of fire were waiting their time to become balls of clay; and the others envied them and bided their time to become balls of pure divine fire."

Here we have the distribution of matter throughout space; then its concentration into the spherical form; the separation

of smaller spheres from the greater ones; axial rotation; the gradual change of orbs from the incandescent to the earthy consistence; and finally, the total loss of heat which marks their entrance into the stage of planetary death. The change of the balls of clay into balls of fire would be understood by materialists to indicate some such phenomenon as the sudden ignition of the star in Cassiopeia, A.D. 1572, and the one in Serpentarius in 1604, which was noted by Kepler. But, do the Chaldeans evince in this expression a profounder philosophy than of our day? Does this change into balls of "pure divine fire" signify a continuous planetary existence, correspondent with the spirit life of man, beyond the awful mystery of death? If worlds have, as the astronomers tell us, their periods of embryo, infancy, adolescence, maturity, decadence, and death, may they not, like man, have their continued existence in a sublimated, ethereal, or spiritual form? The Magians so affirm. They tell us that the fecund Mother Earth is subject to the same laws as every one of her children. At her appointed time she brings forth all created things; in the fulness of her days she is gathered to the tomb of worlds. Her gross material body slowly parts with its atoms under the inexorable law which demands their new arrangement in other combinations. Her own perfect vivifying spirit obeys the eternal attraction which draws it toward that central spiritual sun from which it was originally evolved, and which we vaguely know under the name of God.

"And the heaven was visible in seven circles, and the planets appeared with all their signs, in star form, and the stars were divided and numbered with the rulers that were in them, and their revolving course was bounded with the air, and borne with a circular course, through the agency of the divine SPIRIT."¹ Science tells us of a liquid non-permanent shell of uncongealed matter,

¹ *Hermes*, IV. 6. Spirit here denotes the Deity—Pneuma ó θεός.

enclosing a "viscous plastic ocean," within which "there is another interior solid globe rotating".¹ We, on our part, turn to the *Magia Adamica* of Eugenius Philalethes, published in 1650, and at page 12, we find him quoting from Trismegistus in the following terms: "Hermes affirmeth that in the Beginning the earth was a quagmire or quivering kind of jelly, it being nothing else but water congealed by the incubation and heat of the divine spirit; cum adhuc (sayeth he), Terra tremula esset, Lucente sole compacta esto."

In the same work Philalethes, speaking in his quaint, symbolical way, says: "The earth is invisible . . . on my soul it is so, and which is more, the eye of man never saw the earth, nor can it be seen without art. To make this element invisible, is the greatest secret in magic . . . as for this faeculent gross body upon which we walk, it is a compost, and no earth, but it hath earth in it, . . . in a word all the elements are visible but one, namely the earth, and when thou hast attained to so much perfection as to know why God hath placed the earth in abscondito, thou hast an excellent figure whereby to know God Himself, and how He is visible, how invisible."² (*Isis Unveiled*.)

Thus while the "revealed word" says to us through the mask of its dead letter: "the world was created ex nihilo," an Initiate of the *Kabala* in the same sacred volume is made to speak of the "Hand, that made the world of formless matter".³

All this is contained within the small compass of the *Sepher Jezirah*, in its "32 wonderful Ways of wisdom signed Jah Jehovah Sabaoth." This signature becomes more comprehensible and trustworthy when one learns that with Moses, the "God-names Elohim and Jehovah (were) numerical indices of geometrical relations" and stood "(for one meaning) for a

¹ Proctor's lectures.

² *Magia Adamica*, p. 11.

³ *Wisdom of Solomon*, xi, 17.

diameter and a circumference value, respectively".¹ Of this however, more anon. Truly says the wise Book, of Jezirah . . . "the cup of purity and the cup of sin and the tongue of doctrine vacillating between them" (Chap. II, 1 Sect.). And it disposes of every dead letter doctrine by teaching us that the 30th Way is called "the gathering understanding and is so called because thereby gather the Celestial Adepts' judgments of the stars and celestial signs, and their observations of the orbits are the perfection of science"; while the 32nd and last "is called the serving understanding, and is so called because it is a disposer of all those that are serving in the work of the Seven Planets, according to their hosts".

The work of the Seven Planets is Initiation, during which all the mysteries concerning these, our seven planets, are fully divulged. How symbolical and purposely veiled is the Bible may be inferred from these words of the *Zohar*. (111, 152; and Franck, 119) "Woe be to the man who says that the Doctrine delivers common stories and daily words! For if this were so, then we also in our time could compose a doctrine in daily words which would deserve far more praise . . . Therefore, we must believe that every word of the Doctrine contains in it a loftier sense and a higher meaning. The narratives of the Doctrine are its cloak. The simple look only at the garment . . . the instructed, however, see not merely the cloak, but what the cloak covers." "If we hold to the letters," exclaims Origen, "and must understand what stands written in the law (the Bible) after the manner of the Jews and common people, then I should blush to confess aloud that it is God who has given these laws; then the laws of men appear more excellent and reasonable." (Origen, Homil. 7 in Levit.) Then again . . . "What man is found such an idiot as to suppose that God planted trees in Paradise, in Eden! . . . Every man must hold these things for images

¹ Key to the Hebrew-Egyptian Mystery, p. 67.

under which a hidden sense lies concealed." (Origen; Venet's *Originiana*, 167; Franck, 121, quoted from Sod. Genesis, p. 175).¹

But the most explicit of all the Church Fathers is certainly Clemens Alexandrinus, who, while in search of the two Masters "for Divine and Satanic Magic," seems to repudiate his own, for all those who are unable to understand the secret meaning of his words. Says he, in his *Stromata*: "THE MYSTERIES OF THE FAITH [are]² NOT TO BE DIVULGED TO ALL. But since this tradition is not published alone for him who perceives the magnificence of the word; it is requisite, therefore, to hide in a mystery the wisdom spoken, which the Son of God taught." (12) . . . "For we shall find that very many of the dogmas that are held by such sects [of barbarian and Hellenic philosophy] as have not become utterly senseless, and are not cut out from the order of nature, [are held in common with us, the token of recognition being] by cutting off Christ". (*Strom.* 13).³

(To be continued)

¹ See *Isis Unveiled*.

² [This word in square brackets, and others below are not in H. P. B.'s manuscript, but are restored from the original quotation, in order to make the meaning more clear.—C. J.]

³ This sentence "by cutting off Christ" has reference to an astronomical occult parlance. "The cutting off of the Meshice" (Messiah) is explained in the *Key to the Hebrew-Egyptian Mystery*, and one may well wonder that one not initiated could come so near to the truth.

LETTERS OF H. S. OLCOTT TO FRANCESCA ARUNDALE

[Continued from p. 277]

XV

The letter that follows is from Colonel Olcott to H. P. B. It is however among the Arundale letters, and so we must presume that it was sent on by H. P. B. to Miss Arundale. H. P. B. has underlined certain parts in blue (these are marked by a line under them) and once added a comment at the foot.

There was a wide divergence of opinion, between H. P. B. on the one side and Colonel Olcott and the Council on the other, as to the manner of meeting all the slanders of the Coulombs and the consequent rumours and gossip. H. P. B. was for sending out circulars and notices with denials, while Colonel Olcott was for ignoring the attacks. There was this much justification for him and the Council that H. P. B.'s rebuttals were apt to stir up more controversy than ever because of her justifiably heated language, which however was sometimes marked by injudicious phrases which gave a handle to her enemies. H. P. B. considered that this refusal of Colonel Olcott and the Council to publish everything which she sent was a betrayal of her by her friends. Colonel Olcott's blundering transmission of local gossip of a threat to send H. P. B. to the Andaman Islands, a penal colony for those convicted of murder but reprieved, was not forgotten by H. P. B., for she refers to it in her statement, "Why I do not return to India," published in *The Theosophist* for January, 1922.—C. J.

Adyar 21. X. 85.

DEAR H. P. B.

I have a severe congestion of my left (my only good) eye and for three days have been virtually disabled from working. So I shall venture only a few lines to you.

I have had sent to A.P.S. certified copies of the passages in Hurrychand's notes which prove your innocence of the charge that you have been working for Russia. Also extracts from letters about your wanting the Cs.¹ sent away. But I must tell you that at the Sunday meeting of the Council, there was an unanimous opinion that to stir up the business now, after the excitement had nearly died away and your innocence was coming to be widely conceded, would be almost suicidal: that the position taken up by the Convention to treat the matter with contemptuous indifference had been thoroughly vindicated by results; and that the publishing of S's² pamphlet would simply serve to rake over the pile of filth, do your reputation no good among those you aim to reach and again call away attention from the really praiseworthy work of the T. S. Subba Row saw me in private and talked as he says he only can with D. K. M.³ and myself. He declared in excited terms that if you persist in keeping up this agitation, (by pamphlets, correspondence, and personal talk, and by such rows as the present one with Mrs. C. O.⁴, full particulars of which have come here, and made Oakley determined to quit us in December, and caused him to draft a statement to Theosophists (which I think I have succeeded in getting him to suppress)—he, S. R., should not only resign from the T. S. but get all with whom he had any influence to do likewise. For, he said, it was becoming absolutely impossible for any occultist with the least reverence for Mahatmas, to stop in a Society where Occultism was being constantly degraded into unseemly cabals. This was perhaps one tenth of what he said, and you may depend upon it, he is in earnest.

¹ Coulombs.

² Sinnett's.

³ Damodar K. Mavalankar.

⁴ Mrs. Cooper-Oakley.

Now take your own course and use your own judgment *. If you would listen to me, you would have followed the policy of absolute seclusion and silence, to allow us to rehabilitate the T. S. *on its merits*; but it seems that you will never be guided by the least selfish of your friends, but by others whose guilt soon wears off and shows the copper beneath. Well, bus! ¹ I've inserted a para in the November Supplement that will help you win some more sympathy, but in this case "Silence is golden: speech but silver."

Now Hodgson has acted in what I should call a most treacherous and malicious way. He has sent to an Australian paper a very long article upon the T. S. in which the old charges and insinuations are re-hashed; but at the end, in trying to solve the mystery of your motive in working so many years in these frauds of phenomena, after confessing that that has ever been the greatest of puzzles, he says the whole thing has flashed upon him—you have been all along a Russian agent! Some excited expression you incautiously let escape you one day when the Russian advance towards Herat was being talked about, gave him the clue. And then he quotes two passages from your letters to Hurrychand and one from one of mine, and most maliciously tries to read into them the intent he presupposes. Of course it is a failure, but when one remembers his utter disclaimer to Oakley and myself of keeping such a theory, and his admission that the Hurrychand letters to you clearly exonerated you of such motives, it does seem incredible that he could have played this ignoble part. Leadbeater's scorn for him exceeds mine if anything, and he says that Sinnett (to whom we are sending the Melbourne paper itself) will handle him nicely.

[Coincidence: Yesterday, in hunting my papers I came across the sweet, mild, ladylike, friendly and dignified letter

* So I shall. H. P. B.

¹ Hindustani for "Enough"!

you wrote me to Rangoon through the hand and pen of this Mr. Hodgson. You had fault to find with me and chose as amanuensis to express your disgust this highly perfumed L.L. D. who has tried to ruin your last chance to come back and die in peace in your own bed. Well; I've had many years of it, and I'm a "patient man" like Mark Twain's partner upon whose tables the 29 mules came slumping successively!]

By the way—Subba Row says that since Mme. C. intends remaining in India it will not be safe for you to return for some time yet: that there is a very good chance that you would be hustled off to the Andaman Islands—the feeling is so strong against you among all the Judges and Magistrates. However, let us go on quietly and we shall see. Depend upon my sending for you the moment it can be done safely. I have a secret and reliable report of E. C.'s ¹ latest plans and sayings. She hopes for employment as school-mistress in a Christian school near Bombay. [I don't believe she will get it, or any employment whatever.] Her relation to the Padris is almost like that of a poor girl to the beastly brute who has ruined her—they hate and despise her, and also distrust her absolutely. She is bitter against them for having, as she says, failed to pay her more than a beggarly pittance. She has still a lot of your letters unpublished: these have been sent to London "for identification and verification" [as to facts therein mentioned?] and when returned, they will be brought out in another pamphlet. [This again, I do not believe. The C. C. M. ² is now trying to sell her first pamphlet at half-price. I fancy "the market" is now glutted with this sort of literature!] One funny thing I learn: "She got Rs. 500 from Miss Bates to help pay for prosecuting you!" There's a neat

¹ Emma Coulomb.

² Christian College Magazine.

Karma for you:—you give her Rs. 200 to prosecute dear Rosa, and that sweet angel gets her *revanche* in giving Emma $2\frac{1}{2}$ times as much to play you the same trick! Well, *this time*, it was into E. C.'s not a lawyer's pockets into which the money went; for I saw at Allahabad a letter from Rev. Patterson (now gone home for a year's leave!) in which he acknowledged that he had become E. C.'s security for the legal expenses.

Now all this is worrying, but all the same you must not let it entrap you into any cards, protests, pamphlets, or articles. Your innocence can only be proven by the dignity with which you bear the ineffectual attacks of your haters. The Cause with which your name is indissolubly connected is so noble that its spread carries with it your and my thorough vindication. It is hard to bite one's tongue and wait and work on, yet that's our only true policy.

Miss Arundale wrote last week that the S. P. R. Report was not yet out. So soon as I see it I shall probably write to the *London Times* my protest, and send copies to other journals. So keep up your courage, and always trust an old and often tried friend to do his best for you.

The change in the *Theosophist* is universally praised: as also the contents. The November Number will be a very good one.

Love to Bavaji. Bhavani arrives here to-morrow. Oakley and Nivaran are at "the Castle" (Gooty).

Yrs &c.,

H. S. O.

XVI

Adyar 27. X. 85

DEAR MISS ARUNDALE,

By last week's post we sent Mr. Sinnett a copy of a letter or article of Mr. Hodgson's in the *Age* of Melbourne.

No doubt it will have excited your disgust as it has ours in India, for the disingenuous attempt he makes to find in the theory of Russian agency, a motive for Mme. B.'s long years of devotion to occult research and unselfish work for the T. S. What makes this the more base is the fact that Hodgson admitted to Mr. Oakley and myself, that such a theory was untenable. The circumstances of H. P. B.'s life and actions dissociate her as completely from all such motive as they do from the even baser imputation of immoral habits. I trust that our colleagues of the London Lodge may now see how little weight should be attached to the Report of Hodgson upon the phenomena of Mme. Blavatsky if he has allowed himself to be influenced throughout by the same prejudice and malice as he has in this respect.

Faithfully yours,

H. S. OLCOTT

XVII

The next letter is written as a postscript to letter No. XVI above of Colonel Olcott by Mr. A. J. Cooper-Oakley.

Adyar 27. X. 85

DEAR MISS ARUNDALE,

I may add to the above, that, at the conversation referred to, I distinctly understood Mr. Hodgson to recede from his position. Mrs. Oakley will give you an account of the dinner at Mr. Garstin's at which I first heard Mr. Hodgson's extraordinary fictions about the spy business. It was indeed in consequence of what was then said that Col. Olcott and I called on him. He was also shown in my presence two letters from a native to H. P. B. showing plainly the exact opposite to disaffection to the British Raj on the part of H. P. B. The extract quoted about Russia, in *Melbourne Age*, is part of a translation made for the *Pioneer* by H. P. B. and I believe that

particular detached part was not published, however it remained with H. P. B.

This letter to the *Melbourne Age* alters my opinion of Hodgson—before I only thought he was egregiously mistaken; but it is now harder to believe in his *bona fides*.

Yrs. fraternally,
A. J. COOPER-OAKLEY

(To be continued)

FRIENDSHIP

"A friend is another I"—PYTHAGORAS

FROM the far distant memories of the past
Comes Friendship softly, through the shadows cast
O'er life's glad radiance, dimmed by sorrows vast
The world's despair.

Years that loom greyly fade into the night,
O'er the horizon breaks the golden light
Of Friendship's dawning, gloriously bright,
Stilling life's care.

O Lord, we thank Thee for this gift most rare,
Friendship's glad presence, radiant and fair,
Steadfast and tender, blest beyond compare,
We bring to Thee.

V. K. M.

HOW TO END OBSESSION

BY RT. REV. C. W. LEADBEATER

(Roof Meeting, Adyar, July 24, 1931)

Question. Many applications come from people who through practices of meditation and Yoga have become somewhat psychic, as to how to put a stop to their psychism. They begin to hear voices and such phenomena resulting from their practices. When once the psychic faculties are opened, what can be done to close them again?

C. W. L. Of course, one doesn't usually wish to close them again. If a person has taken the trouble to study the subject in order to open them, it seems an unfortunate retrogression to try to close them. A better plan is to learn to control them.

C. J. I have a letter on my table from a lady who repeated *japams* or *mantrams*, and now she hears voices that threaten and order her, and she wants to know what is the cure.

C. W. L. Of course the first and obvious thing to do is to take no notice of them. Threats do no harm; hard words break no bones. It might become a nuisance, I suppose. How to shut it out?

C. J. Should she coarsen herself once again?

C. W. L. The quickest method would be to eat meat, I suppose; but we couldn't advise that. There is no need to take to such slavery again. Drinking, smoking and meat-eating would promptly coarsen the body so that the voices could not be heard, but that would be worse than the psychic

voices and threats. You can exorcise the creatures. I should not try to close the psychic faculties, but rather to drive away the creatures which cause trouble.

C. J. The difficulty is that most of these people are mediumistic, and have little will-power.

C. W. L. I do not know how to close it. You remember Madame Blavatsky in *Nightmare Tales* tells a story about a man being driven mad because he could not close it. She said, "Once open it, and the thing is done." What probably has happened is that the lady has somehow broken through that protection which prevents ordinary people from seeing and hearing. I am not sure that it can be replaced. I cannot think how to do it at the moment; but there are various ways of dealing with it.

You see there are all kinds of mischievous creatures about. There is a certain amount of actual evil in the astral world, just as there are unpleasant people in this. There are those who take pleasure in torturing others. What she could do is to drive such a person away, if she had courage and will. And surely that is to be gained. The way to develop every such power is from within. She must say to herself: "The Logos is courage and bravery personified; I am part of Him, therefore I will be brave." But probably meantime she would be shivering with terror, and it would be no use. There is where a talisman or mantram would help. Have you people in India anything to use when you feel afraid?

C. J. She is a Parsi lady, not a Hindu. It is not so much the *mantram* as believing the mantram will work.

C. W. L. People can be helped by talismans, but they must believe in it. One thing you might do is to learn not to be afraid. If any creature comes and makes jeering and nasty remarks, that is a nuisance, but you must drive him away; become angry with him.

C. J. Tell her to get furiously angry and throw something at him?

C. W. L. The best thing to throw is will force. Yes, throw a cushion. If you become sufficiently angry with a creature like that, he will fly.

C. J. Then you may lay yourself open to obsession by something else because of your anger.

C. W. L. Not unless you absolutely lose control of yourself. The kind of creature which becomes a nuisance is not the kind that has the strength to take possession.

C. J. What about medicinal baths and drugs? Would they help?

C. W. L. I was once given heroin for sleeplessness, but I shall never take it again. Certainly the effect is horrible, most objectionable.

C. J. But in this case, like a doctor, you must prescribe something that works quickly.

C. W. L. Sal volatile?

A voice. Saltpetre and sulphuric acid thrown on it will drive the creature away.

C. W. L. It would drive you away, at any rate! What about Aqua Regia?

C. J. Or camphor and sandal?

C. W. L. If she believes in it. I do not know whether camphor would meet the case. Certain kinds of incense would. But if she goes into a condition of shivering terror, she must have something to hold on to. Is there a Parsi here? (Mr. K. R. Jussawalla reported present.)

C. W. L. What is your sacred symbol in Zoroastrianism? If she were a Christian, I should say, "Let us have a cross magnetised." What is your sacred symbol?

K. R. J. Fire, or the Prophet Zarathustra.

C. W. L. You could exorcise the creature with a sort of ritual. Why not try that?

C. J. If you have the person's picture sent to you, could you work upon the person from that to strengthen her?

C. W. L. Yes, there are various ways. You could set up a kind of link between the person and yourself, so that when a spasm of fear came over the person, you would know it and throw your eye on her.

C. J. I might know it in my ego, but not in my personality sitting at my desk in my office.

C. W. L. Your ego would help. In Zoroastrianism you could call in the elementals of the fire, but of course that is a dangerous thing.

C. J. Create an elemental and send it to be on guard?

C. W. L. And if she in addition could *believe* that there was a guardian angel, that would help very much. Let us give her some magnetised object, something that would be sacred to her. You cannot hold fire. Have you Parsis always a sacred fire burning in the house?

K. R. J. Only in orthodox houses, not in reformed ones.

C. W. L. Which is she? If she has that sacred fire at hand, she could invoke the fire. The spook would leave. But it tackles her when she is in bed probably. Fire is a splendid symbol, but dangerous to have about. I think an image of the Prophet would do. We could magnetise it. Would she have an image? It must be a small thing. You can have a ring, a locket, anything you like magnetised, for strength and courage. (A voice suggests a star.) The star is the symbol of the perfected man. The T. S. symbol or anything can be magnetised. Any metal, but gold is best. For courage, a tiny speck of diamond would be best. You can magnetise anything, even a piece of wood, but magnetism in that would not hold so long. You can make a talisman to last thousands of years. That can be seen by the Gnostic gems; you can feel it still after nearly 2000 years. The choice depends upon the religion. If the person believes in her religion, let her

use whatever *mantram* or symbol is used in such cases. The *Mobed* is expected to know; but would he? Some Indian *pujāris* here do not seem to be well up in their religion. I have seen some *purohits* whom I would not like to trust with such a matter; they would be afraid themselves.

A Parsi *mantram* would be in Zend, I suppose. The language would not matter, as long as she has faith in it. The main thing is to set your will against the creature. What would you do if a person came and bothered you in your house? You would drive him out. Do the same with these creatures.

A voice. But they have no body.

C. W. L. You can project the force of your will against them just the same. In the case of a creature like that, you should not hesitate. If the double of some *living* person were annoying you in that way, I should advise you to be careful, because the physical body of that person might be killed.

H. V. An elemental got into my clock. I was not afraid, but I could not drive him out. He ended by breaking my clock.

C. W. L. I wonder why he came to attach himself to that. It is curious and interesting. It has happened before that a creature has attached itself to a clock.

C. J. How do these repetitions of *mantrams* produce psychism? Psychism is produced by the opening of *chakrams*.

C. W. L. Don't you think the repetition would work from the physical end, put the man into a kind of trance?

C. J. What is the mechanism? Drive out a part of the etheric double or the astral?

C. W. L. The wisest way of inducing a condition like that is to look up at a bright point, so that the eyes are a little raised and strained. Do not try it unless you want to become mediumistic. This fatigues the muscles of the eyes; the *mantram* fatigues the mind. Anything repeated thousands

of times would fatigue the brain. I met a man walking about a railway station repeating, "Ram, Ram, Ram" all day. He would bring himself into a very confused condition of mind, and if he sat down he would pass into some kind of a comatose condition. Aren't some *mantrams* definite calls to certain types of nature spirits, etc.?

C. J. The vedic *mantrams* are calls to spirits.

C. W. L. There is something higher called there. They are calls to the Gods, aren't they? These spirits are lower; they come and play upon a man and put him to sleep.

Is this person a Freemason? If so, we could make other recommendations. (A voice: *No*.) Then tell her a *mantram*. If there is anything sacred to her, let her invoke that. If a talisman is of use, let her send anything she wears. Do Parsis wear those little tubes tied to their arms? (A voice: *No*) A ring? The objection to a ring is that other people are constantly touching it. You shake hands and touch people. It is liable to be more disturbed. Something that she hangs round her neck would be better. Let her send whatever she likes. Then she would have it at hand and could clutch it the moment the creature comes. She should speak strongly to the creature. (Someone: *Swear at it?*) There is no use using bad language, but express yourself strongly—"Get away!" That kind of thing.

There are certain words that would double up anything. You all know them, don't you? You would know how to deal with a black magician, wouldn't you?

C. J. People do not believe in their efficacy these days.

C. W. L. Try them anyway. Let her send anything she will to be magnetised, and we will attend to it for her.



H. P. B.'S FORESIGHT FOR THE YEAR 1897

BY A. J. HAMERSTER

(Concluded from p. 341)

THE warning given by H. P. B. was in vain. Fate took her course. Four years after H. P. B.'s death the first great schism occurred. In 1895 nearly the whole of the American Section withdrew from the Parent Society and constituted itself, under the leadership of W. Q. Judge, independently as "The Theosophical Society in America," which example was followed by a small part of the English Section, which called itself "The Theosophical Society in England". The two for a time worked amicably together. But W. Q. Judge did not long survive the rupture he had caused. Having fallen a victim apparently to the Dark Powers against which H. P. B. had so strongly warned the American Section, death was so merciful as to deliver him, already in the next year, 1896. The difficulties for the Theosophical Movement in America however became greater and greater. The causes remained the same as those depicted by H. P. B. in her letter. We shall not go into details; let the effects suffice for our study. Katherine Tingley succeeded W. Q. Judge as leader, and in 1897 new discords arose, which led in 1898 to a new splitting up of her Society into "The

Theosophical Society in America" under E. T. Hargrove, and "The Universal Brotherhood and The Theosophical Society" under Katherine Tingley, who moved her headquarters to Point Loma. But the spirit of separateness had not yet spent its fury. The old American Section split itself up again in 1899 into at least two new societies: "The Theosophical Society of New York" under Dr. Salisbury, and "The Temple of the People" with Frances A. La Due as its spiritual head.

Can it be gainsaid that the prophecy about the critical time at the closing of the old cycle and the opening of the new, in 1897-8, has come true? The "strong bundle of sticks" had become loose, and thereby weak sticks. It could not be otherwise, but that the Parent Society, as Colonel Olcott called the main trunk of the Society that remained unshaken and that kept its headquarters at Adyar, should win back in after years all and more than what was lost in those last years of the nineteenth century in America, thanks in the first place to the strength of the unity she had known how to preserve, and in the second place to the special effort of her present President to regain the lost ground in the New World.

Third Aspect

We now come to the third point—the bearing of the prophecy on the struggle between materialism and spiritualism which, as you all of course know, had been the special life-work of H. P. B., laid on her shoulders by the Great White Hierarchy. At the end of her life, she summed up the result of her endeavours in the following words:

The great psychic and spiritual change now taking place in the realm of human soul is quite remarkable. It began towards the very commencement of the now slowly vanishing last quarter of our

century, and will end—so says a mystic prophecy—either for the weal or the woe of civilised humanity, with the present cycle which will close in 1897.

It is obvious that H. P. B. means us to understand clearly that the beginning of the "psychic and spiritual change" coincides with the foundation of the Theosophical Society in 1875. But what about the seemingly unimportant and uneventful year 1897? In what manner has that been a critical year in the field of the "human soul," either for the weal or the woe of civilised humanity? Before answering these questions, let us first hear something more about the nature of the "change" from the same article.

The age of crass materialism, of Soul-insanity and blindness, is swiftly passing away. A death struggle between Mysticism and Materialism is no longer at hand, but is already raging, and the party which will win the day at this supreme hour will become the master of the situation and of the future, i.e., it will become the autocrat and sole disposer of the millions of men already born and to be born, up to the latter end of the 20th century. If the signs of the times can be trusted, it is not the *Animalists* who will remain conquerors. . . . But woe to the 20th Century, if the now reigning school of thought (that is the materialistic school) prevails, for spirit then would once more be made captive and silenced till the end of the coming age.

With "the end of the coming age" is meant of course the next attempt "at the latter end of the 20th century," as these centennial attempts were instituted by Tsong-Kha-Pa, "to enlighten the world, including the white barbarians". (*S.D.*, III, 412.)

But what has been the result of the last, namely, H. P. B.'s attempt? What has the year 1897 to say as to that? Are her prognostics, drawn eight years before, true, that not the materialists, but the spiritualists would win the day?

The New Science

I now quote a few passages from a book by a modern man of science to answer these questions. Mr. Dampier-Whetham

in his *History of Science*, printed in 1930 at the Cambridge University Press, says:

From 1895 onwards, there came the new revelation in physics The new physics may be said to have begun in 1895 with the discovery of X Rays by Prof. Wilhelm Konrad Röntgen of Munich. Röntgen's discovery led to another field of research, that of radio-activity. In this search, the first success fell to Henri Becquerel, who in February 1896 found that uranium and all its compounds emit rays. The next year, 1897, was marked by the great discovery of ultra-atomic corpuscles. The new era in physics had begun.

Thus far Mr. Dampier-Whetham. But what does this new era in physics really mean? H. P. B. in the nineteenth century still wrote: "The age of crass materialism is swiftly passing away," but the men of science of this our twentieth century unblushingly confess or rather triumphantly announce: "The old materialism is dead."¹ (*History of Science*, p. 470.)

So here again the year 1897 apparently has been the critical year, and H. P. B.'s foresight has been vindicated. To prove this yet a little more, I quote from *The Mysterious Universe* by Professor Jeans:

The new knowledge compels us to revise our hasty first impressions The old dualism of mind and matter . . . seems likely to disappear, not through matter becoming in any way more shadowy or insubstantial than heretofore, or through mind becoming resolved into a function of the working of matter, but through substantial matter resolving itself into a creation and manifestation of mind.² (p. 149.)

There must have been what we may describe as a 'creation' at a time not infinitely remote. (p. 144.) Modern scientific theory compels us to think of the creator as working outside time and space, which are part of his creation, just as the artist is outside his canvas. (p. 145.) The Great Architect of the Universe now begins to appear as a pure mathematician. (p. 134.) The universe can be best pictured . . . as consisting of pure thought, the thought of a mathematical thinker. (p. 136.)

¹ See note at the end.—C. J.

² Italics mine.

You will agree that there is a tremendous difference between this modern science and the old against which H.P.B. so often made her onslaughts.

The World-Teacher

Only one point more remains—the bearing of the prophecy on the coming of the World-Teacher, on the coming of Him who finally will settle the dispute between materialism and spiritualism. Though He be, or rather because He is the Teacher of all Teachers, the Spiritual Leader of all spiritual leaders, it is clear that by reason of His transcendental spirituality and purity, He could not come to a world still steeped in materialism; that before He could hope to find some hearing, its materialism must virtually have received the death-blow. And if it is true, as Mr. Dampier Whetham asserts, that in 1897 that death-blow was dealt to it, what wonder then that in the same year the child was born, announced to us some ten years later by our great President as the coming World Teacher, Krishnamurti!² I must leave it at that. Let anyone accept or reject that announcement, be it on the authority of Dr. Annie Besant, or on his own, through a careful study of Mr. Krishnamurti's own words—so much is certain, that anyone who cares to study the thread of history running from H. P. B. on to Dr. Annie Besant and Mr. Krishnamurti, cannot but acknowledge that his coming is indeed the fulfilment of the prophecy, is "the Dawn of the New Cycle".

The Dawn of the New Cycle

I will end by quoting from the Introduction to *The Secret Doctrine*. Speaking of an old book, "so very old that our modern antiquarians might ponder over its pages an indefinite

time, and still not quite agree as to the nature of the fabric upon which it is written," H.P.B. continues :

But there exists another book. None of its possessors¹ regard it as very ancient, as it was born with, and is only as old as the Black² Age, namely about 5,000 years. In about nine years hence,³ the first cycle of the first five millenniums, that began with the great cycle of the Kali-Yuga, will end. And then the last prophecy contained in that book—the first volume of the prophetic record for the Black Age—will be accomplished. We have not long to wait, and many of us⁴ will witness *the Dawn of the New Cycle*,⁵ at the end of which not a few accounts will be settled and squared between the races.

"The Dawn of the New Cycle!" Its beginnings stood around the cradle of the child Krishnamurti, its end will be when his teachings shall have become old to a younger world, whenever that time may be! But before that end "not a few accounts will be settled and squared between the races," as H. P. B. tells us. We have already had some foretaste in that terrible world-war of 1914, and we do still taste and probably shall taste more of this settling of accounts between the races in the future. We have only to look at the political situations to-day, between Germany and France; between England, India, Ireland and the other Dominions; between China, Japan and America; between the different South American States; between Soviet Russia and the rest of the world; between each independent State and every other; each one trying to frustrate the other by raising tariff walls, and refusing to disarm in those weapons in which it happens to be strongest.

Indeed, though a new Cycle truly began in 1897-8, we are still only in the beginnings of the Kali-Yuga. According to Brahmanical computations, the Black, or Dark Age³ will

¹ Probably the Masters of the Wisdom are here meant.

² The Kali-Yuga.

³ Counted from 1833, when this Introduction was written, nine years would bring us to 1897.

⁴ The contemporaries of H. P. B. of course.

⁵ Italics mine.

last 432,000 years. We are now only in the year 35 of the second cycle of 5,000 years (see *The Secret Doctrine*, II, 69) and so we must be glad already for even the faintest glimpse of light in this darkness, and especially for the truths of Theosophy brought by H. P. B., the viability of which for the next century was assured in 1897-8.

NOTES BY THE ACTING EDITOR

¹ Theosophists are far too prone to quote some statement of one distinguished man of science as the proclamation of "men of Science". English writers quoting English scientists forget that there are scientists in France, Germany, Italy, etc., who may not endorse the statements of their English confrères. So too the writers of other nations speak from an over-enthusiastic standpoint.

² Mr. Krishnamurti was however born, according to his horoscope, in May, 1895.

³ Kali Yuga is called in India not the "dark age" but the "iron age". Kali is different from Kali, the dark Goddess.

Do not have a preconceived idea of the ultimate and do not apply that idea to the transient, but rather try to understand that which is transient. The eternal is transient, it is not away from it. The infinite is the finite. That is, the full significance of an experience is in the fleeting experience.

What gives you understanding is to know, not what you want, but that which you do not want, of which you are free.

J. KRISHNAMURTI in *Star Bulletin*, March-April, 1932

THE HIGHER SELF AND THE LOWER

BY THE RT. REV. G. S. ARUNDALE

I DO not think some of us have laughed so heartily as we laughed last night in one of our higher bodies—I need not specify which. The President laughed very heartily indeed, more perhaps at the evident amusement of those around her as they became confronted with some home-truths which down here, out here, their more immobile bodies would proudly reject. There we were in the realms of Causes, in the regions of the Will. And in those regions we contrasted the inevitableness of progress, of growth, of unfoldment, with the tremendous fuss we make of it when sheathed in the strait-waistcoats of the mind and in the flabby, drifting forms of the emotions. We looked down upon ourselves in our mind bodies and in our emotion bodies, and we laughed, and laughed and laughed. How droll that there should be such ado about the inevitable, about our inevitable, about our very own self-determined inevitable! The goal is certain, and the Will works irresistibly—in the long run—to the achievement of the goal. But how we move about in the outer worlds so fussily, so importantly, so much as if everything depended on the lower bodies alone. Our higher bodies laughed at the perky little presumptions of their coarser counterparts, strutting about like peacocks, but verily little more than crows. Our thoughts—which we think to be so

overwhelmingly vital—after all, to what do they amount? Not to nothing at all, for they can waste time. But not to very much, for they cannot delay for very long. Right thought is pre-ordained, and is but a matter of time. And the most imposing thoughts our mind bodies think, the most imposing emotions our emotional bodies feel, are merely halting places on the great Road of Life. In them we stay awhile, and then move on.

But when we get to a halting place we so often proclaim in majestic tones: "I have attained. There is no further road to tread. I may now sit down and dwell eternally in this place which is the goal." And when we have lain under this illusion long enough, policeman Will comes along and says: "Move along, please. No loitering." And on we move, and come to another halting place, and repeat the same formula all over again. And along comes policeman Will once more—tiresome person—and moves us on again: "No loitering." And identifying ourselves with our policeman aspects we laughed and laughed and laughed at the poor little minds and the poor little emotions being hustled along ruthlessly. It was as if they had no sooner sat down in all pomp and ceremony, preening themselves on their wonderfulness, and just about to sink into soporific bliss, when they are startled by the heavy tramping of the eternal policeman (who never gives them rest) and wearily take up their burdens on what seems to be an eternal tramp, tramp, tramp.

We laugh and laugh and laugh at our certainties, our convictions, our sense of grave wisdom, our assurance that we have at last attained the final revelations of Truth, our pity for those who disagree with us, and who have therefore not reached our dizzy eminences of unchallengeable omniscience. We laugh and laugh and laugh at the self-assurance of it all down "there". We are so very Pecksniffian in these lower worlds. And having laughed to our hearts' content, we

determine in these higher regions that we must take a little of the pride out of our minds, and a little of the self-centredness out of our emotions. We determine that we up "here" will be more down "there". We determine that we shall not allow our lower selves to hang about in the resting places of thoughts and emotions until the policeman of the higher self moves them along—"No loitering". We determine that our lower selves shall not loiter, shall not hang about in these halting places on the great Road of Life, but shall press onward and upward to goal after goal, to happiness after happiness. We determine that our certainties shall be replaced by aspirations, and our abiding-places by stepping stones. And we determine that our bodies shall be one in determination, variously tuned though they be to adjust the unreal to the Note of the Real, to transmute time into Eternity. We have laughed, but we must not take too lightly either the mind which too often is the slayer of the Real, or the emotions which too often enslave and degrade the Real. Let us laugh, for laughter is power. But let us act rightly, for right action is the expression of the Will.

THE Theosophist's duty is like that of the husbandman's; to turn his furrows and sow his grains as best he can; the issue is with nature, and she, the slave of law.

MASTER K. H. to A. P. SINNETT

THE MASTERY OF DESTINY

BY JOSEPHINE RANSOM

(Concluded from p. 306)

IN *The Secret Doctrine* it is taught that one of the mysteries of life is how the "Sons of God," who came in His name, exist in time and eternity in the heart of God. From Him, this His Second Aspect, come the Avatars—the descents of God to man. The Supreme Sons are in the bosom of the Father in eternity æons upon æons before, in time, Abraham, ancestor of the Jewish Race, comes into existence. Because of the play of destiny, the Christ comes in the name of His "Father" who existed before time and space, and He comes into our human midst that He may teach us high mysteries, or Truths. Through these tremendous statements in the New Testament, then, we see clearly taught the law of Karma, the law of cause and effect.

That law has two great aspects; one operates immediately, here and now, the other operates at some future time. Doing so brings three phases of Karma into activity; the "life state"; the "life time" and the "life experience".

"Life state" is that inevitable Karma which applies to us in the early stages of our humanity, and also in the early years of any given life. As children our inevitable Karma presses upon us. A child is helpless in the hands of its parents, from its birth to its maturity, that is, averagely speaking. Then the child goes on to the second stage, to its own

individual reactions that lead it to consider and weigh and probe experiences; but in the first fourteen years of most children's lives they are in the grip of their inevitable Karma.

We are apt to look at the matter from the point of view of the individual coming into environment. Let us look at it from the point of view of ourselves supplying their inevitable Karma to children. How do we treat them? We feed them, not always correctly. The mother to-day is only now discovering afresh the way to feed herself in order to supply her physical part in building up the framework round the etheric model which the Lords of Karma supply in accordance with the individual's "dead men's bones," or his own inevitable Karma. The mother and father supply the necessary germs for creation, and then the mother is expected to supply to the child's body the required solid materials. The parents thus contribute the inevitable Karma that is due to the incoming generation. If the father does not supply a clean germ, that gives part of the inevitable Karma. Therefore cleanliness both of man and woman is necessary. Not sufficient stress is laid upon the man's part. How hard we should strike at the diseases, the impurities they acquire through vice or carelessness, and hand on as inevitable Karma to the incoming child!

Then we educate the child. Think of the inevitability of that! The child must abide by our systems of education, he cannot change them, he can only endure them as best he may. Education of the nation is the concern of every grown individual. It does not matter whether one is a parent or not. The education of the child is our concern. We must consider its defects, its advantages, how it moulds the children. We provide it and the child must abide by it. He cannot escape. However wise an Ego he may be inwardly, yet must he abide by what education we give his vehicles.

In the field of politics the child is supplied with whatever happen to be our own prejudices. We teach him history. We warp his judgment of the values of the rest of the world because we teach him history in accordance with our prejudices, instead of teaching him to be broadminded. When he breaks away from our prejudices we, ordinarily speaking, grieve about it. From narrowness of thought the child of to-day is breaking away. We have not seriously considered that each generation is in need of new interpretations of Life, and that we should be prepared for it; instead we are puzzled as to how to understand the present breakaway from orthodoxy, and are seemingly without any new and true attraction that will guide youth to greater understanding.

Let us also consider that from the standpoint of the nation we are its inevitable Karma. We make the nation now; the child comes into it to make its future. Wholesomeness, cleanliness, understanding, are these in ourselves that we may impress them upon or offer them to the growing child? Are we saying to him: "Our forefathers enunciated something 200, 300 years ago, and it must be the unalterable law for us to-day"? We are several generations older. We have had added experience. Why say we shall have no other law? Are we not growing? Why insist that, because a wise man 200 or 300 years ago said magnificent things, only one interpretation of them must forever prevail? Change constitutions when they are outlived. Principles are everlasting, but treatment of them must constantly change. Why teach children that laws, lovely though they may be, do not need fresh interpretation? We are insisting that our inevitable Karma should compel our child. We refuse to allow the law to operate changefully and rebellion is inevitable, and trouble. Humankind grows and changes, so must man-made law. Do not compress the child to fit into the law, but the law to be fitted

to the measure of the growing powers of the nation. This is also true in the world. Nations grow up. They take their part in the world, and the world is growing up, and in its grown-upness the world is dreaming of holding the hands of every other nation. Is there any nation refusing to hold the hands of the rest of the world? If it does, it imposes past limitation upon the children. Does any nation need splendid isolation? It would seem not. The wider Karma of the world is ours and we may not deny it without detriment to ourselves. There is everything to gain and nothing to lose by so doing.

So we find there is not only an individual "life state" but a national "life state," and then a world "life state". When we obey the law of growth we work with it, control it, because we are masters of life, not the slaves of destiny working out in its smaller and narrower cycles.

"Life time" is an expression of the way in which Karma is working out in ourselves, both quickly and slowly. Take the stories in the New Testament and see something of the working of Karma in the events that are recorded, and how a marvellous "life time" came to an end. Consider too the "healings" that were performed. The inevitability of Karma was brought to an end, and the healing took place. Do we not find certain things coming upon us like thunderbolts? We find we must endure them. Does not a nation find a thunderbolt hurled at it at times? It is Karma, "life time" coming to a conclusion. When that does come it opens up further slow or fast-moving Karmas. Just as individual Karma is rounded out by death, so with the nation; its cycles move one after the other to their close, and it finally disappears. So is it with the great "life time" of the globe, and the races that move slowly to their consummation; then the end, the dissolution of the globe. It is said that if we watch our own slow and fast-moving Karmas, we can see for

ourselves when they are likely to finish. Watch our relationships, our connections with people and events, how they move onward to their continuance or closing, and we can, therefore, see their possible end. Some will, clearly, be projected into the future and in another life must make a fresh "life time". What are our relationships to our father, our mother, our other relatives and our friends while we are with them? Do we not see in them the Karma of the future?

You are harsh to your children; your children are unjust to you. How is it to be adjusted? We die with adjustments not yet completed. Watch one's health, for instance. Is it such that it will move to an early end of the body, or such as will move to a slow dissolution in old age? Are we wearing out its vitality now, so that it becomes a useless entity before death is due, or are we conserving its energies wisely, so that when old age comes it is a useful and not a useless body? Are we so controlled that in due course we can go quickly out of the body, saying: "I have finished with it; I am unhampered by its desire to cling to what is familiar?"

The third type of Karma is described as the rise of knowledge, or "life experience," it is our ability to recognize fully the value of the moment when it is with us. So few of us do that, and yet it is necessary to absorb the whole value of every instant as it passes, trying to see instantly the application of law to ourselves and to things as a whole. Law is not operative only in the future, but now. Suppose we are distrustful or resentful of any passing phase of existence, that shows how we fail to take advantage of it. We fail to learn our lesson from it and push it away into the future. Resentment accumulates, and Karma piles up, till one day we face something that we do not like—illness, financial difficulty and so on. So let every moment have its proper valuation, the proper reaction. Thus is learnt detachment and discrimination.

Detachment has sometimes seemed to be a cold refusal to consider things. Instead, it is wisdom gained from experience, from learning one's lessons now, and not waiting until tomorrow or the life after. It is the instant recognition of the value of the moment, not carrying on the burden of it. We take "life times" and "life states" on into future lives. We should finish with them now. Have we not been told that the wise are those who have the least amount of Karma still to balance? Whatever we do compels reaction in all the totality of our being. Nature is putting herself right with us at every moment in all departments of our nature. It is like a great mathematical calculation. Take any figure from it and all values are altered. Change the place of one figure, everything must be changed, and so on. Let us see that our smaller sums are kept right with our total intention all the time; for we have a totality of intention, and that is perfectibility. Our "Father in Heaven" has set the sum of our growth and we should try to keep the figures correct, so that at long last, when face to face with Him, we present to Him an exact total in terms of ourselves, the sum He set us to work out. Being face to face with the Father is Divinity looking downwards and our illuminated selves looking upward, all veils having vanished.

The law of Karma has been balanced in us when we adjust ourselves to it, and we are then masters of destiny, of all that happens to us. The beginnings of such mastery are in the understanding of life: our adult relationship to children, to the nation and to the world: our swift appraisal of it, wise reactions to it, and our instant illumination of every moment by the divine life that shines within. We are to "let that light so shine". By permitting the conscious divine self to be the agent, the adjuster of the law in its rightful sense, we make possible the perfection of every moment in word, deed thought, speech, everything.

The Lords of Karma are always at work maintaining divine harmony. When we make mistakes we beat against this harmony, to our own hurt. So instructions come from the lips of the "Wise Ones," advice as to what to do. If we have ears attuned to hear, and understanding enough to take that advice, we can bring ourselves into the at-one-ment with divine freedom for which we so long.

We reach mastery of life through understanding, not only in hours of meditation, nor in moments of exaltation, but in the recollectedness of every moment. For the law operates in every act, emotion and thought, and the law is our daily lives. We are the past, the present and the future, and we can try every instant to make ourselves as nearly as possible harmonious to the whole. Our need is to make daily harmony in ourselves, and, therefore, splendid national harmony, and of course world harmony. We cease to be the helpless agents of the past, we become the wise agents of harmony and law—the Karma of the future. Thus controlling destiny we become the power of the future. The future races will not be some strange creatures, but ourselves, making here and now our destiny. By living wisely, happily and truthfully, we are indeed makers and masters of destiny.

For one has always to meet demands instead of creating them, if the public or the majority is always supposed to be right, where does the dignity of individual man come in—of man, who stands and falls with the fact that he is the *non-conforming* animal, whose ideal exemplars Prometheus, who disregarded the will of the gods themselves; or Jesus Christ, who thought nothing of the laws of His own people; or Don Quixote, who kept to his own ways and ideals in the face of all reality?

COUNT HERMAN KEYSERLING

LOS HOMBRES-LOBOS

*(un poema del poeta guatemalteco Rafael Arévalo Martínez,
Correspondiente de la Real Academia Española)*

Primero dije "hermanos" y les tendí las manos;
después en mis corderos hicieron mal sus robos;
y entonces en mi alma murió la voz de hermanos
y me acerqué a mirarlos; ¡y todos eran lobos!

¿Qué sucedía en mi alma que así marchaba a ciegas,
en mi alma pobre y triste que sueña y se encariña?
¿Cómo no vi en sus trancos las bestias andariegas?
¿Cómo no vi en sus ojos instintos de rapiña?

Después yo, también lobo, dejé el sendero sano;
después yo, también lobo, caí no sé en que lodos;
y entonces en cada uno de ellos tuve un hermano
y me acerqué a mirarlos; ¡y eran hombres todos!

OUR FRONTISPIECE AND COVER

I

BY C. JINARAJADĀSA

IN February, 1916, there took place at Gokhale Hall, Madras, the first exhibition of paintings of purely Indian artists. The exhibition was due to the enthusiasm of Dr. J. H. Cousins and other Theosophists at the Theosophical Headquarters, Adyar. At that exhibition, my eye picked out this picture at once, and I began to sing its praises. The owner of the picture, my friend the late Mr. T. M. Krishnaswami Pillai of the School of Arts, on noting my enthusiasm, promptly presented it to me. He had marked it for sale, and the price was Fifteen Rupees! He told me the picture was of the Tanjore School, but he gave it no name. The picture is undoubtedly that of Tyāgarāja, a far more beautiful portrait than a better known one of him seated and wearing a turban.

I noticed the little picture because it transported me to Italy—to Giotto, Fra Angelico, Luini and other artists whom I love, of that school called the "Primitives". They are called that, not because they are "primitive," i.e., simple and incapable, but because they are the *beginners* of the schools of Italian painting. Wherever there are these "Primitives"—in Greece, or Italy, or India—they have one characteristic. There is more "life" in their art than "form," more soul than substance in their composition. They have still many deficiencies in technique; others who follow them are

more able in the handling of their material. But they see "life" as through a mist of tenderness and devotion, and see all objects far more as symbols than as "facts". They are great dreamers, and—as in this picture—a tiny drawing of a deer, a few wavy lines for a river, are as sufficient as a full-sized animal or a true picture of a river.

In this picture, the marvel to me is the exquisite portrait. It is as great a portrait as that by any Western artist specialising in portraiture. All the soul of the saintly musician is there, and yet probably it is accurate in line and colour. What Western artist would think of painting a three days' beard's growth? Yet the Indian artist, being thus "true to life" brings the musician nearer to us thereby.

The picture is not a water-colour. It is more like a fresco or tempera painting. The artist has first laid on some material as a backing and then painted on it. It is a gem, and I am glad to own one great thing of India.

II

SRI TYĀGARĀJA SVĀMI

1759—1847

BY B. S. RAMASUBBIER

Srī Tyāgarāja was a South Indian Brāhmaṇa saint, musician and poet, of excellence unequalled to this day in the whole of India. His songs, numbering 650 in 200 tunes, mostly in his mother-tongue Telugu, are available in print only recently, and can best be appreciated when accompanied by Vīṇā and Mṛidangam.¹ His influence is just beginning to be felt widely among the masses.

¹ Vīṇā is an instrument of seven metal strings; Mṛidanga is one of the many varieties of drums.

Tyāgarāja inherited his talent from his grandfather, Girirājakavi, and was born of the saintly Rāmabrahmam and Santā-devi as their second son, at Tiruvālūr. The family moved to better itself to Tiruvaiyāru (both places hallowed by the Devāram hymnists), situate on the Cauvery, 6 miles north of Tanjore. Tyāgarāja had his early schooling under his own father, and later studied in the famous Sanskrit College there. His study of the epics awakened in him the sense of poetry and a capacity for vision. He lost both his parents by his 15th year, and was left alone to steer his way.

He mastered in a year his music from Vīṇā Venkata-ramaniah, the local palace-musician, as he had already a genius for it. His dedicated life attracted to his humble home court-musicians, devotees and disciples, and all lived as one family, singing hymns and begging alms. Tyāgarāja, as a true son of his father, spurned publicity and patronage, prized poverty and dignity; he panted in his heart for his Guru, and was met by Nārada, the Arch-musician of the Gods, in the guise of a Sannyāsin and was given the Rāma-mantram for meditation. He single-heartedly devoted himself to it and pitied, in his hymn of *Dhenukā*, his fellowmen:

O Rama! the people do not know the right path to faith, but would go about the earth and create confusion. Though again they get up in the morning, bathe in water, besmear their bodies with sacred ashes and pose as praiseworthy men, they manifest an inordinate lust for money, rather than, O Rama! any desire for thy grace.

In his family shrine of Srī Rāma, Tyāgarāja, the bud of an artist-idolater and fanatic, blossomed into a divine composer of exquisite melodies and rhythms, depicting scenes from the *Rāmāyaṇa* in all their charm. He attained to peace on the 6th of January, 1847, at Tiruvaiyāru. More of his life can be known from the book *Thiagarāja* by M. S. Ramaswami Aiyar.

DIVINE GUIDANCE IN NATIONAL AFFAIRS

BY KEITH DEAR

(Concluded from p. 327)

TO go back to the beginning of the Elizabethan period. Elizabeth, be it remembered, came to the throne at the age of twenty-five, having up to that period been concerned partly in the love affairs of her early girlhood, partly, if we accept some recent lights thrown upon the history of the time, with the difficult task of disguising their consequences, and partly with the ever-present difficulty of keeping her head on her shoulders in presence of the multitudinous Roman Catholic intrigues designed to strike it off.

The condition of things she found prevailing in the realm then passing suddenly into her control was one in which a thousand dangers encompassed it on every side. But over and above all these, it was troubled by an internal complaint, the very nature of which was ill-apprehended by the political science of the period, or, rather, in consequence of the absolute ignorance which then prevailed concerning the first principles of what we now call economics, was as yet not even recognized as an internal disease. The currency of the country had been debased by successive sovereigns until there was not an honest coin in circulation from one end of the realm to the other. Commerce of all kinds, trade and industry were demoralised by the utterly untrustworthy character of the medium in which values were estimated.

Any modern economist looking back at such a condition of things would, of course, perceive at a glance that the only way of restoring national prosperity was to call in the debased coinage and put the currency on a sound foundation. And it is within the familiar knowledge of all students of the period that within two years of Elizabeth's accession this course was actually pursued. The very first document that ever came into existence relating to the necessity of reforming the currency is one written by Queen Elizabeth herself, in her own handwriting, within a year of her accession. And within a very brief period another problem had to be dealt with, by the girl whose single will at that time swept aside all the "Protestant statesmanship" around her when her own internal impulse was decisive. Of course, she hesitated continually, and drove those who were the sport of her uncertain moments to the verge of distraction. But the question whether or not she was becoming the channel of a higher intelligence than that which even she, bright-witted as she certainly was, exercised in her normal state, has to be settled by reference to what she finally did, not by reference to the wavering impulses which preceded action.

In 1560 no question was more pressing for the government of England than the question whether serious efforts should be made to turn the French out of Scotland. The Queen had neither men nor money at her command that would justify her in attempting to intervene in Scotland. To make such an effort would be to invite the open hostility of France, and the country would be crushed between the upper and the nether millstones. Every member of the Council, with one exception, concurred in this view, and all their opinions having been taken and carefully considered, the Queen disregarded them one and all, and sent a fleet to the Forth to begin the work of turning the French out of Scotland. We can see now how supremely necessary it was that this

should be done; as necessary, perhaps, for the future welfare of England as it was necessary for the future of the other country, that the English in the time of Joan should have been turned out of France.

The fleet which was sent to the North under Winter was not ostensibly commissioned by the Queen. Reserving to herself, in accordance with her usual somewhat tortuous policy, a loop-hole of escape from future difficulties should they arise, the Queen directed Winter to declare himself to be acting altogether on his own responsibility as a maritime adventurer if he met with defeat. A wonderful illustration of the personal devotion which the Queen commanded is embodied in the fact that the gallant admiral in question accepted the task imposed upon him on these terms. He was by no means the only one of her servants from whom she exacted similar self sacrifice, or by whom it was willingly rendered.

And here we have to recognize a condition of things which would be even more reluctantly accepted by modern criticism than the theory of political inspiration. The French, be it remembered, were aware that they might be attacked in Scotland, and a French fleet was under orders to proceed northwards to reinforce the Regent. Froude writes :

A few days before Winter sailed, d'Elboeuf had started from Dieppe. Had the weather been fair he would have been in Leith before the English fleet had cleared the Thames, and would have thrown a force into Scotland which would have changed the course of history.

But, as usual, the gale which was required to support the plans of Queen Elizabeth came opportunely to her aid. Fierce northerly winds blew "wilder and more wild". Winter quietly took refuge in Lowestoft until the storm had blown over. D'Elboeuf was caught at sea by the tempest; half his fleet was wrecked on the Holland flats, some vessels foundered at sea, d'Elboeuf himself was unable to get back to Dieppe, and only two vessels survived from the French fleet.

In spite of languid belief in the control of Providence over the elements as well as over human events, which has survived the progress of Agnosticism, few people, except those who in some measure understand the rationale of such control, are prepared to recognise it in specific cases. But the frequency with which the required gale would turn up, to serve the great effort then in progress to maintain the English nationality, is highly suggestive for observers who can regard the whole problem from a lofty standpoint.

So much for the instructive little episode of 1560. Let us pass on now twenty-eight years to the supreme crisis of her reign, when the mighty forces of Spain, after protracted preparation, were gathered together to accomplish her final annihilation. In dealing with the story of the Spanish Armada, it is hardly possible within a reasonable compass to follow out every important and suggestive event. But first let us recognise in the mirror of Froude's history the direction in which we must seek for the real authority exerted at the time. Froude himself is quite unconscious of the true significance of the facts he brings to light. He continually reviles the Queen for her earlier neglect of precautions which were, in the opinion of the Council, supremely necessary. But this neglect he says was no fault of the Council :

The Council would not have left Drake to ask for what was obviously necessary. The Queen had taken upon herself the detailed management of everything. Lord Howard's letters prove that she and she alone was responsible. As if every officer she possessed was in a conspiracy to ruin her, she appears to have kept all descriptions of supplies within her own reach in London or at Chatham, permitting nothing to be served out without an order from herself.

In other parts of the story we read bitter criticisms of her hard thrift in paring down expenses and postponing preparations which those around her conceived to be of urgent importance.

One precaution only had she taken. She had placed at the head of her naval administration the fittest person in her dominions

to manage it, Sir John Hawkins When the moment of trial came, Hawkins sent her ships to sea in such condition—hulls, rigging, spars, and running ropes—that they had no match in the world for either speed, safety, or endurance.

At various periods, before this time of final trial came, she would drive some of her Ministers to distraction by disestablishing a part of the fleet, or by sending vessels to cruise in the Channel shorthanded, with strict instructions not to go further. Hawkins was indignant at our uncertain dallying. There were moments when, Froude thinks, it would have been quite easy for the Spaniards, had they seized the chance, to have accomplished the ruin of England. But for the moment her private character is not the question under consideration. She was, as we have seen, responsible for everything. And everything was ready when the time of trial actually came.

From the point of view of all ordinary criticism, the Queen's neglect in the beginning to set to work on her preparations when the danger seemed imminent, condemns her administrative wisdom past redemption: but on the assumption of an influence behind her, which could see into the course of events a little more clearly than contemporary criticism, may we not feel that on the whole it was well that the real effort of preparation was delayed until the eve of the great day, so that no force employed was wasted in advance?

Anyhow, the whole Armada story, although full of intricate details, and of little incidents which by no means reflected credit on the Queen as a human being, embodies the three leading features which are all-important from the point of view of the argument in hand. The Queen was absolutely responsible for all that was done at the time. For a couple of years or so she was regarded by ordinary observers as culpably apathetic. When the emergency actually arose she was ready, and the result was the salvation of England from the direst peril it had been under since the reign of King

Alfred, and its establishment on such a basis of European prestige, that, though for many years to come the Roman Catholic party, with the sanction of the Pope, engaged in countless plots for Queen Elizabeth's assassination, no further attempt was made by force of arms to overthrow the nationality she had rescued from destruction.

For many of us who not only believe in, but realize, the activity of the influences which adjust, modify, and guide human affairs from higher planes of consciousness, the age of miracles in that sense has by no means faded into the past, but is present around us even in these latter days. It would be very embarrassing, however, to attempt the interpretation of modern political episodes where strong feelings are enlisted on opposite sides, and the idea of anything resembling providential intervention would be deeply resented by one side or the other. But the general law guiding all such intervention is clear, simple and intelligible. The individual units of the human family must be allowed to exercise as they choose the free will, which is an essential factor in their future spiritual progress; but sometimes it may happen that the consequences of that exercise give rise to complications, which threaten the general design of which they form a part.

No intervention, whether by the method of mental suggestion or by other more sensational devices, will ever be allowed to impair the legitimate working of moral causes which each of us may set up in our own individual cases. But when some unfortunate convergence of human mistakes threatens to bring about results which neither the community concerned, nor even the individuals themselves, have deserved, beneficent intervention is a possibility, and, as some students of the higher law believe, of frequent occurrence. In the two great cases to which I have drawn attention, nothing less was at stake than the salvation of a nation.

THE PAIRS OF OPPOSITES

BY H. L. S. WILKINSON

(Concluded from p. 311)

Space and Time; Matter and Space. Of these two pairs, the arch-deceiver is Space. There is no Space. Objectively, Space is an illusion. There is no greater or less, whole and part. What, then, is there? Is the whole of this mighty framework an illusion—a phantasm? Objectively, it is, because there is no subject and object. There is only the One, the Absolute. But we cannot, either by thought or by intuition, stride over the gap between the One and the Many: between Manifestation and the Unmanifest. We cannot blot out one term of the opposites and identify ourselves with the other. In the effort to do that, we ourselves would become non-existent. We should vanish, along with the universe. The One would remain, but it would no longer be One; it would be just a blank.

Dr. J. J. van der Leeuw, in his book, *The Conquest of Illusion*, attempts to get rid of the dualism in an Irish way, by perpetuating it, and asserting that the Absolute is both change and the changeless. It does not much matter how we look at it: the eternal dualism remains eternal. We cannot resolve it. It is the ring-pass-not of philosophy. But is it more practical to enquire whether space, time, and matter are three ultimates, a sort of Trinity, a three-headed

Cerberus guarding the gates of the lower worlds of form? Hardly, one would think; for in that case, we would expect to find these three terms related as the three qualities of the Hindu Trinity, *Rajas*, *Tamas*, and *Sattva*, but they are not so related. Time and space are certainly *Rajas* and *Tamas*, male and female. But space can only become *Tamas* by identifying it with matter. Matter and space can no longer be separated. As a matter of fact, void space is totally inconceivable, and the idea of it has simply arisen from our defective vision, which makes it impossible to see or detect any form of matter in the celestial spaces. Nevertheless space remains an attribute of form, and we cannot conceive of oases of form in a shoreless sea of "no-form". We have no alternative, therefore, but to identify space and matter, as the female or *Tamas* term of a cosmic Trinity. What would the active term, *Rajas*, be? It could hardly be time. Time is a variable, just as is space. There are many dimensions, or planes, of time, as there are of space. Instead of time, a better term would be motion, giving us motion and matter (the old dualism of Spencer and Tyndall and the Victorian physicists), as *Rajas* and *Tamas*, respectively. What then is *Sattva*, the third term? We have (1) matter, (2) motion or energy, and (3) what—vibration? Does this word best express the third cosmic Ultimate? Our Hindu occultists could, doubtless, give the appropriate Eastern term.

