

1882

THE THEOSOPHIST

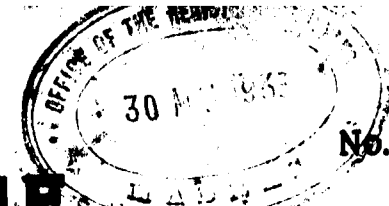
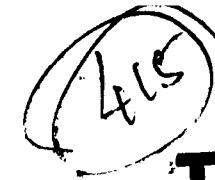


A. K. SITARAMA SHASTRI

Manager of Vasanta Press and Printer of "The Theosophist"
and of all Theosophical books from Adyar since 1909

April, 1933

VOL. LIV



No. 7

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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ON THE WATCH-TOWER

BY C. JINARAJADĀSA

DR. BESANT'S health is certainly feeble, but in spite of slight ups and downs there is no great change to record.

The President.

Press correspondents are anxious for news, but at the moment the only reply is: "No change." "Reuter" is always ready to report news of her health, and Reuter's agency at Madras and the Associated Press of India are in telephonic touch with Adyar.

Dr. Besant does not read any newspapers, and is not trying to follow the world's developments. She has her eyes fixed on the future, particularly on a swift rebirth in an Indian body. Her preference is for a Kshatriya body—of course, a male one—for she says that in her inmost nature she is a Warrior. Not a few have been the times when she has spoken of the need to train the Youth of India to be proud of the name "Indian". She is anxious that they should know the past glorious history of her Motherland, and what doughty deeds Indians wrought in ancient days. She has not the slightest anxiety as to the welfare of the Theosophical Society after her departure, since she knows that the Society's true Founders—the two Masters who guided H. P. B. and Colonel Olcott, and guide her now—are still the Society's Guardians. On one occasion lately, when there happened to be gathered round her sofa Bishop Leadbeater, Bishop Arundale,

and myself, she alluded to the prophecy about the Society recorded by the Master of H. P. B., Colonel Olcott and herself in these words :

" You have still to learn that so long as there are three men worthy of our Lord's blessing¹ in the Theosophical Society, it can never be destroyed."

Then beginning with herself, she counted one, two, three, four, and said in triumph : " There's one over ! " When later Miss Willson came, Dr. Besant remarked that there were " two over ".

* * *

The Theosophists—at least the members of it who are in the E. S.—have made no secret of their faith that the world which has been in travail during the last half-century is in such a pitiable condition because all the nations are being rapidly moulded towards a World Reconstruction under the guidance of the Adept Brothers. To the Theosophist who has had even a slight glimpse of the " Great Plan," the various political and economic upheavals have been signs not of irreparable disaster, but of quick reconstruction. Little as one would think it at the moment, the full achievement of World Reconstruction has been brought nearer during the last few days by the lead given by the Prime Minister of England in the matter of Disarmament, by the President of the United States in throwing in his weight in the World Economic Conference, by Signor Mussolini's proposed " four Power pact," and by the British Cabinet's outline in the " White Paper " describing the next stage of the " reforms " towards making India a self-governing Dominion in the British Commonwealth. In each of these, and in other departments of Reconstruction, there are many unsatisfactory elements ; it requires little perspicacity to

¹ The Lord Buddha.

point them out at once. But to the true idealist, *who has pledged his faith to a great Vision*, what is important is not what is against the Vision, but what is for it. It is easy to criticize, especially to depreciate ; a profound trust in human nature is not easy, and less easy still is any belief that there is after all a " Power that maketh for Righteousness ". It is just there that the idealists are tested : Will they be depressed by what has not been achieved, or rejoice even in what little has been achieved in spite of all obstacles ? " Thoughts are things," we Theosophists have said again and again. It is well not to forget that, and to realize that even one simple dream of Good, if worshipped with one's whole heart, does help to diminish the world's evil, little though our own share may be. Perhaps one cannot help being depressed now and then, but it is surely more helpful not to share our depression *with others*.

* * *

Colonel Olcott's
History of the
Society.

Five volumes have already been printed of the President-Founder's *Old Diary Leaves*. There is one more volume to complete the Series. But the first volume of *Old Diary Leaves* is out of print, and soon the second and third volumes also. Therefore the T. P. H. at Adyar, which has now taken over the right to reprint Volume I, is proposing a new edition, adding those parts of the " Leaves " which Colonel Olcott omitted when he issued THE THEOSOPHIST articles in book form. But more than this, a large mass of new and valuable material from the Society's archives will be added as Appendices, with numerous illustrations which did not appear in the first edition. The new reprint will make a book of larger size, and it will form the first volume of a Series : *The Complete Works of H. S. Olcott*, President-Founder of the Theosophical Society.

The three next issues of THE THEOSOPHIST—for May, June and July—will be supervised and edited by Dr. G. S. Arundale. I have asked him to help me in this manner for three months, so as to release me to attend to heavy arrears of work, particularly of correspondents from Latin American countries. Dr. Arundale has edited the magazine before, and knows the work well. He will be assisted by Mrs. D. R. Dinshaw, the Assistant Editor.

In the year 1882, when H. P. B. and Colonel Olcott were at the city of Wadhwan, in Kathiawar, one afternoon as some visitors discussed matters Theosophical with the Founders, some of them drew back in doubt from the future offered to them as co-workers with the Founders, and through them with the Elder Brothers. Then there fell through the air a small triangularly folded note, bearing in red writing the superscription in the inset above.

The Master M. from far off commented on the conversation as follows :

To all those whom this may concern—to the honourable and doubting company.

Foolish are the hearts who doubt of our existence! or of the powers our community is in possession of for ages and ages. . . Would that you would open your hearts to the reception of the blessed truth, and obtain the fruits of the Arhatship if not in this then in another and better rebirth.

M. . .

Who is for us—answer!

What the Master said fifty-one years ago is very apposite to-day. For to-day also there are those who doubt; and these are not among the "novices" but among tried and trusted workers.

Since the time when the Adepts have "broken the silence of centuries" and offered openly Their knowledge to the world through the Theosophical Society, the Society's work has been on two planes, as it were, each having its laws, yet both intimately related. The first plane of work is what is visible to all: the Society is supremely a body of Philanthropists, toiling to build a Universal Brotherhood, and bound by no creed, nor pledged to follow any "leader". For the members are seekers of Truth, not the builders of a doctrine. Every well-wisher who is "willing to study, to be tolerant, to aim high, and to work perseveringly," is ever welcome into the Society's membership.

But from the Society's commencement, there has been another aspect of the Society's work and development, on another plane. No secret was ever made of the fact by H. P. B. or Colonel Olcott that the Society was inspired by the Masters, and steadily guided by Them in its development. If this part of the Society's inner and invisible basis is true, then a most vital problem is: Who is the person through whom the Masters are working; in other words, Who is the "leader"?

The Society's steady development has been by the interaction of these two planes of ideas. For as is the leader, so is the Society, at least as an *organization*. It is true that the Society to-day is a democratic body; even its President is only the Executive Officer *on behalf of the Society's General Council*. Yet all know that the personal worth and the "driving power" of the President moulds the Society's work and expansion. Of course Theosophy, as an embodiment of the Divine Wisdom, is above all Societies, and its students are everywhere, in Societies and outside them.

Time and again, the question is being asked: "Who is for us? Answer!" It is asked through a situation, a "crisis," if you will, in the Society's affairs. In 1883, the question was asked of the English Society's members, whether they recognized Mr. A. P. Sinnett as the leader chosen by the Masters, or another. Some replied, No—and chose to follow Dr. Anna Bonus Kingsford. In 1884, the question was asked of *all* members of the Society, whether they still recognized H. P. B. as the "channel," in spite of all the charges of the Coulombs. Many doubted, and replied, to all practical purposes, No—for they left the Society. It was at that crisis too that grave doubts were cast on the very existence of the Masters Themselves. In 1894-5, the same situation arose, when the then Vice-President of the Society, Mr. W. Q. Judge, stood against its President, Colonel Olcott, and the members who believed in the Masters had to decide behind whom was Their influence: Judge or Olcott. In U. S. A. 90% of the members followed Mr. Judge. The Society which he then founded chose at his death a year after Mrs. Katherine Tingley, and that "Judge secession" is now broken up into the Point Loma Theosophical Society, the Theosophical Society of New York of Mr. E. T. Hargrove and others, the United Theosophists of Los Angeles and elsewhere, the movement of "Blue Star," now the Temple of the People under Dr. W. H. Dower, in Halcyon, California, and the Blavatsky Association of London. One more, a Theosophical Society in Germany, under Herr Hugo Vollrath, also belongs to those who chose Mr. Judge. Those who chose Colonel Olcott make the great "Parent" international Society whose Headquarters are at Adyar. Then in 1907 came once again the question: "Who is for us? Answer!" This time the question was tantamount to: Do you recognize Annie Besant as the leader chosen by Us? Many replied, No, and—since they resigned

Handwritten note:
 I think we
 are in a position
 to see the
 open the eyes of the
 people of the world
 to the fact that
 the Masters are
 still with us
 and that the
 work is being
 done in the
 world.
 The work is being
 done in the
 world.

from the Society—replied also that they no longer believed that the Masters guided the Society.

All through these events every one working for Brotherhood, whether he believed in the Masters or not, has not only been welcome, but cherished as a worker in the Society. For it is not necessary to believe in the Masters in order to help the Society's idealistic work on the visible plane of its activities. Yet the challenge "Who is for Us"? is a part too of the Society's development.

And to-day? Once again the "doubters" are raising their voice. One aspect of Krishnaji's teachings is being misconstrued to mean that the Masters of the Wisdom are not necessary for the world's welfare; the value of the Path to Them is being discredited; and grave doubts are being mooted regarding the Society's progress after Dr. Besant leaves us. To those who have joined the Society because of its ideals, and who love to give their best to mankind through it, but do not believe in the Masters, it little matters who will be the President so long as the Society works for the helping of men. For others, who do believe in the Masters, if doubts come, how shall they be answered?

One thing is sure: Not one doubt will be resolved by leaving the work undone. A thousand doubts have less value for the soul than one certainty. Whether the Masters exist or not, whether They are using a particular person as channel or not, may or may not be doubtful; but never doubtful that the world needs a Universal Brotherhood of Humanity, and that among the world's organizations for the work, the Theosophical Society is the most idealistic, as the most effective in the long run. He who does the Society's work will always be "for" the Masters. *Tat Karma, Tad asmi—That Work, That am I* is the touchstone both of Truth and of the Path to that Arhatship towards which the Master is always planning to bring "My People".



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 Vol. LIV, Part I, p. 628*}

WE can only glance hurriedly at present at the long series of antediluvian works in their post-diluvian fragmentary, often disfigured form. Although all of these are the inheritance from the 4th Race—now lying buried in the unfathomed depths of the oceans—still they are not to be rejected. As shown, there was but one science at the dawn of mankind, and it was all *divine*. If when Humanity having reached its adult period has abused of¹ it—especially the last Sub-races of the 4th Root-Race—it was the fault and sin of the practitioners who desecrated the divine Knowledge, not of those who remained true to its pristine dogmas. It is not because the modern Roman Catholic Church, true to her traditional intolerance, is now pleased to see in the Occultist

¹ [So in the MS.—C. J.]

and even in the innocent Spiritualist and Mason "the descendants of the *Kischuph*, the *Hamite*, the *Kasdim*, the *Cephene*, the *Ophite* and the *Khartumin*"—all these being "the followers of Satan"—that they are such indeed. The state or national Religion of every country has ever disposed easily of rival schools, and at all times, by professing to believe they were dangerous *heresies*, the old Roman state-religion as much as the modern one. If Napoleon the Great has one meritorious act to boast of during his career of slaughter, it is that of having abolished the "Holy" Inquisition.

The abolition, however, has not made the public any the wiser for that, in the mysteries of the Occult Sciences. In some respects the world is all the better for such ignorance. The secrets of nature are generally double-edged weapons, and in the hands of the undeserving are more than likely to become murderous. Who knows anything in our modern days of the real significance of, and the powers contained in, certain characters and signs—talismans, whether for beneficent or evil purposes? Fragments of the *Runes* and the *Kischuph*, found scattered in old mediæval libraries; copies from the *Ephesian* and the *Milesian* letters or characters; the thrice famous *Book of Thoth*, and the terrible treatises (still preserved) of Targès, the Chaldean, and his disciple Tarchon, the Etruscan—who flourished far before the Trojan war—are so many names and appellations void of sense (though met in classical literature) for the educated modern scholar who believes in the XIXth cent. in [the] art, described in such treatises of Targès of *evoking and directing thunderbolts*. Yet the same is described in the Brahmanical literature and Targès copied his thunderbolts from the *astra*,¹ that terrible engine of destruction known to the Mahabharatan Aryans. Before this art—if ever understood by the

¹ This is a kind of magical bow and arrow calculated to destroy in one moment whole armies; it is mentioned in the *Ramayana*, the *Puranas* and everywhere.

Western—would pale a whole arsenal of dynamite bombs, for it is from an old *fragment* read and translated to him that Lord Bulwer Lytton got his idea of *vril*. It is a lucky thing, indeed, that in the face of the virtues and philanthropy that grace our age—the age of iniquitous wars of anarchists and dynamiters—the secrets contained in the book discovered in Numa's tomb should have been burnt. But the Science of Circe and Medea is not lost. One can discover it in the apparent gibberish of the *Tantrika* Sutras and the *Ku-ku-ma* of the Bhootanee and the Sikhim *dug-pas*, the "Red-caps" of Tibet, and even in the sorcery of the Nilgery *Mula Kuroomba*. Very luckily few outside the high practitioners of the *Left Path*—and of the Adepts of the Right one in whose hands the weird secrets of the real meaning are safe—understand the "black" evocations. Otherwise, the Western, as much as the Eastern *dug-pas* might make short work of their enemies. The name of the latter is *legion*, for, the direct descendants of the antediluvian sorcerers hate all those *who are not with them*, arguing that therefore they are against them.

As for the "Little Albert"—though even this half-esoteric, small volume has become a literary relic and even the "Great Albert" or the "Red Dragon" together with the numberless old copies still in existence, the sorry remains of the mythical Mother Shiptons and the Merlins (we mean the *false* one) all these are vulgarised imitations of the original works of the same names. Thus the "Petit Albert" is the disfigured imitation of the great work written in Latin by Bishop Adalbert—an occultist of the VIIIth century sentenced by the second Roman *Concilium*—a work printed several centuries later and named *Alberti parvi Lucii libellus de Mirabilibus Naturæ arcanis*. The severities of the Roman Church have ever been spasmodic. While one learns of this condemnation, which placed the Church as will be shown in relation to the Seven Archangels—or "Virtues" and

"Thrones" of God—in the most embarrassing position for long centuries, it remains a wonder indeed, to find that the Jesuits have not destroyed the Archives with all its countless chronicles and annals of the History of France—and those of the Spanish Escorial—along with it. Both History and chronicles of the former speak at length of the priceless talisman received by Charles the Great from a Pope. It was a little volume on magic—true sorcery rather, all full of cabalistic figures, signs, mysterious sentences and *invocations* to the stars and planets. These were talismans *against the enemies* (les ennemis de Charlemagne) [of] the King, which talismans—the chronicler tells us—"proved of great help as *every one of them died a violent death.*" The small volume *Encheridium Lessoris Papæ* has disappeared and is out of print—very luckily. As to the *Alphabet de Thoth*, it can be dimly traced in the modern *tarot* which can be had at almost every stationer in Paris. As for its being understood or utilized, the many fortune-tellers in Paris, who make a professional living of it, are a sad specimen of the failure one is sure to encounter in an attempt to read, let alone correctly interpret, Taro's symbology without a preliminary philosophical study of the science. The real *taro*, in its complete symbology, can be found only in the Babylonian cylinders that every one can survey and study in the British Museum and elsewhere. One can see those Chaldean antediluvian *rhombs*, or revolving cylinders covered with weird signs; as for understanding them, the secrets of those divining "wheels", or, as de Mirville calls them, "the rotating Globes of *Hecate*", have to be left untold for some time to come. Meanwhile there are the "*turning-tables*" of the modern medium for the babes, and the *Kabala* for the strong. This may afford some consolation.

The greatest teachers of divinity agree that nearly all ancient books were written symbolically and in a language

intelligible only to the initiated. The biographical sketch of Apollonius of Tyana affords an example. As every Kabalist knows, it embraces the whole of the Hermetic philosophy, being a counterpart in many respects of the traditions left us of King Solomon. It reads like a fairy story, but, as in the case of the latter, sometimes facts and historical events are presented to the world under the colours of a fiction. The journey to India represents in its every stage, though of course allegorically, the trials of a neophyte, giving at the same time a geographical and topographical idea of a certain country as it is even now. The long discourses of Apollonius with the Brahmins, their sage advice, and the dialogues with the Corinthian Menippus would, if interpreted, give the esoteric catechism. His visit to the empire of the wise men, and interview with their King Hiarchus, the oracle of Amphiaraüs, explain symbolically many of the secret dogmas of Hermes—in the generic sense of the name—and of Occultism. Wonderful to relate, and, were not the statement supported by numerous calculations made, and the secret half revealed, the writer would never have dared to say it. Notwithstanding that the travels of the great Magus are correctly, though allegorically described, that is to say, all that is related by Damis under the guidance of Apollonius and translated by Philostratus—it is a marvel indeed. At the conclusion of what remains to be said of the wonderful Adept of Tyana, the meaning of this shall be made clear. Suffice to say of the dialogues given that they would disclose, if understood, some of the most important secrets of nature. Eliphas Levi points out the great resemblance which exists between King Hiarchus and the fabulous Hiram, of whom Solomon procured the cedars of Lebanon and the gold of Ophir. Only Eliphas Levi, according to his invariable habit, mystifies the reader more than he divulges, and thus leads him off the right track.

Once the subject [is] broached, it may be as well to exhaust the data about Apollonius; the more so, as his biography and *post mortem* reputation have served as a key-note to his enemies—the Christian clergy—to slander the memory of other Adepts as great and as historical. For there is no use in trying to conceal the truth. Neither the *actual* existence, nor the memory of the wonderful *miracles* produced by Apollonius, can be obliterated from History and—preceding him—the life and powers of Simon the Magian. There is more than usual malice displayed by the Church in relation to both—there is *positive fear* for reasons that shall be shown.

As a proof of the existence of a Secret Science, which the Church has vainly tried to discredit, Simon and Apollonius are selected as historical personages of the first century to demonstrate it and the causes *why they are* so *anathematized* explained.

(To be continued)

DR. BESANT'S OCCULT LIFE

III

A most vital element in the early history of the Theosophical Society was the fact proclaimed by H. P. B. that among its members were the Adepts of the Great Hierarchy. When the basis of the Society was slightly reorganized in 1878, the public announcement was made that the Society was graded into three "Sections," and each Section subdivided into three "Degrees". All members entered at first into the lowest rank, which was the Third Degree of the Third Section. It was stated that to be admitted to the First Section, "the Theosophist must have become freed of every leaning toward any one form of religion in preference to another. He must be free from all exacting obligations to society, politics and family. He must be ready to lay down his life, if necessary, for the good of Humanity, and of a brother Fellow of whatever race, color or ostensible creed. He must renounce wine, and every other description of intoxicating beverages, and adopt a life of strict chastity". A less exacting standard was expected of those who belonged to the Second Section, who were those "who have not yet wholly disenthralled themselves from religious prejudice, and other forms of selfishness, but have made a certain progress towards self-mastery and enlightenment". Later, the Founders clearly stated that the members of the First Section were the Adepts. The Second Section was transformed later by H. P. B. into the Esoteric School.

In the letters of the Masters several references occur showing that They considered Themselves as members of the Society. A most noteworthy occasion of this statement was when the Adept who was known as "the Nilgiri Master," "Rishi Agastya," "the Old Gentleman," wrote a communication to THE THEOSOPHIST regarding the division which had lately taken place between the Theosophical Society and the Ārya Samāj. The article appears in the Supplement to THE THEOSOPHIST, June, 1882, and is signed: "One of the Hindu Founders of the Parent Theosophical Society." He states the place of despatch as "Tiruvallam Hills, May 17". This is a well-known district about 80 miles west of Madras.

But a change took place about 1885-86, when the Adepts were practically forced to retire into the background, so far as Their direction of the Society was concerned. This was largely due to Colonel Olcott's fear that public talk about Them and Their work for the Society would precipitate another crisis like that which shook the Society in 1884-85 in what is known as the "Coulomb affair". For as a result of that, many Theosophists lost faith in the Masters. This was a minor matter compared to what was much worse, which

was the dragging of the names of the Great Ones in the mud with much scoffing. Though Colonel Olcott meant well—for no one's love for the Society surpassed his—he did, as it were, shut the door to Them, till the Society had ceased to be "a body over the face of which broods the spirit from beyond the Great Range," to use the words of the Master K.H. to H. P. B. To offset this weakening of the Society, H. P. B. reorganized the earlier attempts to make an Esoteric Centre within the Society, and created the "Esoteric Section" in 1888. But while that action of hers brought the Masters nearer once again to the Esoteric Section, and to the individual members who became Their disciples, yet a gap still existed between Them and the Society as a whole to which They belonged in the old days as members of the First Section.

It is to the closing of this gap that the following memorandum of Dr. Besant refers.—C. JINARAJADASA.

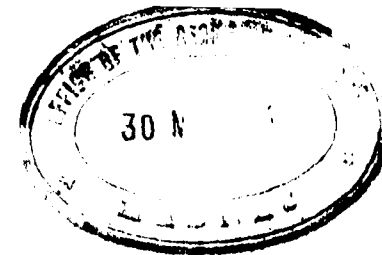
February, 1908

YOU will have seen the letter I wrote to the E. S. meeting about the preparatory work we have to do, and this is again emphasised in the brief paper on "Membership in the E. S." But you may rightly know something more.

On February 22nd I was speaking to an E. S. gathering at Adyar composed of members from Southern India. Suddenly a great wave of magnetism, felt by every one, swept into the room, and seven Masters, with the Mahā-chohan, stood in a group close to the pictures. H. P. B. and, I think, Damodar, were also there. Only some saw, but all felt the overpowering presence, and a great awe settled on all. And Master M. . . said: "The first Section has come to its own Shrine-Room." They were Masters Morya, Kuthumi, Hilarion, Serapis, Jesus, St. Germain and Jwalkool.

Several of the Masters now come frequently to Adyar, and the changes I am making there are in obedience to my own Master's wishes. He says sometimes, with a queer little smile, that He is afraid He is interfering a great deal. But the Blessed One knows how gratefully welcome His "interference" is.

A. B.



DEFINITION OF THE WORD "THRILL"

By ANNIE BESANT, P.T.S.

Question. What is the meaning of the word "thrill" now so constantly used in the newspapers, when a dangerous experiment is performed?

Answer. It is a peculiar nerve-excitement, found pleasant by some people, when they, in perfect safety themselves, watch another person risking himself to the danger of being injured in life or limb. Extreme examples are prize-fights, bull-fights and dog-fights, the survival of the old Roman amphitheatre "sports", between gladiators, or between prisoners taken in war and wild beasts of prey, or between wild animals.

All such spectacles, in which pleasure is taken in watching the unnecessary infliction of pain on another, are demoralising and dehumanising. Historically, they are found among savages of a primitive type, and among semi-civilised peoples. They occur also in luxurious civilisations which have begun to decay.

LETTERS OF H. S. OLCOTT TO FRANCESCA ARUNDALE

(Concluded from Vol. LIV, Part I, p. 656)

XXV

Adyar, 12 June '86.

MY DEAR TERESA,

I have sent by this post £20 (in two sums of £10) in Money Orders payable to you at the Elgin Crescent P.O. which please apply towards getting a passage ticket for Bawaji. You can imagine how low the Rupee is fallen when I tell you that this sum has cost Rs. 280 or Rs. 80 more than par. I have asked Mr. Gebhard to request his agents at Liverpool and Cardiff to see about getting a saloon passage at very cheap cost. This is perfectly practicable, the more so as a voyage of a few days more or less makes no difference to any of us. You may take a ticket to either Bombay or Colombo, as it will cost about the same here from either place: I mean, in case a chance direct to Madras cannot be had. If the boy should have to come 3rd class by P. & O. or B. I. let him send his boxes down into the hold, keeping with him only what he actually needs on the voyage. And let him give a fee to the cook or steward to look after his comfort. Also give him a few tins of things to eat as addition to the 3rd class fare—which, however, I am told is abundant and after the Hindu fashion for Natives.

And now the best of news for you all. In a letter to me from Tukaram, of the 5th inst.—received by me on the 7th by post—I found an entire blank page had been filled in with writing by Mahatma K.H. in his familiar hand-writing.¹ Tukaram had mourned in his letter about Damodar's fate and asked me the latest news. The Master told me D.² was alive, though completely prostrated after the fearful ordeals he had had to pass through because of the many doings of a questionable character he had taken part in through over zeal. And he solemnly warns us all. I have sent Sinnett a copy by this post to show to such as he may think best. Everybody here is overjoyed at this striking proof of the constant watch kept over us by the Masters and of their ability to communicate even when H. P. B. and D. K. M. are out of India. And, oh! it is such a slap in the face to the S.P.R. and its complotters.

Yours affy.,

H. S. OLCOTT

A kiss to my dearest Grandmother.

XXVI

Adyar, 19 June '86.

DEAR TERESA,

Mr. von Hoffmann is a trump and Mrs. Coles another. If there were a few more who would do likewise I should not be hampered as I am to carry on the work. If I could get to France just now I could—as my latest advices indicate—do a great deal there—a very great deal. And so I could in America where the harvest is ripening and fifty Branches might be formed. So in the Punjab, if I could make another tour there.

¹ A photographic facsimile of this letter will be given in the next issue of THE THEOSOPHIST.—C. J.

² Damodar K. Mavalankar.

Next week I am to go to Mysore, beginning with a big reception and Branch at Bangalore. What a pity that now while I am still healthy and vigorous, I should be chained down for want of a little money to get about with! Later, when I am used up there will be lots of eleventh-hour bequests, etc., but no one to put into the field.

Well, so it goes: I'm not saying this to make you weep or go and pawn your coronation diamonds but only as I would growl gently into my sister's ear just to relieve my feelings.

The letter of Mahatma K. H. to me written inside T. T.'s while en route has worked a miracle among our best people in the T. S.: now, they are again full of heart and hope.

Best love to Grandmother and Mohini, a kiss to George, a nod to the old weather-watching monk outside the window,¹ kind remembrances to Louisa and Mary, the cook. As for the bird I am afraid to draw too much attention to him lest the cat's eyes should also turn in that direction.

So H. P. B. is at Elberfeld after all: well, next I shall hear of her being Mrs. Sidgwick's guest with Hodgson accompanying her on the piano and Myers making a lusty third on the flute!

Yours affy.,
H. S. O.

The Coulombs have dived out of sight at Bombay; no one has seen them for months.

XXVII

Adyar, 27 June '86.

DEAR TERESA,

Yours of 4th inst. with copy of Bank account. If you will kindly send us such a memo the first day of every month it

¹ Some kind of a barometer.

will be a help to us, as we constantly need to know where we have any available funds to draw against when required.

I have written Hoffmann to thank him and Mrs. Coles for their kind and generous donations.

The Coulombs have disappeared from Bombay—or, at least none of our friends can discover their whereabouts. Anyhow, their best trumps have all been played, and they may go to the devil along with Hodgson and the S. P. R.

Yes, Dramard is a trump of trumps, and I have written him about the future of affairs in France.

Your Cambodian Unknown is, I presume, Vossion—one of the best of men.

All goes well here. I shall make this year's Convention as great a feature as any predecessor. "Never say die!"

Love to Grandmother, Mohini, and all.

Yours affy.,
H. S. O.

Tell Mohini to lose no chance of getting friends to write for the *Theosophist*. Oakley had to concoct 18 pages for the July No. This is not right.

XXVIII

Adyar, 5. IX. '86.

MY DEAR TERESA,

I get, sympathetically, the impression that you are unhappy and uneasy in mind. Well, my dear, here's a calming and refreshing breeze for you from your tried and trusty pal, who is both grateful and staunch. Don't be downhearted, poor old dear! the heaviest load drops off in time and rest always comes sooner or later. Now if we were together I should take you for a walk to the Park, and sit on one of the benches under the trees, and make you tell me all your

worrimment, and cheer you up, and wipe the dew off your spectacles—and mine. Things may be bad, but they might be a devilish sight worse, and you know that. As for the T. S., it is getting on nicely. Where H. P. B. is there is always a row, but that does not affect the general situation. The correspondence on my table is the only T. S. barometer, and that points to “Fair” with the mercury rising.

Coues’ silly article? Yes, it’s nonsense; but you see, dear, he is a cunning chap who thoroughly understands American journalism, and if one day he writes like that, the next he writes or does something that has the very opposite effect. I wish he would be less crazy, but at present he is our best card. He has just been unanimously re-elected for a year by the American Branches, and I shall give him his tether and see what results he will show. Experience (with H. P. B. in particular) has shown me that a policy of patient waiting is often best, and that sores heal themselves if left alone.

I am sorry you have no more consoling news to give me about the dear old Grandmother. If I sent her another shawl would she promise to get well and strong again. If my love would vivify her old bones she would be able to jump over a gate within the next week!

I say, Teresa, do you think the Bank people would take the trouble to post me a monthly transcript of the month’s deposits and payments? That would relieve you of so much bother and you would have only to acknowledge payments and remittances. Suit yourself however. But I wish you would have some more of those blanks printed and fill them in as before. Do, old girl.

With best love to Grandmother.

Yours ever ffy.,
H. S. O.

XXIX

Adyar, 3. XI. ’86.

DEAR TERESA,

Poor old Mrs. Cooper of Castleton, Longton Ave., Sydenham, writes that she has to stop the *Theosophist* as the division of her husband’s property by will leaves her in too poor circumstances to afford it longer. It has occurred to me that to meet this and some other such cases that you may know of, we had better send you an extra copy free, to be passed around among our impecunious members. I have therefore had it put in the list and Ananda Babu sends by this post the two published numbers of Vol. VIII. Please notify Mrs. Cooper in your best style; I am such a “tactless” ass I should make a mess of it.

I see, my dear Teresa, you go it strong on Karma—quite on the Lane-Fox lines. Take care you do not run your classic nose against the sharp corner of Kismet, and get your will paralyzed by the wretched idea of Fatality. I observe that lazy moralists, given to gab rather than to profitable work, are very fond of casting their failures upon Karma, much as, in your callow days, you used to “fling your burden at the foot of the Cross.” That is the mushroom-bed of mediumship, the antithesis of Muscular Morals and Adeptship. The healthy thing is to believe that things are never so bad that one cannot mend them, and to shun and abhor all seers and counsellors who bid one bow to Karma. Isn’t that breezy common sense, Theresa, my beloved? Yea and verily. And you will find it out some sunshiny morning.

How I wish you and the old Grandmother Beatissima could occupy seats at the Sanskrit Library opening ceremony of the 28th. Dec.! Anyhow you shall have a photograph. All goes well here notwithstanding the evil wishes of all foes and traitors. “God protect the Right.”

Affectionately and loyally yours,
H. S. OLCOTT.

XXX

Theosophical Society, President's Office.
24. 11. 86.

DEAR TERESA,

Yours of 29th October, from which I learn the joyful news that your dear Mother's health is much improved. If my love would keep her alive she should become a centenarian.

I am just back from Cuddapah, whither I went to form a new Branch. I think the total number of new Branches will be about the same this year as last. All goes well as could be wished.

You had better deposit the Bawaji money in your Bank, so that you may withdraw it when wanted. It is to pay his passage back to India, and if—as now stated by F. G.—it will not be needed ultimately for that, I should want it put back in our bank account for other T. S. use. For the present, do as above noted.

With best love,

Ever truly yrs.,

H. S. O.

XXXI

Adyar, 2 Dec. [1886]

DEAR TERESA,

Tell Mohini that his suggestion about competitive exams, in Philosophy is a practical one and shall be laid before the Convention. Also that the T.S. is in a sound state financially—by which I mean that with economy such as we are practising here we will pull along.

Of course, Mr. Winch has a credit balance, as also Lord Borthwick. Both accounts are entered in a book that Bawaji left here but which Leadbeater never looked into until I

hunted it out. A proper apology will go by this mail from L. to both these gentlemen.

The place is full of workmen who are enlarging the verandah into a grand room for the Convention's Annual meetings 90 ft. by 24. It is a great improvement and a great economy: heretofore we had to spend Rs. 600 each time for a temporary building.

Love to the dear, precious old Grandmother.

Yrs. affy.,

H. S. O.

XXXII¹

Adyar, 12/ 3/ 05 [1905]

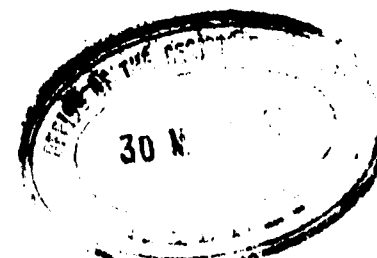
DEAREST FANNY,

Tomorrow I shall send for A. B. to your care (to ensure its prompt delivery to her) the Deed of Registration of the T. S. which was signed by the Madras Three² to-day. It is to be signed at Benares by you, A. B. and Upendranath; then sent on to Khandalvala for signature, and by him, finally, forwarded to me for filing in the proper Govt. Office.

Love to Georgie the once curly-headed angel of Elgin Crescent. Tell him that he has never sent that order for those nice small Indian cheroots, but I have, and have had my lot made for me.

Yours affy.,

H. S. OLCOTT



¹ This letter was written to Miss Arundale when she was at Benares, at Shānti Kunj, the home of Dr. Besant. Miss Arundale and George Arundale came out to India in 1903 to help in the educational work at the Central Hindu College.

² Colonel H. S. Olcott, W. A. English and Justice S. Subramania Aiyar.

A WORLD IN DISTRESS

THE REMEDIES AS SEEN BY THE THEOSOPHIST

Third Convention Lecture, Adyar, December 25, 1932

BY L. W. ROGERS

“A WORLD IN DISTRESS” is a very accurate description of the present economic condition of the planet on which we live. We are accustomed to periodical financial depressions in various parts of the world, now in this nation and now in that; and we are familiar with occasional famine through the widespread failure of crops in India, in China, and sometimes elsewhere. But never before in the known history of the human race has there been universal distress in the midst of plenty. We are not only a world in distress, but this is a terrifying form of distress that combines the physical and the mental, a partnership of hunger and fear.

It seems that no great calamity ever comes without warning, and without its lesson to teach. The classical Theosophical example would be Atlantis; and if the lesson that gross selfishness brings terrible reaction was not then learned a repetition in some form is inevitable. The world of that day had warnings in plenty but still clung to its pernicious course. Many intelligent men prophesied the World War but begged in vain for a serious consideration of their views before it should be too late. Again, to-day, there are persistent predictions of impending doom and the warnings

of approaching disaster come from practical men of affairs whose intelligence and ability are beyond question. Among them are economists, statesmen and captains of industry—John Maynard Keynes, the noted British economist, Montagu Norman, Governor of the Bank of England, H. G. Wells, a thinker of world repute, and others of equal reputation for good sense. Some of these men declare that the only hope is for the statesmen to turn affairs over to the economists, some say that our civilization will not last a year, others that it will soon go with a crash and with slight chance of reconstruction, while all agree that unless drastic changes are soon made utter chaos with unknown but terrible consequences will overwhelm us.

Now, what actually are the conditions upon which a prediction so alarming is based? To me they seem to be first, and perhaps most impressive of all, the fact that although the mechanism of the world for producing food and goods is vastly superior to what it ever before has been, nevertheless multitudes of people throughout the world are living in poverty. Steam and electricity have increased the productive power of the race to the point where one man can do more than ten could do a generation ago. But that has not prevented want and destitution so widespread that it fills the governments of many nations with fear.

The next fact to arrest attention is that while in some sections food is so abundant that it cannot be used, in other places the people are upon the verge of starvation. Brazil burns coffee because there is no market for it. Farmers in Iowa use grain for fuel because they have no money with which to buy coal. Millions of bushels of fruit have rotted on the trees because the price it will bring is less than the cost of harvest. Yet millions of people are hungry.

The third item in the universal tragedy is that small property owners are losing their possessions because they can

find no way in which to pay the taxes. In the State of Mississippi 39,699 farms were sold in one day by sheriffs throughout the State for taxes and on mortgage foreclosures. Thus within a period of a few hours about forty thousand families lost their homes. From one American city it is reported that 11,500 city lots were sold for taxes. One State reports that about fifteen per cent of the town property, in addition to farm lands, has also been sold for taxes and that not less than one-fourth of the real estate of all kinds has passed to the ownership of the State. If we add to that the mortgage foreclosures by companies and individuals we shall have some understanding of the rapidity with which the ownership of the property of the world is passing to the banks and money-lenders.

The fourth form of misfortune is that people who are dependent upon incomes derived from industrial earnings find those incomes shrinking if not totally disappearing. Looking closely at the report of a leading corporation that is in the class known as "gilt edged," or super-sound financially, we find that its net earnings are less than one-seventh what they have normally been for a long series of years. Consequently a family whose income is derived from money invested in the stock of that company now has but one dollar to spend for every seven dollars they had in the past. Tens of thousands of people who confidently believed that they had assured incomes for life now find that they have but little. In some cases their total investments have vanished.

In this world-wide calamity there are many phases of distress but perhaps few are so pitiful as that of youth denied its legitimate experience in human affairs. Our colleges and universities are turning out annually an enormous number of young men and women educated for the trades and professions but who can find no

opportunity of employment. In thousands of homes youths arriving at manhood's estate learn that the family income is not even equal to the proper support of their sisters and parents. So they go out into the world seeking the employment that cannot be found. From one country it is reported that more than two hundred thousand of them under the age of twenty-one years are drifting about from city to city and gradually becoming dependent upon charity.

Many elderly people can remember the time when, in the newer nations, there were no great inequalities of wealth and poverty. Everybody at least had food and clothing and shelter. There were neither millionaires nor paupers. But for the last half century the wealth of the world has been drifting with accelerating speed into the hands of the few while poverty has been increasing among the masses of the people. What has brought about this state of affairs?

There are many factors in the problem. In the younger countries where there were immense areas of virgin land and enormous natural resources, able, resourceful men contrived, through special legislation, which was often obtained dishonestly, to get control of the various bounties of nature, the forests, the deposits of oil, coal, iron, etc., and by organizing corporations with enormous capital to crush out all competitors. By such methods vast fortunes were amassed. Gradually a plutocracy grows up and assumes control of human affairs, always seeing all problems from the viewpoint of great wealth. It was Ambassador Gerard, who represented the United States at Berlin prior to the World War, who made the startling statement that twenty men in America have it within their power to control the national policies of that country. Whether or not it is true that only a score of individuals have such power, it certainly is true that a plutocracy of wealth and power constitutes an "invisible government" that manages to defeat legislation that is unfavourable to the interests of the extremely

rich. I have been speaking chiefly of the United States only, because I am more familiar with what is occurring there and because statistics in that country are easily obtained; but what is true of one nation to-day is substantially true of all nations of its class. Every commercial and manufacturing country has its plutocracy of wealth and power that constitutes its actual government and which really determines the national policies, quite regardless of the political party that happens for the moment to be in control. To put it differently, what has come to be known as "big business" really governs in every nation and always gets what it wants regardless of what may be best for the masses of the people.

There is not time to go into the details of just how the policies of "big business" are inimical to the common welfare, but one or two items will indicate the injurious nature of some of the things that the plutocracy has invented. The gold standard is one of them. It has so limited the volume of the money of the world that the free exchange of commodities has become impossible and people are compelled to resort to barter, to trading wheat for oil and coffee for rice, because there is not money enough to facilitate exchange. Another injurious thing is the so-called "protective" tariff. It is claimed for it that it guarantees high wages to the workers in the factories, that it "protects" them from the competition of lower paid labour in other nations. Has it done so in the United States? Or has the gold standard enabled that country to escape the depression? Of course not. Never before have our tariffs against foreign goods been so high, but our factories are without work and our workmen without wages. Never before has the national treasury held so large a share of the world's gold and never before has hunger and destitution been so general. Like the gold standard, the tariff against foreign goods strangles trade and a few only get profits at the expense of the many.

For more than two years the apologists of the present industrial system have been assuring us that prosperity "is just around the corner" and that all our troubles will soon be over if we are only patient for a little while longer. But at last even "big business" has taken alarm because matters have grown steadily worse. And what remedies do they propose? Not one thing that means a fundamental change, not one proposition that interferes with special privilege, not a single idea that goes to the root of the evils that afflict us.

What cure, then, is Theosophy able to offer? One Theosophical truth alone is potent enough, if actually comprehended and practised, to set the world right. That one truth is *the underlying Unity of the Human Race*, the fact that an injury to *anyone* will certainly react disastrously to those responsible for it. The man who is willing to injure another that something may be gained for himself is careful to break no statute law; but he thinks nothing at all about natural law, for he has never heard of Karmic reactions. But if he could be shown that to injure another is to hurt himself, that to wreck another's fortune is to imperil his own, that to strike another is to aim a blow at his own heart, then that man would do the right and the merciful thing in the present and the future. In his ignorance he uses his intellect and power against others because he can see only the immediate results to the separated self. Theosophical knowledge would turn his abilities to the service of the race, and that would be the complete solution of the economic problem; for there is nothing wrong with the world except the selfishness that interferes with the operation of natural law. The earth has never yielded more abundant harvests. The help from labour-saving devices has never been so great. As a whole the race can produce enough in a few weeks to sustain itself for a year. The trouble is not that

we do not produce enough for all but that what is produced is not equitably distributed. We are dealing with a problem that can be solved only by a statesmanship that sees our troubles from the viewpoint of the common welfare of humanity.

Just what must be done? We must find the method by which the producers, from the man in the ditch to the manager in the office, the men and women in every activity of civilization, will receive the equivalent of the values they create. There could then be no such thing as poverty anywhere and there could be no such thing as enormous and useless accumulation of wealth. But there would be more than enough for all. Literally everybody would be wealthy, if the sum total of wealth annually created by the race were equitably distributed in proportion to the thought creation and the labour creation of each. Some would have very much more than others but all would have abundance. Do not overlook the fact that although there are such vast numbers of wealth creators idle now throughout the world, nevertheless there is a large surplus of food and goods in addition to the enormously greater annual accumulation of capital.

As the matter now stands, what prevents that all-important equitable distribution of the wealth annually created? In a word it is simply the various forms of human selfishness that have crystallized into special privileges for the few; and the difficulty is not only that wealth accumulates in some places while poverty is accentuated elsewhere, but also that the mechanism of production passes into the ownership of those few who have no other motive for operating it than that of gain; and there can be no profit when the people cannot buy. Hence the shops and factories are becoming increasingly idle.

The Theosophical philosophy is equal to the situation. We must hammer home that truth of the absolute Unity of

the Race. People must learn that there can be no such thing as personal gain at the expense of others. We must be aggressively active in destroying the walls that have been built between groups of citizens and between the nations. As tribes have grown into nations, nations must now grow into the Commonwealth of the World. We shall never have world peace until we have destroyed the rivalries between the separated nations, because war is the result of economic strife. There can be no better illustration than Japan at Shanghai. Her one demand there was: "Stop the boycott on the sale of my goods." It amounted simply to the convincing argument: "Buy my goods or I will shoot you." The economic cause of war is not always so obvious but it is always there in some form.

The first step toward the return of prosperity is for the nations of the world to learn that substituting co-operation for selfish isolation will pay in the material as well as in the moral sense. They must learn that greed is just as bad for a nation as for an individual. They must be told plainly that nationalism is but a narrow form of selfishness, and that no matter how much it may be gilded and glorified by sentiment it leads to ultimate disaster.

It must not be supposed that in a matter of such complexity the ground can be covered in an hour. Too many factors are involved. But there is an exceedingly important one that should not be overlooked because it alone would perpetuate the problem after many other difficulties were removed. The displacing of men by machinery is the point. It is a case of a beneficent thing being the temporary means of making trouble. A few centuries ago the workmen belonged to the estate on which they were born. But even so their lot was better in the Feudal Age than it was after the machine introduced factory life. The machine enormously increased the productive capacity of the workers and therefore

the wealth of the world. Had that sudden increase of wealth been equitably distributed in higher wages and increased standards of living all humanity would have benefited. But, and here again is where Theosophy so clearly explains the present situation, the development of compassion has not been equal to the development of intellect. Capital took too much and gave labour too little. By law, as well as by competition, wages were kept at the minimum and the hours of labour at the maximum. Finally, organization gave labour the power of collective bargaining but inventive genius filled the world with machinery so rapidly, and wealth consequently came so fast, that collective bargaining had little effect as an equalizing agent.

Have you thought of the rapidity with which machinery is displacing people? Forty or fifty years ago lamp lighters walked from corner to corner through the cities lighting each gas lamp as they went. There was an army of lamp lighters. Now we have electricity and a single switch can instantly do the work of a multitude of men. Recently an American inventor found a way of making for \$7.50 an automobile frame that previously cost a hundred dollars. That greatly increased the general wealth but it also put nearly three thousand men in one factory out of work. That displacement of people is going on in every department of industry. Do not forget that the machine age has only well begun. Far greater inventions than we now have will come. That is natural and inevitable. The existing wealth of the world will be doubled again and again as invention continues until finally a tenth of the population can produce more than the race can consume and nine-tenths of the people will have neither work, wages nor incomes. That is what we shall ultimately come to under the present economic system, if it continues.

Although the distress is world-wide, and although the situation has for many months been growing worse, not a single

statesman anywhere has proposed any remedy that shows the slightest grasp of the fundamental principles involved in the problem. None of them seems to have the slightest conception of where the trouble lies; so they talk of modifying the tariff, the rearrangement of war debts, and how to revive foreign trade! That is about as sensible as to say that a good remedy for poverty is to find a million dollars that somebody else has lost! How can foreign trade be revived when the people in any particular nation cannot even buy the goods already there? The trouble is not with foreign trade but with domestic trade which is paralyzed because about a fourth of the people have no money to spend. Statistics show that in the United States the purchasing power of the farmer population alone has shrunk from sixteen thousand million dollars a year to less than five thousand million dollars. That means a domestic trade loss of eleven thousand million dollars annually or more than twice our total foreign trade at its best! And what is the loss through the enforced idleness of about twelve million wage earners? Perhaps not less than twenty thousand million dollars more. Such figures make all the talk about war debts and loss of foreign trade being responsible for our troubles look foolish. The trouble lies far deeper than any current circumstance. It is inherent in the economic system itself.