The Annihilation of Space. The banishment of space, and its connotations, from our philosophy has stupendous consequences, and marks a definite stage towards realization. Ideas of *large* and *small* are abolished: we can no longer confidently assert that a mile, or a million or a billion miles, is bigger than an inch. The infinite celestial spaces vanish like a breath—a picture! When we gaze upwards at the star-spangled sky at night, we realize that we are at the same

time looking down amongst the atoms, molecules, and electrons below our feet. The infra-world and the supra-world of Prof. Fournier d'Albe are found to be one and the same.

This explains the extraordinary perfection of structure which we find in apparently small and minute objects, equally as in vast. The Great Architect of the Universe knows nothing of our scales of size. Just as a thousand or a million years is to Him a day or a moment, so is an inch, or a millimetre, as much or as little as a billion miles, and the entire galaxy perhaps of the dimensions of a lady's wedding ring. The Great Architect of the large is also the Perfect Artist in the small.

In the light of this it is plain how planetary and stellar influences affect human beings. The influences are not waves travelling across stellar space, but rather we men live and move amongst a society of Gods who affect us, just as we affect each other, by speech and telepathy. There is no space separating us from each other. The Gods are around us and within us, and we in them. We are in Heaven all the time. The old Chaldeans understood this.

If size is an illusion, it may be asked, is there anything in the world of the Real which gives rise to this illusion in our world? Is there *something* which, without possessing size, causes the idea of size to arise in our minds? If there is, it must be some *uniform* frame of reference, possessing no parts or magnitude—something like the Euclidean "point". As a matter of fact, the entire universe may, for all we know, be contained in a point. The sun, a mass of matter nearly a million miles in diameter, may be for all we know, the size of an atom.

At any rate, there are no galaxies upon galaxies stretching away to infinite distances. The bugbear of infinity is exorcised for ever. We are no longer imprisoned between

the two opposites of Pascal. We are released, and breathe again!

Time. Once more we suffer imprisonment at the hands of a gaoler, who fixes us immovably between two opposites, past and future, both supposed to be infinite in duration. Imagine that! An infinite past, filled with historical events just such as we see happening in the world of to-day! An infinite future to look forward to filled with similar uninspiring details! What if the scene changes at some remote epoch in the past, and men disappear off the stage, and are replaced by animals, animals by trees and ferns, these by creeping things, and these again by rocks and fire and steam, and this by a fire-mist, and so on—time still going on endlessly? What if a similar endless panorama is in store in the future? The sheer monotony of it becomes a terror, an oppression, much as if we contemplated an endless prolongation of suburbia *ad infinitum*. No wonder James Thomson, oppressed with such a prospect, wrote *The City of Dreadful Night*, a classic of pessimism.

The whole thing is a delusion. Eternity knows no past and no future. These are real only in our dream-world of time. Time, like space, is but a state of consciousness. So says Mr. Jinarājadāsa, and then asks "But whose consciousness?" A very pregnant question! We might reply: "The mass consciousness of Humanity." There is a mass-consciousness, as there is an individual consciousness. Slowly, and bit by bit, the foremost minds of the latter modify the former. We are all One.

When we go to sleep at night, we rise into a different plane of consciousness with different measures of time and space. When we finally awaken from the dream of physical life, we rise above time and space altogether, into the world of the Real. And there are stages and stages of realization, with which *pari passu* the aspect of the outside universe

changes to us, as, one by one, our fetters are cast off. The universe, whether outside or inside, is simply a state of consciousness—not a place or time.

We can now understand why Krishnamurti, in one of his poems, suggests that real time is an eternal "variation in the monotonous Day and Night," why Macbeth described time as "the creeping of a petty pace from day to day," in which "all our yesterdays have lighted fools the way to dusty death"; and finally why Prospero foretells the end of time thus:

The cloudcapped towers, the gorgeous palaces,
The mighty temples, the vast globe itself,
And all it doth inherit—shall dissolve,
And like an unsubstantial fabric faded,
Leave not a wrack behind.

Time is sorrow (or joy). Escape from its prison for one instant, and when you come back you will realize that the "I" creates this prison.

Matter. That which opposes the movement of our bodies, and so restricts our freedom—such is matter. Its chief quality is inertia, passivity, *Tamas*, making it an absorber, or receiver, and hence a scatterer and distributor, of energy or force. Our conceptions and measures of time and space are largely borrowed from the resistance which matter offers to our bodies, and never, while our chains gall us, shall we learn to escape from the walls of our prison. But it is an interesting fact that the progress of scientific invention is gradually overcoming and lessening this imprisonment, this resistance; and we can foresee a time when the direct use of the astral body will release us still further. Doubtless then, matter will become less opaque to our vision, more gossamer-like.

We may imagine life, when unimpeded, to be a free radiation of energy throughout celestial space, and matter to be a sort of imprisonment and restriction of this energy.

Perhaps when two opposite streams of energy meet, they may set up whirlpools in the ether, which are the beginnings of material atoms.

Here ends our study of "the Opposites". As a philosophical excursion, it is very fascinating and opens up innumerable vistas, a discussion of which can be found in a most interesting book by Samuel Laing, published more than fifty years ago, under the title *A Modern Zoroastrian*. Mr. Laing perhaps hardly understood the wonderful Hindu trinity of *Rajas*, *Tamas* and *Sattva*, but he did understand the Zoroastrian doctrine of the opposites, and applied it in a very illuminating way to a solution of the practical problems of life. The writer has been led, in a similar way, by this meditation, to a conquest of illusion similar to that achieved by Dr. van der Leeuw in his epoch-making book.

But it is no use conquering illusion in theory unless we can embody and practically apply our conquest in life. Our consciousness, in its pure and original nature, is time-less. The whole problem of life is to realize this timeless consciousness in such an instinctive and effortless way as to make ourselves proof against the utmost assaults of the world of illusion, in whatever grisly and daunting form they come: to *know* them as bogies pure and simple, created by our senses and our traitorous fears, and to refuse to be terrified by them. A philosopher should have courage and strength to match his wisdom, and will and love to boot. Armed in this way with the triple steel of these spiritual qualities, man becomes an adult human being, a Titan, a Prometheus unbound. Such is our destiny.

THE SPIRITUAL BASES OF PEACE

By JAMES H. COUSINS, D. LITT.

(Concluded from p. 317)

WHEN there are in the activities of life a sufficient number of exponents of this spiritual democracy to make themselves felt, their applied "counsel of perfection" will begin, subtly and without violence, to supersede the expedients of imperfection whose unstable tensions, this way and that, threaten the peace of the world to-day. And one of the first expedients of imperfection to yield to spiritual democracy (it is beginning even to-day to yield to realistic necessity) is the false economic organisation of humanity that, for all the researches of economists and sociologists, leaves us to-day (as President De Valera pointed out in his address to the Assembly of the League of Nations on September 26, as President of the Council of the League) in a world that produces more than it needs of the materials of external life, with twenty-five million able-bodied human beings unemployed, and a hundred million on the verge of starvation. American soldiers recently forcibly scattered fellow-soldiers, who were "heroes" in 1918 and are now in the bread-lines of great cities, when they appealed for help to Washington. English police are teaching English bread-rioters in Liverpool and Birkenhead to respect law and order. And the winter will shortly begin, a winter, surely, of

"discontent" that can only be made "glorious summer" by the rising of the sun of spiritual idealism.

Apart from these matters of the future idealistic peace-organisation of humanity, nationally and economically, there are certain ways in which those who seek the blessing bestowed on the *peace-makers* can exert their influence towards the desired induction of a peace-psychology in others.

They can, for instance, appeal to parents to discourage combativeness in their children, chiefly their boys, by providing their natural and worthy instinct for imaginative adventure and expanded experience with stories written, and entertainments presented in the spirit of helpfulness and service to humanity and kindness to animals, instead of the stories of criminality and sensuality that are at present provided for them; by supplying them with toys of a scientific constructive kind, instead of miniature instruments of warfare such as are now universally seen in Europe and America; by encouraging them in games of skill, energy, alertness, and the like, without pugnacity and cruelty. I have seen babies drilling as soldiers in the streets of Tokyo. I have had to run the gauntlet of hold-up games on my way to College in New York. I have seen fathers (and, worse, mothers) give their sons and daughters full-sized "guns" to play gangster games on board ship. I have seen a professed humanitarian mother bring to a Convention her little son clad in military uniform.

These things are crimes against the spiritual ideal of humanity, and sure ways of preventing peace by maintaining the enemy psychology that lies behind warfare. Peace-makers belonging to the various religious faiths should address requests to the heads of their communities to pronounce emphatically against such practices, and to instruct their adherents as to why they should be given up.

They can also appeal to manufacturers and vendors of toy lethal weapons, and to writers, publishers and sellers of war-stories, to cease these anti-peace activities, and to provide physical and mental materials that will, instead, induce in children the spirit of heroic service in danger; noble and compassionate adventure for knowledge, selflessness and discipline. A world-wide declaration of parents, that they would not patronise shops and factories that trade on the perverted spirit of youth, would go far towards stemming the appalling tide of degradation of humanity for mere profit-making.

Further, peace-makers can appeal to educational authorities and individual educators to eliminate national animosities and superiorities from their history text-books; to stimulate friendly interest in the peoples of other lands, not as human curiosities but as human kindred, and in their arts and crafts and literature; and to keep constantly before the minds of the students the *fact* of the essential unity of humanity, and the ideal of human institutions being so adjusted as to express freely and mutually the marvellous richness of human achievement as variety in unity.

But the ultimate appeal for peace is to the aspirational nature of humanity, to the inborn impulse to enlargement of experience and consciousness which is the sign of the imprisoned God in man. At the present stage of evolution of the vast majority of human individuals, the common expansive impulse is directed towards the objective material satisfactions of the lower desires. From this comes war within the individual, and its mass-expression in international conflict. But conflict, being destructive, threatens to destroy the very means to its satisfactions. Hence in individual life, fasts, diets, retreats, pledges of abstinence; in collective life, laws and penalties; in international life, treaties, alliances, pacts, diplomacy, the realistic expedients of imperfection, that a new, strong, externally directed expansive impulse may disrupt.

From time immemorial the effort to direct human aspiration inwards and upwards, towards enlarged experience and satisfaction of the higher desires of humanity, and a relationship of co-operative unity with all phases of the universal life, has come from the religions. Unfortunately that effort has been almost completely negated by the elemental pull in the opposite direction. The experiences of the inner nature, and the intimations of the intuition, which in all times and places are the same, have been recorded and interpreted in terms of exclusive theological systems and patented redemptive schemes; spiritual expansion has been reduced to sacerdotal contraction; the idealistic consummation of the unity of the individual life with the universal life has been obscured by the realistic allurements of an eternity of separate self-indulgence in glorified sensuousness.

Yet, through all the debasement of human aspiration into the false exclusivenesses of creeds, there glimmers a hope that can never come from the mere organisation of humanity for the gratification of external individual needs or group ambitions. There is no hope of world-peace in democracy or autocracy as such, in socialism or capitalism as such, in communism or fascism as such. But there *is* hope in the universal declaration of religion of the essential unity of all manifestations of the One Life, and in a technique of action and organisation based on that demonstrable spiritual unity.

Here the peace-makers can add to the appeals already indicated the further and more fundamental appeal to the leaders and followers of the various religions and denominations to live out to the utmost the central affirmations of their faith—not the realistic accidents of interpretation, but the idealistic declarations of universal verity, which have been attributed, either by illumination or as matters of fact, to their founders. “Whoever beholds all living creatures as in Him, and Him as in all, henceforth regards no creature with contempt,”

says a Upanishad ; and India has had to wait for a saint to be imprisoned, and to offer the supreme sacrifice of his life for his fellows, in order to bridge the gulf of millennia between one class and the others in the social life of Hinduism, and thus to bring nearer peace in India and peace between India and Britain. "Be like unto brothers, one in love, one in holiness, and one in zeal for the truth," the Buddha commanded his followers ; and eastern Asia awaits its fulfilment. Jesus Christ summarised the Mosaic decalogue in the inclusive commandment : "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." He did not thus enunciate three loves, one of God, one of the neighbour, and one of oneself ; but a single love which, being directed towards the all-embracing God-life, includes all phases of that One Life, and extends one's neighbourhood beyond the city, the country, the continent, even beyond the borders of humanity, to include the so-called sub-human creation. And here is a point at which the peace-makers will not only appeal to religious leaders and followers, but also to themselves ; for, let there be no doubt about it that humanity will not deserve or obtain peace while even the idealistically minded among it make themselves a party to the cruel, cowardly, bloodthirsty exploitation of the animal kingdom for the purposes of spurious science, savage sports and superfluous sustenance. The prophet Muhammad put the whole matter on a basis of spiritual economics when he declared that "whoso is saved from his own greed shall prosper," whereas the nations now seeking peace are deflected from the possibility of obtaining it by the efforts of their leaders to stimulate trade, through the development of human greeds and the means to their satisfaction.

An Irish friar of the early seventeenth century saw the matter of peace from the point of view of spiritual idealism. He had quarrelled with an Englishman—in which he was not

unique as an Irishman. But being a spiritual idealist and a poet, he settled the matter by writing to his friend the enemy a poem (in Irish) which contained the following stanzas :

Offer your prayers, then, to God with pure contrition, and I
will pardon you now all you have done to me ;

And I ask you to pardon me, so that we may win the peace of
God through being at peace with each other in this vale of
tears, and that we may not walk the path of folly.

Yes, "the peace of God" (union with the highest) can only be attained when peace is established between human beings. But the law works also the other way : there can be no peace for humanity save to the extent that it is based on the aspiration to establish peace with God, to bring all human actions and relationships into line with the law of unity in the One Life.

Millions of Christians for hundreds of years have had given to them the benediction : "May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God." Not many of them, it is to be feared, understood that that "peace of God" is the peace of inner unity, the peace of spiritual idealism beyond the logic of realistic understanding ; and that it is to be attained only when the mind and heart are directed towards the highest, towards the knowledge and love of God.

If the League of Nations could be got to realise the truth thus set forth, and to proceed to carry it out to the utmost, it would before long come to the end of its mission, not, as is hinted to-day, through failure, but through sublime achievement.

PURITY, WILL, AND "FREE-WILL"

BY HAMILTON STARK

THE virtue so often referred to as purity seems, on examination, to be the steady and impartial giving-out of that which is impersonally derived from the first and virile Source, due to a positive attitude of upright straight-forwardness. It is opposed to wishing, and to the passive receptiveness of a disposition selfishly to benefit. It is purposeful, independently aloof, yet specializing and radiating good will. It enshrines earnest self-reliance, constant recollectedness and an unselfish, courageous determination to press onward and upward without ceasing, which is deductive of health and well-being physically, emotionally, and mentally.

Purity and genuineness are identical. Truthfulness is purity, and it includes parting with the past, freely growing, willingly aspiring for soul-progress. It requires the "bringing forth" of creative thought, by reason of which generative desires and all unworthiness will atrophy and fall away. Freedom from all that enslaves, or inhibits awareness of the dignity of humanhood, is the virtue which is the composite of all the virtues, plus eager effort for constant cultural improvement. Such is undefiled, unmixed innocence or pureness.

Has a forceful character necessarily true force of character? Perhaps we may say that a person with strong

desires is actuated by self-will, fluctuating and capricious, whereas the compelling, masterful Will that remains calm and constant is specialized two vibrational octaves higher than the Plane of Desire. And with those who function in still more rarefied realms, the power called Will does not need to be stepped down.

The supreme energy resides in the *Buddhi* . . . active and irresistible when galvanized by the essence of *Manas*, and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature.

Didactically speaking, Will is identical with Deity itself. It is not merely ubiquitous, but omnipresent, abounding in all octaves of vibration, omnipotent in virile response. It is self-moving, automatically supplying every need in the amount made possible by that which attracts and is receptive to it. Will is always and everywhere available in limitless amount, for any purpose involving motion—being the motive power of all vibration, whether universal or particular. Without Will, manifestation or achievement would not be possible; but it cannot fail habitually, instantly, impartially, to respond in the degree that intelligence and earnestness are present in the desire or demand for it. Yet it forever remains impersonal—disinterested in motives, causes, operations, or effects. Will is the source and origin of all power; it is the force from which come all forces, but it itself constantly remains unmodified.

Will is the power employed by self-consciousness to achieve production—to express itself. Creativity induces Will, and freedom from desire deduces purity. We must take an active part in the work of the world in which we live, and it is the altruistic exercise of mentality that lifts us above the miasma of generative desires and its impurities or admixture of vibrations, which need to be discarded.

Logical use of Will enables any person to achieve his utmost possibilities. At each in-breathing, the breath stimulates, by way of the blood, the urge-to-action, even if it be but the vague intention to keep on living. When the desire-centre is thus stimulated in the ordinary person, thought is induced by desire, forming desire-thought. The Will, inevitably attracted, empowers the wish-to-action. To cause activity of Will, the ordinary person must first desire. If, however, supervising awareness intervenes, and the thought does not follow the suggestion of desire, but instead directs in aspiration to a more noble ideal, then the force of desire must follow the thought, and so be overpowered and merged in Will.

Fathom the nature and essence of the sixth principle of the universe and man, and you will have fathomed the greatest mystery in this our world, and why not—are you not surrounded by it? What are its familiar manifestations: mesmerism, Odic force, etc., all different aspects of one force capable of good and evil applications . . . The degrees of an Adept's initiation mark the seven stages at which he discovers the secret of the seven-fold principles in Nature and Man, and awakens his dormant powers.—K. H.

The whole individuality is centred in the three middle or third, fourth and fifth principles. During earthly life it is all in the fourth, the centre of energy, volition—will (restricted) . . . (personality—individuality) the former hardly survives—the latter, to run successfully its sevenfold and upward course, has to assimilate to itself the eternal life power residing but in the seventh, and then blend the three (fourth, fifth, and seventh) into one—the sixth. Those who succeed in doing so, become Buddhas, Dhyan Chohans, etc. The chief object of our struggles and *initiations* is to achieve this union while yet on Earth. Those who will be successful have nothing to fear during the fifth, sixth, and seventh Rounds.—M.

Omnipotent Will uses the specialized procreative-potential as its medium of operation. Progress in personal power and “freedom of will,” depends upon the control and use to which the seminal principle is put. To think aspirationally, to keep the consciousness in the head-centres, is to cause direct action of the Will upon them, instead of elsewhere; or, instead of its having to be first moved by desire, using a lower “centre” as a fulcrum.

In the strictest sense, no one can freely use Will who is not himself free from the bonds of desire, and from attachment to the things of the phenomenal world. Will is sacrifice, the impersonal giving of itself without the slightest attachment to the action or its results, although there faithfully follows in due time the Karmic reflex. It involves detachment from the results of effort: renunciation of credit for good work, abolition of pride, conceit, the love of approbation and all aspects of self-esteem.

Will is the primal source of strength, as the Sun is of light, and a “weak-willed” person is such only because of inexperience of life. Consciousness and free-will are co-extensive. Premeditation, awareness in action, intelligent choice, non-attachment to results, such attitudes cultivate increase of Will in the individual, by reason of the realization and discriminating intention that is born of experience. When we have suffered enough by our wilfulness, we shall thereafter endeavour to work with Nature, instead of against her by means of artificialities.

“Magic” is the intensification and quickening of a mental concept. It is by disregarding a recognized weakness, and dwelling in thought upon its opposite—the needed virtue—that we so act as to achieve that acceleration of growth that purposely hastens our evolution. The following table may be greatly amplified, because it is so with the many qualities which must sooner or later displace the lack of them. Self-possession and direction by the aroused Will, in planning and doing, is the secret of self-improvement and the acquisition of “free-will”. The Self is serene. The Will is within. Take charge of and direct your body by supervision and intention. Bring forth purity from the vital source, the Sun of your Being. Continuous, altruistic motive and endeavour, profound philosophical thought, an abiding exalted attitude of Mind—these are the means of regeneration.

*Deific Becomingness**Negative Creature:*

PERSONALITY.

Desire (Involution).

Acquisitive awareness ...
 Instinctual impulse ...
 Selfishness ...
 Separateness ...
 Unreasoning self-will ...
 Stubborn endurance ...
 Dissipation ...
 Aimlessness ...
 Insincerity ...
 Conceit ...
 Envy ...
 Attachment ...

Positive Creator:

INDIVIDUALITY.

Will (Evolution).

Realization.
 Experienced intelligence.
 Altruism.
 Public-spirit.
 Discriminating intention.
 Conscientious fortitude.
 Self-control.
 Concentrated application.
 Unassuming dignity.
 Radiant power.
 Accomplishment.
 Freedom.

GOD AND MAN AS JOINT WORKERS

BY ERNEST WOOD

Question: The Logos is Love, and because of His love, he submits Himself by His own will to limitation to other individual centres. How can we understand that the goal of individuals is in unification with Him, since that means that the perfect returns to the perfect, and love produces pain in between?

Answer: This is a very difficult question, but I will give you my thoughts. First, I would say that to understand anything we must begin from the place where we are and with the facts before us. This question assumes something beyond our experience, and then seems to find a *reductio ad absurdum*. If the statement about the Logos is true then the experience of pain is wrong, or if the statement about pain is correct, then that idea of the Logos as Love is wrong. There is really no such conflict.

Suppose that I am composing a piece of music with the aid of a piano. When I strike the discordant notes there will be pain to my sensitive ear, and the right ones will give pleasure. But the striking of the painful notes is helping me to the happiness of expression in music just as much as the striking of the pleasurable notes. So the one occurs with my approval and consent as much as the other; the pain performs

ONLY the cultured man, who rules all his vital forces in their right reciprocal proportion, as a master-musician conducts his orchestra, equals the animal in perfection. The truth of this statement is finally proved by the irremediable unhappiness of all those who do not succeed as spirits in conquering and harmonizing their natures. Life is always a tragedy; no one has ever escaped outward misfortunes and disappointments. But the then spiritualized man is joyful amidst his sorrow; he never finds reason to complain. Whereas permanent unhappiness is the inevitable lot of those who seek to find external remedies for a lack of inner balance; there is no help for them because, man being endowed with free will and understanding which can transmute reality, their state of unhappiness actually amounts to a sinful state.

COUNT HERMAN KEYSERLING in *America Set Free*.

the useful function of signalling to me when I am going wrong. So I accept the pain and rejoice in it.

Apply this idea to Karma, which, it is said, brings upon us the results of our own actions, which are often pain-producing. There is no such thing as material causation between the action of a previous life and the effect in this life. The connection and causation in Karma is my will. I want to do justice, to make recompense, to experience the things which I have stupidly or cruelly done, so that I may be true all through. If this brings pain, it is essentially a joy to me, just as much as a pleasure. I am composing the music of a perfect life, and every artist will tell you of the joy of composition. So let us not think that love is inconsistent with pain, if we bring it upon ourselves because we want it.

Also, let us not think that we are separate from the Logos. To put it in very external terms, if you look inwards: "There is no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins." As the Hindus say, "Thou art That." Even the Masters object to separation. A case came to my notice, as follows. A man had some useful thoughts, and was expressing them; and then he began to be troubled, wondering whether the Master would approve of them. The Master became visible to him and rebuked him, saying: "You should not make this distinction between us. By it you will spoil everything. What you do I do," and left the man pondering his words. Accurate or not, this experience may serve to illustrate the point. What we do the Logos does, and it is done for our joint satisfaction.

THE ECONOMIC CRISIS AND THE WAY OUT

BY L. C. SOPER, B.Sc., ECON. (LOND.)

AMID the welter of mutually contradictory theories of the cause of the economic crisis which embraces the industrial countries of the world (and is beginning to extend to countries which are predominantly agricultural), with the significant exception of Russia, and the equally contradictory remedies for bringing it to an end, it seems desirable to attempt to cut through the tangle of theory and remedy, and show that if fundamental principles are used as a guide, both the cause and the cure are comparatively simple, although the recognition of the one and the practice of the other will be psychologically very difficult for those who cannot brace themselves to put aside the ingrained prejudices of generations.

The cause of the world crisis lies in the inherent nature of the economic system, *i.e.*, the "capitalistic" system of *the private ownership and control of the means of production for private profit*. The production of commodities for private profit being the purpose of the system, it follows that the aim of the owners of the means of production is the increase of their profits. This increase will be brought about by an increase in the production of commodities relative to their cost of production. Therefore, any measures which will

reduce the costs of production of industry, whilst maintaining or increasing the volume of production of commodities, will increase profits. This reduction may be brought, about directly—by the substitution of machinery for labour the extension of hours, scientific management and direct wage-reductions, or indirectly—by reducing expenditure on the social services, the army, navy, teachers and police, and on unemployment benefits. All these methods may be summed up in the word “rationalisation”.

The replacement of labour by machinery, and the introduction of scientific management, will clearly reduce the labour cost of production, for if they did not, they would not be employed. Obviously the remaining methods will also reduce the labour cost of production.

Since the wage-earning classes form the majority of the population, they must form the majority of the consumers. But if the total volume of wages is being continuously reduced, the buying-power of the consumers is being equally reduced. This process is accentuated by the fact that the profits of industry are used to create further means of production with a view to a further increase in profits. The discrepancy between the two processes, the continuous increase in the means of production, together with the decrease in the buying-power of the consumers, leads to those so-called “trade cycles” which have characterised the history of the industrial revolution. The trade-cycle is inherent in the working of the capitalistic system, and with the development of technical processes, each succeeding crisis must be marked by a continuous increase in the depth of the depression.

To get out of the depression is to get rid somehow of the surplus production, by destroying it (the usual method) or by giving it away, by debtors repudiating their debts and producers going bankrupt and out of the business of production,

until the means of production and the buying-power of consumers are brought into some kind of workable relation. Thus the procession of trade-cycles occur with ever-increasing frequency and ever-deepening depression, until the system breaks, or is broken.

The heterogeneous collection of financial theories which are based upon the belief that the financial system is the cause of the discrepancy between production and consumption, whether they advocate a stable price-level or a continuously rising or a continuously falling price-level, one and all put the cart before the horse. The falling-price level is the effect, not the cause, of the economic depression. A rising price-level is equally the effect of an economic boom. It is inconceivable that a reduction in the price of a commodity can cause a reduction in the amount bought, yet falling prices occur simultaneously with falling trade. This indicates that the price-level is an effect, and not a cause, of the economic depression. The fact is that all the theories of price-stabilisation, credit-control, etc., fail to recognise the true nature of the fundamental problem, the ever-growing discrepancy between the means of production and the buying-power of the consumers, a discrepancy which, as we have seen, is of the essence of the capitalistic system.

Neither are the advocates of high wages any nearer coming to grips with fundamentals. High wages in any industry are only paid when there is a prospect of increased profits. High wages bring these because they increase production relative to the labour cost. Wages are high to induce workers to put forth the greater intensity and concentration necessary to increase production; to give them the means of the necessary endurance and strength, and to attract if necessary new workers to the industry. But while high wages may be paid for a time, in one concern or one industry, when competitors apply similar methods and catch up, they will not

continue to be paid, neither can the total volume of wages paid to industry as a whole be high, since its very object is the increase of private profit which, as we have seen, is effected by a continuous reduction in the amount of labour employed.

So much for the real cause of the present world-depression, of which all the arguments about War Debts, Tariffs, Armaments, Price-Levels and Gold scarcity are side-issues. The former, and the whole of the latter, are due to the running of the economic system for private profit. The cause is therefore not economic, but *ethical*—the egoism of human nature. The cure lies in the eradication of this egoism, first from individuals and then from nations. It is a surgical operation amounting to sacrifice for most of us, *but it has to be done*. When it has been accomplished for a majority of the individuals of any country, there seem to be two ways of its extension. It may be possible for a few of the nations of the world to achieve the great renunciation nationally at about the same time, and henceforth to conduct their economic relations, based upon the exchange of commodities, on the basis of mutual needs in place of private profit. Or it may be necessary for each nation, as it achieves this renunciation, to go the way of Russia and build up its economic system anew, regardless of those nations which have not yet emerged from the economic barbarism of capitalism. For a self-supporting country, or one which can quickly be made so, the task will be comparatively easy, but for a country such as England, which has depended for generations upon others for many of the necessities of life, the change-over to a self-supporting country can hardly be accomplished without a period of retrenchment and a fall in the standard of living.

It is the duty of members of the Theosophical Society to be quite clear in their own minds on the matters briefly sketched above, and to go out into the world and work in and

assist those organizations which in their several ways are working towards the end indicated. The change-over from an economic system run for the purpose of private profit to one for the good of the whole community is certain, only the method—whether the capitalistic system breaks down and falls into chaos through its own inherent defects, or whether it is to be intelligently replaced—is, as yet, in doubt. But there must be no mistake about the *radical* nature of the change. To think there is anything sacrosanct in the complicated machinery of the capitalistic system is to be self-deceived. But the change must first occur in the individual. “Intellectual understanding but personal aversion” is a fault from which few of us are free. Theosophists of all people should be able to accomplish in themselves that sacrifice of the individual if civilization is to survive, and to show by practical example that it does not mean lesser, but greater life. The weight of the members of the Society should be thrown into working *in the world* for the Universal Brotherhood without distinction of caste (class) which is part of its first Object. It is not enough to form isolated groups among ourselves. “Sympathy is not enough.”

THE ART MODES OF THE FUTURE

BY GEOFFREY HODSON

(*A Deva Communication*)

WITH few exceptions, the modern artists strive too much, are over-active mentally and are, so to speak, bitten with the desire to be new and original. This is due in part to the new life which is breaking free, the new level of consciousness which the race is tapping, both of which demand new forms of self-expression. Yet these forms will be best discovered through natural methods, an easy evolution, a normal growth.

Art, through the ages, is a study which awaits the appropriate student; it reveals the spiral ascent of man's power to make manifest the beautiful, the cyclic growth of perception and technique. The beginning was in old Lemuria, when the Venusians came and gave the magic gift of mind to man; it developed all through Atlantis, whose relics to-day we find in Peru and elsewhere; it blossomed into Mongolian, Indian and Persian art, with Egypt gradually developing a school of its own, slowly becoming the cultural centre of the world. Then, in Greece, came the gradual growth of European art—stimulated by Orpheus—startling and new, the wonder of the world. From there spread forth the Etruscan and other Mediterranean civilizations, though in the remains of Atlantis, in Ireland and the far North, ancient types were still maintained. So on down to the present day, through successive historic periods, art has grown. And now the birth of a new

beauty is imminent, the emergence of a technique which later will prove as startling and new as did that of Greece in Egyptian eyes.

The link between the intuition and the emotions is very close. Greek art sprang from the heart. The new art will be intuitive; it will express a far higher perception of truth, a deeper knowledge of the Supreme as beauty. Yet these two are allied, and the great artists of Greece will incarnate—even now are doing so—to initiate the Renaissance of this age, which is in a cyclic relationship with the age of Greece. The new art will be definitely occult, mystical and spiritual. The new artists will feel continually towards formlessness. A new symbology will arise, consisting less of outlines or clear cut forms, than of ideations, colour combinations, and the like.

The plan includes a steady infusion of occult ideas into artists' minds, an awakening of a deeper mysticism, a more rational conception of metaphysical truths, so that the gradually awakening higher consciousness may be assisted in its physical expression by the possession of knowledge of the plan. This is the Third Ray aspect of the work of the followers of the Ancient Wisdom—its cultural manifestation which must follow its spiritual and philosophic. Hence the suggestion that those who know, those who are linked with the Masters, should seek out the cultural leaders of the age.

The Theosophical Society is entering upon a new phase. The fundamentals remain unchanged as always, yet the expression will be new; beauty will come more and more to the fore. The Ancient Wisdom must be expressed in terms of art. Side by side with this will be scientific developments, and the gradual giving of deeper knowledge concerning the constitution of matter and of man to the world. The organization will become less important than a steady diffusion of the Ancient Wisdom into all fields of human endeavour. Groups will gradually arise in these fields; politicians, statesmen,

scientists, religious teachers, artists, sociologists will be imbued with occult knowledge which they will apply in their own special fields. A far wider spreading of the hidden truth will thus result.

But beauty is our part; art, our field. For all other fields demand for their success the knowledge and expression of the beautiful. Barren indeed is the greatest expression of truth unless beautiful. Art is the centre; art combines and links all other fields, as four is the central number of seven.

The Deva world, the home of beauty's self, may best be made manifest to man through art. How can it be otherwise? For in the shining ones, their radiant forms, their lives, their glowing acts of service to the Supreme, beauty ever shines. Knowledge of them must be given to the world, and this is, in part, the artist's work. Greece knew them; Egypt knew them; Persia and India too. Rome dreamt of them, but forgot her dream. And to-day they stand once more on the threshold of human life, ready to meet and enlighten men, messengers of beauty and truth, shining embodiments of beauty's self.

Through artistic development a further facet of the diamond truth which is the Ancient Wisdom will reach the world; not as philosophy, religion or occult knowledge, but as Life in Beauty, which is living Occultism—the inner fire of truth. This new life will manifest itself directly through the inner inspiration of people, through mystical illumination, rather than through teaching, lectures or books. Such illumination demands however, a background of trained brain consciousness concerning the knowledge aspect of the Ancient Wisdom. This background it is, in part, the work of the Theosophical Society to provide.

Fear not the result. The power behind the new birth is irresistible. The present darkness will melt away before the new life which soon will pour out in a mighty tide over the Western world. And in America largely the new birth will occur.

THE GENESIS OF THE ELEMENTS

IV

THE INERT GASES: HE, NE, "META-NE,"
"PROTO-A," A, "META-A," KR, "META-KR," XE, "META-
XE," "KAL," "META-KAL," NT, "META-NT".

BY C. JINARĀJADĀSA

(Continued from p. 360)

THE "inert gases" are a group of elements remarkable for the fact that they will not combine with any other element. They are all gases. The other elements combine with ease with Hydrogen or Oxygen, but these inert gases will not combine even with either.

In the Period Table of the elements, in the diagram of Crookes, they all appear on the middle line.¹ Their general appearance—with the sole exception of Helium—is as follows (Fig. 1).

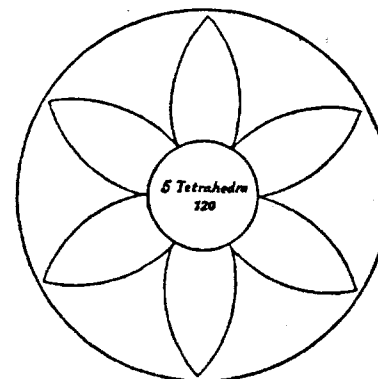


FIG. 1

¹ The single exception is Argon, whose weight is heavier than its succeeding neighbour Potassium, Ka. But as will be seen later, the Argon usually found in the air is really an isotope, the proper Argon (called by us Proto-Argon) being far rarer.

Each inert gas has the appearance of a flat six-armed star. All the six arms within one element are the same. The arms radiate from a central sphere, within which float 20 groups of 6 anus each. These 20 groups are at the points marked by five intersecting tetrahedra, as shown in the diagram (Fig. 2.)

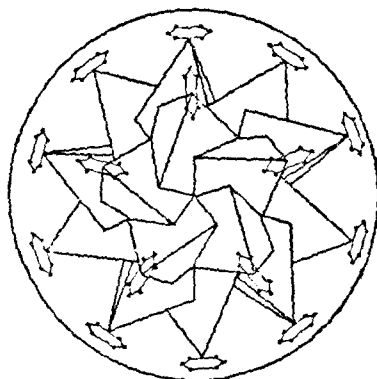


FIG. 2

It has long been known that the eight corners of two tetrahedra when interlaced mark the eight corners of a cube. But the fact that five tetrahedra interlaced mark the 20 corners of a dodecahedron seems to have been first discovered by the Spanish Theosophist, the late Señor Arturo Soria y Mata, who made a model of the five interlaced tetrahedra, along with other beautiful models which he made of various combinations of the five "Platonic solids". In Fig. 2, five corners—those at the back of the figure and pointing away from the observer—are naturally not shown. This striking configuration appears in three other elements also, Titanium, Ti; Zirconium, Zr; and Tin, Sn. In all the inert gases, with the single exception of Helium, this globe appears as the centre from which the six arms radiate.

Two other bodies, both component parts of Nitrogen, Fig. 3 and Fig. 4, appear constantly in the building up of these gases, the former from Proto-Argon onwards, and the latter

from Krypton onwards, as will be seen from the large diagram. Where these two bodies appear one above the other, there is a strong attraction between them; the sphere-wall of N 110 is pulled towards N 63, while the sphere wall of the latter undergoes a flattened compression.

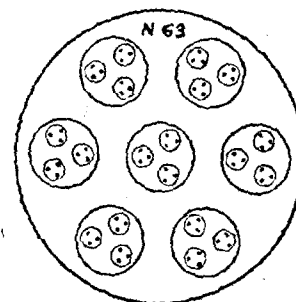


FIG. 3

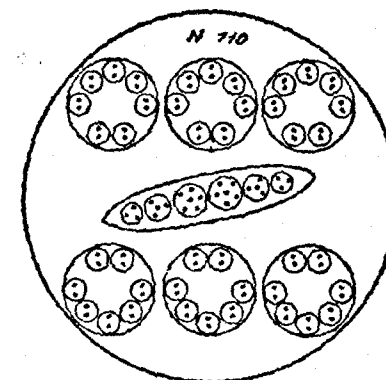


FIG. 4

Helium is different in configuration from the other inert gases. It is also noteworthy for the fact that Hydrogen appears in it as one of its components. The two triangles marked in the diagram are the two halves of Hydrogen, its positive half and its negative. Helium is completely balanced, that is, to say, it is seemingly self-sufficient; a positive tetrahedron of 4 little "cigars" is counterbalanced by a similar tetrahedron which is negative; a positive half of Hydrogen is satisfied with a negative half; and in the centre of all, the two groups each of 3 anus, being positive and negative, satisfy each other. There seems thus to be no opening for another element to fasten upon any part of Helium. It may be that a similar self-satisfying quality characterises each inert gas with its six arms.

Helium had long been known as existing in the Sun, but its discovery in our atmosphere was in 1894. Soon after Argon was discovered, a second variety of it was found by

Ramsay and Travers and called "Metargon".¹ As Neon was discovered at the same time, and as its weight was announced as 22, it would seem that it was the "meta" variety which was first discovered,¹ and not Neon, whose weight is now given as 20.18 (with isotopes 20, 22, 21).

With the sole exception of Helium,² each inert gas has its "meta" variety, which we can scarcely call an isotope, since there is a unvarying periodicity in them all. On examination of the diagram it will be seen that in each meta variety each of the six arms has seven more anus, no more and no less. Therefore the difference between Neon and Meta-Neon is exactly 42 anus; and so with all the gases heavier than Neon.

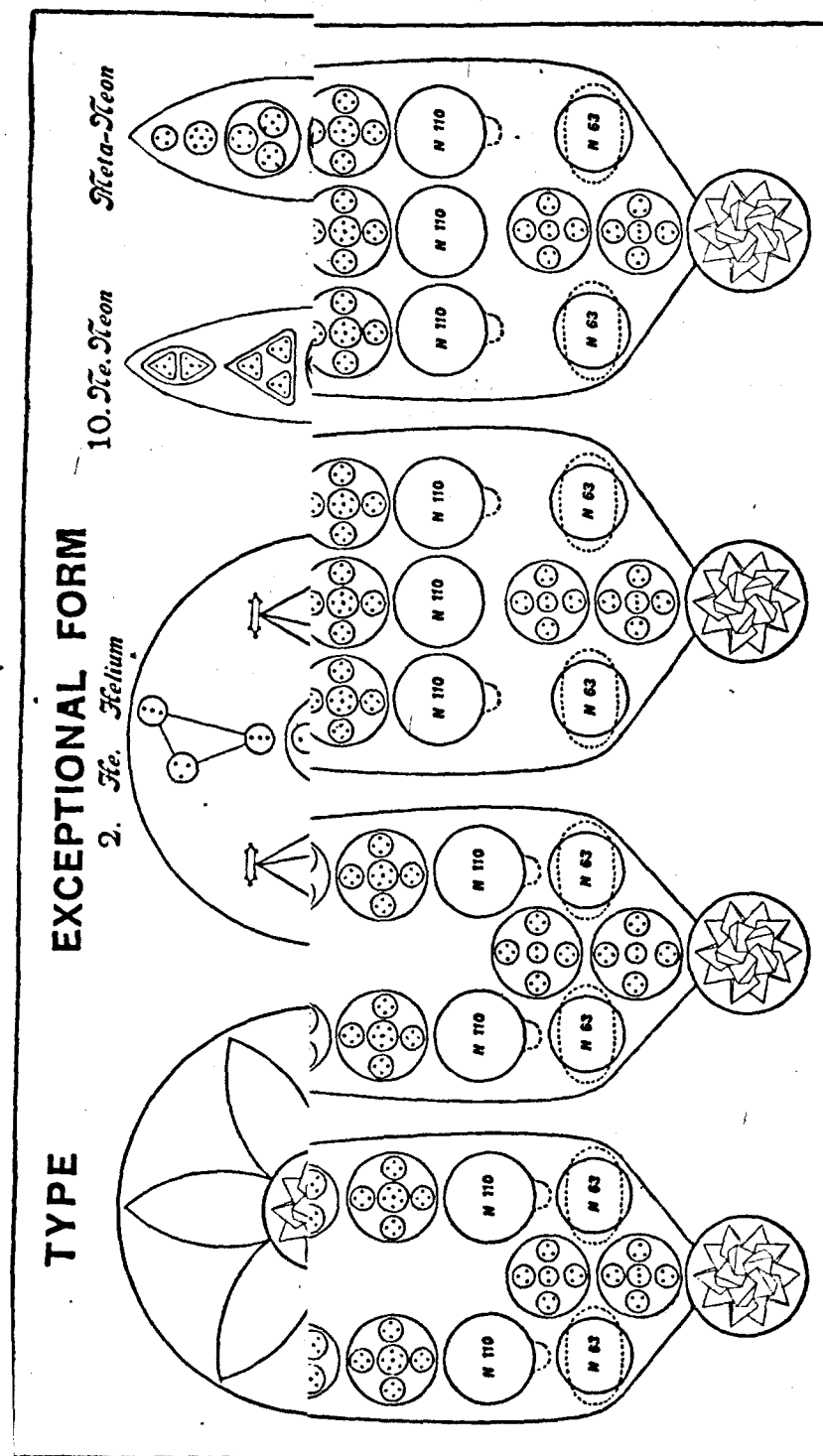
A curious irregularity appears in Argon. When its weight was determined (39.94), it was found to be heavier than Potassium, Ka, 39.10, instead of being lighter. Argon comes therefore out of its proper place in the Periodic Table. But clairvoyant research shows that it does not in reality do so; the true Argon does come in its right place, and its weight is 37.33. We have called it Proto-Argon. It is extremely rare in the atmosphere, and the ordinarily known Argon is the commoner variety.

One gas was discovered in the clairvoyant investigations of 1907, for which there is no place in the list of atomic numbers. Its rarity was then described by saying that there might be one in the atmosphere of an ordinary sized room. It was then named by us "Kalon," the "beautiful," and its diagram was published, with that of its meta variety.

Niton now reproduced is the emanation from Radium. A description of Radium was given in *Occult Chemistry* (1908), and briefly summed up, it was then found that Radium was *not* disintegrating. It was an unusual and powerful "kind of

¹ Proceedings, Royal Society, Vol. 63, p. 441.

² See later. Proto-Argon also has so far not revealed a meta variety.



vortex of creative activity, drawing in, breaking up, recombining, shooting forth "other" groups—anus and sub-elements—but not itself losing anything at all of itself in the process, at least not within a considerable number of years. The "emanations" of Radium are not disintegrations of itself, but combinations caused by its powerful vortex. Thus it happens that Niton is not Radium minus a certain number of its electrons, but what can certainly be called its creation. But how Radium can draw into its vortex from surrounding space 3990 anus, charge or vitalize them in a manner so that when "shot forth" they combine into the Niton star, is a fascinating problem, the discussion of which will lead us into new fields which are not for the moment the theme of this paper. There may exist also a *natural* kind of Niton, not created by the Radium vortex; such however has not yet come under observation.

The meta variety of Niton is extremely rare. It is also noteworthy for the irregularity that in its meta-variety each arm has the extra seven anus outside the arm, and not within it.

		H=1	H=1'007
2. <i>He. Helium</i>			
Number Weight	$\frac{72}{18}$...	4	3'97
10. <i>Ne, Neon</i>			
6 arms of 40 A = 240			
Central sphere = 120			
Number Weight	$\frac{360}{18}$...	20	20'03
<i>Meta-Neon</i>			
6 arms of 47 A = 282			
Central sphere = 120			
Number Weight	$\frac{402}{18}$...	22'33	—

	H=1	H=1'007
<i>Proto-Argon</i>		
6 arms of 92 A = 552		
Central sphere = 120		
Number Weight $\frac{672}{18}$...	37'33	—
18. A, Argon		
6 arms of 99 A = 594		
Central sphere = 120		
Number Weight $\frac{714}{18}$...	39'66	39'65
<i>Meta-Argon</i>		
6 arms of 106 A = 636		
Central sphere = 120		
Number Weight $\frac{756}{18}$...	42	—
36. Kr, Krypton		
6 arms of 224 A = 1344		
Central sphere = 120		
Number Weight $\frac{1464}{18}$...	81'33	82'30
<i>Meta-Krypton</i>		
6 arms of 231 A = 1386		
Central sphere = 120		
Number Weight $\frac{1506}{18}$...	83'66	—
54. Xe, Xenon		
6 arms of 363 A = 2178		
Central sphere = 120		
Number Weight $\frac{2298}{18}$...	127'66	129'1

	H=1	H=1'007
<i>Meta-Xenon</i>		
6 arms of 370 A = 2220		
Central sphere = 120		
Number Weight $\frac{2340}{18}$...	130	—
"Kalon"		
6 arms of 489 A = 2934		
Central sphere = 120		
Number Weight $\frac{3054}{18}$...	169'66	—
"Meta-Kalon"		
6 arms of 496 A = 2976		
Central sphere = 120		
Number Weight $\frac{3096}{18}$...	172	—
86. Ni, Niton (Emanation)		
6 arms of 645 A = 3870		
Central sphere = 120		
Number Weight $\frac{3990}{18}$...	221'6	220'05
<i>Meta-Niton</i>		
6 arms of 652 A = 3912		
Central sphere = 120		
Number Weight $\frac{4032}{18}$...	224	—

(To be continued)

THE TWO VARIETIES OF HYDROGEN

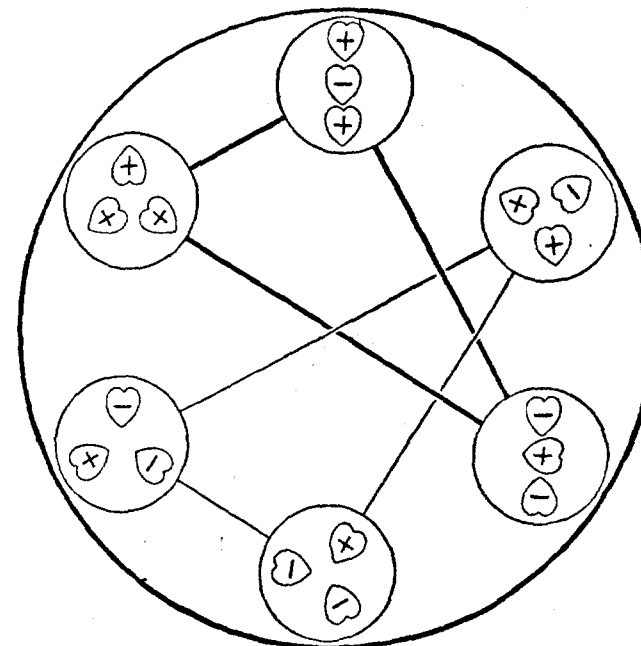
BY C. JINARAJADĀSA

HYDROGEN, with Oxygen and Nitrogen, were the first three elements to be observed by clairvoyant magnification. A description of it appeared in *Lucifer*, November 1895. It was then stated that Hydrogen consisted of 18 units called "ultimate physical atoms," and that these 18 (since called "anus") were of two varieties, each the looking glass image of the other. Nine anus were of one kind, and nine of the other. A brief description was then given of the anu—the "brick" so to speak out of which all physical matter is made, and a fuller description, with a drawing of the two kinds of anus appeared in *Occult Chemistry*, 1908.

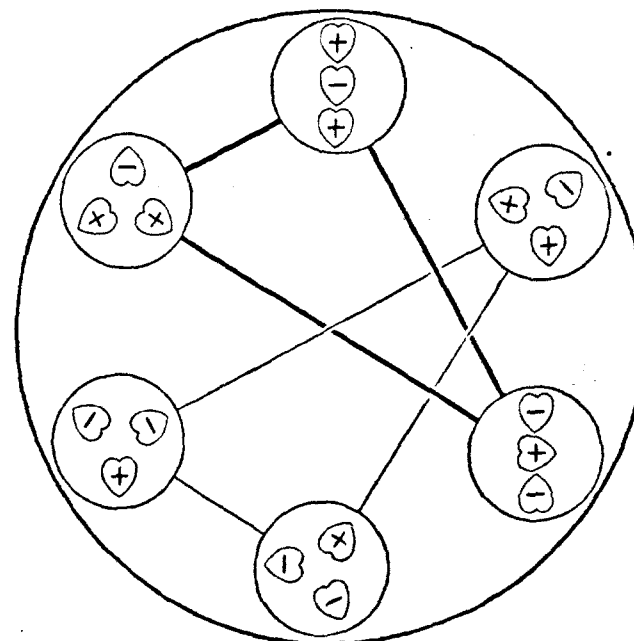
Hydrogen consists of six groups, each composed of 3 anus. (See diagram.) These six groups pair off into halves, each containing three groups; one half is positive, and the other negative. All the six groups are at six points in space within a sphere; the three groups making one half of Hydrogen are linked to each other across space by lines of attraction. We have thus the appearance of two interlaced triangles. The diagram shows the linking. The darker triangle is the positive half of Hydrogen, and the lighter triangle the negative half.

In 1908, diagrams were given of the two halves of Hydrogen, but no record was then made of the types of anus—positive or negative—within each group of three. It

Hydrogen—Variety A



Hydrogen—Variety B



was then presumed, from the general appearance of the groups which composed Hydrogen, that all Hydrogen atoms were alike. Nor was any difference presumed even when a molecule of water H_2O was examined clairvoyantly, and its diagram published. (*Theosophist*, March, 1924.) It is only this year, during a more detailed examination of the two Hydrogen atoms in a molecule of water, that a second variety of Hydrogen was observed.

The variety observed in 1895 is that marked "Variety B". The manner in which "Variety A" differs is so slight as not be observable immediately. In "A," in the positive half of Hydrogen, in one of the groups of three anus, all three are positive.

As already stated, Hydrogen is composed of two halves, a positive and a negative one. When combining with other elements, these two halves separate for the time, and furthermore the three groups within each half also separate for the time when necessary for purposes of combination. On counting the anus in Variety B, it will be seen that the positive half or triangle is composed of 5 positive anus and 4 negative (thus making it preponderatingly positive), and that the negative half or triangle is composed of 5 negative anus and 4 positive (thus making it preponderatingly negative).

But in Variety A, the positive half or triangle is made up of 6 positive anus and 3 negative. There is no change in the negative triangle. Variety A of Hydrogen is a more markedly positive Hydrogen than Variety B. In the molecule of water H_2O , one Hydrogen atom is of Variety A, and the other of Variety B.

THE PHYSICAL PLANE

BY M. R. ST. JOHN

THERE exists a considerable difference of opinion among students of Theosophy, metaphysicians and others as to the relative value of the physical plane for the purpose of the spiritual evolution of those evolving entities who incarnate in that dense level.

The divergence is of course obvious in the difference between the psychology of Eastern peoples and those of the Western world; and it is not surprising that the latter are the most enmeshed, most blinded and definitely materialistic in thought, having, it might be said, made much of their opportunities in the field of dense matter by discovery and its application. In the last hundred years, Science has made prodigious strides, especially in its application to ameliorating that unpleasant condition known as earth-life. It has further extended its investigations into the finer matter of the etheric sheath, with the result that the former gross materialistic outlook has undergone considerable modification.

The great Eastern nations, imbued more or less with a psychology the reverse of materialistic, have been slower to appreciate and adopt what is understood by the term "modern conditions," while many are definitely opposed to them. Yet India has produced its men of science, and one, whose investigations approached from the Life side, has convinced the Western world that Life exists in things that had previously been considered to be without it; for he has proved that even

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minerals respond to external stimuli in a way never before suspected, except perhaps by some chemists.

It is amongst Western Theosophists that one finds two schools of thought, for while in one there are those who hold the belief that physical life is relatively unimportant, the extremists of the other school assert that no "progress" (this term is used for want of a better) is possible apart from the physical; some even maintaining that it is only during physical incarnation that Egoic evolution can proceed. The strongest argument in support of the latter school is a statement found in *The Pedigree of Man*, pp. 22-3.

Every being in this universe has passed through the human kingdom or must pass, if he has not already passed it; if he has passed beyond it, he must have passed through it; if he has not reached it, he will have to pass through it in the future.

Those with strong human proclivities naturally fortify themselves with this statement, but, as it is never advisable to take a sentence from its qualifying context, it would be as well to consider the whole and not the part, for the preceding paragraphs are as follows:

Man is not necessarily of just the form that you now see. He may have a million forms; "Man" means that being in whom spirit and matter have joined hands, in whom they have become, or are becoming, balanced, in whom ultimately spirit has conquered or will conquer matter.

In whatever being those conditions are found, "Man" is the word which is used in the occult writings to describe him. It is not limited simply to ourselves, one puny race of the vast human hierarchy.

Now *The Pedigree of Man*, a collection of four lectures given in December 1903 (twenty-nine years back) has since been found to require much alteration and correction, but this must be left for some student to do, one who will not be likely to use the terms "Man" and "Human" indiscriminately, as if they were interchangeable, and who will not overlook the statement in *The Secret Doctrine*: "For earth is only the footstool of man in his ascension to higher regions." Though the

earth had been referred to as "The footstool of God," that idea was finally disposed of in *The Secret Doctrine*.

Further, those devoid of the purely materialistic outlook hold that there is just as much scope for the purpose of Monadic evolution on the higher planes as there is in the dense physical; the assumption that it is only during physical incarnation that such takes place is unwarranted and entirely misleading. As no reference was made to "Duration," this important factor must be taken into account.

If, however, we go back to fundamentals, it is evident that the penetration of the Monads by means of suitable vehicles into denser and denser levels has for its purpose the acquirement of that Omniscience which the potential God is striving to acquire before his return to the Father with that potentiality become kinetic.

In short, this Earth school might be said to comprise one special class of experience leading to knowledge, the value of which would largely depend on that choice eventually to be made by the perfected Ego as to which of the seven paths of super-human evolution should be taken. From this it would seem that a relatively prolonged contact with the dense physical would not be a *sine-qua-non* for certain super-human evolutions.

It should not be lost sight of that the Deva or Angelic Kingdom does not descend lower than the etheric level, and who would venture to say that that kingdom is not just as important in the scheme of things as the human, if not more so? The Western mind is naturally prone to stress the dense physical field of our educative process, and is therefore liable to give it undue importance, and overlook the fact that it is, in a sense, alien to our true selves, and farthest from home. To put it somewhat briefly, before we can reach a certain stage in spiritual unfoldment, we must "get out of our world into Theirs," but it is not necessary to discard the physical in order to do this.

TWO DANCERS

BY THE REV. F. H. ALDHOUSE, M.A.

"DOLLY dear," was what everyone called her. Her parents were quite elderly people when they married. Her father, Fintan O'Driscole, kept an old bookshop, a dim place full of ancient tomes. Her mother was formerly a Miss Curran who was a dressmaker. The pair met. If their romance had come late in life none the less it was a glimpse of sunlight in rather cloudy times, and they married. As a result "Dolly dear" made her entry to life. She was, I think, quite the nicest and prettiest little girl I ever saw. Small but perfect, a Dresden delf figure would most nearly resemble her.

She was golden-haired, pink-cheeked, graceful, yet in spite of her name she was no doll. She was very playful and healthy, not a bit one's picture of an old couple's child. She was one of the best dancers in the parish and, though only eleven years old, was quite a musician. She won prizes by her dancing and violin at every Feish Ceol (musical festival) in the district. The remarkable thing was that she was as popular with animals as human beings; no gander ran at her, she would fondle cross old dogs and they wagged their tails.

I saw her rescue Miss Becca Shawn—a spinster one would have supposed could strike terror into the most unruly creature—from farmer Hefferman's billy-goat.

"You beast! don't you dare, ow! ow!! he'll kill me! help! mercy!!" shrieked Becca as the goat charged her open umbrella and broke the cover off.

"Poor old boy! Did he feel cross? Come to Dolly and have his ears rubbed." Dolly dear called, and believe it or not, the buck came quietly to her and she rubbed his ears and scratched his horny head and he trotted away, leaving Becca Shawn remarking: "Drat you, you nasty brute. I'll be paid for me grand umbrella—or have the law on that ould fool of a Hefferman."

Dolly only laughed and ran on. But as I said, all she did had a kind of gentle mirth about it. She was always merry but never at anything that was really sad or wrong.

We have a Show every September of flowers, cattle, poultry, and there are competitors of every kind. In the year 1932 I had the misfortune to sprain my ankle very badly, and do what I could the doctor would not permit me to go, yet I am the Rector of St. Jarlath's and if not present in body I was immensely interested in how we did. I found Miss Becca had won the cup for the second year in the tom-cat exhibition—her "Sonny-boy" is a wonder. Farmer Hefferman's hens were second in the fowls, and Mrs. O'Driscole came in and told me that Dolly dear had beaten all competitors in the juvenile dancing competition.

"She's first of first, Mr. A.", her fond parent said. "Ah! how sorry I am I did not get the chance of seeing her win," I sighed, "stuck here in this lounge chair!"

"Well, Mr. A.", Mrs. Driscole said, "I'll get her to pay you a visit and dance the 'silver tip' for you; she'd love to, I know, and as you'd like it also there will be two people pleased."

I gladly accepted Mrs. O'Driscole's proposal, and Dolly dear arrived rosy but ready, smiling and strenuous.

"I'll play the time on my violin, dear," I said. "My arms aren't strained, which is fortunate."

I took the fiddle and played a bar. Perhaps you know the "Silver tip"; it is one of the merriest and most jolly of all our Irish dances. With a skip, Dolly dear jumped in. She jigged, she jumped, she danced, she pranced, she moved so airily and light it was most delightful to see. Upon my word I do not know how my arm travelled with the bow. My hand seemed really to bring enchanted music from each string. I'm middle-aged, a Rector too, but wonders from the tune I drew. The commonplace of everyday Dolly and I did drive away. I seemed a wizard, she a Fairy, our tune and dance was weirdly airy.

"I think, my dear," I said, "if there were such things as Fairies you would be one of them. I didn't know I could play like that. You must have inspired me."

Dolly looked at me archly. "Would you like to be a Fairy, Mr. A.?", she asked.

"Why certainly," I answered, "but I weigh 18 stone and am a Rural Dean. I'm afraid that would be rather against me. Besides there aren't any Fairies, Dolly dear."

"Are you quite, quite sure there aren't any?," Dolly enquired.

"Positive, why science has—."

I got no further. With a sort of shrugging movement Dolly to my momentary horror shook off her clothes. She was clothed now in light, with a butterfly's wings on her shoulders and a crown of stars in her pretty hair.

"Come to me Haniel, come to me," she called.

What was happening? I a stout elderly clergyman of fifty-two seemed suddenly doing what a butterfly does when it emerges from its chrysalis; I was getting out of myself! A moment later a Fairy boy had left the collapsed cumbrous carcass of the Rev. Josiah Beverley Alton, M.A., D.D. I was light as a feather, I was merry as a skylark, I was a Fairy! I took Dolly's two hands, we danced as sunbeams dance on the sparkling waves of the sea. I knew my true heritage—

To him the sorrows are the tension thrills,
Of that supreme endeavour,
Which yields to Them for ever and for ever.
That Joy that is more ancient than the hills.

At last we stopped. "Why go back amongst the sorrowful shadows, Haniel?," Dolly dear asked. "For the same reason you stop, my darling," I answered, "to help these sad, sad, tired foolish beings. We will both go on playing our parts."

When I found myself back in my body again. I seemed to have had a beautiful dream. Dolly passing to school asked me next day how I liked her dance.

"You fell asleep while I was dancing," she said.

"Our dance, my dear," I said, "was heavenly."

She smiled, she *knows*, but keeps up our common pretence.

FAIRY LABOURS

ARE they but weeds, these flowers of the field?
Poor cousins of the lordly garden stock!
Sweet herbs of healing—boons for man to wield—
Quaint gems which diadem the face of rock;
Titania deigns to deck the tall hedgerows,
Her golden shoes trip lightly o'er the grass
In quest of violet meek or wild dog-rose,
Thro' lanes fern-lined, illumed when glow-worms pass;
Forget-me-not, with "Eye-bright" a-sparkling,
Still vies with bells suffused with heaven's blue.
(But hush! lest she with glances a-darkling
See evil genii lurk in nightshade's hue!)
All weeds are flowers grown in Nature's place;
In gardens we need Beauty's fairest face!