It is improbable that the platform of any existing political party in the world contains the solution of our problem. It is clear that the present system has failed and that its apologists can neither understand why nor offer a reasonable remedy. The future system will probably evolve from the ruins of the present one as we gradually learn from trial and error. But any plan to be successful must embody certain fundamental principles. It must test all its measures by the rule of the greatest good to the greatest number and see every problem from the viewpoint of the common welfare of the race.

Apparently world-wide upheavals are impending and many time-honoured institutions will disappear and new ones will be evolved. We may pass through a period of stress and turbulence that will clear away much old Karma rapidly as the foundation of a new and better civilization is laid. But under the beneficent laws of nature nothing can happen that should not occur, and out of the chaos and storm will emerge a finer humanity, with less selfishness and a greater love of liberty, with more tolerance, with more humility, and with knowledge that rests upon experience—the only true knowledge there is.

VAISAKH (WESAK) AND ASĀDHA (ASALA)

THE times of the two full moons in 1933 are as follows :

Vaisakh : May 9th, 10.4 p.m.

Asādha : July 7th, 11.51 a.m.

The times given above are Greenwich time. Where "summer time" occurs, the necessary correction must be made. Countries not having Greenwich time must add or subtract the period of time necessary to rectify to local time.

For India, (Standard Time), May 10th, 3.34 a.m. ; and July 7th, 5.21 p.m.

For New York, May 9th, 5.4 p.m. ; and July 7th, 6.51 a.m.

C. J.

OUR SHARE OF THE WORK

BY THE RT. REV. C. W. LEADBEATER

WE are apt sometimes to think our work almost useless, because our efforts seem so ineffective beside the wholesale world-work of our glorious Masters ; yet that is not really so, not because our labours are so great or so splendid, but because there is room for all, since work is needed at every stage. There is an infinity of work to be done for the world. Our Masters Themselves, the great body of Adepts, have such wonderful powers that when we look up to Them, They stand like Gods above us, and we think of those powers as infinite ; but in reality they are not so, because, great though our Masters are, there are yet Others who stand above Them—the Bodhisattva, the Mahāchohan, the Lord Vaivasvata Manu, the Lord Buddha Himself, and above all the Spiritual King, the Lord of the World.

Immense as is the power of an Adept, we see that it cannot be infinite from the fact that there are Others who have yet greater powers, who know even more. Therefore, since there are as yet only a few Adepts, and there is such an infinity of work to be done in the world, even the Great Ones Themselves must choose what They will do, and They must put aside other things which They cannot do. We know how it is with ourselves. Some of us find half a dozen duties pressing upon us simultaneously, half a dozen opportunities offering themselves. We cannot take all, because our

strength and our time are limited, for we are still physical beings; so we choose what we believe to be most useful. The Master does the same at His far higher level, and therefore there are lower lines of service in which something which would be useful has to be left undone because there is no one to do it—because the Masters are doing something so far greater than for Them to abandon the higher work to do the lower would be an error.

Above all things the Adepts are careful always to employ Their marvellous powers to the best possible advantage. That is one of the great principles which govern Their activity. Therefore, there are lines of activity which we can take up, to which our Masters cannot attend—not that They could not do it all much better than we if They had the time, but because They are fully occupied with other far higher and more necessary matters.

Our principal field of action is the physical plane, so long as we are living upon it; and on it we can find many lines of work for our Masters—enough to keep us very fully occupied; and along these lines we must strenuously labour to the utmost of our ability. Our physical bodies need rest, and while they are resting in what we call sleep, we ourselves are still active. *We* do not become tired, though we constantly say that we do. That is a mistake which no Indian should make, for he has formed the habit of thinking rightly, and so he should say: "My body is tired," which is absolutely true. He himself knows no fatigue; and so with us, however exhausted our physical bodies may be, the moment we pass out of this physical world we have forgotten all about that exhaustion; in the astral world we are fully active, and we can go on working apparently indefinitely without any sense of fatigue.

Since I came into contact with Theosophy in 1882, I have seen a large section of additional astral work grow up.

I think that all through history some sort of provision has been made for those who died—especially for those who died suddenly. Certain tribes of Angels have been appointed to look after them, and in many cases departed relatives have been at hand to receive them. But within the last forty years a definite department has been organized for this work; large numbers of human beings, both living and dead, have learnt how to assist those whom we so wrongly call "the dead" when they pass over—to receive them and to make their way smooth for them, to help them and instruct them in every way.

That is one large new department of work which has been created for us within living memory; we may estimate how large it is when we remember that "Every moment one is born; every moment someone dies." When we realize that, we see that there are plenty of people needing attention. Human beings—in the beginning chiefly Theosophists, but also now by their instruction a great many people who on the physical plane did not know anything about Theosophy—are now making it their business during sleep, and after the physical life is over, to meet and to help those who come on to the astral plane as strangers.

That sets the Angels free to do other work which they can do and we cannot; and furthermore, the human being, when he is experienced and willing to help, can do this particular piece of work even better and more sympathetically than the Angels can. Of course I am not speaking of the great Leaders of the Angelic Hierarchy; they have other things to do. They are directing the currents of evolution; they are watching over races and nations; they are dealing with people by the million instead of by the unit; I am thinking of the minor Angels who used to attend to the newly-dead.

Every one of us when out of his body in sleep, and for a considerable period after he has dropped his dense body at

what we call death, can help other people in the astral world. Our Theosophical knowledge is of very great use to us in that occupation, for through it we can save people from fear and from trouble of all sorts. So this is what we might call a new industry, a new line of work for instructed human beings, which has sprung up within the lifetime of the Theosophical Society. There may well be a hundred other new lines which will open before us, work that our Masters are not doing, because They are occupied with matters of very much greater importance. The thoughtless may say: "How can anything be more important than helping people under such circumstances?" But that is a personal point of view; we must not forget that there are other and far greater evolutions than ours. I think we are not presumptuous in saying that because many thousands of Theosophists (and others taught by them) have adopted that vocation, the world is moving just a little more smoothly on its way than it used to do, just because all those people are doing that good, unselfish, altruistic work. And think what good Karma they are all making!

There are many other ways in which we can all help—some on the physical plane, some on the astral or mental; and every piece of work that we can do makes the whole evolution move just a trifle more easily. Some will think that that sounds ridiculously presumptuous, but it is true that, however small the work done, it all counts for something in the mighty plan. A helpful simile is that of a watch, or any piece of delicate machinery. There are large wheels; there are small wheels; there are tiny pivots, which seem to be doing nothing, on which the wheels turn; but all these are necessary to the perfect working of the machine, and the little wheel, in its place, is just as important as the big wheel in its place; even the pivot which does not move at all is needed; if it were not there that mechanism would not work.

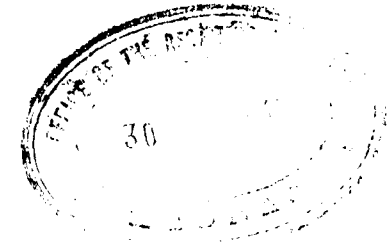
So let us do what we can wherever we can, and never think that our work is too insignificant to matter. The smallest piece of service is part of the plan of the Logos. He has evolved us, has pressed us on (because we are part of Himself) up to our present stage, and now that we know enough to be able to co-operate, He expects us to do so. So let us take up our service, whatever it may be; let us find new avenues of service for ourselves, and throw all our energies into His work. Never think that a piece of work is too small to be worth doing well; we cannot see what depends upon it, but the Master can see, the Logos can see; He knows both small and great, He knows what all are doing, and He welcomes the co-operation of those for whom He has sacrificed Himself in this wondrous descent into matter. "For us men and for our salvation" He came down from the higher planes; therefore in His Name let us serve our fellow-men. The greatest privilege and advantage that we can obtain, the greatest progress that we can make, the greatest honour that we can earn, all these are comprised in the one word—Service.

A PROMISE FOR THE YEAR

1. Alive or dead, I shall be in earnest,
I shall live with my whole being,
Whether in office or in the home.
2. A searchlight shall I be,
Focussing the light of my soul
On every man whom I shall meet,
On every little thing that I shall do.
3. A searchlight of pure radiance
Shall I always be,
Brightening the dark corners of human hearts,
Unveiling the pall of gloom from the faces of mankind.

4. I shall fill my heart with a mother's love
That seeks no return,
That understands in its sweetness
All the failings and babblings of the child.
5. I shall remove the "I"
From my mind and heart,
That has erstwhile corrupted my soul,
That has kept me aloof from man and Master.
6. Ah! my Master is the very best of me;
In finding Him I find myself;
In obeying Him I obey myself;
In loving Him I love myself.
7. I shall live for Him
Every moment of the day,
Shall try to bring down His blessings,
In every walk of my life.
8. I shall make myself and my home
A temple of crystal light and beauty,
Wherein He shall always abide,
In all His glory divine.
9. His standard-bearer shall I always be,
Carrying His flag of wisdom and love,
With resolute sweetness,
Far and wide, where'er I go.
10. Not a day shall pass
That I shall not weep for Him,
As He ever longs for me
With a mother's solicitude.
11. Assuredly I shall find Him,
For He is always with me,
In all works that I do for Him,
For sake of work and love.
12. Alive or dead, I shall be in earnest.
I shall live with my whole being,
Whether in office or in the home.

R. J. S.



THEOSOPHY AS I UNDERSTAND IT

BY ISHVARINANDAN PRASAD, M.A., B.L.

THEOSOPHY represents to us the vast ocean of Divine Wisdom, Brahma-Vidyā, Ātma-Vidyā or *Satya*. Since Theosophy relates to the immemorial search of man for God, and the realization of the state of perfection, we have Theosophy in the teachings of the great Teachers of the world; and we have it in all the great Scriptures of the world.

Theosophy, I posit in all humility, is something wider and vaster than the Theosophical Society or any other society. The Theosophical Society is but an avenue of approach to Theosophy. But there are many other avenues of approach to the same. There are *Ashramas* or spiritual centres scattered all over the world to lead man to the realization of Truth. These centres or societies are like huge ships plying on the ocean of life to sound its depths. It is true that Madame Blavatsky and Colonel Olcott, Dr. Besant and Bishop Leadbeater have all interpreted Theosophy to the world with great lucidity and comprehensiveness. Yet they are not the only exponents of Theosophy, nor is theirs the final word on Theosophy. All the ancient sages and yogis, the mystics and philosophers of yore of all countries, have, I submit, expounded Theosophy or Divine Wisdom. Nānak and Kabir, Farid the Muhammadan mystic, Mirabai the queen of devotion, have been the exponents of Theosophy in the East no less than St. Teresa, St. Bernard and St. Francis of Assisi in the West. We have

also our exponents of Theosophy in Gandhi and Tagore, T. L. Vaswani, Paul Richard and Aurobindo Ghose. If Theosophy is the understanding of life, then we have as our exponent of Theosophy to-day Krishnamurti, who has captured the hearts of thousands in the East and the West.

Looked at from a broader point of view, Theosophy rises above personalities or movements and becomes identical with Truth. Unfortunately most of us have narrowed down the conception of Theosophy to a cult or a sect. As such it is almost invariably associated to-day with the Theosophical Society, and the name of Dr. Besant. It is perfectly true that the Theosophical Society has lived and worked for the glory of Theosophy in many lands and has served humanity by giving it a much-needed spiritual impulse, but the fact remains that Theosophy relates essentially to an attitude towards life, and is, in fact, the quintessence of all that is good, true and beautiful in life.

It concerns the individual more than organizations. It stands for the freedom and dignity of the individual. It aims at giving a sensible view of man as the architect of his own world.

In practical life Theosophy stands for a broad, tolerant and catholic view of life. It is in essence the very negation of a narrow and sectarian view of man and the Universe. Proselytism, the avowed aim of some religious faiths, is not the objective of Theosophy. Theosophy has far-reaching arms which enfold all faiths and religions; theism, liberalism, socialism, syndicalism and even atheism—all "isms" in fact—are the expressions of Theosophy. It holds that the source of all religions is the same and, therefore, offers a broad platform for the meetings of all faiths and cultures. Theosophists deem it a high privilege to honour the names of Buddha and Sri Krishna, Zoroaster and Christ, as World-Teachers. They form the band of the few for the worship of All.

Theosophy stands for the meeting of the East and the West by dissipating as far as practicable prejudices relating to race, caste, colour, sex or creed. The true Theosophist is a citizen of the world and Internationalism is his goal. Theosophists all over the world greet one another as members of one common humanity, and as brothers pledged to the same ideal. At "Conventions" of the Theosophical Society we have members of all nationalities, Eastern and Western, shaking hands with one another and meeting on a footing of perfect equality.

The idea of internationalism is based on the conception of complete living which can be carried out into practice when there is a thorough assimilation of all that is noble and uplifting in world-culture. The great Theosophists of to-day are Tagore and H. G. Wells, Aurobindo Ghose and Paul Richard, Dr. Besant and Dr. Cousins, who are the avowed champions of internationalism in thought and culture. World-peace depends on the real achievement of internationalism, and it is no exaggeration to observe that Adyar and Shāntiniketan, Pondicherry and Ommen are the nurseries of world-peace to-day. The League of Nations is but a mere symbol of these great centres of peace.

Though internationalism may sound hostile to nationalism, there is to my mind no doubt that Theosophy stands for nationalism as well. Without a sane, healthy and well-understood nationalism we cannot have the realization of a comprehensive internationalism. Nationalism has its value in building up the World State because it has to make its own individual contribution. Mazzini, the builder of Italy, struck the note of national uniqueness. He spoke the word of wisdom when he said that God had written a word over the cradle of every nation and that word was the nation's message to humanity. Theosophy will make of this world a "Parliament of man," a veritable garden with flowers of different

colours. The stern practical sense of England and America, the Fascism of Italy, the Communism of Russia, the progressive Modernism of Japan, Turkey and Egypt, coupled with the spiritual Idealism of India, will be essential factors in reconstructing a genuine World State. The West will bring her harvest of scientific achievements to the granary of world-civilization; and India will impart her hoary message of spirituality, of right living and right understanding, without which our material accumulations cannot stand on a secure foundation. In that universal kingdom of life we shall learn to reverence great men irrespective of their nationality.

Theosophy stands for all the liberal movements of the day. The movement for the emancipation of Negroes, Feminism, Socialism or Communism, the various movements for the attainment of political freedom in Egypt, India and Ireland are all saturated with the spirit of Theosophy, which represents truly the ever-dynamic, the ever-progressive spirit of man. Wherever there is a new wave of life or a yearning for the greater life of freedom, there we can sense the spirit of Theosophy. Anything that negatives life is anti-Theosophical. The spirit of hostility between the Negro and the American, the Christian and the Pagan, the Hindu and the Mussalman, the Brahman and the Pariah, clearly indicate the anti-Theosophical spirit. Chauvinism in the garb of nationalism standing for a narrow patriotism; Communalism gloating over communal triumphs; anti-Feminism refusing to recognize woman's legitimate rights in society—these indeed constitute the very denial of true Theosophy.

Standing as it does for the right comprehension of life, Theosophy identifies itself with all the great movements in art, philosophy, literature and science. "Life is a river which constantly changes its course, and the way of understanding is to follow this river—not the dried-up and deserted river-bed"—says the famous Henry

Ford. The spirit of the age is the manifestation of an ever-progressive realization of life, of that creative urge which leads man on and on to a fuller and intenser vision of life. Man's vision has turned inwards, and there is a reconstruction based on a radical change in our ideas and feelings. There is even a cry to bring men together by abolishing all religions and ceremonials, by breaking down the old barriers of various faiths and creeds which have hitherto curbed and confined the free flow of life. The temper is one of impatience of that body of organized sound sense called Tradition, and we have consequently to face the spirit of revolt in art and literature, philosophy, science and religion. Behind this spirit of revolt and impatience we undoubtedly have the intimations of Theosophy in its widest connotation. The ideas of Bergson and Bertrand Russell, the growth of Thomism on the Continent, the idealistic reaction in science indicated by the affirmations of J. C. Bose and Oliver Lodge, the growth of Cubism and Post-Impressionism in art, the latest developments in literature marked by a spirit of the new realism, the cults of democracy and catholicism—what are these but the spirit of Theosophy made manifest to man!

Theosophy, as I understand it, is a living pool of wisdom reflecting the beauty and infinitude of Life itself, and the more we unravel the mystery of Life in a particular age, the greater is the glory of Theosophy revealed to man.

LET your light shine all under heaven, even to every grassy corner of the seashore, and throughout the myriad regions.

Shu King

AN EXPERIMENT IN PRACTICAL BROTHERHOOD

By E. M. WHYTE

"Theosophy must be made practical . . .

"Let every Theosophist only do his duty; that which he can and ought to do, and very soon the sense of human misery, within and around the areas of every branch of your Society, will be found visibly diminished." (Words of a Master.)

SOME account of an activity, inspired by Theosophical ideals, and carried out under the direction and with the help of Theosophists, may be of interest to readers of THE THEOSOPHIST. For it is more and more being recognized in our ranks that to bring our Theosophical knowledge to bear upon as many as possible of the problems of "A World in Distress" is not only a most urgent duty for each one of us, but is also perhaps the surest way of encouraging the flow of those Waters of Life which to some extent appear of late to have been withdrawn from our Organization.

On the outskirts of our Headquarters' Estate at Adyar are scattered a few Indian villages, little groups of bamboo and palm-leaf huts, with a temple, and generally a well. Again on the borders of such a village is often to be found a *cheri*, or cluster of huts belonging to one or other of the *outcaste* groups, where even fewer facilities than those found in the village usually exist. It is one such *cheri* that some

Theosophists have chosen to turn into a village, of which its inmates may well be proud, possessing a "civic" life of its own, a temple, a school and other necessities. The name of the F. T. S. to whom the idea owes its inception is so well known, with that of her husband, throughout the Society, that it will give an added interest to readers to know that it is Mrs. Hilda Wood who is responsible for this scheme.

And now for a word or two as to what the scheme is. From a most interesting description, contributed by Mr. L. W. Rogers to the *American Theosophist* for February, can be gained a picture of how such villagers usually live, amid the barest necessities of shelter and food, and with not even the smallest coin to spare from the weekly budget (if any) for what might be considered the amenities of civilization.

Yet it is in these people that has been stirred to life a proud determination to create for themselves an environment which shall conduce to their spiritual, mental and physical welfare; for provision is being made for each of these essentials.

"Here is our civic square, and this road will be continued to join the main road," proudly announced Mrs. Wood, as she deposited the friends she had driven to the spot, "and that"—pointing to a building erected on piles of bricks, with plenty of space between to allow free passage of air, and space in front which is the future garden—"is our Night School".

The scene was as animated and cheery as one could wish to see. Under a glorious Indian moon were gathered some 30 men and boys all busily occupied, Professor Wood in workmanlike dress directing, and working with them, in raising and transporting a large block of stone. Much vociferation accompanied the work, but with the guidance of two or three men—one with long hanging turban was pointed out as the

head teacher; in another we recognized the usually sedate "butler" of one of Headquarters' buildings now evidently in his element as he pulled and shouted with the rest; and others whom we knew to have been engaged in manual labour all the day—the task was accomplished.

Not far from the School is the Temple, a small building which will be the spiritual centre of the village. The money for material was collected by the villagers themselves, and the erection of the simple structure done by their own hands. But this temple will stand out as probably unique among Hindu temples, for on its face are to be placed two tablets, one of which will announce that worshippers of every creed, caste, sex and colour are welcomed, and on the other tablet will be a statement that no animal sacrifice is ever to be performed herein.

But the feature which at present attracts most interest from the inhabitants is their Well, (built of the specially-shaped red bricks), at the bottom of which gleams the precious water, so indispensable to the welfare of all. Many are the plans for the utilization of the water; one being a simple erection of two low walls between which bathing can be carried on with some degree of privacy, by means of the taps attached to the back wall which will channel the water.

And thus in this corner of India is being shown another example of that active realization of Brotherhood which we all profess to be our first aim as Theosophists. Fitting was it that the first sod of the new domain was turned on February 17th—Adyar Day—which specially commemorates three of our great Brothers of Service, and we cannot doubt that the blessing of the Elder Brothers, the words of one of whom are quoted above, will rest upon this courageous attempt to lessen the misery and promote the welfare in one small part of Their World.

NOTE BY C. JINARAJADĀSA

The Village work described above is the continuation of previous efforts started in Adyar by Miss M. W. Barrie, Mr. P. S. Krishnaswamy Iyer, Mr. D. K. Telang, Mr. V. R. Karandhikar and others. A night school was then begun, as also a small day Montessori School for the children of the villagers. There was also a small shed for handicrafts, a small garden for the children, and a Scout troop and Cub pack. The work came to an end for want of funds.

I have myself been constantly aware of this aspect of "Practical Brotherhood," but have been handicapped in many ways. Some twenty years ago I had a plan for the Society to purchase or take on a long lease an adjoining tract in order to make it into a model village for the servants, some of whom have now to come from over two miles' distance. The President cordially endorsed it. But as the land was "temple property," it was impossible to get it on a longer lease than for three years, and of course any altruistic effort begun might be completely wasted if, at the end of that time, the rent should be put up or the lease cancelled. When some years later further enquiries were made, such an outrageously heavy price was put on the land for purchase that nothing could be contemplated towards the realization of my scheme.

However, one most useful action was the organizing by some of us in 1920 of the Co-Operative Credit Society. This body works under strict Government regulations. Most of its members are the employees on the Estate, but several of us who are their employers also took shares so as to help to establish the Society on a workable financial basis. This first Credit Society still continues and is successful. A second Credit Society, however, had to be closed. A Co-Operative Credit Stores was also opened, for the benefit of the employees, but owing to various difficulties with the rules and regulations

of the Government on the matter, the business had to be closed as a Co-Operative Stores. It is, however, being carried on as a private undertaking, and is now under the supervision of myself and Mr. N. Sri Ram.

For several years a Baby Welcome has existed at Adyar under the direction of Mrs. Bhagirathi Sri Ram, and is located in the yard of the Society's Dispensary. Mrs. I. Harper Moll assists in it daily. Of course the most striking attempt at "Practical Brotherhood" was that of Colonel Olcott in establishing the first School for the Panchamas. Dr. P. C. Patel, who offered his services a year and a half ago as a voluntary Medical Officer at Adyar, has devoted much time to the medical examination of the children of this first School, as also of a second one under the Panchama Schools Board seven miles away from Adyar. An interesting part of these activities is the weekly "Bhajana," or religious meeting with songs, held by the employees every Saturday for a couple of hours. Musical instruments were purchased for them, and a small weekly donation is made from the Garden Department for the expenses of the Bhajana, which includes light refreshments.

Several years ago a Village Improvement Society was organized by Mr. D. K. Telang, Mr. M. Subramania Iyer, Mr. and Mrs. N. Sri Ram and Miss Barrie. It still continues to tour the neighbouring villages organizing religious meetings, and giving lantern and other lectures, under the general direction of Mrs. Wood and Mr. Krishnaswamy Iyer.

JAIL LIFE IN INDIA

BY TWICE-IN-GAOL

The writer of this article, a graduate in science, is a Theosophist and a friend of mine who has served two sentences in jail as a political prisoner in connection with Gandhiji's movement. After his second experience in jail with his political fellow-prisoners, he has drawn apart from Gandhiji's "Satyagraha" movement, because the spirit of Satyagraha is no longer in it. He has written this article at my request. During the present political campaign of Gandhiji, nearly 50,000—men and women, and the majority of them under twenty-five—have been through, or are still in, jail. If only their experiences could be recorded and penal reforms begun, India ought to have presently the finest, since the most humane, system of prison administration in the world.—C. JINARAJADASA.

IN the following lines an attempt is made to give a bird's-eye view of the conditions of jail life prevailing in India to-day. It is by no means a technical or specialized survey of the subject. Nor is it based on a study or knowledge of the jail conditions obtaining in other countries of the world, or even in the whole of India. What is given below is simply the sum of some personal experiences of a political prisoner, with reflections thereon from a purely humanitarian point of view. As such it may be taken to represent fairly well the general state of affairs in most of the jails.

To an outsider, who has never known jail life for himself, it is practically impossible to convey anything like a clear idea of what it is like. It is so entirely different from the life in the world outside! It has its own people, its own officials, its own government, its own rules. Verily is the jail a world—a distinct world—within this outer world that we know.

Nor is it possible even for political prisoners easily to get at the real state of affairs. As a rule the general prisoners and the political prisoners are kept quite apart; since political

prisoners are out to reform things wherever they see anything wrong, and to suffer voluntarily, if need be, for so doing, the jail authorities are generally afraid that the general prisoners may become unruly by getting into touch with political prisoners; hence the strict attempt at segregation. But once inside the jail, the two classes of prisoners do make it at times possible to visit and so open their hearts to one another.

The treatment, too, meted out to the above two types of prisoners is generally different. The rules on paper may be the same for both, but of late in practice they have been considerably modified in their application to the political prisoners. This seems to be due to two reasons. In the first place it is not possible for the jail authorities to go against the wishes of a large number of political prisoners who do not fear nor avoid punishments, but welcome them for redressing any evil as a badge of honour, as a mark of chivalry. Secondly, the jail authorities seem to think that sooner or later these political prisoners themselves will be their future masters, and this feeling naturally leads them to treat this second type with some consideration. But the lot of ordinary prisoners? That is simply terrible and heart-rending.

As a matter of fact there are two sides to jail life as to every other thing—the superficial, external side, and the real internal side. And things are so arranged that the real state of affairs may not be known in its true colours to any outsider. The prisoners cannot communicate it to any outside person. Moreover, the general prisoners have not the backbone to attempt to make these things public; for they may have to pay heavily for so doing in the shape of severe suffering to which they may be subjected by the jail authorities for such attempts, and there is nobody in that jail world to go to their rescue. And the political prisoners are not permitted to see these things for themselves. True, there are occasional visitors to the jail from outside, but they can never get at the

things that matter; they see only the external aspects which look so bright and beautiful. Cases have been known in which if, for instance, the latrines have to be inspected, one set is kept neat and clean and unused—only for inspection purposes! Such is the inspection of external objects, to say nothing of the inner life itself.

What a visitor to the jail sees is neatness, cleanliness, order, punctuality, regularity; different batches of prisoners engaged in their respective work, doing things in regular military fashion.

To get at the real picture one must attempt to go beneath these seemingly satisfactory appearances. For this, one must know something of jail administration as it is at present, and something about the nature of the prisoners as it gets transformed by their being inside the jail, and also something regarding the relation, the connecting link, between these two. Then it will be seen how the different items of jail life at present are horrible from a humanitarian point of view and how they need to be thoroughly changed.

The jail administration in India is generally in the hands of military officers who are also doctors. At the head of the Jail Department in every Province stands an Inspector-General and under him are the Superintendents of different jails—all military officers, Colonels, Lieut.-Colonels, Majors, Captains and so on, who are also doctors. Under them are Jailors, Chief Head Warders, Head Warders and Warders, all of whom have had some military training. The idea behind this arrangement seems to me that the men in charge of the prisoners should be able to keep them under control by military discipline, and that along with this control by force some knowledge of medicine is also necessary to keep them in health. This arrangement pre-supposes an element of fear that the prisoners are likely to do harm to their fellow-prisoners or to the jail officials, and so every precaution

should be taken to keep them under control. What is kept in view with regard to the prisoner is his capacity to do harm in one way or another, his low brute nature is sought to be cured—it would be more correct to say, suppressed—by external, physical force, *i.e.*, by superior brute force. The jail authorities have various methods of enforcing their laws or will. They can put their charges into solitary confinements, handcuffs, bar fetters, chain fetters, cross bar fetters and so on, all more and more painful tortures. The prisoners are also caned occasionally. And sometimes the help of the neighbouring police or military reserve force is sought to put down any symptom of rising amongst the prisoners, often on most flimsy grounds.

As regards the medical treatment of the prisoners, the guiding principle is not to cure them of diseases from which they may be suffering, but only to enable them to live on. The general result of all this is that the prisoners, far from being at all reformed in character, return to society more confirmed and worse criminals. As will be presently shown, the prisoners being of a different order, the administration of hard doses of militarism and physical medicines goes entirely amiss and serves to make them worse still.

Let us next consider the nature of the prisoner in jail. He is there in utterly abnormal conditions. He is cut off from hearth and home, his usual circle of family, friends, relations and others. He is removed from the field of his activity. He has not even the choice of food and other comforts as outside. He has to subject himself to an entirely new mode of life within the jail. Each one of these things brings out a corresponding reaction in him. Deprived of the objects of the senses, to put it in philosophical terms, the senses become keener by the very sense of such compulsory deprivation, and the result is that inside the jail a man shows out all the crudities of his character and qualities. In jail the base

nature of man seems to score, and one who is an ordinarily good man outside it is found there stooping rather low for little things, in food and other necessities. A prisoner may fitly be compared to a man in the astral world after death, for truly imprisonment is a kind of temporary social death. The difference between the two is only one of degree. In both cases the baser nature of man predominates and he is known to seek and suffer for gratification of his senses. The dead man sometimes satisfies his base, sensuous, carnal desires with the help of suitable mediums or by obsessing persons of his own ilk. In the case of the prisoner the medium for such gratifications is one or other of the jail officials, generally the Head Warder or a Warder. Some supervision is no doubt exercised upon them by their higher authorities, but it is possible for a prisoner who can tip these lesser officials well, to establish a constant connection with the outer world and obtain all necessities of human comfort. This usage is so well established that even Satyagrahi prisoners are often found to stoop to it for very trifling things, such for instance as a post card, a cigarette, chillies, sugar, etc.

Then as regards the relation between the jail authorities and the prisoners there is no touch of humanity noticeable. The slightly better consideration for political prisoners at some places has already been referred to. But generally the only connecting link is a set of rules framed for the prisoners. These rules are enforced mechanically by sheer physical force, without a care as to how it will affect the men concerned. There is another factor too; the rules are not enforced with equal consideration for all. In actual practice the strict application or waiving of rules in particular cases depends upon the whim of the jail authorities, and sometimes also upon how far the prisoners concerned are in a position to compensate for such relaxation of rules in their favour. Much has been done to remove bribery and corruption from the jail administration,

but much more still remains to be done; in some cases it is reported that even high officers are not free from this stain—a high jail officer has admitted quite plainly in private conversation how the jail officials too have what is called a tiffin fund! It may be difficult to *prove* any particular cases of such bribery, yet it is a fact which comes out vividly in a careful understanding of the inner working of jail life. So much so that there is a saying among the villagers that one jail is equal to seven Thanas (Police station lock-ups). The idea is that the Thana and the jail are the two most marked places of bribery and corruption—and that is true to a great extent even to-day. That is why an average villager will fear a sub-inspector, a Thanadar or Duroga as he is called in the vernacular, more than a high civilian or a magistrate. The man in charge of a single jail could make more money than if he were to have seven Thanas in his charge simultaneously.

To bring about any reform in the jail rules the prisoners have to pass through a very tedious and rather painful process. The usual method is first to speak to the jailor and then to the Superintendent. If this method of negotiation does not succeed, as is so often the case, then the prisoners have to start a general fast for a meal or for a day as a general protest against any particular thing they want to have altered or removed. Should even that fail, they have to stop doing their normal daily work or refuse to stand in file when the Superintendent comes on his inspection duty, usually once a week. In very rare cases of grave injustice some individual prisoners go on an indefinite period of hunger-strike, or the general body of prisoners refuse to be locked up in their respective wards in the evening which is usually a few minutes after their evening meal. In all these processes they must no doubt be prepared to suffer some punishment at the hands of the jail authorities. But if they bravely face all these troubles they generally score in the end. Thus the

political prisoners have succeeded in some parts of the country in having a number of humiliating jail rules removed: e.g., standing and sitting at every step in file; responding to "Sirkar Salām" ("Bow down before the Authority"), the command given by a Head Warder just before some jail official goes to visit a ward; standing before jail officials with both hands raised; prohibition of singing in chorus morning or evening prayers; and so on. But the poor general prisoners dare not do any such things; they have been for ages so much cowed down!

Let us now take different important points of jail life and see how they need to be reformed. It must, however, be remembered here that what follows applies as a rule to practically the general body of prisoners. The political prisoners have made things a little easier for themselves, but they are after all temporary inhabitants of this jail world. The real sufferers are the general prisoners, whose lot to-day is as bad as ever before. There are three divisions amongst the prisoners: A, B and C. A and B class prisoners are given better food and better facilities than the C class prisoners; but they are in such a microscopic minority that they may well be left out of account. Even in the mass movements during the past three years, the average of C class prisoners was 99% of the total number of prisoners arrested and convicted. There is no fixed basis for their classification, neither standard of living, nor position, education, or anything else—it seems to depend upon the whim or the sweet will of the trying magistrate to class any prisoner in any way he pleases.¹ His decisions are said to be subject to confirmation by the higher authorities, but that works usually only to reduce and not to improve one's classification. What cruel and meaningless distinctions does this classification not lead to amongst the

¹ There are certain rules as to classification prescribed in the jail manuals in order to guide magistrates.—ED.

prisoners! But this is not the place to deal with this point at any length. It is the life of the C division general prisoners that is so terribly bad, as we shall see below.

(1) *The File System.* The prisoners' wards are opened at about sunrise. From that moment to the moment they are locked in again at about sunset, they must move in file, in rows of two. To make the point clear, suppose one batch goes to attend the latrine and perform morning ablutions. The whole batch is made to sit down in file by twos near the latrine. From the front ranks some are allowed to go to the latrine. When they return another batch is released to go to the latrine, all others remaining quietly seated. The first batch wash their hands, face and teeth and then sit down in a separate file and remain there so seated till all of that batch have finished their ablutions, and then only is the whole batch ordered to get up and move to its next task. Similarly at meals they must sit like this and after finishing their meal, all must move in file with their plates in their hands to wash them; as they finish washing up they must sit in file till the whole batch has finished and then only they are allowed to get up and go. This appears a good system in theory; in actual life it looks odd and is very humiliating.

(2) *Fixed periods for different items of work.* The mechanical way of living is enforced in jail to such an extent that prisoners are given a fixed number of minutes for the latrine, for the bath, and so on. No prisoner dares to delay a bit as that would necessarily elicit from the warder-in-charge abuse, blows and kicks.

(3) *General treatment of the prisoners.* As a rule the jail officials hardly call out a prisoner by his ordinary name in the usual way without adding a word of abuse. Similarly blows and beating with belts is common for very petty things. No prisoner can utter a word, or make a gesture, without permission. The convict overseers

also copy their Warders and Head-warders in unrestricted abusive language towards the prisoners under them, and even beat them. A prisoner ceases to be a man in the estimation of the jail authorities, and indeed in India they are treated worse than beasts.

(4) *Food.* As a general rule the quantity of food supplied to the prisoners is just enough to enable them to live. And generally the worst quality of food-stuffs is supplied to the prisoners—a quality which nobody, however poor, could ever eat in the outside world. The rice is usually full of sand and stone particles, and one cannot devour one mouthful without them. The bread is made of flour of rotten worm-eaten wheat, and so is extremely painful to chew and devour. The curry is generally long vegetables from tanks cut in bundles, then cut into bits like fodder and, unwashed, is boiled in some oil and water; when served it is all watery and full of dust and dirt. Such was the food supplied even to political prisoners; in some places they have, however, seen their way to bringing about some reform in this system through a good deal of suffering, though at other places they are also given such meals. It is said even these are an improvement upon what used to be given to prisoners some years back! Heaven knows what man is making of man inside the prison bars and prison walls! The fact is that in this particular respect the jail officials and the contractors both combine together to make things so bad. Of course there are periodical inspections of the food-stuffs. The dates of such inspections are generally well known to the jail staff, and it is easy to show to the Superintendent a better quality of food-stuffs for inspection than is actually given to the prisoners. Reform in this branch is practically impossible unless a better type of people under supervision are employed in jails and that means changing practically the whole outlook about them.

(To be continued)

CRITICISM

By GEORGE S. ARUNDALE

I CAN recall no criticism of myself which, even though substantially true, took into account those extenuating circumstances ever following in the wake of all mistakes, those saving graces bearing witness to the sunshine however thickly enveloping the darkness of intervening clouds. I can recall no criticism of myself which, even though in a measure erring on the side of leniency, envisaged the whole of the cause as it sought to demonstrate the effect. I can recall no criticism of myself, in other words, which was not partial.

I am no less sure that any criticism I may make of others must equally be no less partial, no less oblivious of extenuating circumstances, no less unmindful of the sunshine while intent upon the clouds. I am not saying that criticism is never expedient, never justifiable. I do not say that criticism may not be on occasion a matter of duty. But I do say that criticism is a dangerous occupation, for almost without exception it is composed of untruth as well as of truth. I also say that ninety-nine criticisms out of a hundred are both unnecessary and inexpedient, and that in the majority of the ninety-nine there is more of untruth than of truth.

I therefore say that we should all be infinitely chary of criticism, infinitely chary, holding ourselves back from criticism at all times, save most emergently, and then observing two rules of criticism: (1) making the criticism to the individual who is the subject of the criticism, (2) making the

criticism to the individual whose duty we conceive it to be to know it for the sake of the work.

Casual criticism is intolerable. Criticism which is not certain to reach the individual criticized, and we can only ensure this by communicating the criticism to him, is intolerable. Complaint against an individual which we have no intention of making to his face is intolerable.

Can we not minimize criticism (1) by indulging in it most sparingly ourselves, and not communicating it to a third party save as we also communicate it to the party himself, (2) by refusing to listen to it from others, save as a matter of urgent duty? And in all cases might we not, as a matter of *noblesse oblige*, always declare with our criticism that we are well aware, and would wish taken into consideration, that our criticism must at the most be partial and neglectful of circumstances which may go far to justify the matter of the criticism, or at least to make it intelligible and not unnatural? We know this is true in our own case. We know we are so often the subject of misunderstanding. Let us have the grace to recognize that in our own criticisms of others this ingredient of misunderstanding is likely to be present to no small degree.

All this means a minimum of criticism, practically none at all; a maximum of understanding and appreciation; understanding in place of misunderstanding. It also means that most criticism is misunderstanding in greater or in smaller measure; that when on the verge of criticism *we stop, we look, we listen*,¹ and then refrain.

Who is there strong enough to remember to stop when on the verge, when on the edge, of the precipice of criticism? The tongue is a rebellious member of the body, and so often

¹ [Readers outside of the U. S. A. will miss the point of these words in italics, unless they know that where there is a level railway crossing with no gates, the railway puts on a post a warning sign to drivers of vehicles with the words: *Stop, Look, Listen*—for trains.—C. J.]

runs away with all other members. Who will keep a rein on the tongue at all times, maintain it in servitude and restrain it from its habitual tyranny? Who will call attention to the sunshine instead of to the clouds? Who will restrain the ear, another unruly member of the body, from hearing that which it is hurtful to others to utter? Who has the courage and the brotherhood for this?

WERE I A GOD

WERE I a God, supreme for one great hour,
 Were I a God, possessed of mighty power,
 Could I create a finer world than this?
 A realm of beauty, filled with hopes of bliss,
 Could I give more than is already here,
 The sun to warm, the kindly fruits to cheer,
 The joy of pulsing life, its ebb and flow,
 The power to seek, and so to wisdom grow.
 The glories of the earth? Ah, brother, see
 The wealth of life and love awaiting thee!
 Were I a God, with power to curse or bless,
 To give man life, in all its plenteousness,
 Or take away the joy and leave the pain,
 Prolong his days, or leave him to be slain;
 Would I ignore his apathy and woe,
 And leave him to the mercy of his foe?
 Ah no, not that, but helpless would I be
 To make man happy, if he could not see
 That life with all its joys within him lies;
 Could I bring vision to unseeing eyes?

Alice Johnston

THE AURA IN HINDU LITERATURE

By B. S. RAMASUBBIER

THE religion of the Aryans, now prevalent as Hinduism, abounds in Theosophical ideas such as the White Island, the Occult Hierarchy, Rays of Development, Initiation, the Path, the Qualifications of Discipleship, the Planes and their microcosmic correspondences, Rounds, Races and Globes of Cyclic Evolution, Karma, Reincarnation, Yoga and Clairvoyance. Necessarily, therefore, there must be available much information about the Aura. All such precious truths scattered like pearls in a vast ocean of ancient literature are worth diving for, to be strung together as a necklace, that can be usefully presented to the modern world. The literary evidence about the knowledge of Auras amongst our ancients is to be sought in the Vedas, Upaniṣats, Smṛitis, Itihāsas, Purāṇas, Āgamas, Tantras and Kāvya.

THE VEDAS

The pith of the Vedas is Gāyatrī. It means literally:

We meditate on the Supreme Light of the Lord Savitrī; may He inspire our thoughts.

The expression "Supreme Light" is, clearly enough, not to be taken as the simple physical light of the Sun, although that is enough as a sublime symbol to satisfy the devout

aspirations of the multitude in India. The Vedic concept of the "Supreme Light," as handed down to us, means the Logos of the Sun in His auras of the causal, mental and physical bodies. The Logos is given three names, Virāt, Svarāt and Samrāt, signifying the degrees of manifestation of His Splendour on the three planes of His Being. Rāt means "Shining"; the prefixes Vi (Varied), Sva (Self) and Sam (Well) connote the specialities of His three modes of being. The Vedic student, when he enters the first order of life known as Brahmacharya, prays for the glow of his aura, known as Brāhmaṇavarchas. That glow can be set up ceremonially, but should be fostered to increase by Vedic study and meditation and by constancy and steadfastness by the vows of a spiritual life of discipline and service. The *Atharva Veda Samhitā* prescribes a simple ceremony of such procedure in verses 20 and 21 of Sūkta 1 of 17th Kāṇḍa. The navel of the pupil is touched, when the two hymns are uttered. The effect is described in the 27th and 28th verses. The pupil is given a sheath of protection of sun-like radiance and he attains the capacity of seeing all around in an extended manner. Two significant words of the 28th hymn are *Jyotis* and *Varchas*, the former meaning a sphere of light and the latter the diffused rays of that sphere. The following prayer of the Vedic student in his daily kindling of the sacred fire is also significant; it is considered to be conducive to the health and longevity of the student.

O Agni, what light (*Tejas*) is yours, may I be endowed with that light.

O Agni, what radiance (*Varchas*) is yours, may I be endowed with that radiance.

O Agni, what attractiveness (*Haras*) is yours, with that attractiveness may I be endowed.

The very words Deva and Bhāsvara mean the "Shining Ones," that are not of the terrestrial world. The words

Ojas, Tejas, Varchas, Bhrājas are found to recur in the Vedas, when describing the forms of Devas. *Ojasvi* is a special name of Indra. *Ojas* means the eighth principle, luminous in its nature, of the physical man, who is really composed only of seven principles. The Maruts are known as *Sūkra-jyotis, Chitra-jyotis and Jyotiṣmant*, meaning respectively "White Light," "Various Hued" and "Embodiments of Light". Generally, the Vedas give profuse illustrations of Gods of great light and colour, as can naturally be expected of the deities of solar origin and relationship. Indeed, what is there in this world that does not bear relation, however distant it may be, to the Sun?

THE UPANIṢATS

We have a description of Brahmāṇḍam (Cosmic Egg) in the 3rd paragraph of the 6th Chapter of *Tripādvibhūti Mahānārāyaṇa Upaniṣat*:

In the form of a hen's egg composed, in aggregate, of the principles of Mahat, etc., full of radiance of the molten gold of Jambanada, resplendent like a crore of suns, with the four kinds of created beings inhabiting it, covered with sheaths of the five cosmic elements and clothed with the three rarefied forms of Mūlaprakṛiti known as Mahat, Ahamkṛiti and Tamas.

The idea that everything has an aura about it may be gleaned in the following passage of the *Nṛsiṃha Uttaratāpani Upaniṣat*:

Everything in this Universe is Brahman, in the form of Existence, Intelligence and Bliss. Everything in this Universe is verily Sat. Everything in this Universe is verily Chit. Everything shines and is radiant.

So also the individual man, in the analogy of the Cosmic Man, is known in his three aspects Prājña, Taijasa and Vaisvānara in the three planes of his being namely, the causal, mental and physical. Here also the term *Taijasa* means the "luminous one".

Subālopaniṣat (paras 2, 3 and 4 of 4th Kaṇḍa) mentions three Koṣas (literally egg) in which man experiences his waking, dreaming and sleeping states of consciousness. The fully waking state of consciousness means the physical sight endowed also with clairvoyance by which various rivers, cities, Devas, Rīṣis, Yakṣas, Rākṣasas, Gandharvas, higher worlds, Skanda, Indra and buried treasures are seen. This is so when the Jīva works fully united with the vital airs Prāṇa, Apāna, Vyāna, Udāna, Samāna and Vairambha. This relates to the physical body.

The second koṣa, in which the dream-state is experienced and with the help of which this world and the other world are seen, is mentioned. The Jīva in this koṣa is known as *Samprasāda* (astral man?) while the *Prāṇa* (etheric body?) keeps watch over the physical body during sleep, just as the night watchman does for a village. This prāṇic sheath has in it the colours green, blue, yellow, orange, white and red on account of the *Nāḍis* (channels of forces?) which contain the essences of Vāta, Pitta and other constituent principles of the physical body.

The third koṣa, in which sound sleep and complete cessation of the physical-world-awareness are experienced, is called *Tējaskāya* (luminous body). It is called *Kāraṇa Śarīra* according to the commentator *Upaniṣad-Brahma*.

Then there are the *Vijñānamaya* and *Ānandamaya* Koṣas of the *Taittirīya Upaniṣat* described in chapters 14 and 15 entitled "Brahmānanda Vallī".

Varāhopaniṣat evidently mentions the etheric body, calling it *Chhāyā* (reflection, shadow), in the 41st verse of the 5th chapter. The commentator explains it as *Chit-chhāyā*, *Jīvasakti*, meaning the "luminous counterpart," "vital force". The text and the comments give us to understand the *Chhāyā* as a bridge to allow only so much of vitality as is needed for the physical body and to preserve it from floods

of extraneous influences, and as a means for the yogis to know from it when it is time for them to lay aside their physical bodies.

A fuller account of the etheric counterpart is available in passages 5 and 6 of *Mahāvākya Upaniṣat*, under the subject of the realization of Paramātman in one's own self by the practice of Hamsa Vidyā form of meditation. It is known as *Antarāditya-jyotirmaṇḍala* *Chinmātra-jyotirmaṇḍala* (luminous, wisdom-causing orb of the inner sun). It illuminates both inside and outside the body and is known as *Chidāditya* (the sun of life); it is so called as the Ultimate is that *Sun of Intelligence*. Just as the Sun of Intelligence is indicative of the Ultimate to be reached by man, this mass of light (*Prabhāṣpuṇjam*) is indicative of the end of the physical body. The aspirant for liberation should concentrate on the Supreme Light and not on the etheric body. Regarding its function, the commentator says that the sun enters through its *nāḍis* into the physical body and sets up the inbreathing and outbreathing of the physical body.

I cannot resist the temptation to quote here similar statements of our revered Bishop C. W. Leadbeater :

This invisible part of the physical body is of great importance to us, for it is the vehicle through which flow the streams of vitality, which keep the body alive, and without it as a bridge to convey undulations of thought and feeling from the astral to the visible denser physical matter, the ego could make no use of the cells of his brain. It is clearly visible to the clairvoyant as a mass of faintly luminous violet-grey mist, interpenetrating the denser part of the body and extending very slightly beyond it.¹

This vital force is poured upon us from the sun, which is the source of life in this inner sense as well as by means of its light and heat in the outer world.²

The stages of a Jīvanmukta during his passage into the higher worlds as given in *Tripadvibhūti Mahānārāyaṇa Upaniṣat* are also worth our study. The Upāsaka desires to

¹ The Chakras.

² Man : Visible and Invisible : Health Aura.

leave his body. Invisible helpers known as Vaikunṭha Pārśadas manifest themselves before him. The Upāsaka, meditating on the Inner Self seated in his own heart, welcomes the helpers with due honours, pronounces the Hamsa Mantra, "I am He," closes all his senses, utters the Sacred Word, and goes away from the body through the Brahma-randhra Chakra and also leaves his old Sūkṣma Sarīra, assuming a new body of unsurpassed wondrous divine effulgence built by mantras (*Mantramaya-divyatejomaya-niratisayānanda-mahāviṣṇu-sārūpya vīgraham*—probably higher astral and lower mental) in the likeness of that of Mahāviṣṇu's; he knows more intimately his own solar system and also crores of such solar systems, each with its own Brahmā, Viṣṇu and Mahesvara and then enters into the being of Mahāvīrāt, the Logos of all systems put together. Then he proceeds higher and higher into the regions of divine light and goes to the plane of Vidyāmaya-vaikunṭha, gaining a new body of immortal and divine radiance of the higher intellect and bliss (*Vidyānandamaya Amṛita Divyasarīra*) and then proceeding on and on, attains the highest Vaikunṭha in his body of pure intuitional bliss in the form of a mass of light of unsurpassed radiance. (*Suddhabodhānandāmṛita-niratisayānanda-tejovast*). The experience is narrated in the terms of the mantra:

I am Brahman. I who am That I am Brahman, I am; I am Brahman I myself dedicate me.

It is thus far clear that each higher body of man radiates its own aura.

Amṛitanāda Upaniṣat describes the colours of five prāṇas viz., Prāṇa, Apāna, Vyāna, Udāna and Samāna, as of blood-red gem, scarlet red *Indrakopa* (an insect so called on account of its redness of complexion signifying the anger of Indra), of milk of the cow in whiteness, of pale whiteness and of the ray of light respectively. It is here to be noted that two kinds of

prāṇas are differentiated, such as the outer and the inner, Bāhya and Adhyātmika, the latter to be influenced with the help of the former, and it is said to extend $30\frac{1}{2}$ inches from the region of the heart, in which the breaths and the aggregate of the senses merge their being. It may be presumed from this that the orb above described refers to the aura of the etheric body.

Advāyatāraka Upaniṣat and *Maṇḍala Brāhmaṇa Upaniṣat* are more or less identical in their descriptions of the three stages of intro-vision and seership named Bahirlakṣyam, Madhyalakṣyam and Antarlakṣyam.

In *Bahirlakṣyam* (external intro-vision at the tip of the nose), one sees, in order, before one's nose at distances of 4, 6, 8, 10 and 12 digits a space of blue colour, then a colour resembling *śyāma* (indigo-black) and then shining as *rakta* (red) wave and then with the two *pīta* (yellow and orange colours). Then he is a Yogin. When one looks at external space, moving the eyes, and seeks the streaks of light at the corners of one's eyes, then one's vision can be made steady. When one sees *īyotis* (spiritual light) above one's head 12 digits in length, then one attains the state of (immortality) supreme bliss.

In *Madhyanakṣyam* (mid-intro-vision) one sees the variegated colours of the morning, (as if sun, moon and the fire had joined together in the Ākāśa,) that is, without them. Then one becomes of that form and nature (of light). Through practice one becomes one with Ākāśa, devoid of all guṇas and peculiarities. At first Ākāśa with its shining stars manifests itself to the seer, then Parākāśa as dark as Tamas itself, and he becomes one with Parākāśa shining with stars and deep as Tamas. (Then) he becomes one with Mahākāśa resplendent (as) with the fire of the deluge. Then Tattvākāśa of supreme excellence and non-dualistic splendour manifests before him. Then Sūryākāśa of the effulgence of a crore of suns is seen by him.

Both these processes of vision will be possible only when accompanied by the mind-faculty of sight.

The Jiva, which is the 25th Tattva, having abandoned the 24 Tattvas, becomes a Jivanmukta through the convention that the 26th Tattva (viz., Paramâtman) is "I" in its aloneness. Becoming one with *Antarlakṣya* (Brahman) in the emancipated state by means of *Antarlakṣya* (internal intro-vision)¹, the Jiva becomes one with the infinite *maṇḍala* (aura or sphere) of Paramākāśa.

Then the *Maṇḍalabrāhmaṇa Upaniṣat* goes on to describe the three stages of seership in the course of attainment of *Sambhavamudrā*, the first with closed eyes, the second with half-opened eyes and the third with fully opened eyes, directing the gaze at the tip of the nose. Then is seen a deep darkness at the root of the palate. By practising this, an endless sphere of light (*akhaṇḍa-maṇḍalākāra-jyotis*) is seen. This alone is Brahman, the Satchidānanda. When the mind is absorbed in bliss, thus made permanently natural for the seer, then does *Sambhavi* take place, which is also called *Khecharī*. By practising it, the yogi attains steadiness of mind and intuitional sight. Its signs are: first a star, then a diamond mirror, then the sphere of the full moon, then the sphere of the brightness of nine gems, then the sphere of the midday sun, then the sphere of the flame of Agni; all these are seen in order.

By internal intro-vision (*Antarlakṣya*), one is enabled to see within and without one's own self, five kinds of Ākāśa, until at last one finds one's self to be of the very form and essence of the highest Ākāśa.

There are five Ākāśas, viz., *ākāśa*, *parākāśa*, *mahākāśa*, *sūryākāśa* and *paramākāśa*. That which is darkness both in and out is the first Ākāśa. That which has the brightness of the fire of the deluge both in and out is truly Mahākāśa. That

¹ It should be noted that the end and the means are the same.

which has the brightness of the sun both in and out is *Sūryākāśa*. That brightness which is indescribable, all-pervading and of the nature of unrivalled bliss is *Paramākāśa*. One may rightly infer that the three kinds of vision are etheric, astral and mental from the hint that "passion and anger are of the essence of *vyoma*" in the 2nd verse of the 2nd chapter of *Paingalopaniṣat*.

The same *Maṇḍalabrāhmaṇa Upaniṣat* says in the 4th para of the 2nd Brāhmaṇa of the 5th Khaṇḍa, that one who identifies himself with the first aspect of his consciousness known as *Prajña* and meditates on it has reached the ultimate on the path of liberation and attains the form of his inner solar orb, on which he is fixed in meditation (*Śoṇtarvijrīmbhita-bhānumaṇḍala-dhyāna-tadākārākāritah*).

Trisikhibrāhmaṇopaniṣat says that the microcosm is divided (for convenience of understanding it) under various classifications of its component matter and its modifications, of the spheroids of Tattvas, of the Kosas and of their properties such as sound and light and of their presiding *Devatās* (elementals).

That the inner bodies of man are all permeated by a light of their own, is clear from the above Upaniṣadic passages.

(To be concluded)

LET there be many windows to your soul,
That all the glory of the universe
May beautify it, not the narrow pane
Of one poor creed!

THE PATHLESS LAND

By ERNEST WOOD

I SHOULD feel it to be a futile thing to attempt to pronounce what Mr. Krishnamurti means by the pathless land or by anything else, but it is a most profitable thing to think about what he says, and thereby to try to grasp for ourselves the truth which appears to have given him so much courage and understanding. So I offer some thoughts on his expression "The Pathless Land".

Krishnamurti has made use of this expression many times, especially in connection with truth. He has said truth is a pathless land, but he seems to have implied that the way to the land of truth is also a pathless way. To me there is no paradox in these two conceptions, because the only way to truth is the practice of truth itself, just as the only way to freedom is freedom, and the only way to love is love. To truth, or love or freedom something different cannot constitute a path.

Let me put it in a picture, which will appeal to the imagination, but must of course have its disadvantages. There is a high mountain and on the summit of that mountain shines a sun or star of truth. If I am to climb up that mountain I must take steps. Every step that I take must be a step of truth. *No other kind* of steps will take me upwards on that mountain side. So truth is not only the goal, but it is also the way to the goal.

Or, if it is freedom that shines up there, then every step must be an act of freedom, of perfectly independent judgment on my part. I may take data, or materials for judgments, from others, but I must not fear to make my own decisions, on account of the idea that somebody may be able to judge better than I what ought to be done.

It should not be assumed that co-operation and brotherhood are ruled out when there is such independence. A brotherhood would be a very poor thing if all its members were constituted by uniformity, regimented like old-fashioned soldiers, who were not supposed to think for themselves, except with that kind of thought, or that limited scope of thought, which sees what it thinks to be the wisdom of following another and not trusting itself. Brotherhood implies the respectful consideration of any suggestions which other people may care to offer, but it at the same time implies an individual contribution to thought which adds something new to the common stock. It is well put in an old Sanskrit commentary that every man is composed of two parts—intelligent and non-intelligent—and that if one man carries out the orders of another, not using his own judgment in the matter in hand, he can do so only with the non-intelligent part of himself. In modern terms, he remains himself, but puts his machinery (body, time, purse, etc.) at the disposal of another. Such a path cannot lead to freedom, since it does not take the steps of freedom.

If, then, there is no difference between the goal and the way to the goal, both of these may be called the pathless land.

Now I will make another picture—a beautiful field covered with green grass and dotted with flowers and shrubs and trees, and many people wandering across that meadow, whither they will. In that field there is no need of a beaten track, because in *all* parts of it you can walk; and if you wish to reach the other side of the field, you can walk there

straightly or windingly, just as you please. Please have in mind this picture of a field, and people not needing any beaten tracks.

Then I say, for the study of truth, for the attainment of freedom, and for the practice of love, this world in which we live is such a field. It is the essence of the Theosophical position that the world is an *entirely suitable* place for our experience, and is good for us through and through. It is so because each man, under Karma, is receiving the kind of experience which gives him the best opportunity for the exercise of will and thought and love. Some people may have a more limited conception of Karma. They may say that Karma is merely some kind of punishment and reward. You have hurt somebody else, so you must be hurt, and by your Karma your progress will be delayed, your best opportunity obstructed, until the detention period is over. That is only a half understanding of Karma. In Theosophical circles we often speak of Karma as divine justice in the world, and Madame Blavatsky used the word "retribution," taking it in its simple form of "paying back." That may provide for some kind of just balance between man and man—something in the nature of the old law of an eye for an eye, and a tooth for a tooth, not in a spirit of revenge, of course, but of recompense. But it could not provide for essential justice between every man on the one hand and God on the other. There we must have a principle whereby Karma *must* bring to each man not simply retribution, but also *his* opportunity. And this is in fact the case, although so many believers in Karma do not carry their thought to this logical termination.

It may be laid down as a psychological principle that if an artist has painted a picture, he can best improve himself and his future work by examining and criticizing that picture. And that is precisely what we are all doing. Because our

circumstances are our work, of our own making, we are face to face in all that happens to us with the picture that we have painted for ourselves by our thoughts and actions in the past. And therefore the very best thing for everybody to do is to receive those experiences not only without complaint, but joyously, with the recognition that they are the *best possible thing* that could happen to us. It makes no difference whether they give pleasure or pain. There is no bad and good in Karma. To put the idea in theological terms: all our experiences are as though direct and specifically given by the hand of God. It is perhaps somewhat in this sense that a philosopher once wrote that every man is alone with God. And if we have the recognition and glad acceptance of the fact that in all things and at all times we are dealing direct with God, I think we shall also begin to know what real devotion is. We shall cease to insult Him with a begging kind of prayers, and we shall begin to have the strength and peace which come from finding that the highest and the nearest are the same.

I am tempted to quote a statement somewhat on these lines also from another philosopher—Epictetus. He said that there was only one thing for which God had sent him into the world and that was to perfect his own character in every kind of strength, and there was nothing in all the world that he could not use for that purpose. There is a report that on one occasion somebody maliciously broke his leg, but it did not trouble him—because he brought to bear upon the divine experience the divine reason seated in himself.

Thus it is that we are in a pathless land, for each man makes his own way, according to his own work, and all those ways put together constitute the field, of which I hope we still have the picture in our minds. There is no part of life to be avoided. There are no craggy and thorny places unfit

for our feet to tread. There is no more difficult or more easy way for one who keeps his face towards the goal. And therefore we find old teachers also speaking of a pathless land, though in other words. Shri Krishna said: "The paths men take from every side are Mine." And that means *every* path, not selected or prescribed paths. It is coupled with the teaching that the wise man is he who faces equally pleasure and pain, victory and defeat, and he is also a happy man. The same Teacher drove home this teaching still more forcibly when He said that it was for all—even for those who were often despised by the people of his time, the working people and the women—and he said that by attending to his own Karma a man reaches perfection, and the Karma of another, though it may seem more glorious, is full of danger.

Christ also laid down no particular path, but said: "I am the way, the truth and the life," and: "Where two or three are gathered together in My name there am I in the midst of them." And Shankaracharya did not lay down the four Qualifications of discrimination, desirelessness, self-mastery and the longing for freedom as steps upon a path, but he said that it is only when you find a man who has these characteristics that you find one who really has a desire to know Brahman, and no longer fixes as his goal merely some conditions better than the present in other planes (heavens), or in the physical world. He added that it is the nature of Brahman itself that will reveal its own glory to the purified man who has his eye upon that goal. In *The Voice of the Silence* also it says that there is but one road, and no travelling on that road—and that is the road of love, which is not limited by circumstances.

So we are in a pathless land. And it rejoiced me much to hear Dr. Besant, in her short speech to the 1931 Convention of the Theosophical Society, in the moment of her strength,

which I feel she must have reserved for the most important thing, to hear her say something with all the dramatic impressiveness at her command—something which appears to me to point straight to the same truth. For she said:

"Find the God in yourself—not up there, nor down there somewhere, you do not know where—but in yourself." The God, the power, the leading, is in ourselves. None other can tread a path for us.

LONELINESS

I FOUND You in no book, nor any throngs
Of devotees. Perchance to these belongs
The power to reflect which makes them see,
But which is not for me.

No rites have brought the vision to my eyes;
Though little less to some than paradise;
Distraction only they are to my mind,
And give no power to find.

Now when alone, yea utterly apart,
I looked for You, and You were in my heart.
Lone with the lonely, always You abide,
What do I need beside?

F. H. ALDHOUSE

REINCARNATION AS FACT AND ILLUSION

BY E. V. HAYES

TO arrive at Truth is not easy, but the difficulty lies in man himself, not in Truth. Particularly is this true of European peoples, for their concrete mind has been developed to a splendid fulfilment, and it is a failing of the concrete mind to mistake what it calls facts for Truth. Against the concrete mind, naturally, I have nothing to say; it is as much part of human development as the emotions, or the intuition. Its value is so clear-cut (like itself!) that it would be merely platitudinous to enlarge upon it. Its drawback from the spiritual viewpoint is that, unilluminated by the Higher Mind, it tends to gather as into a child's hot hands the most delicate flowers of the Spirit, crushing and withering them. For this very reason, maybe, the idea of Reincarnation was allowed to fall away from the official religious teaching of the West, so that, if we may believe one of the Fathers of the Church, it became an esoteric doctrine of Christianity almost from the beginning.

Probably it would not have been so vigorously proclaimed and reintroduced into Western thought, had not the scientific theories connected with the evolution of form stabbed at the very foundations of Christian philosophy, and of Christian devotion of thoughtful men and women. For Evolution as taught by modern science deals only with form, the body,

the most perishable side of man; it has nothing to say about the Soul. When a scientist speaks for or against the existence of that inner life of man which we call the Soul, he ceases to be a scientist, and becomes a philosopher; if people always bore that in mind, they would not be so disturbed by the dogmatic pronouncements of men like Sir Arthur Keith or Julian Huxley. As scientists, dealing with that aspect of Reality we call matter, they are entitled to our serious attention; as philosophers, they are worth no more than any other philosopher and have no greater authority; for those who deny the continuity of the Soul after the death of the body, or those who affirm it, both reveal their own personal conviction, born often of their inner life in its dwarfing and maiming, or its unfolding and achievement. But, if the modern theory of the evolution of form be true, it does create insuperable difficulties with regard to current orthodoxy in Western religious thought, associated with the idea of the Soul as specially created by God at the moment of conception or at the moment of birth.

Reincarnation had been lost to Christianity, I personally think, not merely through ignorance, as is sometimes suggested, but because the concrete mind, which had to reach a high state of development in Europe, was impatient of so vast an extension in time as it demanded, and also because that mind, even when accepting it, was bound to misunderstand and misapply it. The earliest teachers of the Gnosis in Christianity sought one end: not the establishing of a formal religion for the fifth sub-race but the difficult task of spiritualizing the very beings who would form that race as the generations passed on. In a way, these early Gnostics, instead of working for the sub-race, really worked against it, for if their efforts had met with unqualified success there would have been no fifth sub-race, since the beings for it would have passed into a much higher condition of life and consciousness. A hint of

this occurs in the Epistle to the Hebrews, and the writer, obviously Jewish, after a description of certain Hebrew worthies of the past who lived and died "in faith" uses these remarkable words: "These . . . confessed that they were strangers and pilgrims upon earth. For they that say such things, declare plainly that they seek a country. And truly if they had been mindful of the country from whence they came out, they might have had opportunity to have returned, but now they desire a better country, that is, an heavenly."¹ It was the very essence of early Christian Gnosis to enable man to desire a better country than this earth, and so escape from return here. So, easily, because of the longing to transcend physical existence on the one hand—a longing afterwards degenerating into the more afflicting forms of asceticism in monastic times—and the impatient concrete mind on the other hand, Reincarnation dropped out of European thought.

It was the Theosophical Society that really brought it back. Here and there a poet, a novelist, a philosopher, even a scientist, might coquette with it, but it was the Theosophical Society that earnestly preached it, made it the chief plank in its platform, included it in its every book, elementary or otherwise. The necessity for the propaganda cannot be gainsaid, and future generations, with their own readjustments of religion and science, will be keener to appreciate it. But, inevitably, the popularizing of an idea long lost has led to undue emphasis on one side only. Reincarnation has been hammered into Western thought, truly, but the concrete mind of the West has misapplied it. Where accepted, it has been thought to explain everything in man's life (which it does not); it has been seen as the luminous foundation of every mystery, instead of being regarded as the mechanism of man's bondage. It has needed one like Krishnamurti to

¹ Hebrews, XI, v. 13-15.

remind us, almost startling some of us, that "reincarnation, though a fact, is based on an illusion". The Buddha proclaimed the same over two thousand years ago.

An illustration may help us to realize how Reincarnation can be both fact and illusion. In every twenty-four hours, the normal human being loses consciousness of himself in the brain for seven or eight hours, in sleep. Sleep then is a fact; the man forgets himself for the sleeping period; he notes not the passage of time; events occur in which, unless awakened to them, he has no share; the bodily organism is refreshed and strengthened. He awakens in the morning, conscious of the break in his daily activity, glad of the rest he has enjoyed, alert to meet another day, soon made aware of some of the things that have happened during his unconsciousness. It is a fact, then, that the normal day of a human life has, roughly, sixteen hours of physical activity and eight hours of physical inactivity. Yet it is based on the illusion that consciousness in the brain is the only consciousness. The illusion is a necessary one, and, if I may be paradoxical, a *true* one, as long as the man knows himself only in the physical body. And that is true of the majority of men all over the world. But there are a few who claim that they have reached a development in which they can bring back into the waking consciousness memories of what has happened in the unseen realms of space during the sleep of the body, if they wish to do so, just as the ordinary man, with a good memory, can recall any episode out of his past days, linking with the moment of recall, thus bringing Past into the Present. Such a man, with the faculty to link day and night together, must see the day as a whole, not broken into two periods; such a man must regard the ordinary man's impression of waking and sleeping as based on illusion.¹ He could rightly say:

¹ See note at the end.—C.J.

"Sleep, as unconsciousness, as suspension of human thought and feeling, is a fact to the normal man, but it is based on an illusion, the illusion that human consciousness is not a continuous undulation in the Ocean of Being."

Reincarnation depends upon death. There is a death of the physical body, and there is something corresponding to it in the realms of the unseen where the human being passes after the body is finished with. When the causes carrying that human being to the highest level of life and consciousness possible to him are exhausted, the man comes back to earth life. Normally he remembers nothing (if memory be applied exclusively to details, which in itself is erroneous); he has faculty and limitation only, as the garnered harvest of the past. The previous earth existence, the life in the astral and mental worlds, all are alike forgotten entirely. In a word, he has completely died; therefore, he has reincarnated. Vague memories of a past life may come to him, broken, uncertain, conjectural, but a sequence of all that has happened not only in the previous earth life but the superphysical life succeeding it, that is not his. If it were, there would be no *reincarnation*; it would be a continuous life extended in time and space, changing, truly, but probably not much more changing than the life lived by an adventurous, eager, aspiring soul during one earth period.

To men who stagnate in life, and they form the majority, the saying of the Buddha that the Ego changes with every thought and every moment must appear as mere metaphysical nonsense. How often has one heard: "I haven't changed my views for twenty years. I am as I was twenty years ago." Such a one might as well have *died* twenty years ago. For not to change is not to think, nor to feel, and a static condition of feeling and thought (if such were possible) is sheer death. But the brave soul, the hero, the

pioneer, either in his own inner life or in the outer life among men, is ever changing, and lives one incarnation in a year or less. The man who is liberated probably is, as the Buddha suggests, as other Yogis have affirmed, reborn every moment, "Karma-less". It is here, with the liberated man, that the illusion of Reincarnation becomes obvious. He, too, can only speak as he knows; he would be false to himself, to his own realization, if he did not affirm the illusion of that which his achievement has made so entirely unreal, so unimportant (to him). It is as necessary for him to deny the *truth* of Reincarnation, not the fact of it, as it is for the unawakened man to assume it is both fact and true.

For, again I repeat, Truth is one thing, facts are other things. Truth is not attained or held by development of powers of vision or response, but facts are increased as our powers of observation and response increase. The clairvoyant has more facts at his disposal, if he use his gift rightly, than the normal man, but he is not nearer to the Truth. In some ways, he may be farther from it, for, if in a multitude of counsellors there is safety (especially for the counsellors!), in a multitude of facts there is often but more illusion, more bondage. For this reason, in all Yoga the aspirant has to divest himself of so much, has to strip the hampering gems as well as the rags from his mind and body. Facts are created by an evolving lower mind through sense impressions, a mind that is not superior to its environment but almost entirely dependent upon it.²

Facts then are outside, drawn within by mental assimilation. But Truth is within, radiating out to the things seen; Truth is in the inner consciousness, and illusion is there also. Illusion is born of self-consciousness, because no man's reactions can be pure and therefore accurate, as long as everything that occurs without and within is referred to a Personal

² See note at the end.—C. J.

Ego, with its clutching to maintain itself, its desire to enhance its own importance, whether the desire be crude or subtle. No lower mind activity can be dissociated from that false Ego; the lower mind would dissolve like a jellyfish stranded on a seashore in a blazing sun, if Ego-ness ceased to persist and to insist. That is why in the Zen School of Buddhism the effort to forget, to break up the "I" is carried to such nicety. You may not say in that School: "I am eating; I am taking a journey," but: "There is an eating; a journey is being undertaken."³

While self-consciousness is developing, illusion is inevitable, and the veil of it will be upon all human thought, feeling and action. It cannot be escaped, a monastery will not shelter from it, mere acquisition of knowledge will not lessen it. But it can be recognized for what it is—impermanent. Here the most primitive of men and the most cultured are equal, not that the primitive will not have to tread the normal stages of human evolution up to the cultured and beyond, but that he can tread them in a different spirit, swiftly, easily, with the strong sense of illusion bedded deep in his consciousness. This sense of *Māya*, illusion, which some concrete minds might think would create lethargy and delay, would, on the contrary, quicken evolution to an amazing degree. For it is the belief that some mode of thought, or some civilization a few centuries old, cannot be altered and may not be challenged, that holds up progress in every branch of human life.

Reincarnation will hold good in our consciousness, once we have seen it as a fact, as long as death holds good. When death is transcended, Reincarnation is transcended also; when death is recognized for the illusion it is, Reincarnation passes with it. The goal is not to *escape* from Reincarnation, but to transcend it, to exhaust it, not by flight, if that were possible,

³ See note at the end.—C. J.

but by wise co-operation, not for oneself but for the service of all living beings. To remind us of that, no less than to offer Rebirth as an explanation of the evolutionary process of humanity, is true Theosophy.

BY THE ACTING EDITOR

¹ This is exactly the condition of consciousness in which a friend whom I know lives all the time. To "sleep" is to him to leave the body at will, and with no break in consciousness. To "awake" is to return to the body, again with no break in consciousness. Thus it sometimes happens to him that he cannot at once answer a question whether an event happened "last night" or "night before last" for the consciousness is continuous.

² Why attribute to the *facts* the failure of an individual to extract the Truth resident in them? A multitude of counsellors lead astray because they are swayed by their predispositions; a multitude of facts do not attract or repel; they just *are*. How facts are grouped till Truth emerges is the problem; he who sees more facts in a problem is more likely to discover—as a trained clairvoyant, for instance—provided his mind is trained. *Facts* are not created by the mind; our suppositions about facts are. It is not the fact that is the illusion, but what we have woven round it.

³ This impersonal grammatical construction is thoroughly characteristic of Sanskrit.

THE PLACE OF TECHNIQUE IN THE ART OF LIVING

BY T. H. REDFERN

MR. KRISHNAMURTI has challenged, not the validity, but the importance of many of the ideas upon which the attention of students in the Theosophical Society has been centred. He challenges us with neglecting the essential and being fascinated by the incidental.

I have been asking myself whether the propaganda which has been done through the Theosophical Society has been valuable or not. And if it has value, how much?

We have surely to admit that it is far more important to know how to live our lives in a way which will be beneficial to ourselves and all those with whom we are linked, than to gather together a mass of unapplied facts, many of which may have no direct bearing on our lives at all. Do facts concerning life after death, Reincarnation, Karma, the existence of the Masters, etc., come into this category or not? Perhaps it depends on our attitude towards them, and the use or non-use we make of our knowledge as well as the perspective in which we hold it.

The man who neglects affairs on this plane to gratify his curiosity about details in the next is obviously laying up trouble for himself and failing to live effectively. On the other hand, the many people who live largely from their intellectual understanding must have a false perspective of life if they believe that the death of the body also concludes

the continuum of their consciousness. If I may use a personal example, as a young man I believed that my consciousness would cease at the death of my body, in the absence of any sufficient evidence to the contrary within my purview at the time. Holding that belief there seemed to me no sufficient reason why I should not have a fairly hectic life (though I do not think I had any desire to cause anyone else any injury). I thought that if I made it too hot for myself, I could always commit suicide and that would be an end of it. Now to anyone in that unfortunate position, the knowledge proffered through the Theosophical Society is of radical and transforming value.

The man or woman who learns of the survival after death and the continuity of life from incarnation to incarnation, until perfection is ultimately achieved in the human stage, is at once faced with the inescapableness of his position. He cannot die; he has to live.

Herein is the very essence of the problem of fate and free-will. We cannot escape living, we cannot escape the conditions of living; by these we are fated. But we can learn to live skilfully, or we can run away from our problems and live incompetently; in that we are free.

But to run away from these problems is only to pile discomfort upon fear by postponement; ultimately we have to take courage and make the effort. To become competent in life is the only solution, one to which we are inevitably compelled by the force of the inescapable consequences of every attempt to avoid it. To become competent in the art of living means building physical health, imperturbable fulness of life, mental clarity of purpose, and intelligent understanding of the conditions in which we have placed ourselves by our past actions.

In moulding these conditions to our purpose, there is a technique to be learnt. Living is the greatest of the Arts, and

although it may be spontaneous in its fulness and fruition, as Krishnamurti points out, the technique of control and management of circumstances has to be mastered laboriously, before the inner genius which we all share can shine forth fully. The great pianist, who enthralls us with his marvellous gradations of tone, his exquisite phrasing of melody and his complex interweaving of themes, has had much arduous practice in technique, spontaneous though the result seems as we hear and watch his playing. As H. M. Brailsford has expressed in an article on music: "Nothing in art is the fruit of more patient labour than spontaneity; even larks do not improvise." Equally there is a technique in dealing with circumstances—which largely means meeting with people. One has to learn the technique of responding to different types of individuals (and the same individuals in different moods), both to prevent them from trespassing within the compass of one's own duties and responsibilities (which is a valuable corrective for them), and also to take opportunities of being helpful.

The first step towards securing our liberation—and perhaps the whole of the process is nothing more than the complete taking of that step—is the establishment of our own citadel. Early in 1932 Charles Morgan published a novel called *The Fountain* which was selected by "The Book Society" as the book of the month and is one of the best novels I have ever read. There is much philosophizing in it on the attainment of invulnerability, and here is a quotation which describes what is involved:

To establish a citadel within the sensible world without first annihilating the senses, to build the spirit not with the deaths of mind and body but with their selective and disciplined vitality, to lead the whole man, fearless and undivided, into that peace which is invulnerable and requires no immortal armour—these were his purposes; and he knew that to achieve them a man must be stronger than the Christian saints. Not only must he be wedded in spirit to nothing mortal and conquer that fear for the loss of earthly pleasures

which the saints also overcame, but he must be without terror, as they seldom were, of the impact of earthly forces, and, as they never could be, of the loss of immortality. They were bound to the fulfilment of their faith, as a rich man to his riches, but a modern contemplative, excluded from Christianity, must be, like Socrates, bound to nothing, afraid of no encounter, capable of no loss but of his own integrity. Though he were persuaded by reason or intuition of the immortality of the soul and this persuasion were indistinguishable in effect from faith, yet it was not faith won from revelation; he must be prepared for reason to unmake what it had made; and though he believed in God, he must carry his God within him—an eye to see all lights, not an external beacon which, if he were to miss his view of it, would leave him blinded.

Growth towards the release of that inner God, whose full expression in our lives will make us invulnerable, seems to me to have its roots in wonder, in a readiness to realize the vastness of our ignorance without being distressed about it. We need to become certain of what we know, and of what we can do, whilst being fully aware of the limits of our knowledge, and of the realms in which we are inexperienced.

When once we get rid of our shame in being ignorant, we can wonder at our leisure and be content to "grow as the flower grows". I see three phases of wonder. We wonder *why* the Universe exists—which takes us into the realms of thought which have the learned titles of metaphysics and philosophy. We wonder *what* are its characteristics and about the way it works—which takes us exploring into the differences of substances, and all the varieties of function in a manifested Universe—the realm of pure science. Thirdly, we wonder *how* we can best deal with these conditions—which is the realm of ethics, administration and applied science. And if we are going to wonder truly, our enquiries in these three directions must be merged in that enjoyment and friendliness of life which is only possible when the mind is kept in its proper place and not allowed to occupy more than its fair share of our attention.

The technique of the art of living requires the study and practice of how to deal with the conditions to which we are

fated. Ethics is the science of conduct. Let us rid these words of their academical savour. Science is knowledge, and conduct means "leading through". Ethics then is the knowledge of how to control our forces so that they are not dissipated but made effective by being well conserved and available to be employed where they are needed.

Conduct, the building of invulnerability, may be considered in two phases—integrity and wise helpfulness. To speak of helpfulness seems platitudinous, but it is often not regarded in a sufficiently wide sense. Whatever job we do in the daily course of our lives should have social value and social use, and be worked out deliberately with that end in view. Miss Isabelle Pagan in one of her books on Astrology quotes as typical of the Virgo type a man who said: "My religion is to make good ships." That would be wisely helpful. If I can sell good rubber articles that will do their job properly for a fair price, I reckon that is being wisely helpful to those who want such articles. To sell sound insurance in a sound concern is helpful, as also it is for a musician to sell fine music well-performed, or for a doctor to sell effective treatment. Helpfulness is not confined to what we give, but should embrace also what we exchange for the means of paying our way through life. In our personal relations too, we have to learn "to cast no shadow across the face of another"—imposing ourselves on none and allowing none to impose themselves on us in things which matter.

Considering the other facet, integrity takes its root in the realization of the Oneness of Life, which finds expression in the natural considerateness and friendliness to one another which is the heart of love. There can be no integrity in taking advantage of another, in being selfish, or antagonistic.

Out of that sense of the Oneness of Life also, there arises honour. Honour is rather in disgrace, as a word at least, if not as a virtue—probably because it has got so mixed up with

vanity and a sense of ponderous self-righteousness. Sri Advaitacharya¹ wrote: "Vanity is the plaything of the adult. But vanity is called by a grander name. It is called 'my honour,' and 'my self-respect,' especially when it is wounded or needs to sacrifice a little of itself. Nevertheless, it is still vanity, call it what we will, and since it is so fragile, it is but a foolish plaything, and only fit for children."

Honour means the scrupulous carrying out of one's intentions. However, in *The Initiate in the New World* there is a story about a man who took the vows of a monk but fell in love and broke his vows to run away with the girl; and there is a question: "What about this monk's broken vows? What are your views with regard to *them*?" Well, frankly I do not believe in this sort of vows. In my opinion the taking of vows springs from a feeling of uncertainty. It is like tying your own feet together when you scent danger, in case you may be tempted to run away." He who has completely *renounced* never needs to take vows, because nobody requires to bind himself to refrain from doing what he never *wishes* to do. Somebody has written: "Renunciation is only true and complete when there is no *sense* of renunciation"; and that is correct. Does the adult have to renounce the pleasures of childhood? Certainly not; he renounces them *inwardly* because he has outgrown them. It is the same with adults in wisdom; they need not take oaths that they will give up resentment, jealousy, envy, hatred and the like—they never have the temptation to feel such emotions; they *cannot* even feel them—they have forgotten how!

To be reliable is essential for our integrity. We expect others to be reliable; it is only fair to them to be reliable ourselves. Trust is the basis of both friendship and social confidence, and depends on this reliability. "A man is already of consequence in the world when

¹ & ² See notes at the end.—C. J.

it is known that he can be relied on; that what he says he knows he really does know; and when he says he will do a thing, he can do it and does it."

Technique plays a great part in the practice of economy. To conserve energy and eliminate dissipation both in financial, vital, emotional and mental activity, is a skill which we have to learn gradually by painstaking effort.

We need also to learn to see the conditions around us, ourselves and our friends, in terms of growth. We must see the way in which the future is changing the present, for without this vision of life our minds cannot but be inflexible and unsympathetic, and we shall hold our friends to their past by our thoughts, instead of helping them by expecting the forthcoming unfoldment of the next stage of their progress.

In all these ways we have to make effort, to watch ourselves, our reactions, the reactions of others to our actions, to practise, to try, until out of our observation and clumsy attempts there gradually comes a confidence and facility in responding to the varied events of life which will be truly spontaneous, fearless and joyous, because we skilfully employ the technique that has become part of our own instinctive nature.

NOTES BY THE ACTING EDITOR

¹ Who may this be? There is no Indian philosopher of repute of this name. The title "Sri" and the addition after the name of "āchārya" are given only to really great leaders who have become authorities. Perhaps this "Advaitāchārya" is the name assumed by some American "New Thought" writer.

² This may apply to some vows, but certainly not to those which deal with the most spiritual events in a man's life. A vow or a pledge is as the goal to be kept ever in sight, the high-water mark which a man marks for himself whither the tides of his idealism shall flow. There is no feeling of uncertainty, except in the sense of a realization that the attempt is so high that, in the beginning, there may be failure. But the vow or the pledge is the order of the soul not to admit any failure as final, but to steel the will so that all resistance shall be overborne at the long last. A solemn vow is as a call from on high, a species of "Sursum Corda! Habemus Domino!—Lift up your hearts! We lift them up unto the Lord!" Some day we shall not need to take any vow, or even to contemplate any ideal. Then we shall have grown as the flower grew that came to seed. But what long strivings did not the tree have in the winter months, and what dreams in the roots beneath,—in fact, what "vows"—before a single flower was possible!

THE WORLD CRISIS: ITS CAUSE

BY M. R. ST. JOHN

AT the recent Convention of the Theosophical Society held at Adyar, four lectures were given under the title, "A World in Distress: the Remedies as Seen by the Theosophist". All the speakers dealt admirably with the problem that is now, throughout the world, perplexing the minds of men, the remedial measures put forward being mainly from the ethical standpoint.

It would be presumptuous of me even to attempt to add anything further to what had been so ably stated were I not supported by the following pregnant statement made by the greatest living Theosophist, one which I think she has given utterance to on more than one occasion: "*Ignorance Multiplied a Thousand Times is Still Ignorance.*"

Within this and all it implies lies the main cause of and the direction in which to seek for the true solution of the great difficulty with which the world is now confronted.

This terrible condition could never have arisen had the Western mind been brought to realize that Ignorance if multiplied a million times could never be Wisdom, but only colossal stupidity. If the Western world in general had known the great fundamental truths that men are not born equal and that inequality is a law of Nature, the present chaos would never have come to pass.

Let me show how the greatest fallacy believed in to-day works out in practice with the fatal result which is only too obvious :

All men are born equal. Therefore modern democracy must be the ideal form of Government ; therefore every one should be entitled to an equal vote ; therefore the opinion of the majority is the right one and the election of Parliamentary representatives is in its hands.

What Theosophy has to say to this false premise and the subsequent reasoning to which it has given rise is :

All men are not born equal ; therefore modern democracy cannot be the ideal form of Government, more especially as the great mass of humanity are still on the Pravritti Marga (the Path of Outgoing). It follows that every one should not be entitled to an equal vote (*vide* our President's Commonwealth of India Bill, which would be equally beneficial to the West). The election of Parliamentary representatives should therefore not be directly in the hands of the ignorant majority.

Under present electoral conditions, in practically all democracies, it is the voting strength of the ignorant which is responsible for the present incapacity of Parliaments to deal with those problems which only the wiser, who are always the minority, would be more capable of solving.

Further, this power, now in the hands of the ignorant, can never be satisfactorily applied, because the more able in their ranks, by cajolery, and electoral promises (which are a form of bribery), are enabled to induce the voters to place them in a position to which they could otherwise never hope to attain.

It is of no use saying that all politicians are not of that stamp, for there are good, honest and well-intentioned men amongst them ; but their value from the standpoint of probity is discounted if they are unwise.

To what lengths the present system has brought one country may be gauged when we read in the papers of machine guns and tear bombs being used in a Municipal campaign in one of the principal cities of the West. One can only infer from this that the Mayoralty, because of the graft incidental to that office, was well worth such intensive action to obtain it.

One hears so much about Brotherhood, but how many understand that there must be both elder and younger brothers in the great world family, the very word implying inequality and various grades of responsibility ?

There is one great organization in the world which might be said to be the custodian of the Gnostic truths and which has been ever careful never to proclaim them to the world, because it thought that humanity was still not yet fitted to receive such. Maybe, those custodians have been over cautious, but, thanks to the Theosophical Society, the great truth of Reincarnation has already been spread widely in Europe and America. Nevertheless, if that other powerful organization included that truth in its curriculum, it would have the effect of influencing an enormous number of human beings who would unquestionably accept such teaching more in a religious spirit than intellectually.

I have endeavoured briefly to direct the attention of Theosophists to the main citadel where Demos, the great tribal deity of the Western world, is still enthroned. Not only is the West infatuated with its God but it endeavours to "bestow" on more than one Eastern culture the "blessings" of Democracy, intriguing the people with the scientific benefits which are associated with it and serve to obscure its inherent weakness.

There are of course other causes which have contributed to the world's great crisis, for which the Ethical is the greatest solvent because it covers them all. This could not have

been better put forward than it was at the Convention. The mal-distribution of population and the menace of the machine are also factors which will sooner or later have to be tackled if recovery is to be sought for.

Although I have no wish to over-stress the absurd infatuation of Western people for their God, I would say, in conclusion, that the study of a somewhat ancient work will be found illuminating. In *The Republic of Plato* there is abundant evidence that another great Theosophist was uncompromisingly hostile to Democracy, not only in Government, but in Education as well; he also had classed it as preceding Tyranny.

Wherefore my counsel is, that we hold fast to the heavenly way and follow after justice and virtue always, considering that the soul is immortal and able to endure every sort of good and every sort of evil. (*Plato.*)

Is it not plain that what the world needs just now is a new devotion to great ideals? In statecraft, in business, in industry, in law, in the church, in science, or in teaching can anything be more intensely fruitful and practical than a renewed faith in the higher and finer things? Hour after hour, day after day, we are all facing situations where there is choice between the higher and the lower. It takes but a little common sense and a will to choose the higher path—to change the whole course of a life, a school, a nation, or an age. A little more faith, a little more idealism, and the confusion of to-day may give way to the fairest dawn the world has seen.—*The Journal of the National Education Association, U. S. A.*

THE MYSTERY OF THE HOLY GRAIL

I

By HEDWIG S. ALBARUS

THE performance of "Parsifal" by the Wagner Association at Amsterdam, in connection with the celebrations of the 50th anniversary of the great composer's death, on February 13th, which was also commemorated in many other countries, has brought again most vividly before our minds the old and ever-new story of the Holy Grail. I think it may be fairly asserted that no legend has ever got such a strong hold upon the human heart, has ever so powerfully stimulated the imagination and the spiritual sense of Western Christendom, as the story of the sacred vessel used by Christ at the Last Supper, in which later Joseph of Arimathea caught the blood of the crucified Saviour, when the Roman soldier had pierced His side. That this statement is no exaggeration seems to be borne out by the luxurious growth of a literature that has sprung up around this legend in England, France and Germany, while the different versions thereof which the older writers like Chrestien de Troyes, Robert de Boron, Geoffrey of Monmouth and Guiot de Provence used, were of Celtic origin.

There are two chief versions of the legend, one followed by Chrestien de Troyes in his *Conte del Graal*, by Robert de

Boron in his *Joseph of Arimathea* and later by Tennyson in his *Idylls of the King*, the other by Guiot de Provence, on which the medieval epic *Parzival* by Wolfram von Eschenbach is based and later, but only partially, Wagner's great music-drama bearing the same name.

According to the former version, Joseph of Arimathea, who was later imprisoned by the Jews, was kept alive for years, without food or drink, merely by the sight of the Grail which he had with him in prison. When he was eventually released by Vespasian who was fighting in Palestine, he formed a Grail community which was subsequently transferred to the "West" (Britain). There, on an island in a marsh, given him by a British prince, Joseph built a home for the Grail, a little wooden church, on the site of which later arose the famous Glastonbury Abbey. But, owing to the increasing wickedness of the human race, the Holy Grail would not stay on earth, but was taken up into Heaven. It however now and then appeared as a vision to very pure and holy people, first to a nun, and later, amidst thunder and lightning, when the knights of King Arthur's Round Table were assembled in the great hall; but, as it was covered with a bright cloud, none of them saw it distinctly, only the effect thereof, so that to each his fellow's face appeared "as in a glory". And now begins the search for the Grail: several of the knights swear a vow "to ride a twelvemonth and a day in quest of it". Henceforth the legend is interwoven with the chivalrous tales of the Arthurian circle.

According to the second version of the legend, used by Wolfram von Eschenbach in his *Parzival*, the Grail is not the sacred cup, but a jewel which angels have brought down from heaven and entrusted to the keeping of a King and his Order of Knights (the Templeisen) residing in a castle on a wooded mountain in Northern Spain, called "Montsalvatch". The sacred jewel, the Grail, is endowed with magical properties:

it provides food and drink to all the inhabitants of the castle; he who looks at the Grail cannot die, and the sister of the King, Queen Repanse de Joye and her maidens, who are the more particular guardians of it, enjoy eternal youth. The knights and their King Amfortas are bound by very strict vows to honour and purity, but in an evil hour the latter had yielded to an unlawful love for a pagan woman, and the magician Klingsor, his great rival, who had founded a mock-order and was the centre of a licentious community near Montsalvatch, gained an advantage over Amfortas in a fight, wounding him with the sacred spear which had pierced the side of the Christ, and was also kept at Montsalvatch, but which Klingsor had snatched and used against his opponent. Since that time, the King had suffered agony, but could not die, because the sight of the Grail—which was carried into the hall every day by the virgin Queen, followed by her train of maidens, so that it might dispense the needs of life to the community—kept him alive. But a spirit of deep mourning henceforth reigned at the castle, and when at stated times a bloody lance was carried through the hall by a squire, the whole assembly broke out into wailing and lamentation. But some comfort was to be given to the wretched Amfortas. A holy hermit living in the woods near the castle predicted that relief would come to the wounded King by a pure knight, who would find his way through the dense forest to the castle and defeat his enemy Klingsor; Amfortas, however, would have to yield to him his place as the "Grail King". This subsequently happens, and the helper who arrives is Parzival.