M. A. ANDERSON

THESE MY BRETHREN

BY EDITH KOHN

It was about twilight and I was sitting in the firelight when I knew that I was much too ready or too sensitive to all passing fancies and not half substantial enough—it is difficult to explain. Something said to me: "It is quite true that what you hear is beautiful but they are only fragments—the keynotes and bits of poems and scraps of music, they are only parts of things, they are not the whole of anything. What you have to do is to draw in your eyes and ears and look neither to the right nor to the left until you feel smaller and you are only like *one* little tiny fine thread"—I think the thread idea came from feelers. I had before sent out many feelers, all eyes and ears as it were and now these must be withdrawn till they became as a thread only. Rather curiously I began to try this, I said: "Thinking with a blank mind one will think of nothing!" But the answer came: "What you think of will be more beautiful!" So I tried and the becoming one thread was very prominent, till at last I almost felt like nothing at all. Some part of me said: "To put it quite plainly, this means falling asleep over the fire, you are finding excuses for what in olden times was laziness, you excused yourself by saying you were thinking, now you haven't *even* that excuse." I then said I would try it this once and if it resulted in laziness I would give it up in future . . . When I remembered myself again my eyes were full of tears and my heart was beating with emotion and this was the little story I had—I don't know that it was not dreamed, not lived, not thought of—something between seen and lived and known. I will write it down roughly as I remembered it, it seemed very beautiful and real.

It was about a very poor woman who lived in a village where there was great poverty, and she had by stinting herself of nearly everything saved three gold pieces. She had saved these for her Master whom she had always hoped to see, and that morning she had had a message from a friend that He would be coming through a neighbouring town and she would have the chance not only to see Him but to give her gold pieces. So in great joy she started out to walk the many miles because she would not spend the gold pieces. When she was just on the road she came to a small inn—not yet open because it was so early, and outside on the rough bench by the wooden table was seated a very shabby traveller, very weary looking, dejected of attitude with his face buried in his hands upon the table before him. The weariness and forlornness of his figure touched her

heart, and she felt she could not leave him like that, so she approached, and as he did not raise his head she put one of her gold pieces on the table in front of him so that he would see it when he looked up.

She went on till at the door of a cottage a neighbour she knew was crying. She said she had no money to buy food for her baby, she knew the woman was fond of that baby and was sorry to give nothing. Then the woman thought: What use is it to be sorry if you do not give anything. So she gave her second gold piece. The neighbour asked if she would mind staying with the child while she got food and this was harder than giving the money because it meant waste of valuable time. But at last she got on the road again and came to the cottage of an old apple-woman who was her life-long enemy. She saw her in the garden and though she never spoke to her, she said, "Good day" because she was feeling a great gladness. Her enemy said, "Of course you are the first to come and gloat over my misfortunes, you have heard that I cannot get a living any longer because the donkey has died that draws my cart." And the woman said she had not heard. But the enemy did not believe her and said she was rejoicing. And the woman said: "To show you I am not rejoicing take this," and she gave her the third gold piece. And the apple-woman was amazed, while the woman wondered if it were any use to continue her journey as it was growing late and her offering was gone. However, she pressed on, and when she reached the town she found her journey was in vain for the Master had already passed by. So in the dusk of the evening she crept wearily back. Her enemy greeted her from the garden: "You look tired," she said, "next time I must drive you in my cart." And the woman smiled at the thought of driving in her lifelong enemy's cart, and at that the old apple-woman laughed too.

At the cottage door the woman was laughing whom she had seen weeping in the morning, and the child was pulling at her skirts and ran to her with a cup of a milk because she looked so exhausted.

And much refreshed the poor woman came to the little inn, and there to her surprise she still saw the wearied figure of the stranger just as she had left him. But when she came nearer she saw that the gold piece had disappeared. And as she wondered the stranger lifted his head and suddenly she knew she had seen the Master. On the table before Him He placed three gold pieces glistening like the sun. "These I return to thee," He said, "take them and give them again to Me." And when she uncovered her eyes she saw nothing but the three gold pieces on the table glistening like the sun.

There; now I have written it all out and I don't know where I got it from. But anyway closing one's mind to outward ideas did not result in a blank mind, and that is something to be certain of, and it certainly seemed very beautiful while I "happened" it.

CORRESPONDENCE

THE NEXT PRESIDENTIAL ELECTION

A REFERENCE was made in THE THEOSOPHIST of November to a possible discussion as to the best way of electing a President for the T. S. May I state what I think? I feel we should disregard "messages" received by others; no doubt many will believe they have been inspired by a Master and will proclaim to the Society His "message". The names of the Masters will be freely used, as on a former occasion.

I say: Let us each follow our highest inspiration and trust our own power, our own vision. There has been too much blind following in the T. S. I hope the day is past when members rely on the words of another more than on the truth they sense in their own hearts.

Let us judge for ourselves, when the time comes, and be willing to abide by the result. So shall we touch nearest to truth.

ESTHER BRIGHT

IN THE MATTER OF FOOTNOTES

I

You may hold the view—and I would not dispute it—that the plurality of your readers are conspicuous for virtues more important than the intellectual, and that THE THEOSOPHIST has an educational function to perform; but, even so, this incessant pointing out of the obvious savours overmuch, to my mind at least, of a petty didacticism well calculated to alienate anyone into whose hands the paper may come.

From the writer's point of view, I think it fair to say this: that whereas no writer worth his salt objects to fair comment and criticism, he will as a rule object (and in my opinion will reasonably object) to nagging, heckling and interruption. The effect is disagreeably reminiscent of someone interjecting cries of "Question!", "No!!!", "Liar!!!" in the course of a speech!

I know very well that to couple yourself with any witting discourtesy would be tantamount to a contradiction in terms; yet, as a matter of entirely unprejudiced observation, it would be a serious *suppressio veri* not to say that this is the effect produced.

In general, if I may proffer a constructive suggestion, do you not think that your ends would be equally served, and the feelings of your readers and contributors alike less exacerbated, if you were to restrict your critical as opposed to your informative annotations to a few lines at the end of such articles as require comment?

Rotterdam.

W. WHATELEY SMITH

II

Will you kindly thank Mr. Jinarājadāsa, in my name, for the fine Olcott Centenary Number, and also for his commenting on articles in THE THEOSOPHIST in footnotes. I am always pleased to see them, because they shed light on the subject dealt with, altogether different from that of the writer. And also, and this is very important, they correct one-sided statements and loose thinking. I have heartily welcomed them and I hope that the Editor will continue to make use of them.

Bussum, Holland.

MAGDALENA E. EDWARDS

III

Now I want to tell you that we found your foot-notes very interesting and *indispensable*, and we hope that you will continue them.

Les Mureaux, France.

N. DROUVILLE

IV

We want you to know that *we like your notes* in THE THEOSOPHIST *very much*.

Claremont,

West Australia.

CHARLOTTE PRIEST

V

Permetta che in modo speciali mi rallegri per le note marginali colle quali Ella illumina ed illustra gli articoli.

Locarno, Switzerland.

L. L. DE PEDRONI, D.Sc.

May I say how specially delighted I am for the marginal notes with which you elucidate and exemplify the articles?

(This correspondence will now close.—C. J.)

REVIEWS

Old Diary Leaves, Fifth Series, by H. S. Olcott. (Theosophical Publishing House, Adyar, Madras. Price Rs. 5-8 and Rs. 4-8).

There is a perennial interest in Colonel Olcott's *Old Diary Leaves* and the publication of a new series is something of an event in Theosophical circles. The Fifth Series has just left the press. It covers the period from 1833 to 1895, less in time but perhaps more eventful than the period covered by any preceding volume of the historical narrative of the Theosophical Society. In the volume now before us is the thrilling story of the famous Judge secession. There are now thousands of members in the Theosophical Society who joined so many years after that stirring time that they have no clear understanding of the trouble that cost the Society practically the whole of the American Section.

In this volume of *Old Diary Leaves* Colonel Olcott goes very fully into details, presenting many of the official documents in full. Another fascinating story gives us a picture of Dr. Besant's first appearance in India, of the sensational result of her lecture tours in Ceylon, in the United Provinces, Bengal and Punjab. He travelled with her and the Countess Wachtmeister on these tours in which the experience was so varied that it included lectures in schoolhouses and in auditoriums crowded with thousands, and from lodging in poor and dirty quarters to palaces so luxuriously furnished that they were glad to escape from them. All in all, Vol. V is live literature. Not the least interesting feature is a full page illustration with the pictures of sixteen "Workers at London Headquarters, July, 1891" nearly all of whom have since attained eminence in the history of the Society.

L. W. R.

The Japji Sahib with Hindi Text, English Translation and Commentary, by Mehta Udho Dass, B.A., LL.B., Chief Judge, (Retired) Bahawalpur State. (Dayalbagh Press, Dayalbagh, Agra.)

This is a translation with Commentaries of the *Japji Sahib*, the well-known Sikh Scripture, to which is added the author's own discourses on the *Bhagavad-Gitā*. The *Japji Sahib* is the last composition of Guru Nanak Sahib, the Founder of Sikhism, and it is now used as the Lord's Morning Prayer by the Sikhs. It consists of 38 stanzas, something on the lines of the Sutras of Sanskrit literature. Theosophists will be interested to know that it is from this Scripture that the Sikh prayer in the *Prayers of the Religions* recited at Theosophical Conventions, is culled.

The author has brought to his task the accuracy of a scholar, and the intuitive knowledge of the student of Brahma-Vidyā, both of which are required for a good translation of such a work. In his Commentaries he has elucidated the stanzas by copious parallel quotations from the *Bhagavad-Gitā*, which show how identical are the teachings in the two books.

The price of the book being so moderate, only Rs. 2, makes it a valuable addition to the few available translations of the Sikh Scriptures, for both the reading public and the student of Comparative Religion.

V.

Life of Sris Chandra Basu, by Phanindranath Bose, M.A., Ph.D. (R. Chatterjee, Calcutta.)

Sris Chandra is well-known for his translations of the *Upanishads*, but posterity will specially remember him by his monumental work in translating Pāṇini's *Aṣṭādhyāyī* and *Siddhānta-Kaumudī*, which together occupied more than a dozen years of his life. The *Aṣṭādhyāyī*, a work of 1,682 pages, with Sūtras, and notes and explanations in English, drew warm encomiums from Prof. Max Müller and other Orientalists, who designated it a splendid production of Indian industry and scholarship. It was said at that time (1912), to be the only instance of a text book by an Indian which found a place in the curriculum of studies of European universities. Shri Chandra was a staunch Theosophist, having come into contact with the Founders of the Theosophical Society. The occult side of Theosophy seems to have specially attracted him, as he chose to translate Sri Mādhavāchārya's Commentaries on the *Upanishads*, and he fully utilized his Theosophical knowledge in explanation of them.

As writer, journalist, educationist, reformer, linguist, Persian scholar, he occupied no mean place in the public life of his country,

for two decades. The biographer has collected his materials with great care and detail, and the book is well worth perusal.

Lovers of Sanskrit will especially welcome the publication of the life of such an eminent Sanskrit scholar, or *Vidyārnava* as he is rightly called.

V.

The Tree of Life, by Israel Regardie. (Illustrated.) (Rider & Co., London.)

It is admitted on all hands that there is to-day an increasing interest in all that concerns ceremonial drama and rituals, of the different expressions of which the author of *The Tree of Life* shows himself to be well-informed. In his preface he points out how greatly the subject of Magic has been misunderstood, and even scorned, so that it was only in the middle of the last century that Eliphas Levi was able to some extent by his writings "to restore to Magic its age-old lofty reputation"; though how successful his efforts would have been "had they not been succeeded and abetted by the advent of the philosophy of the Theosophical Society" is—admits Mr. Regardie—exceedingly hard to say.

An adequate review of this book could only be written by one who is already a master of that "Divine Theurgy praised and revered by antiquity"; but in spite of the scorn which the author pours upon the "too facile classification" of Theosophists and "their perpetual readiness to apply labels of scathing opprobrium to things not altogether understood," I must venture to express a doubt as to whether such an adept in White Magic would entirely approve the publishing broadcast of instructions as to how to form and project a Mayavi-rupa; or some of the practices advocated in the course of the neophyte's self-imposed training, such as the infliction of a razor-cut upon his arm, as penalty for some failure in will-power.

That the author's aim is high, there can be no question; it is equally clear that he has studied closely the many systems of Indian Yoga, and the teachings of Patanjali, H. P. Blavatsky and others who know that of which they write, besides being thoroughly familiar with the secrets hidden in the *Qabalah* and in the writings of the alchemists, and the student of the Mysteries striving after "union with the Gods" will find much in these pages to interest him. From several pieces of good advice given by the author we select the following:

On each student therefore is the task incumbent to ascertain for himself what must be considered true and reliable, and set up on his own score an incontrovertible

standard of reference . . . The *Qabalah* does not attempt to provide a complete magical language or an entire philosophy. Only by spiritual experience may the latter be acquired.

E. M. W.

Forty-seventh Annual Report of the Bureau of American Ethnology, 1929—1930. (Smithsonian Institution, Washington.)

The Bureau of American Ethnology appointed by Congress to make ethnological researches among the American Indians and natives of Hawaii, and to carry on excavations and rescue archæological remains, does most valuable work in building up the earlier history of the human Race. In the volume of 1,100 pages now issued the student of religious origins, of folk-lore and myth will find material of interest, whilst the lover of fairy stories will be fascinated by some of the charming tales here recorded.

E. M. W.

A Vedic Gem or The treatise of the Universe by M. S. Gopal Iyengar, Gold Medalist in Gita. (I. M. H. Press, Delhi.)

This is a discourse by the author on the passage in *Nārāyaṇopaniṣat* meaning "In Brahman the entire universe becomes the one only nest". There is no main argument, a number of subjects being discussed as they arise; the discourse runs on for 124 pages without separate headings. It is dedicated to the youth of the world.

V. A.

The Kathopanishad and the Gītā, by D. S. Sarma, M.A. (M. R. Seshan, Triplicane, Madras.)

This is a handy edition of the *Kathopanishad* with Introduction, Sanskrit Text, English translation and notes. Only a few pages of the Introduction are devoted to a comparison with the *Gītā* and we fail to see how, on that account, the title of the book can be justified. The English translation is delightfully simple. More care should have been bestowed on the Sanskrit text with regard to errors of printing.

The *Kathopanishad* has been styled by Max Müller "as one of the most perfect specimens of the mystic philosophy and poetry of the ancient Hindus". It is a very good manual for beginning students of the *Upanishads*. The price is Re. 1.

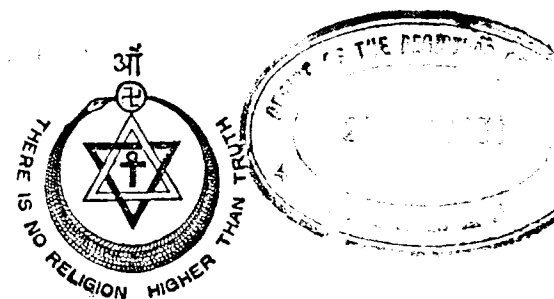
V.

MAGAZINES RECEIVED:

World Theosophy	...	...	November.
The Young Theosophist	...	...	November.
The Canadian Theosophist	...	...	September, October.
Advance Australia News Bulletin	...	...	November.
Teosofia (Spain)	...	...	November.
Theosophie in Ned.-Indie (Java)	...	...	November.
Koemandang Theosophie	...	...	November.
Persatoean-Hidoep	...	...	December.
Teosofisk Tidskrift (Sweden)	...	...	October.
Toronto Theosophical News	...	...	October, November.
Bulletin Théosophique	...	...	November.
La Revue Théosophique	...	...	October.
Theosophy in India	...	...	November.
Boletín de la Sociedad Teosofica Española	...	...	November.
Myslco Zoficzud (Poland)	...	...	No. III.
News and Notes (Burmah)	...	...	November.
Kuntur (Argentina)	...	...	No. I.
Gnosi	...	...	July-October.
Boletín de la Estrella (Mexico)	...	...	August-September.
The Theosophical Messenger	...	...	November.
The Occult Review	...	...	November.
The Vaccination Inquirer	...	...	November.
The Bharata Dharma	...	...	November, December.
The Beacon	...	...	November.
The Vedic Magazine	...	...	August, September.
The Buddhist	...	...	November.
The Cultural World	...	...	September.
New History	...	...	November.
The Peace-Maker	...	...	November.
The Indian Review	...	...	December.
The Modern Review	...	...	December.
Review of Reviews	...	...	November.
The Young Builder	...	...	December.
The Maha-Bodhi	...	...	December.
The American Co-Mason	...	...	September-October.
The C. S. S. Review	...	...	December.
Stri Dharma	...	...	December.

BOOKS AND PAMPHLETS RECEIVED:

- The Bureau of American Ethnology (Smithsonian Institute, Washington):
147th Annual Report.
The Village of the Great Kivas of the Zuni Reservation, New Mexico.
The Japji Sahib, with Hindi text and English translation, and Commentary, by
Mehta Udhodas, B.A., LL.B. (Dayalbagh Press, Agra).
The Great Pyramid in Fact and in Theory, by William Kingsland (Rider & Co.,
London).
Pedlar's Pack, by Marsyas (Coulls Somerville Wilkie Ltd., Dunedin, N. Z.).
In a Soul's Mirror, by Edith Serjeant (C. W. Daniel Co., London).
The Gateway, by C. R. P. (C. W. Daniel Co., London).



ON THE WATCH-TOWER

By C. JINARAJADĀSA

THE President's health does not improve, nor does she expect it. She is waiting quietly for the call to go—not impatient, though the aged body is a drag on her active spirit—utterly at one with the will of her Guru in all that shall happen to her. Though there are ups and downs—on some days utterly exhausted, on others slightly better—there is no anxiety in those who attend on her lovingly. To Theosophists who know that “Never the Spirit was born, the Spirit shall cease to be never,” old age is as the evening's calm with its tender sunset shades, not speaking of dark night, but of the sunset's twin, the sunrise with the glory of another day.

The 57th Annual Convention is over, and one more milestone has been planted in the long trail which has been “blazed” by the Theosophical Society towards the goal of Universal Brotherhood. Dr. Besant did not come down to the Convention Hall, but sent her message of exquisite tenderness to all, and opened the Convention formally with a declaration as President.

Members wondered if they would be able to see her. They did, though all the arrangements for their seeing her had to be precipitate. On the last day but one of Convention, a little

before four in the afternoon, Dr. Srinivasamurti notified me that he thought Dr. Besant could see the members, if they would be prepared to go and greet her when word was sent by him that all was ready. So messengers by motor and on foot were hurriedly sent on all sides. At four o'clock the message came from Dr. Srinivasamurti, and a good brother who was talking on Adult Education was made to call a halt. The delegates "lined up" in the Hall and went upstairs a few at a time. For one hour and ten minutes over seven hundred of them passed in front of her, greeting her with flowers in Indian fashion. Some who were absent from Adyar on visits to Madras, or were in parts of the Estate where the messengers could not find them, missed greeting her. It was not possible to arrange for a second occasion, as after the first the nervous reaction on Dr. Besant was great, and she did not leave her bedroom for nearly ten days. But she greeted the members brightly as they passed in front of her.

The number of members who "registered" at Convention was 730, and to this must be added nearly 150 more of "sisters and cousins and aunts," not to speak of the children, who came to Convention, not as "delegates," but because a Convention is an event, like going to a place of pilgrimage in India. Great gratitude is due to all who "helped in Convention"—the heads of Departments, the Volunteers, the Lecturers, the Young Theosophists who helped with their entertainments, and the old Theosophists who helped with their understanding and enjoyment. The medical department particularly, under the supervision of Dr. P. C. Patel and Dr. G. Srinivasamurti, deserves especial praise, because *not a single fly was to be seen during Convention*. The weather was perfect, and not a drop of rain fell during the twelve days of Convention and Star Camp meetings. A new open air lecture hall has been added to

Headquarters, under the "Rain Tree". The entrance verandah of the small Record Office built by Bro. J. R. Aria has been raised and a sounding board and platform built in front of it to make an excellent "auditorium," and under the shade of the Rain Tree and other adjacent trees nearly 800 persons can sit and hear perfectly, in lovely surroundings.

* * *

Krishnaji arrived at Adyar on December 7th, and left to continue his tour on January 7th. As expected, he did "come out strong," as will be seen by the article by Mr. L. W. Rogers in this issue. I have followed up the remarks of Mr. Rogers with some of my own dealing with the difficulty of discovering the nuances of Krishnaji's thought as he uses words in novel ways. It is always fascinating to listen to him, even where one differs from some particular utterance. The brilliancy of his phrasing on occasion is exquisite, and is a sheer delight to those who can appreciate artistry in words.

His addresses were delivered not under the Banyan Tree but under a bamboo clump 100 yards towards the sea from the tree. This spot was selected as giving on the whole better shade to the audience, since the addresses were from 8 to 9 in the morning in the open air. Our Loud-speaker with its three trumpets behaved perfectly, except for five minutes one day when a loose screw interfered and the Loud-speaker became silent. Krishnaji alluded to the use of the Loud-speaker, and asked his audience to excuse his "raucous megaphonic voice," yet as a matter of fact the apparatus behaved beautifully, and when one was in a direct line with a trumpet and at a certain distance, it was almost as perfect as the fine apparatus in use at Ommen Camp.

Krishnaji is the last person to desire to build up any kind of a "system" in connection with his teaching. Yet already one can see the subtle system of philosophy behind it all, and

I publish elsewhere a brief memorandum of notes taken one day while he answered a question. Krishnaji would probably reject any kind of a philosophical "Chain of Causation" in connection with his vivid description of "Life" and "The Eternal Now," which he calls "the Present". Nevertheless, to one familiar with Buddhist terminology like myself, his answer was to state a new Chain of Causation, one parallel to the old Chain of Causation of the Lord Buddha, which was :

From ignorance comes causal action ; from causal action comes consciousness of personality ; from consciousness of personality come name-and-form ; from name-and-form come the six senses ; from the six senses comes contact ; from contact comes feeling ; from feeling comes desire for enjoyment ; from desire for enjoyment comes clinging ; from clinging comes individualising existence ; from individualising existence comes birth, with its attendant sufferings of decay, grief, etc., and ending in death.

By removing ignorance causal action ceases ; when causal action ceases the consciousness of personality ceases, etc.

As on other occasions of Star Camps, Krishnaji touched upon that most painful experience in life to some, the grief which is inseparable when those whom they love "die" and go—Whither, and to What ? But as before, what he had to say had no illumination—at least to those to whom greater than "Life" is the giving of Love. And this is all the more strange, as on so many matters he sheds such flashes of illumination. Yet on this subject, of such vital importance to mankind, his attitude is not dissimilar to that of Confucius who, when a disciple said : "I venture to ask about death ?", replied : "While you do not understand life, why do you seek know about death ?" There indeed is the proof that Krishnaji's teachings must be supplemented by the facts as to Nature which Theosophical investigators have found. For, to some of us, the "only way" in this unique experience in existence is what Theosophy says. And since it is true as Nietzsche said : "The living being is only a species of the dead being, and a very rare species," it is not a minor problem in life

to ask of each Teacher : "What of Death ? Do those who die and go—whither ?—still receive our Love and Blessing ?"

A lovely reminiscence about the spot where Krishnaji talked was known probably to very few. He sat on a raised seat with a beautiful yellow bamboo hanging over him. Two thousand five hundred years ago, many a sermon of the Lord Buddha was delivered at "Veluvana"—the "Bamboo Grove" which was given to the Lord by the pious devotee Anāthapiṇḍika. The spot where Krishnaji sat will be marked by a beautiful seat in mosaic tiles, presented to Adyar in 1925 by Don Attilio Bruschetti, a devoted Theosophist who has recently passed away in Barcelona.

* * *

From the 1st January, 1933, *New India* has ceased publication. Such an event is not without significance in the life of Dr. Besant, for that paper—originally *The Madras Standard*—accomplished a work in the national awakening of India that no other daily paper has rivalled. I remember vividly a certain evening in the hot weather of 1914 when I was leaving for Ootacamund for a change, and as I was going to the train I met Dr. Besant in the Hall of our Headquarters. She chatted with me for a few moments and then told me that she had that day arranged to purchase *The Madras Standard*.

It is difficult to describe the change brought about in the Indian political atmosphere from then on by means of her newspaper. For there appeared for the first time in Indian journalism a paper that criticized the Government vigorously and yet completely within the letter of the law. It was this unique combination that had been lacking in Indian journalism before, but which Dr. Besant introduced with her experience with Mr. Bradlaugh of constitutional agitation. It meant much for all educated Indians to find a newspaper that voiced their

grievances and aspirations adequately, and also met the Government face to face, not as inferior to superior, but as a citizen who had the constitutional right to challenge the autocratic actions of a bureaucracy. But the paper's work was over some years ago, when the main principles for the building up of India as a Dominion were accepted by Britain, though grudgingly. The paper never produced any profit and was continually a heavy loss, which was borne cheerfully by Dr. Besant as a sacrifice for the sake of the Motherland. Many were the helpers who gathered round her in "holding the fort" for Home Rule through the paper, and all of them will always cherish precious memories of those days. One memory which I shall cherish was being called upon to fill a gap for a week and sit in the Editorial Chair of *New India*—less to edit and more to correct proofs and "be on hand".

Later the paper was changed into a weekly, and Dr. Besant hoped to build it up into a journal which would serve India by bringing her closer to the international life of the world. But this plan has not matured, and the steady loss year after year has made her decide to close the paper. But the true reason is, as Dr. Besant has said, that the effective work of the paper is over. For, all her political work in this life has been to wring from England the recognition of India's right to be a Dominion within the British Empire, and since that objective is won, there is no further need to work along the same line. It was two years ago, when the Prime Minister of England, Mr. Ramsay Macdonald, stated that "Responsibility in the Centre" was accepted by Britain, that Dr. Besant said: "The fight is won. All other matters are details which can be worked out in India in the course of time." Through the long period when she has not been able to edit *New India*, the work has been done with devotion and meticulous care by Mr. N. Shri Ram, who had been trained by her

in journalism, and who because of her complete trust in his balanced judgment knew how to uphold her policy, which was: Neither against the Government because it governed, nor for Indians because they aspired to govern, but *For India*, whether unpopular or popular with the Government or with Indians.

But Dr. Besant does not consider her work for India ended because she can no longer use her physical body for that purpose. Only a short while ago she stated: "When next I come back to India and I am a young man, I shall stir the country up vigorously!"

* * *

Soon after Convention, the following cable arrived from a News Agency in London: "Appreciate confirmation or denial, reports here Annie Besant died." The sender was apparently greatly concerned as he sent a costly reply paid form. A leading Madras paper had received inquiries to the same effect from the United States. On inquiry, the cause of the perturbations seems to be as follows: That Dr. Besant has already passed away, but we at Adyar are suppressing the fact, *in order to announce at the same time where she is newly reincarnated!*

* * *

One well-known person in India at least will be able to testify that Dr. Besant is alive—apart from the 700 who saw her at Convention. Mr. G. K. Devadhar, the head of the Servants of India Society, was fortunate enough to call to pay his respects to Dr. Besant at a time when—rarely now—she was sitting on her sofa. To his salutation, immediately he was introduced, Dr. Besant said of the Servants of India Society: "A noble organization, whose members do a magnificent work *unobtrusively*." How that Society's founder, Gopal Krishna Gokhale, would have rejoiced to know that in spite of the passage of years and his

absence, his Society is still so true to his ideals as to gain such praise from Dr. Besant's lips.

* * *

A practical idealist has just passed away in the casting aside of his body by Don Attilio Bruschetti. Though Italian by birth, he lived the latter part of his life in Spain and dedicated himself to writing many little works of an ethical and spiritual nature, particularly for women and children. All these he published at his own cost and distributed widely throughout the Spanish speaking world. Needless to say, his idealism was profoundly inspired by his Theosophy. In 1925 he presented to Adyar two garden seats of coloured tiles well known as characteristic of the ceramic factories of Seville. We have waited long to find suitable places for them, as they are very "colourful". One of them will be placed at the spot where Krishnaji delivered his Star Camp addresses.

THE STAR PUBLISHING TRUST AND OURSELVES

Directly after the Convention of 1931, THE THEOSOPHIST began a series of articles summarising what Krishnaji had said on various topics. Extensive quotations were made from his writings. There came to the Editor one article—an excellent compilation—consisting only of Krishnaji's words, without a word of comment. My editorial conscience began to upbraid me for permitting long extracts, without special authorization from the S. P. Trust, so a cable was at once sent to Mr. D. Rajagopal, who replied that the matter would be attended to personally by him during his visit to Adyar.

I am glad to announce to our readers that special permission has been given to THE THEOSOPHIST by Mr. Rajagopal to quote extensively from Krishnaji's writings when necessary. The control of the privilege to reprint had been made necessary by the tendency in many journals to print inaccurate quotations. THE THEOSOPHIST on its part will do its utmost to check and verify wherever traceable quotations from Krishnaji.

Mr. Rajagopal also assures me that the printing of "Theosophy" with a "little t"—noted by others than myself—on two occasions was due to proof-readers' inadvertence.

C. JINARAJADĀSA

The Fifty-Seventh Annual Convention of the Theosophical Society

ADYAR, DECEMBER 24-27, 1932

THIS year the Convention was held for only four days—December 24th to 27th. It was followed by a Star Convention, for which the Theosophical Society had offered the use of its buildings and grounds. The official part of the Convention consisted as usual of a series of Public Lectures, of the Presidential Report and Convention Meeting for Members, and of four extra addresses. The subject for the Public Lecture series was "A World in Distress: The Remedies as seen by the Theosophist" and the speakers were Rt. Rev. C. W. Leadbeater and Mr. C. Jinarajadāsa on the 24th, Mr. L. W. Rogers, Ex-President of the American Section of the Theosophical Society on the 25th; Mr. A. Ranganatha Mudaliar, M.L.C. on the 26th, and Dr. G. S. Arundale on the 27th. The extra addresses were "The Secret Doctrine—First Stanza" by Mr. Ernest Wood, and a Lantern Lecture "(1) Letters of the Masters, (2) The Occult Life of Dr. Besant," by Mr. Jinarajadāsa, on the 24th; Answers to Questions, by the Rt. Rev. C. W. Leadbeater on the 25th; and "The Bhagavad-Gītā," by Sir C. Sankaran Nair, Kt., C.I.E. on the 27th. The addresses of Mr. Ernest Wood and Mr. Jinarajadāsa were for Members only, but the other two, like the series of four lectures, were open to the public.

The Vice-Presidential Address was delivered in the afternoon of the 24th, and the Closing Address on Tuesday the 27th. The Indian Section Convention was held as usual on two afternoons. At various hours during the day there were miscellaneous unofficial activities. Two excellent entertainments were given—on one evening the programme was of an Indian character, for entertaining particularly Western Delegates, and on the other evening it was of a Western character, especially intended to interest the Indian Delegates. A charming and novel feature was introduced at the closing of the Convention, when the Vice-President requested the Delegates from different countries to come forward and be introduced, as the names of their countries were called out. Nine appeared from the United States of America, 17 from Great Britain, 13 from The Netherlands East Indies, 13 from Burma, 3 from The Netherlands, 2 from Iceland, 2 from Ceylon, 2 from Switzerland and one each from Australia, New Zealand, Sweden, Italy and Denmark. India, of course, had the largest representation, numbering about 700 Delegates, who remained seated.

THE VICE-PRESIDENTIAL ADDRESS

BRETHREN:

I have the great privilege of reading to you a hearty welcome to this 57th Annual Convention, sent down by our revered President. It reads:

Dear friends and brothers, sons and daughters:

I welcome you here to-day with all my heart. Each one of you is dear to me as though my own son or daughter, and there is nothing could make me so happy as to have you gathered round me in the Masters' home. To Their home indeed I welcome you.

May His Blessing rest on the heads of each one of His children.

May you all rest in His Presence.

May His Love remain with you.

I now declare this Convention open for the service of the Masters and the helping of Their children.

As on the similar occasion of last year, it was my privilege to address you at the opening of the Convention, so it is this year, and for the same reason as before, a reason which moves us all deeply in our sympathies and devotion to one who has given the best years of her womanhood to Theosophy and the cause of humanity, our revered President, who is to-day, due to her advanced age, even less able to appear before us than she was a year ago. For many years we have leaned upon her and sought her generous aid, but soon we shall need to realize that we must begin more fully to stand on our own feet and to fend for ourselves, according to the unchanging principles of Theosophy, especially if we are to seek that direct realization of life for which Theosophy stands. Just now our members are experiencing a relaxed period wherein they may pause and ponder and plan for the changes that must inevitably occur, and search their own depths for new capacities to fulfil their duties of the new day.

For there is a new day ahead and even now it is dawning as all may see—not for our own little group alone, but for the whole wide world—a day that promises more light and life and love for all people alike, else the present parlous state of world affairs would seem to have no constructive human purpose. Many years ago our President published, among her many prophetic utterances, a work in which she with deep conviction spoke of radical changes about to take place in the general public life. She painted a hopeful picture of a new and beautiful age soon to appear, and yet in doing so she did not forget the painful process the world would have to pass through ere it should emerge into that new day in which she believed with such assurance and fervour. Those of you who recall some of the details foreshadowed by her then will have

little difficulty in recognizing them in the disastrous conditions existing in the world to-day, with its unpardonable spread of poverty, its open criminality, its dearth of true leadership and the absence of any real, controlling spiritual principle in life. In this one may see the fulfilment of the preliminary stage of her prophetic vision.

Even The Theosophical Society, with its privileged insight, comes in for its share of the general world distress. The Sections are reporting a falling off in membership, attributing this, as they did last year, to the prevailing economic condition, even many long-faithful members being now unable to pay their dues. (Yet the Sectional remittances have increased, chiefly on account of favourable exchange.) The wide sale of our books is no longer what it once was, nor the subscriptions to *The Theosophist*. The waning years of some of our oldest and best workers are bringing a lessening of enthusiasm, especially as there are many who have not been able to keep pace with the spirit of the generations which have followed them and are now getting in the saddle. And all this is showing in the work.

Such conditions among others link our movement with the unsettled world status which our President foresaw, imposing upon us the double duty of trying the best we can to offer a world-wide Theosophical solution to the universal problem and at the same time to recapture that flame of enthusiasm and energy which sprang up so warmly in our ranks during the first stages of the Society's history.

And how is this to be done? Before attempting to answer this let us consider a few figures. I have had prepared some statistics of the Society's growth—which for several years past has become a decline—in a fuller form than usual, so that we may if possible put our finger upon the causes of our present difficulties, and impartially try to discover whether the fault lies with ourselves and if so where. These statistics cover the Society's membership figures for the past ten years. The

first table shows us the number of members at the beginning and end of each year, the net loss or gain for the year, and the percentage of that loss or gain in relation to the total membership at the beginning of the year.

MEMBERSHIP FROM 1923 TO 1932

(Figures approximate, to nearest hundred)

Year	Number of members		Net gain or loss	Percentage of gain or loss (approximate to one decimal point).
	Beginning of year	End of year		
1923	39,800	41,000	+ 1,200	+ 3.0%
1924	41,000	41,500	+ 500	+ 1.2%
1925	41,500	41,600	+ 100	+ 0.3%
1926	41,600	43,300	+ 1,700	+ 4.1%
1927	43,300	44,200	+ 900	+ 2.1%
1928	44,200	45,100	+ 900	+ 2.0%
1929	45,100	43,600	— 1,500	— 3.3%
1930	43,600	39,300	— 4,300	— 9.9%
1931	39,300	36,100	— 3,200	— 8.1%
1932	36,100	33,300	— 2,700	— 7.5%

The outstanding features shown by this table are that there was a steady increase of members from 1923 to 1928, from 39,800 to 45,100, and then an equally steady though far more than triply rapid decline in 1929 to 1932 from 45,100 to the present low figure of 33,300.

In the six years of growth in this ten year period we find 1925 and 1926 outstanding, for the net increase of members in 1925 showed a sudden drop to only 100 or a percentage of only 0.3% on the then existing membership, while in 1926 the net gain of members was 1,700 or 4.1%. These two items occur in the period of six years.

We had begun our visible descent in 1929 with 1,500 net loss, but in 1930 it jumped to 4,300 net loss, after which our decline has been 3,200 and 2,700 for the following two years.

In percentages, we find a net decline of 3.3% in 1929, 9.9% in 1930, 8.1% in 1931 and 7.5% in 1932.

Still, the figures in this first table do not show us where the decline really began. They point out effects more than causes. For the causes we must study the number of members actually gained and lost in each year, which are shown in the second table, along with their percentages to the total membership of their respective years.

INCOMING AND OUTGOING MEMBERS FROM 1923 TO 1932

(Figures approximate, to nearest hundred)

Year	Incoming Members		Outgoing Members	
	Number	Percentage	Number	Percentage
1923	5,000	12.6%	3,700	9.3%
1924	5,900	14.4%	5,400	13.2%
1925	6,500	15.7%	6,300	15.2%
1926	6,200	14.9%	4,600	11.1%
1927	6,500	15.0%	5,600	12.9%
1928	5,900	13.3%	5,100	11.5%
1929	4,100	9.1%	5,600	12.4%
1930	2,700	6.2%	7,000	16.0%
1931	2,100	5.3%	5,300	13.5%
1932	2,900	8.0%	5,400	15.0%
Totals	47,800		54,000	

We may consider separately the number of new members and those of lost members. First as to loss of members. Here the figures have surprised us, for they show an approximation to the same number all the way from 1923 to 1932. The figures are, 3,700, 5,400, 6,300, 4,600, 5,600, 5,100, 5,600, 7,000, 5,300 and 5,400. The two abnormally high years for loss of members were 1925 and 1930. 1926 was abnormally low, due no doubt to the large number who left in 1925. In terms of percentages the two outstanding figures were 15.2% in 1925

and 16.0% in 1930. From 1926 to 1929 the average loss was 12%, while in 1931 it was 13.5% and in 1932, 15%. These figures show the serious situation of a steadily increasing percentage of loss, and as it goes so far back I cannot ascribe it, in any but a very minor degree, to the economic depression of the past two years.

Although the percentages showing loss of members are serious, I find those concerning the acquisition of new members even more so. Here the high peak occurs in the years 1925-26-27, with percentages respectively 15.7%, 14.9% and 15.0%. Then comes a sudden drop to 13.3% in 1928, and then a collapse in the remaining four years to 9.1%, 6.2%, 5.3% and 8.0%. So it becomes clear that decline in new membership is even more a cause of our declining net membership. The increase of percentage in losses in each of the last four years is not as great as the decrease in the percentage of gains.

It is these figures and many facts connected with our work that drive me to ask if there is not something about our Society, as its surface is presented to the world in our Lodges and our Magazines and on our Platforms, which is *out of tune* with the spirit of our times. One thing I may say, and that is one is made to see, from what is said by prominent members in and from many lands, that there exists in the general body of the membership all over the world a certain subtle conflict as between the democratic spirit with which the Society started out and the gradual emergence of a somewhat hierarchical feeling which has come to pervade the ranks; and it is claimed that this is an important factor militating against that unity and vitality which ought to characterize such a body as ours. As it is, the broad Theosophical Movement, with its twenty or more different kinds of Theosophical Societies, can but impress the inquirer as following unfortunately in the footsteps of religious Protestantism with its numberless dissensions and sects. If this be a correct estimate,

we must frankly face the situation and think *through* to a wise solution. But the consideration of what that solution may be must be left to another time and place.

Meanwhile, let us return to our question and see if we may not make one or two preliminary suggestions. Basing my first suggestion on the belief that the fault is with us and not with the public, let me say to those who have grown weary and lost their enthusiasm that they can, if they but will, find ample stimulus for their flagging interest in realizing that a world emergency is upon us and that this affords a magnificent opportunity for the servants of the Masters to help Their Society to take its rightful place as the giver of the true Theosophical ideals for the constructive guidance of the future. The reports show no lack of interest on the part of the public. Quite the contrary. One prominent speaker who has travelled and lectured for Theosophy in many lands recently told me that never have audiences been larger nor more sympathetic than at this particular time of distress, due no doubt to an eager search for a wider scheme of life that will intelligently deal with the conditions with which we are now confronted. If such be the reason, then now is the time to do our best work. We Theosophists believe we have in our keeping the ultimate solution of the world's perennial problems. How much of that solution can be absorbed by humanity in this age is a question that can only be settled by time and effort. But the solution itself is unalterable, for it rests on the truth that Life is essentially One and not many, and that Brotherhood is the Law of our everlasting being. Since, therefore, Theosophy is the great exponent of Brotherhood appearing in every age, it follows that Theosophy is now the great need of the hour. We all of us have some kind of life-work to do. Whatever that may be, it needs Theosophy; the people we contact everywhere need Theosophy. Everything to-day needs the Theosophical touch, the whole world

is suffering for the want of just that unifying vitalizing touch. As our great President has said in substance, if every Theosophist did his every deed as a living exemplar of Theosophy, that would be his best form of work. It would seem therefore that now is the time of all times for us to arouse ourselves thoroughly and do something with our Theosophy that will result in a more general spread of its beneficent truths than has ever taken place before. For the people need it now as never before, and we must not fail them, nor the Masters of the Wisdom, who expect every Theosophist to do his duty.

There is still another way of work for the sincere and devoted and that is to come to some realization of the logical force and meaning of certain facts with which some of us of The Theosophical Society are unalterably connected. I mean this. Many years ago Mrs. Annie Besant (that was before she received her doctorate degree) both by pen and by speech, on various occasions, made a certain statement which we cannot to-day consistently forget. Once she said in effect: "The Supreme Teacher will again ere very long be incarnated upon earth, again made manifest as Teacher, again walking and living amongst us as last He walked in Palestine. Such a coming the Occult world is looking for. But what is of import to all of us: Shall we recognize Him when He comes? Looking over the world at the moment, there seems little likelihood that when He comes He will be welcomed. A few will recognize Him as they ever have done." She and very many others believe that this forecast has come true, in the person of KRISHNAMURTI, whom we have the inestimable privilege of entertaining as guest at Adyar at this time; and to him they have given the welcome born of their inner realization of his great mission.

If it indeed be true that this forecast has reached its fulfilment, what greater Theosophical opportunity could we have than to observe and study, under our

Second Object, the life and works of this teacher, as we have been in the habit of doing as to other teachers who lived in days gone by. The very rare opportunity of searching the mind of such a living teacher and trying to revive the flagging spiritual forces of our associates as well as of others by its vital power might fan the waning interest of many into renewed enthusiasm. Some have found the keenest interest in paralleling points in his teachings with those of H.P.B. And again in finding striking points of contact with Sankarāchārya and with certain esoteric aspects of Tibetan Buddhism, and also with the letters of the Masters. Again they see in the later teachings what may be called a definite yoga beginning to unfold itself, a yoga more nearly suited to the modern temperament and particularly that found in the West. Even though it may not be fully developed yet, nevertheless it is most intriguing and inspiring to those who take the trouble to study it carefully, especially the details of the daily practice involved in the meaning which has been given to the word "awareness".

All this could add itself quite naturally to Theosophy as a compendium of such living truths as have come down to us from the best minds of the ages of the past. For, as I have elsewhere said, and not without due reverence, teachers will come and teachers will go, but Theosophy will go on forever, augmenting its treasure-house of truths by the precious gifts that have each time been left behind by them. The most important purpose should be to try to find out what the teacher is endeavouring to achieve, what principle he is trying to infuse into the race, and to associate oneself with that in the effort to revivify our Theosophical forms and the life about us by means of it. For it is my conviction that the teacher is here to revitalize all true and useful forms of life that can withstand it and to shatter those that cannot; and that those which can prove

their value will go forward and fulfil their mission, helping, as always, to bring forth the blessings of life in a variety of ways.

Other suggestions come to my mind, but I shall spare you an unduly long report, and after presenting you with a table showing the number of Lodges and Members in each part of the Society at the present time, I will close with a brief survey of the News of the Sections, the Headquarters events and some other of our Theosophical activities in the world, kindly prepared for me by our faithful Recording Secretary. The detailed reports of the various General Secretaries will be printed in our General Report. I would advise all members to read them, as there is much to be gained by knowing what our brothers are doing in different lands.

No.	National Societies	No. of Lodges	No. of Members			
			Admissions	Retirements	Net gain or loss	Present total
1	T.S. in U.S. of America ...	182	897	1,318	-421	5,236
2	" England ...	143	195	553	-358	3,858
3	" India ...	276	219	657	-438	4,290
4	" Australia ...	30	70	92	-22	1,477
5	" Sweden ...	35	33	89	-56	639
6	" New Zealand ...	19	55	103	-48	923
7	" Netherlands ...	47	108	231	-123	2,293
8	" France ...	77	202	399	-197	2,978
9	" Italy ...	21	32	73	-41	460
0	" Germany ...	40	205	247	-42	500
1	" Cuba ...	17	33	10	+23	173
2	" Hungary ...	15	10	59	-49	350
3	" Finland ...	23	15	44	-29	619
4	Russian T.S. outside Russia	11	11	57	-46	175
5	T.S. in Czechoslovakia ...	7	—	—	—	86 †
6	" South Africa ...	10	—	—	—	209 †
7	" Scotland ...	29	20	28	-8	532
8	" Switzerland ...	13	14	46	-32	214
9	" Belgium ...	12	28	55	-27	378
0	" Netherlands-Indies ...	26	225	569	-344	1,746
1	" Burma ...	10	5	31	-26	272
2	" Austria ...	9	40	86	-46	494
3	" Norway ...	9	2	19	-17	192

* In two years.

† No statistics. Last year's figure.

No.	National Societies	No. of Lodges	No. of Members			
			Admis- sions	Retire- ments	Net gain or loss	Present total
25	T.S. in Denmark	12	21	30	-9	421
26	" Ireland	8	4	19	-15	96
27	" Mexico	15	25	45	-20	244
28	" Canada	16	37	77	-40	357
29	" Argentina	19	—	—	—	415
30	" Chile	14	—	34	-34	147
31	" Brazil	17	82	66	+16	305
32	" Bulgaria	8	5	1	+4	115
33	" Iceland	6	2	41	-39	193
34	" Spain	23	62	70	-8	439
35	" Portugal	7	23	34	-11	167
36	" Wales	20	16	26	-10	325
37	" Poland	10	13	51	-38	215
38	" Uruguay	7	—	—	—	92†
39	" Porto Rico	9	2	104	-102	75
40	" Roumania	8	25	43	-18	178
41	" Jugoslavia	12	17	10	+7	190
42	" Ceylon	7	4	—	+4	125
43	" Greece	8	16	42	-26	117
44	" Central America	16	67	74	-7	181
45	" Central South Africa	9	10	10	—	183
47	" Peru	7	—	—	—	87†
	Canadian Theosophical Federation	10	—	—	—	177†
	Federation of the Lodges of the T.S. in Egypt	2	—	—	—	39†
	Federation of the Lodges of the T.S. in Paraguay	6	—	—	—	72†
	Unsectionalized Lodges	8	14	—	+14	110
	Fellows-at-large	—	1	3	-2	18
Grand Total		1,345	2,865	5,546	-2,681	33,267

NEWS OF THE NATIONAL SOCIETIES

U. S. of America: The report from the Theosophical Society in America is full of enthusiasm this year. There is satisfaction with the year's work and also great confidence in the future. The Theosophical Press has disposed of 15,000

† No statistics. Last year's figure.

books and 17,000 pamphlets. Well-known lecturers, including Mrs. Ransom, Miss Clara Codd, Mr. Geoffrey Hodson, Mr. L. W. Rogers and Mr. Fritz Kunz have been in the field. Bishop and Mrs. Arundale gave their inspiration to the activities at Wheaton, where the property has now been extended to approximately 20 acres, during the Summer. One of the Lodges—at St. Louis—has celebrated its fiftieth anniversary. The classified membership plan has proved a financial success. The membership now shows a total of 5,236 as against 5,657 last year. Quite apart from the General Secretary's report from America, we hear that the work of the Society is going forward vigorously in the Philippine Islands. There is a group of members there who make it their task—which we hope will not be too difficult—to try to form a new National Society in the Philippine Islands in the near future.

England: The report from England shows a present membership of 3,858, there having been during the year a loss of 553, and a gain of 195. There are now 143 Lodges. The work of the Library is particularly showing progress, an interesting feature being its use by the provincial Lodges and a number of outside subscribers. One-day Campaigns have again been carried on with success, as also the Students' Week-ends. Dr. and Mrs. Arundale were notable visitors. The General Secretary is glad to report a stirring of new life and interest throughout the Section.

India: The General Secretary for India reports that there is once more a drop in membership, from 4,728 to 4,290, but on the other hand he reports satisfactory activity all over the Section, except to some extent in the North, and everywhere bright hopes for the future. He mentions that there is general recognition of the vitality of Krishnaji's work and that he sees in this the healthiest proof of the vitality of the Society, since only a living organism can adjust itself to the demands of growth and progress. He advises that the Youth Federation should be

closed, chiefly as its activity does not depend upon youth initiative. It is pleasant to see that the Indian Bookshop has increased its profit to Rs. 940, as against Rs. 559 last year, and also that the budget has been satisfactorily balanced, although there have been heavy outlays for legal expenditure, repairs to Headquarters and the Sectional Magazine.

Australia: This year the economic difficulties of Australia have not been felt so much, as the Theosophical Broadcasting Station is now making a profit, and has increased the income of the Section by £600. The Station is proving itself more and more a most useful propaganda agency, while the "Advance Australia News Service" also continues its good work by sending its budget to 150 country newspapers every week. Mr. L. W. Rogers from America and Miss Clara Codd from England have been giving courses of lectures. Bishop Leadbeater also visited the Section for two months, including the period of Convention, and while there he made two Columbia gramophone records—one *To Those Who Mourn*, and the other *The Great White Lodge*. The membership has fallen by 22, to 1,477, and the number of Lodges has fallen by 1, to 30.

Sweden: The General Secretary for Sweden reports that though there is again a decrease in the number of members, from 728 to 639, and though the financial difficulties have become more intense, there is increased activity in the Section. The lecture tour of Mr. Bolt and the Summer School which he conducted were a great help.

New Zealand: New Zealand reports a membership of 923, which is 48 less than last year. There are 19 Lodges, as before. The Section Magazine is now published quarterly and is sent free to all the members. The Garden School continues its good work.

Netherlands: The General Secretary reports a membership of 2,293—which shows a decrease of 184 members. The Convention had as a special feature a Theosophical play

beautifully arranged by an artist member, and well performed. It also discussed a new orientation in the Society, very fraternally, though showing very divergent views. Much other activity was also shown, including highly appreciated talks and lectures by Bishop Arundale.

France: The report from France shows the usual widespread activity. France is fortunate in having many lecturers and visitors. The Headquarters hall has been modernized, and now contains an improved system of ventilation, the air being filtered and ozonized, and warmed or cooled as the season requires. A feature of the Library is the binding department in the basement, conducted chiefly by lady members. The membership now stands at 2,978, which is 197 less than last year.

Italy: The General Secretary for Italy reports that the Section shows increased activity. The mission of art as the means of spiritual progress is emphasized. The Government have now delivered a written authorization for the Italian Theosophical Society to carry on its work in the country, with Headquarters in Florence. The membership has dropped from 501 to 460.

Germany: The General Secretary for Germany informs us that the condition of his Section is satisfactory, both materially and spiritually. There is much renewed life. Within two years 18 new Lodges were formed, though 10 were closed. The membership is now 500. Germany is a land with many Theosophical organizations, and it is the endeavour of our Section there to work fraternally with these whenever it is possible.

Cuba: The General Secretary for Cuba reports a continuation of the acute financial difficulties mentioned last year. He informs us that 33 new members have been admitted, and that the total membership is now 173. The number of Lodges has fallen from 20 to 17.

Hungary: The Hungarian Section has been steady in membership for a number of years, but this time there is a decline of 59. The economic depression is most keenly felt. Still, there has been considerable activity. A translation of Bishop Leadbeater's book *The Masters and the Path* has been printed on their own machine, and the Sectional Magazine has continued, keeping the country members in touch with the Section. Finances are not hopeful. There is a large deficit, and the Section is in danger of losing its recently acquired Headquarters.

Finland: The economic depression is weighing very hard on our Finnish Section, which is in danger of losing its Headquarters through inability to pay what is due upon it. The Sectional Magazine *Teosofi* has also lost a number of subscribers; it has now only 682, and is also causing loss to the Section. The membership is now 619. Notwithstanding these difficulties there have been many lectures, the Lodges have been active, and much hope is expressed in a brighter future.

Russian T. S. outside Russia: The General Secretary reports that there are now 11 Lodges and 175 members, as compared with 12 Lodges and 208 members last year. She reports great financial difficulties, and that only 82 members have paid their dues. The Seventh Convention, which was to be held in Paris, had to be postponed on account of troubled conditions in France and difficulties with Russian passports. Dr. Kamensky has been active both at home and abroad, as usual. The magazine and the typewritten bulletin continue, and one book has been published. The Lodges, which are very widely scattered, are busy with growing social activities, as formerly. The Section has now completed 10 years of its activity, and has done the good work of creating a wide movement among Russian exiles.

Czechoslovakia: (No report),

South Africa: (No report).

Scotland: Scotland reports 532 members, as against 558 last year. The Lodges have been working along lines of entrenchment rather than expansion. There are indications of a period of increased activity.

Switzerland: Switzerland reports a present membership of 214, and much active work, as each Lodge is doing its best to bring the light into the present world difficulties. In Geneva various organizations are presenting lectures, so that there are 3 or 4 every evening, some of them first-rate, and this makes it difficult for the Society to get audiences for its lecturers. The General Secretary says that books on Occultism are much in favour, but the Theosophical literature finds few readers at present.

Belgium: Belgium reports 378 members this year, as against 405 for the previous year. The Sectional Magazine could not be published, owing to lack of funds. The Library and book-selling department are doing good work; though the financial situation has improved this year, the prospects for the next year are less promising.

Netherlands East Indies: The Netherlands East Indies reports a present membership of 1,746, of whom 846 are Europeans, 715 Indonesian and 185 Chinese. The Section is especially active in the matter of magazines, of which there are four in different languages. The National Convention made a speciality of education, in which the Section takes an active part in the country, having fifteen schools with about 2,000 pupils. It also considered the present economic problems. On the initiative of the Batavian Lodge a University for older people has been started. There is also a new movement to spread Theosophical ideas among the illiterate. It is called "The Friends of the Light" and has already 8 groups.

Burma: The General Secretary for Burma informs us that this year there are 162 active members and 110 honorary Bhikku members. There are 10 Lodges, but only 4 are

reported to be active, among which is the Youth Lodge. The Sectional Magazine, which had been suspended, was revived towards the close of the year. The members continue to maintain the Girls' School, and the Educational Trust carries on the Boys' High School with the help of public subscriptions. There has been an increase of 100 boys and 70 girls. The General Secretary reports a lack of interest in some of the old steady members, but on the other hand there are signs of many members coming back to the Society.

Austria: The General Secretary of the T. S. in Austria reports that there are now 494 members. New admissions numbered 40, but 4 emigrated, 1 died, 16 resigned and 65 were dropped. Lodge activities were carried on vigorously, as formerly, and propaganda work was done by the *Theosophischen Nachrichten*, a typewritten magazine, which contains extracts from *The Theosophist*, *World Theosophy*, etc. Kindred movements are also much encouraged. One of the members succeeded in introducing musical education into the Schools in Vienna. Others are carrying on a girls' club. The World University Association also held lectures.

Norway: The T. S. in Norway has co-operated with the Co-Masons to buy a plot of land at Oslo where the Headquarters of both organizations may be built. The chief event of the year was a Summer School conducted by Mr. Bolt of Edinburgh, which was a great success. The membership is now 192.

Denmark: The General Secretary reports a slight decrease in membership, which is now 421, as against 430 last year. Notwithstanding the financial crisis the magazine has continued, having issued 9 numbers during the year, as usual. There have been many lectures. The public attend largely and show appreciation, but there is little tendency to join the Society. Mr. Bolt for the third time conducted successful Summer Classes both in Jutland and Copenhagen.

Ireland: The Theosophical Society in Ireland has been going through great difficulties. The General Secretary deplores its inability to be as a shining light in the surrounding gloom of depression and financial chaos, but she rejoices in the strength of the few active workers who remain at their posts. There have been 19 resignations in the year, and 4 new members have joined.

Mexico: The statistics for Mexico show a decrease in membership from 329 to 244. Our Mexican Brothers are very active—as the General Secretary puts it, meetings and study classes were held “unceasingly” all the year round. There were also at the Headquarters study and Lodge meetings every day. The publishing includes 5,000 copies of a pamphlet on Vegetarianism and 7,500 leaflets on the teachings of Mr. Krishnamurti. Nearly 15,000 dollars have been paid up to date towards the acquisition of the Headquarters. The General Secretary mentions that from the foundation of the Section, in 1920, no salary whatever has been paid, all the work being honorary.

Canada: The General Secretary opens his report with a reference to the valuable organizing power of Colonel Olcott, and a note of stern disapproval of those who say that it is disloyal to the Masters not to look for Their special orders, but to preserve the Society which They founded free of dogma or creed even in regard to their own existence. Special mention is made that Mr. Krishnamurti gave three addresses in the Theosophical Hall, and made a most favourable impression for good faith and unpretentious simplicity. He notes that Krishnamurti's utterances are in harmony with what he has been maintaining in Canada. He also refers to the progress of the Oxford Group, a movement which refuses advertisement and proceeds by quiet persuasion to promote the principles of the New Testament—“utter honesty, truth and frankness of speech, the observance of the Golden Rule, and restitution for

and confession of all injuries." The membership of the Canadian Section shows a diminution from 397 to 357. *The Canadian Theosophist* continues to be supplied free to all members.

Argentina: The General Secretary reports that the Section has safely passed through the severest trial of its existence, for the dissenting Lodges which applied for membership directly to Adyar have resolved to re-enter the Argentine Section. By recommendation of the General Council a special Convention was called, and at that Convention an agreement was reached. Dr. Stoppel reports 15 Lodges and 215 members, but this does not include the re-entered Lodges, which we will add to our list.

Chile: The General Secretary for Chile thinks that the period of renovation which has lasted for several years is almost at an end, and we may now expect a new period of expansion. The statistics show that the membership has dropped from 181 to 147, but the Lodges remain 14, as before. Activities of special note include the buying of property in Santiago and the establishment of a public library in Puerto Montt. The meeting of the South American Theosophical Federation which was planned for this year had to be postponed on account of the economic crisis, but it is expected to take place in 1933.

Brazil: The report from Brazil shows great activity, and attempts to use every opening for Theosophical propaganda. Many short talks have been given over the radio and there has been a weekly distribution of short articles to the newspapers of the whole country. The membership shows an increase of 16, the total now being 395. The Headquarters have been moved into the centre of Rio de Janeiro, and there is the good news that the fund for the construction of Headquarters, which was thought to be lost on account of the probable insolvency of the institution in which it had been deposited, is expected to be

received intact within four years. The official organ *Teosofista* is now in its 22nd year.

Bulgaria: The work of the Governing Body and Lodges has been steadily carried on. The membership is slightly increased—there being now 115, of whom 84 are in the 8 Lodges and 31 are unattached. What is described as a happy event in the life of the Section was the visit of the Recording Secretary and Mrs. Wood, who gave a number of lectures and meetings in the capital.

Iceland: The statistics from Iceland show a decrease in membership from 276 to 251, which includes 58 on the suspended list. The Lodges have sent in reports of a good year's work, kept up mostly by a few workers. Lectures have been successful, the general public being very eager to hear about Theosophy. The periodical *Gangleri* has continued.

Spain: The General Secretary for Spain writes with great joy of the progress possible now that the nation has been relieved from the Monarchy and the Church, and he relates some of the numerous reforms instituted by the new Republican Government. As regards the Theosophical Society, many of the members have been active and prominent in public affairs. The membership has increased from 398 to 439. The Headquarters has been active in the way of lectures, concerts, etc., and the Barcelona Theosophical Club is proving a special attraction. The General Secretary has visited all the active Lodges and lectured in every town where lectures could be arranged. Besides the work of the Lodges, the Central Propaganda department has distributed 12,000 leaflets and 3,200 pamphlets. We must mention with regret the death of Dr. Roso de Luna, a great writer and orator, and also of Dr. Brioude, former General Secretary of the Section.

Portugal: Our Portuguese Section is suffering even more than most others from the economic crisis, and may possibly

have to part with its Headquarters and furniture. The membership is now 167, as against 177 last year, and there are 7 Lodges.

Wales: The membership in Wales is 325 as against 333 at the beginning of the year. This Section has done a great deal of work in a very short time, having already 20 Lodges in a small country. The General Secretary calls this "a start" and hopes to spread Theosophy throughout Wales in course of time. A fund has been opened, called "H. P. B. Centenary Fund" for the purchase of Headquarters. In connection with this an unknown donor promises £50 a year if the Section raises a similar amount.

Poland: This year Poland reports a membership of 215. A new line of work has been the reading and translating direct from the open book of prominent articles in Theosophical magazines, and also the discussion in the light of Theosophy of the problems appearing in the newspapers. A Summer School was held as usual in the country farm belonging to the Section. Dr. Besant's *Thought Power* has been published and a new Theosophical Quarterly is struggling ahead. Great gratitude is expressed to Dr. Arundale for generous financial help in the maintenance of Headquarters.

Uruguay: The General Secretary for Uruguay writes an informal statement rather than a report, telling us that there are now only 5 active Lodges in the Section, though two more are in course of formation. The peculiarity of the Section is that there is a large proportion of unattached members—though the actual numbers are not given.