Wagner's great music-drama, which bears the same title, in its main features follows the medieval epic of Wolfram von Eschenbach, with some important exceptions, however, here the Grail is again the sacred cup which is used at the celebration of the Lord's Supper; the holy vessel, however, is not

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held up before the assembled knights by the pure hands of the virgin Queen, but Amfortas himself must unveil it, which, of course increases his agony, so that he finally refuses to obey the injunction of his aged father Titurel to that effect. So the Grail is not uncovered, its life-giving properties are no longer felt at the castle, and Amfortas himself is at the point of death, when the deliverer appears in the shape of the "pure fool".

It cannot be our intention here to enter into a minute inquiry of the various sources of the Grail legend. Suffice it to say that it probably originated from the intense feeling of devotion to the Christ which animated the clergy in the early Christian Church, but that in the course of time elements of pagan mysteries were mingled with the original facts of the story. There is no reason to doubt that a vessel which the Christ used at the Last Supper and in which later His blood was caught, actually existed, even if we do not attach full credence to the reports about the discovery of the Holy Grail in a well near Glastonbury Abbey, which made a considerable stir in ecclesiastical circles in England, at the beginning of this century. But it is comparatively unimportant whether the Grail existed in a physical form or not; for what really matters is the fact that the human mind could use it as a symbol of the highest spiritual truths, that pious churchmen of the early Christian era could embody thereby, whether consciously or not, what was taught to those who were initiated into Christian or pagan mysteries.

For, whether we regard the Grail as the holy cup or a jewel sent from Heaven, there are certain features which both versions of the legend have in common. In the first place, those who can perceive the Grail, or they who are appointed the guardians thereof, must be men or women of spotless purity, imbued with the highest principles of honour and the desire for service, who in some cases form a

community by themselves, as their level is distinctly higher than that of ordinary humanity. We then find that the Grail satisfies all human needs; it provides nourishment; it rejuvenates the body and keeps death at a distance. It is an object of veneration in which the living presence of the Christ seems to dwell, for the mere report of its appearance arouses in the hearts of King Arthur's knights the intense desire to go and see it likewise. But only he who has entirely overcome his lower nature, who has completely "lost himself to save himself," like Sir Galahad, succeeds in beholding the vision. Great intellectual power is not needed to become a knight of the Grail, for Parsifal, "the pure fool," is most unsophisticated and simple, not even knowing his name and his lineage. But one thing is required which he indeed possesses: deepest sympathy with the sufferings of others. This makes him wise, *durch Mitleid wissend*, "through pity understanding," and enables him to accomplish his work of deliverance.

Have we not here an important clue? Does not the Holy Grail typify the Buddhic Consciousness which causes men to identify themselves with the weal and woe of their fellows, making them great spiritual powers who go about in the white, shining armour of their purity, "shattering all evil customs," like Galahad, and renewing the world by their very presence? As the sacred blood of the Christ shines through the Grail, so through the Buddhic body flashes the white fire of *Ātmā*, which transforms men into heroes, martyrs, saints and saviours of the race. It cannot be denied that there is also a pathetic strain in the history of these Great Ones, for the world is often not yet ready for them. Galahad does not remain on earth; the great sea over which he travels, watched by Sir Percivale, seems to symbolize his passing, first to the astral plane and later to a higher one. Here follows a most significant passage in the *Idylls of the King*.

As Sir Percivale watches Galahad moving onward in the form of a little star, he sees

The spiritual city and all her spires
And gateways in a glory like one pearl—
No larger, tho' the goal of all the saints—
Strike from the sea; and from the star there shot
A rose-red sparkle to the city and there
Dwelt, and I knew it was the Holy Grail.

Galahad had gone to his home on the Buddhic plane. There indeed is the Holy City, a community which will take a visible form on earth in the Seventh Round.

And has not the old Grail story a special significance for us, at this time of general unrest and trouble? Do we not need more than ever the blessed influence of the Grail, making itself felt in Universal Brotherhood and a deep sense of human solidarity? But not until we have learned "to lose ourselves, in order to save ourselves" and to see life through the eyes of even the humblest of our brothers, can the "Civitas Dei" which St. Augustine saw, be built on earth, or the "Divine Commonwealth" be founded which arose before the glad vision of a Fichte. Then we shall have a world without prisons, death-penalty and war, without any means of outward compulsion, for then we shall all be compelled by the Divine Law within us. Then the mystery of the Holy Grail will have become a great reality on earth.

II

BY C. JINARAJADASA

I take the opportunity to add to the preceding article some facts which will be interesting to those who desire further information on the traditions concerning the Holy Grail.

First, the idea of a Cup as the symbol of a spiritual mystery long antedates Christianity. In the Hermetic Mysteries mention is made of a Kratēr, a Greek word meaning

a cup, which has given rise to the modern English word Crater. We have thus in the treatise "The Cup or Monad,"¹ the following conversation between Hermes the Thrice Greatest and his son Tat:

Hermes. Reason, indeed, O Tat, among all men hath He distributed, but mind not yet; not that He grudgeth any, for grudging cometh not from Him, but hath its place below, within the souls of men who have no mind.

Tat. Why then, did God, O father, not on all bestow a share of mind?

Hermes. He willed, my son, to have it set up in the midst for souls, just as it were a prize.

Tat. And where hath He had it set up?

Hermes. He filled a mighty cup with it, and sent it down, joining a herald to it, to whom He gave command to make this proclamation to the hearts of men—Baptise thyself with this cup's baptism, what heart can do so, thou that hast faith thou canst ascend to Him that hath sent down the cup, thou that dost know for what thou didst come into being.

As many then as understood the herald's tidings and doused themselves in mind, became partakers in the gnosis; and when they had "received the mind," they were made "perfect men". But they who do not understand the tidings, these, since they possess the aid of reason merely, are ignorant wherefor they have come into being and whereby.

Hinduism also knows something of a Cup in connection with the myth of the "Churning of the Ocean". In this great myth, which deals with cosmic creation (for in it both the Gods and the Non-Gods, or Asuras, are brought in), the Goddess of Beauty arises as the Ocean is churned. It is thus described:

Then, seated on a lotus,
Beauty's bright goddess, peerless Sri, arose
Out of the waves; and with her, robed in white,
Came forth Dhanvantari, the gods' physician.
High in his hand he bore the cup of nectar—
Life-giving draught—longed for by gods and demons.
Then had the demons forcibly borne off
The cup, and drained the precious beverage,
Had not the mighty Vishnu interposed.²

¹ Translated by G. R. S. Mead, and first appearing in the *Theosophical Review* Vol. XXIII, January, 1899.

² *Vishnu Purāna*, Book I, 9.

Regarding the position of Monsalvat, there is one mediaeval tradition, though not the best known, that the Holy Mountain of the Brotherhood of the Grail was somewhere in the East towards the Himālaya Mountains.

In Wagner's *Lohengrin*, the story of the Cup is narrated by Lohengrin, who has come from the Great Brotherhood to help the world. He is obliged by his vows *not* to reveal his name, nor whence he comes, but he is forced by circumstances to do so. That situation, which he cannot avoid, requires that after revealing himself as a Knight of the Grail, he must return to the Great Brotherhood. It is interesting, incidentally, to note that Lohengrin is the son of Parsifal. In the play there comes the dramatic scene of Lohengrin in his white armour, surrounded by the King, courtiers and people, speaking of the Grail. The following is a translation of the words of Wagner:

On distant shores, which you will visit never,
Rises Mount Monsalvat as on a throne;
There stands a temple, which is bright for ever;
So glorious naught on earth was ever known.
In this, a vessel, wondrous powers possessing,
Is kept a treasure, precious beyond cost,
That men unstained may guard it as a blessing—
'Twas brought to earth by an angelic host.
Once a year a dove from heaven descending
Alights, and thus its marvellous strength renews;
'Tis called the Grail. This to its votaries lending
Its virtue, doth through them pure faith diffuse.
Opposed to him deceit its magic loses,
His piercing glance can shatter shades of night!
Through distant countries still in his possession
The chosen one his matchless power retains.
For innocence to fight against oppression
Tarries he, while his name unknown remains.
The Grail is in its essence pure and holy
And from all common eyes must be concealed;
To doubt his strength is arrogance and folly—
He must depart when he his name reveals.
Now hear, the chosen one suspicion scorneth;
Sent hither by the Holy Grail I came
Its knight. My father its crown now adorneth,
Great Parsifal—and Lohengrin's my name.

In passing I should like to mention that this most beautiful declamation is nearly always spoilt by the tenors who sing it, who have not the Wagnerian tradition of Bayreuth. Usually the tenor makes the most he can out of it in the regular Italian style, and begins dramatically; whereas the real mode is completely different. For when Lohengrin is forced to reveal himself, and as he speaks to the people, all his thoughts are concentrated on the Holy Mount of the Great Brotherhood. Therefore, as he declaims, there is a quality of a far-away contemplation, as if his mind was at the moment in Monsalvat and not among the people. He begins very softly, describing the sacredness of the mountain, and when the music is sung rightly, a hush descends on the audience just as Wagner intended.

As all who have heard the opera *Lohengrin* know, one of the most exquisite parts is the Overture. Wagner, in one place, describes what he meant by it. The significance of the Overture is in brief the descent of the Grail from Heaven to men, and its return. That is why the music in its beginning is so "unearthly," played most delicately on a few violins, the theme being the Grail *motif*. Then the music slowly swells in volume to the great climax, when the Grail is in the world with its splendour. Then follows the return, till at the end when the Grail vanishes into heavenly realms again, the music dies away in a mystical tenderness and ecstasy.

It is well known that Wagner once thought of the Buddha as the central figure in the story which was to give his message of the world saved by "the pure fool, by pity enlightened". He changed this plan in favour of the Parsifal story. In August, 1884, Colonel Olcott witnessed *Parsifal* at Bayreuth; he has written in his Diary on Aug. 5: "Called on Baron Hans von Wolzogen, V. P. and manager of the Wagner Verein. He says that Wagner was deeply interested in Buddhism and intended this opera to represent his attainment of Buddhahood but afterwards changed it as now."

THE TWO PATHS

BY T. SUBBA ROW

Again and again both in Theosophical and mystical literature references are made to the "Two Paths". The symbol used to describe these two modes of realization is that of a temple on the top of a mountain, towards which there are two roads, one a straight and steep path from the plain up to the top without any deviation, and the other a slow and graded spiral road winding from the plain to the top by easy stages. One of the most graphic descriptions of these two ways is in the *Bhagavad-Gita*, Chapter XII, as follows:

The Blessed Lord said:

"They who with mind fixed on Me ever harmonized worship Me, with faith supreme endowed, these, in My opinion, are best in yoga."

"They who worship the Indestructible, the Ineffable, the Unmanifested, Omnipresent, and Unthinkable, the Unchanging, Immutable, Eternal,

"Restraining and subduing the senses, regarding everything equally, in the welfare of all rejoicing, these also come unto Me."

"The difficulty of those whose minds are set on the Unmanifested is greater; for the path of the Unmanifested is hard for the embodied to reach."

It is this same topic which is put in a very graphic way by T. Subba Row in his work *Esoteric Writings of T. Subba Row*. The following quotation from it states this very vital problem in a graphic way.

One of the great services which the Theosophical Movement has rendered to the world is to make a public pronouncement that there is a Path to Adeptship, not merely that to Liberation or Salvation, with the clear explanation that the true Adept is not one who realizes Liberation for himself but in order that he may liberate the whole world. The "Narrow Way" to Discipleship, which brings however a close association with the Masters, has been one of the most powerful appeals to many an aspirant within the Theosophical ranks.

C. JINARAJADASA

THIS philosophy recognizes two paths, both having the same end, a glorified immortality.

The one is the steady natural path of progress through moral effort, and practice of the virtues. A natural, coherent and sure growth of the soul is the result, a position of firm equilibrium is reached and maintained, which cannot be overthrown or shaken by any unexpected assault. It is the normal method followed by the vast mass of humanity, and this is the course Shankaracharya recommended to all his Sannyasis and successors. The other road is the precipitous path of Occultism, through a series of initiations. Only a few specially organized and peculiar natures are fit for this path.

Occult progress, growth along this path, is effected by the adept directing through the chela various occult forces, which enable him to obtain prematurely, so to speak, a knowledge of his spiritual nature: and to obtain powers to which he is not morally entitled by degree of his progress. Under these circumstances it may happen that the chela loses his moral balance, and falls into the *dugpa* path.

From this it must not be concluded that the Southern Indian school of occultism regards adeptship and initiation as a mistake, as a violent and dangerous usurpation of nature's functions.

The adept hierarchy is as strictly a product of nature as a tree is: it has definite and indispensable purpose and function in the development of the human race. This function is to keep open the upward path, through which descend the light and leading without which our race would require to take each step by the wearisome never-ending method of trial and failure in every direction, until chance showed the right way.

In fact the function of the adept hierarchy is to provide religious teachers for the stumbling masses of mankind.

But this path is eminently dangerous to those who do not hold the talisman which ensures safety; this talisman is a perfectly unselfish, self-forgetting, self-annihilating devotion to the religious good of mankind, a self-abnegation which is not temporal, but must have no end for ever, and the object of which is the religious enlightenment of the human race. Without this talisman, though the progress of the chela may be very rapid for a time, a point will come when his upward advance will be arrested, when real moral worth will tell; and the man who progressed along the slow and steady path may be the first to merge himself in the light of the Logos.

This school recommended as the best path for all, a devotion to virtue, a gradual withdrawal from the grosser material concerns, a withdrawal of the life forces from the outward world and its interests, and the direction of these forces to the inner life of the soul, until the man is able to withdraw himself within himself, so to speak. Then, turning round to direct himself towards the Logos and the spiritual life, and away from the material plane, he passes first into the astral life, and then into spiritual life, till at last the Logos is reached, and he attains Nirvāna.

It is, therefore, wiser not to seek the path of chelaship; if the man is fit for it, his Karma will lead him to it imperceptibly and infallibly; for the path of occultism seeks the chela and will not fail to find him, when the fit man presents himself.¹

¹ *Esoteric Writings of T. Subba Row*, pp. 112-4, 2nd and revised edition, T.P.H., 1931.

OUR COVER

BY C. JINARĀJADĀSA

OUR Cover is the portrait of one of the most important persons at Adyar! He is the Manager of the Press, and even the President will be handicapped in her manifold activities unless the Press "plays up". The Press has always done so under Mr. A. K. Sītārāma Shāstri. If ever he were to "non-co-operate," all work at Adyar would come to a standstill!

Next to the President and Bishop Leadbeater, the most distinguished-looking resident at Adyar is Mr. Sītārāma Shāstri, with his venerable beard, riding to the Press and back on his tricycle (the only one of the kind now in India, a gift from Bishop Leadbeater, who originally received it from Sir Charles Harvey, the donor of Leadbeater Chambers and the T. P. H. Building). Mr. Sītārām also rides a bicycle and a motor cycle, and in addition as Manager of the Press owns a monster of a car, a very old Siddeley Diesy—a cast off relic from Dr. Besant.

He first heard Dr. Besant lecture in 1893, the year of her first visit to India. He was then a clerk in Government service. From 1901 to 1906 and a part of 1907 he was a "Branch Inspector" visiting the Theosophical Lodges in South India. He is a Brahmin, and had no experience of business undertakings, when fate decided he should blossom out as a printer.

In 1907, the late K. Nārāyanaswāmi Iyer asked him to print some private papers for the E. S. Mr. Sītārām came to Adyar, and hired a small press and printed a small book. In June of that year Dr. Besant was elected President, and on her arrival in Adyar in December she asked him to continue as printer. The next year, the Vasantā Press (*vasantā* is the Sanskrit for "spring," and is near to "Besant") was started by her.

When Mr. Sītārām began his work, he knew nothing of a printer's work. "Printing" means knowing about type, composing, paper, binding, estimating, machines—printing, ruling, cutting, of various kinds—and many similar matters. All this he has learnt, for the sake of the work at Adyar. Since he began as printer, over 500 separate books have been issued from the Press; from April, 1909, THE THEOSOPHIST has been printed by him. He has in addition printed *The Adyar Bulletin* till it was discontinued; *The Commonweal*; the weekly *New India* in its last years, and several other magazines, *The Star*, *Ananda*, *The Young Citizen*, *Tomorrow*, *Shama'a*, etc., for short periods. Most of the books and magazines have been in English; but his Press does Sanskrit works for the Adyar Library. Two books have been printed in Italian, and lately a pamphlet in Spanish. About a dozen Telugu books also have been done at the Press.

The Press is an institution of which Dr. Besant has always been proud (it is her personal property) not only for its excellent work, but particularly because its Manager has tried to be the father of his people. No Press in the city of Madras—perhaps in all India—has the "atmosphere" of Vasantā Press; for it is less that of employer and employees and more of elder brother and younger. It has employed as many as 110 workers, but just now under retrenchment the number has diminished to about three-fourths. Mr. Sītārāma Shāstri has a loyal and efficient colleague in the

Assistant Manager, Mr. C. Subbarayudu, who has been trained by him in all that concerns the printer's art.

The Vasantā Press is "ready, aye ready," for any special stress of work. It works under the Factory Act rules. It has been known to set up, print, and bind a large book—like *The Hidden Life in Freemasonry*—in I hardly recollect how few days, but I know it astonished me. The Press composes by hand, as it cannot afford to purchase type-setting machines. Readers abroad sometimes note a deficiency in the type; some of the type (and several of the big printing machines also) are old; but Dr. Besant cannot afford to replace them. That is why absolute perfection in work is impossible for the Press.

It was a flash of intuition on Dr. Besant's part which showed her that a printing Press "on the spot" at Adyar was an urgent necessity, if the Society's work in the printing and publishing departments was to develop rapidly. By great good fortune she found the right man, for his ideal was to work for her sake and for the Master's sake. Given that ideal, it little mattered that he was not apprenticed to a printer. He has trained himself to be one of the most efficient of printers in India, and one part of the success of the work done from the Theosophical Headquarters at Adyar is due to A. K. Sītārāma Shāstri—a brother, a loyal Disciple, and an efficient worker.

SOME FINDINGS OF A SEEKER

III

A THOUGHTFUL man questions life while he is happy, he awaits not the goad of sorrow.

It is a false conception to think that the passions are elemental forces to be mastered by the will. When will is introduced, man's nature is divided against itself. His desire is split in half, part having crystallized into an inflexible barrier which holds the other part in constant restraint. In this division of interest there is waste of energy; will is developed at the expense of freedom. What is necessary is not great will, which creates inward turmoil, but wholeness of interest, the unreserved unification of desire. When the whole interest of man is centred in the vision of freedom, will disappears because desire is focussed in one direction, inward division has ceased. Then passion dries up as a spring whose waters have found within the bosom of the earth an outlet to the sea.

The man of will is a man of sorrow. Will is opposition, and in opposition there is strife, victory to-day and defeat to-morrow. Will is the great battle-axe of individuality, and individuality is the false warrior who, in his efforts to be free, ravages the green fields of freedom.

When desire is made whole, freedom is as effortless as the perfume of a rose.

The spirit of freedom is born in man when thought is withheld from the pride of intellectual differentiation, when love is forever withdrawn from personal particularity. Then energy is free; it pierces the mist of self-interest, and in that instant man beholds the ultimate significance of Truth. The fragrance of eternity pervades the life of man from the moment he gives his whole energy to freedom.

Motive is parent to false ambition, the thirst for continuity, growth and possession which creates individuality, the sorrowful burden of self-consciousness. The materialist seeks the goods of this world, the scholar pursues his endless learning, the saint yearns after the treasures of heaven; but under the infinite sky a child is dancing in the sunlight.

There is no opposition for a man who has nothing to defend. He can feel injured, righteously indignant, loyal, only when his ego is threatened. He may deceive himself that he is protecting another, but actually he is defending his own interests. Philanthropic and religious work is frequently a mere indulgence of self-interest, the insistence upon a personality, a code, a reform or an ideal which the individual has set up as part of his mental furniture, and which he cannot bear to see flouted.

Devotion is directed towards another by the thought of self.¹ There can be direction only when there is a starting-point; the "other" disappears with the self.

True reverence is evoked by no person, nor does it depend for its sustenance upon the conception of divinity. It is the natural expression of understanding, the exquisite delight of affection in the discovery of its own completeness.

The other day I walked into a shop. A lone salesman was seated at a desk, working at some difficult problem. Tired and worried, his rising as I entered was a gesture of impatience; his whole atmosphere was hurried, irritated, driven. As he drew near, I saw in his eyes the dry pain of intense, miserable effort. It all happened in a few seconds; but when he spoke he spoke with courtesy, and his smile, if a little strained, was sincere. And, as I walked away after completing my purchase, I reflected neither upon love, nor virtue, nor truth, nor worship, nor the ideal of perfection; but upon the power of concentrated desire.

B. W. C.

BY THE ACTING EDITOR

¹ There exists no doubt such a form of devotion, but it hardly deserves the name. But *real* devotion—what is meant by the word in spiritual natures—has no more the idea of "self" in it than the flower that opens its heart to the Sun. It is such a pity to generalize hastily, and particularly so when the generalizing is to *less*, and not *more*.

SOME IMPRESSIONS OF KRISHNAJI'S VISIT TO AHMEDABAD

APART from the teaching which Krishnaji delivers in words, there is a stronger and subtler way in which his mere presence acts on those present and enhances the effect of his words. One is at once conscious in his presence of an extraordinary personality who is apart and above and yet one with the audience: full of natural dignity and noble simplicity, of kind love and understanding reverence for all present.

The whole atmosphere of the place seems filled with subtler forces at work, helping to raise an ordinary intelligence to higher level, and to the sympathetic understanding of the inner meaning contained in his use of ordinary words; and his personal influence seems to permeate it with a high force of compelling and at the same time supplicating love.

The loving and the pathetic way in which he goes over and over again to explain his meaning without the slightest sign of annoyance, only wanting to make himself clear; the beautiful way in which he joins his two hands and says "please," as if excusing himself for being hard to understand and supplicating the audience to exert itself and catch his meaning—all this makes one realize his great love for humanity, and makes one remember the words: "Christ is knocking at your door, waiting to be admitted." In a curious way his sympathy and love make him at once the speaker and the audience.

Sometimes one feels his delicate looking body were too frail to stand the strain of the force that is being distributed through it. When speaking on the Hindu custom of marriage, one could see almost his whole being, even his physical body, vibrating with indignant pity and horrified love for the victims.

In one of his talks, as he was describing the conception of God depending on a person's own temperament, he said: "To a devotional man God is Love," and then his whole expression changed with a beautiful trusting smile, and even his voice changed so that one could not mistake what his conception of God was.

Really to understand him one has to see him and feel the influence of his presence, as the mere reading of his talks

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A "BO" TREE AT BOROBUDUR

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does not give us his full meaning. Some, for instance, have said that he is hard on humanity and is operating on it like a surgeon with the knife. True, but just as a surgeon anaesthetizes a patient before the operation, so does Krishnaji's very presence act on us, giving an inner sight to his motive and the great love for humanity prompting it, so that however hard his words may sound they fail to hurt and only heal. I will give just one example of the fineness of consideration for others' feelings Krishnaji has. At a question and answer meeting Krishnaji happened to look at the questioner who felt rather put out by this attention, when Krishnaji at once joined his two hands, and with his unique "please" asked to be excused for looking so directly at him.

In conclusion I can only say that these are only a few of my impressions. After all "Krishnaji is Krishnaji," and one has to feel his presence to understand him even partially.

G. B.

A "BO" TREE AT BOROBUDUR

A BO TREE—a Bodhi tree, a "tree of Wisdom," similar to the tree under which the Buddha sat for illumination—has been planted this year at Borobudur, the famous Buddhist Centre in Java. An enthusiastic Dutch Theosophist, a well-known engineer, Mr. L. Mangelaar Meertens, on his return from the Theosophical Convention at Adyar, Madras, asked Mr. C. Jinarajadasa for some small plants of the sacred Bo Tree, and also of the Banyan to take to Java. It was his intention to plant a Bo Tree at Borobudur. Six small plants of the Bo Tree were discovered in the Theosophical Estate, as also some young plants of Banyan. Mr. Meertens took these with him to Java, where they arrived safely. As Borobudur is a monument under the supervision of the Archæological Department of the Dutch Government, it was necessary to get permission from that Department to plant the Bo Tree. This has been done by Mr. Meertens.

For the last three years, on the Full Moon day of Wesak, a small gathering of Chinese Buddhists, and of Theosophists in sympathy with Buddhist ideals, have gathered at Borobudur to celebrate the day of attainment of the Enlightenment by the Lord Buddha. Mr. Ong Soe Aan, one of the leading Chinese merchants of Bandoeng, and a Theosophist of over 25 years, is organizing this annual function. He is in great hopes that he and his fellow Buddhists among the Chinese in Java will be able to start a movement to revive Buddhism among the Chinese.

CORRESPONDENCE

Temples at Jerusalem

IN your issue of December, 1932, the article "Two Lives" by X. which is based on investigations in 1895 by Bishop (then Mr.) Leadbeater states that the investigator saw a large town which "could hardly be anything but Jerusalem, though L. puzzled a good deal of time over it. He saw the tower of David in its place, and said there *was* a Temple on the other hill and a court round it, but quite a small place—not at all like the description of Solomon's Temple. This discrepancy will not much trouble our members, I fancy!"

The alleged discrepancy is not in fact a discrepancy at all. There were actually three successive temples at Jerusalem. The first temple built by Solomon was destroyed in 586 B.C. by Nebuchadnezzar. The second temple was built about 516 by Zerubbabel. It was much inferior to Solomon's (*Esdras* III, 12; *Aggeus* II, 3; Josephus: *Ant. Jud.* XV, xi, 1). It was this second and inferior temple which was seen by Bishop Leadbeater, since the life was dated at about 200 B.C. (p. 278), and Zerubbabel's temple lasted until about 2 B.C., when it was torn down by Herod the Great (not to be confused with the Herod Antipas of the Gospels). Herod built in its stead the third temple in order that the temple might be restored to its traditional splendour.

A full account with the authorities for these statements will be found in *The Catholic Encyclopedia*, article: "Temple at Jerusalem."

G. NEVIN DRINKWATER

Note.—"X" of the "Two Lives" was the late Very Reverend Monsignor Arthur A. Wells, LL. D., General Secretary of the Theosophical Society in England, 1900-1901.—C. J.

Theosophy and Christianity

I was very interested in the letter on Theosophy and Christianity which appeared in your December issue, and I would like to add to it that those of us who call ourselves Christian Theosophists find an ever-growing interest in Theosophy among Christians of all denominations. To give one instance only, Church of England clergymen have spoken at our Christian League Lodge, and taken part in our debates, while several of them are regular contributors to our little Lodge magazine, *The Christian Theosophist*.

There seems to be at the present time a very real rapprochement between Theosophy and Christianity, or rather a realization that the two are essentially and fundamentally one, different but not divergent aspects of the Wisdom of the ages.

JEAN DELAIRE,

Editor, *Christian Theosophist*.

Hindu Rituals

A word or two is necessary from me with reference to the clairvoyant investigation into the Upanayana Ceremony, published in THE THEOSOPHIST for February, 1933.

I hope to write, with the Editor's permission, as chances offer, in the columns of THE THEOSOPHIST, the result of my studies on Hindu Sacraments, to which I am devoting my spare time, and I request the help of the older members of the Theosophical Society to offer their *constructive criticism* on them, so that some beautiful ceremonies may be formulated, as aids to the individual and congregational betterment of the Hindu population.

I believe that if a few thinking Hindus dedicated themselves to their own religion in its true spirit, they would do far more to serve the cause of Theosophy and the higher nationalism of India, and at the same time the betterment of the world, than a multitude of Purāṇa Svarājists, who will not educate the masses in the right direction of their spiritual needs and give them what they really need. I therefore urge on my brethren of the Theosophical Society, especially the Hindus, the tremendous reality of things, for which we sometimes have playfully aspired, which happen to dawn in the horizon of our own lives; when we have to justify our own claims. Need we forget that our work must be from the standpoint of the soul of things?

As a Librarian and a Brāhmaṇa, I believe robustly in the Brahma Yajña (sacrifice of learning) of Librarianship to throw open the resources of the Adyar Library, frequently offering some hints from the Eastern standpoint to be of benefit to the Theosophist and through him to the world.

B. S. RAMASUBBIAH

Krishnaji at Adyar

In a footnote on p. 675 of the issue of March you write:

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.

In view of your last sentence, I think it necessary to dispel the misunderstanding, and in support of my interpretation I quote below the report of Krishnaji's speech given in the *Indian Express* of Madras of 3rd January. I may add that I read the report after I wrote the article. Thus my independent version is corroborated by the report which runs:

There is no affection in your salutes. It is born of fear. There can be true understanding when there is no disharmony of mind and heart. Now your mind says one thing and your heart does another. You salute me and then you go and do exactly the opposite. So there must be hypocrisy. Why should you not show the same respect to a man who sweeps the streets?

I hope you will thus notice that Krishnaji has not departed from his usual impersonal attitude, and if any feeling was created it was due to pure misunderstanding of his remarks.

F. H. DASTUR

FROM C. JINARAJADĀSA

The following is a fuller report of what Krishnaji said:

I will tell you a very simple story, and you will find it for yourself. You know, before I began to speak—it is a story, mind you, so applicable to every one of you—before I began to speak, many of you had my picture hung up, put flowers, candles,—“the expected one”. Now when that person begins to speak, you remove that picture; flowers and the candles disappear, and you invent now the words “his way” and “my way,” “his path” and “our path”. Truth has many aspects in all its intellectual deceits of the mind. As long as the picture was silent it was lovely; you could worship it. Your Masters, your Gurus, your whole work, system is based on that; so utterly false, hypocritical. Let a picture step out, as I have stepped out of your picture, and you will see how quickly you will destroy it, how quickly you will invent words; “black and white”; “we are the sole workers”; “your path is different from my path”; “you have certain work to do and we have different work”—and all those mental deceits. And I say they are deceits, because you are merely seeking satisfaction, consolation, not understanding; so you create another picture and you find the exploiter, and you bend your knee to the exploiter. So you continue. It is so obvious the moment you think a little. It is the same throughout the world—how they all worship me—I am not cynical, I am not

disappointed, I am just stating facts—don't suddenly come and say “good bye” to me—I am just showing a habit of your mind.

Now I take a very different attitude, contrary to yours—mind you, I say contrary, not opposite, not a different way. I say, there is no way. I take quite definitely, categorically, a position in which there is cessation of exploitation. Now you say: “You are not to take that,” you take down my picture, and you begin to invent words. New phrases instead of the old: “He has come to teach others, not us. His path is different from ours. He is not the expected one, and there is someone else coming to do the reconstruction of the world.” You know how the mind works when it wants to escape, when you are not facing things as they are, because then it means a decision, an action; and thereby we live in a hypocritical world; and thereby there is no understanding, there is no affection. Please don't come and worship me, because I don't want worship. I would much rather you never saluted me even, because it is a hypocrisy because your very action is the opposite; in that there is no affection—in your salutation, in your devotion; it is born of fear.

So, friends, there can only be true action of understanding when there is harmony of mind and heart. Now your mind says one thing and your heart another. Because you are afraid, you salute me with great respect, and you go and do exactly the opposite of that which I am talking about; so there must be hypocrisy. Why do you not show the same respect to the man who is sweeping your streets, your servants, to your wives, your children, your neighbour? You salute me because you hope that I may be right.

THE THEOSOPHICAL FIELD

CANADA

HIS Majesty the King of Siam has been so gracious as to present to the Theosophical Society in Canada 45 volumes of the Buddhist Tripitaka, with three Commentaries from his ex-Minister of Justice. The presentation was formally made on December 4th last in memory of his brother, the late King Rama VI; and on the occasion a very interesting address on the political and religious history of Siam written by the Siamese Consul-General in Canada was read. Copies of the Tripitaka, prepared by the most learned scholars in the kingdom, are being sent all over the world, and no less than seven of such presentations have been made in Canada. His Majesty's predecessor gave through Colonel Olcott a copy of the first edition (now very rare) to the Adyar Library at the time of its publication.

REVIEWS

The Science of Social Organization, Vol. I, by Bhagavan Das. (Theosophical Publishing House, Adyar, Madras, India. Price: Popular Edition Rs. 4; Superior Edition Rs. 5.)

Students of world problems will welcome this new edition of a valuable work long out of print—Mr. Bhagavan Das's commentary on the Laws of Manu in the light of Ātma-Vidya.

Any adverse criticism of the somewhat inchoate form, in which much that is valuable appears, has been forestalled by the author himself in his preface to the second edition. It is true that had circumstances allowed, it would have been well to avoid the long footnotes, which are inclined to break the flow of the reader's thought. It is also true that the matter of some of these notes is controversial rather than philosophical, but the thrilling interest of the book lies in tracing the applicability of one of the oldest codes of law and *mores* to the needs of our world in its present crisis.

Such subjects as "Cyclical Conditions," "Relativity of Duty," "the Place of Education in the Scheme of Life," "Problems of Sex," "the Value of Games and of Breathing Exercises," "Questions of Diet," "Science versus Superstition," "Moral Culture versus Penal Codes" are living issues in our present civilization. It is tremendously interesting to see how these problems solve themselves when we withdraw from the detailed difficulties into fundamental principles.

The second volume, due to appear this year, will be eagerly awaited by those who have studied Volume I.

B. A. S.

The Essential Unity of All Religions, by Bhagavan Das. (Theosophical Publishing House, Adyar, Madras, India. Price: Popular Edition Rs. 3; Superior Edition Rs. 4.)

This is a simply and clearly written book. The author regards philosophy as "the mediator between Essential Unity and Superficial Diversity" both for Science, which he regards

as the religion of the West, and for Religion which to him is the science of the East. He feels that the best way to promote unity between East and West is to prove that not only is there Truth underlying all religious systems but that science herself is but another aspect of the same great body of Truth. He bases on this essential Unity his philosophic code of life, and quotes not only the Scriptures of the great living religions but also the dicta of the world's greatest scientists to prove his point.

This book is full of aphorisms which delight us by their clear insight and ruthless pruning away of unessentials. Speaking of education he says: "Genuine Educators are the missionaries of the Supreme Spirit on this earth." They should "inculcate the habit of seeking in essentials, in principles, in great things, Unity; in non-essentials, details, small superficial things, Liberty; in all things Charity"; and again "Education is the seed and root, civilization the flower and fruit". "Our cultivator is the teacher." "High ethical quality, the fatherly heart, is far more needed in the educator . . . than any amount of intellectual cleverness." "The true educationalist is he who possesses both knowledge and self-denial. Wisdom is science plus philanthropy." How good too in speaking of the "middle way" is this: "Too much religion kills the God in Man—too much law kills peace of mind and body"; "Excess is the sin of sins."

Mr. Bhagavan Das has gathered together for us the statements of the various Scriptures on the essential gnosis and shows them to be identical. He makes a moving plea to us to enjoy rather the search for agreements than the usual critical search for differences. He emphasizes those agreements and builds them into a working philosophy and scheme of education.

B. A. S.

Een Misleidend Boek, by W. A. L. Ros-Vryman. (W. P. van Stockum en Zoon, The Hague, Netherlands.)

Mrs. Ros-Vryman has written this pamphlet at the request of the "Den Haag Lodge" of the Netherlands Section. It is a reply to a book *The Modern Theosophical Movement*, by Professor Verhaar, a member of the Roman Catholic Church, who apparently thought it necessary to point out to the members of that Church the evil of Theosophical teachings and methods.

Mrs. Ros contends that Professor Verhaar has used methods which are unworthy of any author; he has made false accusations and not taken the trouble to study the question from different points

of view. She points out very ably where his book is misleading and gives references, so that those who wish to do so can verify her statements. She says in her foreword that she deals only with the T.S. of which Dr. Besant is the President; because the Order of the Star in the East, Co-Masonry and the Liberal Catholic Church are not officially connected with the T.S. But this omission does not mean that she agrees with Professor Verhaar's ideas on these movements.

Mrs. Ros has been a member of the Netherlands Section for many years and she is an able lecturer. It is fortunate that so well-known a firm as Messrs. van Stockum and Son have published the pamphlet. It is to be hoped that members of the Roman Catholic Church in the Netherlands, who have read Professor Verhaar's book, will also read the above pamphlet. Whether the reading of it will have any effect is another question, but it is a good thing that the Hague Lodge has pointed out by means of this pamphlet the falseness of Professor Verhaar's accusations of H. P. Blavatsky, Annie Besant and C. W. Leadbeater.

J. v. I.

Smithsonian Institution Bureau of American Ethnology Bulletins 99, 108, 109, 110. (Government Printing Press, Washington.)

The Swimmer Manuscript was translated and edited by James Mooney and Frans M. Olbrechts from the Cherokee of "Swimmer," who died in 1899 and whose memory is still treasured by the Cherokee of the present generation. The book consists of Cherokee sacred formulas and the Cherokee system of medicine—the causes, symptoms and prescriptions for cures of all diseases. There are 137 sacred formulas or mantras in Cherokee of which 96 are given in this book. The illustrations are interesting and include a portrait of the "Swimmer".

Bulletin 108 is *A Dictionary of the Atakapa Language*, by Albert S. Gatschet and John R. Swanton. The Atakapas lived between Vermilion and Galveston Bays.

Bulletin 109 is *A Dictionary of the Osage Language*, by Francis La Flesche. An appendix gives rituals, legends, songs, sayings and stories of the Osages. Here is their legend on the great white swan:

There is the great white swan;
Of this shall the little ones make their symbol,
The great white swan spake, saying: When the little ones make of me
their symbols
Let them know that of all living creatures
None are equal in strength of wings.

When I make a flight, even before half of the day has passed,
I am on the further side of the lake,
Swinging up and down upon the waves of the water.
When the little ones make of me their symbols,
Their arms shall become strong as are my wings.
To the four great divisions of the days (stages of life)
They shall succeed in bringing themselves,
They shall enable themselves to live to see old age,
By making of me their symbols,
They shall see old age as they travel the path of life.

Yuman and Yakui Music, by Francis Densmore, first introduces the Yuman, Yakui and Cocopa tribes, describing their types, houses, habits, customs, crafts and musical instruments with many illustrations. The songs are 130 and are grouped under heads of various dances and rituals; they have been recorded in western notation. In the book we have these tunes, each with the translation and analysis of the original song.

D.

The Rigveda Samhita, with an Introduction, Translation into English, and Notes by S. Padmanabha Iyengar, B.A., sometime Teacher, Hindu High School, Triplicane. Part I. Price Re. 1.

This is an attempt to render into easy English the whole of the *Rigveda*. It will be published in 12 Parts. This Part I contains the first 57 Suktas. The translation is accurate and intelligible. It will be of use for the ordinary reader who wants to get at the general trend of Vedic thought. Critical scholars may not find the book equally useful. There are already two complete translations of the *Rigveda* in English, one by H. H. Wilson in prose and the other by Griffith in verse. Considerable portions are translated by Max Müller and Oldenberg in the Sacred Books of the East Series. Still this venture cannot be called superfluous. There is enough scope for a correct presentation of the *Rigveda* poetry in spite of all that has been done in the field. How far this new venture will be a success is a matter which cannot be judged at this hour, when only a very small portion has been made available. If I may venture a suggestion, the text should be printed with the words separated from one another, and with the accents marked. The accent is not merely for the sake of correct recitation; it has an intimate bearing on the meaning. Again, the usual division of the work marked is that into Mandalas, Suktas and stanzas. The Anuvākas intervening make the reference complicated. The Anuvākas may be marked. But the Suktas must be numbered continuously to the end of the Mandala. This is the usual method. I recommend the book to the schools and colleges and also to public libraries meant for ordinary readers.

C. K. R.

The Gateway, by C. R. P. (The C. W. Daniel Company, London. Price 3s. 6d.)

This book contains short parables on the way of life, as seen by the author. As it is dedicated to "The Little Pilgrims," it might usefully be used in Sunday schools for children.

In a Soul's Mirror, by Edith Serjeant. (The C. W. Daniel Company, London. Price 1s. 6d.)

A book of psalms of and to the Lord—many of them beautifully expressed, and some of them lovely enough to be set to music.

Handgrips with the Infinite, by J. H. Oliver. (The C. W. Daniel Company, London. Price 1s. 6d.)

This book tells about a band of spiritual healers in Kensington, London, who call themselves "The Seekers". Earnest, serious, sincere, they desire the cases the doctors cannot cure. Their work is done under the direct instructions of a Dr. Lascelles, who passed away many years ago. They believe that progress on the other side is conditioned on loving service to others, and that prayer is a projection of thought through the ether to the higher spheres. According to this little book their work is growing rapidly and successfully. We wish them God-speed in their sincere efforts to alleviate the suffering of humanity.

L. G. C.

Paths to the Fire, by Rudhyar. (Hamsa Publications, Los Angeles, Calif.)

In this little pamphlet the process of manifestation is described in terms of fire and "the fire" represents the Absolute. The process of Cosmogogenesis, which is difficult to grasp clearly even in *The Secret Doctrine* with all its explanations, becomes very difficult to understand here. The paths are the paths of Karma, tone, individuation, and concretization. There are several misleading or incorrect statements, e.g., "the Highest Flames may be considered as Seed-Manu" (p. 3); "there are as many Buddhas as there are Kumaras" . . . "the Gandharva of the Vedas" (p. 13). On the same page maitreya is derived from "matri," mother, instead of from "mitra" and "maitri," which give the sense of friendship and benevolence. It is not explained how the three Kumaras are to be taken as six (p. 13). It will be news to many that H.P.B. was a Nirmanakaya (p. 19). The reader must compare every statement in this pamphlet with *The Secret Doctrine* and then come to his own conclusions.

P. B.

MAGAZINES RECEIVED:

Accion Femenina	...	...	December.
Advance Australia News Service	...	...	February.
Albora	...	...	October.
The American Theosophist	...	...	February.
The Bharata Dharma	...	...	Jan.-Feb. and March.
Boletin de la Estrella	...	...	December.
Boletin de la Sociedad Teosofica Española	...	...	February.
Boletin Oficial de la Sociedad Teosofica en Mexico	...	...	January and February.
The British Buddhist	...	...	January.
Bulletin Théosophique	...	...	February.
The Calcutta Review	...	...	February and March.
The Canadian Theosophist	...	...	February.
Green International Bulletin	...	...	December.
The Indian Review	...	...	March.
Kuntur	...	...	Oct.-Nov.-Dec.
The Liberal Catholic	...	...	March.
The Maha-Bodhi	...	...	March-April.
The Modern Review	...	...	March.
New Britain Quarterly	...	...	No. 2.
New History	...	...	December.
The Non-Subscribing Presbyterian	...	...	March.
The Occult Review	...	...	February and March.
Persatoean Hidoep	...	...	March.
De Pionier	...	...	February and March.
The Review of Reviews	...	...	February.
La Revue Théosophique le Lotus Bleu	...	...	January.
Star Bulletin	...	...	January-February.
Service	...	...	No. 1 of Vol. XVI.
Stri Dharma	...	...	March.
The Temple Artisan	...	...	December-January.
Teosofisk Tidskrift	...	...	February.
Theosophia	...	...	March.
The Theosophical Scroll	...	...	February.
Toronto Theosophical News	...	...	February.
The Vaccination Inquirer	...	...	February.
World Theosophy	...	...	February.
The Young Builder	...	...	March.
The Young Theosophist	...	...	February-March.

BOOKS RECEIVED:

- The Adventures of Rex and Zenda in the Zodiac, by Esme Swainson (Rosicrucian Fellowship, Oceanside, California).
 Maulana Shibli and Umar Khayyam, by Rustom Pestonji Bhajiwalla, (The I. P. Mission Press, Surat).

- Chakranirupanam, by Manjeri Venkata Raya Ayyar (Calicut).
 Halasyamanjari, by Erahmasri Subrahmanya Suri (S. Sankaranarayanan, Madras).
 Ascanaka Ramayanam, by Brahmasri Subrahmanya Suri (S. Sankaranarayanan, Madras).
 Maternité (Les Cahiers Romands No. 10), by Georges Méautis (Librairie Payot & Cie., Lausanne, etc.)
 The Rig Veda Samhita, by S. Padmanabha Iyengar (Soumya Press, Mylapur).
 Rays of Light, by "Nath" (Lucknow).
 An Introduction to Yoga, by Claude Bragdon (Alfred A. Knopf, New York).
 A Tryst with the Gods, by M. M. Salanave (The Globe Girdlers' Guild, Oakland, Calif.)
 Vivisection of Dogs, the case for exemption on scientific grounds (The C. W. Daniel Co., London).

CORRECTION

IN L. Bosman's article, "What is Psychology?" in our February issue, the author asks us to correct on p. 599, line 12, "sociology" into "sentiology".



ON THE WATCH-TOWER

BY G. S. ARUNDALE

IN last month's Watch-Tower Mr. Jinarājadāsa wrote of the true Theosophist as one who has "pledged his faith to a great Vision". On resuming, after a very considerable time, temporary charge of THE THEOSOPHIST, I am at once deeply impressed as to the power this journal itself might be, and surely is intended to be, both for the spreading of Theosophy as given to us since the time of H. P. B. and no less for helping the world through the crisis in which it has lain submerged for so many years. The world sorely needs what is sometimes called straight Theosophy—the Theosophy of our responsible literature. But the world needs no less the scientific application of such Theosophy to the everyday problems before the advance of which it retreats so desperately and often despairingly. Is there such an application, or is our conception of Theosophy so far away from earth that it has little or no relation to the things of earth? For my own part I am convinced that every teaching of Theosophy has its own specific message to every problem. I believe that our various truths are so many keys to the solution of the various ills from which the world is suffering. I believe that a well-instructed Theosophist—one who knows Theosophy in his will as well as in his mind and heart—could bring a striking light to bear

upon every one of the world's dark issues, provided he also knows the world, lives in the world, knows the world from the world's point of view, and yet, by virtue of his Theosophy, lives ahead of the world and perceives, therefore, whither the world must wend its way if it would reach happiness.

* *

And THE THEOSOPHIST should be an organ through which such light shall pour. Through THE THEOSOPHIST should pour Theosophical teaching to fructify the world. But through THE THEOSOPHIST should also be available real illumination upon the practical problems which the world has sooner or later to solve. I do not think we have so far, with the exception of Colonel Olcott and our present President, evolved many Theosophists who have been able to utilize Theosophy itself for the production of a really penetrating and possibly startling conspectus of one or another of the major problems of everyday life. There are many who fasten on to this, that or another panacea set forth from the outer world. There are many who have clever second-hand minds, quick to absorb a scheme bearing some superficial resemblance to their idea of brotherhood; and once they have absorbed the scheme they become obsessed by it, intolerant of all who are not similarly obsessed. But all this is merely gramophonic. How many of us have first-hand minds—minds which start from themselves, however much they may utilize mind-stuff from outside? I strongly hold that Theosophists have their own original contributions to make to the world's needs, even though round about such contributions they may gird wisdom from the outer world. And I am intensely eager that the pages of THE THEOSOPHIST should be sprinkled with such contributions, so that the outer world itself may learn to realize that THE THEOSOPHIST contains something different from anything to be found in any other journal.

* *

I have for long had a dream of planning THE THEOSOPHIST with the co-operation of interested members throughout the world so that it might with great force express the best thought, the best activity, the best idealism, the best experimental work, in the Theosophical Society. Every member of the Society should be a salesman for THE THEOSOPHIST, and the foremost members of the Society should make it worth selling—a great bargain. But there is one difficulty. As in the outer world, there are a number of members who have bees in their bonnets, that is to say passionate attachments to one or another of the many panacea with which the world is so profusely flooded. It may be the Douglas Credit Scheme. It may be Technocracy. It may be the National Livelihood Plan. It may be the League of Nations. It may be a Centre Party Scheme. Everywhere there are those who see in their own pet scheme a final and perfect solution for practically all the ills of the world. And they regard Theosophy as finding its apotheosis in such scheme, and nothing worth talking about outside it. Now it is excellent that we should have bees in our bonnets, but the bees must learn to become subordinate to us, not we to them. The most marvellous scheme ever propounded is only a means to the end, only part of the way, only, in all probability, just a fragment of the way. And though I have, I think, studied most of the schemes which engage the interest of our members, and perceive in each of them something valuable, still I feel every time that with the aid of Theosophy we can probe more deeply and more effectively than any scheme, though we may use the scheme as a partial means to the end. And I should not like to see THE THEOSOPHIST flooded with articles on the various panacea current in the outer world. I think our members can go further than this, can do something better; and I feel we ought to be able to see in THE THEOSOPHIST

contributions carrying each scheme a step further than it actually goes, emphasizing certain fundamentals which the scheme ignores. Still more do I feel that with real and inspired application along Theosophical lines we ought to be able to lay down the essential foundations for the worthfulness of any scheme. In THE THEOSOPHIST should be found the clear enunciation of great principles upon the recognition of which all solutions depend for their success, and members of the Society should be able to give examples of such principles brought into actual practice—if not just yet then a little later on when we settle down to live that which we have been taught. In every department of life Theosophical principles should be demonstrated as necessarily at work for happy living—in culture, in industry, in politics, in education, in religion, everywhere. I think that with the co-operation of students and workers who are enthusiastic members of the Theosophical Society, and who put Theosophy and the Theosophical Society first, we might organize a very great journal.

I most earnestly wish that in each Section of the Theosophical Society there should be small groups of students working at the solution of mundane problems with the aid of Theosophical apparatus—of the apparatus of Theosophical Science. Let them begin with Theosophy, and only add the contributions available from the outer world. Let them start with Theosophical principles and work these out in terms of practical programmes. I feel perfectly certain that if we had a really scientific grasp of our Theosophy, not merely the superficial belief which so much does duty for knowledge and experience, we could perceive with unmistakable clarity the only road leading to the solution of the problem of unemployment.

Can we not deduce from the Science of Theosophy the fundamental laws of right employment, the disregard of which

leads to wrong employment—that is unemployment? Can we not similarly deduce the fundamental laws of right patriotism, the disregard of which leads to some form of hatred? Can we not in any field establish, through the illumination of Theosophy, its fundamental laws, the disregard of which leads to distress and depression? In every science fundamental principles are gradually being perceived. In Theosophy such fundamental principles should be very clear to the insistent Theosophist, and their application to worldly issues should be part of the service of the Theosophist to the world. I wish Lodges all over the world could spend part of their time in striving to penetrate to the very roots of that tree of Theosophy the splendour of which is so obvious to us all, and I wish they could follow up these roots so as to perceive the exact places where divergence from the roots inevitably leads to lifelessness. Where exactly have we gone wrong, or where exactly have we gone too far, so that disease has taken the place of ease in the body politic of the world? The Watch-Tower is not the place in which to follow up this line of thought. But it is my firm conviction that in the two words "simplicity" and "beauty," Theosophically envisaged, we shall find a sign-post pointing to the way we must go. It may be that the process of recovery will be slow. It may be that we have to fall further before we shall once again begin the ascent. It may be that from our Theosophical illumination the eyes of the world will turn temporarily away. But if we give of our Theosophical best, sooner or later the world will turn to it, even though as the time passes our present "best" gives way to a future "better"—as every sane Theosophist hopes will be the case.

I plead then for a great and widespread turning on the part of members of the Theosophical Society in the direction of

reaching a clear perception of those Laws of Theosophy which constitute the life of the many forms of the Science revealed to us in what we call the teachings of Theosophy. I plead for a scientific relation of these Laws to world conditions, for a relation independent of all outer world theorizings. I plead for an interchange of discoveries through every part of the Theosophical world. I plead for an examination of existing outer world discoveries to see how far use may be made of these. And then let THE THEOSOPHIST have the benefit of the conclusions reached. Indeed, THE THEOSOPHIST might well have the benefit of the processes leading up to the conclusions, even possibly of the discussions out of which the processes emerged.

Theosophists must be active, positive, in the outer world, spreading their knowledge, their science, both as knowledge, as science, and no less as adjustment, as a way of movement from chaos to cosmos. Theosophists ought to know the world better than the world knows itself. Theosophists ought to be able to see ways out of darkness into light better than the world can see them. For the Theosophist in many essential directions knows more than the world knows, even though in certain other directions the world, or some members of it, may know more than the Theosophist knows. Let the Theosophist make active use of his deeper knowledge. Let him so know his Theosophy that his knowledge pulls its full weight in the world's affairs.

* *

We are so much divided into parties and are so sure that our own particular party is the *ne plus ultra* of wisdom that I would not dare to reveal the source of the statement, which I print below, as to the fundamental ideals of civic life. Unlabelled it may win widespread appreciation. Labelled it would stand self-condemned so far as very many people are concerned.

Personally, I think there is very much in it, and although there are points about which one might feel inclined to argue, in the main it seems to me a very fine pronouncement.

All shall serve the State and none the Faction: all shall work and thus enrich their country and themselves: opportunity shall be open to all, but privilege to none: great position shall only be conceded to great talent: reward shall be accorded only to service: poverty shall be abolished by the power of modern science released within the organized state: the barriers of class shall be destroyed and the energies of every citizen devoted to the service of the nation, which, by the effort and sacrifice of our fathers, has existed gloriously for centuries before this transient generation, and which by our own exertions shall be raised to its highest destiny.

There is much of the ancient Greek spirit about this, and a recognition of the fact that democracy as existing at present is but a caricature of the democracy which shall some day be, the democracy in which there shall be an honoured place both for aristocracy and even for autocracy when occasion demands.

* *

I wonder, by the way, how many Theosophical brethren perceive in this swerving of Europe in the direction of dictatorship the first beginnings of a real United States of Europe. We must learn to be able to discern great forces at work even in forms which are distasteful to our own individual temperaments. Hitler and Mussolini are Men whether we approve of their methods or not. They could not have reached their pre-eminence had they not in them the stuff of which Men are made, and be it remembered that Men are by no means necessarily confined to the stuff of which we personally think they should be made. The Inner Government of the world uses to its great purpose many whom we, in our fancied keen perception, might view with abhorrence. For the time being we have Mussolini, we have Hitler, we have Roosevelt, as

outstanding Men. We need Men urgently elsewhere too, not necessarily of the same type as these, but Men who have vision, determination, and perhaps even a certain ruthlessness in pushing forward to the goal they see. If they love little children and are tender towards them almost all else may not only be forgiven but may even be justified. And though I may be calling down upon myself the wrath of many of my brethren I would venture to add that the Theosophical Society needs a Man—a Man glorying in Theosophy, glorying in the Theosophical Society, glorying in the service of the Elder Brethren, ruthless in his way, riding, perhaps, roughshod over obstacles, burning away with his fire all doubt and weakness, sweeping the Society forward even in spite of itself, and counting no cost for the attainment of the goal. Such a Man we had, and still have, in Annie Besant. It may be we cannot hope so soon for such a Man again, but we need a Man of some kind in these stormy and splendid days. Perhaps he or she is with us, waiting his time. I think so myself. Our Society is not just an ordinary outer movement like the Geographical Society, or the Asiatic Society, or even the Royal Society. It is both more and less than these—more in that it is a Society which leads the world from darkness to light, more in that it reflects, however feebly, the Inner Government of the world, more in that it holds wisdom which the world has not yet grasped: it is less in that it does not contain the splendid specialization some of the outer world Societies display, though in course of time it may achieve even this. So far the Society has indeed been led by Men—H. P. B., H. S. O., A. B., C. W. L. and others. Men shall not fail it now, though there be those in our midst who are afraid of greatness, and who profess to watch the Society moving from more to less, when they might, as I firmly believe, perceive it growing from more to more.

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. 14)

[Note by C. Jinarajadasa. This Section, dealing with the life of Apollonius of Tyana, appearing in this First Draft, was later rejected by H. P. B. when she finally expanded her work into the first and second volumes of *The Secret Doctrine*. It was among the manuscripts which were left over, and which H. P. B. put away in a drawer, to be used later as a third and a fourth volume. It was found after her death that the manuscripts left by her would make only one volume more, and not two. They were published as Volume III of the book in 1897. In that third and final volume this Section on Apollonius appears as Section XVII, pp. 129—137.

But when we compare the first manuscript of the Section in the First Draft (as now published in THE THEOSOPHIST) with the final manuscript left by her, certain changes will be noted. They are chiefly purely literary, making the language more precise or more grammatical. A comparison of the two manuscripts shows how greatly the second version is an improvement on the first.

H. P. B. stated that *The Secret Doctrine* was *Isis Unveiled* expanded. When therefore she takes paragraphs bodily from *Isis* she does not evidently consider necessary to say so; she uses them as text and not as quotations. In Volume III they are given rightly as quotations.

In the First Draft, one page of the manuscript is blank, except for one word, clearly showing that a page was not copied by the amanuensis. The omitted page appears in the version in Vol. III.]

§ IV

APOLLONIUS of Tyana—where born and when dead, no one knows—Unanimous evidence of the first Centuries of our era that he was no fabled hero—What some critics think of him and what the Latin Church answers—A French Demonologist and an American Mathematician—the opinions of both. The *anguis in herba* of the Roman Church.

1. *Who was the Adept of Tyana.*

Like most of the historical heroes of hoary antiquity whose lives and "works" strongly differed from those of commonplace mortals, Apollonius is to this day a riddle that, so far, had found no Œdipus. His existence is surrounded with such a veil of mystery that he is often mistaken for a myth. But according to every law of logic and reason it is quite impossible that Apollonius should be ever regarded in such a light. If the Tyana theurgist can be put down as a fabulous character, then history has no right to her Caesars and Alexanders. It is quite true that this sage, who stands unrivalled to this day—on *historically attested evidence*—in his thaumaturgical powers, came within, and disappeared from the arena of public life, no one seems to know whence or whither. But the reasons for it are evident. Every means were used—especially during the 4th and 5th centuries of our era—to sweep out from people's minds the remembrance of this great and holy man. The circulation of his biographies—which were many and enthusiastic—was prevented by the Christians and for a very good reason, as we shall see. Damis' *Diary* survived most miraculously and remained alone to tell the tale. Justin Martyr spoke the truth according to his light, and had good cause to wonder and feel bewildered—but not one of the Christian Fathers of the first six centuries of our era, who have allowed Apollonius to remain unnoticed, have followed his example, but according to Christian custom of charity, as always their pens were

dipped in the blackest ink of the *odium theologicum*. St. Jerome (or Hieronymos) even gave the narrative of St. John's alleged contest with the Tyana Sage—a competition of *miracles*—in which, of course, the truthful Saint¹ describes in glowing colours the defeat of the latter (See *Preface to St. Matthew's Gospel*, Baronius, Vol. I, p. 752); and seeks corroboration in St. John's Apocrypha proclaimed doubtful even by the Church.²

Therefore, it is, that nobody can say *where* or *when* Apollonius was born and every one is as ignorant of the date and place where he died. Some think he was 80 or 90, others a 100 and even 117 years old at the time of his death. But, whether he ended his days at Ephesus in the year A.D. 96, as some have it; or whether the event took place at Lindus in the Temple of Pallas-Athene, or whether again, he disappeared from the Temple of Diktyнна, or, as others maintain, he did not die at all, but when 100 years old renewed his life by *magic* and went working on for the benefit of humanity—no one can tell. Alone the Secret Records have noted his birth and subsequent career. But then—"who hath believed in *that report*"!

That which history knows is that Apollonius was an enthusiastic founder of a new school of contemplation. Perhaps less metaphorical and more practical than Jesus, he

¹ Jerome is the Father who having found the authentic and original Evangel (the Hebrew Text) by Matthew the apostle-publican, in the library of Caesarea, "written by the hand of Matthew" (Hieronymus: "De Virus," illust. Cap. 3)—as he himself admits it—set it down as heretical and substituted his own Greek text for it. And it is also he who perverted the text in the *Book of Job* to enforce belief in the resurrection in *flesh*. See *Isis Unveiled*, Vol. II, pp. 181 and 182 et seq.

² De Mirville gives the following thrilling account of the "contest". "John, pressed, as St. Jerome tells us, by all the Churches of Asia to proclaim more solemnly [in the face of the miracles of Apollonius] the divinity of Jesus Christ, after a long prayer with the disciples on the Mount of Patmos and having inebriated himself with divine Spirit, made heard amid thunder and lightning his famous *in principio erat Verbum*. When that sublime extasy that caused him to be named the *Son of Thunder* had passed, Apollonius was compelled to retire and disappear. Such was his defeat, less bloody, but as hard as that of Simon the magician." ("The Magician Theurgist," p. 63, Vol. 6 of *Pneumatologie*.) For our part who have never heard of extasies producing thunder and lightning—we are at a loss to understand the meaning.

nevertheless inculcated the same quintessence of Spirituality, the same high moral truths. He is accused of having confined them to the higher classes of society instead of doing what Buddha and Jesus did—to preach them to the poor and the afflicted. Of his reasons for acting in such an exclusive way it is impossible to judge at so late a date. But born, as we are told, among the aristocracy it is very likely that he desired to finish the work undone in this particular direction by his predecessor and sought to offer “peace on earth and good will to *all* men,” not alone to the outcaste and the criminal. Therefore, he congregated with the Kings and the mighty ones of the age. Nevertheless the two “miracle workers” exhibited striking similarity of purpose. Still earlier than Apollonius had appeared Simon Magus called “The Great Power of God”. His “miracles” are both more wonderful, more varied, and better attested than those either of the apostles or of the Galilean Initiate himself.¹ (Materialism denies the fact in both cases, but HISTORY affirms.) Apollonius followed both; and how great and renowned were his miraculous works in comparison with all others as the Kabalists claim, we have history again and Justin Martyr to corroborate us.

The calumnies set afloat against him were as numerous as they were false. So late as eighteen centuries after his death he was defamed by Bishop Douglas in his work against miracles. In this the Right Reverend bishop crushed himself against historical facts. But it is not in *miracles* but in the identity of doctrines preached that we have to look for a similarity between Buddha, Jesus and Apollonius. If we study the question with a dispassionate mind, we will soon

¹ Events change; human nature never does. Therefore knowing by personal experience what fanaticism, and *odium theologicum* can do, to what an extent of falsehood and calumny, of malice and invention it can and does go in our modern day, we reject *a priori* the cock and bull story of St. Peter having caused the fall of Simon Magus in their contest for miraculous flying. (See Section V.)

perceive that the ethics of Gautama, Plato, Apollonius, Jesus, Ammonius Sakkas, and his disciples, were all based on the same mystic philosophy. That all worshipped one Deity (God) whom they considered as the “Father” of Humanity, who lives in man as man lives in Him, or as the Incomprehensible Creative Principle; all led God-like lives. Ammonius speaking of his philosophy taught that their school dated from the days of Hermes who brought his wisdom from India. It was the same mystical contemplation throughout as that of the Yogin: the communion of the Brahman with his own luminous Self—the “Atman”.

The ground work of the Eclectic School was thus identical with the doctrines of the Yogis, and the Hindu Mystics, and proves a common source with the earlier Buddhism of the disciples of Gautama.

The *Ineffable Name*, in the search for which so many Kabalists—unacquainted with any Oriental or even European Adept—vainly consume their knowledge and lives, dwells latent in the heart of every man. This mirific name, which according to the most ancient oracles, “rushes into the infinite worlds *ἀφοιότης στροφάλιγγι*,” can be obtained in a twofold way: by regular initiation, and through the “small voice” which Elijah heard in the Cave of Horeb, the mount of God. And “when Elijah heard it he wrapped his *face* in his *mantle* and stood in the entering of the cave. And behold there came the Voice.”

When Apollonius of Tyana desired to hear the “small voice,” he used to wrap himself up entirely in a mantle of fine wool, on which he placed both his feet, after having performed certain magnetic passes, and pronounced not the “name” but an invocation well known to every adept. Then he drew the mantle over his head and face, and his translucent or astral spirit was free. On ordinary occasions he wore wool no more than the priests of the temples. The possession

of the secret combination of the "name" gave the hierophant supreme power over every being, human or otherwise, inferior to himself in soul strength.

2. *The Roman Church dreads the publication of the real life of Apollonius.*

Whatever school he belonged to, one fact is evident. Apollonius left an *imperishable name behind him*. Hundreds of works were written upon this wonderful man, historians have seriously discussed him—pretentious fools unable to come to any conclusion about this sage have denied his very existence. As to the Roman Church as said already, *she has ever feared him and dreads his name* to this day. Her policy seems to direct the impression left by Apollonius into another channel—a well known stratagem and a very old one. Indeed, while admitting every one of his "miracles" and calling them by that name, the Jesuits have set afloat a double-current of thought. One party seeks to show Apollonius as a *Medium of Satan*, surrounding his theurgical powers by a most wonderful and dazzling light, while the other pretends to regard the whole as a clever *romance* written with a predetermined object in view.

In his voluminous *Memoirs on Satan*, the Marquis de Mirville, in the course of his pleading for the recognition of the enemy of God in Spiritual phenomena devotes a whole chapter to the great Adept. The following *verbatim* translation of passages in his book unveils the whole plot. The reader is asked to bear in mind that the Marquis wrote every one of his works *under the auspices and authorization of the Holy See of Rome*.

"It would be leaving the first century incomplete and to offer an *insult to the memory of St. John*, to pass in silence the name of one, who had the honour of being his special antagonist, as Simon was that of St. Peter, Elymas that of Paul, etc., etc."

"In the first years of the Christian era, there appeared at Tyana in Cappadocia one of those extraordinary men of whom the Pythagorean School was so very lavish. As great a traveller as his master was, initiated in all the secret doctrines of India, Egypt and Chaldea, endowed therefore with all the theurgic powers of the ancient Magi, he bewildered, each in its turn, all the countries he visited and which, we are obliged to admit it, seem all to have blessed his memory. We could not doubt this fact without repudiating real historical records. The details of his life are transmitted to us by an historian of the IVth century, himself the translator [Philostratus] of a diary that recorded day by day the life of the philosopher, and was written by Damis a disciple and intimate friend of Apollonius of Tyana."¹

De Mirville admits the possibility of *some* exaggerations in both recorder and translator; but he does not believe they hold a very wide space in the narrative. "Therefore he regrets to find the Abbé Freppel" in his eloquent Essays,² calling the diary of Damis a *romance*. Why?—Because the orator bases his opinion on the perfect similitude, *calculated* as he *imagines* (!!) that *legend*, with *the life of the Saviour*. But in studying the subject more profoundly, he (the Abbé Freppel) can convince himself that neither Apollonius or Damis, or again Philostratus, ever pretended to a greater honour than an assimilation to St. John. This programme was in itself sufficiently fascinating, and the travesty as sufficiently scandalous; for owing to *magic arts* (*prestiges et de magie*), Apollonius had succeeded in counter-balancing in *appearance* (?) several of the miracles at Ephesus (produced by St. John)," etc., etc. (p. 63).

(To be continued)

¹ *Pneumatologie*, art., *Magicien Théurge*, p. 62.

² *Les Apologistes Chrétiens au second Siècle*, p. 106.

AN OLD TRIBUTE TO H.P.B.

WHAT is new in *The Secret Doctrine* is not what has been found by Orientalists, and may be pointed to in one or another sacred book of the world. What is new is the knowledge which enabled her to select from the whole of these the facts which build up a single mighty conception of the evolution of the Universe, the evolution of man, the coherent synthesis of the whole cosmogony. And that is her title to be the greatest Teacher of our time, because she had real knowledge, not mere book-learning, knowledge which enabled her to collect from scattered books the truths which, fitted together, made one mighty whole; because she held the clue which she was able to follow with unerring accuracy through the maze, and show that all the scattered materials contained within them the possibility of the single building. And her work is the more wonderful because she did it not being a scholar; because she did it not having had the education which would have enabled her to some extent to piece this knowledge together; because she did what no Orientalists have done with all their learning; what not all the Orientalists together have done with all the help of their knowledge of eastern tongues and their study of eastern literature. There is not one of them who out of that tangled mass brought out that mighty synthesis; not one of them who out of that chaos was able to build up a cosmos. But this Russian woman with little education, this Russian woman who was no scholar, and pretended to be none, somewhere or other she gained a knowledge that enabled her to do what none of your scholars can do, somewhere or other she had a teaching which enabled her to reduce this chaos to order, and to bring out a mighty scheme of evolution which makes us understand the Universe and man.

ANNIE BESANT

DR. BESANT'S OCCULT LIFE

IV

THE line which Dr. Besant has taken in Indian politics made her first popular and then unpopular with Indians. But she has not swerved. The following are briefly the facts.

It was at the end of 1913 that she began her definite political work for India. Under instructions received by her from the Master known as "the Regent of India" she delivered a series of eight lectures in Madras on general Reconstruction in India, religious, social and political. These lectures were published by her in the book *Wake Up, India*.

Then on January 2nd, 1914, she started her weekly magazine called *The Commonweal*, and on July 14th she purchased a daily newspaper of Madras, *The Madras Standard*. The name of this paper was changed to *New India* from August 1st.

As all know, the Great War broke out on August 4th. It was evident by the latter part of 1915 that it would be a very prolonged struggle, and great efforts were made throughout the whole of the British Empire to concentrate on winning the War. But Dr. Besant did not in any way slacken her energies towards making India a Dominion within the British Empire. She did not suspend her political activities, for a reason which can now be stated, though she was then bitterly denounced by most British people as "helping the Germans to win the War".

I well remember how after tea on a certain Sunday—it was August 15, 1915—Dr. Besant told me that that very afternoon, between two and three o'clock, the two Masters M. and K. H., C. W. Leadbeater and herself had been called to Shamballa, and how on receiving the call she had gone and lain down at once. (C. W. L. had left for Australia in February, 1914, and was then living in Sydney.) She told me that the Ruler of our world, SANAT KUMARA, gave certain instructions regarding the future, showing by means of pictures some of the great changes which would take place in the world's affairs for many centuries ahead. As a part of these changes, pictures were shown of the outcome of the War and that the Allies would be victorious. Dr. Besant asked me at the time to say nothing on this point. The result of the naval battle, the air raids, the peace dictated by the Allies were a few among the pictures shown, but she did not mention these to me. They are however in the memorandum which she wrote on

awakening, and in C. W. L.'s letter on the subject written by him from Sydney with his own recollection of the instructions. At the conclusion of the interview, she received definite instructions with regard to her Indian work.

The moment she returned to her body she woke up instantly and wrote them down. She sent to C. W. L. in Australia a statement of her recollection of the interview, which he corroborated as representing in the main what he recollected also. Those instructions, written down on a piece of paper, were carried by her in her handbag all the time thereafter. For several years they were not revealed except to a few trusted workers, but a few years ago she published them. They are as follows:

"You will have a time of trouble and danger. I need not say 'have no fear,' but have no anxiety. Do not let opposition become angry. Be firm, but not provocative. Press steadily the preparation for the coming changes, and claim India's place in the Empire. The end will be a great triumph. Do not let it be stained by excess. Remember that you represent in the outer world the Regent, who is My Agent. My Hand will be over you, and My Peace with you."

With these instructions received, she went straight ahead with her work for the reconstruction of India. Though she used the influence of her paper in every possible way to help the Allies, and also did a certain amount for recruiting, yet she refused in any way to slacken her work for India's freedom. Now that we know that she had been shown the outcome of the War, we can understand why she refused to suspend her political work to devote her energies to winning a war which, it had been decreed, should be won.

A little later she received the following instructions from the "Regent":

"My people must show that they deserve this Home Rule which they desire before they can expect to have it. I definitely desire the upholding of the Empire, and, unsatisfactory as is the present position in many ways, I would far rather that it should continue indefinitely than that there should be any cleavage or even any appearance of disloyalty. Every protest against existing conditions should begin and end with the strongest affirmations of absolute and unchangeable loyalty and devotion to the Emperor, and should include generous

You will have a time of trouble & danger. I need not say "have no fear" but have no anxiety. Do not let opposition become angry. Be firm, but not provocative. Press steadily the preparation for the coming changes, & press claim India's place in the Empire. The end will be a great triumph. Do not let it be stained with excess. Remember that you represent in the outer world the Regent, who is my agent. My Hand will be over you. My Peace with you.
(The King)

recognition of the frequent and most noble self-sacrifice of individual officials of the English administration in the execution of their duty towards my people—a self-sacrifice for which I wish personally to thank them. I strongly disapprove all exaggerated and inflammatory statements, even when they have a basis of fact.”

On June 16, 1917, the Government served on her an order of “internment”. Seven days were allowed before it was necessary to obey; she left for Ootacamund on June 21. When leaving she said: “We shall be back in three months.” (Two others, G. S. Arundale and B. P. Wadia, were also interned with her.) But so definitely was she by then the mouthpiece of Indian aspirations that, throughout the length and breadth of India, resentment steadily grew at Britain’s action. She was released on September 17th. That same year in December, she was elected the President of the Indian National Congress.

All, particularly in India, well know how Dr. Besant utterly refused to endorse in any way the policies of Gandhiji with regard to the “Non-Co-operation” movement which he started in 1920. She has further condemned his subsequent campaigns to rouse the masses as a means of bringing pressure to bear on the Government to hasten political changes. Her refusal was guided by the instructions given to her in 1915 in the words: *Do not let it be stained by excess*. She saw clearly the dangers ahead in any kind of a mass movement, and she felt instinctively, when Gandhiji began his Non-Co-operation, that a situation would be created that would in the long run be detrimental to India’s welfare. It was then that she called on members of her Esoteric School who went into the Non-Co-operation movement to resign their membership from it, as any help given to that Movement was making difficulties for the plan of the Masters.

It was her opposition to Gandhiji’s policies which cost her the wonderful position which she had gained in three years as one of the most brilliant leaders of the Indian National Movement. She has never swerved from her opposition to his politics, while warmly admiring him as a saintly man with a great sense of the Oneness of all life. But even as late as May, 1930, she dared to say publicly in *New India*: “I regard him as the most mischievous man in India, since he undermines respect for law, the foundation of civilized society. But he is sincere, however wrong-headed, and is ready to suffer for that which he believes to be true.”

These few facts will make all realize why she has insisted that the link between India and Britain must never be broken, as each is needed for the other’s future, and why, though she is the most fiery of Indian patriots, she has fearlessly denounced the excesses of the Indian masses.—C. JINARAJADASA.

MADAME BLAVATSKY AND HER SOCIETY

BY THE RT. REV. C. W. LEADBEATER

IT was on the 8th of this month of May, forty-two years ago, that our great Founder and Teacher, Madame H. P. Blavatsky, laid aside the physical body in which she had achieved her wonderful and epoch-making task. It is but natural that the members of her world-wide Society, whose lives in many cases have been wholly changed and remoulded by the knowledge which she gave us, should set apart this day as one of commemoration, on which we specially express and emphasize the gratitude which I hope we all constantly feel towards her.

Meeting her recently, I took the opportunity to assure her that her image in our hearts was as vivid as of yore, that the fervency of our loving and undying remembrance was undimmed, that we were still bearing onward the torch which she had lighted for us, still rallying round the flag which she had so bravely unfurled. “Yes,” she replied, “that is all very well; but if they profess to remember me, why do so many of them forget the clean life and the brotherhood which I taught them? Deeds speak louder than words.”

She is right, and there are many of her followers who should seriously consider the matter. There was Another who once asked: “Why call ye me ‘Lord, Lord,’ and do not things which I say?” She founded her Society for the

promotion of Brotherhood ; but she also unfolded (to us in the West, at any rate) a whole new world of knowledge—knowledge which was to us a real revelation, a veritable gospel, a glorious illumination, a flood of sunlight thrown upon a path which had before been hidden in a cloud of obscurity and uncertainty.

The advancement of science during the last hundred years has made an enormous difference in our daily lives. We know much more about hygiene, about the control and prevention of disease, for example, than we did in my childhood ; and, having that additional knowledge, all sane people take advantage of it, and order their lives accordingly. What our scientists have done for us with regard to the physical plane, that (and far more) has Madame Blavatsky done for us in regard to the higher world of thought. Surely it is nothing but the plainest common sense that in this matter also we should put into practice what we have learnt, and arrange our lives in accordance with the wider outlook and the fuller understanding that we have gained. But are we doing this ? If not, is it not merely farcical to pretend to feel gratitude to one whose instructions we deliberately ignore ?

We join her Society for various reasons ; to learn more of this marvellous teaching—though we can do that by studying the mass of published literature ; to support an institution which is working to spread abroad this aspect of the truth ; to train ourselves to help in that work, and for that end to purify and spiritualize our lives, that we may become more useful servants of humanity. But the mere joining of a Society cannot purify and spiritualize us ; even the great Adepts to whom our study introduces us cannot do that work for us ; the only person who can do it for each man is—the man himself. The most the Society can do, the most the great Masters can do, is to show him how, and to help him on his way when he has made up his mind to try

for himself. As he continues his studies, as he passes to higher stages, he will gain more detailed information, he will do much good work, he will find himself making progress ; but he must never cease to continue his efforts to improve. There is a goal to be attained ; how can anyone who has once seen it—once even caught a glimpse of it—ever falter in his determination to reach it ?

I fear there is no question that the present is a time of general mental and spiritual slackness. We have only to look round in the world to see that somehow people who profess religious beliefs are mostly very far from really believing them. Look, for example, at the professedly Christian nations of Europe. The greatest commandment that the Lord Christ laid upon His followers was that they should love one another. Are the Christians loving one another ? If they are, they show it in a very curious way. Another commandment was to do unto others what you would that they should do unto you. Are they doing that ? Yet they would all applaud that sentiment in church. People profess things, yet do not really believe them. I remember reading when a child a great novel by Wilkie Collins, in which one of the characters said : “I am a very good average Christian, as long as you don’t push my Christianity too far.” I am sorry to say that there seem to be some among us who are very good average Theosophists as long as we don’t push their Theosophy too far. But the moment we do—the moment its teaching interferes with their ingrained habits, their pet vices, or their personal comfort—they draw back.

I wish we could all think of that, and try to see for ourselves whether we are really living up to our wonderful new knowledge, thinking out carefully all that it implies, following the spirit of the instructions as well as the mere letter.

We know that we should endeavour with all our hearts not to misunderstand a brother; yet we are misunderstanding brethren every day. Why? If a man means business in occultism he *must* realize that its instructions mean just exactly what they say; we who write about these matters, if we say to you that the true occultist does not do this thing or that, we mean it literally. We do not mean that he makes a sort of shot at avoiding it when he happens to think of it, and all the rest of the time he continues to do it; we mean absolute abstention.

We have to face these facts. There is a kind of incurable disease among people at the present day that they *will not* face facts. It is not peculiar to us, but we ought certainly to be trying to rise above it. We may see it everywhere in the outer world. Take as an example some of the more obvious points of clean living which we always suggest to our students. Alcohol is always harmful to the human body; that body can become accustomed to it, as it can to various other poisons; but there is absolutely no question at all that man would be better without it. The same thing is true of the baneful effect of tobacco-smoking and corpse-eating; both these painfully common habits have distinctly evil results. I am not now thinking of the consequences on higher planes discovered by clairvoyant investigation; I am referring to definite physical-plane matters which can be studied from non-Theosophical books by those who are interested in them. Yet how few—how very few—will face these facts! Men still continually drink alcohol, smoke tobacco, and eat a varied assortment of dead bodies, paying no attention whatever to the literature upon these subjects. Apart altogether from these considerations of health, there is no question as to the appalling amount of harm done by the drinking of alcohol, as to the crimes to which it leads, the thousands of lives which it wrecks; yet how few countries

will face the facts, and prohibit its sale! Most of these are mere questions of common sense; but the difficulty is that common sense is *not* common; it is one of the rarest things in the world.

Think of the utter lack of it in the affairs of the world; think, for example, of the iniquitous strikes which have caused such widespread suffering, so much loss of money and time, so much dislocation of business. A little plain common sense on both sides of the dispute would save all that. I do not doubt that there are real difficulties; any sensible person can see that. Each side in such cases has often a real grievance of some sort, a real reason for the stand it takes. But with goodwill, confidence and trust on both sides, all these things could be settled. Any reasonable compromise would always be better and cheaper than these insane struggles—to say nothing of the terrible hatred which they engender, and the misunderstandings which they foster between class and class. If people would but put into practice the command of the Christ: "Do unto others as ye would that they should do unto you," all these dissensions and difficulties would be easily adjustable.

Unquestionably Professor Richet is right when, in his clever book *Idiot Man*, he disputes the title of *Homo Sapiens*, suggested by Linnæus as descriptive of the human species, and says that *Homo Stultissimus* would be far more appropriate; and he fully proves his case!

If any difference should ever arise between two of our members, plain common sense with kindly and brotherly feeling should settle it very quickly. Yet, you know, there have been long-drawn-out squabbles and even family feuds between members of the Society—yes, and between members of its higher ranks too. Differences on questions of opinion there will always be, and there is no harm in them. Every man is free to think as he will on any subject, so

long as he does not think in an unkindly or unbrotherly way of any other person. He may have his own opinion; there is no reason in the world why he should not. There is no reason why people should not discuss these opinions; but they must discuss them courteously, temperately, each remembering always that the other brother has as much right to his point of view as he himself has to his.

Every member should be a centre of peace and goodwill. Every Theosophist should be a peacemaker wherever he goes. He should try to heal troubles and difficulties. He should try not only to solve intellectual problems, but also to smooth out ill-feeling. We cannot do that for the outer world, or even for our brothers in the Society, until we have been peacemakers for ourselves, until we have made ourselves centres of peace and serenity. Therefore every one should be doing that. Let us try it. I wish that every member would think over his duty in this respect every morning, and see in what way he thinks he can carry it out that day. And in the evening, let him look back over the day, and ask himself: "How have I fulfilled that duty? Have I thought only for peace? Have I avoided all censorious thought?"

This is not an easy thing to do. The world is full of censorious thought, and that rises from the fact that as a race we are developing the lower manas, the discriminating mind. We are engaged in learning to see differences. But we must try in a certain way to stand in the forefront of the race. Not that we are necessarily wiser or more self-sacrificing than others, though we must try to be. But we have at least this much of wisdom, that we are able to appreciate Theosophical teaching. It comes before thousands and thousands of people who do not appreciate it; and there are many other people who have never heard of it. That, of course, is their Karma. Our work is to try to spread it; it is a reproach to us that there are still so many who have not heard anything of

this great gospel which we have to preach. Since this knowledge has come to us, it is our duty to pass it on to others.

In that respect at least our Karma has placed us in the forefront of our race, and it throws upon us the responsibility of definitely working for the helping of others. Let us try it; let us probe down into the realities of things, and make sure that we know what this duty involves; and having seen it, let us set to work to carry it into effect. For us it is not enough merely to skim over the surface of things. We should make this Theosophy a living power in our lives. It is enough of a power to bring us to a meeting occasionally; but that is not enough. Mere attendance at Lodge meetings is not all that is required, though it is valuable. We come in order to meet together, in order to make a great harmonious influence, in order to pick up perhaps a few ideas, and learn something. All that is good and quite beautiful, but we must remember that the carrying out of our Theosophical duty is to be done not only in the meeting-room, but in our daily life and in every moment of it.

All the world around us is in the habit of taking a critical and usually even a censorious attitude towards others. Men are always picking holes. It is our business to have passed beyond that; we should be trying to apply the higher manas, which is synthetical rather than analytical. We must seek points which we can approve and strengthen, because to find points with which we disagree is to find points against which, consciously or unconsciously, we are setting the force of our thought, so that all the time our force from that point of view is a disintegrating force. I have often said that "judicial" and "critical" really mean the same thing, so when we criticize we ought to be judging carefully, fairly. But so often men are not; they are usually trying to find fault.

The world is doing that all the time, and therefore its thought-force, as far as it is effective, is mostly destructive.

Think of the political parties. I know little about them ; but it seems clear that each has something of the right, and each has much of the wrong. Anyone can see that there are mistakes being made on both sides. But what are they doing to improve matters? They are perpetually attacking one another ; it is to that that all their force is given. Every speaker seems to be censuring some other man. It may be necessary to expose falsehoods sometimes, but surely not to assail a person or an idea with hatred and venom. State the facts, but without personal abuse.

If it were possible to arrive at a condition when each debater chose from his opponent's speech the points which he liked and tried to strengthen these, he would thereby earn the right to express an opinion upon other points with which he did not agree. He might put it : " It seems a pity that, having said these beautiful things, the speaker brings in other ideas which seem less admirable." It is always more effective to put things politely. If we all try to find the best in the other man and his work, we shall then be doing strengthening and constructive work. These political parties might surely join in doing work that is useful for the country as a whole.

The same may be said of the religions ; about what are they all quarrelling? Do they not all agree as to the life which a good man should live—that he should be kindly, just, gentle, courteous, generous, helpful? Suppose we all join together and impress upon the world that upon which we agree ; when we have converted the world to that upon which we are in agreement, it will be time enough to discuss the points upon which we differ. It would take many generations to advance as far as that ; but when it was done, we should have such a powerful instrument in the world that there would be few but really religious people left in these countries.

The world is developing its lower manas ; cannot some of us rise above that, and begin upon the higher? At least we

know that there is a higher, which most people do not. They jog contentedly along in the same old way, because it was the predestined way for their remote ancestors. At least we ought to be progressive enough to know that what was evolution for our semi-savage forbears thousands of years ago is not evolution for us. The people who are disputing, the people who are all the time quarrelling and criticizing, are just a living anachronism ; they are all behind the times. They have to live up to the level of the new age.

Here is a new sub-race starting, and we shall presently have to become members of it. We should remember that what was progress for the fourth sub-race is not progress for the sixth. That is precisely what the sixth has to learn. Its members must learn to work together. They are beginning to learn it a very little. The new sub-race is being set on foot in many places, perhaps most of all in the United States of America, though secondly in Australia and New Zealand. In America some are learning to understand the virtue of co-operation just a little. I think you have heard of the work of Mr. Ford in that respect, how he has brought his workmen to co-operate with him to a certain extent. I am told that other great firms in the United States are beginning to do something of the same sort, and there are some cases in England too.

That is the beginning of the common sense which is dawning upon a darkened world. Suppose there is a big business. The head of the business and his workmen all have one interest in common, and that is to do the work as well as possible, so as to bring in more business, and acquire a good reputation for the firm, and then to put that work before as many people as possible. It is obviously their common interest. If the man sells more goods, he is in a better condition, and can do more for his men ; he can help them, and they can help him. It is a matter of common sense.

Theosophy is always a matter of common sense, though it is often common sense working upon higher and more extended premises than we have in ordinary worldly life. The ordinary world knows nothing of the unseen world, and in many cases to take that into account modifies our action down here; so we who study Theosophy have an advantage in that respect over the outer world, that we can base our reasoning on more and truer premises. We have that advantage, but even that comes as a result of study. Anyone may study who will take the trouble. In this higher world, this kingdom of the truth, we must be true all through. We must keep our duty before us all the time in our business and in our pleasure; in our home life and in our social life, we must remember our Theosophical knowledge and try to live up to it.

So when we are celebrating the passing into a higher life of the great Founder of our Society, Madame Helena Petrovna Blavatsky, let us realize that there are many things to be said about her, all in her praise, all in gratitude and love to her. Many of her contemporaries have also passed away; there are but few now left who can bear direct witness to her greatness. So we must register our testimony; for in hearing us speak of her, in reading what we write about her, you have this distinct advantage, that you have first-hand evidence of Madame Blavatsky from people who knew her closely and intimately. You may see a thousand opinions in the Press (especially the gutter Press) about Madame Blavatsky. Those people knew nothing whatever of her. How could they? But nevertheless, they are very confident in spreading their loathsome libels and their atrocious slanders. Come to the people who knew her if you want information about her, and then you will have the truth—a truth which, in this case as in so many others, shall make you free. The truth on any subject clears up doubts and difficulties, shades and clouds,

and the truth about Madame Blavatsky will clear your mind once and forever of any of these false and foolish beliefs which have been so carefully and so assiduously circulated by those who hate Theosophy because it prescribes a level of life which they do not yet wish to attain.

Do not forget that she is worthy of all your love and gratitude, your trust and appreciation. Without her there would have been no Theosophical Society at present. It would have come later, but it was she whose heroic self-sacrifice, at a cost to her personally which you cannot understand, made possible the foundation of the Society and the circulation of the Divine Wisdom.

We are proud to be members of the Society which she founded. We are proud to follow her to the feet of those Masters to whom her uttermost devotion was always given. Therefore let us always think of our duty to her and to those Masters, and let us do it at any cost of self-sacrifice which will promote the victory of the higher over the lower self. Let us stand firm not only in our belief, but still more in the action which flows from that belief. Let us stand as worthy members of the School of Wisdom founded by so great a Teacher.

A TRUE Theosophist must put in practice the loftiest moral ideal, must strive to realize his unity with the whole of humanity, and work ceaselessly for others.

H. P. BLAVATSKY

THE "UNIVERSAL FAITH" OF THE EMPEROR AKBAR OF INDIA DESCRIBED BY HIS PRIME MINISTER ABUL FAZL

O GOD, in every temple I see people that seek Thee, and
in every language I hear spoken, people praise Thee!

Polytheism and Islam feel after Thee,
Each religion says, "Thou art one, without equal."

If it be a Mosque, people murmur the holy prayer, and
if it be a Christian Church, people ring the bell from love
to Thee.

Sometimes I frequent the Christian cloister, and some-
times the Mosque,
But it is Thou whom I search from temple to temple.

Thy elect have no dealings with either heresy or
orthodoxy; for neither of them stands behind the screen of
Thy truth.

Heresy to the heretic, and religion to the orthodox,
But the dust of the rose-petal belongs to the heart of
the perfume-seller.

A WORLD IN DISTRESS¹

THE REMEDIES AS SEEN BY THE THEOSOPHIST

Fourth Convention Lecture, Adyar, December 26, 1932

BY A. RANGANATHA MUDALIAR, B.A., B.L., M.L.C.

THE general title of the Convention Lectures of this year
is, as you know, a "World in Distress; the Remedies
as Seen by the Theosophist". When Mr. C. Jinarājadāsa
asked me to speak, he suggested that I might limit myself to
India and the way out of the economic and other difficulties
here, seen from the Theosophist's standpoint.

It is obvious to all who have been and are following the
course of events in the world that there is hardly a country
where do not exist "conditions of distress". But the exact
causes of distress may vary in their variety and intensity
from country to country. So also, the remedies. However,
Sydney Webb (now Lord Passfield) thinks that "Indian
conditions present a field of study which is likely to be of
real use not only to India; but, indeed, to the world".

The Indian population is nearly one-fifth of the whole
world. This vast population lives mostly in villages; not
in towns, as in Great Britain. Thus the prosperity or
otherwise of the rural population possesses an importance in

¹ Abbreviated from the Lecture published by T.P.H., Adyar, as Adyar Pamphlet
No. 171.

India which it may not have in other countries whose population is mostly urban. The facts are :

I. As regards food, over 260,000,000 people depend for their livelihood on agriculture; and, cultivation is proving more and more unremunerative. The reasons being : (1) As population increases, additional land of less and less fertility is brought under cultivation.

(2) In the past, India was not only an agricultural but a manufacturing and industrial country as well. But that did not suit British interests, and the Indian manufactures of cotton goods and the industries of iron and shipbuilding were therefore put down with a strong hand. Some may urge that serious attempts might be made now to revive these and other industries in India. But it is one thing to develop an already flourishing industry and quite another to re-establish it on old ruins, after allowing other countries to steal a very long march over India. Further, we are still without the power to organize our industries as we like; and so this transfer of people hitherto engaged in manufactures and industrial pursuits to an already over-burdened land still continues.

(3) The fertility of the soil also is steadily decreasing year by year and the cultivators are experiencing a growing difficulty to find sufficient manure for their fields. (4) Nor has the ryot "enough capital either for extending cultivation beyond his present limits or for procuring improved appliances". (5) The damage to crops by wild animals, specially where the fields are close to the Government forests which serve as a shelter to the wild animals during the day is considerable.

(6) The land tax is high and it is collected when the crop is still in the field. The ryot has no ready money to meet the demand, and therefore borrows what is required at usurious rates of interest.

(7) In tracts, and they are many, where rainfall is precarious, scarcities and famines intervene during which the ryots and their cattle suffer indescribable hardships.

II. As regards drink, the existing situation adds to the poverty of the ryot and involves his moral degradation. The Government's excise revenue has grown from 1.18 crores¹ of rupees in 1860-61 to 23.5 crores of rupees in 1929-30.

III. Irrigation is a matter of more vital importance to a population mostly agricultural than the railways. But up to 1920-21 the Government had spent on railways 658 crores as against 78 crores on irrigation. The total length of all roads metalled and unmetalled, maintained by the Government and the local authorities in British India, was in 1929-30, 1,83,456 miles for an area of 10,94,300 square miles. This works out to a mile of road for every six square miles. In Great Britain they have two miles of road for every square mile. As regards housing, its unsuitability for healthy living in villages is admitted even in the Government publications.