Porto Rico: In Porto Rico 9 Lodges continue, and the total number of members is 75. Many members have dropped on account of unemployment, but there is great enthusiasm among those who remain. Another cyclone has recently damaged the north side of the island, which increases the difficulties of the work.

Roumania: This year we have definite statistics from Roumania, which give 25 new members, a loss of 18 old ones, and a present strength of 171. The Lodges are very widely separated, but nearly all of them are very active in different ways, especially in many kinds of public service. The Convention was presided over by our Recording Secretary, Professor Ernest Wood, who paid a visit to Roumania specially for the purpose.

Jugoslavia: From Jugoslavia there is the refreshing news of an increase of membership—though it is only 7—to 190. Lodges remain 12, as before. The usual meetings and celebrations have been held during the year. Special visitors were Professor and Mrs. Wood, who gave a number of lectures and talks which have been reproduced for circulation, Bishop John Cordes, who lectured indefatigably during his stay, and also conducted various ceremonies, and Mrs. Trude Engel from Vienna, who lectured at Convention and also to the public and members on a number of occasions. A Summer School, lasting three weeks, was also conducted, for the first time. The Sectional organ has appeared this year only in one double number dedicated to Colonel Olcott.

Ceylon: Once more the General Secretary reports that much good work has been done. Although the membership has increased from 121 to 125, he regrets to report that 90 per cent of the members are in arrears with their dues, chiefly on account of economic depression. As before, the Youth Lodge is most active.

Greece: A very brief report from Greece tells us that the membership is now 117; 42 members fell away and 16 were admitted. The active Lodges are 8. Special attention is being given to help the Lodges at Salonica and Patras, which are distant from the centre. The Magazine *Theosophikon Deltion* continues.

Central America: Central America reports varying fortunes—in some countries, such as Colombia, there is great

progress, which may be expected to lead to the formation of a new Section before long, and in others—Guatemala, San Salvador and Nicaragua—though the local conditions are hampering, the workers are enthusiastic. The Section numbers now 181 members, which is 8 less than last year.

Central South Africa: Central South Africa reports no change in the number of members and of Lodges. The features of the Section's work were a number of inter-Lodge Conferences, and the inauguration of week-end Retreats. Besides study classes and lectures, members are taking active interest in the Douglas credit scheme, a Bellamy club, and native welfare, and they have had many letters published in the press on such matters as animal welfare, capital punishment and anti-vivisection. The speaker's class appears to be unusually successful. Many enquiries about Theosophy were received in response to advertising in the newspapers. Mrs. Ransom was absent from the Section this year; her services having been lent to the American Section.

Peru: (No report).

UNSECTIONALIZED LODGES

In the extreme Orient we have six unsectionalized Lodges—two in China, at Shanghai and Hongkong, three in the Federated Malay States, at Singapore, Selangor and Ipoh, and one in Japan, at Tokio. We have not yet received the yearly report from Ipoh, but most of the other reports show a slight decrease of membership. The *Shanghai Lodge* has had weekly meetings, fairly well attended, and the library and book sales department show increasing activity. The net loss in membership is two. The *Hongkong Lodge* has suffered a great loss in the untimely death of Mr. M. Manuk, who besides being its President, was also the Presidential Agent of the Society for the whole of China, and a great helper to the cause of

Theosophy in the many parts of the world where he used to travel extensively on business. His death was due to illness contracted in helping a sick Indian friend. Sixty meetings have been held by the Lodge in the year, and the library, which is a good one, has been well used. The membership has fallen by one, and is now 22. The *Singapore Lodge* reports that it has been marking time, but all the same lectures and study classes, well attended by non-members, were carried on almost throughout the year, and the library has acquired large additions. There is a hearty welcome for all Theosophists who are travelling through Singapore, if intimation is given before arrival. The membership stands unchanged, the number being 12. The *Selangor Lodge* at Kuala Lumpur reports that activities have been carried on steadily, but without very much success. These were held in a private house, but as they have lately been transferred to a central place in town, more attendance is expected. There has been a loss of three members, leaving 7. The *Miroku Lodge*, at Tokio, Japan, has held its meetings regularly—a small but very earnest and regular group. Two of its members left Japan, but two new members joined, so there are now 8 members as before. Members of the Society who are passing through Tokio will always receive fraternal greeting and a welcome.

The remaining unsectionalized Lodges,—at Barbados, Toronto (the H. P. B. Lodge), Kallimachi in Finland, and Nairobi in Kenya, as also the three Federations—Egypt, Canada and Paraguay—have sent no reports.

HEADQUARTERS' EVENTS

Once more our President, Dr. Besant, has spent the whole year at Headquarters; on only two or three occasions has she gone beyond her own immediate set of rooms. Although her physician, Dr. G. Srinivasamurti, does not ascribe to her any

specific malady, it must be regretted she has continued very gradually to grow weaker, and throughout the year has been quite unable to attend to any of her executive duties in connection with the business of the Society. The same small group of loving friends continues to surround her and administer to her needs. Miss A. J. Willson, her old friend of London days, has been so constantly on hand in the outer room of the Presidential suite, that sometimes we wonder if she ever sleeps. Bishop Leadbeater was absent for several months on a visit to Australia, accompanied by Miss M. K. Neff, while Mr. Frei, who has also been helping him for a number of years, took the opportunity of a much needed change in Europe. These friends, having returned in the Autumn, are all once more engaged in the untiring literary activities which still accompany Bishop Leadbeater, notwithstanding his advanced age, wherever he may be. Bishop and Mrs. Arundale have also come back to Adyar for another Winter to add among other things to the happiness of Dr. Besant's declining years. Mr. Wood was absent for four months, having gone to preside over the Roumanian Convention, and incidentally to do some Theosophical work in Bulgaria, Turkey, Jugoslavia, Greece, Cyprus and Egypt. Mr. Jinarājadāsa has continued throughout the year, with the exception of a few flying visits to preside at Federation gatherings, to engage himself in matters of widespread interest concerning the Society, in the management of the Adyar Estate and in the editing of *The Theosophist*, and always his office, adjacent to the rooms of the President, presents a scene of lively literary activity, amidst which the names of Miss Kemp, Mrs. Whyte, Miss Ockenden, Mrs. West, Miss Glen-Walker and Miss Prest must find a special place. Mrs. Devi Hiranandāni and Mr. Hriday Narain Agrawala were also helping there during a part of the year. Baroness J. van Isselmuden—and for a month during her absence,

Mrs. Whyte—assisted by Mrs. D. R. Dinshaw, has also ably seconded Mr. Jinarājadāsa in the important work of editing *The Theosophist*.

While all this activity has been proceeding on the upper floor of the Headquarters building, on the ground floor Mr. A. Schwarz and Mr. Ernest Wood have carried on their financial and secretarial duties, the regularity of which has, however, been marred by the absence, for the last two or three weeks, of our Treasurer who, next to Col. Olcott has sometimes been thought of as the father of the Adyar compound, for, just a quarter of a century ago, by invitation of our President on her first assumption of office, he retired at an early age from the post of Manager of Volkart Brothers in Colombo—a high position in the Eastern Commercial world—and came to live at Adyar, where he has been a never-failing source of help and strength to her, and a loving guardian of every little part of the Adyar Estate. Though he cannot leave his room to be with us at this Convention meeting we are glad to know that his condition is not serious, and that after a proper rest the strain to the heart which he has suffered must surely right itself, and he may be expected to return to his proper place early in the New Year, as good as ever—we cannot dare to say better than ever, at least physically, now that he has attained the maturity of three score years and ten.

On the ground floor of Headquarters, besides the offices of the Treasurer and the Recording Secretary, and the principal rooms of the Library, there is as most of our members know, and as many of you now see, the Hall of the Society, ingeniously constructed and beautifully decorated. For most of the days of the year the only activities that it presents are the passing hither and thither, from one part to another, of the various residents and workers and visitors, for it forms, by happy chance rather than by design, "The Middle Path" between all the offices upstairs and down, and the outside world, if we may

venture to speak of the gardens and the residential quarters of Adyar as the outside world. It is long now since our President's voice was heard in this historic place, but the rest of us have tried to do our best. Here, during the year, Bishop Leadbeater has continued to hold Question and Answer meetings on Friday evenings. During his absence in Australia, Mr. Warrington occupied his evenings with talks on "What the Outside World is Doing." On Tuesdays Mr. Jinarājadāsa has been speaking on religious origins, recent investigations into Occult Chemistry and other subjects, and on Thursdays Mr. Wood has expounded *The Bhagavad Gītā*, intermingled with miscellaneous questions on Theosophy, while on favourable occasions, chiefly on Sunday evenings, we have had lectures by distinguished Theosophists, often from abroad, as for example Mr. L. W. Rogers, Dr. Bell, Mr. Pond, Mrs. Maddox and others. This year also in this Hall the usual celebrations of Adyar Day, White Lotus Day and Anniversary Day have taken place, supplemented in August by the Olcott Centenary.

On the ground floor we have also the activity of the Adyar Library, a most essential part of the Society's work, whose nest-like series of rooms connected by large round arches looks more decorative than ever in its new arrangement, and with the splendour of steel shelving which has been fitted throughout the manuscript section during the present year. In this department, towards the close of the year, it is a great happiness to welcome back to his old position of Honorary Director, Dr. C. Kunhan Raja, M.A., Ph.D., who has long been helping this part of our work with his great knowledge and his practical advice. It is a satisfaction not only to ourselves, we are told, but also to the University of Madras, that these two Institutions of Learning should be linked to some extent by the person of Dr. Kunhan Raja who, while being our Hon. Director, is at the same time the head of the Sanskrit department in the University. Some of his literary

work appears also among the issues of the Theosophical Publishing House this year—translations of an important standard work on the Mimāṃsa Philosophy, the Manameyodaya, and of one of the key works of the Advaita Vedānta Philosophy, the Commentary of Śaṅkara on the first four of the Brahma Sūtras, along with a famous commentary upon that commentary, named The Bhāmati—both done in collaboration with Prof. S. S. Suryanarayana Sastri, the head of the department of Philosophy in the University of Madras. Prof. Kunhan Raja enters upon his duties in a Library both well equipped and beautiful, but unfortunately now scattered into many different buildings, making the work of its organization increasingly difficult as our collection of books and manuscripts continues to expand.

It is a small step from the Headquarters buildings across the garden to the Theosophical Publishing House, which though not managed by the Theosophical Society, is conducted by the President of the Society, which comes to something rather near the same thing. During our President's weakness, Mr. Jinarājadāsa has assumed the editorial control of this large organization, while Mr. M. Subramania Iyer has been efficient in the practical work of management. I find that about twelve new books, some of them of a very substantial character, have been issued by the Publishing House during the year, and also about five reprints and half a dozen booklets, not counting the Adyar Pamphlets, which have come out regularly each month.

Mention of the Theosophical Publishing House brings me back to the subject of the Presidential Magazine *The Theosophist*. While not the Official Organ of the Society, it is the magazine of the President and the premier as well as the oldest Theosophical journal in the world. On this I may perhaps dwell for a moment, for the statistics are of interest, and they should urge us to action on behalf of the magazine, for a paper like this finds no publicity through ordinary publishing channels, but

needs the assistance of a membership like ours to increase its circulation. At the present time it has only 1,400 subscribers, and it occasions a loss of Rs 2,000 every year. Some twenty years ago the circulation was over three thousand. We cannot expect to rise up again to three thousand in these difficult times, when people are retrenching in the matter of luxuries—and good literature is, alas! regarded as a luxury—but we might perhaps in our individual ways sufficiently advertise the magazine to obtain another six hundred subscribers, which would put the magazine on a paying basis. Failing that, it will be necessary to increase the price, and there is all the danger that in increasing the price we may once more reduce the circulation.

And now perhaps we should let fall a brief glance on the miscellaneous departments which so large an Estate as ours includes, covering as it does nearly 270 acres, containing about 200 permanent residents, opening its arms to another 200 non-resident workers every day, and very largely self-contained—with varied kinds of residences, power-house, electric lighting system, water supply, gardens both productive and ornamental, dairy, laundry, dispensary and many other things. You will find much information about many of these departments in the Treasurer's Report. You yourselves see the gardens, still presided over by Mr. K. R. Jussawalla, with the assistance of Mr. C. V. Shah. You live in the buildings and enjoy the electric light and water on tap which owe so much for their good condition and efficiency to the head of the Engineering and Electrical Department, Mr. K. Zuurman. You enjoy perhaps the facility of the Leadbeater Chambers or the Blavatsky Gardens or the Indian Quarters under the care of Mme. P. C. D'Amato, Miss S. Ware and Mr. C. Subbaramayya. Sometimes you take a share in riding in the Headquarters car. We can take no credit to ourselves for this, but I must mention it, because cars wear out and it is about time that we

sold our old one (if we can) and bought a new one with the assistance of any friends who wish to help the Headquarters in this respect. Mr. Shah continues to manage the Dairy and the Laundry, and Mr. P. S. Krishnaswamier manages the Stores, conducted chiefly for the convenience of the employees, though these again, like the Theosophical Publishing House, are not direct activities of the Society, but are some of the benevolent activities of our President. Dr. P. C. Patel has been most valuable with his services at the Dispensary, and here again I might make an appeal for special help. One has only to open a dispensary, with a good doctor, to discover how many more ailing people there are in the world than we had ever dreamed of, and how high is the cost of modern medicines. Nor must we forget that Dr. G. Srinivasamurti has all the time acted not only as the President's physician, but to many others in the Estate as well. During the year Miss Jessie Whittam, our Headquarters Housekeeper for many years, has left us for other planes, following a long illness. For the latter part of the year Miss A. Herington has been performing this indispensable service. She, however, will be retiring to Europe early next year, so we must look round us for some other lady member who has the means to live at Adyar and the heart to undertake this inconspicuous but indispensable work. Mr. B. Ranga Reddy and Rao Sahib G. Soobbiah Chetty, revered brothers, who have helped our President in various ways also from the beginning, have continued their residence, much loved by the younger residents and the visitors, who delight to hear from them about Colonel Olcott and Madame Blavatsky in the old days. Mr. A. K. Sitarama Shastri still manages the Vasanta Press, another of Dr. Besant's activities, with unflagging energy, assisted by Mr. C. Subbarayudu, his right hand.

It is usual on this occasion for the President to mention also a number of activities in which our members are engaged

independently, for the benefit of the little world bordering upon our Headquarters Estate and for the workers within the Estate. Foremost among these come The Olcott Panchama Free Schools, of which there are two—one near our Headquarters and the other about seven miles distant. The popularity of the schools is greater than ever and the attention given to the children continues to attract notice and admiration. In the H. P. B. School the children who are not able to bathe at home have their bath at the school, but this benefit cannot be given at the Olcott school, for want of proper bathing conveniences. In both schools the children have received medical attention, for which Dr. Patel gave his services, and also in both schools the children who need it are given midday lunch, in total more than 170 being fed every day. Games, scouting and handcraft are features of special interest. One effect of the school training may be seen in the cheerful service of many of the volunteers at our Convention, for quite a large proportion are students of the Olcott school. It is much to be regretted that on account of the paucity of donations and the inability of the Government to keep up the amount of grant previously received, it will almost certainly be necessary to close the H. P. B. School within a few months.

Another educational activity is the adult Night School carried on by Mrs. Hilda Wood in a village on the borders of our Estate. The school is intended primarily for the employees of the Estate, of whom there are about 75 from that village. The strength of the school has increased from 40 to 56 during the year and we are glad to note that it has received mention in the Government Training College as an example of what a Night School should be. It has received Rs. 5 a month from the Stead Legacy dispensed by the T.S., but for the rest depends upon donations. More or less connected with this Night School there is the Village Improvement Society, with Mrs. Hilda Wood as the President and Mr. P. S.

Krishnaswamier as Secretary, which seems to have done an extraordinary amount of work. Within 6 months it provided nearly 100 lectures in different villages, on temperance, travel, maternity, child welfare, scouting, animal sacrifice, etc., and the audiences have averaged more than 150 people. It has done much successful work in persuading people to give up the practice of animal sacrifice, which still takes place once a year in a good many villages.

Another cognate activity, catering for the children of the villages round about, is the Baby Welcome conducted by Mrs. Bhagirathi Sri Ram. It has continued the good work which it has been doing for several years—bathing and attending to about 100 little children every day and maintaining a nurse to assist in maternity cases. The T. S. Employees Co-operative Credit Society and the Adyar Stores also continue their good work. The Panchayat, which was organized by Mr. Jinarajadasa at the beginning of last year has had only one meeting, and seems to have conducted no business in particular, a sign that all is running smoothly between the departmental heads and their employees.

Among the Theosophical activities of an unofficial character taken up by members in the world at large, we must mention the International Theosophical Centre at Geneva, which has held a number of receptions and public lectures. A group of very earnest Theosophists, headed by Dr. Anna Kamensky, have formed themselves into this Centre, the purpose of which is to place Theosophy by the side of other idealistic movements that are working for international ideals in that great centre of world peace. These Brethren are doing an excellent and praiseworthy work. From the Theosophical Order of Service we have received only scattered reports, but it is mentioned here and there in our Sectional reports. The Chief Brother for India, however, sends us an excellent report of vigorous activity in many directions—

social service, relief to the blind, deaf, dumb and lame, world peace, vegetarianism, animal welfare, healing, arts and crafts, sanitation and international correspondence being some of the things. The Theosophical World University sends no report, but we know that it is continuing its good work. The Golden Chain reports that it has been particularly active in Wales, where its Promise has been introduced into some schools. The Magazine *World Theosophy* has continued, as well got up and as well edited as the previous year, and once more we desire to wish Mr. and Mrs. Hotchener the greatest possible success in this work. We hope that they have been able to raise the circulation above the 2,700 copies mentioned last year.

THE CLOSING ADDRESS

Mr. A. P. Warrington, in closing the Convention, stressed the point that we could well be mindful of the high privilege we are having in being in incarnation at this time, suggesting that the best way to show our appreciation of the privilege is to throw ourselves into the work. The world is in a state of distress everywhere, because it was built on the wrong principle—that of selfish conflict. It is we who have been entrusted with the teaching that will remedy this planetary disease. That remedy is Brotherhood, with the reasons why it is a cosmic principle. What will we do with it? Never has the world been so ready for Theosophy, so receptive to its ideal. We read what a prominent American publicist says on its receptivity at this time, to the effect that the conservatives are certain now that they do not know as much as they thought they did. At last they are eager to learn theories and philosophies which hitherto they have regarded as outlandish

or even dangerous, or both. It is this which gives the one whose thinking lies outside the grooves that limit, such an opportunity to present his programmes of reform. Now is his chance to throw to the sinking world the life-preserver of his hope.

Mr. Warrington spoke of this condition of life as being a mystical occurrence which has made the world ready for our message as never before, and we must do everything we can to give it forth. It is our greatest opportunity. He continued :

" And now, friends, in bringing this Convention to a close, I wish to revert to what I said in my Vice-Presidential Address about Krishnaji. Dr. Besant has from time to time been saying something of the same kind. For Convention after Convention she has spoken of the fulfilment of the greatest prophecy of her life. The whole of her reputation, her mighty standing in the world centres around that prophecy. It has been jeered at by some, praised by others, and believed from the heart by the few who followed her and will follow her throughout the ages. Lest you should forget the power and meaning of that prophecy, in two separate Annual Reports she reminded you of its meaning and the beginnings of its fulfilment. And I do it also, following in her footsteps, on this occasion, and from the centre of my being, as an expression of myself, because I believe so deeply, so fully, in the wisdom of my great chief whom I trust utterly. Having taken the position that she did; having had the support of her brothers and sisters throughout the whole of the world in this great Society of ours; and having, as she did, looked upon the platform of the Theosophical Society as the one place in the world where such a thing could be done, it seems to me that I am justified in saying as I close this Convention that I hope Theosophists throughout the wide world will open their hearts, their Lodges and Sections as hospitably as they can to the great guest that we are now

entertaining in our household here at Adyar, whenever he comes to them.

"Such guests come to us once in thousands of years and when they come to any particular people those people are greatly honoured, and in this case we are the honoured ones—not due to ourselves, but due to the greatness of our President, and the brother who stands with her and was with her throughout the young man's preparation. Friends, when we think this over and consider what the meaning of it all is, do not let us be silly and think we are doing something untheosophical, because something is said against some doctrine that we have. We have no doctrine but Universal Brotherhood. We are only students here to learn, and on this occasion we still have something to learn. It was said by our President in one of her declarations, that when He came He would not say the thing that we expected Him to say. If we now expect Him to say something and He is not saying it, it does not lie in our mouths to say He is not the one. Who are we to obstruct the current of life that has been set in motion? It would be far wiser to ponder deeply over what he says, as an addition to Theosophy, not as exclusive thereof. If he had not to say the unexpected there would have been no need for his coming.

"So I hope the hospitality of the Theosophical Society is big enough and broad enough to be extended to him as guest wherever he may go, as has been done at Adyar, and no matter what he says and what he does, he is our honoured guest, and I hope that we shall do all we can as members, responsible in a way for his mission, to make that mission a magnificent success on earth. The time may come, who knows? when he may need protection. Who is going to protect him? Two thousand years ago how many were there willing to protect? The old doctors sat beautifully garbed, and pointing to bits of writing said that what

he said did not agree with these. Is there anything written in heaven or on earth that could justify us for acting in an unbrotherly way towards such a guest?

"I just want, friends, that we shall be reminded of these things before we go home, and I really could not stand before you here without fully unbosoming myself, because there are some making the test of doctrine, as in the past, when this magnificent opportunity has come to show the big thing we can do for the world if we but will.

"I thank you for your patience in listening to me. I hope we shall meet at another Convention, and if I am here it will be a great delight to me to see these faces again. And as we part I hope that the Blessings of the Masters will rest upon all of us, and when a problem arises and there is conflict between head and heart, we shall let our hearts make the decision. The Convention is now closed."

THE SECRET DOCTRINE

By H. P. BLAVATSKY

VOL. I. ORIGINAL MANUSCRIPT OF 1885

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ON EASTERN AND WESTERN OCCULT LITERATURE

[Continued from p. 401]

THE greatest of the Kabalistic works of the Hebrews—the *Zohar* זוהר —we say in *Isis*, was compiled by Rabbi Simeon Ben-Jochai. According to some critics, this was done years before the Christian era; according to others only after the destruction of the temple. However it was completed only by the son of Simeon, Rabbi Eleazar, and his secretary, Rabbi Abba; for the work is so immense and the subjects treated so abstruse that even the whole life of this Rabbi, called the Prince of Kabalists, did not suffice for the task. On account of its being known that he was in possession of this knowledge, and of the *Mercaba* which insured the reception of the “Word,” his very life was endangered, and he had to fly to the wilderness, where he lived in a cave for twelve years, surrounded

by faithful disciples, and finally died there amid signs and wonders.¹

But voluminous as is the work, and containing as it does the main points of the secret and oral tradition, it still does not embrace it all. It is well known that this venerable Kabalist never imparted the most important points of his doctrine otherwise than orally, and to a very limited number of friends and disciples, including his only son. Therefore without the final initiation into the *Mercaba* the study of the *Kabala* will be ever incomplete, and the *Mercaba* can be taught only in “darkness, in a deserted place, and after many and terrific trials”. Since the death of Simeon Ben-Jochai this hidden doctrine has remained an inviolate secret for the outside world.

In *Die Kabbala* by Franck, the author following its “esoteric ravings,” as he expresses it, gives us, in addition to the translations, his commentaries. Speaking of his predecessors, he says that Simeon Ben-Jochai mentions repeatedly what the “companions” have taught in the older works. And the author cites one “Jeba, the old, and Hamnuna, the old”.² But what the two “old” ones mean, or who they were, in fact, he tells us not, for he does not know himself.

Among the venerable sect of the Tanaim or rather the Tananim, the wise men, there were those who taught the secrets practically and initiated some disciples into the grand and final mystery. But the *Mishna Hagiga*, 2nd Section, say

¹ Many are the marvels recorded as having taken place at his death, or we should rather say his translation; for he did not die as others do, but having suddenly disappeared, while a dazzling light filled the cavern with glory, his body was again seen upon its subsidence. When this heavenly light gave place to the habitual semi-darkness of the gloomy cave, then only, says Ginsburg, “the disciples of Israel perceived that the lamp of Israel was extinguished.” His biographers tell us that there were voices heard from Heaven during the preparation for his funeral, and at his interment. When the coffin was lowered down into the deep cave excavated for it, a flame broke out from it, and a voice mighty and majestic pronounced these words in the air: “This is he who causeth the earth to quake, and the kingdoms to shake!”

² *Die Kabbala*, 75; *Sod*, Vol. II.

that the table of contents of the *Mercaba* "must only be delivered to wise old ones".¹ The *Gemara* is still more dogmatic. "The more important secrets of the Mysteries were not even revealed to all priests. Alone the initiates had them divulged." And so we find the same great secrecy prevalent in every ancient religion.

The *Synthetic and Kabalistic Studies* on the Sacred Book of Enoch—the Taro (*Rota*) is before us. It is the MS. copy of a Western Occultist and it is prefaced by these words: "There is but one Law, one Principle, one Agent, one Truth and one WORD. That which is above, is analogically as that which is below. All that which is, is the result of quantities and of Equilibriums."

The axiom of Eliphas Levi and this triple Epigraph show the identity of thought between the East and the West with regard to the Secret Science which, as the same MS. tells us is: "The KEY of things concealed; the key of the Sanctuary," and adds: "This the Sacred Word which gives to the adept the supreme reason of Occultism and its mysteries. It is the quintessence of Philosophies and of Dogmas; it is the Alpha and Omega; it is the Light, Life and Wisdom universal."

The *Taro* of the sacred *Book of Enoch*, or *Rota*, is prefaced, moreover, with this explanation:

"The antiquity of this Book is lost in the night of time. It is of *Indian origin* and goes back to an epoch long before Moses."

"It is written upon detached leaves, which at the first were of fine gold and precious metals It is symbolical, and its combinations adapt themselves to all the wonders of the Spirit. Altered by its passage across the ages, it is nevertheless preserved—thanks to the ignorance of the curious—in its types and its most important primitive figures."

¹ *Die Kabbala*, 47.

This is the *Rota* of Enoch, now called TARO of Enoch, to which de Mirville alludes as the means used for "*bad magic*," the "metallic plates (or leaves) escaped from destruction during the Deluge" and attributed by him to Cain. They have escaped the Deluge for the simple reason that it was *never* "Universal". And it is said to be "of Indian origin" because its origin is with the Indian Aryans of the first sub-races of the 5th Root-race before the final destruction of the last stronghold of Atlantis. But if it originated with the forefathers of the primitive Hindus, it was not in India that it was first used. Its origin is still older and has to be traced beyond and *into* the Himaleh,¹ the snowy range. It was born in that mysterious locality which no one knows where to locate and which is the despair of both geographers and Christian theologians—the region in which the Brahmin places his *Kailas*, the mount Sumeru, and the *Parbati-Pamer* transformed by the Greeks into Paropamisson.

On this locality that still exists, the traditions of the garden of Eden were built. From these, the Greeks obtained their Parnassus² and thence proceeded most of the Biblical personages, some of them in their day men, some demi-gods and heroes, several—though very few—myths, the astronomical *doubles* of the former. Abram, was one of them. A Chaldean Brahman,³ says the legend, transformed later, after he had repudiated his Gods and left his Ur (*pur*=town) in Chaldee into A-brahm,⁴ (or A-braham), "*no-brahman*" who emigrated; and thus, his becoming "the father of many nations" is explained. The students of occultism have to bear in mind, that invariably

¹ Pockocke, maybe, was not altogether wrong in deriving the German heaven *Himmel*, from *Himala* or *Himalaya*; nor can it be denied that it is the Hindu *Kailas* (Heaven) that is the father of the Greek heaven *Koilon* and of the Latin *Caelum*.

² See Pockocke's *India in Greece* and his derivation of mount *Parnassus* from *Parnasa*, the leaf and branch-huts of the Hindu ascetics, half shrine and half habitation.

³ Rawlinson is justly very confident of an Aryan and Vedic influence on the early mythology and history of Babylon and Chaldea.

⁴ This is a Secret Doctrine affirmation and may or may not be accepted.

every Biblical personage and most of the locality-names are connected at one and the same time, with astronomical, numerical and psychic subjects and qualifications. This is shown not only by the secret teaching, but by strictly mathematical methods. They are all related to measures, geometrical figures and time calculations; principal period durations being founded on them.¹ They are connected with Heaven and Earth—truly. For, in the Hindu Pantheon, the oldest,—as in the Jewish the youngest (but one)—their prototypes, are the “mind-born” Sons of Light, as they are themselves the “Sin-born” ancestors of our present Humanity. One of such is Abram or Abraham *into whose bosom every orthodox Jew hopes to be gathered after death,*² that “bosom” being *localized* heaven, “in the clouds” Abhra (Sanskrit), in Loka Palas.

(To be continued)

¹ This is what C. W. King writes on this subject in *The Gnostics and Their Remains* (p. 13): “This figure of the man, Seir Anpin consists of 243 numbers, the numerical value of the letters in the name Abram, signifying the different orders in the celestial hierarchy. In fact the names Abram and Brahma are equivalent in numerical value.” And, it may seem strange to the reader unacquainted with esoteric symbolism that Indra’s elephant in the Lokapalas—the symbol of wisdom, since it is this elephant’s head of Ganesa (Ganapati) the God of wisdom, cut off by Siva—should be named “Abhra (matang)” and his wife Abhramu. Now when read backward—Arbo (kirjath) [=] the city of 4. Truly says R. Skinner in his work: “Abram is Abra with an appended m final, and Abra read backward is Arba!!—Abhra meaning moreover in Sanskrit as, or of the clouds, the whole referring to astronomical and cosmological symbols.”

² Before these speculations—we are willing to call them so—are rejected the following points ought to be explained: (1) Why after leaving Egypt his name is changed by Jehovah from Abram to Abraham; (2) Why on the same principle (Gen. XVII) Sarai becomes Sarah; (3) Whence the coincidence of names—Brahma and Sara-svati, and Abram and Sarai! (4) Why no such place as “Ur in Chaldee” could be discovered; (5) Is it certain that ur is *not pur*—the Aryan name for city; and finally (6) Why Eden and its four rivers should dovetail so strangely with the Sumer, the Kailas and the Pamer of the Hindus.

DR. BESANT’S OCCULT LIFE

Much has been written concerning Dr. Besant’s public life as a Theosophical leader, and as a leader in the Indian political world. But the real basis of all her activities was ever the direct link which she maintained all the time with her Master. It is only to a few that in past years she has spoken fully about it, or shown the memoranda which she made of such interviews as she had with her occult superiors. One or two such memoranda in her own handwriting can now be made public, and I give below one of them.

I reproduce photographically one part of this striking memorandum, written for her own guidance, which recorded the interview with her Master which gave her guidance on the matters mentioned. We have always to remember that when the Masters give general instructions, it is in the hope that they shall be carried out. But not infrequently they are not so carried out owing to various causes. They are sometimes the lack of efficiency of the agent, and sometimes the unforeseen developments of opposition in the environment. These few documents which I publish will, I am sure, bring her disciples nearer to her not only in admiration of a wonderful servant of the Masters, but also in an ever deepening devotion to her.—C. JINARAJADASA.

I

June 2, 1912

EDUCATIONAL WORK

IN answer to my request for some indication of His wishes.

Your objective to be the establishment of a Theosophical College in Benares, to be ready for George to assume the Principalship when the Oxford work is over. Krishna will begin his lecturing work in India from that place, and will

have nine or ten years to make a name, as you call it, before he yields his body to the Lord Maitreya, and he will gain a great following in the north. (You may arrange for him to give the Adyar Lectures of 1918, if you like [said with an amused smile and twinkle].) He will not take up a post in the College, but will be active in its management; I do not think that the Principal will object to his interference. This opportunity is given to Benares because of all the work that has been done in it, and the great love that you three have for it.

Now as to means. Try to raise money on your return to India for the C. H. C. as part of the Hindu University; visit Lucknow, Cawnpur, Allahabad and any other places you think hopeful, and ask for money to put the C. H. C. on a firm basis, the whole to be handed over to the University. Arrange for all our voluntary workers to be assigned salaries at the next Board meeting, so as to ensure their position in the University for as long as is necessary; they can pay them back to the C. H. C. as voluntary contributions to the College funds.

Do your best to hasten the handing over of the College to the University; the Board and Managing Committee have done their work, and will thus pass away without friction. While you protect our people, as is your duty, from persecution, do not let the work of so many years end in quarrels. Use tact and discretion, and you will succeed. The vesting of the C. H. C. in the University is an essential preliminary to the next step.

That step is the collection of funds for a Theosophical College. You will buy from the University the land and buildings which now form the C. H. C., and which are consecrated to your service by the work of our faithful servants for so many years of sacrifice and of labour. They form an outlying portion of the University lands, and it will prefer their value in cash to their retention. Your staff will come

back to them, will, indeed, not leave them. But you had better say nothing about this part of our plan until you are ready to act—except, of course, to a few trustworthy friends who know how to hold their tongues.

Be very careful in framing the constitution of the new, and truly National, College. There will, of course, be no distinctions of race or creed in admitting pupils. You will be its head for a time—you are old? Yes, but we have no one else of equal weight with the public at present, so you must be willing, my child, to bear the burden a little longer; I am always with you, and you remember the promise of our Lord that His power should be in you and His hand above you. Is not that enough, even if I am not?

I threw myself at His Feet, for it seemed almost like a reproach: "My Lord, my King, I want none but you; even His power is dearer to me when it comes through you. I am yours, your servant, body, soul and spirit. You know it." His voice was infinitely sweet and tender, as He raised me to my seat on the floor, at His feet—where I always sit: "Yes, I know it, child of my heart; most faithful and loving of my disciples, is it not because of this that I have been permitted, by our Leader and by our Lord, to choose you to train as my successor, and that you will be with me till this earth shall sink into pralaya—and afterwards."

But to resume. You will use your best thought, and take counsel with George and Krishna, as to the constitution. But be clear on one point. Every person put in authority in our College must be appointed by you—or by your delegate—and *must be removable by you* if he proves unsatisfactory. This is essential. You will appoint your successor—when you are relieved from duty, and there will be no difficulty in filling the Principalship when George will be wanted to attend the Lord Maitreya-Krishna.

* I knew myself at His Feet, for it seemed almost like a reproach: "My Lord, my King, I want none but you; even His price is dearer to me when it comes through you. I am yours, your servant, body, soul & spirit. You know it." His voice was infinitely sweet & tender, as He raised me to my seat on the floor, at His feet — where I always sit: "Yes, I know it, child of my heart; most faithful & loving of my disciples, is it not because of this that I have been permitted, by our Leader & by our Lord, to choose you to train as my successor, & that you will be with me till this earth shall sink into prakaya — & afterwards."

LETTERS OF H. S. OLCOTT TO FRANCESCA ARUNDALE

[Continued from p. 408]

XVIII

Adyar 24. 11. 85

DEAREST TERESA,

Read the enclosure, that you may have the truth once and for all about H. P. B.'s finances, show it to Mohini, and to anybody else if absolutely necessary, and then forward it to Bavaji in such a way *that he will get it*. And please do not let H. P. B. know that you have seen it. The tone of the three notes from yourself, and the two boys¹, sent me under your this week's cover to Leadbeater, showed me that you ought to be told the exact truth about this matter. H. P. B. writes to Elberfeld that I leave her to starve, and evidently the same stupid nonsense has been told to the Solovioffs and others. If there's any starving at all, it's we who are doing it—Oakley, L², and myself—so as to keep the expenses within the narrowest limits and help the T.S. get ahead. The whole running expense of Headquarters—food, servants, 2 horses, 2 oxen, and a cart are not within Rs. 50 per mensem as much as I send H. P. B. That's the plain truth, and it is really most unkind for her to shame us so.

Lovingly yours,

H. S. O.

¹ Mohini and Bawajee.

² C. W. Leadbeater.

XIX

*Note from H. S. O. appended to an extract from
Mr. Tukaram Tatya's letter of 7 Dec. 1885.*

Private information about Mme. Coulomb's latest plans and ideas. Her savage malice against H. P. B. is herein nicely shown. Her threats of publication etc. are idle brags—nobody here would give her the money to print any more "genuine letters" of H. P. B.

O.

Extract from Mr. Tukaram Tatya's letter of 7 Dec. 1885.

I take this opportunity to bring to your notice the purport of the conversation of Madame Coulomb and our brother Rustomji Modi who was about a fortnight ago passing by the Hornby Road and accidentally happened to be in the way of M. C. The first question she asked him after complimenting was whether Mr. Modi was a Theosophist. Notwithstanding his affirmative answer, she continued to repeat her tale of woe and the injury she had suffered at the hands of Madame Saheb¹. She [H. P. B.] prevented Rawal Harisinghjee² from paying her Rs. 2000/-, and if she had not sent a telegram to Dr. Hartmann from Europe he would not have been able to expel her from the Adyar Head Quarters, etc. She has been suffering very badly on account of this and therefore she would never feel satisfied as long as there was a drop of blood in her veins unless she had ruined the Society and Madame Saheb. She would live only to injure them. She has sent a number of letters of Madame Saheb to England and Europe to the best experts. She expects to receive them in January. On their receipt she intended to print them to damage the Society and Madame Saheb. She said that she was going to live in Bombay in a separate house from Dr. Dudley's. She was trying to find out a suitable place. Out of the Rs. 750/- raised by the Padris she said that she had not got a pie. They promised to pay her soon, after deducting Rs. 300/- spent on them in their boarding and lodgings. She expects to get about Rs. 450/-. She said that she was living at present on her private work and tuition she gave in some private families. When she was told that Madame was not going to come down to India, she said that she would try to damage her character in Europe by publishing her letters and other writing in India.

¹ H. P. B.

² Prince Harisinghjee Rupsinghjee of Bhavnagar, a devoted friend of the Founders.

XX

Adyar 15 Dec. '85

DEAR TERESA,

Yours of 13 Nov. It is really heart-breaking that the O. L.¹ should be for ever kicking up rows with people: but I suppose it must go on to the end of the chapter. As regards this last shindy with the C-O.'s I consider that 85 per cent of the fault is on her side, if not more. I am afraid that if she does not drop it she will drive both of them out of the T. S. and—so far as the husband is concerned, at least—that would be a very great loss for he is working along in peace and harmony with all, relieving me of all concern about the magazine, and getting more and more interest in his work, and at the same time more and more cheerful.

Subba Row regards him as a very valuable helper to us, and was wild with vexation when there seemed a chance of his running away from here after the Convention. You must get to know the O.L.'s temperament and always keep aloof from her quarrels, or you will never know peace. And to do that is, you see, a totally different thing from "deserting" her. No one is half so severe to and upon her as I, yet there is no person on the earth who would brave more or suffer more for her. There was with me the period of idolatry and blind acquiescence that you folks are in now, but experience taught me that that would simply bring the T. S. to wreck and ruin, and so I had to convert myself into the "opposing power". My counsel to you is to treat Mrs. C-O. kindly and cordially and only turn against her when your own personal experience shows you she is what H. P. B. thinks—or seems to think—her. One thing is certain—she left a highly favourable impression behind her here among the delegates.

The last necessary arrangements were made at Council meeting yesterday for the Convention. The Anniversary

¹ The "Old Lady"—H. P. B.

will be a success. Judge Sreenivas Row has offered to feed all the Delegates and attending members as he "considers Theosophists the best Brahmans in India." He's a dear good man.

With best love to all

Affy. yours,

H. S. O.

(*To be continued*)

COLONEL OLCOTT AT A SEANCE IN PARIS

1895

At 9 p.m. on that day Mrs. Mitchell and I attended a seance at Lady Caithness' place, of what she called her "Star Circle". There was a beautifully decorated little chapel quite in the old Gothic style, with a full-length and beautifully painted picture of the hapless Mary, Queen of Scots, in a sort of recess or chancel at the end of the room. Masked sidelights illuminated it so as to impress one with the idea that a living woman was waiting there to receive our salutations: the rest of the chapel was darkened. The Duchesse had been having this performance going on for a long time, and seemed to be thoroughly convinced of the genuineness of her relations with the deceased Queen through the paid mediums. One of these was a snuffy old woman in a rumpled bombazine dress, who gave messages by raps and table-tippings. One to my address, purported to be from H. P. B. herself, and the Duchesse with an air of perfect conviction asked me if I did not think it was genuine. "Why, Duchesse," said I, "you knew Madame Blavatsky intimately, as well as I, and you certainly must be willing to admit that if she were indeed present, rather than give such a stupid performance, she would fling the table to one end of the room and the medium to the other!"

Old Diary Leaves, v.

NATURE SPIRITS IN THE UPPER REGIONS, AND AT ADYAR

I

BY RT. REV. C. W. LEADBEATER

(*Roof Meeting, Adyar, Thursday, March 12, 1931*)

Question: A short story by A. Conan Doyle entitled "The Horror of the Heights" describes how an aviator met a huge monster of purplish colour and of jelly-like substance at a great height from the earth, and that he managed to escape from its pursuit partly by shooting at the creature and partly by descending towards the earth at a tremendous speed. Is anything known of the higher regions of the atmosphere that would corroborate the theory of the existence of such monsters?

Answer by Bishop Leadbeater:

I have talked to Conan Doyle about it. My own personal experience has been very limited in these lines. In our ordinary air-plane travel, we do not run up much over 7,000 feet, and there is nothing at all of that sort that I have seen. I have been higher than that in a balloon, about two and a half miles, 13,000 ft. In fact, I have been farther away from sea level in the Andes on foot than in an aeroplane.

Well, etheric and astral creatures live in the surroundings that suit them best, just as animals and plants do. There

are different sorts at different altitudes; some plants live here that do not live at Ootacamund, for instance. But there is one curious thing about them that I discovered: it is not the same thing to ascend 13,000 ft. on the earth's surface as to rise 13,000 ft. in a balloon; because in the one case you are still on the surface of the globe, and you will find different trees growing at the different levels and so such fairies as are associated with the trees are different; but there are other creatures which depend upon the distance from the surface. They would have to be just as high above the top of the highest mountain as above the deepest valley. So all sorts of different factors come in. You want a Linnæus to take up the natural history of all these creatures.

As I said I have been about two and a half miles above the sea level in the Andes; but then I was a boy and did not know much about these matters. I have made experiments when out of the physical body with regard to the question of different heights and the creatures there. At the highest point I have reached in an aeroplane since I developed occult faculties, the creatures surrounding us were quite joyous and friendly. But I admit that in looking up from that height, to more than double that height, I saw that there were other creatures which did not give that same friendly impression—only I was not among them.

I have been told by aeronauts that when they go very high, they do meet sometimes with entities of sorts. They do not say anything about it because people would think them impossible, and they are not sure themselves that these may not be delusions caused by the rarity of the air and by the great height. But there are stories of strange things of that kind. How far the entities could be physical, I do not know—they might, of course, be etheric. There are stories going about among the people of the air, and Conan Doyle has heard some, and registers one in this story. I cannot fully endorse

it from any knowledge of my own, but I think we are justified in going so far as to say that, at all ordinary heights you can reach in an aeroplane, you will find the creatures friendly enough; but if you go a good deal higher, you will come perhaps to a tract where the creatures are not expecting you and rather resent your presence. I also think that if you could pass through that zone higher still, you would come to a condition where there were very beautiful and beneficent beings.

Conan Doyle thought there was truth in these stories. You know that he has recently been communicating spiritually with his wife, and seems to have proved himself fairly satisfactorily. When he was still on the physical plane, he always said he would. He is a thoroughly good and earnest man; you can depend upon his absolute honesty in all he writes or tells you. I have sat at some séances with him, and he was more easily satisfied of the genuineness of some of the phenomena than I should have been myself, but then he probably knew his medium and his people better than I did, and knew he could trust them.

I do not think I can usefully say much more of the creatures of the heights; but even down on the physical earth there are creatures which resent our presence. It is very marked in Ireland, for example. Certain places in South Ireland are very definitely in the possession of particular sets of nature spirits, and they do not want you to intrude. You can feel it at once. We always knew at once when we were intruding, and cleared out promptly. So it is quite possible that there are creatures in the air which resent our presence there among them.

C. J. Could you get a nature spirit to describe Adyar?

C. W. L. Yes, that might be done.

C. J. As we are intending to improve Adyar, we might look at it from the standpoint of the invisible.

C. W. L. Yes, you will attract a good many creatures not here at present. We had to do a great deal of that in Sydney at The Manor, establishing lines of magnetism, magnetised trees, etc. Great squadrons came round. We made friends with a splendid mountain spirit seventy miles away. It is exceedingly interesting, that inner side—not so much mere talking about it, because unless you can see yourself, it is difficult to make you realize and you will doubt some points. But you may always take it for granted, however, that if you make suitable conditions for these creatures, they will at once respond and come crowding around. If you have tremendous affection or devotion, it makes a great form like a conflagration on a mountain, and the nature spirits who like to bathe in that particular kind of magnetism come pouring in from all sides; and if they find you are constantly doing that, they settle in the neighbourhood. It is quite a decided factor, this unseen world, and there is an opportunity to work, now that the Seventh Ray is to teach us to co-operate with unseen entities—this is why the Seventh Ray is ceremonial.

II

Roof Meeting, March 19th

You have to remember that there are many kinds of nature spirits and that they come for different purposes. Practically all are attracted by deep affection, which makes a kind of conflagration. A very curious instance of that I remember. You remember National Park near Sydney? Well, a party of us went down there in 1922, all tired out after that wrangling Convention; there were about seventeen of us who went and stayed there for a week. We, of course, were all Theosophists, most of us members of the Esoteric

School and inner groups, etc., and naturally we all felt a strong affection for one another. That seemed to rouse a great deal of interest, not only in the nature spirits of the vicinity, but in the tree spirits also. I remember Dr. Mary Rocke, who could see and feel things a good deal, was almost oppressed by it. You know, I suppose, that every tree has a special spirit. I do not mean in this case a nature spirit, but the spirit of the tree. Now, during the day that is within the tree; it does not come away; but during the time of sleep of the tree (a tree sleeps just as an animal or a man does), all its higher vehicles can then come a little way away. You know there are flowers that close for the night—they have their time to rest or sleep.

The spirits of trees vary so much, it is difficult to say anything general; but in the case of old large trees there is quite a definite personality about the thing, and when it leans down it is true that it usually assumes roughly a human form. There are plenty of classical stories about dryads and tree spirits of various kinds. There is truth in them. I have no doubt the Roman and Greek stories of that kind come from some developed psychic people who described them and gave them a name. They differ very much in development and stage of evolution, much as we do. You know perhaps that the very undeveloped uneducated man cannot slip far away from his physical body when he sleeps; he cannot, or at least does not, go far from it—coolies and people of that sort. The same thing is true of most animals; they come out in their astral bodies, but they do not stray far away from the physical. They have a physical elemental, just as we have; and the physical elemental in an animal becomes terrified if the astral goes away. The same is true of the undeveloped man, but he can go a little farther. You who have been in the habit of meditating can go anywhere, to the other side of the earth, and the physical will take it philosophically because he is used

to your wandering about. But even your physical elemental may call you back sometimes; a slight provocation makes him nervous.

Well, now with regard to trees, some larger and older trees which have lasted for some hundreds of years have, during that time, developed a very fair personality, and they can go away off—a mile or so. Well, Dr. Roche at National Park actually complained that all the trees—we were in a forest—came crowding round her when she tried to sleep. Many of us did not feel it so much as that. Because we were a happily united party (and there were not many other people in that hotel), we created an atmosphere wherein all these tree spirits came to bathe; and the nature spirits who play among the trees (quite a different evolution), they also came crowding round, so that the place was very full at night. So we looked about and made some enquiries from Devas, and it was explained to us that they were attracted by our affection for one another. We felt almost proud of it, you know.

But there came to stay in that hotel a honeymoon couple who had just been married. We said among ourselves: "Now the tree spirits and nature spirits will all desert us for these two people who have a tremendous affection for each other." Not a nature spirit or tree spirit budged an inch; they left the honeymoon couple severely alone and kept to the Theosophists. Theirs must have been a purely physical affection. That shows you what kind of thing these spirits want—something much higher than themselves, a sort of feeling to which they can hardly rise. They are capable of affection, yes; but it is not the same thing as human affection; and they seemed to want our particular brand—a more spiritual, more impersonal affection seemed to attract their attention.

If you can make such a strong link with them here, you can stir up a most favourable influence. It cannot be done in a day

or two. It means a real effort to rub away our excrescences. In the January number of *THE THEOSOPHIST* (1931) I wrote something along these lines, and gave diagrams showing a large funnel made of many smaller individual ones. Your individual funnels are all covered with excrescences, etc. All these are your prejudices and feelings, which represent the differences between yourself and other people. You must learn to smooth them out, but not to make them perfectly smooth; you must not lose your distinctive shape, because that distinguishes you from every other—it is that which our Krishnaji calls your "individual uniqueness". You do not want to rid yourself of this—do not forget that there is a God within you, and it is that God who is the true Self manifesting through you. Do not kill out that individuality, but become able to adapt yourself to the rugosities of others. Perfect smoothness tends to create beauty of shape, but you must hold your own individuality while not resenting the difference between yourself and others. There is that to be considered first, and that applies to all creatures lower than yourself.

In the same way, even Kāma Devas, standing practically upon our own level, are still under the influence of desire—they are strongly attracted by affection and devotion, and they come round and bathe in it. So you will see that the worship of Angels is not so far out of the way. There are great Angels infinitely above us; but then there are men too at those high levels—a few. The Devas can give us much help, and show us many things in which we are deficient; but remember we also have something to give them, and if you will make yourself individually fit to give what they want, do not doubt that they will come round and that you will be of great help to them in return for the help they can give us.

As to your attitude, the thing you need most is absolute unselfishness. It is a great deal to ask, but it is necessary if you want to work with any Angel or Deva. They do not

know what selfishness is. They see us showing that in our aura—you cannot hide it from them. They are horrified at it, just in the same way as we should be horrified by some very terrible crime, a murder, for example, what you would feel if you saw some peculiarly mean and miserable crime. However sorry for the man you would be, you would shrink from the crime. That is how, but even more so, the Angel feels when he sees selfishness in men. As though someone were to break out into horrible indecent language! It looks like that to an Angel. You know how selfish many men are, and you cannot wonder that the Angels will not work with us. You who have been trying for years to rid yourselves of that lower nature should have a specially good opportunity to draw Angels round you. We may hope to do that, and our own attitude and our own feeling is really the most important factor; but besides that there are a number of physical things that you should do if you want to make Adyar attractive to them.

(To be continued)

THE FAIRIES' GLEN

I PASSED along the haunted glen,
The young pale moon was in the sky,
A throstle-thrush was singing then,
White mists were surging eerily.

Sweet trilled the bird, but sweeter yet
Came music echoing down the glade
Full filled with rapture—and regret.
It was the Fairies' serenade.

Joy in their own enchanted life,
Sorrow for hapless suffering things
On earth the stricken field of strife,
This is the theme their music sings.

All who can hear the magic tune
Are glamoured and they only see
The Wondrous Dance beneath the moon,
Poignant and filled with ecstasy.

The elfin dancers hand in hand
Sway as the pearl-grey mists of night,
A gleaming glimpse of Fairyland,
The heart's abode of peace and light.

Then like a waking dream did pass
That living Beauty. Naught was there
But waving leaves and growing grass—
And in my heart the Vision Fair.

F. H. A.

C. W. LEADBEATER'S THEOSOPHICAL JUBILEE

By C. JINARAJADASA

ALL members of the Theosophical Society who have entered into its idealism find a great fascination in knowing as much as they can of the early history of the Society. A brief summary of that history was issued in 1926 in connection with the Society's Jubilee Convention as the work *The Golden Book of the Theosophical Society, 1875-1925*. But new documents turn up fairly frequently, and already the Archives Department of the Society's records is becoming voluminous. I give to-day another glimpse into these records, and they are particularly interesting for this February Number of THE THEOSOPHIST, because Bishop Leadbeater was born on February 17, 1847, and because this year celebrates his Jubilee of membership of the Society.

All applications to join the Society, filled in by the applicants, supported by two sponsors and countersigned by the General Secretary of the National Society, are finally sent to the Headquarters at Adyar, where a card is made for each member; his original application is then filed in the Record Office. Thus it happens that we can see both the original application of Bishop Leadbeater, and the "Obligation" which he signed but which is no longer signed by

members, (with the single exception of the Indian National Society).

The first document (Fig. 1) is Bishop Leadbeater's application, and we see his handwriting as he signed it on November 20, 1883. He was proposed by Mr. A. P. Sinnett, who was the President of the London Lodge, and seconded by Mr. G. B. Finch, the Secretary. We note that there was an initiation fee of £1, but this was payable only after election. For it did not follow that because a person applied he would then be elected by the Lodge.



LONDON LODGE OF THE THEOSOPHICAL SOCIETY.

APPLICATION FOR FELLOWSHIP.

I, Charles Webster Leadbeater being in sympathy with the objects of THE THEOSOPHICAL SOCIETY, hereby make application for admission as a Fellow thereof.

Name C. Leadbeater

Address Liphook, Hants

Proposed by A. P. Sinnett F.T.S. Seconded by G. B. Finch F.T.S.

Dated this 20th day of November 1883

This Application must be accompanied with the Initiation Fee, One Pound.

or followed up on election by

FIG. 1

At the time of application, Bishop Leadbeater signed a second document called the "Obligation". (Fig. 2.) This takes us back to a stage in the Society's history when it was still a Society restricted to a few, and the members were linked together by signs and pass-words. The Obligation signed by Bishop Leadbeater is a shorter form of the earlier obligation which was signed by



THE LONDON LODGE
OF
THE THEOSOPHICAL SOCIETY.

OBLIGATION.

In accepting Fellowship with the above-named Society, I hereby promise to maintain secrecy respecting any of its proceedings and investigations in reference to which such secrecy may be claimed by its constituted authorities.

Dated at Liphook
this 20th day of November 1883

C. W. Leadbeater

FIG. 2

Thomas A. Edison, which is illustrated in Figure 3. In this latter, secrecy is promised not only regarding the Society's

THE
THEOSOPHICAL SOCIETY.



FOUNDED IN THE CITY OF NEW YORK, A.D. 1875.

In accepting fellowship with the above named society, I hereby promise to ever maintain ABSOLUTE SECRECY respecting its proceedings, including its investigations and experiments, except in so far as publication may be authorized by the society or council, and I hereby PLEDGE MY WORD OF HONOR for the strict observance of this covenant.

Dated at Newark N.J.
this fourth day of April 1878

Thomas A. Edison

FIG. 3

proceedings and investigations, but also its experiments, because, in the earliest phase of the Society, the original

group of members intended to conduct experiments along psychic lines and to report them to the generality of members.

The last illustration is in the handwriting of the late Miss Francesca Arundale, who was the Treasurer of the London Lodge (Fig. 4). We note that Bishop Leadbeater was elected on December 16, 1883, though his application was on the 20th of November. The induction into membership, with the Initiation Ceremony, as it was called, took place on February 21, 1884. When the application form and the Obligation was received at Adyar, the then Recording Secretary entered the serial number of members admitted, and that number for Bishop Leadbeater was 2,530.

2530
Charles Webster
Leadbeater
Elected Decr 16th
1883
Initiated Feb 21st 1884

FIG. 4

This giving of a serial number to each member has continued steadily, and the last serial number at Adyar Headquarters entered to date in the Record Office is 141,909. This is the number of members who have thus far formally enrolled themselves in the Theosophical Society. Of course at least more than ten times this number have known of Theosophy, and professed most of the principal ideas.

A WORLD IN DISTRESS

THE REMEDIES AS SEEN BY THE THEOSOPHIST

First Convention Lecture, Adyar, December 24, 1932

I. BY C. JINARĀJADĀSA

WE members of the Theosophical Society have no particular common faith or creed, except our assertion of belief in a Universal Brotherhood of Humanity. Our sense of Brotherhood impels us to feel a unity with all that lives, and most particularly with all mankind. Therefore to be a Theosophist means to be acutely conscious of any kind of distress in the world, and to be reformers ever striving to know in what way we can diminish the world's misery. Our prime duty as Theosophists is to go out into the world to abolish or minimize suffering wherever we find it, and in order to do our work efficiently we have a great body of thought called Theosophy to guide us.

This body of thought comes from the past, but it is being continually added to age by age. None of us in the Society is committed to all that Theosophy proclaims; we select from its great ideas whatever teachings and ideals inspire us to live as Theosophists. Each will select according to his temperament, and each will therefore act in life according to the manner in which he feels he can be most serviceable.

To-day five of us begin to expound to you what we as Theosophists feel are the solutions to the problem of a World in

Distress. But we are only five speakers, and we are not proclaiming something which is final and to be accepted by all. Each one as he expounds will describe the manner in which the great problem appears to him, and what is the way in which he himself can be most efficient in the service of the world. Therefore, as we speak, each will survey the problem from his own particular standpoint, and he will offer you what appeals to him as the remedy. If we had a Convention lasting for a month we could have thirty speakers presenting thirty points of view. Every one of you as a Theosophist has, or should have, some remedy to suggest; but we are limited only to four days of Convention, and therefore can touch upon only a few of the many remedies which may be suggested to the world.

You are all aware from what you have read in newspapers and heard in lectures what the economists of the world say with regard to the distress everywhere to-day. They will tell you that it is due to this, that or the other cause, and all the time they are propounding remedies. It is striking that they are not all united in their remedies. Some suggest changing the banking system, others the abolition of tariffs, and so on. But as I visualize the causes from a standpoint which shows them clear to me, the root of all our troubles is due to a subtle change which has taken place in the world regarding what is worth seeking in life.

Surely there can be no dispute finally as to what is worth seeking—what is the right, what is the beautiful, what is the good. But of late, largely due to the effect of modern science, there has come about a change concerning what is worth seeking. Science has released the forces of Nature, and has given us myriads of new things as the result of the perfection of machinery. The wonderful advance of scientific and mechanical achievement during the last fifty years has given to us numbers of objects which our grandparents never dreamed

were necessary for our daily life. We say to-day that the standard of living has become higher. That is true, but also as the result of these manifold improvements introduced by science and by machinery, the struggle for life has become intensified as never before. New needs have been created for us of which we are conscious which were unknown to past generations. We feel that we cannot be happy unless we have this or the other possession, and year by year more and more objects must cater to our physical comforts. Such is our life to-day that the whole gospel of modern business is to create more needs for us, and to make us believe that these needs are conducive to our happiness. We are no longer happy with the few needs which our grandparents thought were sufficient.

All the nations are reorganizing themselves economically, and that reorganization fundamentally is to sell more to others, and to purchase as little as possible from them. That is the great economic cry to-day: Let us organize our country in order to be a seller of many things, but put up tariff walls so that we may be a buyer of as few things as possible. But as the principal nations have aimed at selling to each other whilst restricting their purchases from each other, what is the result? A plethora of goods, more goods than the world needs, because there is not enough money or purchasers to buy them. Therefore all the solutions presented to-day by the economists amount to this: *We must create more money for all, so that they may buy more goods.* I do not think that is the real solution, and I shall explain why.

The great trend away from the old ideals of life, which I have mentioned, has largely been due, I said, to the growth of modern science. In the great past days of religion, men were taught that this our life of 70 or 80 years was only an antechamber to a larger life, and that all objects of this world

and the activities in it had their value only in so far as they released the powers of the Soul. The gospel of every religion is that man is only a passer-by travelling through this world into an eternal world. But all that is changed to-day; more and more people are trying to live in this world as if it and its enjoyments were the only reality. Therefore anything which intensifies the sense of reality of *this* world appeals to them. Naturally enough all economists take for granted that men know of or care for only one life. They say that we must alter the banking system, abolish or alter tariffs, that the present exploitation of the workers must cease, that men's hunger for land must not be thwarted by the few who hold it, that armies and navies must be reduced. They propound a hundred and one suggestions, but all their suggestions come to this: *There must be more money for all!*

But the real solution is this: *There must be more Soul for all.* It is because we have forgotten the great idea that life is fundamentally Soul, and have put instead of Soul the conveniences summed up in the word "money" that to-day there is a World in Distress. It is by capturing once again the spiritual sense which has fled that the true remedy begins. What is worth while in life? It is upon that the whole problem hinges. In modern days what is the gospel which we are teaching in our educational system? It is that, if you can save money, can invest, and so produce more goods through investment, you will be secure against distress in old age. The whole economic system whispers its message: "Take care of your future in *this* world, provide for your old age, save and invest!"

And yet there is another and the truer gospel which was proclaimed in ancient days and is well expressed for us in a Chinese saying: "If you have two loaves, sell one and buy a lily." There we have the great spiritual principle of transmuting Life. But that is not the principle to-day. The principle

to-day is to save and to invest; but what an English poet says sarcastically when commenting upon our modern system is true: "I love a bank for violets. I loathe a bank for savings."

The sense of life, of growth, of self-expression, does not come from a multitude of possessions, but only from possessing the *right* things. When King Janaka saw Mithila, his capital, consumed by fire, he said: "Nothing that is mine is burning." For he had as his eternal possession the Oneness of Life which he had discovered. It is not more money for all that we need for the prosperity of the world, but more good taste for all. It is on such a spiritual principle that the world's reorganization must proceed.

What are the true riches that life has for us? Suppose instead of hoping and planning for a larger income, we plan to have more eyes with which to see, more ears with which to hear. Think of a man striving to train himself to know more flowers, to see more delicate shades in sunsets, to hear more overtones in the roar of the surf. It is these things that are Life, and any true system of education should teach us to select from experiences the things that are permanent, and which the wearing away of the body will not take from among our eternal possessions. To discover the permanent from the fleeting, that is the reason why we are born.

But that reason is no longer suggested to us by the religions, at least with any intensity to produce conviction. That is why in many ways we have to learn life all over again. For the greatness of life for an individual comes from the few things that he *selects*. As we lessen the number of our needs the more intrinsic beauty we find in them. To select from life: that is the true task of education. True wealth is always from selecting, and from transmuting the coarser to the finer, the fleeting to the permanent. Let me illustrate. It is quite true that in my room I have a wall full of books, but if I

were going to be exiled to a desert island with only a few of the world's books, I should select just these few: a volume of the Upanishads, the Bible, the Suttā Nipāta, Dante's Divine Comedy, Hardy's poems, and the two Oxford books of English and Spanish verse. And why so few? Because I have discovered my world of literature, and what I read in these reflects my own inner discovery.

It is for this inner discovery of our true wealth and possessions that we are here in the world, but unfortunately that is no longer being taught us clearly to-day. But religion must come to our aid once again. I do not mean creeds, formulæ and rituals. I mean that sense which religion should give of a fine taste towards all life's experiences, whereby we know the lovely from the meretricious, the eternal from the passing. *Back to the Soul*—that is the remedy!

But to teach ourselves to get back to the Soul, how shall we find the method? Not by laws. No laws of an administration, no laws proclaimed by any king or legislator, will teach us where is the way to discover more Soul. That can only be done by the souls themselves. When there are a few in the world who have the true characteristics of the Soul, they are like little miniature suns shining on all sides to others what is the greatness of the Soul.

The solution in each country is for a small number, a thousand at most perhaps, to set about discovering the Soul, and to take their stand on Soul and not on possessions. These few will be marked men in the beginning, scoffed at and ridiculed. But they will be understood after a while, and the great doctrine will be preached by their mode of living that man comes here to discover what is the essential nature of Soul in *everything*—in each stone, in each shrub, in every human being who lives and suffers. If only the religions of the world to-day would combine to preach this doctrine: that man is eternal, that his life Here is only to discover

something of the beauty of the life Yonder, that this life is only the antechamber to it, that this life which is fleeting, with its miseries and sorrows, has only one value—that we may discover the Perfect, the Eternal, the Beautiful and the Happy!

If only religion were to teach it, if only all the religions would combine to-day to teach mankind once more that Soul is the greatest thing in life, then the economic machinery of the world which is out of gear would come back into its right adjustment. To lessen the struggle for all—that is the crying need. For if each individual lessened the struggle for himself by selecting, by seeking not the transitory but the eternal world, then slowly, slowly, his example would be copied by thousands, and instead of “speeding up” life we should slacken life, until there would be leisure to discover the Soul in the beautiful little things of life, until we see only One Thing—the Essential Thing in eternity. To go wherever in the world we may, and see and read the One in everything, that is Life. When a man finds that One in all existence, he finds all things. Is not the whole ocean mirrored in a dew-drop? Is not the whole beauty of the world in a tiny wild flower? Have we not the Divinity of Christ and Shri Krishna in a child’s face?

These are the truths which the world to-day needs for mankind, and it is only in so far as we understand that in finding the Soul of things we find the All, we shall, to my judgment, discover the remedy for the World in Distress to-day.

THE WAY TO REALIZE REALITY

ADDRESS BY J. KRISHNAMURTI

(Reprinted by permission from “The Hindu,”

January 7, 1933)

UNDER the auspices of the Presidency College [Madras] Philosophy Association, Mr. J. Krishnamurti addressed a large gathering of students last evening in the College Hall.

Talking to a gathering of students of philosophy, Mr. Krishnamurti said that at the outset he would tell them that what he was going to tell them was not based on any philosophy. He had not read any single book on philosophy, not even the *Bhagavad-Gita* nor any book on western philosophies. He had done that deliberately. He merely watched the living people and by his own suffering he had gathered experience and had realized the truth. He did not believe in any system of thought for he believed that to follow a system was utterly destructive to thinking. There could not be any fullness of living and thinking if any system was followed. A system would destroy individual understanding of the fullness of one’s own feelings and the depth of one’s own thought. Where there was conformity, there must be hypocrisy. In their daily lives they were being shaped through society, through education and religion. They were turned out like so many machines and this utterly destroyed the pliability of human intelligence which

was necessary to confront the human reactions of daily existence. Throughout their short existence 'in life, they were dominated by a set of ideas, beliefs, traditions and they had preconceived ideas of what God is and Truth is. They were prisoners and how could they enjoy freedom? To realize the reality, there should be no conformity of any kind. The speaker next explained why they conformed to certain beliefs and ideas and said that this was done merely to escape from conflict, through a theory. In Europe there was now a certain school of painting, most fantastic from the classical point of view, the Cubist school with very ultra modern ideas. A friend of his, a painter belonging to that school, once took him to an exhibition of such paintings. He said to him: "Don't begin to criticise, because you do not know the mind of the artist. First try to understand his mind. Look at it with an unprejudiced mind." In the same manner, Mr. Krishnamurti asked his hearers not to criticise his views immediately, but to know them and then to criticise them. They must question, doubt and analyse his ideas. The idea which he wanted to convey to them briefly was this: "It is only in the present there is eternity. To live and to understand that present, there must be freedom from all sense of imitation, sense of pursuit of power either in the present or in the future. There must be completeness of action and in this completeness lies the ecstasy of life."

QUESTIONS AND ANSWERS

Mr. Krishnamurti then answered questions handed over to him.

Q. *Do you advocate spiritual exercises to have happiness and tranquillity?*

A. There cannot be any exercise of the mind apart from the daily human contact. There are two kinds of meditation:

the spontaneous and the meditative which is but an escape from conflict. The latter is false meditation. For true realization, there need not be any discipline.

Q. *What is your opinion about Gandhiji as a mystic or a spiritualist?* (Laughter.)

A. I don't know why you get so much fun out of this. How can I say if another is spiritual or not? Can anybody tell whether I am spiritual or not? I can judge another only if I apply a well-defined system, and if I know what I consider to be truly spiritual. But these standards may be utterly wrong. The moment you judge another, it shows that you have become a slave to a conformity. In America and in certain cities in Europe it is considered not creditable to travel in a cheap car. But here it is quite creditable spiritually to be seen in a cheap car. Therefore they had definite standards of spirituality and therefore I cannot judge Gandhiji.

Q. *Why don't you wear Khadi¹?*

A. First of all for the simple reason that I have had these clothes for the last eight or nine years. I don't buy new clothes now. Moreover I am not out to found an economic theory of living. I have realized something of the immensity of God and to realize this is not a question of *Khadi*. It is only when the mind is free from all sense of nationalism and limited patriotism there comes real understanding of reality of life.

Q. *Have you really realized full happiness and do you live intensely every moment?*

A. I cannot prove it to you. I say I have realized something which does not show in outer clothes. I assure you that I am living what I am preaching, and if anyone will live with me for some time and move with me and watch me he can discover whether I am hypocritical.

¹ Cloth woven on a hand-loom, from yarn spun by hand with the help of a spinning wheel.—C.J.

Q. *Whom do you consider as a spiritual exploiter?*

A. You yourself. We depend on somebody else for our living, we seek a teacher or a system. That is, we don't want to exert, to think truly. To escape conflict we create a mediator between us and truth. We desire consolation and we become the exploited. But when there is no demand for satisfaction for consolation through religion or through organised beliefs, then we create an exploiter.

Q. *Can you reasonably recommend the coming of the cult of nudity into India?*

A. Why should you say that the cult should come to India? It is already here. See the fishermen on the beach or the poor in the slums. They are practically nude; whether they are covered or not is not important to him.

Q. *Who are you and what are you? If you have realized the reality, what is it? What suffering have you undergone?*

A. I don't know who I am. What importance is it to me to know who I am? I have realized something and I am trying to tell you the hindrances which prevent you from realizing the same. In this world men with titles and degrees are respected. All titles are stupidity, whether in this world or in the world of spirituality. The person that cannot understand the living present is half dead. If you want to understand a painting you need not know the name of the person who painted the picture. Try to understand what I am trying to say and you will know me.

I have already said I have realized something. I cannot explain it. We cannot explain something which is continuously moving. The moment you describe it you limit it.

I think I have suffered something. But if you understand what real suffering is, if you don't try to escape that suffering, you will be free from it.

A CHAIN OF CAUSATION

The following "chain of causation," to use a technical Buddhist phrase, appeared to me to shape itself in my mind as I listened to an answer of Krishnaji on January 1st. It is of course only one listener's impression, and is in no way endorsed as correct by Krishnaji.—C. JINARAJADĀSA.

1. Disharmony exists in man, because it is born of:
2. Incomplete action, which gives rise to:
3. Resistance. It is this resistance which produces:
4. Memory, that persists of an event that is past. Memory creates:
5. The "I" as separate from all other "I's". Because of its separation, there is born:
6. A craving, which is a desire to be "exploited," that is, to be helped to happiness, release, freedom, liberation, etc. In answer to this craving, there appears:
7. The other person—teacher, guru, God, etc. But the other person cannot liberate the man, and so once again there arises:
8. Disharmony.

Therefore, to end Disharmony, it is essential to:

Complete each thought.

Complete each feeling.

This is *not* self-analysis or introspection. The individual now is made up of a series of incomplete actions. It is this that creates the "I".

To complete each action, there must be:

1. Intensity of feeling.
2. Fullness of living.

"If you *think* for yourselves, then you live."

Complete living, with intensity of action, is a *continuous living*, in which the thought of "I" does not arise. [Any more than a stream flowing to the sea thinks of itself as a stream: it flows.] With complete living, memory as such vanishes. [When a person with a basket of flowers moves on scattering his flowers, he does not *want* to recall each action of the hand which scatters, nor does he recall each place where the flowers fell. Does an artist look back on his past creations? He creates, nor does he think of an "I" who creates, when he is truly the artist.]

ACTION, through grasping, creates greater distinction, and so greater resistance. Because you have acquired, you say that you must give, must share, and that applies socially, economically, mentally and emotionally. First you acquire through your intense craving to possess, and then you are anxious to give, to share. There is the cruelty of a very subtle exploitation in this, the cruelty of making another weaker than yourself. You say, "I understand or possess that which you cannot understand or do not possess, therefore accept it from me." This distinction is far from true consideration, which is not a process of acquisition or possession, but a freeing of the mind of the idea of craving. When the mind is free from craving then there is the living eternity of Truth.

J. KRISHNAMURTI,
(*Star Bulletin*, Nov.-Dec., 1932)

KRISHNAJI AT ADYAR

SOME OPINIONS ABOUT HIS MISSION AND HIS TEACHINGS

BY L. W. ROGERS

SOME of our earnest members who are striving to live up to their conception of a spiritual life are sorely puzzled by the teachings of Krishnaji. One of them who holds a high position in the teaching profession remarked to me that what Krishnaji had said at the Adyar Camp that closed on January 4, this year, seemed so sincere and yet so contradictory that he was completely mystified and could make nothing of it. I attended all the sessions and was impressed with the obvious combination of surprise and bewilderment in the faces of the audiences. Apparently nearly all of them were mystified. Other experiences elsewhere make it certain that a large number of our members throughout the world are likewise puzzled. It may therefore not be inappropriate for one who does not feel at all mystified by Krishnaji's teachings to pass on to others the reasons why he holds very definite views upon the subject.

It seems to me that the perplexity arises partly from not fully realizing the difficulty of translating the thoughts of the higher planes into the lower, and partly from the fact that they are expecting too much from Krishnaji—that they persist in attributing to him an authority that he has not claimed. They are still under the influence of the thought form they created seven years ago when Dr. Besant announced "the Coming" in terms that led many to anticipate developments that have not been realized. There must

be almost innumerable degrees in which a teacher can express the influence of the principal whom he represents; and that Dr. Besant revised her view is quite certain, for not long after that she said to us in America that in this instance she thought it would not be an actual taking possession of the physical body but merely an overshadowing, which is certainly a very different matter. At once I recalled that in Australia I had heard Bishop Leadbeater say in 1918: "Why should we expect Krishnaji to be the only representative of the World Teacher? He is constantly sending His influence through many."

Many members seem to think that what Krishnaji says as definitely presents the views of the World-Teacher as though He stood before them. Until we get rid of that illusion the mystification will undoubtedly continue. I believe most fully that Krishnaji is doing a necessary and useful work, but we shall lose much of its value if we attribute to his utterances an authority that he so distinctly repudiates, and fail to take him for what he so obviously is—a frank and fearless teacher, doing his utmost to destroy that settled-in-the-rut mental attitude of a large proportion of our members and arouse them to independent and original thinking.

Now, it is characteristic of every reformer that he over-emphasizes his one big point; that he stresses the main issue continually in order to register at all in the minds that are so set and crystallized in their viewpoint that it takes a kick instead of a caress to move them from their barnacle-like stability. I grant you that his language is often extravagant, as will presently appear; but nothing less heroic would do the work. It takes very strong coffee and enforced exercise to save a man who has had an over-dose of laudanum.

It can easily be that Krishnaji is influenced by the World-Teacher and is not aware of it in the brain consciousness; or

it may be that he is aware of it but has his reasons for not saying so. But while we have no way of determining that, we do know the very great difficulty of bringing anything through from the higher planes to the physical plane with accuracy. Most readers will remember that not long ago there was an article in THE THEOSOPHIST by Bishop Leadbeater in which he quoted Madame Blavatsky to show that even the letters known to have originated with the Masters were, so to say, a translation of a translation. They were impressed upon the mind of a pupil and the pupil precipitated upon a sheet of paper what he understood it to mean, and that was sent to Mr. Sinnett. When we make allowance for the difference between what the Master thought and what the pupil thought He thought, and also make allowance for the difficulty of expressing in written language what the pupil did think, it is easy to see that it is not quite safe to dogmatize about the fine shades of the Master's opinions.

The higher the plane the more difficult it must be to translate the thought into words. As to Dr. Besant's announcement, one can have a choice of two solutions and keep strictly within the possibilities: (a) the facts may not have been accurately pictured in the physical brain; (b) they may have been but the picture as seen in higher planes; the attendant disciples, etc., did not later materialize on the physical plane as expected. In the talks that I heard about the matter several years prior to the announcement by Dr. Besant in 1925, there was always an "if," if he qualifies so and so will occur.

My own view of the status of Krishnaji has been in agreement with the opinion of overshadowing expressed by Dr. Besant as above referred to, that Krishnaji, whether consciously or unconsciously, draws his inspiration from the World-Teacher, but in no other sense than that in which others have sometimes been inspired to certain courses of

action. Who shall say that Luther or Washington or other reformers were not thus moved to undertake their special work? That is a very different matter from taking possession of the physical body of a disciple and directly speaking through it; and it easily explains what would otherwise be utterly incomprehensible. Moreover it is in harmony with the statement that when a Master gives a piece of work to a pupil He leaves the pupil to work it out in his own way. In my opinion Krishnaji is doing just that. His one big idea seems to be that the sheep-like tendency of some T. S. members blindly to follow with unreasoning docility must be utterly destroyed before they can take the first step toward a different state of mind; and he is left to find the words in which to put it and the method of accomplishment.

That hypothesis will, to my way of thinking, explain what he has thus far said. But how can what he says possibly be explained on the theory that he has any closer relationship to the World Teacher? Let us examine his most recent utterances. At Adyar in January, 1933, among other remarkable statements he said:

All organized religions are wrong and useless.
 Your sages and your sacred books are your destroyers.
 I am against the method of discipleship. To me it is false.
 Nobody can help another.
 Your teachers are your destroyers.
 All systems are wrong.
 Self-discipline is useless.

These brief declarations are so fundamental, and so complete in themselves, that it cannot be said that their meaning would be changed by the context. Can anybody believe that if the World-Teacher were speaking He would say these things? The whole of human experience runs counter to these ideas. You know quite well that you can be helped and have been helped by the teaching of others. The greatest teachers

the modern world has known are the Buddha and the Christ. Did They help nobody? Why then did They come and why does a long line of Their predecessors stretch backward to the childhood of the race? Why are new teachings and re-statements of the old truths periodically given? Why do Masters exist in the Spiritual Hierarchy if discipleship is unnecessary? Is the whole of creation wrong and only Krishnaji right? If he is right then the Christ and the Buddha were both wrong, and the latter made a mistake in leaving the royal palace and going out into the world and suffering great privation in order to teach others.

"You must be either for what I say or against it," said Krishnaji. That also, to me, is erroneous. I am for all he says that will induce members to abandon the unthinking "thus saith the Lord" state of mind, I am ready to applaud to the echo every remark that leads to original thinking and to the practice of reasoning things out; but when he says that "your teachers are your destroyers," that "meditation means utter destruction of mind and heart," that "reincarnation does not throw light upon the problems of life," and that "self-discipline is useless," then I am compelled to dissent, to say that both my reason and my experience deny it and that, in my judgment, no World-Teacher is making those declarations.

My theory about Krishnaji is that he is here to do a necessary work, not with the world at all, but with the Theosophical Society. There may have been a plan for world work but, if so, it did not materialize, or else it is to come after the Theosophical Society has had a thorough shaking up. Certainly no impression has yet been made upon the general public. The world does not even know that he is here. But the Theosophical Society knows it very definitely. It is doubtful if ten per cent of the people who hear him are non-Theosophists. There have been some

occasional large audiences when non-Theosophists predominated and heard a talk or two and apparently understood nothing, which can hardly be considered remarkable when Theosophists, accustomed to the language and thought of spiritual things, do not understand.

But if we do not understand Krishnaji, it is equally true, I am afraid, that neither does he understand us. One of his sentences was as follows: "You salute me with respect and then go and do the opposite. So there is hypocrisy—a hypocritical life from morning to night." But why should we not treat with respect those whose ideas and teachings we decline to accept? That is just the course one would expect of Theosophists. There is no hypocrisy in that. Of all people in the world Theosophists should be able to disagree and still be the best of friends. Indeed, they should be able to determinedly oppose each other, in standing by their convictions, and still to really love each other; and that, I think, is the way in which many of us feel toward Krishnaji. Nearly everybody loves him and likes to be near him. Whatever may be the facts about his mission, or the degree to which he may, or may not, reflect the ideas of the World-Teacher, no sensitive person who has been near him can have failed to sense the exhilarating uplift of his presence. Many of us have felt the same thing in the presence of Dr. Besant. Aside from that, his sincerity, his utter fearlessness in saying what he feels should be said no matter how disagreeable it may be, naturally command the respect of all who hear him whether they agree or not. It would be impossible not to treat such a person with the greatest respect and there would be no trace of hypocrisy in it.

Again it seemed to me that there was misunderstanding when he repeatedly said that we were unhappy and miserable. In connection with what he said about Reincarnation I find this in my notes: "What is the good of the next life if we

are suffering now?" Asked how he knows that he is free from illusion and that others are not, he replied: "The test is that you are free from cravings; that you have no desire to possess." If those are the tests, then Krishnaji is by no means alone in having the necessary qualifications. There must have been many in the audience who have ceased to accumulate money or other possessions, who have no cravings of any sort and who, instead of being miserable, are continuously happy. Bishop Leadbeater would naturally be the most conspicuous example present; and these have reached that state of mind and heart through following the Theosophical teachings.

By C. Jinarajadasa

I should like to add to the statement of Mr. Rogers as to the difficulties in Krishnaji's teachings one factor which has strongly impressed me. It is, that we are not quite certain what is the exact significance in Krishnaji's mind of the terms which he uses. For instance, he used the term "liberation"—a technical term in Theosophical literature, coming to it from Hinduism and Buddhism—in a new way. When he stated that any man, even a savage, could attain "liberation," he naturally seemed to challenge the whole principle of evolutionary unfoldment which is a Theosophical maxim. But after about two years, in the course of which he spoke on liberation, we realized that he used it not only for the Moksha or Nirvana Liberation, but also for other types of "liberation" or freedom from craving. I well remember Dr. Besant saying to me some years ago when we were all confused: "He doesn't mean by liberation what we mean"; what she said explained at once many things to me.

So too when he used the term "organization," and proclaimed each organization a hindrance. A hindrance to what? To all effective work? Many accepted at once such an interpretation and left the Theosophical Society. But after a couple of years his thought began to be expressed more fully, and it was then seen that he did not denounce all organizations of every kind, as such.

A signal instance of this new use of old terms is his use of the word "exploiter". It has, in ordinary parlance, a sinister significance, implying that the one who "exploits" is consciously and purposely doing what he knows is wrong, and for an utterly selfish purpose. Naturally therefore he who is "exploited" is either

deficient in character or a child. But it was evident during the Adyar Camp talks, when the words "exploiter" and "exploited" were so constantly on his lips, that he had not all the time in his mind the significance of something vicious. It did often, but not always; for on several occasions, as when he said that people *wanted* to be exploited, it was obvious that he was grappling with a deeply psychological situation, and used the word "exploit" because he was at a loss for another. There were some occasions when his philosophic thought seemed to me to describe by the phrase "wanting to be exploited" a state of negativity, following upon certain beliefs, which made the individual turn to another for help. That help came—or seemed to come—from another, the "exploiter," who appeared to play a rôle created for him. It did not necessarily follow that the exploiter was consciously grasping for power, or that the exploited was blindly seeking to rely upon another. Both might be sincere, but both were, to Krishnaji, fundamentally in error. Probably in a year's time we shall understand better what really underlies the phrase "to exploit" in his mind. So too we shall understand better what he means when he calls us "hypocritical" because we Theosophists react with enthusiasm to one part of his teachings, but refuse to go with him in his declaration, "there is no other way but mine". One thing is certain; Krishnaji is intensely friendly to all, desiring to give to each his liberty to go his own way, and would never dream of consciously hurting anyone.

This new colouring given to recognized words is very prevalent in Krishnaji's talks. As one of his friends once said to him three years ago: "Krishnaji, we know a man as Mr. Brown and you call him Mr. Green;" many words with stabilized meanings are used by him in new ways, sometimes to our confusion, but also sometimes to our great delight. It seems that a similar confusion arose in the Lord Buddha's time, when terms of Hindu philosophy were used with novel meanings; the word Dharma is a case in point. The Jews too were probably similarly confounded by the Christ, by the use of their sacred terms in new and unauthorized ways.

The difficulty—on both sides, on Krishnaji's and on ours—seems inevitable. He is trying to describe his realizations, directly for himself and not quoting past teachers, but there are no new words. We know only the old words, and on occasion they do not release the real significance of his thought at all.

I feel sometimes that I would like to hear him in French, which he speaks well. For one thing, the language is more precise and "lucid"; and then both of us would be in a completely new sphere, he speaking a language which is not the usual medium of his thought, and I listening similarly to a medium which is foreign to my normal thought. Sometimes we might both need a dictionary; but then it would be the *same* dictionary. It is that we lack now, when he speaks in English, a language whose vocabulary is vast and often ill-defined—an excellent medium for poetry, but not one sufficiently precise for philosophy.

DR. BESANT'S BIOGRAPHY

Subscribers to THE THEOSOPHIST will find incorporated in the October issue a *Short Biography* by me of Dr. Besant. After it was printed and distributed a friend pointed out that I had omitted to deal with one most important aspect of her life. I have therefore added to the *Short Biography*, which is now obtainable as a booklet, the following. It is this aspect of Dr. Besant's life which has given her not only such a hold over the hearts of Indians, but also an authority to speak on Indian problems as most Indians see and feel them.—C. JINARAJADASA.

NO one will really understand Annie Besant unless due value is given to an unusual factor in her character, which is her intense devotion to India as her Motherland, and to the Indian people as her people. She has said that the moment she lands in Bombay and sees the brown faces at Ballard Pier she feels she is at home among her own people. From the first year of her coming to India she not only lived with Indians, but she lived as one of them. She wore the *sāri*, the Indian woman's robe; she sat cross-legged on the ground or on a chowki (a kind of divan) at work; she ate seated on the ground in Hindu fashion and not at a table, using the right hand and not spoon or fork. Of course in Europe she reverted to European ways, but in her own mind the Indian ways were her *natural* ways. She has herself explained one reason for this instinctive feeling, that she has had of late several Indian incarnations, and that her last one, before the birth as Annie Wood, was in India, and that from the close of that Indian life to the beginning of the present one there was only a gap of three years. She recollected

incidents of that life, and particularly how she was then the granddaughter of the Adept who is now her Guru.

No wonder then that almost from the day of her arrival she idealized Indian ways. She seemed to know intuitively the old and original reason for many a custom which appears to-day meaningless and outworn. She illuminated the dim corners of Hindu traditions, and seemed to many like some sage of old living to-day surrounded by the atmosphere of the noblest age of India. Many a Hindu woman thought of her as semi-divine, a channel of divine blessing to men and a worthy recipient of whatever men had to offer to a divine cause. I have known Hindu women—widows particularly—bring her jewels, saying, "Mother, use them," knowing that the Mother would distribute in charity with a fuller discrimination than was theirs. I have seen a man at a railway station platform as the train was leaving put in her hands, without saying what was in it, an envelope with notes for ten thousand rupees; the reason was the same. That is why, when the Government of Madras "interned" her in 1917, she became for a while the living symbol of "Mother India," and why when the crowds shouted the patriotic cry "*Bharat Mātā-ki-jai*"—Victory to Mother India—there was a fervour and immediacy of realization such as had not been possible before with any leader of the National Cause.

Thy gifts to us mortals fulfil all our needs and yet run back to thee undiminished.

The river has its every-day work to do and hastens through fields and hamlets; yet its incessant stream winds towards the washing of thy feet.

The flower sweetens the air with its perfume; yet its last service is to offer itself to thee.

Thy worship does not impoverish the world.

From the words of the poet men take what meanings please them: yet their last meaning points to thee.

Gitanjali.

UPANAYANA CEREMONY: INVESTITURE WITH THE SACRED THREAD

Record of a Clairvoyant Investigation

January 27, 1927.

THE candidates were four boys.

The initiator was B. S. Ramasubbier, assistant in the Adyar Library, helped by K. Narahari Sastri who prompted him.

The principal thing which impresses C. W. Leadbeater is that, in the course of the ceremony, very serious vows are taken by the initiator and the candidate, but *nothing happens after the vows are taken*. In spite of that, a strong and a very serious link is made between the two, so strong indeed that the greatest care should be taken as to who is the initiator. It would seem almost like a serious dereliction of duty on the part of the initiator, after he has linked himself with the candidate in various ways, that nothing further is done by him.

Regarding the general ritual: no thought-form is built.

C. W. L. says that a great deal could be cut down, so far as the occult effect is concerned.

In the course of the ceremony, there are long repetitions of the names of one Deity after another, as the ghee is poured

on the fire. The initiator calls on all kinds of Devas. But the general response from them is very perfunctory.

Presumably, the many repetitions of general praise might serve the purpose of "working up" the feelings of the congregation, and perhaps also to work upon the feelings of the initiator so as to prepare him for the giving of the Mantra. But, so far as the congregation is concerned, though they are generally sympathetic, no co-operation is expected on their part, and their feelings are not specially worked upon. Here there could be a great deal of condensation, but not complete elimination, so as to leave enough time after repetitions to work up the feelings of those who are to assist. But this would mean changing the parts of the ceremony into a congregational form, so that the people could join in with the response.

C. J. asked if there was any spectacular response of the Ego.

C. W. L. replied: "There was no spectacular descent, but there might have been, if the initiator had come to an agreement beforehand with the Ego."

The Upanayana ceremony, as it is now performed, has undergone a serious modification at the hands of Mr. A. Mahadeva Sastri. The ceremony was intended originally to be performed by the father, or by a near relative, prompted by the Purohit. The definite understanding was that it is done *by the parent*. In the Bhāratā Samāj ritual, the parent has been eliminated, and a mere Ācharya who can recite accurately has been put in his place. But as the vows taken are of a serious kind, obviously the original conception is much more in a line with the occult reality, as the parent then undertook a responsibility towards the boy, and that is as it should be in this matter. In C. W. L.'s opinion, the changes which are advisable are two:

1. To see that all the important parts of the ceremony, where pledges are taken, are done by the parent or the

guardian, so that the link between the Egos concerned may be understood on both sides as something sacred.

2. There should be a preparation both of the parent and of the boy in order to produce what C. W. L. calls a "definite response from the Ego at the time of the ceremony". If both could for a few days be, as it were, "in retreat," then by meditation and by other practices, the proper mood could be produced in both; and the Ego's consciousness would be influenced, and he would then descend in a more definite fashion at the time of the ceremony.

There are great possibilities in this ceremony, and it might easily be so arranged and performed as to produce a most valuable and lasting effect upon the candidate, corresponding to a certain extent to that of the Confirmation administered in the Christian Church. The giving of the great Mantra is a very solemn act, and it seems to me that much more should be made of it. The candidate should surely be taught not merely to repeat it but to understand it; its power and effect should be simply but carefully explained to him; he should be told how and when to use it. It confers upon him not only a blessing but a new and wonderful power; and power always involves responsibility. To let such a gift lie fallow, to fail to employ it to strengthen himself and to help others, is surely a great pity at least, if not a dereliction of duty. The Hindu religion, like every other, offers constant opportunities to its votaries; would it not be obvious common sense to take advantage of them? Ceremonies of this sort are intended to be tremendous realities; why should they not be recognized as such? If a child can be helped on life's way by being pointed in the right direction at the start, has he not the right to expect such assistance from his parents or guardians?

GIORDANO BRUNO IN ZURICH

By LEO WEISZ

(Translated from the "*N. Züricher Zeitung*," 17 Oct., 1932)

Bruno was burnt at the stake for heresy by the Roman Inquisition, on February 17, 1600, in the square in Rome called the Field of Flowers. A statue is now there, erected in 1889 by public subscription of Bruno's admirers in Europe and America.

IT was near Easter time of the year 1591; the native of Nola had left Frankfort and travelled to Venice, and this caused great anxiety to his followers. No longer could one perceive the Dominican monk in the philosopher of to-day. He had discarded the robes of that Order already in 1578 at Geneva, where the Head of the Italian Order, the Neopolitan Galeazzo Carraccioli, Marquis of Dico, had given him all the necessary vestments and accessories. In spite of this he did not leave the old Church. He left Geneva because he saw a deflection from the Christian beliefs in Calvin's Reformation, and he had no desire to share the fate of Servetus. In Wittenberg he praised only Luther's wisdom and courage, but he disliked the new system of dogmas. Thus, with the exception of England, where he was left undisturbed, he found religious obstacles everywhere; he wandered about and nowhere found a home to settle in. He went to Frankfort in 1590 to the centre, at that time, of German Publishing Houses, in order to have some books printed. The Publishing Houses Johann Wechel and Peter Fischer undertook the

publishing of his philosophical works, and he wrote and corrected day and night in the monastery of the Carmelites. He was not given permission to live in the city—"the man of great knowledge but of no faith".

One of his works, dealing with the treatise on Mnemonics by Raimundus Lullius (who died in 1315) aroused in a Venetian patrician, Giovanni Mocenigo, false expectations. The sixteenth century saw in Lullius not so much the man of logic as the man who understood magic, and above all who knew the art of making gold (many works, dealing with alchemy, wrongly were attributed to him). And thus Mocenigo expected from the famous defender and propagandist of the "Lullius art," not philosophical definitions but rather practical things and weighty secrets. He invited therefore Giordano Bruno to Venice, and promised him liberal payment. The philosopher accepted this invitation, and thereby went to his death. On his way he also passed through Zurich, where there was a large Italian Colony, who received the famous man with joy; the learned men in the city were also glad to be able to discuss with him philosophical problems. In this circle he learned to know the man who bound him for some time at Zurich. It was Johann Heinrich Heinzel von Elgg, a rich and cultured patrician from Augsburg, a son of Johan Baptist, well known for his interest in art and science, and nephew of that Paulus who, under the direction of Tycho Brahe in Gogging, had erected a powerful astronomical quadrant. In 1584 he got into trouble with the authorities over the calendar-dispute, and had to flee, and took refuge in Zurich. (The family, it is thought, came from Unterwalden.) This well-to-do man, whose relations played a big rôle in the public life of Augsburg, bought the castle Haldenstein near Chur and the estate Elgg near Winterthur, and lived there the life of a grand seigneur, as protector of the arts and sciences.

To him was brought Giordano Bruno, probably by Professor Stucchi, an intimate friend of the seigneur, who at once welcomed him. Besides solving his chronological-mathematical problems, Bruno had to answer his questions about the natural sciences. Heinzl had acquired recently the mine Flums near Sargan, which brought with it the necessity of solving many chemical problems. The philosopher seems to have undertaken this, as he understood physics—"practical nature-philosophy"—otherwise he would not have travelled to Prague in 1588 to visit the Emperor Rudolf II, protector of the Bohemian Mines, astrologer and alchemist; and he would not have dedicated to him his work: *One hundred and sixty articles against the mathematicians and philosophers of this century*. Neither would he have been called in 1589 by the Duke Julius of Braunschweig to Helmstadt, of whom an inscription at Harzburg says: "His creative genius, one hundred years ahead of his time, brought to light the ore of the Hartz Mountains, the salt-wells, and opened the path to free thought". At the time of the geological researches in the Hartz Mountains, this Duke wrote to the Count of Hesse: "As other rulers and princes generally follow the hunting-devil so do we cling to the mountain-devil, as Your Highness already knows." This creator of the Rammelsberger silver mining production, of the Goslar and Gittel iron and brass products, of the various salt, alabaster and marble works, and as constructor of large canals, needed mathematicians, geometricians, engineers, chemists, and as such he invited also Bruno to his university.

About these practical arts of Bruno, his books contain nothing, but he must have known these things, otherwise Heinzl, who spared no trouble in the Grison Mines, would not have consulted him. He must have given Bruno much freedom, a proof of this being that it was possible

for the philosopher to send a complete manuscript to Dresden for printing. It was his great atheistic work: *De Imaginum, Signorum et Idearum Compositione*, which he dedicated to his protector Herr von Elgg, as an everlasting proof of his generosity.

That Heinzl had a great respect for Giordano Bruno as a chemist is shown by the fact that the man who took the post after his departure had been intimately associated with Bruno while at Zurich, and remained faithful even after Bruno's death; he was Raphael Egli, a pupil of Scipio Tentulus of Naples. He was inspector of the theological undergraduates at Zurich, and became so interested in chemistry through Bruno's influence, that there were complaints already in 1594 that "Raphael Egli neither teaches nor preaches, but is only interested in the working of the mines". Indeed it became worse. He and Heinzl fell into the hands of swindlers pretending to be alchemists, such as Wasserhuhn of Basel, Ochs of Schaffhausen, Fridli Freuler and the ill-famed Captain Baldi of Glarus; they were victimised and completely ruined. Egli had to leave Zurich and came to the University of Marburg as Professor, but had to give his word not to dabble in alchemy. "But all chemistry, as far as I can see, is in itself not Black Magic, as one deals with the experimenting with Nature's secrets." However, through these words he had spoiled everything with the Zurich theologians. Inflamed by such unchristian behaviour he wrote the following to his wife as a farewell:

All the priests together
Are from the same root,
They do not tolerate us,
Instead of pity, compassion,
They break with us in conflict,
So that we should be shamed . . .
Be steady, good and upright,
God will alter all once more,
He will not deny us.

But the bitter lesson was fruitful. Egli returned to the profound teaching of the man who had opened in Zurich the road to the new outlook of the world, not as a Chemist but as a Philosopher. From him he learned the significance of serious study of Natural Science, and to him Bruno dictated his last and greatest work, unfortunately lost—or, perhaps, still hidden owing to the decree of the Roman Inquisition. This work “included all sciences”; it was a life-experience for Egli, of which, many years later, he often spoke with enthusiasm: “Balancing on one foot the Master thought and spoke so fast that the pen could scarcely follow; he had so commanding a mind and such strong power of thought.” Egli gave extracts from this work, in the beginning of 1594 (when he learned of Bruno’s arrest) to Johann Wolf in Zurich under the title *Summa Terminorum metaphysicorum*, and in 1609 he placed the same work, substantially enlarged, and printed in Marburg, once more in the hands of the philosophically interested world. Rightly did Brunnhofer in his day praise the flowing style of this document, which to this day shows the special dialectic talent of Bruno. In Zurich, free from the care for daily needs, the persecuted philosopher found rest and leisure. It was then that he wrote his ripest and clearest philosophical work, from which Spinoza later took whole sentences, partly word by word, without stating its source; and up to the present day no proper or fit appreciation has been given to it.

(To be concluded)

RETROSPECTIVE

BY M. R. ST. JOHN

WHEN one was asked about the Theosophical Society: What is it? What is it for? What does it do?, members sometimes referred enquirers to its three Objects; but to many these would not afford sufficient explanation, for in respect to the first one, there are quite a number of movements in the world based on Brotherhood, and, as for the second Object, students of comparative religion and philosophy have existed and are still to be found in all countries.

It is unnecessary to emphasise in what direction and in what divers ways the third Object has always been carried on, what were the alchemists, mystics, soothsayers and magicians of the past, and you might include witches and what were known as wise women. To-day we have various kinds of mediums, clairvoyants and seers.

But even a cursory perusal of the Society’s Principles should convince anyone that it was formed to check or combat the Materialism, mainly of the Western world, which was sinking the world deeper and deeper into the mire, and it was by means of the Three Objects, which would be understood by Western psychology, that the attempt was to be made. Yet very many members of the Theosophical Society living in the Occident and to whom the Wisdom teaching appealed, taking it up with zeal and vigour, did so more from the Form side than from the Life side. Planes, Rounds, Races and the various Bodies were seized on with avidity and energetically.

studied by the concrete mind, while the Spiritual or Life side became more or less of an abstraction.

Krishnaji, an Eastern, where Matter and Form are looked upon as of secondary importance to Life or Spirit, was mainly brought up and educated in Western thought and habits, and must, often and anon, have chafed at the emphasis put on the Form side by so many very earnest, very sincere, and very good Theosophists. He must have seen all through his earlier years that the West was still heavily steeped in the physical; so, when his time came to come before the public, is it surprising that he so forcibly emphasises the Life side to the exclusion of the other? For only by drastic methods could he succeed in stemming the easy descent into the abyss of pure and unadulterated Materialism.

Krishnaji's teaching came before us at the most opportune time and, because it was regarded by some as a bomb-shell, proves, as nothing else could have done, the extent to which the impermanent had replaced the permanent. He has never been a student and takes no interest in the Form side which, however, he could not very well avoid contacting. Is it to be wondered at that he realized the dire necessity of driving home with all the force at his command the Life or Spiritual side!

From the following few commonplace remarks of many persons it will be easily realized to what extent our conceptions are rooted in matter: "While I am on my holiday I mean to enjoy *life*." Various physical experiences of a pleasurable nature are often referred to in such remarks as: "This is real *life*"; "It is good to be *alive*."

Because the West is so steeped in this, one cannot but condone any misunderstanding of Krishnaji in regard to Life and Freedom, and why it has in some instances been taken to mean physical freedom and license, even by some who considered themselves Theosophists.

It is essential that we should cease to look at everything from the Form side¹; instead we should regard all (including Reincarnation) from the Life side, for only by the realization of that eternal Life can we attain to the Kingdom of Happiness and Life in Freedom.

' NOTE BY THE ACTING EDITOR

None sympathises more than I with the gospel of "away from the Form side". Nevertheless we must not forget that the True Reality is both Immanence and Transcendence, Matter as well as Spirit. Our troubles arise not from Matter as it is, but from Matter as we think it is. Hence the supreme value of Science in examining the Form side, in order to understand the "Life side".

VIRTUE is a service man owes himself; and though there were no heaven nor any God to rule the world, it were not less the binding law of life. It is man's privilege to know the right and follow it. Betray and persecute me, brother men! Pour out your rage on me, O malignant devils. Smile, or watch my agony with cold disdain, ye blissful Gods. Earth, hell, heaven, combine your might to crush me—I will still hold fast by this inheritance. My strength is nothing—time can shake and cripple it; my youth is transient—already grief has withered up my days; my heart—alas! it seems well-nigh broken now! Anguish may crush it utterly, and life may fail; but even so my soul, that has not tripped, shall triumph, and, dying, give the lie to soulless destiny, that dares to boast itself man's master.

Quoted by ANNIE BESANT

WHAT IS PSYCHOLOGY?

By LEONARD BOSMAN

- **W**HAT is psychology? The answer is simple. It is, literally, the science of the soul and its activities. Simple though this answer may be, it gives rise to many arguments, and causes many complications in the minds of those who have studied the subject along the ordinary scholastic lines.

Though there is no one who can contradict the statement that psychology is the science of *psyche*, the soul, yet many will nevertheless affirm that there is no soul implied in the idea, for psychology to such as these is the science of the mind. Despite this the word actually means the science of the soul, as every student knows well. What, then, is the cause of this primary difficulty? One of the leading writers on the subject complains of "the vagueness of psychological terminology," and then goes on to introduce many vague terms which are themselves misleading even though his observed facts are correctly noted. He speaks of feeling, acting and thinking as "the elementary facts of mind," and thereby makes vagueness more vague, for it would seem more correct to term these states of being, rather than of mind, as will be seen later.

The vagueness of which he complains has its rise in the fact that the word chosen to describe what are called facts of

mind does not in any sense convey the idea of mind. Psychology is used to cover a multitude of subjects and has been referred to the bodily nature, the feelings, mind and intuition, or all of these together. Moreover, a study of the text-books will show that many other sciences have been called upon to produce the science of *psyche*, anthropology, evolution, philosophy and metaphysics being also made to take part in the development of modern psychology.

If psychology is considered to be the science of the mind, then surely some other term should be used such as, for example, mentology or nousology. If it is the science of feeling it might be termed sociology, or as the science of being ensology, entology or even ontology. None of these names was given and the term psychology remains to confront those who study the merely mechanical or outer effects of a certain "something" which many deny but which a few of the deeper thinkers are bound to accept. That "something" is the *psyche* which is the base of the word psychology and of which the English equivalent is soul.

Psychology is often termed the science of behaviour, but the word behaviour has an ordinary colloquial meaning apart from its strictly literal meaning and scientific application; therefore to call psychology the science of behaviour may well lead to false impressions so that its text-books might be thought of as "Sandford and Merton," "Eric, or Little by Little," or some such ancient moralization.

The well-known statement of Professor Woodworth of Columbia University that psychology is a scientific study of the activities of the individual would probably be accepted by all psychologists, but this is only a half definition, true enough as far as it goes, though it does not explain what is the individual, whether body or soul.

If psychology is the science of behaviour and describes states of thinking, feeling and acting, then, surely it will be

necessary to understand something of that which is the cause of such states. The study of effects may prove all-absorbing to some students, but it will not take them far nor explain the true nature of man. If it be said that psychology does not concern itself with unprovable themes but only with observed facts, the answer must be that psychology means the science of the soul as well as the science of the behaviour of the soul through its outer channels. If the old adage "Man, know thyself" is worthy of consideration it will not be sufficient merely to observe the behaviour of man, but to have at least some idea of that which is the cause of the behaviour.

Professor James, the well-known and often quoted authority, in his *Principles of Psychology* (p. 6) affirms that psychology is "the science of finite individual minds" and that metaphysics is outside its province.

Psychology can go no further, as a natural science, than to ascertain the empirical correlation of the various sorts of thoughts and feelings with definite conditions of the brain. If she goes farther she becomes metaphysical. All attempts to explain our phenomenally-given thoughts as products of some deeper-lying entities (whether the latter be named "Soul, Transcendental Ego," Ideas, or "Elementary Units of Consciousness"), are metaphysical. This book consequently rejects both the associationist and the spiritualist theories; and in this strictly positivistic point of view consists the only feature of it for which I feel tempted to claim originality.

Although he rejects metaphysics in this far from original manner, he is forced to acknowledge that his point of view is anything but ultimate. He assures his readers:

Men must keep thinking, and the data assumed by psychology, just like those assumed by physics and the other natural sciences, must sometimes be overhauled. *The effort to overhaul them clearly and thoroughly is metaphysics.*

It might be imagined from the words italicised that Professor James would welcome the advent of metaphysics, but he seems to think that even if the results of such research were true it would be well to keep them out of psychology. He,

however, does not succeed at all in this, for his work opens with a discussion on these very lines.

It is not always easy to understand this attitude of the scholastic mind of the nineteenth century. James himself, though seeming very much to incline towards the explanation which metaphysics can give to materialistic science, nevertheless appears, like many scientists, to be afraid of it because it is not always "exact". It is curious that this fear should so often obscure the otherwise clear vision of the scientist. This fear will, doubtless, pass away as the scientist is forced into the domain of the unseen and learns that science cannot be divided into water-tight compartments, that, indeed, there is but one science, the Science of Universal Life and that nothing which touches the welfare of humanity can be excluded from its domain. Until this is realized there will remain an unbridged gulf between the known and the unknown.

Fortunately, however, all psychologists do not take such views. One notable example of this is given by G. Brett, M.A., who in his *History of Psychology* goes to the other extreme and includes in the subject the whole history of philosophy and metaphysics; and it cannot be said that he is wrong in so doing, for psychology is the study of all the activities of man.

Professor James is not really clear, for after, as he himself says, "beating about the bush" for some 180 pages he comes suddenly to his attempt to explain the facts by an appeal to what he calls the soul theory. He devotes only two pages to the subject but does not seem to help his readers to any decision. He seems to select his words so guardedly and carefully that he becomes lost in his very cautiousness and his terms. Let the reader judge one of his clearest paragraphs.

We must ask ourselves whether, after all, the ascertainment of a blank unmediated correspondence, term for term, of a succession of

states of consciousness with the succession of total brain processes, be not the simplest psycho-physic formula and the last word of a psychology which concerns itself with verifiable laws and seeks only to be clear and to avoid unsafe hypotheses.

Does this explain what Professor James really believes? Is he in favour of the soul theory or not? Having considered this point it will be well to examine further his findings.

Such a mere empirical parallelism will then appear the wisest course. By keeping to it our psychology will remain positivistic and non-metaphysical; and although this is certainly only a provisional halting place and things must some day more thoroughly be thought out, we shall abide there in this book, and just as we have rejected mind-dust we shall take no account of the soul. The spiritualistic reader may, nevertheless believe in the soul if he will, whilst the positivistic one who wishes to give a tinge of mystery to the expression of his position can continue to say that nature in her unfathomable designs has mixed us of clay and flame, brain and mind, that the two beings hang indubitably together and determine each other's being, but how or why no mortal may ever know.²

The reader who seeks a deeper knowledge of that which is behind all thought, feeling and action, may well ask what is all this. It begins with an apparent belief in the soul and ends with the old agnostic assertion "I don't know and no mortal ever will know". Surely a more intimate study such as that of psychology will produce some realization of a Power behind the throne, a Reality beyond all forms.

The idea seems to fascinate Professor James. He plays with it even whilst rejecting it. He accepts it, doubts it, rejects it and then leaves his reader free to believe in it or not just as he feels inclined, which is, of course, tolerant but not particularly helpful. It will be interesting to follow him in his wanderings and see what further light he throws upon the subject. He sums up the theory of the soul in a later part of his work and says that it is a "substantial" and even a "concrete agent" and yet it is "something immaterial". He makes no attempt to explain this strange contradiction in

¹ He means the reader who believes in a Life working in the form.

² *Principles of Psychology*, p. 182.

terms. Next he speaks of the "hypothetical Arch-Ego whom we provisionally considered as possible," as a distinct and real entity of whose existence self-consciousness makes us aware. The Soul, then, exists as a simple spiritual substance in which the various psychic faculties inhere. If we ask what a Substance is, the only answer is that it is a self-existent being, or one which needs no other substance in which to inhere. (p. 343.)

He shows quite clearly that he believes in a Life or ensouling Principle, for he says that the moment he "becomes metaphysical" he finds "the notion of some sort of an *anima mundi* thinking in all of us to be a more promising hypothesis, in spite of its difficulties, than that of a lot of absolutely individual souls". Then, after such a "metaphysical" outburst he goes on to pull away the ladder up which he has been encouraging the student to climb by affirming that "meanwhile as *psychologists* we need not be metaphysical at all": (p. 346.)

After this he sums up all he has read as to the nature of the soul, and though he finds himself free to discard it altogether from his work, nevertheless he acknowledges that his arguments have not established the non-existence of the soul but have "only proved its superfluity for scientific purposes". (p. 350.) The idea, of which he seems to be very fond, of an *anima mundi*, a World-Soul or Life permeating all things, is one that must interest all who seek a solution of the problems of psychology. It is, indeed, the basis of the present work as will be seen in the explanations that follow.

Failing to find the answer required in the works of the scholastic psychologist, we must consider the matter for ourselves and become our own physicians in the absence of agreement between the doctors. Even though terms are misleading the question: What is the soul? cannot be ignored. The question usually asked, however, is not what does the

word soul mean in itself, but what is that to which the word refers; what, in fact, is the nature of the soul.

To answer the question the way must be made clear by an explanation of the terms used in this connection, for how can the question be asked unless the meaning of the term be first understood? When it is understood, when it is seen that the word soul is derived from the Gothic *saivis*, *saivals*, via the Saxon *sawol*, and means nothing more than SEA, what then? Surely such a term cannot represent the Immortal Principle which is beyond all things.

It is clear from the meaning of the word that soul was not originally intended to represent the Reality, the Immortal Self or Principle immanent in all but simply an emanation there from. The soul is the emotional nature, called "sea" because it is like unto the sea, sometimes calm and placid (in its pristine state as pure emotion) and at other times lashed into foaming waves by the winds of passion and desire which sweep over it as it enters into relation with human evolution.

It may be noted, in passing, that soul is not a correct translation of the word *psyche* and it certainly does not convey the idea held by the ancient Greeks, especially the thought-provoking Plato, who held that the *psyche* was "akin to the divine" (*Phaedo*). Here he clearly speaks of *psyche* as the Immortal Principle, the Life within the body which, as he shows, enters it at birth and leaves it at death, retaining its individuality. Moreover, he affirms that "all *psyche* is equally *psyche*," which is as much as saying that the ensouling Life is everywhere.

Distinction must be made, in order to avoid this confusion of terms, between the idea of the incarnating or ensouling Life and the soul which is said to leave the body at death taking upon itself the same semblance as that of its earthly counterpart. That which leaves the body at death may be termed the soul if it be realized that it is merely a

soul-vesture, a spiritual body in which the Life or soul continues its individual existence. It is, in fact, the "spiritual body" of which St. Paul speaks so convincingly.

It may be asked whether the word spirit can be used in place of soul seeing that the latter merely means "sea". Here again the answer must be that the word does not convey the idea of an Immortal Principle, except symbolically, for the word spirit is simply the Latin word for breath, taking the place of the Greek *pneuma*, spirit, breath or wind. These words, therefore, are used symbolically in the attempt to describe the Life in all beings.

Despite these difficulties of terminology the Christian teaching of man as a trinity of body, soul and spirit, or Will, Emotion and Mind is quite exact if only these terms are understood. Indeed the scientist accepts this human trinity expressing itself as: "I feel somehow, I know something, I do something," but these are called elementary facts; being should surely suggest that beyond body and beyond all feeling and thought there is that which transcends them all, the Life which is the true and innermost SELF of man and of the whole Universe. This will be made clearer in the next chapter but meanwhile it must be noted that in all psychological studies there is a danger of considering only the mechanism of life rather than the essence itself.

It should be borne in mind that brain and mind are not the same. This might be acknowledged by some students though many dispute the fact. The brain is the instrument which, though perfectly capable of receptivity, cannot transmit, nor initiate plans, unless played upon by the mind. Even though certain centres are formed in the brain and said to be the source of feelings, volitions and thoughts, they are, nevertheless, not causes, even though called sources, for without the vital reality as guide, without a directing Ego, there would be no brain activity whatever.

Apart from this it may also be noted that the mind is not in itself the individual, is not Life itself, but simply one of the modes in which that Life makes itself known. The Life may be said to be the rider and the mind its horse, whilst the brain is the road it takes to come to its destination. This analogy is, of course, far from perfect and it would be simpler to consider mind as the player and the brain as the instrument.

It will perhaps be clear that it is not advisable to use terms which do not properly describe the truth and so the word soul must be put aside because of its misuse and original meaning, and more especially, because of the many different applications of the word in modern times to different ideas. It is necessary to distinguish between the use of the word soul as it relates to the Soul of the Universe, or *Anima Mundi*, the soul-vesture and the Ultimate Principle, the SOUL itself. Some see the soul as the intermediate principle between body and spirit, and others use the word to describe the Principle of all things; no two writers are in agreement. Hence the term will not suit an exact science nor even a science that is struggling to find exact terms in which to express its findings. To be free to understand Truth it is necessary to be free of terms and so they must be made elastic and not rigid lest they become fossilised stumbling blocks to the student who seeks their original ideas but fails to find them because of the misuse of the terms.

A MASTER OF THE WISDOM

HE taught me many things;
The road to wisdom;
Of pleasure, its renouncing;
Of pain, its recompense
in clarity of vision,
in keen, swift sympathy,
in understanding.

But when I would have kissed his garment's hem
He bade me stay my act;
Nor offered me his benediction,
But, turning gently, gathered twigs with his own hands
From places where no twigs had seemed to be
And carried them
And caused a flame
of his own making
To ascend from earth to heaven.

And as I watched
No flame was there,
Nor any burning,
Nor twigs in a neat pile
Save as his hands made flame,
Save as his spirit burned,
Save as he garnered those who lay where darkness grew;
Nor any avenue to heaven save in their inner burning.

CHARLOTTE WEAVER

THE BESANT MEMORIAL SCHOOL

THE name of Annie Besant is revered throughout the world as that of one who has lived and worked during the whole of a noble life to seek and follow Truth and to serve her fellow-men. For over sixty years, sparing herself neither by day nor by night, she has fought for great ideals—for Truth whithersoever her search for it has led her, for Justice where she has seen injustice, for Freedom where she has seen tyranny. And often with Truth, Justice and Freedom she has stood alone, for her warrior spirit would rather be alone with these than forsake them for the plaudits and honours with which the outer world might seek to dazzle her.

But above all she has worked for Youth, herself so young in heart however old in years. She has worked that the young may be happy, that they may be without fear, that they may grow in reverence and in compassion, and that they may look forward with eagerness to the newer life which is their heritage. Throughout the world, though specially in India, youth looks up to her as to the greatest living embodiment of youth's noblest ideals, and as to one of the greatest lovers of youth the world has known: in testimony whereof a lover of youth no less great—Lord Baden-Powell—has just decorated her, in the name of the youth of the world, with the highest honour the Scout movement bestows upon those, a very few, who serve youth in outstanding measure, the Badge of the Silver Wolf.

Today, after more than half a century of ceaseless service, she lies at home in Adyar, worn out in body but with her spirit as of old—undaunted and ardent with fiery enthusiasm: she who is eighty-six years of age! With the young, the hope of the future, are most of the thoughts and hopes of this great warrior, and she ardently cherishes the longing that at Adyar itself there may come into being a school for the boys and girls she loves so dearly, a school in memory of her love, that even when she has passed from us awhile her love shall still serve them.

And some of those whose hearts are full of gratitude for so magnificent a love have told her that there shall be such a school at Adyar, a school full of her spirit, full of courage, full of enthusiasm, full of strong and wise patriotism, full of beautiful culture, full of eager service, and of that reverent recognition of due authority whence comes all power of triumphant leadership.

Land is available—there is enough land for a college, even for a University. Men and women are available to become such a staff as there was in the great days of the Central Hindu College at Benares—her first great gift to India. And boys and girls there are in plenty—eager to grow up to love and to serve mankind as she has loved and served.

Money alone is needed—£20,000 (\$50,000) or so for a school, more for a college, still more for a University. But those who know what Annie Besant has been to the world, and to them, will be eager to show some token of their gratitude, however small, and thus to help to place at the feet of a very noble servant of the world the gift she would treasure most—the gift before she passes away of a great educational centre in the home she loves, in which youth shall learn to grow into the splendid stature of the new life.

GEORGE S. ARUNDALE

P. S.: Donations or periodical subscriptions should be sent to the Treasurers, Besant Memorial School, Adyar, Madras, S. India.

CORRESPONDENCE

I SHOULD like to ask why it is that the leaders of the T.S. are so silent upon the great social and economic crisis which is overwhelming the world. In the Great War we were favoured with numerous pronouncements on its real nature, the part played in it by the Powers of Darkness, and the like. Is not the present economic and social war a more deadly and far-reaching evil in every respect, and is it not worthy of whatever light may be shed upon its final outcome by the leaders of the T.S.? On whose side are the Powers of Darkness fighting now, on the side of the masses, poor and hungry, or on the side of the vested interests? On the side of the new civilization of Russia or the collapsing civilization of Europe and America?

Many are agreed upon what a ideal civilization should be, few are agreed as to the immediate steps to be taken, the line of action to be followed.

May we like Goethe, ask for "Light, more light"?

LEONARD C. SOPER

By C. Jinarājadāsa

May I point out they have *not* been silent? In past years, apart from Dr. Besant's books, *The Changing World*, *Civilization's Deadlocks*, and many others, year after year the Annual Convention lectures have been on this topic of what is wrong with the world. (See the lectures in 1916, 1917, 1918, 1921, 1924). Theosophy as applied to the economic crisis was the theme of the lectures of 1931. They were not published, for the simple reason that the T. P. H. has steadily lost by publishing these annual lectures. In the Convention just over, the same topic was taken up again. As to what the occult forces are striving to do with the various countries of the world, if pronouncements were to be made, I doubt if Mr. Soper with his leanings towards Russia would accept them as "light".

CORRECTION

IN connection with the picture of Tyāgarāja, which was issued with the last number of THE THEOSOPHIST, I stated that it was given to me by my friend "the late Mr. T. M. Krishnaswami Pillai".

I am heartily glad to know that he has not passed on but is still with us, as I have particularly wanted him to know what good use I have made of his gift. I have also to correct his initials, which are T. G., not T. M.

C. JINARAJADĀSA

REVIEWS

PUBLICATIONS of the Theosophical Publishing House, Adyar, Madras. Of these there is quite a collection—two solid-looking books, five booklets and four Adyar Pamphlets, all published at the end of 1932.

First and foremost *A Short Biography of Dr. Annie Besant*, by C. Jinarājadāsa. (Price As. 12.) It was written for the occasion of Dr. Besant's last birthday and sent for publication to the Press in India, and for perusal to all Theosophical Lodges in the world. Its present booklet form contains two illustrations, one portraying Annie Besant in the prime of her life, the other in her old age. The biography is brief but sketches the great life skilfully and sufficiently. An addition to this biography will be found in this number of THE THEOSOPHIST (see p. 585).

India's Struggle to Achieve Dominion Status, by Annie Besant. (Price As. 4.) This appeared in the Watch-Tower of the *Adyar Theosophist* for November, 1929. Here the MS. of this in the author's writing is also reproduced. It is the first few pages of "the true story of . . . India"; it is begun in the name of the Great Ones and introduces Them, the Inner Government and the cause of India in the author's own big masterly way.

Goethe's Faust, by C. Jinarājadāsa. (Price Re. 1-4.) "Analysed as a series of incidents in successive incarnations of Faust" is a slightly revised version of articles that were printed in THE THEOSOPHIST for April-July, 1932. We have eight lives of Faust, the seeker after Truth. The first life as seen by Mr. Jinarājadāsa is given to seeking through knowledge; the second life through love; the third through active life in the world; the fourth through Art; the fifth by way of beauty; the sixth "in a work done"; the seventh by work for others; the eighth life is devoted to the part played by the Heavenly Maiden in a soul's salvation. A fascinating contribution to Theosophy and to the literature written for the centenary of Goethe.

My Guest—H. P. Blavatsky, by Francesca Arundale. (Price Re. 1-8.) This glimpse into H. P. B.'s life consists of four chapters, entitled I. From Spiritualism to Theosophy, II. Early Impressions of Theosophy, III. H. P. B. at Our House, and IV. H. P. B. in Germany, and

four letters of H. P. B. to Francesca Arundale. There is a brief sketch of the author by C. Jinarājadāsa and five appendixes, being letters of the Masters referred to in the text. The whole makes up a delightful book about H. P. B. and also gives the reader a peep into the worthy life of Miss Arundale.

The President's Motto for 1933 in four pages is arresting and very appealing in its neat and appropriate form. The contents are the motto with a facsimile of her signature; the first page of her diary for 1931 is reproduced, and a portrait of hers. The motto is WORK FOR ADYAR; the diary deals with the same subject. In a wonderful way this booklet reminds one of eternal youth.

Adyar Pamphlets Nos. 166 and 168 on *The Use of Evil*, and *The Meaning and the Use of Pain*, by Annie Besant, were both first printed in 1910. Adyar Pamphlet No. 167 on *The Bearing of Religious Ideals on Social Reorganisation*, by Annie Besant, was first published in 1912. All three will be found of fresh interest alike by those who have already read them and by those who read them for the first time.

Adyar Pamphlet No. 169 entitled *Eastern Magic and Western Spiritualism*, by H. S. Olcott, is a lecture delivered in 1875. It expounds the realities and fallacies of magic and spiritualism, ancient and modern. Colonel Olcott still retains the power to compel interest in a subject which was new and puzzling to the intellectual world fifty-seven years ago.

The Essential Unity of All Religions and *The Science of Social Organisation*, by Bhagavan Das, will be reviewed in another number.

D.

Wild Flowers, A Collection of Poems by Titus A. Rodrigues, M.A. (The Huxley Press, Madras.)

There is much that is good and much that is promising in this small volume of poems. The author, a young Anglo-Indian, has the gift of a vivid and poetic imagination, but his expression is as yet imperfect and while there are in the poems some fine descriptive passages, in some cases the similes are false and the adjectives incongruous. Some of the narrative poems are exceptionally good.

I. M. P.

They Do Not Die, by Charles A. Hall. (Williams & Norgate, London.)

The great change of viewpoint regarding Death which has taken place during the last fifty years among Western peoples, is borne witness to by the ever-increasing number of books written in support

of the belief that life after death is continuous and progressive. Mr. Hall's book is an attractively printed little book on these lines, and sets forth the arguments for this belief with much reasonableness. Two statements strikingly mark the distance which he and those who think like him have travelled from the attitude of the Victorian age.