In view of all these handicaps the expectancy of life among the Indian people is the lowest in the world, i.e., less than 25 years as compared with 45 to 55 in western countries.

What I have been describing so far is supported not merely by the statements of Indian leaders and writers but by official publications and writings of non-Indians who cannot be charged with any prejudice against the British Government.

What, then, shall we do to get out of the present tangle we find ourselves in ? Is there anything that we can gather from the past of India which will throw light on the causes that have led to her present deplorable state, and give us a clue as to the lines on which we should proceed hereafter to make the people contented and happy ?

That India was prosperous in the ancient days cannot be denied by anyone. Not only was India rich in what is popularly

¹ A crore is 10,000,000.

known as the prehistoric days, but she continued to be so even up to comparatively recent times. The most convincing proof of India's prosperity up to comparatively recent times is to be had in the successive invasions of which she has been the victim from the old Pathans to the present Britishers. As late as the beginning of the 19th century Sir Thomas Munro speaking of India testified to "a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to convenience or luxury," among other characteristics of her high civilization. The old system of village administration contributed largely to the above prosperity.

A study of the ancient Indian works, specially of the portions therein pertaining to God and His Universe, kings and kingdoms, duties of the rulers and the ruled, the respective dharmas of various castes and classes, the plan on which towns and villages were built, the functions of councils and guilds, leads us to the following conclusions:

(1) In the old days, a country, town or village was not considered to be a mere geographical area, consisting of a certain number of houses and people. It was held to have an individuality of its own apart from the persons composing its people. Like man, it was a soul with a mind and a body of its own.

(2) There is hardly an ancient classic among the Hindus which does not refer frequently to Devas (shining ones) and the Deva kingdom. They are credited with various functions, such as the administration of the laws of nature, looking after kingdoms and empires, as well as towns and villages, (Village Goddess is a very frequent expression), attending to men's prayers and so on.

(3) None can escape the Law of Cause and Effect. Neither in their individual nor in their collective capacity can people set themselves up against this Law of Ishwara governing the Universe.

(4) As the state, town or village is really each an organism informed by One Life and subject to One Law, it follows that, if the organism is to fulfil its highest purpose well and truly, its various limbs should be sound and work in perfect harmony with each other.

(5) Higher than all teachings was considered to be good conduct. "By good conduct man attains life. By good conduct he attains fair fame here and hereafter." This belief that prosperity depends on virtue still persists among the masses of India.

It is true that ancient India believed in divine guidance and the scrupulous operation of the Law of Cause and Effect which gave every man his due. However, neither the oppressor nor the oppressed could point to this law, one to justify his oppression and the other to resign himself to it.

What are the teachings of the Divine Wisdom, which should be familiar to all students of Theosophy? Briefly:

(1) One eternal, infinite, incognizable, real existence. From That the manifested God.

(2) From the manifested God, many spiritual intelligences guiding the cosmic order.

(3) Man, a reflection of the manifested God, the inner and real self being eternal, one with the Self of the Universe.

(4) Unfoldment of Life and growth of its vehicles under the operation of the Law of Sacrifice and the Law of Cause and Effect or "Action and Reaction".

A comparison of the principles which, in the past, governed the administrative policies with the teachings of the Divine Wisdom shows how close was the application of Theosophical truths to the daily practical problems of those days.

Woodrow Wilson is quoted by our President in her lectures on political science as saying: "Each people, each nation must live upon the lines of its own experience. Nations are

no more capable of borrowing experience than individuals are. The histories of other peoples may furnish us with light but they cannot furnish us with conditions of action. Every nation must constantly keep in touch with its past."

It may not be possible now to reproduce the old system of village administration in every detail. But that it can be revived within limits and with every chance of success is the observation of many statesmen and writers who have placed on record the results of their experiments. Recently, Panchayats were constituted in the Province of Madras to look after village forests which were till then under technically trained and highly paid officers of the Government; the Panchayats have succeeded where their official predecessors had failed; also from a financial point of view.

If these institutions are to be of maximum use, there should be the right kind of attitude on the part of the people and its officers to the village and its needs. The truth that the village is a living organism with a spirit, mind and body should be constantly borne in mind. It seems to me that the ancients, as if to emphasize this fact, almost invariably made the temple the heart of the village and the centre from which all activities were conducted; it had a school for training the mind of its future citizens; and it so designed the administrative machinery as to make itself self-sufficient and work smoothly, each part of it working in co-operation with the other and for the common good of the entire body politic. The remuneration of the officers and the other staff of the village consisted partly of grants of land, and of grain fees, to be given by every cultivator in the village in proportion to the area cultivated and the produce secured by him, and other perquisites given at the time of the more important feasts and festivals. This contributed not a little to general good-will in the village. So, it is of paramount importance that the ancient spiritual background should be restored. Places of

worship should be provided for the Hindu as well as for the Mussalman, for those who permit images in their places of worship and those who do not, for the contemplative as well as the practical people. None who comes to any place of worship with a reverential spirit should be denied admittance to it, because of his caste, creed or race. These places of worship should, as of old, be in the charge of the best available people—people of character, piety and knowledge. If, by any chance, anyone proves himself unworthy to hold this high office, the village Council should have the power to remove him and appoint a better man in his place.

There is no doubt, from what I have observed of the survivals of certain feasts and festivals and ceremonies that still continue in the villages, that there is a vague recognition of an intimate relationship between the human and the Deva kingdoms. I know this is a matter in which the credulous ignorance of the masses might be unscrupulously exploited. That is why I want men of knowledge and character, possessing the necessary occult vision, to make independent investigations into this aspect of village life and place it on a rational and scientific footing.

Then, there remains the body politic, whose many needs have to be administered by the village council. The question of how this council is to be constituted and what its functions should be was carefully gone into by the National Conference which was formed in 1923 and later, by the National Convention in 1924—both under the inspiring influence of our President. A draft constitution was drawn up establishing Self-Government, and the Commonwealth of India Bill embodying it, was finally sent to England in 1925 with a memorandum to the Government of Great Britain urging the early adoption and enactment of the Bill, if serious danger to the connection between India and Great Britain was to be avoided.

In brief, as regards education, the instruction imparted in schools must be such as to make the pupils good citizens ; which is also the ideal of every Theosophist. Educationists like Dr. Arundale must think out and lay down the scheme of education both for the higher and the lower classes of School and the village committees might be trusted to look after their share of work in that scheme of education.

My experience of the village welfare associations which I helped to form in the days of the Home Rule agitation has convinced me that the old community spirit is only dormant and not dead and may be revived and rendered active once again. I will illustrate in some detail one instance out of many within my knowledge. As the result of a casual conversation I had with the people of a particular village, some of them took up my suggestion that they should see to it that their village had at least a night school. After their return home they duly started one with the help of about a dozen or more friends who agreed to pay each half a rupee a month. It then occurred to them that it was not to their credit that the two or three chief temples in the village should be in a dilapidated condition, and they forthwith undertook their repairs. Some gave cash, some timber, some carted free the materials, and some gave other labour and so on without minding their sectional and sub-sectional differences, and soon the temples were restored to a satisfactory condition. There was no rest-house for travellers and one was built. Some of the villagers were careless about their cattle and allowed them to roam at large during the day and sometimes during the night also. This was very inconvenient, specially to the owners of fields close to the village when they had crops on, and the village council appointed a man to watch the crops, whose duty was to see that stray cattle did not damage the crops. If anyone's cattle were left at large and caused damage to crops, the watcher reported the fact to the owner of the

animals, who then had to measure out and give a specified quantity of grain to the watcher. The people had frequently to go to distant courts to recover their debts or claims for damages for wrongs done to them, and the council decided to try such cases themselves. This meant some expense to the council who had to engage a man to summon parties and their witnesses. To meet this and other expenses, the petitioner in each case was required to deposit a rupee or half a rupee (how much exactly I forget now) with his written petition. The result was that both the petitioners and the counter-petitioners were saved considerable time and money, and that justice, not merely law as so often happens in the regular court, could be had at their very doors, so to speak.

Once, a girl of the village who had been married to a man of another village left her husband's house without telling anyone and came back to her parents. The husband's people in searching for her traced her to her parents' village ; and learning that there was a local council which dealt with all local disputes, drafted a complaint and presented it to the council with the prescribed fee. The council met, and sent for the girl. The latter admitted that she had left her husband's house without anyone's knowledge, and pleaded in excuse that she could not put up with the ill-treatment accorded to her there. The village council sent a couple of respectable people to the village of the husband to enquire into the truths of her complaint and, on being assured that she had not exaggerated matters, sent for the husband's people and told them that as the marriage was meant to be for her happiness and not for her misery, they were not prepared to let the girl go back to them. The latter promised that they would not ill-treat her thereafter, but the council said that they were not prepared to accept their mere statement but would take a more lenient

view if some respectable people of their village gave the council an assurance that they would see that she was not badly treated. After that assurance was secured, the council permitted the girl to go back to her husband's home—no doubt with some words of admonition to her also. Thus this village council all unconsciously followed the example of the ancient councils and tried to bring about an amicable settlement satisfactory to both parties and prevented future misunderstandings. Whereas modern courts, by giving an award in favour of one party and making the other an absolute loser, cause one of the parties to form a grievance against the other and wait for an opportunity to revenge himself in some foolish way for the real or supposed wrong done to him.

To a Theosophist all these questions resolve themselves into this, *viz.*, that all the misery we are now witnessing in the world is the result of broken brotherhood. Family discords, as well as state problems like social, industrial and political troubles, are all questions of brotherhood. If only the principle of brotherhood were more widely accepted and practised, even the bigger troubles connected with large areas would disappear. Let us take but one case—the undesirable increase in the population of India.

When we try to find out which part of the people produces mostly this addition to the population, we shall find it to be those classes of people whose standard of living is relatively very low. Mr. J. T. Martin, in his report on the 1921 census, says that in India as in every other country, the most prolific portion of the population is at the lowest stratum of life. Further, in a country like India, along with the high birthrate goes also a high deathrate, specially among the infants, of whom two hundred in every thousand die within a year of their birth. There is no point in this huge waste of human strength and its gradual deterioration. The people living in overcrowded slums amidst dirt and squalor are our

brothers, and it is our duty to improve their condition and enable them to adopt a higher standard of life, and see that their children do not begin the struggle for life under a serious handicap. Reforms on above lines, all inspired by a spirit of kindness and sympathy, will result in a reduced birthrate among the hitherto most prolific and the least civilized part of the population and lessen the otherwise heavy pressure of population on the resources of the country.

Again, a study of the laws of Reincarnation and Karma tells us that good or bad souls, if such epithets may be permitted for a moment as regards souls, will be drawn to incarnate according as the environment is pure and healthy or the reverse. So then, if attention is concentrated on improvement of sanitation, and hygienic conditions are brought about in villages and towns, better souls will incarnate in places where formerly we had the low and uncivilized population. If there is any country in the world where the ancient and ever true Dharmic ideal may be established more easily than anywhere else, it is perhaps India, and then India will undoubtedly have many lessons to teach to the rest of the world.

If only Great Britain will realize that the days of empires and commonwealths, each thinking only of itself and its own well-being, are passing or ought to pass away soon, and that the ideal now should be, in the words of our illustrious President, "a group of commonwealths or empires forming organized humanity" intent on the welfare of the whole of Humanity, the British statesmen will help and not hinder India from rising to the full height of her stature.

Our President has quoted in one of her books the perfectly true words of Mr. Rushbrook Williams: "The impending struggle between the East and West, foretold by many persons who cannot be classed either as visionaries or as fanatics, may easily be mitigated or even entirely averted, if the British

Commonwealth of Nations can find a place within its wide compass for three hundred and twenty (now three hundred and fifty) millions of Asiatics fully enjoying the privileges and adequately discharging the responsibilities, which at present characterize the inhabitants of Great Britain and the self-governing dominions." Like the true servant of humanity that she is, Dr. Besant passionately hopes that "the future of India will be united with that of Britain for the sake of both nations and for the sake of humanity at large".

We Indians, also, have to look to our duties and responsibilities. If people of different persuasions and castes—Hindu and Mussalman, Parsi and Sikh, Brahmin and non-Brahmin, the so-called touchables and the untouchables, and people of British India and Indian States, only realize that they are all parts of one organic whole; and that, according to the idea of Plato, when a part suffers it is not the part which suffers but Mother India in that part; how soon will not the present unseemly differences now dividing the people be composed, and the united move on the part of all India prove too strong for any earthly power to resist it for long? Assuredly we shall have then won by our behaviour all that we wish for our people—for their contentment and prosperity, and even more. For, verily we shall have sought then "the Kingdom of God and His righteousness," and discovered that "all these things have been added unto us". We shall have proved to the world that spirituality and material prosperity are not exclusive of each other but always go together.

THE PRISON-HOUSE

By C. JINARAJADĀSA

"H EAVEN lies about us in our infancy! Shades of the prison-house begin to close upon the growing boy"—so says Wordsworth in his famous "Ode on Intimations of Immortality". As often happens with a great poet's thought, we quote a part only; the part which we so often quote, because it seems an allusion to Reincarnation, are the well-known lines:

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's Star,
Hath had elsewhere its setting
And cometh from afar;
Not in entire forgetfulness
And not in utter nakedness
But trailing clouds of glory do we come
From God who is our home.

There are not many in our present-day civilization who can grasp this Platonic thought that our life is a "prison-house". This world and its objects and interests are so "living," so "real," that we cannot conceive of any other, except in so far as it is a "dream world," and therefore "unreal". It is little use arguing on the subject. But those of us who are born Platonists must assert, in spite of every denial, that this world is a prison-house, indeed a Plato's cave where what we see are but shadows of shapes, not the true shapes themselves. I know that ever since I woke to Love as a boy, and to the call of Beauty when I came of age, this world is not only a shadow,

but more still, a shadow of a shade. For to me, as to every Platonist, the "idea" is more real than the "thing".

How shall we escape from our prison-house—from this world which insists on being made the measuring-rod for every other world? Our lot is cast in it; like a train that must run on two rails, life has already laid down our two rails—Dharma and Karma, Duty and Environment. We can go on the rails forwards or backwards. But we seem bound fast to the dead level which we call "this world".

Yet we are not altogether helpless behind our prison-walls, for we can break through. The man or woman who loves greatly breaks through, for a while; the artist during his moments of creation, the saint as he flames in adoration, break through, for a while. But to break through not only once, but to arrange so that the prison wall shall not be intact again—what is the technique for that? For it is a technique.

That technique begins when once we find the Work in which we see our soul's lineaments. Of old in India, when thinking of Brahman, "the One without a second," the wise ones taught us to say: "*Tat Brahma, tad asmi*—That Brahman, I am He!" But there is another way also; it is to say: "*Tat Karma, tad asmi*—That Work, that am I!" For the word Karma means Work.

Little use asking another: "What is my Work?" We must each experiment again and again until we know, beyond any doubt of ours, let alone the doubts of others, what is indeed our Work. (Fortunate indeed if, as we are born, we know instinctively what is our Work.) When each can say: "I know my Work," then he may consult an elder with the question: "How can I do my Work *better*?" For the elders are the experts in technique, and it is to teach the Technique of Perfection that they live on, in the prison-house of life whence they can escape to "Heaven," if they were so to will.

But they have willed to live with us in order to teach us the true technique of our Work.

Such are the Masters of the Wisdom, who live with us in our prison, where the Divine Things of God which They know are but shadows of a shade, in order to teach us how we may break down the walls of our prison-house. Yet They are helpless, even to help us, until we find our Work. For our Work is our road to Them, as also to our highest Divinity. "*Tat Karma, tad asmi*—That Work, that am I"—this is the Gospel of the New Day.

OH, do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks; then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life, which has come to you by the grace of God.

PHILLIP BROOKS

KARMA IN "THE SECRET DOCTRINE"

By J. KRUISHEER

(General Secretary of the Netherlands Section)

KARMA. He who through study and meditation unveils its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life—is working for the good of his fellow-men.¹

Encouraged by the above-mentioned words of H. P. B., we will try and see whether we have the good fortune to disentangle something of these intricate paths of Karma; if these attempts lead us nowhere, which is quite possible, yet they in themselves seem worth while, if our study can be guided by the several hints scattered over the three volumes of *The Secret Doctrine*. Karma would seem to be a word of many meanings, which is generally the case when we try to translate one or another Oriental word with an occult meaning into any European language; and one of the greatest difficulties of Westerners, in trying to comprehend such words, lies in the fact that it is generally translated by one single word only, when the combination of several different words would give a much more approximately accurate idea. We generally use the word "action," the Law of Action and Reaction, but we are led to suppose that it is but a relatively accurate approximation of the deeper meaning behind it.

Karma. Exoterically, this is simply and literally "action," or rather an "effect-producing cause". Esoterically, it is quite a different thing in its far-reaching moral effects.²

¹ *The Secret Doctrine*, Vol. II, p. 319.

² *Ibid.*, Vol. I, p. 685.

Following up this line of thought we realize also that very often some of us inadvertently associate this "action" mainly with reactions, coming for the greatest part from outside, reward and punishment brought about by outward agencies and by a law outside ourselves; we forget that an equally important part of these reactions takes place entirely within ourselves, within our subtler bodies, changing them constantly according to our own self-made vibrations. Moreover, in common parlance, students when speaking of Karma sometimes lay more stress on results than on causes but the causes are much more predominant and primal—within as well as without ourselves.

Karma cannot be a law outside ourselves, unconnectedly acting in a more or less loose way upon ourselves. It does not bring to us from somewhere outside the results or effects of our doings as a terrestrial judge might condemn or reward, even though absolutely according to the utmost righteousness. Karma itself does not design nor predestine; it is man himself who plans and so creates causes, and Karmic law only adjusts the effects of man's deeds. The cause of its coming into action is the ever present tendency of Nature to resume a harmony which has been disturbed.

We produce causes, and these awaken the corresponding powers in the Siderial World, which are magnetically and irresistibly attracted to—and react upon—those who produce such causes, whether such persons are practically the evil-doers, or simply thinkers who brood mischief.¹

Mind is one of the very important, if not the most important, influences on or instruments for Karma; and it even seems that the mystic and mysterious connection between the Higher and the Lower Mind, called by so many different names and presented by so many symbols, has in some way or other to do with Karma. Mind is superior to feeling, and students of Theosophy have studied the creative

¹ *The Secret Doctrine*, Vol. I, p. 149.

power of thought, so that we need not argue here that our thoughts form the most influential part of our Karmic changes. We constantly change ourselves by our thoughts and feelings, resulting in actions; these thoughts and feelings in themselves are actions. If we are able to see Karma as "change," action and reaction (but for the greater part within ourselves), then with this knowledge of thought-power and its effects on the subtler bodies, it becomes clear that we "create" ourselves at every moment of our life. As a man thinks, thus he is; as a man thinks in his heart, so he becomes. This building or creating of ourselves is Karma, the ever-changing of man, or "man at work," a term I think our former Vice-President, Mr. C. Jinarājadāsa, used somewhere. Thus Karma is the Law of Creation. "Man at work" seems to be a good definition, for it gives the idea of a living constant change. But this implies also that Karma is the Law of every "Creation," be it the tiniest or the most exalted one; it is the Law of cyclic Evolution.

At the first flutter of renascent life, *Swabhāvat*, the *Mutable Radiance of the Immutable Darkness unconscious in Eternity*, passes, at every new rebirth of Kosmos, from an inactive state into one of intense activity, which it differentiates, and then begins its work through that differentiation. This work is Karma.¹

Here also Karma is called "work," the word we used in connection with "change". It is however also called "radiance" and is here inseparably connected with the birth—rather rebirth—of a living entity, Microcosmos or Macrocosmos. Consequently, Karma is the law that governs the coming into birth of each new manifestation into existence and matter, or rather is the active working of that manifestation itself. Karma is active only during life on earth; it is inactive during pralaya; it is but the spiritual dynamic effect of causes or forces produced and awakened into activity by our own actions.

¹ *The Secret Doctrine*, Vol. I, pp. 695-8.

It seems significant that the study of Karma directly leads us to a study of "Creation" or manifestation, making of Karma the law of manifestation as well as the law of retribution, "since the whole of the visible Kosmos consists of self-produced beings, the creatures of Karma".¹ So Karma is the Law of Manifestation of all creatures in their periodic reappearance in new forms or bodies within Time and Space; it manifests at every new incarnation, at every "descending into matter". "Nirvana is actionless; it is neither a result nor a cause but an ever eternal present IS," says Nagasena. Hence it can have no relation to or concern with action, merit or demerit, since these are subject to Karma.

The descent from pralaya into birth we may find described in various and widely different ways, mostly symbolical or allegorical, and very often it is called a fall into sin. Karma—when used as a synonym for sin—means the performance of some action with a view to the attainment of a worldly end, which therefore hurts somebody else; and in this way Karma is also the effect of an act produced selfishly, and so evil and punishment become the agents of Karma, but only in an absolutely retributive sense do they become the servants of the good.

On the other hand, neutralization, liberation from sin and evil (from suffering) results in the mastering of destiny, the mastering of Karma, the lessening of the power which turns "the wheel of the law," the ceasing of Karmic working, the wearing out of the force which caused these "workings". So, Karma seems to be a real force, or the transposition of force; for its action is force and the effects are caused by force. In this way, man in action creates reactions and Karma in the world of thought and feeling, as well as in that of physical action; *āye*, in the former even more so than in the latter.

¹ *The Secret Doctrine*, Vol. I, p. 696.

Karma does not cease in this world of physical action in dense and tangible matter, but "works" first and foremost in the world of thought. We will deal with this fact presently.

Karma, the Law of Causation, the Law of Creation, is also the Law of periodic Manifestation into matter, the coming into action of a living being into reincarnation at each new periodical reappearance in the long, long series of rebirths. Behind each one of these relatively new appearances in bodies, lies Karma, work or action in a former manifestation, in another existence. This pushing back-wards into Time should bring us in the end to the One First Cause, and then the question arises: what was before That? The First Cause in Itself cannot be anything else than a new Beginning of another Karmic Cycle; this Universe must also be the Reincarnation of a former Universe, is in its turn a new Karmic Cycle; and the Karma of this present one is the transplantation of another and former Cycle, the Karmic germs being brought over to the next one.

All this seems to indicate only one possible answer as to the question of the beginning of individual Karma. We all tend to believe too easily that Karma is but a very simple law or problem; yet when we try to penetrate somewhat deeper, it is this very difficulty of the first original Cause that seems insoluble. "Every one of our Egos has the Karma of past Manvantaras behind."¹ Of past Manvantaras! Every apparently newly created creature brings with it into its new existence the germs of former Karma (or existences). Only when we are able to look beyond the present cycle beyond finiteness, beginning and end, can we reach into the Infinite. Karma, as a Universal Law, is without beginning or end; Karma "is" always. It is only when considered within a somewhat limited field of a more or less limited part, that there is a question of beginning and end; as a general principle this is utterly

¹ *The Secret Doctrine*, Vol. III, p. 579.

impossible. At each new manifestation, Karma is the new succession of states of consciousness within the Eternal Now.

It seems but relatively true that at the moment of "individualization" or the genesis of Man—in the middle of the Third Round—an absolutely new creature or Monad is launched on the sea of life. The unmistakably true fact is that there is no absolute Karma-less Beginning at this moment of individualization into the human kingdom, nor at any other moment; but, on the contrary, at that very moment important differences do already exist. This should put us on our guard. There are three so-called good ways of individualization as also three wrong ones. Where then from these obvious cases do the apparently unjust differences "begin"? The only probability, in fact the only possibility, seems to be that there already existed Karmic "work" behind this once more coming-into-action of the Ego, even when in this Manvantara the Monad in question may manifest as an Ego for the first time. We repeat: "Every one of our Egos has the Karma of past Manvantaras behind."¹ From the animal, and even from the vegetable evolutions, is brought over past Karma. The starting-point clearly lies much further back (if there really is any) and the only true answer seems to be that the Monad carries with it Karma from former Manvantaras, as H. P. B. indicates. The selection therefore of one or other of the paths, even at this first dawn of renascent life, is once more a difference of age and a matter of experience. In other words, it is apparently not the first time—and, if so, neither the last time—that we as Monads appear as living creatures in the Karmic Cycles of the Universe. Even after becoming "Perfect," there is a pralaya and some new reawakening into Karma and action.

Our Real Being is everlasting, without beginning or end; so it is not philosophical reasoning if we cut off the

¹ *The Secret Doctrine*, Vol. III, p. 579.

series of manifestation at a certain point and assume that it has begun then and there. Our Real Being is not dependent on "individuality" but remains on a much higher level; it never had beginning nor end, never ceases to exist; what happens is but the unfolding or extending of "working-consciousness"—and this is Karma. Although the proposition sounds perhaps too bold, there seems no other way out but that, after a complete Cycle of Evolution—even unto Perfection (for this particular Cycle of Universe)—a new Karmic Cycle, a new Manvantara, a new reincarnation in another incarnation of the Universe lies before us. "The Eternity of the Pilgrim (Monad) is like a wink of the Eye of Self-Existence," as the *Book of Dzyan* puts it. "The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux";¹ and our Karmic Selves are each time once more reborn into these worlds.

"Karma . . . exists from and in Eternity, it cannot be said to act, for it is Action itself."² It begins (anew) or reawakens with the reawakening of a Self after Pralaya. "To make the working of Karma—in the periodical renovation of the Universe—more evident and intelligible to the student when he arrives at the origin and evolution of man, he has now to examine with us the Esoteric bearing of the Karmic Cycles upon Universal Ethics."³ Work is the one essence of all existence in manifestation and so Karma is "the work or act of self-creation". Every moment of life *we create ourselves* by thinking, feeling, working and thus alter the effects on ourselves through our various subtler bodies: that "work" of ours is Karma.

(To be concluded)

¹ *The Secret Doctrine*, Vol. I, p. 45.

² *Ibid.*, Vol. II, p. 319.

³ *Ibid.*, Vol. I, p. 820.

TOWARDS A RELIGIOUS SYNTHESIS

By JAMES H. COUSINS

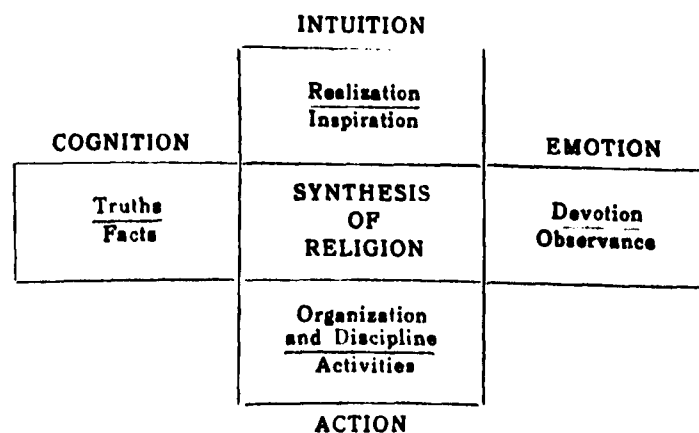
EVERY normal human individual is endowed in some degree with the capacities of intuition, emotion, cognition and action. These capacities operate in both an inward and outward direction; and the direction sets up a characteristic distinction within a particular capacity, thus constituting, in effect, an octave of human endowment: (1) illumination, (2) inspiration; (3) aspiration, (4) expression; (5) contemplation, (6) observation; (7) organization, (8) action.

The emotion-capacity—to the in-turned phase of which we here confine our attention—is expansive; and in pursuit of its fulfilment moves away from its immediate phase of consciousness, either outwardly, when it takes on the characteristic of *expression* whose typical fulfilment is in creative art, or inwardly, when it takes on the characteristic of *aspiration* whose typical fulfilment is in religion. The latter is the subject of this study.

Not only is the in-turned emotional mood of aspiration, whose large-scale historical expression is the religions of humanity, one note of the octave of human capacity; it itself may become the keynote of a scale of its own in which the other notes of the octave become subsidiary to it. Let us set out the octave of religion as aspirational fulfilment;

and, in order to avoid the psychopathic connotations that have gathered round the terms introvert and extrovert, and the false pedestrian sense that may be called up by the terms in-turned and out-turned, let us use the terms subjective and objective for the characteristic differentiation of the two faces of the quadruple Janus of human capacity.

The subjective emotional phase of religion is *devotion*; the objective emotional phase is religious *observance*. All religions have teachings that are local and taken as *factual*, such as the data of the birth, life and death of Jesus Christ; this is the objective cognitive phase. They have also teachings of *truths* that belong to no time or place, doctrines such as the omnipotence, omniscience and omnipresence of Deity; these are the subjective cognitive phase of religion. Their *activities* in the life of the world are objective action; while their internal *organization and discipline* are subjective action. The ultimate significance of religion rests in an inner experience whose objective phase is *inspiration* and whose subjective phase is *realization* of individual unity with the Cosmic Life; and these two phases are of the intuitional capacity.



This synthetical analysis of the octave of characteristics of religion in human endowment is found in the historical

religions. Behind the vast elaboration of Hinduism there is the simple *dharma* (duty or work) of ultimate identification of the individual life and the Cosmic Life, from which comes *moksha* (liberation from the relatively lower and objective degrees of life). This identification is expressed in the daily recital of the *gayatri mantram* by the Brahmins; an assertion of the identity of the spark of light in the individual with the Cosmic Light that is embodied in the sun. The Zoroastrian worship is also towards the Cosmic Life through fire. Neither Hindus nor Parsis "worship" the sun or fire as such, but as the special expressors of what they feel to be the central characteristic of life; the one conceiving it as illumination which dispels the ignorance that is the real separator of the individual and Cosmic phases of the One Life; the other conceiving it as combustion which purifies and unifies. The embodiments of their imaginative response to "the total push and pressure of the Cosmos"¹ are not persons but personifications; yet not mere personifications of mere abstractions, but the incarnations of the interactions of a Life that, though vastly vaster than the individual human life, is yet the same in essence. Francis Thompson, a Catholic poet, will help us to see the dissimilarity of similars in these two non-Catholic expressions of the Cosmic synthesis.

My little-worlded self, the shadows pass
In this thy sister-world as in a glass
Of all processions that revolve in thee:
Not only of cyclic man
Thou here discern'st the plan,
Not only of cyclic man but of the cyclic Me.
Not solely of mortality's great years
The reflex just appears,
But thine own bosom's year still circling round
In ample and in ampler gyre
Toward the far completion, wherewith crowned
Love unconsumed shall chant in his own furnace-fire.

¹ *Pragmatism*, by William James.

We therefore set the Hindu and Zoroastrian religions in the place of the intuition, as expressing humanity's most intimate response to the Cosmic Life.

When the religious impulse moves a stage beyond that of the intuition, it becomes more closely identified with the external capacities of the inner being. It gains definition and intensity, but loses largeness. It becomes psychologically local instead of universal, and carries the psychological limitation into time, place and personality. On the cognitive side it produced Buddhism, which abolished the Vedic Gods and the human soul, and laid out an eightfold way of escape from life. On the emotional side it produced Christianity, which, being emotional, retained the soul.

There is this difference, however, between Buddhism and Christianity: on the cognitive side the emphasis is more on the practice of the teachings than on the Teacher himself, for the mind seeks ideas rather than personality; but on the emotional side the emphasis is more on the Teacher than his teachings, for the emotions seek personality rather than ideas. Faith, not in truth but in a person, is the emotional substitute for understanding and its fulfilment in life. Through a confession of faith, some of the world's most noted ruffians are occupying special seats at Matthew Arnold's "eternal tea-party," while men of pure life and selfless activity, practisers of the teachings of Jesus Christ, are confined in the Cosmic tropics because they did not accept as historical fact the Cosmic symbolism that gathered about whatever of local factuality there is in the story of the Nazarene carpenter's son.

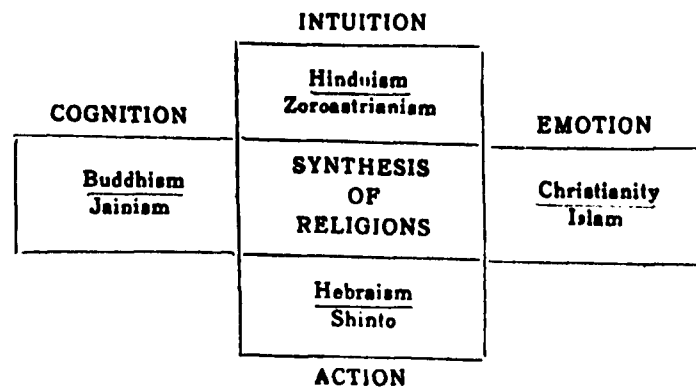
Along with Buddhism we may bracket Jainism, which arose a little earlier than Buddhism from the same Vedic roots, abolished God, but retained the soul, and sought to liberate it by right faith, right knowledge and right action. And along with Christianity we may bracket Islam, which

arose from the same Hebraic roots, and gathered its emotional force around the personality of the Prophet Muhammad.

In Hebraism the expanding religious impulse made a special identification with the organized group-life, the expression of the subjective-active human capacity. "The chosen people" was the one collective receptacle of the one truth, and this one truth could have only one source. Hence, "Hear O Israel! the Lord thy God is one God!" But He was a God of Law, not of Love. His utterances were edicts of the will, not statements to the mind or exclamations to the heart. The religious impulse, therefore, had to fulfil itself through an obedience that expressed itself in ceremonial remembrance of the "one God" and in daily individual life enlarged and co-ordinated by the affirmation that "righteousness exalteth a nation".

The psychologically last stage of the outgoing religious impulse is expressed in the Japanese "Way of the Gods," Shinto, to which the Occident adds the false terminal *ism*. In Christianity there is no second Christ, though there is a second coming of Christ. The Popes are God's vicars; their recently acquired infallibility operates only in the interpretation of "the word once delivered . . ." The Caliphs of Islam are not descendants of God but of His prophet. Hinduism regards the father of a family as an atomized expression of the God-activity in the Universe, and the mother as an atomized expression of the *shakti* or power-making instrument of the Cosmic Life. But the Japanese response to the religious impulse made the Sun-Goddess the ancestress of the Japanese nation, and the still unbroken line of Mikados her successive incarnations. Around the divinity of the Mikado the Japanese social organization grouped itself for many centuries, and continues to group itself. But interminglings from beyond the national boundary, and the political necessity, within the last seventy years of contact

with the outer world, for religious neutrality, led to a recent declaration that there is no official religion in Japan, and that Shinto has no sacred books, no dogma and no moral code. It is, in short, a national psychism by which the doors between the worlds visible and invisible are kept ajar, to be opened when some event of national importance is announced to the Sun-Goddess by the Mikado or his deputy. This is the extreme expression of the religious impulse limited to a group, and to a personality within the group, embodied solely in the action of ceremonial, and cut away from mental formulation and emotional reactions; such incursions as it receives, through mediumship, from beyond the horizon of the active consciousness being psychical, not intuitional.¹



Looking synthetically at this juxtaposing of living historical religions, we see them, not as mutually exclusive and final statements of verity, but as essentially related but expressionally differentiated responses to the impacts of the commonly shared universal life. Where they have invested temporal personality and circumstance with Cosmic significance, they have done rightly, and on this rests their vitality and longevity. Where they have sought to exalt personality and circumstance to the place of the

¹ See *The Cultural Unity of Asia* for a more detailed exposition of this matter, and *The New Japan* for an intimate account of Japanese life; both by J. H. Cousins.

universal, to make the expression more important than what is seeking to be expressed and never can be fully expressed, they have committed the one heresy, and invited oblivion. It is this heresy that has provoked "the modern mind" and led to disruption in life.

We have now observed the co-ordination of the characteristics of religion in general, and of the dominant characteristic of the living historical religions, with the octave of human capacity. The co-ordination is not casual. It is essential. It rests on the fact that humanity is a unity, and that the commonly shared religious impulse necessarily takes on the characteristics of human capacity. As is man, so is religion in general. As is religion in general, so is a religion in particular. Nay, more, as is a religion in particular, so are its details. The octave of characteristics is found in every cross-section of every expression of life, and in every fragment of it. The crystal breaks in crystals. This is a profoundly important law of life, which only the synthetical vision can apprehend. It affects all phases of life; but we shall indicate its demonstration only in the phase of religion, and now enquire as to how it applies in certain aspects of the Christian religion.

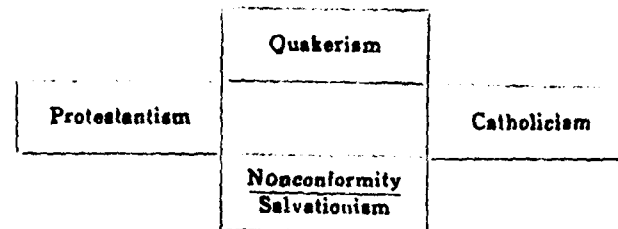
Bearing in mind the fact that the synthesis of simple fundamentals of human endowment—intuition, emotion, cognition, action—being a synthesis, we cannot treat any of its aspects as being completely separate from the others, while at the same time, it recognizes that time and space and embodiment have imposed various ratios of interaction upon them, with a special characteristic predominance; when we ask what response to the universal religious impulse Christianity has made, we are not asking for separate "denominations". Measured by bulk, there is more mysticism (intuitional receptivity) in Catholicism than in the combined other aspects of Christianity.

But in the matter of predominant mysticism within a group, we have to give the place to Quakerism—an obsolete yet persistent title for a widely spread group of individuals who call themselves Friends, and whose central religious exercise is waiting on the touch of the intuition with the least interference by cognition or emotion.

Catholicism gives the most complete expression of emotionalized religion in devotion to personality, not only to Jesus Christ, but to the Blessed Virgin and a vast company of saints; and in an aesthetical expression that produced the arts of Europe at their highest.

Protestantism arose out of a revolt against certain dogmas of Catholicism, and, while its revolt and its succeeding ramifications have their emotional aspect, it is essentially on the side of the cognition, roundly asserting the right of individual mental judgment.

Nonconformity felt the group-organizing influence; and Salvationism carried the Christian religious impulse to the utmost of expression in the external life of the people.



Thus Christianity discloses the fundamental characteristics of human capacity. Now take Catholicism. It too discloses its synthetical ancestry in (1) its worship of Jesus Christ and the Virgin Mary as the thither and hither aspects of the inner life of religion, (2) its emotional and aesthetical evocation of that life in the mass, (3) its elaborate doctrine and philosophy, (4) its group-life and individual observances.

Now take a detail of the religion. The central object of all Christian worship is Jesus Christ; and while at first glance

that statement of fact may seem complete, yet, on examination, it too shows the fundamental design: (1) its intuitive faith is an eternal association of the worshipper with the object of worship in heaven; (2) its mind cons the teachings of Jesus; (3) its heart ponders His life; (4) its external life seeks, at least in theory, to mould itself on the actions of Jesus.

So much for the appearance of the fundamental design of intuition, emotion, cognition and action in Christianity. Let us next enquire as to how far it shows itself in the two religions that command the devotion of the majority of the peoples of Asia, and that are related to one another as a tradition and a protest, even as Catholicism is related to Protestantism: Hinduism and Buddhism.

(To be concluded)

EACH religion is a jewel with its own colour; each religion is a gem with its own hue; and all are taken by the mighty Jeweller, in order to form the crown which He will place on the brow of Humanity. He takes every gem with its own colour and does not try to make it like its neighbour, but rather unlike, the more unlike the better; He fastens them together with the gold of Love, He sets them in the setting of Knowledge, and at the very top, He places the Kohinoor of the Divine Wisdom, the white diamond which has in it every colour and shows no one hue alone. Such is the crown of the future, such is the diadem that God is preparing for Humanity.

ANNIE BESANT

AUTHORITY

BY THE RT. REV. GEORGE S. ARUNDALE

SOME years ago, His Holiness the late Pope Benedict declared that there are five plagues afflicting humanity at the present time. Four of them are: first, an abnormal aversion to work, second, an unprecedented hatred between man and man, third, an excessive thirst for pleasure as the great aim of life, and fourth a gross materialism which denies the reality of the spiritual in human life. Then comes the fifth with which this article is concerned—"the unprecedented challenge to authority".

Now what does His Holiness mean by the word "authority"? Does he mean authority which does not permit itself to be challenged, or which there are no means of challenging? Or does he mean authority which is unchallengeable because it is demonstrably authoritative, because its sources are visible, though not necessarily appreciable, to the average intelligence? Presumably he was referring mainly to the former type of authority, and in any case to authority without, not to authority within. He was probably referring to authority which must not be challenged because some person or body of persons declares that it must not be challenged. In other words, he was referring to an authority which must be regarded as such because it is declared to be such by another authority, the latter either being self-constituted or itself depending upon yet another authority; so that of authority there is no end. In fact, authority thus

becomes a circle which many people might regard as not a little vicious.

But why should authority not be challenged? Why should not authority continually be challenged as to its truth for us, and no less as to its respect and reverence for us? Is there anything we ought not to be constantly challenging so as continually to be sure that we are alive to it and that it is alive to us? If anyone say that it is not reverent to challenge this or that, are we necessarily bound by his declaration, by his judgment? Is his judgment sacrosanct, infallible? On what authority is it so sacrosanct or infallible? What can be sacrosanct save that which is true for us, real for us, sublime for us? Even this cannot, in the nature of things, be infallible? Only infallibility can gauge infallibility. Only the whole can know the whole; and is there a whole to know? That which is sacrosanct to-day may not be sacrosanct to-morrow, at all events so far as we are concerned, though no doubt all is sacrosanct from the larger standpoint. In any case, that which we are challenging is not Truth Absolute, whatever this may be, for we can know nothing about Truth Absolute. In all cases we are challenging our understanding of Truth. We are challenging conception, belief, tradition, convention, attitude, whether our own or those of others. We are challenging the masks of Reality, whether masks made by ourselves or made by others. And unless we do so challenge we shall never penetrate into that which the masks veil, we shall never pass from the outer court into the inner sanctuary.

Unprecedented challenge to authority is surely right. What authority can be above challenge? God? But He stands revealed to us, in so far as we may think we know what we mean by the word "God," only in interpretation from below, not in revelation from above. Where we have "God said" we have in fact but a translation, an impression, a stepping

down: and these from sources it would be enormously difficult both to define and to trace. We do not challenge God, but it is as reverent as it is necessary to challenge our understanding of God, to challenge the word itself and all its implications for their precise significance to us. It is sometimes regarded as blasphemous to reject God, to be able to attach no meaning to the word. But because we set up an image and worship it, are those who do not worship our image guilty of blasphemy? At best we possess but a poor and distorted image of God, be our conception of this word what it may. There is only one real blasphemy, and that is the blasphemy against Life, which is to live untruly to oneself. But to live out of accord with the image of another is surely not blasphemy, any more than it is blasphemy to disagree with someone. It is not well to be disrespectful to the images of others, but we have the right and the duty to worship where we will.

Is any teaching to be above challenge? Teaching, too, must needs be an interpretation from below, however much it may also be a revelation from above. The Absolute tempers the wind of its absoluteness to the relative, which must needs be shorn of its absoluteness. In other words, from the excess of the Glory of Truth our youthful and therefore ignorant eyes are veiled. We know but in part, and the utmost we know at any time must needs be but a fragment of that which is knowable. Hence, that the relative may grow in absoluteness, that our eyes may grow strong, that the part may grow towards the whole, challenge—which is change—is imperative, lest we imagine the part to be the whole, and ourselves to be full-grown. All teaching, by very reason of its being teaching, involves limitation; and hence must be challenged, though for a time it may usefully be taken as a working hypothesis, as an interpretation which must be tested by realization.

A Person? The same is true of Persons. Most teachers are infinitely greater than their messages or teachings. All teachers must needs veil their Light from the weakness of their pupils' eyes. If we would know our teacher we must challenge—not the teacher, but our understanding of him. Who are we to challenge the teacher? If at any time he have helped us towards the Truth, our gratitude must be eternal. And may it not be that when we doubt him we are not understanding him? May it not sometimes be that when we decide to leave him we are leaving one of whom we still have need? But if we have other lessons to learn which are not his to teach then may we have to enter other class-rooms and sit at the feet of other teachers, not forgetting him, but for the time learning elsewhere, and able to learn elsewhere partly because of him. We need not waste time in challenging teachers, but we do well to consider the applicability of their teachings to ourselves. This is right challenge.

A Church? What is a Church but a repository? However Churches may have been instituted, and whatever may have been reposed in them as instituted, they grow to be man-maintained, and to receive from man additions to and modifications of the original contents, until, it may be, these original contents are almost if not entirely lost in that which has accrued afterwards. And where there is alleged revelation from above we are bound in reverence to challenge the accuracy of its presentation below. The greatest reverence to the Christ is to strive to discover what really is the nature of His Light, and not to be content with its appearance after passing through the coloured glass of some hearer or of some recorder of hearsay. No doubt this has its value, but it has a definitely challengeable value. We see through a glass darkly. We must learn to see face to face, and to this end we must needs challenge, change.

In all such challenge, let it be repeated, we are not challenging Truth. We are not challenging actualities, whatever these may be. We are challenging the Light as it appears to us after passing through the distorting and darkening media of the outer worlds. Who are we to challenge Truth? Who are we to challenge God? Who are we to challenge the Bringers of Light to the world? Who are we to challenge any person as to himself? Who are we to challenge any teaching as to its actual verity? Who are we to challenge persons and teachings, churches and faiths, as to their value to others? But we have the duty, out of very reverence for these persons and teachings, these churches and faiths, these treasured conceptions of Life, and no less out of very reverence for ourselves, to challenge our own judgment of them, our own pictures of them, our own relations to them, our own understanding of them. We must challenge their truth to us, for Life abhors mockery, hypocrisy and blindness, as it abhors a vacuum, which indeed these are. Inasmuch as Truth is in part understanding, true reverence must also be understanding. And the process of challenge is the process of taking constant stock of the contents of ourselves, that we may be sure we are living increasingly in the depths of Life from out the shallows, that we are increasingly moving away from those which are for us the greater darknesses into the lesser, from dawns into days.

Surely, too, may we challenge authority as to its respect, nay as to its reverence, for us and for what we are. Authority which forbids search, and demands unseeing compliance with its assertions, and would enforce such autocracy by recourse to fear, is, to say the very least, a dangerous authority, and should be to many an authority all the more challengeable by reason of the means it adopts to secure unchallengeable sway and dominion. Indeed, it may well be

doubted if such "authority" is true authority for the majority, even if it be so for a few, if it be authority at all in the true sense of the word, as we shall see when we proceed to a definition.