I do not say that man *has* a spirit, but that he *is* a spirit even here and now:

and again

Resurrection is the real inwardness of death, and so it is perceived to be on the other side.

Our author's claim that his book is not based on authority might be disputed by some, but we cordially endorse his statement that with regard to his argument:

If the reader does not agree that the reasoning lead to certitude, he may at least admit that it points to high probability.

E. M. W.

The Theosophical Society in Uruguay, South America, gives proof of its activity in the publication of translations of important articles and lectures. In the series of Theosophical Studies published recently we note translations of Bishop Leadbeater's *To Those Who Mourn*, as well as of his article in our issue of February last, entitled *How the Dark Powers Work*. Another pamphlet in the series is a translation of Dr. Besant's *The White Lodge and Its Messengers* now available in English as Adyar Pamphlet No. 149. The form of the pamphlets is attractive, and two of them are adorned with a frontispiece of symbolic imagery which may be the new art, but it is best not to show them to children before they go to sleep. Our congratulations to the enterprising Section!

MAGAZINES RECEIVED:

World Theosophy	...	...	...	December.
Teosofi (Finland)	...	...	...	Nos. 11-12.
La Revue Théosophique	...	...	...	November.
Bulletin Théosophique	...	...	...	December, January
Advance Australia News Service...	...	...	...	December.
Theosophy in New Zealand	...	...	...	October-December.
Theosophy in India	...	...	...	December.
The Theosophical Messenger	...	...	...	December.
The Canadian Theosophist	...	...	...	November.
Toronto Theosophical News	...	...	...	December.
Teosofisk Tidskrift	...	...	...	November, December.
Theosofie in Ned.-Indie	...	...	...	December.
De Theosofische Beweging	...	...	...	December.
De Pionier (Java)	...	...	...	December, January.

Teosofia (Spain)	December.
Boletin de la Sociedad Teosofica Española	December.
The Christian Theosophist	Dec., '32-March, '33.
The Young Theosophist	December.
Theosophia, Netherlands	January.
Persatoean-Hidoep	January.
The Star Bulletin	November-December.
The Buddhist	December.
The Hindustan Review	October-December.
The Orient... ..	November-December.
The Liberal Catholic	December, January.
Lumen	December.
The Vaccination Inquirer	December.
The Beacon	December.
The Temple Artisan	October, November.
The Calcutta Review	November, December.
The Occult Review	December.
The Modern Review	January.
Radiant Health Magazine, Amritsar	January.
Review of Reviews	December.
The Young Builder	January.

BOOKS AND PAMPHLETS RECEIVED:

- Handgrips with the Infinite, by J. H. Oliver (C. W. Daniel Co., London).
 They Do Not Die, by Charles A. Hall (Williams & Norgate, London).
 Publications of the Theosophical Society in Uruguay (translation):—
 (a) Come Trabaja las Potencias Tenebros, by C. W. Leadbeater.
 (b) La Logia Blanca y sus Mensajeros, by Annie Besant (Adyar Pamphlet 149).
 (c) A los Alligidos, by C. W. Leadbeater.
 The Rig Veda Samhita, with translation by S. Padmanabha Iyengar, B.A. (Soumya Press, Madras).
 Smithsonian Institution, Bureau of American Ethnology Bulletins 99, 103, 109, 110.
 The Science of Social Organization, by Bhagavan Das, Hon. D.L. (2nd. edn.) (T.P.H., Adyar.)
 The Essential Unity of all Religions, by Bhagavan Das, Hon. D.L. (T.P.H., Adyar.)
 India's Struggle to Achieve Dominion Status, by Annie Besant, D.L. (T.P.H., Adyar.)
 The President's Motto for 1933 (T.P.H., Adyar.)
 Biography of Annie Besant, by C. Jinarājadāsa (T.P.H., Adyar.)
 Goethe's Faust, by C. Jinarājadāsa (T.P.H., Adyar.)
 My Guest—H. P. Blavatsky, by Francesca Arundale (T.P.H., Adyar.)
 Adyar Pamphlets Nos. 167, 168, 169 (T.P.H., Adyar.)
 The Ramakrishna Mission, 3rd. Annual Report (Ceylon Branch).
 Path to the Fire, by Rudhyar.
 Hindu Muslim Fellowship of Thought, by Atulananda Chakravarty.
 History of Indian Philosophy Vol. VII. S. K. Bilvalkar, M.A., Ph.D. and R. D. Ranade, M.A. (Aryabushan Press Office, Poona).



ON THE WATCH-TOWER

BY C. JINARAJADĀSA

DURING the last month Dr. Besant has kept up her strength. As the weather is getting warmer, she often spends a few hours each day on her verandah looking on the river and the sea, varying sometimes by sitting on a sofa "on the Roof". The general delicate and disturbed state of her health is shown by her long wakefulness at night, when she reads much, and the consequent sleeping long in the day hours. Not infrequently she walks over to Bishop Leadbeater's room, and that slight exercise is beneficial to her.

* * *

Since leaving Adyar, Krishnaji has lectured in Bombay, Ahmedabad and Karachi, and at the moment of writing is in Lahore. He next passes on to Allahabad and Benares. From Benares he may possibly return for a few days to Adyar before going to Bombay to sail on May 11th. Krishnaji has been having very large audiences in all the places which he has visited. It is always difficult to compute how large an audience is, but they have certainly been over 2,000 in Bombay, and more still in Ahmedabad and Karachi. In the latter place there was a slight miscalculation as to the size of the possible audience, and the "Pandal" or temporary Hall which was erected proved utterly inadequate

for the large crowds which came. No loud speaker had been arranged for, and naturally Krishnaji's voice could not be heard by the vast audience. After a few minutes he stopped his address and announced that arrangements would be made to instal loud speakers. The Municipality of Karachi, whose chairman, Mr. Jamshed Nusserwanji Mehta, is a staunch Theosophist, presented Krishnaji with an address, in reply to which Krishnaji gave his characteristic point of view warning people not to rely for social improvements too much upon Municipalities and such organizations, which were apt to standardize character. The Associated Press of India has given brief summaries of his addresses in all the newspapers.

* * *

"The only Sure Way to end the Depression" is the description of an enthusiast of this new gospel, **Technocracy.** of human (material) regeneration. Technocracy is the final outcome of 12 years' research of a group of engineers and economists in the United States who, under the leadership of Mr. Howard Scott, have been compiling "charts, graphs, formulæ and statistics". They intend to prove that, unless there is a radical change, the year 1940 will be for industry the "zero hour," that is, when the economic collapse will pass all possibility of recovery. Their gospel has been given wide publicity in the United States, and many are the extracts from newspapers which have reached us at Adyar. But what is Technocracy? They point out what requires no proof—that the machine is ousting the man. Where 12 men were required in an automobile factory in 1904, only one man is required to-day, for a machine will do the work of the other 11 men. With the latest "tractor-drill" one man can sow an acre carefully and accurately in fifteen minutes, a work which would require four hours and a quarter if done by hand. And so on in trade after trade. The remedy is stated as follows: "The country has been over-industrialized as

well as over-capitalized and the real problem is one of de-industrialization."

Technocracy's programme is said to be :

A job for everybody between the ages of 25 and 45—and after that you go fishing on an income paid by the State.

A sixteen-hour working week—four hours a day for four days—and the rest of the time for leisure.

A standard of living ten times higher than our present average—a scale corresponding to a \$10,000 income under our present system.

The abolition of debt, and the impossibility of assuming new debts.

More goods and a higher quality of goods—and the elimination of waste of our natural resources.

"So mote it be." But when all is said and done, it is not a man's income that gives happiness and peace but the man himself. Sometimes a poet comes swifter to the truth than the economic reformer. Thus we have in Kipling's "M'Andrew's Hymn" written in 1894 the problem of Technocracy seen from the angle of vision of the old Scots chief engineer of a steamship, "the auld Fleet Engineer,"

That started as a boiler-whelp—when steam and he were low.
I mind the time we used to serve a broken pipe wi' tow.
Ten pound was all the pressure then—Eh! Eh!—a man wad drive;
An' here, our workin' gauges give one hunder fifty-five!
We're creepin' on wi' each new rig—less weight an' larger power;
There'll be the loco-boiler next an' thirty knots an hour!
Thirty an' more. What I ha' seen since ocean-steam began
Leaves me no doot for the machine: but what about the man?
The man that counts, wi' all his runs, one million mile o' sea:
Four time the span from earth to moon . . . How far, O Lord,
from Thee?

How far, O Lord, from Thee? In that lies the real problem for technocrats as for all other reformers. Who now remembers how Ruskin pointed that the Greek words "oikonomos," our "economics," did not deal with the laws of supply and demand, but with the "science of making homes"? It is the *man* that makes the home—a righteous or an

unrighteous home. When the man *thinks* rightly, there will be the right economics in the State.

* * *

The World's Schools
of Thought.

Lately in Madras Professor S. S. Richardson of Washington University described the several trends of "Modern Western Thought"

as follows :

The four main trends of modern American thought, the lecturer said, were represented by the four schools of Naturalism, Idealism, Pragmatism and Realism. The most pronounced of them was naturalism, which thought of life in terms of science. This had been criticised as too narrow, as it did not concern itself with moral and religious values. The idealistic school was led by Royce and this was considered as the second golden age. The keynote of the pragmatic school, of which the late Mr. William James was the leader, was action. Being a new country, America counted much on action, and till a few years ago this school of thought held sway over the country, and at one time a philosopher holding other views could not get any jobs. The last school was a reaction against idealism.

Professor Richardson concluded by pointing out that there was a desire on the part of people to find a synthetic scheme composed of all that was best in the Schools mentioned by him. Outlining this desire, he stated :

These four schools had their own followers, but there was a general tendency among the people to have a combination of these, a system combining the best principles in each. But by mere combination, they could not get a working unity. Therefore there was a new movement in the West, which had just begun to take shape, to formulate a school of thought which would do justice to all values. This school must make full provision for the knowledge acquired by science, for the hopes and aspirations of men, for moral and religious values, and must give full credit to the ideals of truth, goodness and beauty. The new school should meet all the demands of life of the head and of the heart, and the world is waiting for a master mind which would evolve this new school.

There could be no clearer expression of the work of Theosophy than in this description of what is wanted. It is just that effect that Theosophy is producing in the world—a synthesis of the knowledge acquired by Science with the hopes and

aspirations of men, and giving also full credit to the ideals of truth, goodness and beauty in Religion, Philosophy and Art. The work is *being done*, and it is the result of the Society's synthetic activities that the general public outside of Theosophical ranks should be craving for the synthesis of which Professor Richardson speaks.

* * *

On February 19th last our good Brother Albert Schwarz

The Society's
Treasurer for 25
Years.

completed his twenty-five years of service to the Theosophical Society as its Treasurer.

Year after year, when Dr. Besant surveyed the year's growth of the Society, she has put on record her grateful thanks to our Brother for his watchful care over its finances. When she offered him the post he accepted it, though a year had to pass before he could retire from business. As manager of the branches of Messrs. Volkart Brothers in Cochin and Colombo, Mr. Schwarz had sterling qualifications both as accountant and as general manager when he came to Adyar. He has watched Adyar grow from its original 28 acres to the 266 acres that it is now; every item of that growth has been carefully recorded by him in his books as Treasurer. Innumerable have been his benefactions, and if they are not here mentioned it is out of deference to his wishes. One gift of his however is not a secret; that is the gift by him to the Society of the property of thirty-three acres now called Damodar Gardens.

Our Brother Schwarz is indeed the "Father of the Compound," always patient, always get-at-able, preferring to pay disputed accounts for rent out of his own pocket rather than wrangle with Theosophists. (The like of such a Treasurer we certainly shall not see again!) He leaves Adyar for a much needed change, for of late the long years of work have strained his heart, and much to his disgust he must take care

of his health at last. "God speed" to our beloved Brother, and better health when he returns to us in October.

* * *

A notable event for the Adyar residents has been the offering of an artistic presentation of Long-fellow's *Hiawatha* to the public of Madras, in aid of funds for the Besant Memorial School.

The Adyar
Players.

Hiawatha	...	R. Krishnamurti.
Nokomis (Grandmother of Hiawatha)	...	Bhagirathi Sri Ram.
Arrow maker (Father of Minnehaha)	...	S. Sivakameswaran.
Minnehaha	...	Rukmini Arundale.
Pau Puk Keewis	...	N. Yagneswara Sastri.
A Tribal Chief	...	K. Sankara Menon.
Chibiabos	...	Russell Balfour Clarke.
An Unfortunate Traveller	...	L. Van Thiel.
Chorus	...	Paula Balfour.

At the end of *Hiawatha* there was a *divertissement*, with the following items:

- | | | |
|----------------------------|-----|---|
| 1. Prelude to Evening | ... | Caterina Patricchio.
Lilie Van Thiel.
Paula Balfour.
Louise Hancock. |
| 2. Gipsy Beggar | ... | Louise Hancock. |
| 3. Egyptian Dance | ... | Rukmini Arundale. |
| 4. Cymbal Dance | ... | Paula Balfour. |
| 5. Fantasy | ... | Louise Hancock. |
| 6. Siddhartha and the Swan | ... | Rukmini Arundale.
N. Subrahmanyam.
R. Krishnamurti. |
| 7. The Lily | ... | Paula Balfour. |
| 8. Flame Dance | ... | Louise Hancock. |
| 9. The Artist's Dream | ... | Rukmini Arundale.
R. Krishnamurti. |

The critic of *The Madras Mail* reviewed the entertainment as follows:

Colourful is the right word to apply to the performance of "The Song of Hiawatha" at the Museum Theatre on Saturday evening.

The settings were delightful in their colourful simplicity, and the performance was full of those nuances which distinguish the inspired from the crude. Needless to say the audience, a large one, enjoyed it to the full. There was little applause until the end. It seemed as if the audience was loth to disturb the atmosphere which the performers were building up in preparation for the tense moments of the exceptionally well played famine scene, with the death of Minnehaha as its climax.

Each player gave of his or her best. *Hiawatha* was impressive, acting with restraint and feeling, *Minnehaha* was graceful and appealing and *Nokomis* was convincing. *Pau Puk Keewis* danced as a tribesman should, with vigour and a certain grace; *Chibiabos* sang familiar songs to new tunes, and though his memory failed him at times, sang them pleasingly. The Arrowmaker played his small part with conviction. He was the old man left lonely in the evening of life. The Chorus, or more appropriately the Chronicler, had a pleasing voice, but it was largely inaudible. Less charged with emotion, it would carry farther.

We congratulate the Adyar Players on an efficient and rightly inspired performance, and the producer, Paula Balfour, on her excellent taste.

Saturday's entertainment did not end with the last scene of "Hiawatha". There followed a programme of dancing, as delightful to the eye and to the senses as the performance. As one member of the audience remarked, it is surprising that, out of the chance assemblage of folk at Adyar, there should be found so many skilled dancers, not mere amateurs, but proficient performers. These dances alone are worth the price of admission. Space does not permit of a full description, we can only mention the names of the dancers and the items. The solo dancers were Louise Hancock, who danced a Gipsy Beggar dance and a Flame dance; Paula Balfour, an exceptionally graceful performer, who danced "Repose," and "The Water Lily"; and Rukmini Arundale, whose Indian dance in "The Artist's Dream" was much appreciated, while her Egyptian dance revealed new beauties of colour and motion. Besides these soloists, Caterina Patricchio, Lilie Van Thiel, and R. Krishnamurti danced in concerted numbers, leaving a lasting impression of grace of movement and charm of colour.

Colour is the word that recurs to the mind again and again in describing this programme, for the beauty of the effects obtained with such simplicity remains a lasting impression.

Adyar and Benares have long been known as the two places in India where Indians and Europeans and Americans

have not only studied together in the spirit of Brotherhood, with no thought of race or colour, but also as the places where the East and the West have played together. In India where the White and the Dark have been divided by a line at all public gatherings—the representatives of the ruling white race always sitting in the front seats—the Theosophists of India, and non-Indian Theosophists resident or in passage through India, have made a point of breaking down the barrier in every possible way. There was a time when this equality and social collaboration used to startle such Europeans in India as came into Theosophical circles. It is pleasant to note that, since the political changes in India, the idea of “prestige” of the White Race has given place to a saner conception. Adyar has once again proved new possibilities of culture in the blending of all that is best artistically of the East and the West. This year’s offering of Adyar to the cause of Brotherhood and Art was organized by Mrs. Rukmini Arundale, with the assistance of Mrs. Paula Balfour-Clarke as Producer, with others giving their best to the success of a brilliant entertainment.

OUR ASSISTANT EDITOR

During the last five years, the Assistant Editor of THE THEOSOPHIST, has been the Baroness J. van Isselmuden. She is leaving Adyar at last, returning to her home in Holland. On behalf of the Editor, I desire to put on record the gratitude of the Editor and of myself for the devoted labour which Baroness van Isselmuden has given to the magazine. All the detailed work in the editorial office has been under her charge—a work done with care and untiring assiduity. Many come to “give to Adyar”; her gift has been not a small one.

THE SECRET DOCTRINE

By H. P. BLAVATSKY

VOL. I. ORIGINAL MANUSCRIPT OF 1885

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(Continued from p. 542)

AS Abraham has to be noticed further on in his relation to other universal symbols, we need not go out of the way to speak of him here more than necessary. The name itself has a very strong Kabeirian look. The words *Heber*, *Gheber* (applied to Nimrod and the Giants of *Genesis VI*), and *Kaber* all sound like the mysterious word, for all the Mystery Gods were Kabeir. The Phoenicians were φοίνικες or Ph'-Anakes as being of the Anakim, *Kabeirian*, kingly or divine Race, which race was the *Second Race* of our humanity, as shown in the *Secret Books*, in which all the transformations of Brahma throughout the æons of time are given. Brahma was born with the Fourth race; the first—that of unwritten *Rig-Veda*—knew him not and he is not even mentioned in this archaic Aryan Bible written in Tibet in the beginning of Treta-Yuga on Lake Manassorovara. It is but in the third Race only

that the "wheel" of Enoch was invented as a first attempt at symbology, though Enoch No. 1 had naught to do with it.

There are two *taros*—the wheel purely Esoteric, and the Western *tarot*—Kabalistical remodelled by Shimites, a branch so much younger than the Aryans and even the Hamites. The latter *taro* (*tarot*) is to be read from right to left like Arabic and Hebrew writing. The former, primitive "Wheel" is in Cuneiform characters and astrological signs. One of the oldest in the world is made on a kind of *tolla* leaves of some chemically prepared and indestructible material which makes them look like burnished metal.

Thus as we see, neither the *Sohar* nor any other Kabalistic volume contains merely Jewish wisdom. The doctrine itself being the result of whole millenniums of thought, is therefore the joint property of adepts of every nation under the sun. Nevertheless, the *Sohar* teaches practical Occultism more than any other work on that subject; not as it is translated though, and commented upon by its various critics, but with the secret signs on its margins. These signs contain the hidden instructions, apart from the metaphysical interpretations and apparent absurdities so fully credited by Josephus, who was never initiated, and gave out the *dead letter* as he had received it.

§ III

Transcendental-Algebra, and "God-revealed" characters—Occult virtue in mystic names—The Runes and the Kischuph, the magic letters—The Chaldean Targes and the Aryan thunderbolts—Dangers of Magic—Alleged Christian Dogmas in the *Zohar*—The Kabala and the Adepts—Uniformity in Occult teachings—Magic as old as Man—Views upon it by various writers ancient and modern—Most of its Books destroyed.

1. *Mathematics and Geometry—the keys to the Universal Problems.*

The transcendental Methods of calculation—as well explained in Cornelius Agrippa—are very difficult to practise. Its most perfect exposition, however, is found in the Chaldean *Book of Numbers*¹ and the great Hermetic or Chaldean Kabala cannot be thoroughly understood without becoming an M.A. in this science. Pythagoras was not its inventor as some believe. Thousands of years before his day it was known to the Sages of Aryavarta, whence it was brought by the Samian mystic and philosopher, not as a Speculation but as a demonstrated science. "The numerals of Pythagoras," says Porphyry, "were hieroglyphical symbols, by means whereof he explained all ideas concerning the nature of all things." (*De Vite Pythag.*)

The fundamental geometrical figure of the Kabala—that figure which tradition and the esoteric doctrines tell us was given by the Deity itself to Moses on Mount Sinai²—contains in its grandiose, because simple combination, the key to the universal problem. This figure contains in itself all the others. For those who are able to master it, there is no need to exercise imagination. No earthly microscope can be compared with the keenness of the spiritual perception.

The symbolism of numbers and their mathematical interrelations are also at the foundation of *mental* magic so to say, of divination and correct perception in clairvoyance. Systems differ but the idea is everywhere the same. As Kenneth R.H. Mackenzie IX^o says in his *Royal Masonic Cyclopædia*: "One system adopts unity, another trinity, a third quinquinity; again we have sexagons, heptagons, novems, duodecimals,

¹ We are not aware that a copy of this ancient work is embraced in the catalogue of any European library; but it is one of the "Books of Hermes," and it is referred to and quotations are made from it in the works of a number of ancient and mediæval philosophical authors. Among these authorities are Arnaldo di Villanova's "*Rosarium Philosophi*"; Francesco Arnolphi's "*Lucensis opus de lapide*"; Hermes Trismegistus' "*Tractatus de transmutatione metallorum*"; "*Tabula smaragdina*," and above all in the treatise of Raymond Lull, "*Ab angelis opus divinum de quinta essentia*."

² Exodus, XXV, 40.

and so on, until the mind is lost in the survey of the materials alone of a science of numbers. Numbers also are related to proper proportion, and as one scale or the other is adopted in a system, so the proportion varies; and with the devarication we obtain dissimilar forms of architecture. It is impossible to deny the multiplication table, or to assert that the three angles of any triangle do not comprise two rectangles." Although beings are infinite in number, however (as Leibnitz says) it does not follow that their systems should at once receive all the perfection of which they are capable. "For if so,"—he adds,—“the hypothesis of the rectangle would be demonstrated, for the hypothesis of equal perfection is that of the rectangle.”

The Eastern or Oriental Numerical alphabet¹ is like the Chaldean, the Hebrew and the Hermetic alphabets the world over, *plus*—the full and complete significance given of every letter in its relation to spiritual as well as terrestrial things. And, as there are only 22 letters in the Hebrew alphabet and 10 fundamental numbers, and in the Sanskrit or Devanagari 35 consonants and 14 vowels, making altogether 49 simple letters (or 7×7), the margins of speculation, or we should say knowledge, are vaster in proportion. Every letter has its equivalents in other languages and its equivalent in a figure or figures of the calculation table, as also its numerous significations, the latter depending upon the special idiosyncrasies and characteristics of the person, object or subject to be studied. As the Hindus claim to have received their Devanâgari

¹ The so-called “Magic Squares” (the Oriental Square, Zohal), and the *Pythagorean Triangle* are well known. “A magic square is a series of numbers (in two squares) and an equal number of cells, constituting a square figure, the enumeration of all whose columns, vertically, horizontally, and diagonally will give the same sum. These magic squares, which almost run to infinity, have attracted the attention of the thoughtful and learned in all ages. The Oriental Square, named after the planet Saturn Zohal, the sum of the digits being equal to 45, ($1+2+3+4+5+6+7+8+9$), being the exact corresponding value of the letters in the word Zohal, in Arabic. The table (a square divided into nine cells) is the Talmud real method, making fifteen each way, being the numerical value of YAH, a form of the Tetragrammaton. Cornelius Agrippa has given all these squares.” (*Royal Masonic Cyclopædia*.)

characters or alphabet from Sarasvati, the inventress of Sanskrit, “the language of the Devas” or gods,¹ so most of the ancient nations claimed the same privilege for the origin of their letters. The Hebrews called kabalistically theirs the “Alphabet of the Angels” which was communicated by the Angels to the Patriarchs, as the Devanagari was by the Devas to the Rishis. The Chaldeans found their letters traced in the heavens by the “yet unsettled stars” and comets—says the Book of *Numbers*; and the Phoenicians, showed a sacred alphabet formed by the twistings of the sacred Serpents. The most ancient is certainly that of the *Secret Doctrine*, in which the oldest work on the Evolution of Cosmos and planets is traced, and the *Netar-Khari* (Hieratic) alphabet and “*Secret Speech*” of the Egyptians.

However it may be, this kind of interpretation of the hidden sense of apocalyptic writings is one of the keys given out in the Zohar and is its most sacred lore. St. Hieronymus assures us that it was known to the school of the Prophets and taught therein which is very likely. Melitor, the learned Hebraist, in his work on tradition says that “the two and twenty letters of the Hebrew alphabet were regarded as an emanation, or the *visible expression of the divine forces inherent in the ineffable name*”. Those letters find their equivalent in, and are replaced by numbers; for instance the 12th letter and the 6th of the alphabet yield 18—in a name; the other letters of that name are added being always exchanged for that figure that corresponds to the alphabetical letter; then all these figures are subjected to an algebraic process that transforms them again into letters; after which the latter yield to the enquirer “the most hidden secrets of divine Permanency (eternity in its immutability) in Futurity (Chaldean Book of Numbers)”.

¹ The Secret Doctrine teaches otherwise. We shall explain further on. It is one of the few things permitted to be given out.

2. *The key of the absolute in Magic—the Hexagon with the Central Point—or the Seventh key. The Tantrika Sutras and the Kuku-ma.*

Arguing upon the virtue in names or *Baalshem*, Melitor thinks it is impossible to deny that the Kabala, its present abuses notwithstanding, *has some very profound basis to stand upon.* And if it is claimed, he adds, “that before the name of Jesus every other *name* must bend, why should not the *Tetragrammaton* have the same power?”¹ This is good sense and logic. For, if Pythagoras viewed the *hexagon* formed of two crossed triangles as the symbol of creation, the Egyptians as that of the union of fire and water, the Essenes as the Seal of Solomon, the Jews as the shield of David, the Hindus as the sign of Vishnu to this day, and that even in Russia and Poland the double triangle is viewed as a potent talisman, it only stands to reason that all nations, ancient and modern, should have a right to their opinion and truth on *their* side as much as their opponents have.

The great power of the *hexagon*, with its central mystic sign, the T or the *Swastica*, a SEPTENARY, is well explained in the 7th key of “Things concealed” for it says: “The seventh key, is the Hieroglyph of the sacred Septenary, of Royalty, of the Priesthood (the Initiate), of triumph and true result by struggle. It is Magic power in all its force, the true ‘Holy Kingdom’. In the Hermetic Philosophy it is the *quintessence resulting from the Union of the two forces of the greatest MAGIC AGENT*”—Akasa, Astral Light.

“It is equally Jakin and Boaz bound by the Will of the Adept and overcome by his Omnipotence.”

The force of this key is absolute in Magic. All Religions *have consecrated this sign in their rites.*

(To be continued)

¹ See Melitor's *Tradition*, Chap. on NUMBERS.

DR. BESANT'S OCCULT LIFE

II

(Continued from p. 546)

This memorandum of Dr. Besant should have appeared, strictly speaking, before that published in our last issue, for this is earlier by three years. The occasion was a significant one: it was when Alcyone and his brother Mizar were admitted formally as pledged members of the Esoteric School.

Also, it is obvious that it is to an incident in this narrative—the scene at Shamballa—that Dr. Besant's Master referred in His words: “Is it not because of this that I have been permitted, by our Leader and by our Lord, to choose you to train as my successor . . .” This memorandum, as the previous one, is in Dr. Besant's handwriting, and is transcribed directly from it.—C. JINARAJADĀSA.

ON Sunday there was an initiation in the E.S. (Dec. 5th, 1909). As the usual address was being made to the new member, after the pledge, five Masters came (Mars, Mercury, Brihaspati, Uranus, Neptune, also Sūrya Himself¹) and a great swirl of Devas, and possibly others, and as the concluding sentence was being spoken, suddenly, over my head, shone out the STAR of the KING. The downpour of HIS electric force was marvellous, making it difficult to stand and to utter the closing words, and the reflexions of the STAR flashed about, and it was all one great glory of light and color. [A curious physical phenomenon was that my watch stopped for twenty-five minutes.] C. W. L. says that I grew taller, which does not seem quite intelligible. Alcyone says that he was looking at the STAR and wondering, and felt a hand on

¹ The “star names” given in *The Lives of Alcyone* to the Masters of the Wisdom: Mars, the Master M.; Mercury, the Master K. H.; Brihaspati, the Master Jesus; Uranus, the Master Djual Khool; Neptune, the Master Hilarion; and Sūrya, the Bodhisattva, the Lord Maitreya.

his head, and looking up saw Mercury smiling at him. Helios saw the STAR and its flashing reflexions.

Next day, I had meant to lie down for an hour, and locked my doors. But time passed and it was 10 o'clock so I decided not to do so. Then I heard the call of the LORD, and at once laid myself down, and went to Shamballa. I went to the big hall, where HE was seated in the great chair, and bowed down at HIS Feet, and on rising the Master was there. (My own Master.) The LORD took me out of the body in the Atmic only, I think. He shewed an immense picture on which we seemed to look down as from a mountain peak (only there was no mountain), and I had no sense of time. It was the breaking up of the North American continent, by earthquakes, volcanoes, etc., huge cataclysms. Then—or simultaneously?—the rising of the new continent for the Sixth Race, west of America, the colony strip being on its eastern border. It was a marvellous sight. After all this, HE was again seated in HIS chair and bade me stand before HIM beside the Master, and HE blessed us, and told me that HE blessed me to be with Him (Master M.) through the ages of work with the coming Race as His faithful minister, so that I might be trained by Him for the work of a Manu on the next globe; that I should pass through the ages at His side working under and with Him, serving Him faithfully, and should never in the lives to come be parted from Him. Then the LORD said that on the previous day HE had sent HIS STAR, to consecrate me to be HIS Hand for the work HE gave, that HIS power might be in me through the ages. And HE concluded: "Through the ages of the future, in any time of indecision, of difficulty, or of danger, lift up your eyes and you shall see MY STAR."

A. B.

Written down Dec. 9th, from notes written on Dec. 6th, 1909.

A WORLD IN DISTRESS

THE REMEDIES AS SEEN BY THE THEOSOPHIST

Second Convention Lecture, Adyar, December 24, 1932

BY THE RT. REV. C. W. LEADBEATER

I VERY thoroughly agree with all that the last speaker has so eloquently said to you. The question put before us appears to be what is the remedy which Theosophy has to offer for the unquestionably unsatisfactory condition of affairs in the world at the present time.

You had better, perhaps, define to yourself exactly what you mean by Theosophy. People sometimes—strangers—come up and say: "But what is this Theosophy? Is it a philosophy? Is it a religion? Is it science?" When you try to answer, you have to say: "No, not exactly any of these, but yet it comprises them all." If you are asked: "What are the objects of the Theosophical Society?" the answer to that is plain enough. "Its first Object is: To form a nucleus of Universal Brotherhood," and perhaps that is the only one that concerns us for the moment.

But Theosophy is not imposed upon members of the Society at all. We do not ask them what they believe; that is their own business, not ours. We do exact from them that they shall work for Brotherhood in some way or other, but there are many ways of working for Brotherhood. So then if you say: "What is the attitude of Theosophy?" we reply: "It is a system, but any member who joins the Society

to work for Brotherhood is not expected to believe all that the others believe. We have a certain set of beliefs of our own, and that has crystallized itself into a system of philosophy. Theosophy is a philosophy, because it tells us something about the scheme of things. It is a religion, because it points out a way of life and shows us how, according to the opinion of the great Rishis and Teachers of the world, true progress is only to be made by each individual thinking of the soul and not only of the body; it is distinctly in that respect non-materialistic."

Is it a science? Yes, certainly, it takes science into account. I should put it that it is a science which has a wider scope than the system to which we ordinarily assign that name. In science there is investigation, mainly from the physical point of view, into the phenomena that surround us on our globe. In astronomy we study the other worlds far away from us, but science depends for its conclusions upon the collection of facts on the physical plane. Of course it also includes speculation as to the meaning of the phenomena, but one is safe in saying that science considers that everything must be based upon observation and experiment.

In Theosophy we extend that observation and experiment to include higher parts of the world. I do not myself like talking about "other worlds" at all. We heard just now that religions usually fix their attention on other worlds, and say the life we live here is a preparation for the eternal life in higher worlds. Well, I think I would state that a little differently. First of all, there is an endless life, and the life in all of us—trees, animals, men, the very rocks—is the Divine Life. There is One Great Life. We are working out, each one of us, a very small fragment, as it were, of this Life; and as we do this, it is necessary that we should descend now and then to the physical plane, in order to learn

certain things about it, in order to develop certain powers in connection with it. But this is part of an education. The endless life is being lived *now* by every one of us, and the part that we play will certainly affect our progress in connection with that Life.

We must not despise the physical life here, or turn our backs upon the physical world, for this physical is part of our training. I should myself regard the physical plane as a school, and rather an uncomfortable, unpleasant school, to which you, the Soul, the Ego, have to descend sometimes, because there are some lessons that can only be learnt down here. I fully admit that they are but a small part of the total sum of knowledge and power that you will have to gain. The other worlds—let us call them the higher part of this world—are enormously more important, but all the same, under the laws of Nature it is necessary that at this stage of our development we should descend to this physical plane and live here. You may say you would rather not; that has nothing to do with the matter. This is part of the scheme of things.

What sort of life are we supposed to live? It varies very much in accordance with what a man knows about the total of life. If people could only realize, as you were told just now, that life is a matter of the Soul, and that our concern down here is for the benefit of the Soul, then, though you are in a physical body, you must not make the mistake of living only for that. You must consider how much of the Soul, of the great Divine Whole, you can manifest down here. All religions have their teaching on many of these points, and I myself should say that they are like different classes in a school. You go to one class for drawing, to another for mathematics, to another for languages, etc. And so you are born into different races and religions in order that your character may be rounded off, and that you may learn all sides of some of these mighty truths.

All the great religions agree in certain things. Is Theosophy a religion? Well, at least we may say of it that it is the basis which underlies all religions. It is an endeavour, according to its name, to study the Divine Wisdom. God, by whatever name you call Him, is Knowledge, because everything is in Him. However far we are away from that as yet, the nearer we can come to that Knowledge the more our action will inevitably be in accordance with the Law which governs all.

When we talk about Law, you must remember that there is a very great difference between the divine laws and our man-made laws. The laws of any country are made with a view to the benefit of the people of that country as a whole, or ought to be. But they are only the opinion of a particular law-maker as to the best way to govern that country, to help its people along; and of course there may be many ways, many opinions. But don't you see that the laws of Nature are something radically different? Take the law of gravitation. Nothing whatever that you do or say or think makes the slightest difference to the law of gravitation. Of course you can resist it for a time; you can take something in your hand and hold it, and so resist the law of gravitation; but when you let go, it will fall. The laws of Nature are always acting, and therefore of course you have to adapt yourselves, your lives, in accordance with those laws.

If you can have that idea clearly in mind, that the great law, say of Karma, for example, is just as unchangeable as gravitation, just as far above your petty terrors, your temptations, as that, then you would see that there is no use fighting against the Divine Law. You have to order your life in accordance with it. One of the things the Theosophical Society especially advocates is the study of the Law as it manifests itself on other planes than the physical. Science is useful, but do not forget that there are other planes than those which modern

science studies to be taken into consideration; and if you study them you will make fewer mistakes down here.

How does all this apply to the distress of the world? Theosophy teaches very much more about the world as a whole—not the physical plane only, but the astral, the mental, the causal worlds, etc. It teaches that which will very much modify our attitude and therefore our actions. As has been very truly said, all kinds of remedies are being brought forward—remedies in the financial line; you may be “off” or “on” the gold standard; remedies are suggested to create more money, so that you can do all sorts of wonders. I do not know anything about finance, but it does seem to me that money always depends upon credit. You may draw a cheque, but will it be accepted? Yes, in your own town, your own country where they will say: “We know you.” Is it not the same with gold? Why do we trust in gold? Because we think the flow of gold will be steady, because gold is something solid; we can hold it in our hand.

But wait a moment. One of these days the old alchemy will be revived, and it will be possible to make gold; and when gold is just as common as lead, what about your gold standard? Even the discovery of a big gold mine would at once send down the value of gold. It all depends on your trusting one another. That is why Theosophy has something to offer.

There have been many disputes recently over what form of government is best for the people, whether an absolute monarchy, or a constitutional monarchy with a Parliament. The word “parliament” means talking, and parliaments do it to such a degree that little business can be done; there is an interminable waste of time. I have been sometimes impressed with the enormous advantages of an absolute government. If something is decided upon by an absolute monarch, it is done; there is no more talk about it. But in

our parliaments it is hard to have any work done under a year or two.

What really emerges from history is that if the will of people is good, if they are all moving for the good of the State and not for the individual, then almost any form of government will do. The mere form matters far less than the goodwill of the people who are to carry it out. I have seen cases where, under the finest government in the world on paper, a great deal of corruption and trouble arose because the people who have to carry the law out are each acting selfishly and not for the good of the whole. The form matters very far less than the goodwill of the people.

And so, as has been said by greater people than we, the problem of the world is the problem of the individual. If you can bring yourself into the true attitude, then almost any system will work; but you had better have something simple if you can.

Now there is financial trouble, trouble between capital and labour, between one country and another, and so on. In every one of these cases there is a great deal to be said on both sides, and the way to solve each problem would be to come together and settle it in a friendly way. Why do not people come together? Because they do not trust one another. Each man is conscious of a certain amount of selfishness in himself, and therefore he gives credit or otherwise for the same to the other man and says: "I know inside that I mean to have so and so, and I am sure the other fellow is also trying to obtain something for himself; and so to whatever he suggests, I shall say, No."

If they were only truly friendly and brotherly, each would naturally want to present his case, but he would say: "I want to hear what you have to say on your side, and then let us bring someone else to arbitrate." That is just what the League of Nations is trying to do. Some countries

have been wise enough, even in the past, to do that. I remember a big dispute between England and the United States about a ship that did some damage to American shipping in the Civil War. Very fortunately both peoples agreed to arbitrate and they put it before the Emperor of Brazil, who took an enormous amount of trouble to collect evidence, and gave his decision that England should pay a certain compensation, about three million pounds, I think. Of course the English people grumbled a little, but they paid it. Suppose that instead they had gone to war; don't you think it would have cost each side three hundred million pounds or more?

If you learn something about the higher planes, you will see that nothing is worth quarrelling about. To settle a dispute anyway is better than to fight, in nearly all cases. Of course, there are some times when a nation must fight, as when Sri Krishna said to Arjuna: "Therefore fight, O Bharata." There are cases like that, but first try all other methods. And so I should think that with all these disputes, the first thing would be to come into a true brotherly attitude about it, and then whatever arrangement was made, the people would fall in with it.

I cannot say what is the best way out of the financial difficulty; we want financial experts for that. But this we can say, that while we distrust one another we shall not arrive at any true solution. There are starving people; if we could come together and say: "This must not be, this must be put right," if all agreed upon putting it right, the starvation would end. I am a great believer in the human intellect; it could settle all matters that are in dispute, if only people would approach them in a brotherly attitude. There are so many people whose idea of compromise is having their own way.

This is the great thing Theosophy has to say to you all—have Brotherliness. In financial matters you had better see how the principle can be applied. Theosophy does not go into

details. Capital and labour—there is much to be said on both sides. Theosophy gives you this advice: Approach the other people in a brotherly spirit. Certainly the collective brain of humanity will be wise enough to find a way. First of all be in the frame of mind of the Whole, as far as you can, and not be thinking of I, I, I, all the time.

Mind, I am not saying it is altogether your fault. It is not altogether the world's fault. Men have come up very slowly from the animal kingdom into the human, then into what we call the "more highly civilized life". They have developed individuality during all that time since they left the animal kingdom. It was weak at first, and had to grow strong, and in order to do that it had to think very much about itself. It is not against the law that the savage should be selfish, but it is against the law that *you* should be. He has to fight at first until he has formed a strong centre, or he will not be of much use later on in his evolution. It is not so much that selfish people are wrong as that they are out of date; they have not grasped yet that we are on the upward arc back towards Unity. If they realized that, a great many of these difficulties would be speedily solved. If every one had goodwill, agreement would be reached.

So I think that is our Theosophical contribution; not that we can pretend to settle the details of all these things, but we do say: You must begin by altering your spirit, by understanding that we are all one in reality, and that therefore when you are fighting against a fellowman you are fighting against yourself, because all humanity is one, and it should be one expression of the Mighty Logos of the System, the One Self. If we knew that really, fully, we should not have all these local difficulties. Let us move towards Brotherhood in everything, and promote it in every way we can; then we shall be making our contribution towards solving these problems of the world. I do not presume to

suggest details; the spirit of the thing is the main matter, and there is where Theosophy can speak.

Agree first on what you want to do, on what is good for the advancement of the whole world; and remember that each one of you is part of it and is responsible for doing his little bit wherever he happens to be. Wherever you are, you are not there by chance; you are put there because that is what you have deserved and also because it is there where you can make the best advancement. Evolution, you know, is working for the good of all. "God has a plan," a Great One said not long ago, "and that plan is evolution." It includes not only the development of the whole world, but also of every individual, every single person in it. All are part of the Great Plan, and all the while we are being given opportunities. Of course we may take them, or leave them. Many people miss opportunities mostly because they do not see them.

Those of us who have spent many years in investigation know certain things that prove the Unity of all that lives, and therefore we can say with perfect confidence this much: that the movement of all mankind as a whole is onwards and upwards steadily, and so we must try to promote that in every way. We must never forget that each one of us has his own part to play, and must play it not only for his own sake but for the sake of the world, because he is one little cog in the great machinery. You have heard much about individual uniqueness. It is absolutely true that every man is different from all others; he has to develop himself and contribute his little bit to the work. If he fails, the work is not progressing as well as it might.

To me the fundamental thing is: Bring yourself into the right attitude; learn all you can in order to understand the scheme; and then act accordingly. Modern science has

discovered remarkable things about hygiene. It would be foolish to take no notice of them; surely a man who knows of them but does not conform to them is very silly. That is true also of the higher things. When you have higher knowledge, you would be distinctly foolish if you did not act according to it. Emphasize Brotherhood in every way you can, and try in every way to mollify disputes. Smooth things down; move for peace always, and have understanding.

I am told that there are quarrels between Muhammadans and Hindus just now in India; but for heaven's sake, why? Why cannot each man worship his own Deity in his own way? If the other man does things you do not like, let him go his own way; do not try to force him into yours. Brotherhood always; in the beginning, the middle and the end.

THE more you study this question, the more you will see that the true law of social life is the law of love, and law of liberty, the law of each for all and all for each; that the golden rule of morals is also the golden rule of the science of wealth; that the highest expressions of religious truth include the widest generalizations of political economy.

HENRY GEORGE

THE TEACHINGS OF KRISHNAMURTI

VI

THE WORLD PROBLEM

COMPILED BY E. M. LAVENDER

(This article consists solely of the actual words of Krishnaji, without any comment. All the quotations are published in THE THEOSOPHIST with the special permission of the Star Publishing Trust, and must not be reprinted by any person or journal without the permission of the Trust.—C. J.)

IF you have not the great strength of the mountain or the depth of the mountain lake, you cannot give of that strength or of that understanding to others. So the individual problem is the world problem. The individual understanding of life is the understanding of the world.¹ The world problem is the individual problem. You consider the world problem before you have considered your own problem. Peace and understanding will only come when there is understanding, certainty and strength in yourselves.² As long as the individual has not established order within himself, has not found the serenity, the tranquillity which results from the vision of the eternal goal, he will create disorder, misery, misunderstanding and confusion, as you are all creating at the present time.³ . . . if you are able to establish the goal for humanity, then starvation, ignorance and oppression will go. If we had a government that gave food to the starving,

¹ *Star Bulletin*, May, 1931, p. 26.

² *Ibid.*, Jan., 1931, p. 23.

³ *Ibid.*, May, 1931, p. 28.

gave knowledge to the ignorant and freedom to the oppressed, the problem of unhappiness would still exist.¹

You are the exploiters and the exploited, you create the exploiter out of your own desire, and you allow yourself to be exploited for the fulfilment of your own desires . . . you create the exploiters . . . and so bring about chaos in the world. Because you want to preserve your ego, your individuality . . . your whole system of thought and conduct, the civilization of the world, is based on that desire; so there is chaos, there is strife, struggle, hatred.² In every phase of life, emphasis is laid on the individual—not on the individuality that, becoming fully conscious, dispels its own consciousness, but on the aggrandizement of the “I”.³

At present the whole system of life is based on the individual fighting the whole, that is, on selfishness. You place a wrong emphasis on individuality. The individual thinks that by self-expression, through fighting for himself, for his existence, his welfare, he is progressing. Individuality cannot be asserted in collective work, it will only produce chaos as it has always done. At present you have sought collectively to realize truth, and to assert your individuality, your self-expression in activities which can only be collective. Now I say that you must work collectively and seek Truth individually, independently. If you base your whole planning of life on this conception, there can be no exploitation of peoples caused by selfishness and greed, no confusion of the individual's search after Reality with the work of the collective, which can only be done through the co-operation of many groups.⁴

Exploitation is but self-interest. All exploitation of every kind comes through separateness, through the emphasis of

¹ *Star Bulletin*, Feb., 1931, p. 13.

² *Ibid.*, Sept.-Dec., 1931, pp. 8-9.

³ *Ibid.*, May, 1931, p. 5.

⁴ *Ibid.*, Sept.-Dec., pp. 21-22.

“yours” and “mine”. . . The circle of self-consciousness holds you prisoner . . . Your incentive to action is glory, comfort, pleasure, vanity, pomp, enthusiasm, money; so long as you base your thought, your emotion, your civilization and the planning of your everyday existence on selfishness, on that “I” ness, you are bound to be slaves to all these in some degree, however subtle.¹ Free yourself from all these things, try not to deceive yourself by saying: “I am doing the world's work, I am working so that I can have more money to give to others.”²

If you base your conduct, your action, your whole thought-structure, your civilization on that ego, you will be caught up in that reflection of the past, and you will think that you are progressing, whereas you are only moving in the same circle, the circle of self-consciousness, of binding illusion.³

A system has been established for many centuries in which the individual has run rampant, where his selfishness has been the only master . . . in fact he is expressing his own self-interest. It will take many years to change that system; but if the people have not cleansed their own hearts of egotism, they will create another system which will still be based on selfishness. With the idea that there must be no selfishness in co-operative work, with that desire, we must alter all social conditions.⁴ In this modern civilization the individual does not count. He merely becomes a part of a huge machine. If you are caught in that machine there is fear, there is repression, and your individual greatness is annihilated. But if you would seek freedom from fear of your own individual growth and greatness, you must tear yourself away from the machine. You will ask me: “How am I to do it?” How does a man in prison desire freedom, fresh air? He does

¹ *Star Bulletin*, Sept.-Dec., 1931, p. 24.

² *Ibid.*, p. 48.

³ *Ibid.*, p. 39.

⁴ *Ibid.*, p. 46.

not question, he is all the time trying to tear down the walls and escape into the open. If you are afraid of starving, then you must become a cog in the machine, you must become a part attached to the whole. But if you say: "I do not mind if I starve, but I will do what I think is right," then you are no longer a mediocre person, you are stepping out of the ordinary rut. Many people do step out of this mechanical world, but in stepping out of this mechanism they create their own particular form of mechanism and that again catches them. What are you concerned with? To become a part of this gigantic machine, this modern civilization, which crushes the individual and his happiness?

Or are you trying to seek your own liberation and hence set people around you free? If you think that you should become a cog, then become a first-class cog. If you want to be free, destroy the mechanism around you.¹

All the energy of the tree is hidden away in its roots, and . . . the weakness, the delicate life, the tender flower . . . is above. The strong sustains the weak. In the present civilization the reverse conditions prevail, the strong are on top and the weak are below, authority compelling the ignorant. Hence they must establish laws to deal with evil and with good; they must have codes of morality. But the man who would be free—it is my delight, my purpose, to set men free—must reverse the conditions of modern civilization and return to nature and to life. This does not mean chaos. On the contrary have you not chaos now? Is not every one in the world suffering?²

The hungry, the starving, the oppressed, exist because of you as an individual; because you are adding to the exploitation. Therefore if you, as an individual, have got rid of the desire to exploit others—which is only the seeking of

¹ *Star Bulletin*, May, 1930, p. 7.

² *Ibid.*, Aug., 1931.

happiness through external things, whether money and possessions, or by churches, and religions—then you have begun to establish a world in which there will be no starving people, and in which all these beautifully decorated cages of civilization will no longer keep men in prison.¹

I explained before that to me politics is but a branch of a tree, and I am concerned with the roots of the tree. When every one cares for the root, the source, there will no longer be any preaching, or the effort at reforming another. When such a condition exists, man will be truly happy, because then he will treat all his neighbours alike. Whether it is an Indian problem, or an English problem, or a European problem, you will look at it from the point of view of the whole, not from the point of view of the part. Now you only look at a problem from the point of view of the symptom, not from the point of view of the underlying principle. I personally have no nationality. I have an English passport, but that is to allow me to pass different man-made boundaries. I am speaking of that life which is in all countries, beyond all boundaries and limitations. Every man must be free, not dominated by another, either spiritually or politically, either through money or through power.²

Physically there must be a compromise, living in this world, as you must, there must be a compromise, otherwise you will have to go away to a desert island. As you cannot do that (and it would be but an escape), you must compromise with the minimum of things, compromise with physical necessities. There cannot be any other compromise; but you no longer depend on anyone for your emotional and mental wellbeing.³ When a man, with that idea of liberation, is working—and must work—for government, for

¹ *Star Bulletin*, Jan., 1931, p. 12.

² *International Star Bulletin*, Oct., 1930, p. 12.

³ *Ibid.*, Oct., 1930, p. 20.

organizations to create public opinion, for the total and not for the individual, the creation of opportunity for all irrespective of class, then such a man is working to bring about the full realization of life as one; but if he merely works to multiply the many "I am's," it is vain. The true purpose of government, of education, of thought, is to do away with the divisions created by the mind, such as rich and poor, Communist and Conservative. The moment you realize this central idea of unity, you will see that true government, instead of playing the part of a tyrant, must seek the good of all. That is true government. If you are creating public opinion which will transcend all barriers between peoples, between countries and flags, then you are working for the realization of all individuals.¹

Question.—If I were to practise true friendliness, as you suggest, I should have to close my business, as it is based on competition.

Reply.—Someone must suffer in compromise, or rather you yourself must suffer in compromise. If you are not willing to compromise at all, then you must face the consequences. Surely this is purely an individual problem, you cannot lay down a general law. How much you have the capacity, out of your own strength of understanding, to compromise physically, and yet be uncompromisingly free emotionally and mentally, depends on yourself.²

As civilization—which I define as the expression of culture, and culture as the unique beauty of the self—grows more and more complex, the unreality increases.³

When you as an individual are not possessive or greedy, you are discouraging class warfare. So it is your conduct in action which will help to destroy the feeling of separation . . . You can, by your action, either contribute to that edifice

¹ *Star Bulletin*, Jan., 1931, p. 14.

² *Ibid.*, Oct., 1930, p. 21.

³ *Ibid.*, April, 1930, p. 14.

[modern civilization] or, by resistance, help to diminish this mechanizing, destroying process of civilization.¹

From this separate consciousness arise greed, envy, hatred, the sense of possession, the care of vanities, fleeting joys, transient sorrows, and pleasures; a ruthless competitive civilization in which every one is for himself, without benevolence, without kindness. It is a world of conflict, corruption, competition, eventually leading to war.²

You must look for truth to yourself, the individual; for it abides in yourself, not outside. When the individual has understood himself, he lives in the world in perfect harmony, and does not contribute to the disorder of the world. The moment you as an individual have solved your own particular problem, have realized truth for yourself, you no longer contribute to the cruelty, to the wars, to the appalling tyranny and misery of the world.³

Before you can transcend that consciousness [of separation] you must become fully, vitally self-conscious. That means you must become conscious of yourself as an individual, not as a machine, not as a mere cog in this ruthless, competitive civilization.⁴

I can show you in what manner you can understand this problem, so that you as individuals will go out and work collectively to destroy this system based on selfishness, and *not* be individuals who want to express their selfishness in collective work. Please understand the distinction. In collective work there must be authority, naturally.

You can solve it [the problem] in a very simple way—through yourself. You can change yourself now, and so you will help to break down this civilization based on exploitation . . . In the work which is collective, the

¹ *International Star Bulletin*, Sept., 1930, p. 11.

² *Star Bulletin*, May, 1931, p. 4.

³ *Ibid.*, May, 1931, p. 7.

⁴ *Ibid.*, p. 8.

egoism of the individual can only bring chaos, confusion, and rampant selfishness. If you do not understand you will bring destruction to the collective work through your self-importance and self-interest . . . Cleanse your own minds and hearts of this corruptive desire for possessions and power, and of all fears. Please understand this, that by a mere change of system alone one cannot hope to feed the whole world, unless selfishness is absolutely eradicated in the collective work for the whole. Into this you cannot bring your exquisite ideas of selfishness all beautifully covered up in philanthropy, self-righteousness and the service of man.¹

When the mind is free of all opposites, you as an individual do not contribute any longer to hatred, to this competition of armaments, to exploitation which is created, not by another, but by your needs, your acquisitions, whether of qualities or of things. A man who is really seeking peace in the world must be himself peaceful, not talk about it all the time.²

If you are really living impersonally, unconditioned by any object . . . such a man is kindly to all beings irrespective of whether they are neighbours or strangers. Then the cessation of war comes about, then exploitation ceases. So, the important question is: Have you as an individual completely cast out cruelty from your hearts?³

Work must be collective not individualistic. There must be the planning of co-operative work for the whole, and not for the individual alone. We must plan together for the whole of mankind and in that there cannot be the separation into countries, nationalities, peoples . . . If the individual guides his thought, his emotion, his action by that ultimate Reality, which only exists in himself, then his conduct will bring harmony into the world, not chaos.⁴

¹ *Star Bulletin*, Sept.-Dec., 1931, pp. 47, 48.

² *Ibid.*, p. 20.

³ *Ibid.*, Sept., 1930, p. 28.

⁴ *Ibid.*, Sept.-Dec., 1931, pp. 35, 39.

Question.—Since the broadcasting of dynamic ideas, such as that of liberation, influences action and leads to social dislocations and readjustments, can the exponent of liberation regard himself as responsible only to himself, and decline to share in the work of readjustment?

The individual problem is the world problem. If the individual has found happiness, has created order in himself, then he will create order in the world around him; and in helping others to solve their own individual problems, he will help to solve the world problem. You think that in seeking the liberation of the self there is the suggestion of egotism; you think that to be eternally happy is a selfish realization; you think that to be free from all sorrow and strife is a desertion of the world. This is a misconception. Liberation is the very antithesis of the sense of the ego, of "I-ness". It is the ultimate realization for all people. Happiness is the only Truth, unconditioned, without limitation, eternal; and if there is the desire established in each one to attain, there will be order and not chaos. Is there not chaos at present? When the foundation is weak, the structure crumbles. Keep your mind and heart awakened. See the utter chaos which results from so many futile purposes, vain struggles and fleeting enjoyments. And you call that order! No, friend, if the individual seeks realization he will create order wherever he may be, though this order may have to come about through great discontentment.¹

¹ *Star Bulletin*, May-June, 1932.

“RABBONI”

“WHO is my Master ; who and what is He ? ”

“The One who trod the roads in lovely Galilee ”.

“My eyes behold Him not ! ”

“But in thy heart,

Thou know'st He called thee to a life apart ! ”

“His hands calm not my restless, fevered brow ! ”

“And yet He stands beside thee, even now,

While Nature takes her patient course with thee,

And with her frosts and snows thy prisoned Self sets free.

Then, thou shalt know,

Who gave thee strength, in secret, to receive each blow,

And did His healing love on thee bestow.”

“I have to fight these battles all alone ! ”

“Thy struggling soul

Shall learn that she can win no victories, but they be His own.”

“Aye, doomed to passion's searing fire

Seem I to be, whose soul, in vain aspire,

Cries out to be released from this entangling mire ! ”

“Ah yes ! Till thou shalt know thyself as naught,

And Him as All, shall thus thy weary soul by pain be taught !

Then into thy weak frame His strength shall pour,

Then on thine ignorance shall His wisdom shed

Its lightening beam, that ever hath thee led,

And from thy dried-up heart His streams of love shall ray

In flaming radiance, swift to bring the gleams of day

Into earth's dark and night-enfolded way ! ”

“Oh, I have felt Him near me !

When shall His face endear me,

When shall His eyes my gaze for ever hold ?

And shall I see His form, as once before of old,

On roads that ran through lovely Galilee ? ”

“Behold Him now, yea, even He, *in thee* ! ”

H. E. T.

LETTERS OF H. S. OLCOTT TO FRANCESCA ARUNDALE

(Continued from p. 550)

XXI

[No date, but soon after
Dec. 28, 1885.]

DEAR TERESA,

I want to be able to sell the *Aryan Morals*¹ here as cheap as *Catechisms*² are sold in England and as many as possible. A pretty cover of some kind (it must not be *red*) in colors and gold would help amazingly. So please get some samples for me and an estimate of cost of the book per thousand copies.

Anniversary everything anybody could have wished. Delegates 78.

Sanskrit Library founded. Rules thoroughly revised, etc., etc. Not a hitch of any kind. Public meeting at Pachappa's Hall very excellent. The speech of the evening made by Gyanendra N. Chakravarti of Bareilly. Dr. Cook represented the L. L. and Baron Weber the Germania, and Oakley the Paris T. S.

Love to everybody. The *Theosophist* will be delayed a few days, as the Report is to form the Supplement.

Yours affy.,

H. S. O.

Resolutions inviting H. P. B. back and refusing my offer to resign.

¹ A small book by H. S. O. entitled *An Epitome of Aryan Morals*.

² His *Buddhist Catechism*.

XXII

Adyar 7 January, '86

DEAR OLD GRANDMOTHER,

That you may live and be happy throughout the Kali Yuga is the fervent prayer of your affectionate and always faithful grandson—the white-haired old sinner who writes these few words and infuses them with good-will to the saturation-point! If you could only have been here at the Convention to see what a picturesque scene it was at the daily sessions! A hall 90×26 feet with rows of white columns, a vestibulum paved with marble and with four more columns, large pots of leaf-plants—crotons, palmyras, etc. etc., lining the four sides, the bright sunshine filtering through green-painted rattan screens 10 ft. wide and 14 ft. high, suspended between the outside pillars, a royal state canopy of dark crimson velvet quite covered with embroidery in gold-thread and supported at the corners upon silver posts with square bases 6 inches in width and terminating in silver globes above the canopy, crystal chandeliers iridescent with rainbow hues and gently tinkling as the drops were moved by the soft breeze, a company of Asiatic men of thoughtful faces, clad in their picturesque national costumes, and last, your unworthy grandson in a high-backed carved chair, sitting cross-legged under the canopy and dispatching business like Mr. Speaker: that's the picture. I tell you it was something to charm an artist's soul. And everybody so harmonious, not a dark cloud in our sky, unity prevailing and Hope enshrined immovably in every heart.

This, dear friend, is the result of Coulombs' bestial treachery, of Hume's and Lane-Fox's schemings, of the S. P. R. futile attempt to ruin us! So take courage; the future is bright; by next Anniversary I shall have H. P. B. back again, and she and we shall be stronger than ever. The "mills of

the Gods" have ground out the T. S. chaff; it is blowing away—into the hungry bins of the enemy!

I have begun building the Edifice for the Oriental Library and Museum. There will be a room 27×27 for the books, and an annex 17×17 for the portraits: the latter lined with dark teak-wood. It will be the crown of our respectability and usefulness—see if it isn't. Dear Grandmother, I have a lion's heart now, for my Master came to me on the night of the 17th and said he and the Maha Sahib were satisfied with me. I felt the dreadful strain so suddenly removed that I fell to sobbing for joy like a fisherman's bride on his return after a storm! It's all right now. To satisfy the doubts of certain persons who think me a fool of a President I offered to retire; you should have seen how the Convention took it! Now I'm happy.

Love to Teresa and all.

Yours,

H. S. O.

XXIII

Madampe (Interior of Ceylon)

4 April '86.

DEAR OLD GRANDMOTHER,

and

DEAR OLD GIRL WITH THE SPECS,

I wish I were somewhere near you that I might kiss you both and cheer you up a bit. (Now, Fanny, don't be a fool, and go upstairs and blubber upon some pretext of finding a passage in Plato—you feminine humbug!) You "think of me in the sunny clime of Ceylon," do you? Well, here's what you may think: A bungalow, in a cocoanut grove, a verandah tile-paved and tile-roofed; four men at that end

there, talking Sinhalese; Leadbeater and I in white cotton chapkan and pyjamas—shirt and native trousers—writing at a round table covered with a Stuart-plaid shawl; cane sofas and lounging-chairs about; sky blue, temp. 90° Fah.; our travelling-cart standing just in front of the verandah, the bullocks lying down and chewing the cud; insects of sorts eating us piecemeal, and a most exasperating swarm of tiny dog-flies trying their best to get into our eyes, and thus goading even the pious C. W. L. into profanity! There you are—a complete photograph. We eat, sleep, read, and often write in our cart, and find it elegant to a degree. Every day we lecture at a new village, sell Buddhist Catechisms (C. W. L. has just written an elementary one¹ as a preparation for my larger one), and collect subscriptions for the Buddhist Fund. A pleasant gypsying sort of life; of which C. W. L. will have a lot, as I am leaving him here when I return to Adyar (this month). He likes it, and is looking forward to his Ceylon duty with pleasure. Houses can be had now at Galle for a song—elsewhere too—so why not get the Grandmother to come here where coals are never wanted and servants are cheap? She would live ten years longer. Song? Well say from £1 to £2 per month and *no coals*. The life would be terribly dull, save for a student, but cheap and comfortable.