Is not reverence, a sense of the more, a major quality of Truth? Whatever else may be in Truth such as we know Truth in these outer regions of Light veiled, it must at least convey to us the sense of "moreness," the sense of majesties and splendours beyond our ken. Truth may satisfy and cause to rejoice. But Truth also calls to depths and distances by the very fact of this inherent quality of reverence. True authority must, therefore, be reverent, and we have the duty towards ourselves to challenge it as to its power so to call us. It may be true authority and yet not call us. Then is it not true authority for us, though it may well be such for others. True authority must be reverent of ourselves, ever seeking to aid us to discover ourselves, to live in our own freedom and in our own powers and purposes, as these unfold themselves to us. God made man to be immortal and made him to be an image of His own eternity, nothing short of this, nothing less than this; not an image of an aspect in time, but an image of eternity. To such an end, how great a need for reverence in all things, to all things, in all relationships. For what is reverence but the very sense of eternity in the midst of time. To this must true authority call us. To this must we call ourselves.

Now let us consider what authority really is. Literally, that which increases. Literally and truly, that which does not increase, cause to grow, is not authority, even though it be called authority. The essence of authority is thus its fructifying power. Authority is a fructifying agent. And the acid test of its genuineness, of its reality, is its power to cause increase, to cause to grow, to fructify. Its nature is of less importance than its fruits. That which in some

causes increase, growth, may have the reverse effect in others, or at least may have no such effect at all. That which is literally authority to some may be the reverse of authority to others. But true authority, reliable authority, dependable authority, is the power which fructifies. Hence, one man's authority may well be another man's destruction. Authority is relative and not absolute.

Let us now see whence authority is derived. In the first place, since etymologically authority is a force which causes to increase, which causes growth, it must be omnipresent, since growth is universal. Authority, therefore, must be an aspect of Life. But, as authority, it must necessarily be a specialized aspect of Life. Authority is Life viewed in a certain light. Authority, by its very etymological nature, must be Life objectivized. Authority must be a vision of growth, and if it be true authority must cause growth. It must have these two characteristics, not absolutely, of course—no authority can, within the terms of our existence, be absolute—but relatively; relatively, that is, to an individual.

Authority is inconceivable without individuality, just as the idea of subject necessarily involves the idea of object. Authority is objective, and individuality is subjective. Authority, if true, is a vision of a larger individuality. It is a larger individuality objectivized. It is the less gazing upon the more. It is the less remembering the more. It is the less recognizing and reaching out towards the more. Such is the function of true authority, that is to say of authority which fulfils itself.

(To be concluded)

TECHNOCRACY EVOLVING UNIVERSAL BROTHERHOOD

BY SAMUEL C. CONVERSE

“WHAT will result from Technocracy?” is a question asked by many in the United States, now that the movement is receiving less attention after several weeks of publicity given by newspapers, magazines and discussions in public forums. The answer must come from the American people.

Sponsors of the moment raised an old issue, but in such a colourful way that it has left an impression. Less publicity is being given to the movement, but it is not being forgotten. A large number of Technocrats are now digging in for a long campaign and preparing for a big drive to effect legislation which will mean greater economic equality.

Probably never before have the American Theosophists possessed a better opportunity for evolving Universal Brotherhood. Evolution of a system such as has been enunciated by the Technocrats presumably would mean the downfall of capitalism among the whole human race, thus eliminating nationalism and racial prejudice.

Capitalistic interests are continuing to hurl their barbs of ridicule, an effective weapon in the United States where there is much worship of words and catch phrases. But the serious-minded are convinced that Technocracy has established a strong case; that it has diagnosed the cause of the present economic chaos and all its suffering.

There are certain irrefutable facts. It is well known that some 14 million individuals are without employment;

that unemployment is affecting between 30 and 60 millions; that thousands and thousands of families are dependent on commissaries for subsistence; that the soup kitchens and bread lines are increasing in number and length. The American public have not been blinded to those facts.

In ever-increasing numbers they ask why is it that in a land where there is unlimited natural wealth there should be suffering; when grain bulges elevators why must there be hunger; when coal is stored in mountainous piles why must anyone suffer from cold; when warehouses are filled high with cotton, wool and commodities, why should there be want.

Technocracy's charge that mechanization of industry is the cause, that the machine has made the present economic system archaic and inadequate, is receiving serious and careful thought.

Technocracy, as almost every one knows, is the term applied to a survey and study which has been conducted during the past twelve years by a group of scientists; the survey has been conducted in the cold-blooded method of science; and it has reduced the last century's growth of the social, industrial and agricultural mechanism of the United States into terms of employment, production and energy expended. As a result of graphing and plotting such growth, Technocracy announced that the price or profit system must go or there would result social chaos.

Of course, both Technocrats and Technocracy have met with venomous criticism. Statistics and comparisons for showing how the machine has displaced human energy have been attacked and branded inaccurate and false. But even if wrong, these statistics have vividly suggested that either the machine must be curbed by man or there must come into existence a new economic system. Statistics are not necessary to establish that human energy is becoming less

and less necessary in the production of wealth; that it is becoming more and more a mere directive force. The telephone with its automatic dial and the motion picture theatre equipped with mechanical orchestrations are daily illustrations. The Press and magazines carry frequent articles describing new inventions, almost human in operation, that suggest displacement of human energy, thus adding to the vast army of the unemployed. Such inventions have become known to the general public.

There are many industrialists and businessmen who are ready to concede that Technocracy's prediction that the price system is doomed to failure is logical and tenable. How can it be otherwise? Profit is an element of the price system. Competition demands low prices. They in turn make low cost in production necessary. The machine has proven itself more efficient and cheaper than human energy. The use of the machine causes unemployment which reduces the market of consumption. Lower prices and cheaper production necessitate further use of the machine, more unemployment and less consumption. Thus it goes in a vicious circle, ever tightening and making the profits smaller.

Out of every dollar of income there must be two kinds of payments; those which vary with the prevailing price levels and those for fixed items. The former type does not affect profits. But not so with the latter. The following comparisons illustrate the effect of fixed items. In 1914 the per capita cost for interest and taxes in the United States, not including interest on government loans, was \$29 for interest and \$22.50 for taxes. In 1928, per capita interest was \$65 and taxes charge was \$75. In 1932, per capita interest cost had declined to \$58, while per capita taxes cost had advanced to \$84. Now consider the effect these figures have on the per capita net income or purchasing power. In 1914, it was \$318.50; it soared to \$609 in 1928, only to plunge to \$175 in 1932.

That the United States is facing a crisis and new era is evident. The late President Calvin Coolidge admitted it in an interview given out shortly before his death. Some predict that there must be relief before another winter or there will be a social revolution. Others suggest that a dictatorship may become necessary.

Naturally, there is much opposition from capitalism. But the greatest barrier to acceptance of Technocracy or any reform will be American indifference. Whether or not any immediate change will result from Technocracy depends wholly upon the continuance of present conditions. There has not yet been enough suffering to overcome the American's prejudice to change from the old to the new. There are still vast numbers who insist upon the preservation of rugged Americanism—whatever that may be—and are unwilling to entertain any suggestions that sound of socialization. But there is every reason for believing that the wheel of time will bring some radical change of economic systems.

Like the man who was optimistic enough to express hope while on his way to the death chair that the electricians would go out on strike, are those who look to the foreign market, the share-work programme, a new invention or industry, some form of inflation or some other means, for a solution to the present unemployment situation.

But certain facts make such hope seem futile. The World War caused an industrial transition in the United States. Orders for munitions and goods showered on the American industries. The wheels of industry were geared at top speed so as to fill those orders. Since the Armistice, England and all Europe have been undergoing a reconstruction and rehabilitation. They are now able to supply most of their own needs. They have also become highly technologized and again are competitors for foreign trade. The gold standard and high tariffs also affect the foreign trade of the

United States. The foreign market does not seem to offer any solution. The share-work programme does not increase the purchasing power of the country and so the market of consumption will feel little change. Inflation is not deemed sound by many. Any new industry would very likely soon machanize, the same as in the past, and relief would be only temporary. Development projects would mean even greater taxation and it is taxes that are checking expansion of industry and drying up the market of consumption. There is every indication that some revolutionary and radical change of the present economic system is inevitable.

There is an ever-increasing number of persons who feel that something is wrong when an economic system makes it possible for a few to control the entire wealth, when luxury and happiness are for a few and the masses suffer in poverty. It will be these masses who will effect any change in economic systems. They have not forgotten that the Declaration of Independence was premised on the belief that men are created equal and that life, liberty and the pursuit of happiness are inalienable rights. These masses are growing stronger and greater.

Technocracy's suggestion that there be substituted for the present currency backed by metal, a currency based on units of energy to be distributed equally among all, has caused many to declare that such a programme would be inimical to property and personal rights. There are some who reply that the abolition of slavery deprived the South of certain property rights; that all human labour legislation has interfered with the right to contract; that prohibition and certain other laws have had a bearing on personal and property rights; but that there was enactment of such legislation for the welfare of society.

Among those who remain enthusiastic about Technocracy are thousands and thousands who are suffering from want;

those who have been deprived of savings when banks closed their doors, when corporations became insolvent; those who have lost their homes because of mortgage foreclosures. They are fast reaching a more ugly mood. They are not hesitant at voicing expressions for the need of a revolution by force if that is the only means of improving conditions in America.

England and Europe can look to the United States and expect almost anything. No one can predict what will come before another winter. There may be chaos and bloodshed, but presumably there will eventually come an improvement far more wonderful than any preceding one in the course of evolution.

In substance Technocracy has said: "There is too much waste and inefficiency. Elimination of it and the fullest use of the machine will make possible an era never before experienced by the human race. There will no longer be any amassing of fortunes by the few. Instead there will be economic equality. It is possible, by technologizing the whole system—social, industrial and agricultural—to evolve a system under which it will be possible, by the adult population between the ages of 25 and 45 working only 660 hours a year, for the whole population to enjoy a standard of living which now would require an annual income of \$ 20,000."

Chimerical? Utopian? Perhaps.

But it is rapidly becoming the conviction of the public that there is something radically wrong with the present economic system. They are demanding a change; a new deal. Their demand is becoming louder and louder. It must be heard in time. If their cry leads to a reform that brings about any change that means better living and greater happiness, it is likely that similar changes will be adopted by the whole world; that the United States will have speeded up the evolution of Universal Brotherhood.

JAIL LIFE IN INDIA

BY TWICE-IN-GAOL

[Concluded from p. 61]

(5) *Accommodation.* Very often the prisoners are huddled together like a flock of sheep when there is a "rush" of prisoners to the permanent jails; sometimes more than double the usual number is sought to be accommodated in the wards. This causes great inconvenience and hardship to the prisoners. Regarding camp jails, one had better say nothing. The principle guiding them seems to be that Indians can be made to live in any way they, *i.e.*, the authorities, choose. Already the standard of life in India is so simple; and in the jails the adaptability of the prisoners is tried to its utmost limits.

(6) *Clothes.* The general prisoners are given two pairs of half pants, rather quarter pants, one sleeveless *kurta* or shirt, one towel, one cap and three blankets. This set has to last at least six months. During the cold season one more blanket and *kurta* are added, but no shoes. One finds this set scanty, imperfect and inconvenient. The three blankets—to serve as mattress, cover and pillow—are so loosely woven that they keep shedding bits of yarn which look like human hair and always keep flying about throughout the ward and the jail compound. The result is that it is seldom possible for a man to eat or drink anything that does not contain some hairs from the blankets.

(7) *Utensils.* To each prisoner are supplied two iron bowls, one smaller than the other. He eats in one and drinks out of the other. These vessels rust quickly, so that within half an hour water gets coloured; and food in contact with the metal walls gets so coloured that the prisoner has to be careful to leave the last coatings of food in the bowl. Recently they have improved the vessels supplied to A and B class prisoners, who in place of iron bowls are given aluminium plates, cups and tumblers.

(8) *Sanitary arrangements.* In the toilet arrangements all sense of human decency has been practically done away with. The latrines are in rows and open at the front. Water (used in India instead of toilet paper) is kept at another place to which the prisoner must walk and at which he must wait for his turn, for only one or two tin mugs are kept there for the use of a large number of prisoners. As water may not be taken into the latrines, each visit to the latrine is divided into two places. This arrangement is barbarous and needs immediate reform.

(9) *Medical aid.* As has already been pointed out, in our jails medicine is only used to avoid risk of life and not to cure diseases; and often there are very poor arrangements even for such aid. Especially is this the case with political prisoners who have to be herded together in the jail by thousands. Due to insanitary camp jail conditions hundreds of prisoners are always ill and generally there are only one or two sub-assistant surgeons to take care of them. The stock of medicine stored is small, and there are generally only four or five dozen cots for the most serious cases to lie on, while the others have to lie on the ground. This serious cause of complaint and dissatisfaction among the prisoners is common.

(10) *Labour.* No sensible man would object to the idea of work in jail as it contributes to the wealth of the

country. But the nature of this work needs our thoughts. Often prisoners are given extremely hard and humiliating duties to perform—not with a view to utilizing labour but with a view to humiliating them and crushing their spirit. For instance, the pressing out of oil from oil-seeds in the old crude fashion (which method is no longer used outside) is still current in jails. Two or three persons in a long day extract about $3\frac{3}{4}$ seers of oil from 10 seers of mustard seeds; and woe to those who must do this daily. The wheel must be always kept going by one of the two or three, for if the machine cooled down the extraction of oil would be impossible. The use of this shows an utter lack of regard for the welfare of the prisoners. No possible economy can be served by the use of such out-of-date machines. How much better would it be if useful arts were taught to the prisoners, which might be of great use within the jails as well as without. Something, no doubt, has been done in this direction, but much more still remains to be done. The oil-pressing mill certainly deserves to be buried beneath the surface of the earth. Moreover, these oil-mills are used by jail officials to extract bribes from well-to-do prisoners who somehow arrange to pay heavy amounts to be saved from this inhuman labour. Labour is supposed to be determined according to the health of the prisoner but in actual practice that is another open door to corruption and bribery.

(11) *Letters.* The C class prisoners are allowed to write and receive one letter in three months. The letters are delayed for days and weeks in being censored. Little imagination is needed to see how sad this is and that there should be more frequent and quicker exchange of letters.

(12) *Interviews.* Here again, an interview is possible only once in a period of three months. For A and B class prisoners the periods are fifteen days and one month respectively. Reform in this respect also is needed to ameliorate

the condition of the C class prisoners, not only as regards the period, but also regarding the method. For the usual method of interview is that the prisoner and his visitor do not meet, but only see each other through the metallic screens of two windows in the two opposite walls of the office room. And this interview is permitted for a few minutes only. Humanly speaking, arrangements should be made for more frequent interviews, longer interviews and real interviews—not a mere glimpse with two walls between. In this connection it is also necessary to note that there is practically no place for interviewers to stay or wait till the interviews are arranged. They come and sit or stand in the blazing sun and sometimes even in the rain for hours together. So some arrangement for them is essential.

(13) *Study.* By suitably utilizing the imprisonment period, by organizing some kind of mental culture and work inside the jails, the character of the criminals could be transformed. But as matters stand there are hardly any good books available for study. In some jails there are some books but they are far from serving any really useful purpose. What is needed is that every jail ought to have a small library of properly selected books that tend towards character-building. Sometimes even lesson books are not permitted to prisoners for use inside the jail.

(14) *Writing materials.* Barring A and B class prisoners writing materials are seldom permitted. This is a great hardship to educated prisoners and they often resort to unfair means to procure writing materials. The more the jail authorities show strictness in this respect, the more are they duped, for practically all jail news of importance find its way out sooner or later. But it involves the degradation of the prisoners as well as of the jail authorities. Surely a more generous gesture in this and other respects would go a long way towards smoothing the path for both.

(15) *Religious observances.* Quarrels arise between the jail authorities and the prisoners on the question of religious observances. Rules permit suitable arrangements of diet for such observances but generally not without some friction are arrangements made. The problem of singing softly in chorus morning and evening prayers has already been solved as stated above. Many an other similar point also requires similar solution; then much of the jail troubles that later on assume vast proportions would be avoided.

These are some of the important points regarding jail life in India which need immediate and proper solution. Of course the political prisoners have their own special difficulties, their own special advantages, their own special strengths and weaknesses. When there is a great rush of such prisoners they have to suffer very badly. The men go to jail with only the clothes on their persons and sometimes are not supplied their jail kits, and so these poor men have to pass days and weeks without any change of clothes, without any bath, before the jail arranges to supply clothes and that after a severe protest by fast or strike of some sort. In the camp jails they are herded together in large numbers, and conditions are always most unsatisfactory in spite of even the best efforts of the superintendents in some cases to improve them.

But sometimes the political prisoners by their lack of understanding of proper Satyagraha methods create great trouble in the jail. They are supposed to use the great opportunity they get during the jail periods for self-reform. Freed from all worries of outside life—care for the members of the family, the problem of livelihood, arranging for their particular work and so on—one could do lots if only one were to take the jail life as *tapasya* (austerity) as a Satyagrahi should. Working at themselves, reforming themselves, they must muster energy and strength for the work that lies ahead.

of them. But generally the political prisoners, except in some cases, only debase themselves in one respect or another during the period of their so-called *tapasya*.

Coming again to the main question of jail reform, to me, fundamentally essential is a change of our whole attitude towards crime and criminals. The criminals are not really a doomed set of people only to be despised and punished by society. In the long course of man's evolution life after life, all men have to pass through such stages of barbarity. The only thing wrong about the criminals is that they are somewhat backward in evolution. They stand at a stage which the general mass of humanity has left behind. So that the crime instinct is more or less a kind of disease—not in the physical body but in the inner principles of man. The criminals are really younger brothers of humanity, standing just a little lower than the average man. Both the stage of the criminal and the nature of the disease he is suffering from require that mankind should have a very loving and sympathetic attitude towards them, just as wise people have towards little children. If children spoil something or do them some harm in their ignorance, they do not punish them but love them the more and so succeed in reforming them. Exactly similar should be our attitude towards the criminals. In the case of criminals, it will be found on due consideration that they are not the only persons responsible for the crimes they commit, but that society too is directly or indirectly responsible for such crimes, they are but the miserable tools. By treating criminals with consideration, love and sympathy, we shall be able to awaken in them their higher nature, which is only hidden behind their baseness, as the sun behind the clouds. Once that element of the man's nature gets roused, his criminal instincts will cease in due course of themselves, *i.e.*, by the contact of this higher nature.

Looked at from this point of view how utterly unsuited appears the present jail administration. It is thought necessary that physically powerful men should be in charge of the prisoners; what is really needed are men strong in their inner nature and so able to inspire and rouse the inner nature of others. Then again the medicine that has to be administered to such patients pertains more to the inner nature of man than to his physical needs. So an understanding of human nature in its various aspects is necessary for the proper handling of criminals. In this work it will be evident that greedy, self-seeking persons of the world should not be given responsible positions. The men at the helm of affairs of an organization like this must understand human nature, must have some mastery over themselves and must be prepared to work from motives of pure unselfish service. These thoughts may appear too idealistic. But the real solution of the problem can be effective only along this line, as then the very root of the evil would be destroyed.

My object in writing this article is to point out the urgency and importance of jail reform. Some of the points may be found of universal application to crime and criminals in general and others apply particularly to Indian conditions. The suggestions made are only tentative. What this much-uncared-for department needs is immediate overhauling reform. Our mute brothers in jails are suffering. A sense of brotherhood must enable us keenly to feel their pangs, hear their mute cries to us from afar. Let us do something tangible and substantial to ameliorate their condition, and then the awakening of their own inner strength will help them to become good and useful men that they really are in their inner nature.

ART EXHIBITIONS AND THEIR VALUE

BY C. JINARAJADĀSA

(An Address delivered at the opening of the Indian Arts and Crafts Exhibition at Gokhale Hall, Madras, April 3, 1933.)

THE value of an Arts and Crafts Exhibition is, first, to show the visitors what artists and craftsmen are creating of beautiful things for daily life, and secondly, to give the message how our daily life can be understood in a different way in the light which the gospel of beauty gives to everything. We have all of us to live from day to day, and our success depends upon the manner in which we do it. Therefore, education in the art of living is necessary for us all. One part of it is given by our secular education in school and college, and another part by the religious worship in temples and churches.

But there is another aspect of the art of living which comes when the individual understands that life is not something static but a creative and dynamic process. It is Art which teaches him that life is changing, and that he can create a world for himself which is sometimes more true and more precious than anything that his environment can give him of wealth or position. It is the poet who teaches how to create a new and more lasting world, though people usually think that poetry is mere phantasy. So, too, the portrait painter

gives a more true and lasting picture of the man whom he paints than does the mechanically more accurate camera.

A civilization is really great only when on all sides something of this creative quality of life is being taught to the citizen. That is supremely the function of the artist. Every beautiful object which the householder possesses *in the home* is telling him of a process of rejuvenation of himself, and how he is not the plaything of destiny that he appears to be. It is not every householder who can be a great creative artist, and yet until every householder does become some sort of an artist, however rudimentary, he is missing the great purpose of life.

The work of artists and craftsmen is complementary and not subsidiary to the work of statesmen and spiritual teachers. An Arts and Crafts Exhibition, if properly appreciated, becomes a source of civic purification and strengthening. Until every house has objects of daily use which are essentially beautiful, however simple they be, there will not be that real prosperity which gives contentment and the sense of life as something noble as well as lovely. There is a Chinese proverb which says: "If you have two loaves, sell one and buy a lily." Our modern gospel of progress says: "If you have two loaves, sell one and invest in Government securities." The Chinese proverb is the truer, for it tells man that he is an artist whose treasures are in his own heart.

THE MAGIC TUNE

BY THE REV. F. H. ALDHOUSE

THE little river runs unpolluted to the sea, at no place along its course is a town, or large village. It is a streak of silver beneath the moon, it reflects back the gold of the sun, the stars are mirrored in its crystal wavelets. Beneath the varying foliage of trees; through the emerald green of Irish meadows, where sheep and cattle placidly graze. The birds sang above it, the winds played upon its surface. But the roar of commerce, the foulness of cities were unknown to it. Its friends were the singing birds, thrushes and linnets, larks and robins, the brown trout that played or basked within it, the big vary-coloured dragon flies, and the midges they hawked after. Its old magic life was unbroken, as it was in the beginning so was it now. Glens and streams, hills and woods where there is no disharmony, no bitter human sorrows, or sordid wickedness, or dull drab wrecking aimlessness, are not empty of life, they are full of it. Sweet, immortal existence, sparkling with joy, like the sunlight, pensive with beauty like the moonbeams remote from man's ugly, meaningless, cruel activities, as are the stars from the earth, lives as beautifully as do the flowers there. That is why running water, or sacred hills and wells and glens, are revered in Eirinn. One feels they are ensouled, and have a personality, that attracts and can enfold those that are in tune with it.

There was a little boy in my parish called Dennys Brennon, he was a pretty boy with black hair and grey Irish eyes, a clean and wholesome child, with a great taste for music. He could play the penny-whistle, till he almost persuaded you it was a piccolo, and a mouth organ was nearly an organ when he made music on it. In fact he was a genius on a small scale, and what seldom happens to such, his parents were quite sympathetic. His father was a successful fruit farmer, and his brothers Fintan and Kevin, both many years his senior, helped; and Dennys the baby of the family was also the pet, his musical efforts were appreciated and boasted of. He neither sought further cultivation of his gifts himself, nor did his friends think of such a thing, he just played and they listened and applauded.

It was about that time of the year when aged people generally go, that old Bartly Haynes the piper died. March it was. Bartly was a decent old man, well known at every wedding, wake and dance in the three counties, he had only one failing—"he liked the sup of drink". I do not think it shortened his hardy old life, but it left his pockets empty; and so he gave me his famous bagpipes as a gift in return for his funeral, etc.

I read the service over him, and took the pipes to the Rectory. I would have done what I did for the old man in any case, but I knew I would hurt him if I refused his gift. Yet what use were bagpipes to the Rector of the parish? I am not a musician. Then I thought of Dennys. Both he and his parents were extravagantly grateful. "See what a wish our clergyman has for Dennys," his parents said, they gave me fruit and vegetables in quantities in return. Dennys held the pipes (they were ullain pipes, which you can only play sitting down, the Irish pipes) on his lap with a look of absolute beatitude, then he got up, flung his arms round my neck and kissed me, yet in general he was a shy child. So I was

amply rewarded for my present. I went away just then for my annual holidays. On my return I found that the pipes had been mastered by Dennys after only two demonstrations by a professional performer, who had been attending Mrs. McGettigan's wake.

I was invited by Dennys' mother to hear him play "The Coolin" (The long-haired girl) which demands all the skill and temperament of a musician; and was charmed with the interpretation I was treated to. The summer came, the glory of June with its myriad leaves dancing in the sunlight, the chorus of birds, the sweet warm breeze filled with the scent of flowers. It was then that Dennys attracted my attention with his pipe music. He took to going into the field over the road opposite the Rectory. There is a small stone bridge across the little Cloumethan river there. It was on the bank at that place he took his seat, and played his pipes. It was about half-way between my house and his father's, and as the only passers-by in general were sheep it was a natural enough place to go to, where he would neither disturb or be interrupted.

One afternoon I crossed that field about four o'clock, I was returning from a visit to the O'Bryan family, an old man and his wife, she had just returned from a nursing home in Dublin, for she was very delicate, they were people of substance and could afford that. I was glad she was better, for they were kind people, and I had had my fears she was hopelessly unwell this time. I therefore came back in good spirits. I was twirling my stick and even whistling, for the fields are far from eye and ear. It was then I heard Dennys' pipes, I resolved to cross by the stone bridge, that I might chat with him, though there is a wooden one that is on the direct path to the Rectory. He was playing "The Fairy Hills"—you will find the tune in Bunting's *Ancient Irish Melodies*—and was so wrapped up in his music-making that

he never saw my approach. I stood quietly till his lilting, joyous, wistful melody ended.

"Well done, Dennys!" I said, you make me wish I was a fairy myself, that tune you know is supposed to be a real elfin 'ran'. Why don't you come up to the Rectory any time you want to play, there is only myself and Mrs. McHarry there, and we would only listen and never interrupt, we would be a more appreciative audience than the old ewes here."

Dennys seemed to wake up out of a kind of dream, for he rubbed his eyes before he seemed to take in who I was.

"Ah yes, Mr. Aldhouse," he said, "sure I'll play for you any time you like, and welcome, but I come here for the music that does be answering mine. If you listen you'll hear *them* too; wist now, if you'd hear."

I listened you may be sure, it may sound strange to you, but in Eirinn, and specially since the Saçanach (English) went, we are very near the life of Nature. I could hear nothing, but it was evident Dennys thought he could. His pale, ecstatic face was mobile with emotion and became flushed with pleasure, his hands beat time to a harmony inaudible to my ears. Watching the little clairaudient, I forgot to move or speak. Suddenly the tune must have ended, for his hands ceased to move, and he turned his face to me, there were tears of enjoyment in his eyes.

"Oh, Mr. Aldhouse, wasn't that heavenly, I try to play that betimes, but compared to it my airs are flat and tasteless, and disharmonious."

"Dennys dear," I said, "I think it must be your own love of music is glamouring you. Dear boy, I have been listening, and watching. I saw your happiness in some strange and beautiful dream, but dreaming with open eyes is not good." I would have said more when my young friend started in rapture again.

"Ah there is the Ceol Sidhe" (Fairy Music—pronounced Kayol Shee), he cried, "sit here, Mr. Aldhouse, you'll hear," and he caught me by the hand.

As I hope for salvation, I solemnly declare, when our hands joined, that moment there burst on my ears the magic melody. These were no "horns of Elfland faintly calling," imagined by the great Victorian poet Tennyson; it was clear as a wind playing through the June leaves, it had all the enchantment of the beauty of earth, but also a beauty fugitive but marvellous. The most beautiful memory of youth, the most tender moment of purest love, the reverence for beauty itself was in it. Whilst the boy's hand held mine, I was lifted clean out of myself, I forgot the personality I wear.

For what must have been about ten minutes, I was part of the Joy which is more ancient than the hills, the Beauty which is reflected in every beauty, as the sunlight gives all colour in Nature. Then Dennys let go, I was back in the sheep field, with the little river out of which all that wonder had come flowing dimpling under the bridge. Dennys stood up. "It's over, Mr. Aldhouse," he said smiling, "you heard as well as me?"

"Yes child," I answered, "I heard."

I afterwards found it was only by the river the Fairy Music could be found, that it always answered Dennys, never played till he had done so first, and was in exact proportion to the melody he made both in intensity and duration. I was too much spell-bound at the time to think of what my duty was and what I ought to do. To put a violent stop to the boy's ecstasy seemed wrong, a blasphemy against the very light itself, but could I encourage him in what might end in I knew not what—perhaps a complete rupture with earthly things, which after all was his sphere? Would he grow into an immortal musical genius? Would he pass into the Fairy World

and leave this? I could not tell. I was at a complete loss as to what I should attempt. But the problem was solved for me by circumstance. Within three days of my experience, Dennys' uncle died in Alabama. He, like his brother, was a fruit farmer, but on an enormously larger scale. He was childless and his property went to the family in Ireland, and they left Ireland for the States.

I have been many times to the spot where hand in hand with the young musician I heard that Joy of sound, but I can make no music for the Sidhe to answer, the Spirit of the river knows me not. And he, the child of genius, will he find across the Atlantic the Magic Life he knew here, I wonder and cannot answer.

WHEREVER music casts its spell,
Where vibrant strings their message tell,
Where is melodious harmony;
The Fairies join the Company.

In every joyous, wistful tune,
In harp's sweet call, in bagpipes' croon,
Soft everlasting voices sing
The wordless songs of Elfland ring.

With rustling leaves, with winds that call,
With songs of birds, with water's fall;
Into one cosmic hymn Divine,
The Fairy Music makes them twine.

F. H. A.

THE AURA IN HINDU LITERATURE

By B. S. RAMASUBBIER

(Concluded from p. 73)

FURTHER references are as follows :

SMṚITI

Manu says :

That (seed) became a golden egg, in brilliancy equal to the sun ; in that (egg) he himself was born as Brahman, the Progenitor of the whole world. (*The Laws of Manu*, chapter I, verse 9.)

RĀMĀYAṆA AND THE KĀVYAS

Here also the evidence as to the knowledge of auras is not lacking. The advent of sages like Viśvāmitra is described in the following terms: "Blazing like fire," "Of great splendour," "Of fire-like radiance," "Shining with effulgence," "Of great lustre". (Verse 26 of chapter 27, verse 9 of chapter 29, verses 3 and 31 of chapter 31 of *Bālakāṇḍa* of *Rāmāyaṇa*.) When the presiding deities of the magical astrās were given over to Śrī Rāma by Viśvāmitra, the description is as follows :

Receive from me these sons of Bhṛśās'va, capable of taking any shapes at will and of unbearable splendour and endowed with

visible shapes and capable of conferring happiness. And some of them were like (*livē*) coals ; and some comparable unto white smoke ; and some were like unto the sun or the moon. (Verses 10-13 of the 28th Sarga of *Bālakāṇḍa*.)

The coming of the Angel in the Putrakāmeṣṭi sacrifice is described as follows :

Soon after, Riśyas'ringa, in the course of the rite he was conducting, made an offering unto the Fire Āhavanīya, when there rose out of it a radiant Presence of vast proportions. Like a towering peak he stood ; and the blazing Fire or the noon-day Sun was as nothing before the blinding glory of that mighty One. His face was fiery red and the hair upon it was of the hue of molten gold. (Verses 11-14 of the 16th chapter of *Bālakāṇḍa*.)

Kumārasambhava describes the advent of seven Rīṣis as illuminating the aerial regions with the light of their auras (*Prabhāmandalas*) when they suddenly manifested themselves with Arundhatī before Śiva. (Verse 4 of the 6th Sarga).

Sisupālavadham describes the arrival of Nārada, first seen as a mass of light (*Cayas-tviṣām*) and then only gradually appearing distinct as a human entity with all his limbs. (Verse 3 of the 1st Sarga.) The phrase, *Ojasvi-varnojjvala-vṛttasāliḥ*, is used as an attribute of Śrī Kṛṣṇa in the 35th verse of the 12th chapter of *Sisupālavadham*. Mallinātha has read into it two meanings applying the sense of "strength" and "compound-words" to the word *ojas*. It is capable of a third rendering of translation, "encircled with the aura of colours," which, I think, conveys a happier sense, *ojas* meaning "radiance".

ĀGAMAS

That the idea of auras is well established in the Hindu mind, can be readily seen from the images in the Hindu temples of South India. The images are surrounded by an orb of light called *Prabhāmaṇḍalam* in the Āgamas, which are the sacred lore concerning temple-construction and iconography of the Hindus. (See the Appendix volumes of *Hindu Iconography* by T.A. Gopinatha Row.) The *Prabhāmaṇḍalam* varies

with the Sāttvic, Rājasic or Tāmasic nature of the Gods of the Hindu pantheon. A list of such colours is given below with the respective names of deities associated with them.

COLOUR		DEITY
English	Sanskrit	
VIOLET:	Nilalohita.	Siva.
INDIGO:	Nilam.	Mahadevi, Mahakali.
BLUE:	Nila, Syāma, Nīla-subhra.	Sukṣmah, Indra, Vināyaka, Kṛṣṇa, Nārāyaṇa, Rāma, Bharata, Vyāsa.
GREEN:	Harita, Palāśa, Tamāla, Sasyānkura.	Bhūmi, Nara.
YELLOW:	Pita, Pītala, Hari-drābhā.	Lakṣmi, Brahmī, Manu, Agastya, Sanatkumāra, Vasiṣṭha, Viśvāmitra, Goutama, Angiras, Bharadvāja, Pulastya, Parāśara, Jamadagni, Valmiki, Gaṇapati, Śrī Devī, Yogasayanamūrti, Mahī, Lakṣmana, Sītā, Satrugna, Manmatha, Gadā, Dhvaja, Aṣṭabhairava, Dhanada, Arya, Tatpuruṣa, Piṭṛis, Asvinis.
ORANGE:		
RED:	Rakta, Lohita, Soṇa, Vāma, Aruna, Kunkuma, Kaṣāya, Sindura, Pravāla, Nīlatāmra.	Balavikarnikā, Balapramathanī, Sarvabhūta-damanī, Manonmani, Śivadotī, Tripurābhairavī, Dīptih, Annapūrnā, Bālā, Mahalakṣmi, Māheśvari, Kaumārī, Cāmundā, Indrānī, Bijaganapati and six other aspects of his, Virāsanamūrti, Parāśurāma, Soumitri, Sukhāsana-mūrti, Śakti, Dhanuṣ, Ādityas, Iśa, Nāgas, Vasus, Asvinis, Vāmadeva, Anantah, Trimūrti, Saṃmukha.
WHITE:	Sukla, Sveta, Dhūmra, Pāṇḍura.	Siddhi, Sveta, Sarasvatī Gouri, Dhvajaganapati, Yogasthāna-ekamūrti, Yogāsana-mūrti, Yajña-varāhamūrti, Aṣṭabhairava 4, 5, 6, 7 and 8, Vāmana (Brahmavarchasvi), Balarāma, Puruṣa, Kapila, Dharma, Śaṅkha, Sambhu, Takṣaka, Iśāna, Sadyojātam, Mahesh, Rudras, Sivottama, Sarvabh, Varuṇa, Vāyuḥ, Agni.

COLOUR		DEITY
English	Sanskrit	
DARK:	Syāma, Kṛṣṇa, Pralayaṃbuda, Ghanasyāma.	Bhūtamata, Kālī, Rājamātangi, Tulasi, Cāmundī, Vaiṣṇavī, Varāhī, Virābhadrā, Jyesthā, Abhicārikāsanamūrti, Abhicārikasāyanamūrti, (Nīla), Harinī, Bhogasthānaikamūrti, Abhicārikasthānaikamūrti, Bhogāsana-mūrti, Bhogasāyanamūrti, Virasāyanamūrti, Varāha, Daṇḍa, Khadga, Trisūlam.
VARIED COLOURS:		Astramūrtis, Vidyasvaras.

There is an evident overlapping of the colours of the spectrum in the Hindu empirical classification, although it tries to give accurate descriptions of various shades of colours likening them to luminaries, flowers, gems, etc., found in Nature; while Bishop Leadbeater frankly says that the colours of the higher worlds are hardly expressible in terms of this world.

From the above tabulation, it is understandable that the fierce aspects of the Deity are of black complexion, the mild ones of white radiance, the forceful and active are of red hue and the beautiful aspects are green and yellow.

The meditation of Gāyatrī, as prescribed in *Sūta Samhitā*, is a building of the thought-form of the Divine Mother, locating each syllable of the mantra in each of the 24 parts of Her body, for which 24 different hues are given to be meditated on. It is, I think, intended to convey an idea of Her aura. (*Sūta Samhitā*, chapter 6, verses 21-28.)

In the present day Tāntrik form of Sandhyā, now in vogue amongst the generality of Brāhmans, Gāyatrī is invoked as the Divine Mother before the meditational exercise of Gāyatrī-repetition is taken up. Her aura is the first that comes into our mind. The invocation is:

Thou art Light (Radiant Orb) (*Ojosi*). Thou art Endurance (*Sahosi*). Thou art Strength (*Balamasi*). Thou art Radiance (*Bhrjosi*). Thou art Divine Splendour (*Devānam Dhīmanāmasi*). Thou art the Universe (*Viśvamasi*). Thou art the Life of the

Universe (*Viśvayuh*). Thou art All (*Sarvamasi*). Thou art the Life of All (*Sarvayuh*). Do Thou manifest. I invoke Gayatri.

The whole prayer can be summed up in "Ojosi," as the whole is an amplification of the idea contained in it. *Ojas* means the radiance of the physical body and yet not of physical materiality, it is of essential importance to the vital life of the physical body, which fact is mentioned in Susruta's medical treatise as well as in Sāyana's commentary of some of the Śuktas of the *Atharvaveda Samhitā*.

THE SACRED TRADITION OF THE MAHĀBHĀRATA

(See verses 32, 36, 37 and 40 of the 344th chapter and verse 1 of the 346th chapter of Sānti Parvan.)

There is a section of *Mahābhāratam* known as Nārāyaṇīyam, which treats of the White Island, a sacred region beyond the Himālayas where the Lord of the World is said to reside with His assembly of White Inhabitants and which is impenetrable unless by virtue of devotion. The White Island, of great splendour, lies to the north of the milky ocean. Men there are all devoted to Nārāyaṇa and are of *moon-like lustre*. Men there are known as Whites meaning the Pure, all of equal radiance. The whole Island looks as if a *myriad suns rose at once*.

Ekatā and others, who went to that place to behold Nārāyaṇa, were struck down by a wondrous light and they could not see Him, being blinded by the effulgence of His aura. The aura of the Lord (*Prabhāmaṇḍalam*), difficult to be gazed at, can be seen after long practice of one-pointed devotion, towards Him solely and wholly. Nārada first worshipped these Pure Men and, by a fervent prayer addressed to Nārāyaṇa, the Lord showed Himself to Nārada in His divine form (*Paramam Rūpam*). The description of it is as follows:

His form was somewhat purer than the moon and differed from the moon in some respects. He somewhat resembled

blazing fire in complexion. The puissant Lord was somewhat of the form of *Viṣṭi* (a heavenly body). He resembled in some respects the feathers of a parrot and in some a mass of pure crystal. He resembled in some respects a hill of antimony and in some a mass of pure gold. His complexion somewhat resembled the coral when first formed and was somewhat white. In some respects that complexion resembled the hue of gold and in some that of the lapis lazuli (*Vaidārya*). In some respects it resembled the hue of the blue lapis lazuli (*Nilavaidārya*) and in some that of sapphire. In some respects it resembled the hue of the peacock's neck, and in some that of a string of pearls. Bearing these diverse kinds of hues on His person, the Eternal Deity appeared before Nārada. (*Mahābhārata*, Sānti Parvan, chapter 347, verses 1-6.)

This seems to me to be a fairly vivid description of the aura of the causal body of the Lord. One more reference about the aura of the causal body of the Lord is in the 11th chapter of the *Bhagavad-Gītā* entitled Visvarūpadarsanam, and the whole of it is worth studying together with the description of the causal body of Arhats by the Right Reverend C. W. Leadbeater.

I am indebted for my extracts to the English translation of *Thirty Minor Upaniṣads* by the late K. Nārāyaṇasvāmi Aiyar; *Vālmiki Rāmāyaṇam* by C. R. Srinivāsa Aiyangar; Manmathanāt Dutt's *Mahābhāratam*; and also to *The Aura*; *Man: Visible and Invisible* and *The Chakras* by C. W. Leadbeater. The Samskrit texts consulted were *Atharvaveda Samhitā* (Bombay Edition); *Mahābhāratam* (Kṛṣṇāchārya's Edition); the Adyar Library edition of the Minor Upaniṣads. *Sabdakalpadrūmam*; *Vedic Concordance* of Bloomfield and the index to *Religion and Philosophy of the Veda*, by A. B. Keith; all were of invaluable assistance for the collection of my data. Brother A. Rangasvāmi Aiyer's list of references was also incorporated. I am glad to acknowledge that Mr. Jinarājadāsa's inspiration was the chief factor that guided my insight into a subject, of which I was totally unaware.

THE SELFISH CHILD

A NURSERY PROBLEM

BY HAROLD MORTON

MY small son has just discovered the use of pronouns. "I will shut my gate," "I will open the door of my room"—he is employing the first person singular without stint or reserve. A natural egoist, fearlessly determined to have all things related to himself, the boy has arrived at the first great peak of life. From his seemingly high altitude he surveys the whole Universe and finds that it can be expressed in terms of self. The star twinkling on the edge of outer space is his; the morning sun shines but to awaken him; the plants bring bud and flower for him; and his mother especially is there to cater to his every whim. He is intent on what his mother calls a "Charles-made world," though even as a fairly indulgent father viewing wholesale destruction, I have to admit it looks more as though Charles is intent on trying to unmake the world. However, we agree that he is trying to make all things self-related.

The fact is that we all relate things to ourselves, and though it is not considered good form to be emphasizing the personal self too much, our actions speak louder than words. We are all egoists, my son obviously and unashamedly, and we emphatically but covertly.

Yet adult egoism should be very different from that of the child. It frequently is not, for we discover that psychologically many people have been thwarted and their growth

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stunted. Physically they pass to full maturity, but they may be entirely juvenile in their psychological growth. The commonest example is that of the man who lives to make money. Hetty Green, the New York millionairess, who lived in a slum and haggled over tradesmen's small bills was an extreme example, as was Russel Sage, "America's greatest skinflint," and worth one hundred million dollars at death; but around us in any great commercial city we may see such people by the score. Mentality in any one of them may be highly developed too, but the man's true place in the world has been undiscovered; he is a child still asking for more than he can use, not having learned to cast off what only hinders the expansion of true life.

We might say that the philosophical scheme of life is a journey from unity to diversity and back to unity. The self-centred child stands at the first position of unity. He and he alone matters. He is the centre of his circle, and everything relates to him. In the second stage he discovers that there are other interests to be considered, there are relations with other people that must be respected. His selfishness becomes intolerable to others as theirs is to him. Unselfishness should displace it. His world in that moment is shaken. It splits into a thousand fragments. The age of diversity is upon him. He may wander in a maze of many millioned parts trying to attain happiness, but happiness can be found again only in the discovery of unity. This gigantic philosophical problem is now to be worked out through living experience in the world.

Thus we propound a heresy. Selfishness is the most important thing in life's first stage. Moralists will raise their hands in horror, ethical reformers will entirely disbelieve it; but it is one of the profoundest facts of life. Self-centredness alone will co-ordinate the wayward impulses of the child and make him a unit of society. It would be fatal for a child to

arrive in the world without strong personal desires. Unselfishness should not belong to the nursery.

Day after day I watch the struggles of the children in the local kindergarten. They are passionately determined that they will keep what they have. Some of the mothers feel a little ashamed at the selfishness of their young hopefuls, though they would be alarmed indeed if they saw their children giving everything away. You can only appreciate a thing by having it, and if the child is taught not to love his possessions, he will never have anything to give away when he enters the stage of altruism and personal sacrifice. And what worse than to see a child desperately lying to himself in order to keep the rules of a morality beyond him?

Crossing to the West on the Trans-Australian Railway in the middle of summer, was a small boy, travelling with his grandmother. An ice-cream vendor passed up and down the passages shouting his delicacies. The boy, inverting his desire to meet the answer he feared, questioned the old lady: "We don't want any ice-creams, do we Granny?" I regret that she was so far removed from the realities of childhood that she answered: "No, we don't!"

Unselfishness grows only from selfishness. To hasten growth unnaturally may mean an insincere grasp of the new responsibilities undertaken. Teddy, my neighbour's child, is not allowed to play with the hose as he is bound to get his clothes wet. By forbidding this wholesome delight in the joys of wetness, Teddy is having another small disappointment added to his burden. He will always carry it, small though it seems. Yet what a load of unsatisfied desires is given to every child. Each one of these disappointments makes it a little harder for the adult to do the big generous thing, each makes it a little easier to be harsh with others in turn. The denial of self-will to a child creates a longing.

Unappeased self-will in the child ensures aggressive dominance in the adult.

In the ultimate all these nursery problems have their ramifications in the international world. When President Hoover offered a moratorium for the repayment of war debts, he displayed a vital part of his nursery training. He had been permitted to have, to hold, to appreciate, and then to realize by personal experience that we hold things best when we hold them lightly. Another person brought up with more puritanical ideals from earliest childhood might have been far less inclined to grant this respite, and would have risked a complete repudiation of their obligations by these other countries rather than renounce any immediate payments. It must be remembered always, a man is only a boy with a few years of life added to him, and he acts throughout the whole of life according to his gain or loss in the nursery.

Unselfishness is nothing but selfishness grown up.

TRAIN a child's intellect exclusively and he becomes a heartless villain; train his heart exclusively and he becomes a religious zealot; train his body exclusively and he becomes a daring monster; train his hand exclusively and he becomes a human machine. The world is too full of villains, zealots, monsters and human machines. It calls for the all-round education of to-morrow.