Affectionately yours,

H. S. O.

I shall make no opinion about the M.L. case² until I see the documentary evidence. But I am absolutely certain about one thing—both Mohini and Bawaji ought to return to India almost immediately.

¹ *The Smaller Buddhist Catechism*

² The Leonard case.

XXIV

Adyar 5, June '86.

MY DEAR TERESA,

What has become of the £15 of Mohini's money is not of the smallest consequence to me; suffice [it] it is gone, and for T. S. work: the interesting point is that there is £35 left. I have been cudgelling my brains how to get the money to pay for bringing the two boys—not to speak of H. P. B.—home. And I wish to the lord Harry that any one of the transcendental fools, who have been inveighing against our having a Permanent Fund, would show me how he would go to work to buy steamer-tickets and food, and pay postage, etc., etc., with a smile or an aphorism!

Mr. Bawaji has been particularly liberal in circulating this idea, yet when it is a question of getting home he finds himself obliged either to ask me to see where the money can be squeezed out of an empty money-bag, or pass around the hat among outsiders. However, let that pass; the main fact is that one of the two has enough to pay his way home second-class; and as I myself travel so, and H. P. B. even went to Naples so, he need not complain. As for the other, he will have to come third-class for I *cannot* send more than £20 for this purpose. I am now writing to hear what is our actual balance in bank, to draw and send you a cheque for £20 for this purpose. As I am not travelling now and as—thanks to there being no sufficient Permanent Fd. as yet—the T. S. income from I. F.'s¹ is thus cut off, our cash-box is empty, and the T. S. is being supported out of the *Theosophist* office; so, what with this and the £20 monthly I sent to H. P. B. and the office and paper current expenses, and the limited circulation of the paper—where is more to come from? At Colombo, when I heard of H. P. B.'s having

¹ Initiation fees.

been deserted and left to die alone, I would, if I had had even enough for a steerage passage both ways, have gone to her. So, my dear, don't talk to Bawaji as though he were a martyr in going third-class, but just take it as a matter of course. Besides there are constantly chances of getting first-class passages at nominal rates in coal and other steamers sailing from Liverpool, Southampton, London, etc. Get some shipbroker friend to keep a look out: I positively *know* there are chances.

Dearest love to dear Grandmother and love to all.

Yours affy.,

H. S. O.

(*To be concluded*)

THERE is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onward, there is reward past all telling—the power to bless and save humanity. For those who fail, there are other lives in which success may come.

H. P. BLAVATSKY

CLAIRVOYANT INVESTIGATION INTO SMALLPOX

By C. W. LEADBEATER

Reported by C. Jinarājadāsa

ON the 4th of February last, the District Medical Officer came and reported to me that he had that day seen three cases of smallpox in Urur village, in the part adjacent to the Theosophical Headquarters, and less than a furlong from our main building. Two of the cases were our own employees.¹ As several who live in the infected village were going in and out of the Estate as its employees, various precautions had to be taken.

As a part of these precautions, and to prevent smallpox from spreading to neighbouring villages, many of the employees declared their readiness to be vaccinated. As I personally have no "conscientious objection" against vaccination (though I hold it is not necessary if *perfect conditions of hygiene and sanitation can be secured in towns and villages*), I offered to lead the line of those to be vaccinated. I have been vaccinated four times before, the last being in 1928 before my South American tour, for the simple reason then that I could not get any passage to any of those countries unless I could show a vaccination certificate. On the 5th I was duly vaccinated.

¹ *Later.* Both these died. At the time of going to press, the number of deaths in the village is five.

This evening (February 6th) it occurred to me that I had an excellent opportunity of getting some information on the smallpox germ from Bishop Leadbeater, as I could offer him the germ myself for examination. I give below a summary of what he saw by clairvoyant magnification. It is published somewhat against his protest, as he says that he has examined only me, and it is not scientific to deduce so hurriedly from such a small number of data. With the proviso that what follows is only a tentative record, what he said is as follows, sometimes in his own words, sometimes summarized by me.

Explaining that the germ was said to be filter-passing, that is, not visible in the microscope, I asked him to look at my forearm where I had been marked in two places which were slightly swollen. He said:

There is a mass of infinitesimally small things, like a school ruler [of the old kind that Bishop Leadbeater still uses, not flat but round]. It is very active. It is far more akin to the animal kingdom than many other bacteria, which appear more akin to the vegetable kingdom.

The white corpuscle swallows these rulers, takes them by the pint; the corpuscle then swells and bursts and disintegrates.

But there are also other things, like cheese-mites in appearance; they look like tiny beetles. They are propagating at an enormous rate; but they also die. Now happens a curious thing; they leave behind them, by secreting or by disintegrating, something that is poisonous to other creatures.

The rulers are poisoning the blood; they are swimming in a foul stinking morass. But how do the cheese-mites happen to be at the wound?

Before the introduction of the smallpox germ they exist in the blood, but in a different condition. They exist in a kind of egg-shape. They are in my own [that is, C. W. L.'s]

blood. They are in the blood normally. But when a sore is caused by the introduction of the smallpox germ, the eggs are stimulated into activity. There is an intermediate stage between the egg and the cheese-mite, when it has the appearance of an ugly crustacean. Then afterwards it blossoms out into the cheese-mite.

These cheese-mites attack the smallpox rulers [at least, if we may presume that these tiny glass rulers are the carriers of smallpox, but of course this is only an assumption]. A cheese-mite might take into itself several rulers; it looks as if it dissolved them, that it united with them. It takes in too many of the rulers, and bursts. But the two have chemically affected one another, and somehow out of the wreck of it all something is produced which apparently is poisonous to the ruler. When the poison comes in contact with the ruler, the latter curls up and collapses. The ruler is like a little rod of transparent glass, and it dissolves.

The next query was: How did the "eggs" get into the blood? Where are they produced? After some investigation, C. W. L. says:

I am presumably drawing them in with the breath. How do they get into the blood? Through the lungs, I should say. They are like unfertilized eggs; they drift in and out of the body.

C. J.: A kind of etheric amœba in the atmosphere?

C. W. L.: They are floating about. They increase enormously in number when they are awakened.

C. J.: Do they conjugate?

C. W. L.: Individual cheese-mites do not get together to conjugate, so far as I can see. There are enormous numbers of these microscopic eggs.

C. J.: Whence come the mites?

C. W. L.: I am on the track of the thing. There are two brands of mites, I suppose male and female. A vast mass of

eggs seems to exist—presumably coming from the female. Then, it is as if a shadow fell upon them, and they burst out and live. There are some kinds of fish that propagate in some queer way like that. It is as if the other variety of cheese-mites threw a veil over the eggs. But there must first be some peculiar chemical action produced in the blood to cause this breeding and blending.

The investigation was here suspended, and nothing further done to find what was the genesis of the “eggs” in the atmosphere, which were taken into the body through the breath.

C. W. L.: But dozens—hundreds—of varieties of tiny creatures exist in the atmosphere, and they are entering us all the time. They do not seem to matter so long as we are healthy. But if something happens to us, they seem to develop.

I am informed by a competent medical expert that when vaccination is properly done, the lymph should not get into the blood at all. The vaccine lymph should circulate in the lymph of the subject, and the antibodies manufactured there by the body-fluids as a reaction should only then enter the blood stream. In my case, the vaccine lymph entered the blood direct, as the scratches drew blood, and therefore what is described above does not indicate what happens when only the epidermis is scarified, as is the proper method.

GIORDANO BRUNO IN ZURICH

By LEO WEISZ

(Translated from the “N. Züricher Zeitung,” 17 Oct., 1932.

Concluded from p. 594)

BRUNO'S stay in Zurich brought about neither discussions about the composition of metals, nor the proposing of metaphysical definitions. The Venetian bookseller Bertano declared the following about Bruno before the Court of the Inquisition at Venice: “*in Surigo leggeva, per quanto lui mi disse, a certi dottori, non so che letioni, se fossero letioni di filosofia o d'altra scientia*”¹; and these words are of great significance with regard to the intellectual history of Zurich. They explain why in this town, where Konrad Geszner had already roused interest in descriptive natural history, Nature-philosophy suddenly came to the fore, and why Bacon and Descartes were so quickly understood and followed in Zurich. The ground had been prepared by Bruno. Arnold von Brescia, in his time, had given the first push, from a monastery near Zurich, to the battle against the clerical privileges; and in the same way did the no less courageous Bruno open the gateway in Zurich itself to a road which tried to lead to God through search into eternal laws of Nature by the intellect without the help of churches. Both were martyrs and suffered the same death.

It was not all new that this enthusiast, full of original ideas, told his audiences; he was a born poet and an eloquent speaker. Goethe who studied Bruno intensively found the “pure gold and silver” of the Middle Ages in his teaching;

¹ In Zurich, so he told me, he lectured to learned men, but I do not know what sort of lectures, whether on philosophy or some other branch of knowledge.

that which he gave as new was revolutionary and destroying, it showed a new intellectual spirit leading to a new perspective of the world and of life. This new point of view was not yet clear and not well defined when it first came intuitively from the seer, but it made good and found torch-bearers in Descartes, Spinoza, Leibnitz and Shaftesbury, who all found light in Bruno's ideas. This "Prince of Heretics," as the Church called him, had, so Goethe said, "the imagination for the truth of the real"; and this enabled him to do more for Natural Science than the specialists could. It made it possible for him to recognize, far in advance of his time, many laws which empirical research begins to corroborate only in the present time. One need but think of the solar nature of the fixed stars, of the existence of the invisible planets, of the universality of the physio-chemical laws, the similarity of cosmic matter, the process of world-evolution and organic evolution, etc.

This research into Nature caused in the "poet" Bruno a great love for Nature; but this love was founded on the conviction that every one is a mirror of the Whole, and Nature the visible form of expression of God. How did Giordano come to recognize this? As a young novice he had read the strictly forbidden book *De Revolutione Orbis* by Copernicus (published in 1543). It contained something quite new to him. Until now he had learned about the world-system according to the ideas of Aristotle and Ptolemy—that the earth was surrounded by an immense heaven as by a vaulted roof, that the heavens were composed of ten crystal spheres, which fitted over each other like the layers of an onion, that the outer sphere in which were the fixed stars, turned daily from east to west and that all the other spheres followed its course. In the first sphere was also an opposite rotation, as the sun, the moon and the planets moved from west to east round the earth, which was

the moveless centre of the universe. On the earth lived mankind, the goal and purpose of Creation. Beyond the spheres was the Empyrean bathed in eternal Light, the scene of Divine Splendour, the mansions full of joy of the redeemed souls. And now Copernicus came and proved clearly that the earth rotated round the sun and that it and mankind were not at all the centre of the universe.

Then spoke the genius of Giordano Bruno. Almost transported by this theory of infinity, he gave to the world a teaching never heard of before, confusing and yet liberating: "There are no crystal spheres, there is only infinite space in which an infinite number of fixed stars rotate with their planets. All these worlds are inhabited by organisms, ensouled beings in endless variation of composition and form. All these worlds and organisms are made at the last instance out of infinitesimal parts." He calls these small parts, the *minima*, metaphysically—Monads—the ultimate units. The Monads again are graduated in endless ways, but every Monad is a living mirror of the Whole, for every Monad is finally, within certain gradations, an image of the Central Monad—God—from whom each came forth like a spark. These Monads, when separated from their Source, lapse into striving after the ultimate, and thus arise evil and unhappiness.

In order to be able to return to God, the Monads, the souls, must again become conscious of their origin from God, the Source of all Beauty, Wisdom and Goodness. The way to this is to reflect on the beauty of the nature of God, and to try enthusiastically to express this in art and in action. Bruno believed in the possibility of understanding things because he was convinced that the composition of the human intellect is parallel to the composition of the Whole. "It is the same ladder by which Nature descends to bring forth things, and by which the intellect has to climb up to recognize this." He did not lay claim to the possession of a faultless method.

"It would be an ambitious, proud, vain and jealous man who would convince others, that there was only one way to go by which to reach to the knowledge of Nature; and only a fool and a man without judgment can believe of himself that he is the possessor of it."

He used many methods to learn to understand Nature, and obtained, with the help of mathematics and metaphysics specially, certain insights which, he was convinced, were "in harmony with the nature of the Universe, with that law of Universal Love for humanity with which we should love our enemies, so that we may not resemble wild animals and barbarians, but that we may be changed into the image of Him, who lets His sun shine over the good and the evil, and who lets fall the rain of His mercy over the just and the unjust". And the road is open to us. "We cannot do everything of course as units, but we can do it together. Completion does not depend on the one or the other or on several, but on all together. In order to reach homogeneity the economic supremacy of some must disappear.

"You, riches, are the cause that judgment is one-sided, that the law is silent, wisdom despised, intellect suppressed and truth bound; and you, business-enterprise, who have created 'yours and mine' are the hangman of all virtue, because you not only divide between a few the soil which should belong to all, but even divide the ocean, and who knows whether at some time or other you will not do the same with the skies?¹ You who plough the ocean alter the boundaries made by Nature and mix the different nations which were divided by the providence of the All-Mother, and thus transplant the wickedness from one nation to another." (Bruno considered the theory of the same origin for all humanity as "purely Jewish" for "the Negro, the Red Indian, the Mermaids, the

¹ So Bruno anticipated even this, when to-day aeroplanes must get permits to fly over certain countries.—C. J.

'Brownies and the Giants cannot be classed by anyone as belonging to the same race".)

These evils have to be overcome by the civilized hero, the ethical ideal of Bruno.¹ It is not the passive civilized man who will do this, but he who will struggle for his civilization, who will express this truly in his acts and who does not fear death, "because he knows that death is but the decomposition of certain parts which have been joined together, and that his real 'I' remains, that it is only the accident of friendship and of sympathy, the phenomenal relation with others, which disappears".

Such a man trusts in the future of humanity notwithstanding the evils of the present day. Bruno's ethics conquer pure intellectualism and recognize the origin of the intuitional will self-conscious of its acts—the *volontade intellettuale* with its *impeti razionali*.² (Cp. Fritz Medicus: *Logos*, 1914-5, who for the first time placed his æsthetics in the right light.)

Bruno therefore considers as the aim of all moral and æsthetic education the training for liberty, and the conquest of self-love. "We must not be the slaves of our senses, so that we become bound by what pleases them." Love of self keeps us down in the dust enchained by lust. He who has conquered the love of self, the heroic enthusiast, rises by means of the wings of intuition and of intelligent will to the Divine. "He who dethroned mankind as the central point of the world, yet praises as the highest the greatness of one's own human nature" (*l'eccellenza della propria umanitate*) . . . God no longer lives in the spheres beyond where the fixed stars are, but He lives in us, He has become flesh. And when man has become divine, then he knows fear no longer: he then has the strength to let himself be crucified or burnt. This is Bruno's "assertion regarding the pure man and the

¹ The "heroic enthusiast".—C. J.

² "Will, inspired by intellect", towards "impulses which are rational".

world which has become divine because egoism has been vanquished." (Medicus.)

This was the teaching which he gave in Zurich to the amazed theologians who were bound by rigid dogmas. We cannot expect that they should understand much of these new teachings, but Bruno worked all the same and he visibly loosened the bonds. After his visit to Zurich problems were discussed in scientific and literary circles where this would have been unimaginable before. They were the sure signs of a new conviction regarding the ethical and divine aim of creation which discarded materialism and dogmatism; they were the heralds of a world-philosophy which found its origin in Giordano Bruno's metaphysical optimism notwithstanding the "temporary triumph of the brutal" on this planet.

As a first expression of the desire to learn to understand Nature and the world, notwithstanding the theological dogmatic theories in Zurich, some young men founded in 1629 a library from which grew the "Commoners' Library". The real originator was the man who according to his own words "had to suffer, besides the hardships of banishment, the ridicule and scorn, the contempt and arrogance of the ignorant and foolish"; but by enduring these persecutions he had grown spiritually; suffering had ripened him because he learnt to find "rest in toil, ineffable joy in pain and the limitless in the limited". Bruno was burnt in the year 1600 in Rome. A Swiss poet wrote the following words in his memory:

Oh, you martyrs for humanity
Have trust in the truth and in time!
The burden of oppression is transitory,
But justice is everlasting.

And a German philosopher thought: "God must love man deeply, for He imparts to him such strong hope that it does not vanish by the smoke of the pyre, so that his soul *sarebbe ascasa con quel fumo in paradiso*."¹

¹ Shall rise upwards with the very flames to Heaven.

MEPHISTOPHELES ON THE ECONOMIC DEPRESSION

BY C. JINARĀJADĀSA

JUST now, with an economic world collapse, the remedies suggested are many and distinctly confusing to the layman. One remedy which is being greatly discussed in England and in the British Colonies is what is known as the Douglas scheme. Other remedies suggest a new unit of exchange to substitute gold.

It is interesting to see how Goethe, in his artistic creative mood, touches upon this problem of credit. It comes in his *Faust*, and in a distinctly humorous way. But in spite of the fact that Goethe deals with it so lightly, there is evidently a fundamental principle underlying what he says. In the second part of the drama, Faust is introduced to the court of an Emperor, and Mephistopheles has a conversation with the Emperor and his courtiers. As in the world to-day, the Emperor and the courtiers lament the economic distress. What they all need is, as to-day, more gold. But it is here that Mephistopheles has a brilliant suggestion:

Mephistopheles

Where, in this world, doth not some lack appear?
Here this, there that,—but money's lacking here.
True, from the floor you can't at once collect it,
But, deepliest hidden, wisdom may detect it.
In veins of mountains, under building bases,
Coined and uncoined, there's gold in many places:
And ask you who shall bring it to the light?
A man endowed with Mind's and Nature's might.

But the retort is made that all that he says is interesting but not to the point :

Chancellor

Therewith to help our needs you naught determine.
What wilt thou, here, with such a Lenten sermon ?
I'm tired of the eternal If and How :
Money we want : good, then, procure it now !

Mephistopheles then replies :

I'll furnish what you wish, and more : 'tis, true,
A light task, but light things are hard to do.
The gold's on hand,—yet skilfully to win it,
That is the art : who knows how to begin it ?
Consider only, in those days of blood
When o'er the Empire poured a human flood,
How many men, such deadly terror steeled them,
Took their best goods, and here and there concealed them !
'Twas so beneath the mighty Roman sway,
And ever so repeated, till our day.
All that was buried in the earth, to save it :
The Emperor owns the earth, and he should have it.

Here we must note the idea behind the suggestion, which is that, after all, all exchange which is not direct barter is a matter of credit. A bank note is only testimony that when presented its value in goods can somewhere be obtained. In ordinary transactions, no one is particularly anxious to go to the vaults of the Bank of England or France to see whether there is actually gold at the back of the bank note. The Nation's word is sufficient on the matter. So similarly, in the play if it is possible to induce the people to accept the signature of the Emperor that there is gold under the earth, it does not at all follow, provided the people believe what the Emperor says, that the gold need be dug up.

The Emperor, who is somewhat drunk, signs a document which is brought before him, and then forgets all about it. But it is promptly copied and multiplied, and issued as "money". A transformation takes place at once. Money circulates, and the economic situation is over. So we find

the officials one after another testifying to the ending of the economic crisis :

Lord High Steward (enters hastily)

Highness Serene, I never dared expect
To trumpet forth a fortune so select
As this, supremely blessing me,
Which I announce with joy to thee :
Reckoning on reckoning's balanced squarely ;
The usurer's claws are blunted rarely ;
I'm from my hellish worry free :
Things can't in Heaven more cheerful be.

General-in-Chief (follows hastily)

Arrears of pay are settled duly,
The army is enlisted newly ;
The trooper's blood is all alive,
The landlords and the wenches thrive.

The change has been brought about merely on the Emperor's proclamation, which the Chancellor reads :

Chancellor (reads)

To all to whom this cometh, be it known :
A thousand crowns in worth this note doth own.
It to secure, as certain pledge, shall stand
All buried treasure in the Emperor's land :
And 'tis decreed, perfecting thus the scheme,
The treasure, soon as raised, shall this redeem.

The Emperor, who signed when he was drunk, does not recollect having done anything of the kind. The Treasurer then reminds him of what took place :

Remember ! thou the note didst undersign ;
Last night, indeed. Thou stood'st as mighty Pan,
And thus the Chancellor's speech before thee, ran :
"Grant to thyself the festal pleasure, then
The People's good—a few strokes of the pen !"
These didst thou give : they were, ere night retreated,
By skilful conjurers thousandfold repeated ;
And, that a like advantage all might claim,
We stamped at once the series with thy name :
Tens, Thirties, Fifties, Hundreds, are prepared.
Thou canst not think how well the folk have fared.

Behold thy town, half-dead once, and decaying,
How all, alive, enjoying life, are straying!
Although thy name long since the world made glad,
Such currency as now it never had.
No longer needs the alphabet thy nation,
For in this sign each findeth his salvation.

In amazement the Emperor asks:

And with my people does it pass for gold?
For pay in court and camp, the notes they hold?
Then I must yield, although the thing's amazing.

The reply is that there is money on all sides:

Lord High Steward

'Twas scattered everywhere, like wild-fire blazing,
As currency, and none its course may stop.
A crowd surrounds each money-changer's shop,
And every note is there accepted duly
For gold and silver's worth—with discount truly.
Thence is it spread to landlords, butchers, bakers:
One-half the people feast as pleasure-takers;
In raiment new the others proudly go.
The tradesmen cut their cloth, the tailors sew.
The crowd "The Emperor's health!" in cellars wishes,
Midst cooking, roasting, rattling of the dishes.

Here Faust comments on how there is any amount of unearthed gold in the ground. It is the gold that was buried, as Mephistopheles originally suggested, when there was invasion and the people buried their gold out of harm's way. But the argument is the same for the gold in gold reefs and mines.

Faust

The overplus of wealth, in torpor bound,
Which in thy lands lies buried in the ground,
Is all unused; nor boldest thought can measure
The narrowest boundaries of such a treasure.
Imagination in its highest flight,
Exerts itself, but cannot grasp it quite;
Yet minds, that dare explore the secrets soundless,
In boundless things possess a faith that's boundless.

Of course Mephistopheles points out that, should anyone doubt the value of the paper, he has only to dig and then find

goblets and chains which can then be sold at auction. But the interesting thing is that once the people are hypnotized into believing that the gold exists, and they trust the Emperor's word and each other's belief on the matter, there is no demand on their part to see the gold itself.

Mephistopheles

Such paper, stead of gold and jewelry
So handy is—one knows one's property:
One has no need of bargains or exchanges,
But drinks of love or wine, as fancy ranges.
If one needs coin, the brokers ready stand,
And if it fail, one digs awhile the land.
Goblet and chain one then at auction sells,
And paper, liquidated thus, compels
The shame of doubters and their scornful wit,
The people wish naught else; they're used to it:
From this time forth, your borders, far and wide,
With jewels, gold, and paper are supplied.

This solution is interesting because it reminds one of the principle underlying certain schemes suggested to-day for multiplying credit. Of course it is intended that credit shall have goods behind it; but the psychological importance of money is not the goods but the trust in the credit. If, therefore, in some future day the League of Nations were to apportion credit to each Nation, and every Nation knew that behind the credit stood the will-to-fair-dealing of the world, as represented by the League, business would be steadied. On the one hand there would be no fluctuations of exchange because the amount of the gold metal behind the credit of a Nation varies, or because a season's crops for export varies according to good or bad seasons; and on the other, there would be saner business, for the Nation would realize that to produce goods beyond the international credit allowed for it is to produce goods that are *not wanted*, and so a waste of the Nation's *true* wealth. For true wealth is created only when the energy of a Nation's citizens is *rightly* used.

KRISHNAJI AT ADYAR—II

By F. H. DASTUR

IN THE THEOSOPHIST for February, in his article on the above subject, Mr. Rogers writes that a large number of the members of the Theosophical Society are puzzled by the evidently sincere but apparently contradictory statements of Krishnaji, but he himself is immune from such mystification, and offers his considered opinion for the pacification of the minds that are unsettled. His views are robust and sane, and a member would be willing to go a long way with him, but where he parts company, as I do, it would be well for the clarification of one's mind to put down on paper, and subject one's ideas to the criticisms of others; incidentally I offer friendly remarks on the opinion of Mr. Rogers. I presume that the sub-title of the article, "Some opinions about Krishnaji's mission and his teachings," is an indication that the Editor invites other members to come forward with their appreciation of the man and his thought-provoking teachings.

In Mr. Rogers' view Krishnaji is only overshadowed by, and is not identical in spirit with, the World-Teacher. I hope Mr. Rogers pronounces this opinion from personal knowledge, otherwise he cannot exclude himself from his own category of "the sheep-like tendency of some T. S. members blindly to follow with unreasoning docility" the statement of others. Should not the theory of Krishnaji being simply the mouthpiece of the World-Teacher be revised after acquaintance with him for so many years? Those who were present on the memorable 28th of December, 1925, were convinced that the last few sentences spoken by Krishnaji were from another source; but since then so many transformations have taken place that to stick to the "barnacle-like"

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stolidity betrays "the settled-in-the-rut mental attitude". Is Nature so barren that it can produce only one great Teacher in some thousands of years, and all other teachers be but pale reflections of the one Light?

Let us once and for ever disburden our minds of the oppressive weight of this theory, and judge truly and calmly the teachings of Krishnaji without preconception or prejudice. Let us take his advice, and cease making comparisons with the teachings of ancient sages and Scriptures, for one good reason among many that what he says differs in many respects fundamentally—as it will be presently shown—from what other teachers have proclaimed. Then we need not have to ask and say with Mr. Rogers: "Is the whole creation wrong and Krishnaji right? If he is right, then the Christ and the Buddha were both wrong." Mr. Rogers arrives at this conclusion because some declarations of Krishnaji like

All systems are wrong.
Nobody can help another.
Your teachers are your destroyers.
Self-discipline is useless.

"are so fundamental that it cannot be that their meaning would be changed by the context." What has Mr. Rogers to say to the startling statements made in the foremost book of Theosophical literature?

Desire power ardently.
Desire possessions above all.
Kill out desire of life.
Kill out hunger for growth.

Perhaps he would wish us to supply the context that follows later on, whereas Krishnaji leaves the context to be supplemented by our own intuition.

Let us look at the teachings of Krishnaji from another angle. All the teachers of the past appealed to our brain-consciousness, and according to Theosophy the mind-principle was first made possible to man with the advent of the Lords

of Flame. If in the dim past when the mind of man was in a germinal stage a prophet had risen and talked as the Buddha did, he would have been little understood, and most of the "Theosophists" of those days would have been as much mystified as we are to-day. Now Krishnaji strikes quite a new chord in human symphony, and is playing on our Buddhi or intuition, which in most of us is as germinal as the mind-principle was soon after the arrival of the Lords of Flame. No prophet is honoured by his own generation for no fault of his save that without an eye to the *immediate* future he lays the foundations, true and deep, of teachings which bear fruit a long time after his mission is over, and flourish for millenniums afterwards. A question was put to Krishnaji at Juhu why he did not evolve a simpler style of diction, for he was difficult to understand. He replied that he used as simple language as possible, but as it was quite a new line of thought it was not easy of comprehension. I admit that this line of argument would apply to any sophism of a pseudo-philosopher; but here each one must answer for himself the question whether behind all the partially understood ideas of Krishnaji there is not a seductive gleam that stimulates us to dig deeper into our own nature for fuller light.

Dr. Besant writes somewhere on psychology that a new thought requires a new channel in the grey matter of our brain, and long and arduous training is necessary before the new line of thought runs easily into the new groove. How much more difficult the adjustment should be when we have to change from the mind-principle to the intuition-principle where an additional spirilla is to be developed. Can it not be that most of the helps to the development of the mind-principle are hindrances to the growth of Buddhi, and is it not for this reason that Krishnaji applies his sledge-hammer to many of our old cherished beliefs, which did admirable work in their day and generation, and therefore, though both the

Buddha and the Christ were right, Krishnaji in our day is not wrong? There is and always should be an overlapping, and there should not be a sudden and sharp line of cleavage between the two teachings, hence the old should shade off into the new as imperceptibly as day into night; but the messenger of the new era need not dim his light so as to adapt it to the weak sight of the people of his time. He must flash out like a light-house hundreds of years in front, even though immediately at its bottom there is only a faint glimmer.

Mr. Rogers' long paragraph on Krishnaji not understanding the Theosophists is uncalled for. When Krishnaji says: "You salute me with respect and then go and do the opposite," he simply means that the very next moment you behave in the opposite manner by treating your equal with coldness, or your inferior with truculence.¹ He wants us to respect all men equally. If worship you must, worship the coolly who carries your load, he says elsewhere.

Again, the conclusion drawn by Mr. Rogers from the statement "What is the good of the next life if you are suffering now?" is, I submit, loose. One should not postpone the effort till to-morrow, but must tackle one's cravings and desires here and now, and if there were any among the audience who are free from greed of money or craving of any sort, the remark simply does not apply to them. But one must be sure before one claims freedom from illusion that one has shaken off craving with all its thousand and one subtle ramifications.

'FROM THE ACTING EDITOR

When Krishnaji spoke the words in quotation marks and called our conduct hypocritical, I understood him to mean exactly what Mr. Rogers gathered, not what the writer of this article says Krishnaji meant. There seemed to me to be much feeling as Krishnaji spoke those words, quite in contrast to his usual impersonal declarations.

THE THEOSOPHICAL SITUATION

BY HAROLD MORTON

(General Secretary of the Australian Section)

CREATIVE SELF-ANALYSIS

SELF-ANALYSIS may be energizing or paralyzing. There is a story that a centipede was once asked how she walked.

A centipede was happy quite,
Until a frog, in fun,
Said: "Pray which leg comes after which?"
Which raised her mind to such a pitch,
She lay distracted in the ditch,
Considering how to run.

Analysis of that kind is not to be encouraged in judging the Theosophical situation to-day. The Theosophical Society is a living organism with marvellous potentialities. To paralyze it with a negative analysis would be to deprive the world of its energetic service. It would be like nurturing a human being and training him for a great world work, then to discover that he remains inactive when the time has arrived for his contribution to human welfare. The end we seek is more effective action, and an analysis which does not lead to this goal is worse than useless.

That this has not been the invariable result of examination in the past is demonstrated to an extraordinary degree in the case of some members of the Society who have *misunderstood* Krishnamurti's teaching. Krishnamurti denounces

pettiness. Ideals, aspirations, motives and actions are to be examined impersonally and impartially. Nothing is sacrosanct; all things can be improved by right criticism. So Krishnamurti charges his listeners with accepting the bondage of petty ideals. He even says to his audience, comprising Theosophists mainly¹—Theosophists who have sacrificed the best part of their lives in unselfish service, who for example have erected a Broadcasting Station in this country from the devoted labours and sacrifice of members, he says to them—that their work is a drug! Instead of this remark being used as a valuable provocative force, it has had a strange hypnotic effect on some who were hitherto the servers of a great cause. For the time they are lost to all active service of their fellow-men, which is hardly, we think, what Krishnamurti desires. But those who understand the teaching and use the criticism creatively have become new-born. They are breaking the bonds of restrictive ideals and growing into new life. In that spirit right criticism is useful, and we need it.

THE EXOTERIC OBJECTIVE

The general proposition may be stated thus: The Theosophical Society's *Dharma* is to bring the truths of the Ancient Wisdom to the world so that ignorance may be expelled. A particular enunciation of that proposition would be that here in Australia there are six million people who should be told the truths of Reincarnation, Karma and Evolution, so that they may live intelligently according to Nature's plan. Then we may be asked: Is the Theosophical Society to be regarded only as a bureau of information? Or is it to be considered as an organization of people bound together for action? It should be both.

¹ See note at the end.—C. J.

First of all, the Theosophical Society should provide information for the man needing a guide to life. The Society must not fail the public. Why, asks one man, has he been cruelly punished throughout the whole of his life, yet he has been patient and kind? He is expiating some crime of the past, and he needs to know of Reincarnation. All life is a jumble to another—he needs to know the plan of Evolution. These truths are beyond price. Without them there is no understanding of life; and until every man, woman and child in the world has this knowledge, there is a duty laid upon every Theosophist to continue vigorous propaganda work.

Theosophical propaganda, though it should be no less intense than that of the most bigoted religious sect, is vastly different in its aim. Seeking no converts, the Theosophist undertakes propaganda work for the purpose of giving information to the public. The public is in no way urged to accept his statements. All that the Theosophist wishes is that people should give his presentation of Theosophy a hearing and consider it without prejudice. They may suspend judgment entirely, but he will be satisfied. For some day those people will be in dire distress. The ideas of Karma and Reincarnation, forgotten and allowed to sink into the depths of the sub-conscious mind, will be flung up into the waking consciousness as a new revelation. When the truths of Theosophy can be of living value to the man, he will inevitably accept them.

THE PATH OF SELF-DEVELOPMENT

The other side of the Society's objective should be the application of this knowledge in life and action. It is summed up in the Path of Self-development leading to Adeptship. The inevitable outcome of evolution by Reincarnation is Adeptship.

In the unfolding of man's latent Divinity he treads all the stages of discipleship, at last becoming himself a Master of the Wisdom. To lead men to this path is not stated in so many words as an object of the Society, nor can it ever be forced on the organization as a dogma. Therefore the Esoteric School of Theosophy was established to specialize in this work, and the Esoteric School is aptly called the heart of the Theosophical Society. In no way does it attempt to usurp the functions of the head. It formulates no plans nor compels any decisions in the public Society, but it endeavours to pour its life through the outer organization, as the heart sends its life-blood to every part of the body. Completeness of our Movement lies in having a vital Esoteric School joining the Theosophical Society with the reservoir of power constituted by the Great White Brotherhood.

We are reminded of the Master's words to H.P.B. intimating that the Theosophical Society without the Esoteric School, without the Masters' life flowing into it, becomes a soulless corpse. The whole man is spirit, soul and body. We might say that the Great Brotherhood of Adepts signifies the spirit; the Esoteric School signifies the soul; and the body is the organization of the outer world Society. These three must be together and in harmony, for effective work to be done. Without the soul or Esoteric School, the Society is like any other organization of men gathering together for study. With the Esoteric School behind it, the Society becomes more than merely an organization doing a work for Brotherhood along with hundreds of other organizations; it has the added and specialized work of bringing people to definite self-unfoldment.

We may not claim for our Movement that it is the only way of attainment, though that is a folly either deliberately or ignorantly adopted by most religions and sects—even by some of the followers of Krishnamurti. But with the authority

of knowledge we can say that this Society is a certain gateway to the presence of the Elder Brothers; and furthermore it shows how that pathway can be trodden with safety. Many other organizations give information as to self-development. Some other bodies lead us surely to the feet of the Elder Brothers. But this Society points to a pathway which is safe to the traveller and certain in its attainment.

Unless there is absolute certainty among the members of the Society that there is a goal requiring action before its members, the Society can hardly be a virile institution. Only where action is strenuous, where life is lived with discipline, is it possible to have that kind of effective organization which will really serve humanity. So long as the goal is clearly before members and they work for it, so long is the Society a power in the world and an organization with an especial value. But those who try to limit it to being merely a philosophical school, wherein students are taught to follow truth without reckoning on that truth as applied practically in life, are taking away the greatness of this movement.

THE HUMAN MATERIAL

Having examined the goal before the Movement, a goal that is certainly inspiring and attractive, what material have we at our disposal? The Theosophical Society is a unique institution in its personnel. It is not among the large world movements with millions of members, but the members belonging to it have a significance to this age that can hardly be overrated. They are the followers of the Masters of the Wisdom² and have for countless centuries been working in some capacity for those Elder Brethren. At one time soldiers, at another time royal courtiers, at still other times scattered to the ends of

² See note at the end.—C. J.

the earth to perform hard and difficult labours, (referred to in *The Lives of Alcyone*), the Band of Servers is to be found mainly in the ranks of the Theosophical Society to-day. Is it any wonder then that the members of this Society are capable of unusual sacrifice? Is it to be wondered at that many of its best workers are capable of intuitive appreciation of the Masters' will?

The material is unusual. It is not the type of which the great geniuses are made. Geniuses are usually individualists. They like to soar away into the heights with their own self-absorbing interests regardless of their fellow-men. These are workers who can be despatched wherever work is to be done, a situation to be held, an awkward difficulty to be overcome. They are pioneers, some of them capable of fine leadership, others demanding cruder forms of work; but loyal servants of the Brotherhood throughout all ages are the members of this Society.

A CAMPAIGN OF ACTION

It is important that the Society should institute a world-wide campaign of action to enable it to play its part in the new civilization effectively. The fact that difficulties assail the Movement is no reason for anxiety. The economic blizzard, together with Krishnaji's teaching, has caused many who were whole-hearted and whole-time workers to abandon their posts. Our ranks have been depleted, and for some members the work of the Society seems finished—they have done all they can in this life. Still, the situation calls for action, not pessimism. When things look black and the situation is desperate, it is well to remember an incident of the Great War. On one occasion Marshal Foch, facing grave obstacles, reported to Headquarters: "My centre is giving, my left wing is retreating;

the situation is excellent. I am attacking." The truth is that the situation always is excellent when we attack, and the Theosophical situation is excellent so long as we have the band of stalwarts who year by year throw themselves into the attack, with fervour developed by martyrdoms in past lives.

Who will develop a programme so comprehensive that every member of the Society can take part, so attractive that it will grip the interest and imagination of every one, and so effective that the Theosophical Society will take a great part in the building of the new world? A world-wide plan of organized work is our great need to-day.

BY THE ACTING EDITOR

¹ In the early years of Krishnaji's work, perhaps more than half the audience was composed of Theosophists. But during the last few years the general public at his addresses outnumber the Theosophists, sometimes more than by twenty to one.

² It would be more correct to say that all the members of the Esoteric School, and some members of the Society outside it, are "followers of the Masters of the Wisdom," but not all members. Quite an appreciable number of members are non-committal to a belief on the matter, though probably scarcely any member is hostile to it. Belief in the existence of the Masters is, all members know, not obligatory upon any member of the Society.

LIGHTS

A PICTURE coloured blue and gold,
Where rosy looking clouds unfold:
So comes the sunrise every morn.
A nocturne silver-starred and grey
Wherein the white moon takes her way:
So is the peaceful night reborn.

An instant when at last we see
The burning heart of mystery:
A glimpse of God's most wondrous plan.
A purpose to pursue the way,
And know at last there dawns a day
Of liberty to pilgrim man.

F. H. ALDHOUSE

A FIVE-YEAR PLAN FOR THEOSOPHY

By CLARA M. CODD

IT is clear that we have come to a kind of pause in our great work. A new age is upon us, and new conditions, and among those new conditions is this factor: that we are no longer the only, or even chief, promulgator of the truths of the Ancient Wisdom to-day. Fifty years ago we held a solitary light burning in an immense darkness. To-day, following the torch lit by the Theosophical Society, hundreds of other bodies have sprung up doing similar work. It is true, as some of these other bodies I know will honestly admit, that the truths taught by them, and the ideas given out, for the most part took their rise from the original Theosophical Movement. But the waves of this thought have passed all boundaries and flooded the world. That rejoices the heart of every true Theosophist, but at the same time the spreading wave carries with it, as it spreads, a certain deterioration and danger, as is, of course, always the case with new waves of thought, however purely initiated.

The great basic truths of the Unity and Divinity of life, of the evolution of that life under the cyclic laws we term Karma and Reincarnation, are fast becoming public property and common knowledge. Hundreds of occult societies, purporting to teach esoteric truths, have sprung up all over

the world, and all their elementary teachings embody these truths. Then again our great Founder, H.P.B., brought back to a darkened world the most precious truth of all, the fact that amongst us, leading and guarding humanity, ever exist the Perfected Men, the fruit of human evolution. The Master is at once the future hope and present blessing for men. Such a truth was too ennobling and inspiring to remain hidden, however reverently guarded. And so it has now spread over the face of the earth, and every one of these newly constituted esoteric schools of thought profess to look to such a Master of the Wisdom as leader and guide.

In many cases I feel sure that such Adept patrons are not absolutely that which the desire and devotion of the adherents of such bodies would feel them to be. Pictures, received telepathically or otherwise, of our Masters, are now published openly, or in private instructions, by different occult bodies, or by private individuals who feel themselves to be directly in touch. Schools of personal training, some of them very efficiently and highly organized, are part of these bodies. Some of them possess regularly graded steps of initiation, and a highly elaborate ceremonial. They attract, largely because they advertise in a way which appeals subtly to the desire for personal growth and power in man, large numbers who might in earlier times have turned to Theosophy. I foresee that this age will become as time passes a veritable welter of psychic communications and pronouncements, and perhaps for this very reason the World-Teacher, through Krishnaji, is laying so strong an emphasis in the other direction, for does He not always come to restore a lost balance?

So we are now working in a far more noisy and busy world, occultly speaking, than was the case fifty years ago. Many of these occult bodies have "stolen our thunder," and are using it in a much more effective way for the more

personal side of a still human world than we can do. They consider, many of them, that whilst we have a sublime theory, they have evolved the more practical use of it. To put it in commercial language, we are "up against" a keen competition in what will soon become, in a deteriorated sense, an overstocked market. I am sure that the Theosophical Society is still the purest, the most unselfish, fount of esoteric knowledge, but in the world of form, spirituality seems sometimes to go to the wall, though in the end it is always the conqueror. So I suggest that it has become a paramount necessity at this psychological moment to tighten our ranks, and to strengthen and deepen the real knowledge in our Society.

We need above all else in the work more first-hand knowledge, greater depth of experience, steadiness of character, more flawless devotion, as well as a more scholarly equipment for exposition. The inner light must be burning very brightly, for there really lies the secret of our power, but at the same time we must have a certain number of workers, trained, expert, attractive in exposition, who are able to lead and teach. I feel we need a new personnel, young, wholly devoted, gaining and developing a clarity and fund of knowledge, and also wherever possible a trained awareness of the psychic side of life. Our two great veteran leaders stand alone in this respect, but the time has come when many should be able to spring forward to take over to a certain extent at least the work they must soon lay down here.

I would like to see formed a body of Theosophical Sannyasis, an order of Theosophical Jesuits, to become the leaders and teachers we need. I know it would take money, but as this is at present only a dream let us imagine that we have all the money we need. This money is invested, and the income derived from it is used in giving £100 a year to from 10 to 20 promising young people. They would be chosen from each

great National Section, and sent for a very intensive 5-years' course at one of the great centres like Adyar, Sydney or Wheaton. If it were possible, the young people chosen would be either pupils of our Masters or chosen as specially promising by a trained occultist such as Bishop Leadbeater. The first qualification would be that they were absolutely whole-hearted and devoted to the Work. During their five years' training they would be taught the arts of meditation and study. The study would be based on the following general outline.

Year 1. A complete and comprehensive study of elementary Theosophy.

Year 2. A thorough study of *The Secret Doctrine*.

Year 3. A deep study of the theory and practice of all forms of Yoga training, especially the Yoga system of Patanjali.

Year 4. (To be undertaken at a modern University near at hand.) A survey of the latest developments in the worlds of religion, psychology, science and art.

Year 5. (At same place as above.) A survey of the latest theories and experiments in the world of economic and social reform.

Throughout the whole five years' course, they would all be taught voice production, and the art of literary expression, and exercised every day by catechism in the art of ready definition and expression.

Then, when the five years' course was completed they would be sent, still being paid £100 a year to work, where most needed, in the National Sections of the world.¹

When discussing these thoughts of mine recently with an old and experienced American member, he observed that when most of the students were trained they would upset calculations by getting married! There could of course be no

¹ See note at the end.—C.J.

compulsion that a student should bind himself to live a celibate life, but I am sure that if the real material were found, this would not often eventuate, for I know more than one worker who has intuitively known that no man can serve two masters. We have all been married many times in the past. If the call of the other service is strong enough in us, we shall have no need to renew that experience in this one. Marriage and parenthood is a tremendous service to mankind, but this other form of service distinctly demands a freedom gained by personal sacrifice and resolution in this respect.

This is my dream. Is there any possibility of its realization soon? I can see that the field of the souls of men are white to the harvest, and I want reapers who are reapers indeed. In the old days "naked a man followed the naked Jesus". Could we not have the "little poor men" of Saint Francis back again, those who asked nothing of life beyond bare necessities, but only gave to it an increasing wealth of love and understanding and inspiration?

BY THE ACTING EDITOR

¹ This was the scheme organized by the President with the institution of the Brahmaildyā Ashrama classes at Adyar. The studies however were for two years. But the selected students from the National Societies did not come.

TWO TECHNICAL NOTES

By W. WHATELY SMITH, M.A., M.Sc.

I

IN THE THEOSOPHIST for April, 1932 (pp. 73-74) Mr. G. E. Sutcliffe raises a point of considerable interest to those who concern themselves with what the Universe is "really" like.

The words "real," "really" and "reality" are as badly abused as any in popular parlance, or even in metaphysics, and are admittedly not easy to define. But I should be prepared to defend the view that a thing "really" is as it appears to a consciousness which, so to say, *immediately apprehends* it as opposed to *knowing about* it. Even this is highly colloquial and would need expansion in any formal treatment, so that the point is best brought out by illustration.

If "middle C" on an organ, say, be denoted by C_4 and tuned to a frequency of 256 vibrations per second, then the frequencies of the various C's will be :

C_1 32, C_2 64, C_3 128, C_4 256, C_5 512, C_6 1024 and C_7 2048, etc. vibrations per second respectively.

These frequencies are in the ratios :

1 : 2 : 4 : 8 : 16 : 32 : 64, etc.,
or 2^0 : 2^1 : 2^2 : 2^3 : 2^4 : 2^5 : 2^6 , etc.,

and from the purely physical standpoint the "intervals" between C_1 and C_2 , C_2 and C_3 , C_3 and C_4 , etc., are 32, 64,

128, 256, etc. vibrations per second respectively : that is to say, the second interval is *twice* as great as the first, the third twice as great as the second, and so on.¹

But psychologically, in other words, as directly apprehended in consciousness by a listener, *these intervals are equal*, and it seems reasonable to hold that this relation of equality is their "real" relation to each other.

I have selected this example for detailed illustration mainly because it is tolerably vivid and familiar. But a very similar type of relation has been found to hold over so wide a range of psycho-physical stimuli and sensations that it may fairly be regarded as universal.

Thus in the case of weights it is found that if an increase of three grams, say, is necessary to cause a just perceptible difference in the "feel" of a weight of one hundred grams, then a weight of two hundred grams must be increased by *six* grams, not three, to produce a similarly just perceptible difference ; that is to say, in order to produce an apparently equal effect in consciousness a constant *percentage* change in stimulus must be made. When this relation is rigidly formulated we have Weber's Law, which is very approximately true of certain experimental ranges, entirely empirical and thus in no way controversial.² Fechner, however, notably fluttered the dove-cotes by boldly declaring that it was permissible to treat this empirical statement mathematically and to conclude that the magnitude of a sensation is proportional to the "logarithm" of the stimulus. This follows rigidly from Weber's Law provided certain assumptions are granted : actually, all these assumptions have been vigorously challenged on psychological and

¹ It will be noted that the frequency of each successive C is a constant *percentage*, namely, 100% of its predecessor.

² Not every psychologist will agree with me, but I personally take the view that the generalization would be found universal and exact were it not for the influence of such complicating factors as strain, fatigue, nervousness, etc., which distort effects for very weak or very intense stimuli.

metaphysical grounds; but there seems to-day very little doubt that they are justified both in principle and by results.¹ For example, modern architectural acoustics, in some of its most important applications, is based on the assumption that this relation holds between the "intensity" (physical or objective stimulus) and "loudness" (psychological or subjective sensation) of sounds: and it works out very well in practice. Certainly I do not fear that we shall come to much harm if we accept the law as correctly stating the form of the relation between (direct) *knowledge of* and (indirect) *knowledge about*, or—if I may be so bold—between Reality and Appearance.

I have permitted myself this digression, because I think it important to indicate the kind of way in which it has come about that we can formulate a relationship which *prima facie* is so elusive, and can say with some confidence what an object or situation or sequence of events *would* be like if it were immediately present to consciousness.

It is unfortunate that a matter which is really so simple should be made to seem formidable by the intrusion of the alarming word "logarithm". Let me, for the benefit of non-mathematical readers, remark that a logarithm is a peculiarly harmless and amiable entity whose chief occupation is to relieve overworked calculators of interminable drudgeries. And I think I can even explain it fairly well by saying that the logarithm of a number² is "the number of times you have to multiply one by ten in order to obtain that number". Thus 1,000 is $1 \times 10 \times 10 \times 10$ and its logarithm is clearly 3; 10,000 is $1 \times 10 \times 10 \times 10 \times 10$ and its logarithm is 4, and so on. The logarithm of such a number as 8,479, for example, must clearly be greater than 3 and less than 4—actually

¹ Cf. *Nature*, September, 1932, p. 334, for an important article which seems to me fully to vindicate Fechner's Law.

² To base ten, as technically expressed; numbers other than ten may be used; thus 16 is $1 \times 2 \times 2 \times 2 \times 2$ and its logarithm is four to base two.

it is 3.9284. This introduces complications; but so long as we stick to round figures the game is evidently child's play.

Thus if we think of a small pin one centimetre in length and compare it with a pencil ten centimetres long, the one is ten *times* as long as the other, but the logarithms of the lengths are one and two respectively, so that the logarithmic step, if I may call it so, which represents the subjective aspect, is *one*. A metre scale (100 cm.) represents only one more such step; so that *if we could be directly conscious of all three lengths at once*, we should find that *for this immediate perception* the metre scale is as much longer than the pencil as the pencil is longer than the pin; just as we find that C_5 is as much higher than C_4 as C_4 is higher than C_3 .¹ And a ten-metre pole would appear as much longer than the scale as the scale is longer than the pencil, or twice as much longer than the pencil as the pencil is longer than the pin: and so forth by an equal step for every time the length is multiplied by ten. Thus the earth's diameter would appear only about five steps and four-fifths further and the diameter of the whole known universe (about 280 million light-years) only some twenty-six and a half steps from the pin.²

I believe that we are justified in saying that these are the *proportions* which would be (or are?) perceived by a consciousness capable of directly apprehending the Universe as a whole.

I wish to emphasize how very far most of us are from such direct apprehension of the distances which we discuss

¹ The logarithms, to base ten and to three decimal places, of the frequencies of C_1, C_2, C_3, C_4 , etc., are 1.505, 1.806, 2.107, 2.408, 2.709, etc., increasing by equal steps of 0.301.

² My figures differ from those given by Mr. Sutcliffe mainly because I have taken one centimetre for my unit instead of the diameter of an atom. It may be permitted to add, in this discreet obscurity of a foot-note, that there seems to be no reason to suppose that such problems as those of sunspots are resolvable by the use of logarithms. The logarithms of spot intensity, for example, are, we may suppose, measures of the sun's sensations of spottiness; a knowledge of these may increase our sympathy and fellow-feeling for that afflicted Luminary, but will scarcely lead us to the origin of the malady.

so confidently. So far as visual perception is concerned, it is pretty certainly a matter of the angle subtended at the eye by the object concerned, in other words, of how large an image on the retina can be grasped as a whole. I do not know what the answer is,¹ but a rough estimate suggests that it is not more than that produced by an object 5 cm. long at a distance of 1 metre, or one of 5 metres long at a distance of 100 metres. These two produce the same sized image on the retina and we conclude that one is larger than the other merely because we *interpret* other elements of the total situation as indicating that it is further from us and thence *infer* that it is longer. So soon as larger angles are involved interpretation of eye-muscle movement and the like sets in, and our knowledge becomes essentially as indirect as that obtained by survey with a chain and theodolite. Similar considerations apply to tactile and other methods of assessing size.

Practically all our knowledge of distance or extension generally is indirect. A mile, to me, stands for a certain amount of fatigue or elapsed time rather than for any immediately known distance, while a thousand miles is "four days' pretty hard driving" and practically nothing more! As for the statement that the distance of Sirius is "fifty-one million million miles," this is merely a noise in the air or some marks on paper to which I know that I am expected to react with signs of *empressement*, but can manipulate as easily as I can the marks 10^{-8} cm., which represent the diameter of an atom. Yet "really" the distance of Sirius is only about seventeen times as much longer than my foot as my foot is than my thumb! And seventeen is a number I can deal with quite comfortably. Similarly, if Time conforms to the law—and there seems no reason to suppose that it does not—the step from one year to the age of a centenarian is "really "

¹ It may be zero.

about a sixth of that from the latter to the estimated age of the oldest star.

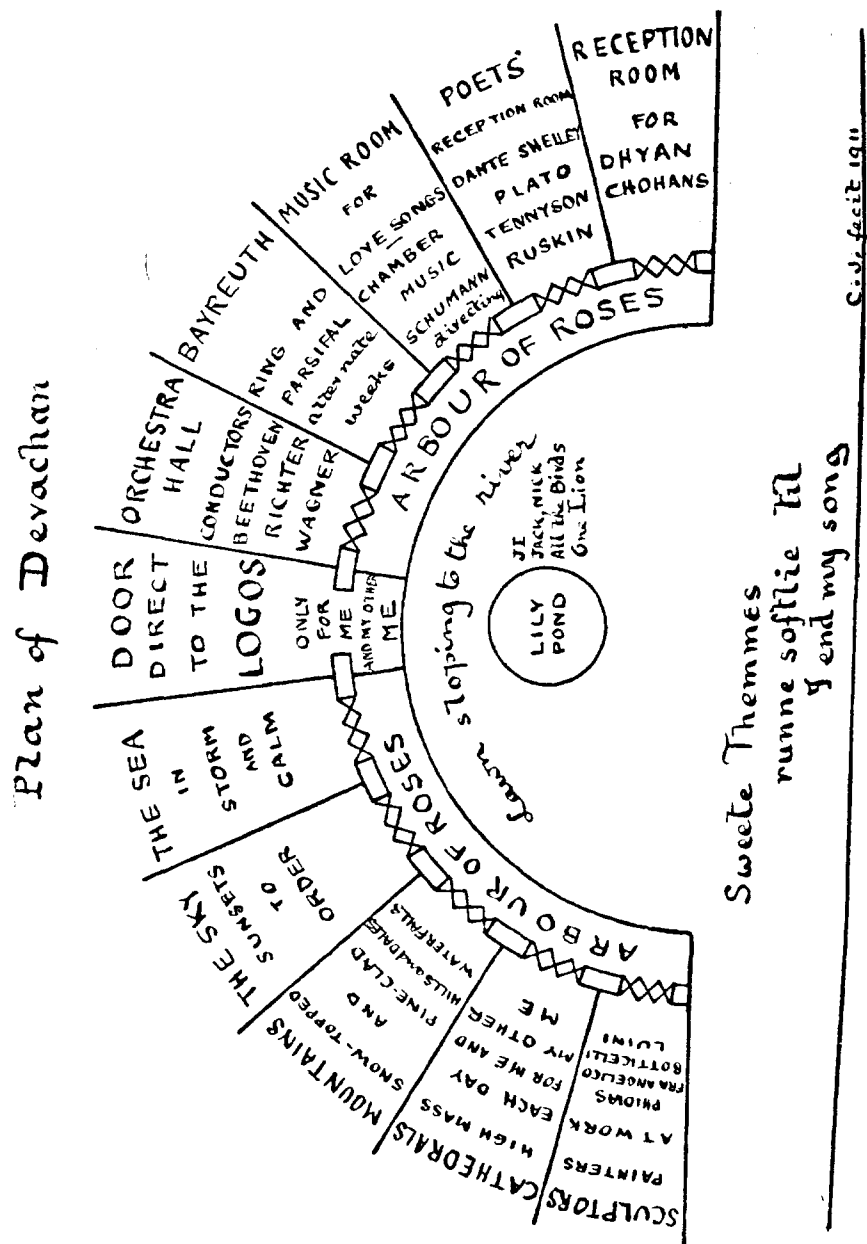
It is clear that if this reasoning be sound, as I am confident that it is, our normal perspective is very seriously at fault, so that we must drastically revise our naïve impressions if we wish to form any just conception of what the Universe is really like.

Inasmuch as Theosophists generally will not contest the view that individual consciousnesses are but local segregations of the One Consciousness, so that "progress" consists in an increasing reunion therewith, the relevance of this revised perspective to Theosophical thought needs little emphasis from me. But I should like to mount my pet hobby-horse for a moment to stress the fact that here again we have what may be an important source of error in the interpretation of *bona fide* and intrinsically correct occult pronouncements. If the occultist happens to be talking in terms of immediate experience (*i.e.*, logarithmically, so to speak) and the interpreter takes the remarks as referring to ordinary numbers, or *vice versa*, unlimited confusion may arise.

(To be concluded)

SHOW your own colours, sound your own note; it is precisely for this that you are here. To be yourself, to be sincere, give out your own authentic; this is your salvation.

CHARLES WAGNER



A PLAN OF DEVACHAN

By C. JINARAJADASA

THE design opposite was made by me twenty-two years ago in a fit of desperation against the lack of imagination of Theosophists. A few months ago I asked a Theosophist of forty-nine years' standing what kind of a Devachan she would like, and she did not know, *and could not imagine*. Since Mr. A. P. Sinnett with his matter-of-fact non-mystical mind misunderstood the philosophical teachings of the Masters on the subject, the idea of Devachan as a dream-like, *unreal* "cocoon" of thought-forms has been the prevalent one among Theosophists. As if the objects of the physical plane were not uglier cocoons still, and far less "real" than the thoughts about them! Yet in 1895 the truth was clearly seen during the investigations by Dr. Besant and Bishop Leadbeater into the conditions on the Mental Plane,¹ and described by the latter in his book *The Devachanic Plane*. Very few seem to have read that book, and fewer still to understand the revelation which it gave.

In the design, of the creatures by the Lily Pond, "Ji" is my cat (who created for me my reputation among Theosophists); Jack was a fox-terrier, an aristocrat to his ear-tips, Nick a large black nondescript of no caste but of much heart, both cherished dwellers in the home of my friends Mr. and Mrs. W. H. Kirby.

¹ See THE THEOSOPHIST, October, 1932, "Dr. Besant's First Use of Clairvoyance".

Since twenty-two years ago when I made the design, I would make only one change in my Devachan, which is to add a Laboratory for Occult Chemistry.

There could be no more *vital* message to mankind than this of "Heaven". That truth of Theosophy is preached fuller sometimes by others than by Theosophists. The hymn-writer speaks more truly than the average Theosophist:

For in Thy courts one single day,
'Tis better to attend,
Than, Lord, in any place besides,
A thousand days to spend.

And none among the poets has revealed so wonderfully as Browning the luminous truth:

All we have willed or hoped or dreamed of good shall exist;
Not its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist,
When eternity affirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that He heard it once: we shall hear it by-and-by.

"We shall hear it by-and-by". Is that not the same truth as what the Adept wrote through H.P.B. as He finished *Isis Unveiled*?

It needs but the right perception of things objective to finally discover that the only world of reality is the subjective.

Is it not this "right perception" which we Theosophists are asked to give when the Mahāchohan said in 1881:

Teach the people to see that life on this earth, even the happiest, is but a burden and delusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity.

Is my Plan of Devachan such a phantasy as it seems at first sight?

DRUIDIC TRIADS

SOME TRIADS OF WISDOM AND WISE DOING

Selected and translated from the Welsh

BY D. JEFFREY WILLIAMS

THREE things make for spirituality: Love, justice and obedience.

Three foundations of happiness: To be just in conduct, well versed in truth, and energetic in compassionate activity.

Three things to be seriously considered every day: The laws of love and kindness, the duty of hospitality, and the service of God; and duly to put these into practice.

Three things avoided by the wise: Expecting the impossible, grieving over that which is irretrievable, and fearing the inevitable.

Three excellences of wisdom: To be aware of all things, to suffer with all things, and to be detached from all things.

Three things make possible a right judgment: A knowledge of truth, a realization of others' need, and an abundant generosity.

Three judgments without which is no true judgment: That of those who love us, that of those who hate us, and that of conscience.

Three things with which every work should be carried out and good and useful knowledge imparted: With one's whole heart, one's whole mind, and one's whole power.

Three sources of understanding: Affection, principles, and ideals.

Three reasons for seeking knowledge: Goodness, beauty, and duty.

Three things requisite to perfect spirituality: Love towards God, love towards every living thing, and love towards every truth and justice.

Three things to be esteemed: Cheerfulness in trouble, generosity in success, and spiritual progress in both conditions.

Three spiritual instructors of men: Worldly misfortune, bodily illness, and unmerited hatred.

Three things increase wisdom: Misfortune, illness, and enemies.

TRIADS OF COMPASSION

Three activities partaking of the Divine: Support of the poor and weak, kindness to an enemy, and cheerful suffering in every just cause.

Three signs of cruelty: Needlessly to frighten an animal, to be needlessly tearing trees and plants, and to be insistent in asking favours!

Three signs of gentleness in a man: Pity for his beast, love of home, and singing at his work.

Three signs of compassion: Understanding of a little child's complaint; to turn aside and not disturb an animal that is lying down; and to be cordial and pleasant to all strangers.

VARIOUS TRIADS AND SAYINGS

Three kinds of people deserving of admiration and love: Those who look with love on the beauty of the earth, on little children, and on a great work of art.

Three essentials of poetic genius: An eye to see Nature, a heart to feel Nature, and a resolute courage that dares to follow Nature.

Three things to be sternly controlled: The hand, tongue, and desire.

Three primal unities: One God, one Truth, one point of Liberty; and these are where all opposites are resolved and balanced.

Three foods causing ill-health, short life, and a dullness of the senses: Flesh foods, preserved foods, and those with too much fat or grease.

Three things make rebirth necessary for man: His failure to obtain wisdom, his failure to attain to goodness, and his clinging to the lower, that is, to evil.

Three characteristics of perfection: Love as far as necessity for it exists; order (or harmony) that cannot be improved; and knowledge as far as thought and perception can reach.

There is no spirituality except in compassion to all living things.

There is no origin except in Him (or That) who is without origin, namely God.

The voice of God is the voice of every atom, and the voice of every atom is the voice of God.

That which is no-thing is God; God is that which is no-thing.

What is God? The life of all that lives.

What is the spirit of God? The Power of all Powers.

What is the Providence of God? The order of orders and the system of systems.

Three primary conditions of the Circle of Liberty: Absence of evil (limitation); absence of want; and absence of perishing.

Three things restored in the Circle of Liberty: Original *Awen* or spiritual genius; universal love, and universal memory; for without these there could be no attainment of felicity.

Three things are on the wane: The dark, the false, and the "dead" (the "dead" is that which is opposed to Life).

Three things acquire strength daily—there being "a majority of desires supporting them": Love, knowledge, and justice.

Three things grow more enfeebled daily—there being "a majority of desires in opposition to them": Hatred, injustice, and ignorance.

When a man truly loves, he co-operates with God.

LIFE is a work, begin it;
 Life is a battle, win it;
 Life is a pure heart, shield it;
 Life is a sceptre, wield it.

OCCULT CHEMISTRY

1. THREE VARIETIES OF OXYGEN, O; 2. TWO VARIETIES OF OZONE, O₃.

By C. JINARAJADASA

WHEN the clairvoyant investigations into the chemical elements began in 1895, the first elements to be examined by Annie Besant and C. W. Leadbeater were Hydrogen, Oxygen and Nitrogen. The investigations were published in *Lucifer*, November, 1895, and diagrams were given of the three elements. It was then stated that Oxygen contained 290 Anus, or, as they were then called, "ultimate physical atoms". Since Hydrogen had 18 Anus, and as at the time all chemists accepted Hydrogen as the unit of weight, the weight of Oxygen was given as $290 \div 18 = 16.11+$. This weight was slightly heavier than the chemical weight which is 16. Oxygen was described as follows:

The next substance investigated was Oxygen, a far more complicated and puzzling body; the difficulties of observation were very much increased by the extraordinary activity shown by this element and the dazzling brilliancy of some of its constituents. The gaseous atom is an ovoid body, within which a spirally coiled snake-like body revolves at a high velocity, five brilliant points of light shining on the coils. The snake appears to be a solid rounded body, but on raising the atom to E 4 the snake splits lengthwise into two waved bodies, and it is seen that the appearance of solidity is due to the fact that these spin round a common axis in opposite directions, and so present a continuous surface, as a ring of fire can be made by whirling a lighted stick. The brilliant bodies seen in the atom are on the crests of the waves in the positive snake, and in the hollows

in the negative one; the snake itself consists of small bead-like bodies, eleven of which interpose between the larger brilliant spots. On raising these bodies to E 3 the snakes break up, each bright spot carrying with it six beads on one side and five on the other; these twist and writhe about still with the same extraordinary activity, reminding one of fire-flies stimulated to wild gyrations. It can be seen that the larger brilliant bodies each enclose seven ultimate atoms, while the beads each enclose two.

As stated above, Oxygen was described as a "spirally coiled snake-like body". A slight general appearance of it is given in a model which is illustrated in Fig. 1, *a*. On closer examination, the "snake" is seen to be made of two spirals, revolving in opposite directions (Fig. 1, *b* and *c*). One spiral

+ - is positive and the other negative; each presents therefore one half of Oxygen, and for brevity's sake we shall call each $\frac{1}{2}$ O. At first sight, the two halves seem alike, except for the difference in their twist; there is however a fundamental difference.

Each $\frac{1}{2}$ O shows 5 large points in it, represented in the model by 5 small discs. These are different in configuration, according as they belong to the positive $\frac{1}{2}$ O, or to the negative $\frac{1}{2}$ O.

Each disc is composed of 7 Anus; but in the positive $\frac{1}{2}$ O they are grouped in one manner, and in another manner in the negative $\frac{1}{2}$ O (Fig. 2).

Each $\frac{1}{2}$ O is composed of 5 sections, which are all alike. A section consists of a group of 7 Anus, having above it 6 small groups of 2 Anus each, and below it 5 similar small groups. (See Fig. 2.) These 5 sections join together into one long string of beads, and then the whole string turns into a spiral. If we

FIG. 2

understand the configuration of one of the 5 sections, we can follow the structure of one $\frac{1}{2}$ O. This is given in Fig. 3.

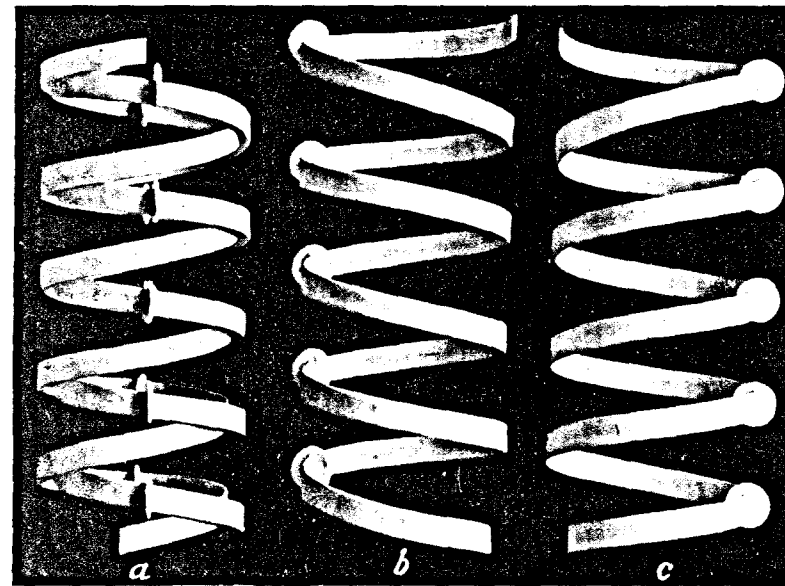
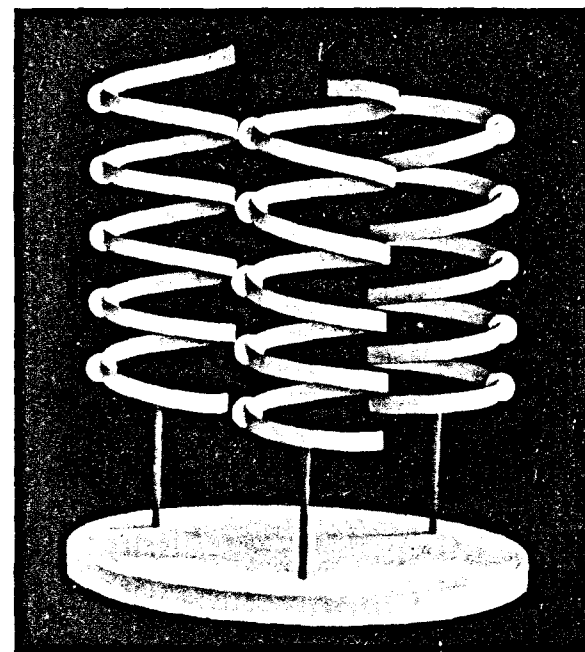
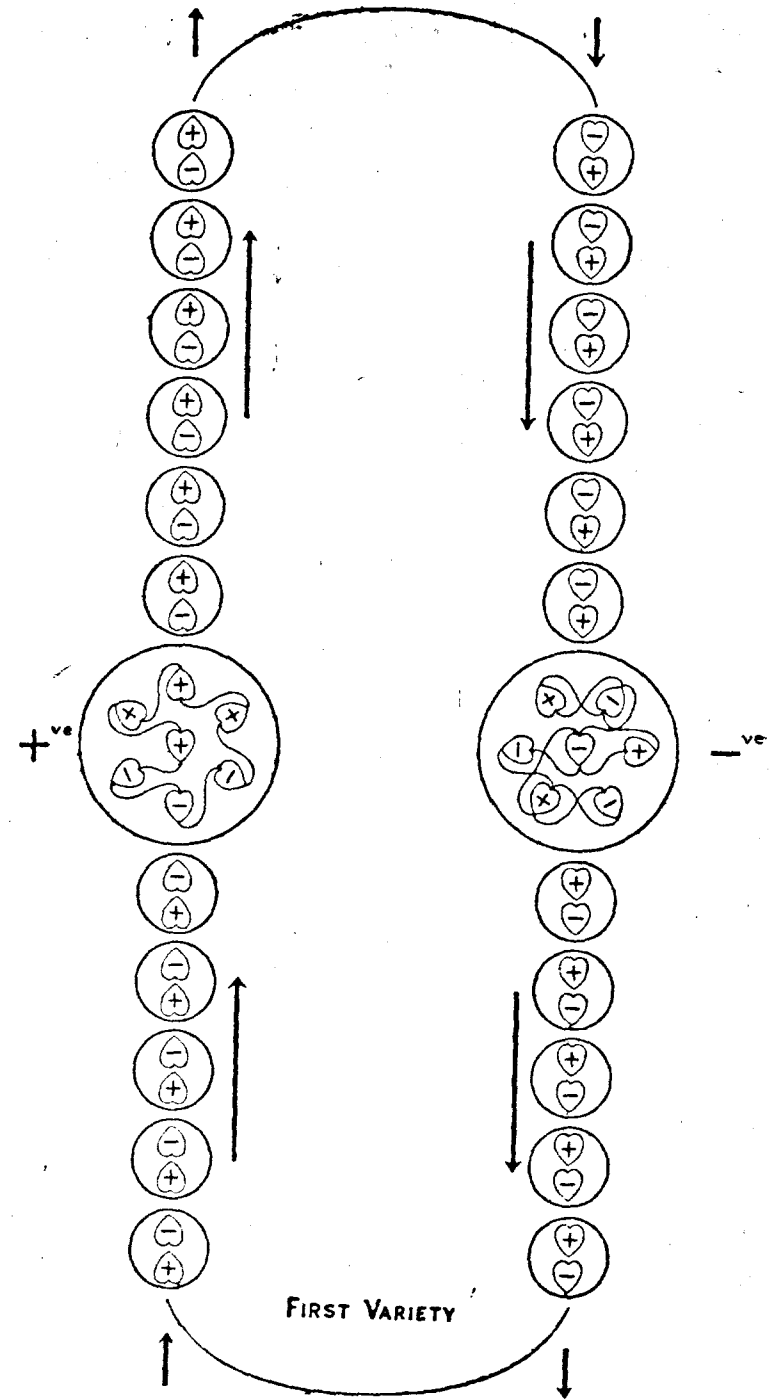


FIG. 1. OXYGEN O

POSITIVE HALF

NEGATIVE HALF

FIG. 5. OZONE O₃



We note at once the principal difference; it is in the group of 7 Anus. In the positive $\frac{1}{2}$ O, that group is arranged in a particular way; in the centre is one positive Anu; 6 other Anus, 3 of them positive and 3 negative, are placed at the 6 points represented by the centres of the 6 sides of a cube. On the other hand, in the group of 7 Anus in the negative $\frac{1}{2}$ O, there is a different arrangement; the centre is formed by one negative Anu; 6 other Anus, 3 positive and 3 negative, are arranged in pairs on three levels, one pair on a line with the centre, the other two pairs above and below at right angles to each other. The median line however is not at right angles to either, but somewhat aslant. To each group of 7 Anus there are attached 11 groups of 2 Anus, and the arrangement is shown in the diagram.

All this description however gives no real idea of the extraordinarily powerful nature of the forces which make Oxygen. How many types of force are involved is not yet known; three however have been noted. (No mention will here be made of the forces which compose each Anu; those are at least ten in number. Their description is for the moment not necessary in describing Oxygen, which is made up of 290 Anus.) The description of each force at once brings us to the mystery of the fourth dimension, for it is from the fourth dimension of space that forces flow into an Anu,¹ or to any group of Anus—to a small group like those of 2 or 7, as in the diagram, or to a large group like Oxygen as one whole composed of 290 Anus.

We can make no pronouncement as to the primeval origin of this intensely active element; but as we see it in working order at the present day, the operation of the first force appears to begin at the central positive Anu of the positive group of seven. That Anu gets charged by the Sun

¹ The "fourth dimension" is not Time, but a distinct dimension of space, to be represented diagrammatically as a line at right angles to all three axes of a cube.

in a special way; it may perhaps actually be shot out by the Sun. The force, which is like blinding light, radiates out in all directions through the whorls of the Anu, and draws towards it 6 other Anus, three of them positive and three negative. Then there wells up from the central Anu a second force.

It wells up from "nowhere," that is, from no visible direction in our three-dimensional length-breadth-height space. It appears to come from a hole which has no front or back, no top or bottom. From the central Anu the force flows as indicated by the lines, following always this law, that a force always flows *out* from the bottom of an Anu, that is from its pointed end, and enters *in* at the top of it, at its heart-shaped depression. In the positive group of 7 Anus, the force flowing from the central Anu traverses the other six Anus, and *re-enters* the central Anu at its heart depression. A complete circuit is thus made.

In so completing the circuit, the force causes a third force to manifest, as if by a kind of induction. It enters from the fourth dimension through the central Anu, and its operation is dual: first, it charges the group as a whole and then shoots upwards, and through each duad. It not only shoots up through them, it brings them into their position as a string of 6 duads. When it reaches the topmost duad, it shoots upwards still, if another section of the $\frac{1}{2}$ O is above it; if there is no section above, the force curves over and enters the topmost duad of the negative $\frac{1}{2}$ O, and shoots downwards through the 6 duads. If there were not then a group of 7 Anus, the force would rush downwards gathering more duads as pearls on a string. But on the descent, after the 6 duads, it meets a stream of force coming to it at right angles.

This force also issues from the central Anu of the positive 7; it shoots out at right angles to the ascending force. When the upward force in its descent meets this force at

right angles, a vortex is created, whose effect is to bring first a negative Anu, and then round it 6 other Anus, three negative and three positive. When so brought into being this predominantly negative group of 7 Anus exercises a curious effect on the positive group. It is as if it existed in order to "step down" the tremendous energy welling in the positive seven, so as to make it utilizable for work. The flow of the force within the negative 7 is as drawn in the diagram. But whereas, in the case of the positive group, the force issues at the bottom of the central Anu in one stream, here, in the negative group, that force as it issues at the bottom divides into two streams, each stream traversing three Anus, and then returning back to the central Anu from which it originated. If the diagram is carefully examined, it will be noted that one stream, for instance, that drawn as going to the right, as it issues from the point of the central negative Anu, enters into a positive Anu, then enters a negative Anu, then enters a positive Anu, and then *returns* to the negative Anu, from which it enters into the central Anu. Similarly, the stream marked on the diagram as flowing from the point of the central Anu to the right enters into a negative Anu, then enters a positive Anu, then enters a negative Anu, and then *returns* to the positive Anu, from which it enters into the central Anu. A complete circuit is thus made.

This force does not flow in straight lines; it tends to curve. One striking element about the force (for that matter about *all* forces) is that it is *alive*; there is a dim consciousness in it, a sense of delight as it does a work.

The descending force continues to rush down the 5 duads, and then on to the 6 upper duads of the next section. When the last section is reached, the force curves over to the positive $\frac{1}{2}$ O and enters it.

The "spirally coiled snake-like body" which is Oxygen appears as a snake of white light; but when the snake is

separated into its two constituents, the positive $\frac{1}{2}$ O and the negative $\frac{1}{2}$ O, the former is rose-red in colour, and the latter blue.

Another diagram of Oxygen may perhaps help to make clear the five pairs of sections, and how the two parts of the element are interlocked (Fig. 3a).

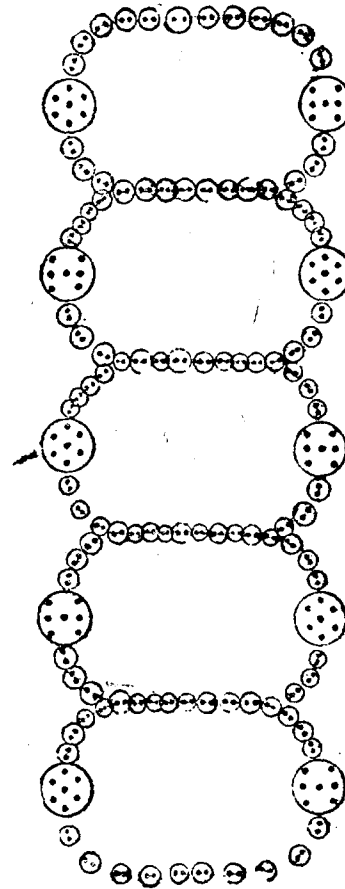


FIG. 3a

SECOND VARIETY OF OXYGEN

It is mentioned above that from the positive seven a force shoots out at right angles. After the negative seven is made there is an interaction between the two. In some Oxygen, this interaction produces a kind of stress, and there arises between them a centre of force. A force flows in from the fourth dimension, and holds 4 Anus, two positive and two negative (Fig. 4). These 4 Anus are not encircled by any sphere wall; the force enters all four simultaneously, and does not go in and out of them.

Why this body of 4 Anus exists is not known; of course it makes a heavier variety of Oxygen. Each

pair of sections become as follows:

Positive section:	$7 + (11 \times 2) =$	29
Negative section:	" =	29
New group of 4	=	4

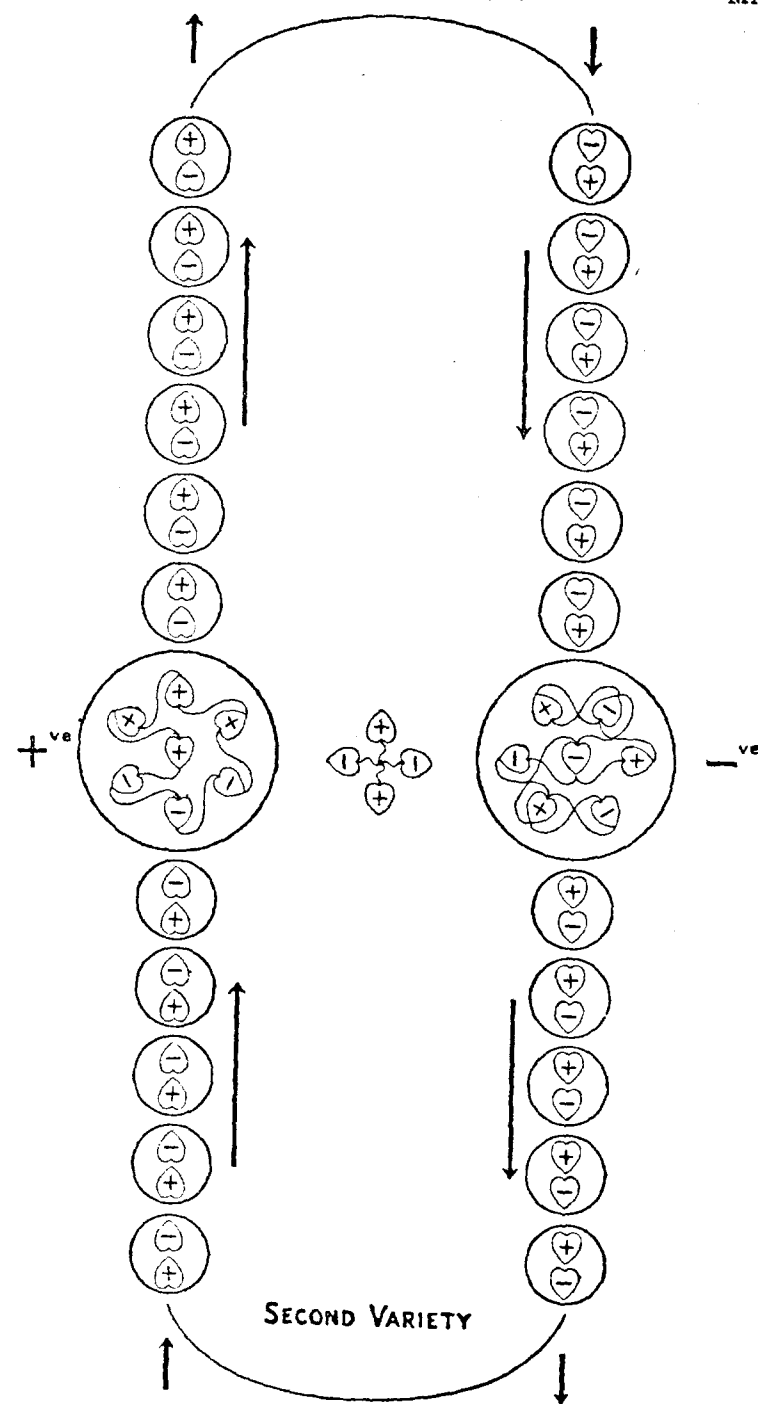


FIG. 4

Since there are five such pairs making up Oxygen, the new variety is $5 \times 62 = 310$ Anus, which divided by $H = 18A$ gives us:

$$\text{Second Variety of O} = \frac{310}{18} = 17.22.$$

This may be the O_{17} or the O_{18} variety lately discovered by chemists, since on the scale $O = 16$, its weight is 17.34.

Even of this second variety, there are two variants. One is as in the diagram, where in the group of four the two positive Anus are vertical. But there is a second variant, where the two positive Anus are horizontal. In this position they are farther apart than when vertical.

This gives rise to two shapes of this second variety. Each Oxygen has its "sphere wall," and since Oxygen is an elongated body, this sphere wall is egg-shaped. The egg-shape of the second variety is naturally fatter round the middle than the ordinary variety. But even of the egg-shapes of the second variety, there is a slim variety and a fat variety; the latter is where the two positive Anus are horizontal.

In a few oxides so far examined, the Oxygen is the normal variety, that is to say, that of 290 Anus, without the extra five groups of 4 Anus.

THIRD VARIETY OF OXYGEN

This probably is not a natural variety, that is, it is not to be found in the atmosphere. It was artificially constructed, by tacking on to each $\frac{1}{2}$ O, to the positive and to the negative, another pair of sections. The Oxygen snake held the two new sections, making a very elongated Oxygen.

Five pairs of sections of 58 A each = 290

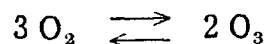
New pair of sections = 54

344

This gives us $\frac{344}{18}=19.11$ as the weight. How long this artificial variety persists is not known; the extra pair of sections may not possibly cohere very long.

TWO VARIETIES OF OZONE, O_3

Chemists state that Ozone is composed of three Oxygens, and give to it the symbol O_3 . Its molecular weight is 47.78, which is nearly that of 3 Oxygens. The accepted formula is:



This means that three volumes of Oxygen give two volumes of Ozone. But the molecular weight of Ozone "cannot be ascertained save by indirect means".¹

Clairvoyant magnification shows that Ozone is not composed of 3 Oxygens but of one half of three Oxygens. The model, Fig. 5, shows what the clairvoyant investigator sees. It shows three *half* Oxygens standing upright at the three points of a triangle. By comparing the model of Ozone with that of the Oxygen above it on the same Plate, Ozone is seen to be composed of 2 positive $\frac{1}{2} O$ and 1 negative $\frac{1}{2} O$. This is *one variety* of Ozone, a positive variety. There is a second variety, which is composed of 2 negative $\frac{1}{2} O$ and 1 positive $\frac{1}{2} O$, a negative variety of Ozone.

It is noted that the positive variety of Ozone is *lighter* for some reason than the negative variety; yet the number of Anus is the same. The positive variety rises to the upper strata of the air. Thus, at sea level at Sydney, the negative variety is found, but at the level of the Blue Mountains (3,000—4,000 feet), the positive variety is the common form of Ozone. The investigator gains the impression that the positive variety is of a "greater lightness and cleanness," which may account for the sense of purity

¹ Introduction to Inorganic Chemistry, by Alexander Smith, "Ozone".

which we get in mountain air, as being due not only to the absence of dust particles, but also to the presence of this variety of Ozone.

Electrical action in nature, such as a thunderstorm, has the effect of separating the Oxygen "snake" into its two parts, the positive $\frac{1}{2} O$ and the negative $\frac{1}{2} O$. The two may come together to form Oxygen once again, or in the process the positive $\frac{1}{2} O$ attracts an additional negative $\frac{1}{2} O$ (or *vice versa*) and all three form Ozone.

Some problem of polarity is probably involved, so that the positive variety of Ozone ascends; it is not lighter because it has fewer Anus than the negative variety. The designation for Ozone should be $\frac{1}{2} (O_3)$.

THE GENESIS OF THE ELEMENTS

I have to suspend further descriptions of the Chemical Elements for the simple reason that it is not possible to put into THE THEOSOPHIST the very large diagrams that are necessary to describe the remaining 55 elements in their six great groups. All the separate diagrams of them have been drawn, but to assemble each group so as to form diagrams of the kind necessary for the magazine is an impossible task. Some of the groups will take at least six large diagrams. The complete diagrams will appear in a large quarto edition of *Occult Chemistry*—the proposed third edition. All the material is ready, the only remaining requirements being time and strength on the part of the editor and draughtsman.

C. JINARAJADASA

A PRISONER OF LOVE

He stands between the living and the dead
Those who are living the eternal life
And those who blind and deaf to all but strife,
With hearts that know no peace, make nature red
With ravine, groping souls, grown blind within,
Hoodwinked with the black folds of lust and sin.

One step, and he was freed from sorrow's way,
But he will never take it, he shall go
The long dark road, determined to bestow
Help where it will be taken, point where day
Appears beyond the hills: with wistful heed
Love strives and loses—but will yet succeed.

Ah patient Prisoner! love has bound you fast:
Though Heaven is yours, yet pity for the lost
On life's sad journey, though you count the cost,
Holds you, man's comforter, until at last
He strides beyond the shadow and is free!
Then only will you claim your liberty.

F. H. ALDHOUSE

THE BESANT MEMORIAL SCHOOL AT ADYAR

FOR the last two years the call to "make Adyar a Flaming Centre" has been in the hearts of many F.T.S., and of late that idea has been reinforced by the publication of some words from our President's diary for 1931 showing how deeply our beloved leader is pondering over this thought. Many who know Adyar in their physical bodies, as well as many more who look to it as the great centre of our Society—the outer centre through which the forces from the true centre at Shamballa flow to nourish every branch of the Theosophical tree—must be pondering this question also, and wondering what *they* can do to help to liberate in our Headquarters a richer flow of the life of the Hierarchy.

To the writer it has seemed that what Adyar needs most is the presence of more *young life*—but how to overcome the apparently insuperable difficulties in the way of transplanting more youth to Adyar has so far found no answer. But our President now points out the way. Can we not rally in response to her call, and before she leaves her present body set to work to realize the ideal she indicates—a School in Adyar?¹

A school! Yes! then at once will youth be drawn to our Headquarters, not alone as students, but as teachers, and presently teachers of different nationalities. In most countries now there are Theosophists who are trained teachers, longing to give their services in a Theosophical school, even if it means sacrifice.

I do not minimize the difficulties. More money asked for, you say, at this time when for so many a bare livelihood is hard to get; besides there was a school at Adyar before and it has been removed; each Section, each Lodge, nay, even each individual has at present too many responsibilities to take on more; so many schemes have been started with great enthusiasm and then fizzled out. All these arguments are true and weighty, *but*, my brothers, does not all our Theosophical experience teach us that if a thing is really important it *can be done*? One need only look at the manner in which *New India* was started by our President and carried on till the need for it

¹ See note at the end by C. Jinarājādāsa.

ceased, and how this was done when, as she has told us, she had not a penny with which to embark upon the enterprise. But the thing was needed, and she set about at once searching for a way, and found it. Cannot we do the same?

In a great Society such as ours, are there not many who could make still a little further sacrifice? It is so often those who have least who are most ready to give! Are there not also many of us who, in spite of economic depression, still live very comfortably, and do not our consciences prick us when from time to time we hear the figures of the unemployed and wonder: "What can I do?"

I know that this is so. Then what of the saying:

To feed the poor is a good and noble and useful work, yet to feed their souls is nobler and more useful than to feed their bodies.

And has not the Teacher shown us that no greater service can be done to anyone than to help him to liberate himself, to express his whole nature creatively? In such a school this would undoubtedly be the aim.

One word to any Indian brothers who may read this. *Are there no wealthy Indians among Theosophists?* Are there none to come forward to head the list with a substantial donation in response to this urgent call from our President—surely an invitation from Those who stand behind our Society, and who ask us to make the spot They have chosen for its visible centre a place where the new life can flow with fewer impediments than have heretofore hedged it round, and surge into a mighty force for the revivification of the world?

E. M. W.

NOTE BY C. JINARAJADĀSA

¹The word "Adyar" is used both for the Headquarters of the Society—a property of 268 acres—and for the district round about. When talking of a "School in Adyar," it is well to remember that it will not be a school conducted by the Headquarters of the Theosophical Society. It will be a school conducted by Theosophists, and they may even rent an outlying part of the Estate for the purpose of a school. This was done by the Society for the Promotion of National Education (which merged into the Theosophical Educational Trust, which in its turn became merged into the Rishi Valley Trust). That part of the Estate called Damodar Gardens was vacant and the Society was glad enough to let it and get the rent for it. But no school or college has yet been conducted by the Executive Committee of the Theosophical Society on behalf of the Society's General Council. All the educational activities of Colonel Olcott—for the Depressed Classes at Adyar, for the Buddhists in Ceylon—and by Dr. Besant were activities in their personal capacities and not on behalf of the

Society. The National College and School (now transferred to Rishi Valley) were often spoken of as the "Adyar Theosophical School and College," but they were located outside the Estate, half a mile away. The proposed Theosophical School and College will be conducted by Dr. G. S. Arundale and his co-workers in this field; it will in the beginning be located within the Estate, paying rent for whatever building or ground is occupied. Though "in Adyar," the Theosophical Society will undertake no responsibilities towards it, except the usual one of a landlord.

I have been asked, since the school is to be called "Besant Memorial School," if that school is to be the *only* memorial to Dr. Besant's magnificent services to the Society and to India. There will be many kinds of memorials—institutions, buildings, and others; the school is one of them.

THE RECONSTRUCTION OF EUROPE

IN February, 1932, A. F. Folkersma drew up a scheme for the reconstruction of Europe which has been circulated, but which still needs to be known widely. The following summary will give a general idea; persons specially interested in the scheme may get the original circular from A. F. Folkersma, Ommen, Holland.

It is generally agreed that Europe, as the world, is suffering from political chaos and economic distress. Capitalism, Socialism, Fascism, etc., have failed and so a radical change is needed. Europe must regenerate through a common Ideal; this means immediate sacrifice but peace and prosperity in the end.

The scheme is that all European countries with their colonies and dominions except Russia should form a Federation each ceding some of its sovereign powers to a Central Federal Council, and retaining the remainder of its own sovereignty. Present frontiers remain, but safety is guaranteed to all. It may be possible to include Japan and America in the Federation later.

The Central Federal Council with headquarters in Geneva, will be composed of citizens from all countries but a majority from the former neutral states. The duties and powers of this body are (1) to maintain a Federal Guard and a Federal Fleet and with these to safeguard all the partners of the Federation, they having disarmed; (2) to control trade and tariffs of all the partners; there will be free trade within the Federation to begin with, and world-wide free trade as the ultimate goal; (3) to raise a reconstruction fund, thus: each country will contribute a part of what would be its military budget,

a peace tax and 25 per cent from import and export duties; (4) to introduce a Federal currency and establish a Federal Bank, to control Federal exchanges, and to take up all the war debts and repay them within ten years; (5) to make the English language compulsory in all schools.¹

The Federation will be presided over by a Federal Pro-Consul (a former neutral for the first ten years); there will be Federal Consuls in the capitals of all the partner countries; the Pro-Consul's and the Consuls' offices will be connected by wireless, telephone, etc.

Germany will get a mandate colony; there will be certain general rules; Communists will not be permitted to settle in the countries of the Federation; trade with Russia will be permitted.

A number of necessary committees will be formed for advising the Federal Council. The Federal Guard will be organized and stationed in about thirty towns (20,000 men in each town) besides 10,000 men in each of the fourteen capitals. The Federal Fleet bases will be about fifteen. The officers and men of both the Guard and the Fleet will be recruited principally from the former neutrals; they will wear Federal uniforms and the warships will fly a Federal flag, all pledged to the Federation. Each country will keep a small number of its own men armed for internal purposes.

THE NEW HISTORY SOCIETY OF NEW YORK

THIS society has embarked upon two small activities calculated to strengthen the hands of workers for Peace. (1) They offer three prizes for papers "to be written by the Students of the Universities and Schools of Europe" on the subject "How can the Youth of the Universities and Schools contribute to the realization of a United States of the World?" Details of the competition can be obtained from the Society's headquarters, 132 East 65th Street, New York, U.S.A. (2) They propose to issue a World Peace Handbook which will help to "unify the diversities of the Peace Movement to the end of more effective action". Such a publication will, it is believed, not only "constitute important testimony to the growing ranks of those organized to fight war," but should also act as "a manual of instruction and inspiration for the progressive advancement of the Peace cause throughout the world". Co-operation is earnestly sought from all kinds of peace organizations in furnishing data for the book. Information may be sent to the Editorial Committee of the New History Society.

¹ [I hope not the English spelling!—C. J.]

CORRESPONDENCE

Election of a New President

REFERRING to the article in THE THEOSOPHIST for November, 1932, in which Dr. Arundale suggests that the Masters should be consulted on the appointment of a future President, I should like to remark that since the clauses referring to its esoteric background no longer figure in the Constitution of the Theosophical Society, the Society has become a purely exoteric body. Accordingly the election of a new President takes place exclusively in accordance with the rules laid down in Rule 10 of the Rules and Regulations. Until recently it said there that the new President was nominated by the General Council at a meeting, which choice had to be confirmed by the members of the Society with a majority of two-thirds.

It will be clear that the General Council's power to nominate a new President placed this candidate in a favourable position with regard to his chances of being elected. For if the Society had reasonably to reject the candidate nominated by the General Council, it would have to hold definite well-considered reasons for doing so. Certain considerations might have induced the General Council to fix its choice and it may be conceived that among these considerations might be the conviction—obtained in whatever way—that a certain person was the one whom the Masters wanted as leader of the Society. Consequently, by establishing this conviction with the members of the Council, the Masters would avail themselves of an opportunity—the only opportunity—of constitutionally influencing the appointment of the person desired by Them. This was still more apparent when Colonel Olcott, in accordance with the right given him in section 4 of the Memorandum of Association, personally nominated his successor.

Nevertheless we should not lose sight of the fact that the decision rested with the independent judgment of the members of the whole Society, that the responsibility for their choice rested with them. In this responsibility of the members lies the democratic character of the Theosophical Society.

Meanwhile Rule 10 of the Rules and Regulations has been altered. A twofold change has been brought about in the procedure

of nominating candidates for Presidency, viz., (a) the General Council no longer nominates one candidate, but any member of the General Council is entitled to nominate a candidate; (b) nomination of candidates no longer takes place at a meeting of the General Council to be held for that purpose. Voting by the members of the Society has been retained; the candidate polling the largest number of votes will be declared chosen.

It is clear that by this alteration the democratic character of the Theosophical Society has even been strengthened and that any influence of the Masters on the election of a President, in a way that might even be distantly connected with the Constitution of the Society, is practically excluded.

J. KRUISHEER

The Work of the League of Nations

May I be permitted, with all respect, to point out that, while a Watch-Tower note refers to my article, "The Spiritual Bases of Peace," as being "on the work of the League of Nations," my references to the League take up only one-sixth of the article; and in these I took the precaution to dissociate myself from the charges of failure made against the League, and the prophecies of its coming collapse, in the phrases, "it is constantly being said," and, "as is hinted to-day". The other five-sixths of the article set out individual and collective ways of "bringing about the psychology of peace," which I had hoped would be regarded as helpful, not critical only, in intention. If the writer in the Watch-Tower caught "somewhat of a depressing note" in the article, I do not think that it came from my intention or even expression, but from the facts of the world situation that I naturally had to refer to as a diagnosis preliminary to prescription of treatment. My one "concession to gloom" was my expression of my conviction that the treatment of "the merely external phases of human relationships and activities" will bring no drastic results. I prescribed "the practice of spiritual idealism; that is, action rising spontaneously out of a view of life that sees the essential unity of humanity . . . and . . . adjusts individual and group organization and conduct to it". That is the gist of my article, and I had the thought that it was a restatement of the first Object of The Theosophical Society, and an indication towards the fulfilment of "The Plan". I take it that the statement in the note that "for those who have had any glimpse at all of the occult Plan behind the League, depression is not the spirit with which its work is noted" is general in application. In any case the personal inference that a literal reading might find in it does not apply.

JAMES H. COUSINS

The Economic Crisis

May I suggest two changes in our magazine, so well edited by yourself? The first, a slight one, the marking of prices of books reviewed in THE THEOSOPHIST.

The second is a much more radical proposal, as in my opinion, it is a mistake in policy to entirely ignore the present economic and financial crisis through which the world is passing, and from the adverse effects of which most of humanity are suffering, as well as the great majority of fellows of the Society. It is very unfortunate that all our leaders seem to have no knowledge of finance or economics, and appear to assume that the material ills of the world are merely due to the lack of good-will and Brotherhood. My experience of life does not substantiate this latter conclusion. It is not the lack of Brotherhood, but the operation of a rotten financial system by which the world is run for the benefit of a few, at the expense of the mass of humanity who are helpless to remedy the ills they are subjected to.

If our leaders are ignorant on these matters, it is not so with many of the rank and file of the Society, some of whom are using all their energies to overturn the existing economic system.

In a word, I would ask you to throw your columns open, occasionally, at all events, for an article on the New Economics, or Credit Reform. We have many able pens, in the English Section, such as Lt.-Col. Powell, Major Galloway, T. Kennedy, and no doubt, many others, all over the world, who could educate us on these subjects.

Art, Science, Comparative Religion, Beauty, etc., play no doubt a great part in life, but at the present time, many of us believe Economics and Politics (also completely ignored) have a much greater importance for all thinking people.

N. L. JOYNT

BY C. JINARĀJADĀSA

1. The prices will be given.

2. This "leader" at least is not ignorant "on these matters". He is on the whole wide-awake to most things that affect humanity. He makes a point of reading as many diagnoses and remedies as he can. But the trouble is that the position is not unlike a patient suffering from several ills, and the several physicians consulted pick upon a different cause of the general trouble, and prescribe for that, expecting that it will cure all the causes. And each consultant picks upon a different cause! If we go to an allopath, a surgeon, a homeopath, an osteopath, a herbalist, a "Nature cure" doctor—and if in India,

to an Āyur Veda doctor—each will give a remedy, which certainly will give some relief, and may, possibly, produce a total cure. I believe the three “able pens” mentioned are all committed to *one* solution, that generally known as the Douglas Credit scheme. But it is not the only solution offered. The latest is “Technocracy,” with its promise to each person of an income of 10,000 dollars a year.

THE THEOSOPHIST will publish any article on *any* topic affecting human relations, *provided the article is not too long*. The magazine cannot be turned into a propaganda field for any single remedy; there are specialized journals for that. But it will gladly publish *informative* articles. In these days of many magazines and articles, the reader wants his material brief, and “to the point”; he wants, in a magazine article, to be informed, not to be convinced, on these matters on which he is not expert. A clever writer ought to be able to meet the reader half-away, by presenting his case succinctly, and in a broad outline.

If “politics” are ignored in this magazine, it is because of the habit of politicians, as they stand for their “cause,” of quickly ignoring Brotherhood in their impetuous enthusiasm.

WISHING to be sincere in their thoughts,
 they first extended their knowledge to the utmost.
 Such extension of knowledge lay in the investigation of things.
 Things being investigated knowledge became complete.

Their knowledge being complete, their thoughts were sincere.
 Their thoughts being sincere, their hearts were then rectified.

Their hearts being rectified, their persons were cultivated.
 Their persons being cultivated, their families were regulated.

Their families being regulated, their States were rightly governed.
 Their States being rightly governed, the whole Empire was made tranquil and happy.

CONFUCIUS

THE THEOSOPHICAL FIELD

BRAZIL

MRS. NADA L. GLOVER writes: “Enclosed I beg to hand you the programme of the Convention and of the Day of the Order of Service. Specially the artistic programme went off beautifully, with the help of the Roerich Society, the members of which are real artists. The music (piano, violin, flute and singing) was beautiful, the dancing first class. It was altogether a success from an artistic point of view. As you will see the Day of the Order was dedicated to the Master K. H. I am having the ‘Invocação a Gautama Buddha’ and the ‘Hino ao Mahatma K. H.’ copied to send you; they are composed by the Viscondessa de Sande, and were played with piano and violin. The Theosophical Hymn was beautifully played and sung, at the commencement and the end of the Convention. In consequence, several of the artists entered the T.S. The notices in the press were good and it was good propaganda. Few members from other States were here but those who came went away happier and more inspired, specially on the last day (when we telegraphed you).

“Señora Maria Appa dos Santos is working hard at the ‘Animal’s Home,’ and dedicating much time and trouble. On Christmas Day we inaugurated it—Aleixo de Souza gave us the land—it is one hour’s train journey from Rio. After that there was a Christmas distribution to the poor—foodstuffs, clothing and toys, sweets, etc. In the afternoon there was another distribution of the Order of Service, at another suburb, at which I was also present (had to be), and yet another one in Nicteroi, at which the Head-Brother of the O.S. was present. Mr. Glover was very good and helped me much—he got over half a ton of foodstuffs, rice, beans, sugar, flour, biscuits, maté, coffee, etc., etc., for distribution, and I got a lot of money from many sources—during the Convention-month—and so about 1,000 people (between Rio and Nicteroi) got things and many children were happy.”

U. S. A.

The *Messenger* has changed its dress and title this year. The new cover is in two colours, the design being à la old THEOSOPHIST;

the new name is *The American Theosophist*. These "are not the only evidence of the renewing of life within the Section. Much encouragement is filtering through the mass of correspondence that reaches headquarters to indicate the growth of the spirit of unity and the revival of the sense of obligation to render service. Courage too is evident in these reports of renewed activity, and those Lodges which have this courage and who are awake to their responsibilities do not fail to find the life renewing in them and the wherewithal to serve coming to them in some mysterious way in this day when the world is so responsive to the inner realities that Theosophy alone can teach".

INDIA

The All-India Federation of Young Theosophists "recognizes joy as an important healthy factor in all true growth. It expects of its members not only purity of life and earnestness of purpose, but also efficiency in attainments in some line or other, so that their aspirations and sympathy may fructify in effective reform and intelligent service".

The Federation has recently undergone two changes, (1) it is no longer "autonomous" but forms part of the Indian Section; (2) its headquarters has been transferred from Madras to Bombay.

MEXICO

The Section has a new magazine beginning from November, 1932; it is called *Boletín Oficial de la Sociedad Teosofica en Mexico*.

HOLLAND

The board of editors of the Dutch Theosophical monthly, *Theosophia*, have resolved to translate select items from their magazine and send them to THE THEOSOPHIST. The following is of general interest:

"Directors of Teyler's Foundation and the Members of Teyler's Theological Society announce that a prize will be offered for the best essay on the following subject, to be handed in before January 1st, 1935:

"An historical and critical investigation of the valuable elements in the Theosophical movements, including Anthroposophy.

"Further details will be found in the Programme for the year 1933, which will be forwarded free on application to Teyler's Godgeleerd Genootschap (Teyler's Theological Society), Haarlem, Holland."

REVIEWS

Treasure-House of the Living Religions. Selections from Their Sacred Scriptures. Compiled and Edited by Robert Ernest Hume, M.A., Ph.D. (Charles Scribner's Sons, New York, London. Price \$3.00.)

This work is distinctly a sign of the times, particularly in the United States of America. That country has during the last fifty years shown an increasing interest in non-Christian religions. Many have been the lecturers on Hinduism and Buddhism, particularly of the former, who have expounded the religions and ethical ideas of the East. Therefore, a large body of men and women are eager to have at hand in some convenient form works which give the teachings of the great religions. This work consists of selections from the various Scriptures with no comment whatsoever. The selections are arranged in four main groups: (1) Faith in the Perfect God; (2) Man and His Perfecting; (3) Man and His Social Relations; (4) A programme of joint worship, arranged as a responsive reading. The programme of joint worship is arranged as a series of readings, with a person called the Leader reciting and the congregation responding with suitable extracts. Three hundred pages of the book is packed full of quotations. This is followed by 102 pages giving the exact reference for each quotation, one of the most valuable elements of the book. Then follow 41 pages of bibliography, and after this, a table of citations very carefully documented. The topical index gives various headings to enable the reader to consult extracts on certain main topics on the problem of religion. We give the book a warm welcome, as such a work helps to bring mankind together towards Universal Brotherhood, by showing how the present dividing lines of the religions are only divisions in the mind, but not intrinsic.

C. J.

The Great Pyramid in Fact and in Theory, by William Kingsland, M.I.E.E. (Rider & Co., London. Price 30s.)

Mr. Kingsland in his seventy-sixth year made a special study on the spot of this Ancient Wonder, the only remaining one of the "Seven Wonders of the World". As he says in his preface, although the literature of the Great Pyramid is extensive, in this book he endeavours to give to the general reader a clear understanding of the nature of this stupendous monument, the many problems involved in its structure, and the various theories which have been put forward in connection with it. He feels that it is the most mysterious, least comprehended, as well as the greatest and most enduring monument, the most perfect and gigantic specimen of masonry that the world has yet seen.

Mr. Kingsland does not believe that this mighty Pyramid had been intended for a tomb. He says that the King's Chamber is the crowning glory of this magnificent edifice, and that whatever may have been the original intention of the architect as to its use, here, if it could be correctly read is the key to not only the whole problem of this structure, but to much else in connection with Egypt's temples, tombs, religion and mighty civilization.

He deals with not only the many dimensional theories but with the perseverance with which these dimensional values and relationships have been followed up and made to fit some particular theory. He ends this book with the question: "Are the admitted facts sufficient on which to base any consistent theory whatsoever of this magnificently enigmatical structure, every detail of which is a problem?"

L. G. C.

Mysticism in Maharashtra, by R. D. Ranade, M.A. (Aryabhushan Press, Poona. Price Rs. 10.)

A History of Indian Philosophy in 8 volumes has been undertaken by Professors S. K. Belvalkar, M.A., Ph.D., and R. D. Ranade, M.A., of which the second volume on the Upanishadic thought has already been issued, and this is Part I of the seventh volume on Mysticism. Part II will be devoted to Mysticism in the rest of India. The lives, works, times, etc., of the saints Jñānadeva, Nāmadeva, Ekanātha, Tukārāma, Rāmadāsa and their contemporaries have been described and critically considered in great detail along with their mysticism. The author is himself a student of practical mysticism and has studied the works of the Western mystics and is thus most competent to deal

with his subject. In his very important preface of thirty-five pages he compares the work of the Western mystics with that of his countrymen.

In the West many mystics have left behind detailed descriptions of the progress of their mystical experiences, trials and sufferings. In the East these have to be discovered and judged from their devotional songs or other writings. In the West mysticism is distinctly marked by the stages of Purification, Illumination, Introversion, Ecstasy and Rapture, the Dark Night of the Soul and the Unitive Life. There it is distinctly vital and active in the helping of the world. The author tries to show that it is so in India also. He divides mystics into intellectual, democratic, synthetic, personalistic and activistic. This division is based upon the lives of a few leading men and does not seem to be basic. In the West it is believed that the great periods of mystical activity correspond with curious exactness to the great periods of artistic, material and intellectual civilization. Rather, they come immediately after and seem to complete such periods. The third, fourteenth and seventeenth centuries are the crest of mystic waves there. We should like to find out how far the same results are seen in Maharashtra and other parts of India, and whether progress in material prosperity results from mysticism and its effect in raising the national character or *vice versa*.

The volume under review shows great learning and research and is a labour of love for the author. Its great advantage will be in showing that mystic experiences are the same in East and West, and are not mere stories but real psychological experiences that can stand the test of scientific and philosophical study.

We would recommend the volume to the attention of our educated public and shall await with pleasurable expectations the appearance of the next volume of this monumental series. Its printing and get-up are excellent. We hope the authors will get sufficient encouragement from the public to enable them to finish the whole series.

P. B. N.

Pedlar's Pack, by Marsyas. (Coulls, Somerville, Wilkie, Ltd., Dunedin, N. Z.)

This collection of poems is animated by a generous desire to share what the author has found of truth and beauty.

Love is no huckster; that is mine is thine.
Take freely from my store.

The writer has a certain facility of expression, a picture-making gift and an easy flow of words. There is a description of a sunset at the end of a grey day "pure pearl above, pure gold below" which is as polished as a gem, and through all the poems runs a thread of spiritual understanding.

The war poems may seem quaintly out of date, but this little book contains some passages which are timeless:

Shall we not see that time that was, that time which is yet to be,
Are less than the lightest thistledown that floats on summer air,
That all that is ours, would we chain us fast or break all bonds, go free,
Is now—that this life, year, day, and hour are the accepted time?
Not past, not future, the now alone man bendeth to his will.

To Theosophists the poem "To Annie Besant, October 1st, 1916" has a particular appeal; which of us, who owe so much to her, will not be with Marsyas in singing:

Greatest of women, hail! Who know thy worth
Bless the High Gods this day, and in their hearts
Burn choicest incense of delicious laughter:
This day it was, brought thee again to earth
To tread life's stage in this of all thy parts
The head and front—so shall men know hereafter.

B. A. S.

Scientific Riddles, by Sir J. Arthur Thomson, M.A., LL.D.; Emeritus Professor of Natural History in the University of Aberdeen. (Williams & Norgate, London. Price 10s. 6d.)

This book, from the pen of one of our outstanding scientists, is of deep interest. It contains fifty-three short chapters in which the author reviews a whole number of problems and subjects of scientific interest. Some of the chapters explain the meaning of technical terms, such as Protoplasm, Chromosomes, Hormones, Parthogenesis, Enzymes. And others have descriptive titles like: "What Is a Nerve Impulse?", "Why Do We Fall Asleep?", "Why Do We Laugh", "Why Do We Cry?", "How Do We Catch Cold?", "Riddles of the Countryside," "Cuckoo Puzzles," "Do Plants Behave?", "Do Animals Think?", "In How Many Different Ways May Animals Appear Green?" One passage of typical interest may be cited. On p. 67 there is an explanation of the mechanism at work when a cat arches up its body and raises its fur on end. It used to be thought that the cat did the whole performance on purpose to frighten off, say, an intruding dog. What actually happens is a complicated process. The emotional storm stimulates a certain ductless gland, situated near the kidneys and called the supra-renal body. This sends

an additional supply of a hormone (a chemical messenger which regulates and harmonizes internal activities of the body) called adrenalin to be distributed by the blood stream throughout the body. And one of its far-off effects is to stimulate the tiny muscles which move the hairs!

The book contains a most interesting chapter on the behaviour of plants. And it concludes with a really significant discussion on religion. Our author puts into his own language and idiom of expression the working theory of Theosophists—the Divine Immanence. He quarrels with the idea of the continual interference of a Deity in the course of events; but he stresses the idea that a Divine Purpose may be worked out in the world process through endowing the original irreducibles with the capacity of working out their destiny in a relatively free way, so that evolution has from time to time a quality of creativity.

J. I. W.

The Modern Review, edited by Ramananda Chatterjee, and published at Upper Circular Road, Calcutta, is one of the oldest and finest Indian-published monthlies. It has recently, we see, increased in size, and the January and February numbers which are before us are full of good things. Amongst the contributors are Dr. Tagore, Dr. Cousins and Dr. J. T. Sunderland; and S. Nihal Singh furnishes a delightful account, well-illustrated, of the progress of Woman's Education in the State of Kathiawar. A feature of the magazine is the wide scope of subjects discussed, embracing articles on biography, travel, current economics, a large number of book and periodical reviews, and Editorial Notes on many topics which engross attention at the moment. We must not omit to mention the reproductions of water-colours by Indian artists which form the frontispiece of each number. If criticism is called for, it may perhaps be suggested that a higher level of fiction should be aimed at. We cordially recommend this very readable and moderately-priced Review.

E. M. W.

MAGAZINES RECEIVED:

Advance Australia News Service	...	...	January.
The American Co-Mason	...	...	November-December.
The American Theosophist	...	...	January.
The Beacon	...	...	January.
Boletín de la Estrella	...	...	October-November.
Boletín Oficial de la Sociedad Teosofica en Mexico	...	...	November and December.

The Buddhist	...	...	January.
The Calcutta Review	...	...	January and February.
The Canadian Theosophist	...	...	December and January.
The Cultural World...	...	...	December.
Gnosi	...	...	November-December.
The Indian Review	...	...	February.
The Legal Companion	...	...	February.
The Liberal Catholic	...	...	February.
The Maha-Bodhi	...	...	January-February.
The Modern Review	...	...	February.
The Occult Review...	...	...	January and February.
Persatoean Hidoep...	...	...	February.
The Review of Reviews	...	...	January.
La Revue Theosophique le Lotus Bleu	...	...	December.
Stri Dharma	...	...	January and February.
La Tabla Redonda	...	...	December.
Teosofi	...	...	No. 1 of 1933.
Teosofia	...	...	January and February.
Theosophie in Ned.-Indie	...	...	January and February.
Theosophia	...	...	February.
The Theosophical Path	...	...	January.
Theosophy in Ireland	...	...	October-December.
Toronto Theosophical News	...	...	January.
Triveni	...	...	November-December.
The Vaccination Inquirer	...	...	January.
The Vedic Magazine	...	...	October-November.
The Young Builder	...	...	February.
The Young Theosophist	...	...	January.
World Theosophy	...	...	January.

BOOKS RECEIVED :

- The Complete Works of H. P. Blavatsky, Vol. I, edited by A. Trevor Barker (Rider & Co., London).
- Occult Glossary, by G. de Purucker, M.A., D.Litt. (Rider & Co., London).
- Fifty-seventh Annual General Report of the Theosophical Society, 1932 (Theosophical Headquarters, Adyar).
- Smithsonian Institution Bureau of American Ethnology Bulletin 106 (Government Printing Office, Washington).
- What Colour Means to You, by Ivah Bergh Whitten (C. W. Daniel Co., London).
- Report of the Madras Vigilance Association 1931-32 (Servants of India Society, Madras).
- Sri Ramana Sthuthi Dasakam, by Ramana Dasa Sadananda (Author, Madras).
- Los Maestros, la Sociedad Teosófica y el Mundo, by Geoffrey Hodson (Theosophical Society in Uruguay).
- Adyar Pamphlet No. 170 (T. P. H., Adyar).
- Een Misleidend Boek, by W. A. L. Ros-Vrijman (W. P. Van Stockum and Zoon).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th September to 12th December, 1932, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Burma, dues per 1932	30	0	0
Swiss Section, T.S., dues per 1932	86	10	0
T.S. in Poland " " 1931 and 1932, \$41	151	3	0
" " Wales " " 1932, £11-16-0	155	2	9
Russian (Outside Russia) Section, T.S., dues per 1932, £2	26	2	9
Indian Section, T.S. (part-payment)	800	0	0
Selonger Lodge, dues of 9 members, per 1931-32, £2-5	29	13	0
T.S. in Central South Africa, dues per 1932, £7-18-9	104	6	0
" " Portugal, dues per 1932, £3-10-0	45	14	4
Netherlands Indian Section, dues per 1932	650	2	9
American T.S., dues per 1932	4,090	5	0
T.S. in Canada " " " "	244	0	0
" " Germany " " " (in part)	8	10	0
" " Spain " " " £10-19-7	144	2	0
" " Australia, dues per 1932, £37-2-3	487	14	8
Singapore Lodge, dues of 12 members per 1932, £3	39	12	0
T.S. in Argentina, dues per 1932, £6-19-4	91	7	0
Mr. Peter de Abrew, Colombo, dues per 1933	13	4	0
T.S. in Austria, dues per 1932, £5	65	15	8
Mr. L. F. Englesby, Honolulu, dues per 1932 and 1933...	26	8	0
New Zealand Section, T.S., dues per 1932, £28-6-8	372	7	8
To be carried	7,663	12	7

	Rs.	A.	P.
Carried forward ...	7,663	12	7
T.S. in France, dues per 1932, £56-15-3 ...	746	5	6
" " Ireland " " " £2-8 ...	31	8	9
" " Canada, Balance of dues per 1932 ...	57	0	0
H.P.B. Lodge, Toronto, Canada, dues of 12 members per 1933, £2-19-6 ...	39	1	0
Shanghai Lodge, dues per 1932, £6 ...	78	12	5
T.S. in Denmark " " " £9-13-9 ...	127	4	2
" " Roumania " " " £1-14-2 ...	22	8	0
Mrs. M. E. Hughes, Kuala Lumpur, dues per 1933, £1 ...	13	4	0
T.S. in Porto Rico, dues per 1932, £4-4-11 ...	55	12	0
" " Germany, dues per 1932 (in part) ...	8	15	0
" " Iceland " " " £8-14-3 ...	114	7	0
" " England, dues per July to October, 1932, £14-17-10 ...	195	13	3
Madame Tanguy, Madame Lopes and Mr. Diamico, Brazil, dues per 1932, £3 ...	39	4	2
T.S. in Belgium, dues per 1932, £8 ...	104	14	4
" " Bulgaria " " " £2 ...	26	2	2
" " Mexico " " 1931 and 1932, £31 ...	406	13	5
Netherlands Section, T.S., dues per 1932, £120-15-6 ...	1,588	2	7
Mrs. Sophy Stein, Shanghai Lodge, Entrance fee and Annual dues, 10s. ...	6	8	0
Mr. and Mrs. J. D. Mooney, Shanghai Lodge, dues per 1932, 10s. ...	6	8	0
Hongkong Lodge, Annual dues of 15 members and Entrance fees of 2 members ...	56	5	5
	11,389	1	9

DONATIONS

	Rs.	A.	P.
T.S. in Ireland, for Adyar Fund, £3-11-6 ...	47	0	3
" " Mexico, Adyar Day Collections, £2 ...	26	4	2
Mr. M. George M. Rajan, Manila, Philippine Islands, through T. P. H. ...	0	12	0
	74	0	5

Adyar

12th December, 1932

ERNEST WOOD,

Acting Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th September to 12th December, 1932, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mrs. E. M. Whyte, Adyar, for Food Fund ...	2	0	0
Mrs. S. Rajaram, Adyar " " ...	30	0	0
Mr. A. S. Rajagopala Ayengar, Adyar ...	25	0	0
Lodge Beauseant, England ...	19	4	0
	76	4	0

Adyar

12th December, 1932

ERNEST WOOD,

Acting Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Aalborg, Denmark	... "Mikrokosmos Lodge, T.S."	24-4-1932
Mendoza, Argentina	... "Luz de Oriente Lodge, T.S."	8-5-1932
Panama City, Canal Zone, U.S.A.	... "Panama Lodge, T.S."	6-8-1932

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Copenhagen, Denmark	... Besant Lodge, T.S.	May, 1932
Tampico, Mexico	... Hyparia " "	11-5-1932
Nuneaton, England	... Nuneaton " "	Reported November, 1932
West Bromwich, England	... Service " "	
Reval, Esthonia	... Besant " "	

Adyar

10th December, 1932

ERNEST WOOD,

Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

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

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

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

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

Editorial communications should be addressed to the Editor, THE THEOSOPHIST, Adyar, Madras, India. Rejected MSS. are not returned, unless an envelope large enough to contain the MS., and fully directed, with international postal coupon or coupons, covering return postage, are enclosed. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription *strictly payable in advance*:

India, Burma and Ceylon: Rs. 9, post free. Single copies, Rc. 1, post free. America: \$4.50; other countries: 18s., post free. Single copies, America: \$0.50; other countries: 2s., post free.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to: The Manager, Theosophical Publishing House, Adyar, Madras, *never to individuals by name*. The renewal notice, duly filled in, should in all cases accompany renewed subscriptions. All communications relating to subscriptions, non-receipt of copies and change of address should be addressed to the Manager.

AGENTS:

India: The Theosophical Publishing House, Adyar, Madras.

Europe—(a) *Great Britain*: The Theosophical Publishing House, 68 Great Russell Street, London, W.C.1, England.

(b) *Netherlands*: N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam.

America: The Theosophical Press, Wheaton, Illinois, U.S.A.

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

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

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SUPPLEMENT TO THE THEOSOPHIST

xix

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THEOSOPHIST

A MAGAZINE OF

Brotherhood, Oriental Philosophy,
Art, Literature and Occultism

EDITED BY

ANNIE BESANT, P.T.S.

VOL. LIV

PART I. October, 1932 to March, 1933

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1933

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INDIA

ALONE CAN MAKE HIGH CLASS SOAPS CHEAPLY

There is no country in the world better endowed by Nature with means for material prosperity than INDIA is, and yet there is no country in the world more poverty-stricken.

Take the instance of SOAP. No European country has such facilities for making high-class toilet soaps cheaply as India has. Soap is made either from animal fats or vegetable oils. Animal fats are largely used in Europe for edible purposes, and there supplies are so limited that fish oils are used as butter substitutes after a certain chemical treatment. Oil seeds are imported into Europe at heavy cost from India and other countries. The price of good animal fats and vegetable oils being thus very high, many European soap-makers are using in the manufacture of soap such loathsome materials as slaughter-house offal, (see Gadd's Book on soap-making), fats from dead cows and pigs, and greases recovered by boiling down animal matter obtained from street-sweepings (see "Scientific American" for December, 1926, page 439).

To the high cost of European soap should be added the high profits of the maker. The prices are further enhanced by the freight and middleman's charges, and further yet by the import duty. Thus Foreign Soaps, when cheap, cannot but be very bad.

Appreciative Testimonials have been received from **Dr. Annie Besant, Poet Rabindranath Tagore, Sir Phiroze C. Sethna, Sir Purshottamdas Thakordas.** A French Jeweller, **M. Joseph Van Praag**, doing business in Bombay and Paris, says:

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