S. L. HEETER

TOWARDS THE NEW ERA

BY ROBERT HACK

WHEN a new form of consciousness begins to make its appearance in the history of human evolution, it reveals itself contemporaneously in the most varied fields of human activity, gradually creating new forms for its full manifestation. Thus it is that philosophy, science, religion and art, as well as social and political institutions—forms already existing—are subject today to the influx of this new and powerful spiritual impulse which also moulds new forms, for the effectual realization of the new “level of consciousness” that humanity is now developing in its ever-continuing spiritual ascent.

The dominant tendency in the scientific and philosophic world to interpret the entire material Universe as a gigantic and marvellous piece of machinery reached its culminating point in the last quarter of the nineteenth century, when it maintained that life and consciousness must, in their ultimate analysis, be resolved and manifested as purely mechanical. This tendency has given place, in our twentieth century, to a radical change of opinion. The marvellous progress of science, and especially the new theories of modern astronomy and physics, have dealt a severe blow to the materialistic and mechanical interpretation of life and the Universe.

Thirty years ago, men of science maintained that the only thing needed was a greater effort on our part to enlarge our knowledge of Nature, in order to reduce the whole

Universe to a machine; perfect in its action, in its multiple co-ordinated parts and interactions, yet purely and simply mechanical. The Universe seemed to consist of a fortuitous conglomeration of atoms, destined to execute an infinity of movements and gyrations in time and space; and these, being without any determined object, and actuated merely by blind forces, were destined to a final relapse into nothingness. In this purely mechanical world, a particular grouping of the common chemical atoms, such as carbon, hydrogen, oxygen and nitrogen, had given rise to living cells and rendered possible the constitution of living organisms; these in time could develop consciousness, yet would nevertheless be subject, in their ultimate analysis, and always under the action of blind mechanical forces, to annihilation, leaving the world once more destitute of life.

In our days, however, science—under the leadership of eminent scientists in every part of the world—has finally discovered the fact (well known to occult investigators in all times) that the apparent solidity of the material Universe is an illusion, and that in reality the Universe consists solely of powerful forces and energies in a continual state of flux.

Thus, according to the distinguished scientist, Sir James Jeans, the best definition that can be given of the Universe, although very imperfect and inadequate, is that of considering it “as consisting of pure thought, the thought of what, for want of a wider word, we must describe as a mathematical thinker”.

The distinction hitherto prevailing between physics and chemistry can no longer be maintained, for the reality of material substance is revealed as energy. This energy is *unique* in its essence, and manifests in diverse ways in the different molecular constitutions, in consequence of the varied and different phases of the evolution of matter. Under the apparently formal aspect of things we discover always the

life side in its *universal* aspect, and matter appears to us as an objectification, a symbol, a *representation of the idea*. To quote the words of Sir Oliver Lodge: "if we want fully to understand the nature of the physical world, the time has come to bring *life and thought* into the realm of the physical," to recognize a superior organizing Principle, ideating and directing in Nature, "an acting and guiding Principle, controlling matter and energy".

And if we remember the experiments of Sir Jagadis Chandra Bose, we see that the study of vegetable organisms leads us equally into contact with this universal consciousness; vegetable evolution is no longer considered simply from the point of view of an increasing organic differentiation in the forms, from the more simple vegetable organisms to those more complex, but we seek rather to penetrate and understand the phenomenon of *life*, evolving and manifesting through vegetable organisms.

The same tendency is revealed in the biological field. The evolutionary manifestations throughout the animal kingdom are now investigated with regard particularly to the evolutionary aspect of the psychic consciousness; attention is concentrated on the study of the nervous system—from its most simple forms in unicellular organisms up to the marvellously complex ones of the higher mammals—as the instrument, in the corporeal organism, of the psychic consciousness evolving in this kingdom of Nature.

And psychology, with its investigations into the innermost and essential nature of the human being, has succeeded in recognizing the true Self in man as transcending the mind. Bergson, who was the first to analyze this new form of consciousness, justly defined the human being as a *spiritual being* by nature. The psychologists of the "New Era" discover in their own selves a consciousness that transcends that faculty by which the consciousness itself

had up till now been cognized, and that surpasses all forms of thought, emotions and feeling, even every conception of time and space; that feels itself to be individual and, contemporaneously, universal and eternal. From the concept of sociological evolution we have now arrived at that of individual spiritual evolution.

A new method of research is established, that is, *the intuition*, the profound introspection of the innermost sanctuary of the individual, which permits of our recognizing and realizing ourselves as indissolubly united with the universal Life. In Bergson's own idea, by means of intuition, we re-enter the universal current of life, realizing that our individual "vital impulse" is nothing else but an individualization of the "universal life impulse," that we are only fragments, *self-conscious* sparks, of the universal life. Man is of the same essence as the Universe, the universal life is Spirit, and the human being is simply this Spirit in the phase of self-consciousness; his evolution is only an inseparable part of the universal process of cosmic manifestation.

Professor Driesch, considering particularly the disconcerting phenomena of prescience, premonitions and prophecies, observes that the reciprocal action and influence between human souls necessitates an encompassing sphere, a cosmic intermediary medium other than physical, and that the idea, therefore, of a "superman" in whom all beings find themselves united, presents itself thus to our mind; this idea, however, requires further development and enlargement. The *superman* becomes "a locality, a state of consciousness, in which all that a soul has experienced, experiences and will experience is perennially preserved . . . here the monad, as monad, is somewhat eclipsed . . . it becomes, under an aspect that we cannot yet define, a *part of the superior unity*".

Everywhere mankind is engaged in an anxious and disinterested search for truth, in satisfying its insatiable desire

for knowledge, seeking to reach and penetrate the Supreme Reality that is intuitively felt to underlie the phenomenal aspects of the Universe; it realizes that the same life ebbs and flows throughout all Nature, in all its kingdoms; that the whole of evolution, in all its various and successive phases, is a spiritual evolution, that everything has its integral and indissoluble part in the same universal conscience.

The spirit of this new form of consciousness manifests also in the more difficult and complicated field of international politics, directing gradually, even if somewhat slowly, peoples and governments towards a tendency to greater comprehension and co-operation, to a more cordial and friendly understanding, with better reciprocal relations between governments. If the wonderful dream of President Woodrow Wilson of the "League of Nations" is as yet far from realization, the institutions that have sprung into being since the World War and the stipulated treaties, as also the actual proposals for military disarmament, are yet a noteworthy and sure indication of a new spiritual orientation of the nations.

The Society of Nations, the Permanent Court of Justice, the Kellogg Pact of Paris, the proposals for disarmament, etc., are like the first gleams of a New Era of human brotherhood; in which co-operation, with mutual trust and esteem, will replace competition, rivalry, national jealousy, and all hegemonic and domineering tendencies; substituting arbitration for war, justice for force, in the common and constant aspiration towards the material, moral and spiritual welfare and progress of the whole human race.

If our impression is not mistaken, it would seem that both nations and governments are beginning to understand that an effectual military disarmament must be preceded and prepared by a genuine *moral disarmament*. Such a mental

and moral atmosphere, or psychological state, shall be inimical to the development of jealousies, antagonisms and suspicions between the various nations, which sentiments only increase misunderstandings and dissensions and finally break out in economic conflicts and sanguinary wars. Every nation has its place in evolution, its special function, and its own message to express to the world; it represents a particular note in the great symphony, in the harmonious concord of the whole of humanity.

Giuseppe Mazzini, the great apostle of Italian Unity, the prophet of humanity, expressed himself with clear intuitive vision—a characteristic of the great—in this manner:

Life, then, was given to you by God that you might use it for the benefit of humanity, that you might direct your individual faculties towards the development of the faculties of your brothers, that you might add, with your own work, some element to the collective work of amelioration, and the discovery of Truth, that is slowly but continuously being prompted by successive generations. You must educate yourselves and others, strive to make perfect yourselves and others. God is within you, of this there can be no doubt; but God is likewise in all men that, with you, people this globe; God is the life of all generations that were, are and will be, and that have improved and will improve progressively the idea that humanity forms of Him, of His Law and our Duties. You must adore Him and glorify Him wherever He is. The Universe is His temple. And in whatever place nature is improved, in whatever place a truth is conquered, in whatever place one step is taken on the path of education, progress and morality, it is a step, it is a conquest that will benefit, sooner or later, all Humanity.

And after having incited the people of Italy to the development of their faculties, and of their mission, he said: "Remember that this mission is *the moral unity of Europe*."

Even if the idea of *peace* between men and nations may appear as yet to many as an ideal and visionary aspiration, we *know* that we can place our full and entire confidence in the triumphant power of the *idea*, *the thought*. We allow ourselves to be intimidated by appearances, and we forget that the actual conditions are the result of a corresponding *mental state*. It is thought that

has built up the dreadful and imposing structure of armaments, that has erected barriers between nation and nation; and it is again thought that can and must modify, transform and revolutionize the actual situation of the world. Every nation, like every human being, envelops itself closely with material trappings, that correspond exactly to its moral state, to its own mental atmosphere. Wherefore, then, in its eternal ascension towards the Light, should there not finally blossom forth, from the human germ, the radiant flower of "peace"?

Living the Theosophical doctrine of brotherhood in our daily life, cultivating and developing the potentialities latent in our inner divine Self, we shall contribute in the most sure and efficacious way to the transforming and ennobling of the mental and moral atmosphere of our own nation and of the entire world. This will lead to the speedy realization of that Era of Universal Brotherhood, the New Era, of which we can already discern the precursory signs, the first luminous gleams.

In other words, Krishnamurti gives us the same admonition:

Because the individual does not recognize the aim of his own being, he finds himself in a state of uncertainty and chaos. Because the individual has not resolved his own problem, the world problem remains unsolved. The individual problem is the world problem. If the individual is unhappy, discontented, unsatisfied, then the world around him is plunged in unhappiness, discontent and ignorance. If the individual has not found his own aim in life, the world will not find its aim either. You cannot separate the individual from the world. The world and the individual are one. If the individual problem can be resolved by understanding, so can also the world problem. Before communicating understanding to others, you must have understanding for yourself. When Truth shall be established in your heart and in your mind, it will remain there for ever.

OUR COVER

WE are very happy to have on our cover a picture of the Treasurer of the Theosophical Society, Mr. Albert Schwarz. For twenty-five years he has held this onerous office with such conspicuous success that nobody knows that there is a Treasurer, or at any rate has the slightest idea of the Treasurer's arduous functions. Quietly, unostentatiously, with perfect business knowledge, Mr. Schwarz year after year steers H. M. S. "Theosophy" on a straight course into the harbour of solvency, with what drain upon his own personal resources some of us may guess but nobody knows. At Adyar he is a tower of strength and a veritable fairy godfather, and the Society as a whole owes to him as to very few Theosophists, living or dead, an imperishable debt. Who is there who does not honour him and indeed love him? For a few months, owing to ill-health, he has delegated his duties to Mr. Hamerster, a deeply respected brother from Java, and has returned to his beloved Switzerland. But Adyar looks for his return towards the end of the year to resume his post and to continue in every one of us the perfect confidence that the financial business of the Society is safe and sound. The Society needs many more members of the Schwarz type, for he sets a noble example of a man of affairs who has discovered how to make his business capacity wiser for his Theosophy and his Theosophy wiser for his business capacity. I will not write more, for I know full well that Mr. Schwarz delights in hiding a veritable splendour of light under a dark bushel of impenetrable modesty; and he may not thank me for even this small lifting of the bushel. But some day I hope, when he cannot interfere, we shall find in our literature some permanent record of all that he was to the Society in one of its most splendid and difficult periods.

G. S. A.

GEORGE WASHINGTON'S VISION¹

INTRODUCTION

I DO not know whether it is owing to the anxiety of my mind, or what, but this afternoon as I was sitting at this very table engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld standing opposite to me a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, a third, and even a fourth time, did I repeat my question, but received no answer from my mysterious visitor except a slight raising of the eyes. By this time I felt strange sensations spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become powerless. Even thought itself suddenly became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations, and grew luminous. Everything about me seemed to rarefy, the mysterious visitor herself becoming more airy, and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly at my companion.

THE VISION

Presently I heard a voice saying: "Son of the Republic, look and learn." While at the same time my visitor extended her arm eastwardly. I now beheld a heavy white vapour at some distance rising fold upon fold. This gradually dissipated, and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world, Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific.

¹ Originally published by Wesley Bradshaw. Copies from a reprint in *The National Tribune*, Vol. 4, No. 12, December, 1880.

"Son of the Republic," said the same mysterious voice as before, "look and learn." At that moment I beheld a dark shadowy being like an angel standing, or rather floating in mid-air, between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while with his left hand he cast some on Europe. Immediately a dark cloud raised from these countries, and joined in mid-ocean. For a while it remained stationary and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard smothered groans and cries of the American people. A second time the angel dipped water from the ocean, and sprinkled it as before. The dark cloud was then drawn back to the ocean, in whose heaving billows it sank from view.

A third time I heard the mysterious voice saying: "Son of the Republic, look and learn." I cast my eyes upon America and beheld villages and towns and cities springing up, one after another, until the whole land from the Atlantic to the Pacific was dotted with them.

Again I heard the mysterious voice say: "Son of the Republic, the end of the century cometh, look and learn." At this the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approach our land. It flitted slowly and heavily over every town and city of the latter. The inhabitants presently set themselves in battle array against each other. As I continued looking, I saw a bright angel on whose brow rested a crown of light on which was traced the word "Union," bearing the American flag, which he placed between the divided Nation and said: "Remember ye are brethren." Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the National Standard.

And again I heard the mysterious voice say: "Son of the Republic, look and learn." At this the dark shadowy angel placed a trumpet to his mouth and blew three distinct blasts; and taking water from the ocean, he sprinkled it upon Europe, Asia and Africa. Then my eyes beheld a fearful scene: From each of these countries arose thick, black clouds that were soon joined into one. And throughout this mass there gleamed a dark red light by which I saw hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole country and burn the villages, towns and cities that I had beheld springing up.

As my ears listened to the thundering of the cannon, clashing of swords and shouts and cries of millions in mortal combat, I again heard the mysterious voice saying: "Son of the Republic, look and learn." When the voice had ceased the dark shadowy angel placed his trumpet once more to his mouth and blew a long fearful blast.

Instantly a light as of a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel upon whose head still shone the word "Union," and who bore our National Flag in one hand and a sword in the other, descended from Heaven attended by legions of bright spirits. These immediately joined the inhabitants of America, who I perceived were well nigh overcome, but who, immediately taking courage again, closed up their broken ranks and renewed the battle.

* * * *

Again amid the fearful noise of the conflict, I heard the mysterious voice saying: "Son of the Republic, look and learn." As the voice ceased the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

Then once more I beheld villages, towns and cities springing up where they had been before, while the bright angel, planting the azure Standard he had brought in the midst of them, cried with a loud voice: "While the stars remain and the Heavens send down dew upon the earth, so long shall the Republic last." And taking from his brow the crown on which was blazoned the word "Union," he placed it upon the Standard while the people kneeling down, said "Amen."

* * * *

The scene instantly began to fade and dissolve and I at last saw nothing but the rising, curling vapour I at first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor, who, in the same voice I had heard before, said: "Son of the Republic, what you have seen is thus interpreted: Three great perils will come upon the Republic. The most fearful is the second, passing which the whole world united shall not prevail against her. Let every child of the Republic learn to live for his God, his land and Union."

With these words the figure vanished, and I started from my seat and felt that I had seen a vision wherein had been shown me the birth, progress and destiny of the United States.

CORRESPONDENCE

The Sun Temple of Peru and the Druidic Circle

IN Mr. C. Erck's very interesting article in the November number of THE THEOSOPHIST he quotes Dr. Rolf Müller as saying (page 197) that "The building of Kalasasaya is adjusted almost exactly to the four cardinal points".

On page 198 he further quotes Dr. Müller to the effect that the disposition of the building, as well as the proportion of the apparent length of the Temple walls, adjusted to the apparent course of the sun, "scarcely leave it open to doubt that here we have to do with an ancient observatory of the sun".

Might I suggest that the Peruvian Temple was perhaps more than a mere observatory, and that it may have been a Temple of the Sun for spiritual and magical purposes much as the Druidic Circles of the Western Countries of Europe seem to have been in pre-Christian centuries?

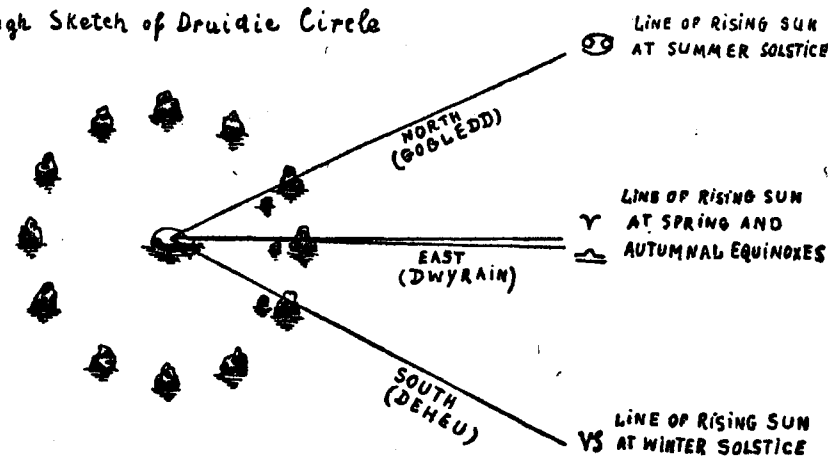
It is significant that in both the Peruvian Temple and in the Druidic Circle the point of the rising sun at the equinoxes of March and September are exactly due east. The word for east in Welsh, strangely enough, is *Dwyrain*, which literally means "two rays," and refer to the line of light from the rising sun at the equinoxes (when in Aries and Libra). In the accompanying diagram I have made the middle of the three lines, that exactly due east, as dual in order to suggest this fact. The other two lines to the north and south of the middle or east line seem to have some correspondence with the disposition of the walls of the Peruvian Temple as clearly indicated by the following sentences in the passage quoted on page 198:

"On the solstice of June, 1930, the rising sun—half the disc above the horizon—shows, at Tihuanacu, a declination of 24° 32' 1" north of the east point. On the solstice of December the sun rises with the same declination south."

I am not competent to write on the question of angles and other mathematical matters of interest, but may I point out that the Druids held four annual ceremonies at the four cardinal or

sacred points of the year? During these (and probably other ceremonies) the Presiding or Chief Bard stood on the central or Logan Stone in the centre of the Circle. The sheathed sword borne by the Druid celebrant—carried with the point towards his own breast as a symbol of harmlessness—was laid on the central stone on the left side of the Presiding Bard. Now it is a curious fact that the Welsh word for north is *Gogledd*, and is made up of two parts, namely, *go* which means "towards" or "in the direction of," and *gledd* which is the mutated form of *cledd* (sword). The sword is placed on the left or north side of the Chief Bard, and it seems as if the Welsh word for north was derived from a piece of ritual within the Druidic Circle. Equally significant is the fact that the Welsh word for South is *Deheu*, which means the "right side" or "right hand side". The south is on the right-hand side of the Presiding Bard when facing due East in his Circle, and this fact may have given rise to the word *Deheu*, which is both "south" and "the right-hand side".

Rough Sketch of Druidic Circle



The three lines raying out from the Centre of the Circle symbolize the triple Manifestation of the Logos. They are the Three-fold Utterance of the WORD; they are the NAME of God that was secret and unutterable. The Utterance was Music as well as Light in Three Rays or Forms. All creation, all living beings, sprang joyfully into existence, "co-instantaneously," at the Sound of the Voice, and all the worlds and all beings, in themselves, softly resound the harmony and music of the Creative Music.

The Presiding Bard on the central Stone stood in the Name of God, spoke in the Name of God, invoked and blessed in the Name of God, in a most wonderfully symbolical sense. When the Chief Bard thus spoke he must have become a most potent vehicle of Solar and spiritual power and blessing.

One might say more about the Three Rays as powers of creation, preservation and destruction (or death and renewal). The point of Death is that of the Dark Virgin at the time of the Winter Solstice; but the Dark Virgin is also the One who gives Birth to the "new" in every sense. Death and rebirth in every sense is in Her charge. But I have said enough I think for the moment!

D. JEFFREY WILLIAMS

Current Topics

May I be allowed to express a few thoughts, and ask for enlightenment upon three current topics?

1. To-day, we all are compelled to admit that practically every activity in which the Society is engaged is suffering from lack of funds, yet in THE THEOSOPHIST for February, Dr. G. S. Arundale is appealing for donations for a "Besant Memorial School" to be erected at Adyar to cost "£20,000, more for a College, still more for a University." On page 532 of the same issue we are told by the Vice-President, after referring to the existence of the Olcott Panchama Free Schools of which there are two, one near our Headquarters and the other about seven miles distant: "It is much to be regretted that, on account of the paucity of donations... it will almost certainly be necessary to close the H. P. B. School"—which would appear to be one of the two schools referred to. There may, of course, be a satisfactory explanation of this peculiar situation. We were told some time ago that the "World University" would be a great necessity in the future. If, in the present economic crisis, a Memorial is decided upon by the Society (I am not objecting to the "idea" of a Memorial) why not let it take the form of placing the World University or some existing, yet crippled, activity, which should be just as near to the heart of the President, on a proper basis, instead of creating a new expenditure of such considerable dimensions, which must cripple existing activities still further?

In these circumstances, are we to understand that this venture has received official sanction?

2. The Vice-President in his address at the Annual Convention in trying to find the cause of the large decrease in Incoming Members, gives as his first suggestion (page 508) "that the fault lies with us and not with the public". "Us" evidently refers to the membership as a whole. He then addresses himself to "those who have grown weary and lost their enthusiasm . . . and whose interests are flagging". This expression also suggests that the present position is due to a defection on the part of a section of the members. I do not think that the responsibility for the situation lies with the ordinary members in this way. Mr. Rogers, in his excellent article in the February THEOSOPHIST, referring to Mr. Krishnamurti's talks at the Adyar Camp says on page 577: "I attended all the

sessions and was impressed with the obvious combination of surprise and bewilderment on 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."

Mr. Rogers is far from being alone in such observations. In my opinion this uncertainty is the main cause of the trouble. A certain amount of perplexity is noticeable even in High Places, and if the Enquiring Member of the Public—also being bewildered (as he is) between some of the announcements made at Ommen in 1925 and the physical plane situation in regard to them to-day, and the manner in which (to him) Theosophical Teaching is contradicted by Mr. Krishnamurti—hesitates to join the Society, why throw the blame on the members?

I was surprised to find that this was not given as even a possible reason for the decline in the number of new members.

3. Although the question of the election of the next President and its relation to "authority" has already been raised in THE THEOSOPHIST, one hesitates to refer to it at this juncture. I do not know, however, what part "authority" will play in the election of the next President. If it does play a part it is to be hoped that it will work out successfully, and in this instance be free from any complications.

JOHN GRIFFITHS

Shrinkage

The figures of membership in the Vice-Presidential address, with the statement that "the reports shew no lack of interest on the part of the public. Quite the contrary . . . Theosophy is now the great need of the hour," call for heart searchings. If, with great diffidence, a plain member may offer a suggestion, brother Theosophists are asked to consider it helpfully, not in any spirit of fault-finding. However reluctantly, one cannot but feel it as a sort of duty to tell any facts one knows, which may throw light on the very serious position marked by this "decrease in the percentage of gains".

Facts the most obvious are the hardest to see when one lives in the midst of them. Two causes of our decrease may be given in seven words: Wanting our revered President; and unconscious discourtesy.

The first is out of our power. No one can replace Dr. Annie Besant. When she came among us, and spoke, our membership went up by leaps and bounds, and always fell away between her visits. She had more pull than oratory can give, wonderful though her genius is in oratory. None the less, she herself had more drawing power than even her great lecturing genius gave her. Her greater gift is this: *She loves the people.* From the very beginning she

had a real, solid affection for those match girls she organized. She was genuinely moved by their difficulties and temptations. She has concern and she has respect for the unenlightened.

On the second point it is only fair to say at once that all those stated (or rumoured) to be initiates, give us a splendid example of public courtesy. It is among the ordinary members that there seems to be too much of the spirit of the "candid friend". Nearly all of us are guilty, at times, of forgetting that people will be hurt by disregard of their personal feelings.

When Dr. Annie Besant could visit her schools once in two years or so, her admonitions led people to try very hard to think of their companion of the moment. Lacking such reminders, it is fearfully difficult to keep going. We need to think out and rub in the fact that, in an imperfect world, imperfect people have not only a right to exist, but a right to have their feelings respected.

People are too often repelled by our absorption in books on progress, which leads us to disregard the personal feelings of those about us. We have no right to do this. Their efforts may be directed towards some other virtue than the one we have in mind at the moment. We are told that Madame Blavatsky taught her pupils to look for the unhappy one in any room and try to help that one. Our loved President and other Avenue Road esotericists do notice who is overtired, or without a seat, or sitting in a draught, or shy or feeling discouraged. Some such practice might help us, too, to consider persons more.

Unthinking Theosophical "Brotherliness" is too breezy—too outspoken. Some members, as well as outer public, prefer to retain some etiquette, some privacy of soul. Personal discussion of all and everything should be reserved for intimates, it may easily prove distasteful, and even give offence, in public life, however good the motive. Folks will not consent to be helped by those who hurt their most sacred feelings needlessly. It is more thoughtfulness that is needed. Theosophists so often talk with beaming smiles of encouragement to someone, without giving any thought at all to the person to whom they speak. One F. T. S., on hearing of an illness, said with radiant face: "Oh, but you ought to know better than that!" *Hinc illæ lachrymæ*—this shrinkage.

KATE SMITH

Politics of the T.S.

You may be interested in the following excerpts from a letter recently received from a member deeply interested in the viewpoints entertained at the beginnings of our Society:

Yes, your idea of a study of contemporary Theosophists meets with our approval. Indeed we have pursued the matter for some time much to our entertainment and instruction. Why we ever

indulged in the wild dream of a *rapprochement* between and among them we cannot now imagine. So many kings and so small a kingdom—and shrinking visibly every day! Personality and personalities so hugely important and the Cause a means to personal glory rather than service. There is poor old—all but on its deathbed, using its last precious life breath to glorify a man. And the—gnashing its anonymous teeth over its inability to eliminate all Theosophical competition. Dear old XYZ and ZYX and others, learned and splendid gentlemen, playing lone hands—alas!—and competition not only *between* the various groups but *within* as well . . .

But I cannot share your optimism as to the outcome, for I have found nothing that assures me that the Masters direct the Society, let alone dictate its policies and officers. Indeed every word They have uttered on the subject in the days of the formation of the T. S. were in direct opposition to such an idea. And H. P. B. likewise made it clear that the Masters believed too sincerely in the working of the Karmic Law to interfere with even the errors of a person or the Society.

For example: "The Masters do *not* (italics hers) guide the Society, not even the Founders; and no one has ever asserted that they did; they only watch over and protect it." (Key, p. 236, orig. ed.)

Again: "Far from our thoughts may it ever be to erect a new hierarchy for the future oppression of a priest-ridden world. (This in connection with Their refusal to interfere with the election of Mrs. Kingsford) . . . we feel and would have it known that we have no right to influence the free will of the members in this or any other matter. Such interference would be in flagrant contradiction with the basic laws of esotericism that personal psychic growth accompanies *pari passu* the development of individual effort, and is the evidence of acquired personal merit . . . Therefore were I to act up to Mr. Massey's suggestion . . . that 'a word only from Mahatma K. H. would be quite sufficient'. . . I would be actually making myself the quasi Pope she deprecates and an unjust and arbitrary one besides . . . Were I to have acceded to the lady's desire to appoint her as the 'apostle of Eastern and Western Esotericism' and try to force her election on even one unwilling member . . . I would then deserve to be taunted as the 'oracle of the Theosophists' and classed with 'Jo Smith . . . and Thomas Lake Harris'. . . I would recommend to her and others interested in the present dispute to appeal to the decision of the ballot, by which all may express their wishes without invidiously exposing themselves to the charge of discourtesy." (The Mahatma Letters, p. 407.)

I have no doubt They meant what They said, and it seems to me that subsequent events have more than proved it. It was Judge who began the "appointment" and the "succession" idea—and see what it did for the Society. A "nomination by the President" is constitutional and a courtesy due the outgoing official. A nomination

or appointment by a Master was unheard of until—you know about the *until* and how authentic it was. I hope nothing like that will occur again, but alas! there seems to be a tremendous amount of preparation of the soil for just such a seed going on at this moment in the magazines. If I were a candidate, with such confidence in the idea of the Masters' dictation, I would trust to Their preparation of the soil in the hearts and minds of the members and would be less feverishly anxious. But I imagine politics is too fascinating a game to stand apart from when the opportunity offers.

There again I catch something of Krishnaji's point of view, his dislike of organizations with their emphasis upon the personal and the objective. Not that I agree with him that we would be better without organizations, but I can understand his lack of enthusiasm for them, all things considered.

His detestation of personality worship and subservience, and likewise spiritual pretension, are understandable too. Yes, I agree that in some ways he reminds us greatly of H.P.B. Both were very frank along that line. Also as to freedom of thought, self-dependence, personal effort and responsibility, no leaning on others but seeking the light of one's own inner divinity—in all those matters there is a pronounced likeness. In some others, not so great a harmony. But you would be surprised to find at our Lodge some of the ardent Krishnamurtiites who are not happy in the other Lodges. I am sometimes surprised myself, yet I do think our meetings interesting enough to attract people of all types. We do not take up any of the Theosophical issues one way or the other, so perhaps it is the peace that appeals.

(There is more of it, but I think this is enough to stimulate thought. Those at Headquarters may not know it, but there is always a keen thirst for the opinions of the average member. Hence my appreciation of your Correspondence department, which you might well carefully expand.)

Z. K. D.

CORRECTION

KINDLY rectify in the next number of THE THEOSOPHIST that the remarks on the election of a President, published above my name as "Correspondence" in the March number, are not mine.

They are the translation into English of a part of an article on the subject in our Dutch monthly *Theosophia* from the hand of Dr. Max Westendorp who, as Assistant General Secretary, during a short period of my illness temporarily edited that part of our Monthly in my stead.

J. KRUISHEER

THE THEOSOPHICAL FIELD

IRELAND

IRELAND has a new General Secretary, Miss J. M. Nichols, who says she feels this "a great honour, and also a very great responsibility, and what I would specially ask for is Unity—Unity is Strength—and we shall be able to overcome difficulties—some that we are aware of and some that we know are lurking for the unwary, if we are firmly united, in upholding the principles for which we stand, and in showing that brotherhood which must always be the hallmark of a Theosophist".

And John Barron writes from Belfast: In Belfast two Lodges working unitedly have on the average fairly good audiences on Sunday nights, and classes and activities almost every day of the week. The Erin Lodge in Belfast is a vigorous Lodge, doing steady good work, and meeting the Theosophical needs of a district, at a considerable distance from the other centre. Both centres could do with more members than they have, but under present conditions there is nothing to be despondent about.

Londonderry keeps to the famous motto of its town, "No surrender," and from all accounts good work is being done there. What we lack in the Northern Province is a Northern Federation. Bradford, Manchester and Liverpool over forty years ago demonstrated what could be done by starting a Federation, with the excellent results so well known, an example quickly followed all over the Theosophical world.

WALES

Mr. Peter Freeman, General Secretary for Wales, gives the following twelve ways to kill a Lodge:

- (1) Don't go to the Lodge Meetings. If you do go—go late!
- (2) If you've got anything else to do, or the weather is bad, don't

think of going—remember the power of thought! (3) Whenever you do attend a Meeting, grumble as much as you can—and always be disagreeable! (4) Never accept any responsibility. It is much easier to sit back and criticize the others. It's their Karma. (5) Never make a practical suggestion; it might be carried out! If anybody else does, "wet blanket" that too! (6) Never offer to help—it might be accepted. Say you believe in brotherhood and others ought to practise it! (7) Never take the initiative. Why not let someone else do that? (8) If you are appointed on a Committee, hinder its work all you can. If you are not appointed, get annoyed about it! (9) When your opinion is asked at a Meeting, reply that you have nothing to say. After the Meeting, gossip about it! (10) Never do anything more than is absolutely necessary. If a few do the lion's share, tell every one the Lodge is run by a clique! (11) Never hurry about paying dues. Wait until you've had several reminders. Never offer to give a Donation! (12) Don't bother about getting new Members. Let those who do the other work do that too!

SOUTH AFRICA

Mr. J. J. van Ginkel, President of the Pretoria Lodge, writes that theirs is "the only centre in South Africa which has its own building and with its beautifully laid out garden makes indeed a very exquisite picture, a worthy channel through which the Master can send His blessings.

"We all remember our beloved President Dr. Annie Besant, in our thoughts, specially during our healing group meeting every Tuesday evening."

INDIA

Each year at Easter a South Indian Theosophical Conference has been held in Adyar. This year, however, it met at Krishnarajasagara in Mysore, an Indian State, where it joined with the annual meeting of the Karnataka Theosophical Federation. Bishop Leadbeater travelled from Adyar to preside over their sessions, an arduous undertaking for his age and in this hot weather. To express their special appreciation of this and also this being his first visit to Mysore, the assembled members presented a welcome address to Bishop Leadbeater, eulogizing his present interest in and past services to the Theosophical Society. The Bishop's address to them as well as an account of the gathering will probably appear in the next THEOSOPHIST.

REVIEWS

Fifty-seventh Annual General Report of the Theosophical Society.
(Published by the Recording Secretary, Theosophical Society, Adyar, Madras. Price Rs. 2.)

The Annual General Report of the Theosophical Society for the year 1932 is of particular interest, to all members, as showing how the good ship Theosophy is weathering the stormy seas of these days, which are wrecking many a vessel whose timbers are not staunch enough to stand the test.

The depression is, of course, having its effect on our membership figures. The total at the end of 1932 being 33,300 against 36,100 at the beginning of the year: this net loss of 2,800 is, however, smaller than the net loss for 1931, which was 3,200, and for 1930, which was 4,300.

The interesting figures contained in the Vice-Presidential address of Mr. A. P. Warrington, contained in this Report, show that these annual net losses of membership are due, not to an increase in the number of members leaving the Society, but to a reduced number of new members joining.

Mr. Warrington states: "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 platform—which is out of tune with the spirit of our times." This is matter for earnest thought, but there is comfort in the fact that our membership figures do show an annual net gain up to 1929, the first year of the depression, even if we have an annual (though decreasing) net loss thereafter. We have therefore a *prima facie* case against the Asuras in charge of the economic depression, and we may feel that a new epic battle is being staged, in which, as in the Ramayana, the forces of right will, led by the new Rama, avatar of Vishnu, gain the victory.

Reports of General Secretaries of the National Societies, which make up the bulk of the volume, are of much interest. Outstanding, as usual, are the pungent remarks of Mr. Albert E. S. Smythe of Canada; and the steady progress shown in America and Australia is worthy of note, the former with its 897 new members and the latter with its highly successful 2GB, Theosophical broadcasting station. In regard to the latter we quote as follows: "The Theosophical Broadcasting Station has established itself in the commercial world as a splendid paying proposition, and during the year it has given the Section an income of £600. All debentures, except that held by the Section, have been repaid during the year, leaving a profit sufficient to make extensive additions to plant, and to pay a ten per cent dividend."

In the Treasurer's Report it is interesting to note that the "Immovable Property at Adyar" is carried in the Balance Sheet at approximately 4 lakhs of rupees, equivalent to about £30,000 or \$100,000. To support the Headquarters of the Society at Adyar there is the income from various endowments, donations and legacies, received during the year (including Adyar Day collections) and ten per cent of members' dues. Last year the income fell short of requirements by sum 16,000 rupees, which was made up out of surplus carried over. This surplus now stands at 11,811 rupees.

There are many other interesting details, with which no enthusiastic member should fail to acquaint himself.

E. M. S.

A World in Distress: The Remedies as Seen by the Theosophist, by A. Ranganatha Mudaliar, B.A., B.L., M.L.C. (Adyar Pamphlet No. 171, published by Theosophical Publishing House, Adyar, Madras. Price As. 3.)

This is the fourth of the Series of five Convention Lectures bearing one general title, which were delivered by different speakers during the last Convention of the Theosophical Society held at Adyar in December, 1932.

It relates the conditions in India and contributes the Indian viewpoint to the Series. The author is a politician, has been Minister to the Government of Madras and has done much social work, specially in the villages. His tale of India's woes is simply told and convincing. Unemployment and economic distress are something new in many countries of the world to-day; in India

poverty and unemployment have become chronic diseases. The remedies suggested are briefly Home Rule in the village (and for the country); restoration of real religion; and work for these by Theosophists in a spirit of brotherhood. The pamphlet will be welcomed by those who think with Sydney Webb that "Indian conditions present a field of study which is likely to be of real use not only to India, but, indeed, to the world". (An abbreviated version of the lecture appears in this number of THE THEOSOPHIST.)

D.

The Adventures of Rex and Zendah in the Zodiac, by Esme Swainson. (The Rosicrucian Fellowship, Calif., U.S.A. Price \$2.00.)

The story of the adventures of Rex and Zendah in the Zodiac is very interesting. It is exactly like a fairy tale but more exciting. We both like the land of the Balance more than any other. The adventures are very wonderful, and we feel as if we may go to the signs of the Zodiac, when we read the story. If you read and finish the story, you feel as if it will be nicer if the story is longer. The most interesting part of the story is how Rex and Zendah got into the gates of the Zodiac. The things that are done in the Zodiac are most useful to men.

RADHA (Age 9)

VASANT (Age 10)

Krishna Bai, by Ramdas. (Anandashram Series No. 3, Ramnagar. Price As. 4.)

This "Life-Sketch of a Yogini" is yet another testimony to the existence in the world of souls who are so conscious of the Divine Life within that it shines through them, irradiating their person and every act they do. In the booklet under review many testimonies are given as to the effect upon the writers of Krishna Bai's presence; "the very embodiment of light, purity and grace" is the description of her by her guru, whilst another writes that "the Divine Shakti and splendour has become manifest . . . through Krishna Bai".

Like other "saints" she showed strong self-will in youth; "a rebuke from her teacher made her abandon the school," and suffering was necessary in order that the true nature might be awakened. Bitter grief at the death of her husband led her to seek the things that are lasting, and in a Math at Hubli she first became conscious of a longing to serve. Her one cry was "O God, make me wear out my body in the unsparing service of all". Having to return for a time

to the care of her children, Karma led her presently to the Ashram of the Sadhu Ramdas who became her teacher, and in spite of some persecution and opposition, she devoted herself henceforth to her vocation. No work was deemed too menial, and we read of her sweeping the roadway to the Ashram, repeating constantly meanwhile the name of God. "She freely lent her services to all classes of people without distinction." One of her replies to a questioner is striking: "Give up the egoistic consciousness that you are either the doer or the non-doer."

E. M. W.

What Colour Means to You, by Ivah Bergh Whitten. (The C. W. Daniel Co., London. Price 2s. 6d.)

In this little book, the author gives a very clear outline of her method of healing by colour. In these days when colour is receiving so much more attention than formerly, she should have many interested in her system. On page 53 she explains the harm of "aspirin or other narcotics"; we take it that she considers smoking a narcotic. The "Spectrone" Lamp should prove a good Doctor to those sensitive to colour and less expensive than an ordinary Doctor!

More Notable Nativities, compiled by Maurice Wemyss. ("Modern Astrology" Office, London. Price 1s.)

This is a useful collection of Horoscopes for those interested in Astrology. A few more feminine horoscopes might have been added; 10 in a 100 seems a very small percentage; surely there is not such a dearth of notable women.

A. J. M.

MAGAZINES RECEIVED:

Advance Australia News Service	...	...	March.
The American Theosophist	...	...	March.
En Avant	...	...	January.
Boletin Oficial de la Sociedad Teosofica en Mexico	...	...	March.
Boletin de la Sociedad Teosofica Española	...	...	March.
The Buddhist	...	...	March-April.
Buletinul Teosotic	...	...	February.
Bulletin Théosophique	...	...	March.
The Canadian Theosophist	...	...	March.
The Christian Theosophist	...	...	March-June.

Gnosi ...	...	...	January-February.
The Hindustan Review	...	...	January.
The Indian Review...	...	...	April.
The Liberal Catholic	...	...	April.
The Modern Review	...	...	April.
The Orient	...	...	January-February.
De Pionier	...	...	April.
The Review of Reviews	...	...	March.
La Revue Théosophique le Lotus Bleu	...	...	February.
Teosofia ..	...	...	March.
Teozófiái Kozlemények	...	...	March.
Teosofija	...	...	No. 1 of 1933.
Teosofisk Tidskrift	...	...	March.
Theosophie in Ned.-Indië	...	...	April.
Theosophia	...	...	April.
The Theosophical Scroll	...	...	March.
Theosophy in India...	...	...	January-March.
Theosophy in New Zealand	...	...	March.
Toronto Theosophical News	...	...	March.
The Vaccination Inquirer	...	...	March.
World Theosophy	...	...	March.
The Young Builder	...	...	April.
The Young Theosophist	...	...	April.

BOOKS RECEIVED :

- Music*, by Cyril Scott (Rider & Co., London).
Naked Ascetic, by Victor Dane (Rider & Co., London).
 Adyar Pamphlet No. 171 (T. P. H., Adyar).
More Notable Nativities, compiled by Maurice Wemyss ("Modern Astrology" Office, London).
The Uttara Gita, by B. K. Laheri (T. P. H., Adyar).
Sribhāgavatam, by V. K. Ramanujachari (Author, Kumbakonam).
The Fountain of Life, by S. N. Agarwal (The Indian Press, Allahabad).
Entry into the Kingdom of Heaven (Warangal).
Message of Peace (Mirzapur).



ON THE WATCH-TOWER

BY C. JINARAJADASA

THE news is both good, and bad. It is good, for Dr. Besant is still with us, the flag of Idealism which rallies us all and makes us dedicated more than ever to the cause of Wisdom and Service. It is bad, because the onset of advancing age gains steadily, though slowly. No crisis is expected, but her strength is diminishing very slowly. She is not confined to her bed, however, but even to walk now to Bishop Leadbeater's room is far too severe a tax on her strength. In the past, she has shown some power of recuperation, and it may be that the present set-back will be compensated for by a little strength later.

* * *

It is the advance in Science, and the onward sweep of the tide to Unity and Universal Brotherhood, which have given us within the last two decades the use of the word "world" as an adjective, in such phrases as "world crisis," "world economics," "world conscience," and so on. Such a conception of the world as a Unity is of course inseparable from an understanding of Theosophy. Much as the call to Nationalism is heard by the Theosophist as by every citizen, yet the Theosophist is pledged to see that the duties of Nationalism do not run counter to the larger duties towards all Mankind as a whole.

It is this call to think of and feel for the world as a whole which has once again been made to Theosophists by one of the Great Ones, who, since 1875, has guided the Theosophical Society. These are His words:

The world is at a crisis in its history; it is a time when its progress or failure for the next century depends upon a wise, unselfish choice on the part of those who guide it. And such a choice is possible only if a wide, brotherly, far-seeing attitude can be attained. You of our Society should speak for us with no uncertain voice. But before you can do that, you yourselves must open your hearts to a world-wide view. You must put aside your petty personal prejudices, your insignificant local interests, your countless little unconscious selfishnesses, and learn to think for the world; for only so can you rise to the emergency, and quit yourselves like men.

Surely then it is the duty of each Theosophist loyal to the Masters and to Their great Plan to see that he rises out of the local interests of city and people, and does his utmost to inculcate on friend and neighbour "a world-wide view". Once, King George of England called on the citizens of his Empire to "think Imperially". In a more profound and radical way must the Theosophist think *for the World*. For, it is so easy to become absorbed in the struggle with one's Karma and Dharma, and forget that "thoughts are things," and that every *right* thought of a Theosophist on the great World Crisis to-day does help statesmen to see more clearly through the fog of policies, and strengthens the hands of those few who are striving to stem the tide of the evils of Nationalism and economic competition. It was the then young Theosophist Bertram Keightley, as a young man just back from College, who said finely in 1883: "I am a Theosophist before I am an Englishman." That is the attitude among Theosophists

which will make them a World Influence, even though they be few in number.

The Persecution of
the Jews.

Persecution anywhere and in any form is an outrage on Universal Brotherhood, and the campaign of persecution launched vigorously against the Jews by official Germany has sent a thrill of horror throughout the world. Why Central Europe has the awful bacillus of a hatred of the Jewish race as a race endemic in its organism is difficult to comprehend; it showed itself to Theosophists in 1923. For then the European Congress met at Budapest, and, as usual, the Theosophical seal was stamped on the badges to be worn by the delegates. As all know, the uppermost symbol on the seal is a Swastika. The organizers of the Congress were forced to punch a hole through the Swastika, and put a ribbon through it, lest every Theosophist be construed as a Jew-hater and Jew-baiter. So too, three years ago, when the latest photographs of Dr. Besant were taken, there appeared on the negative the beautiful gold Swastika with its nine gems which she wore as a *Theosophical symbol*. But before the photograph was released from Adyar, I instructed the photographer to "block out" the Swastika, which in Central Europe is the sign of anti-Semitism and Hitlerism.

Every intelligent man in Europe and America has heard time and again the long series of accusations against Jews as individuals and as a race. But no accusation whatsoever—even if it be true in part—ever justifies hatred. "Never anywhere at any time did hatred cease by hatred; only by Love hatred ceases," said the Lord Buddha. Each thought of hate—however seemingly justified—is as the sowing of the dragon's teeth, and the crop reaped by the sower for

himself and for his people is misunderstanding of his nearest and dearest, and strife for himself and for those whom he loves.

And supposing, merely as a hypothesis, that the Jews are this and that, have done this or that to handicap a Nation's growth (omitting all thought of what they undoubtedly do to *help* that growth), yet the eternal Law was proclaimed by the Lord Jesus Christ: "Needs must be that evil comes, but woe unto him through whom the evil cometh". It is this unvarying law of God which statesmen in general do not understand, and evidently least of all those who lead Germany to-day. For the present hatred of Jews in Germany and the unjustified sufferings imposed on them—on the just as on the unjust among them alike—is as a millstone round Germany's neck, in the eyes of those who see with an inner vision, weighing her down and thwarting her expansion into her larger destiny.

* *

For those of us who owe much to Germany in the domain of culture—and where has she not led: Science, Medicine, Scholarship, Music, and in each of these departments how many German Jews have not been the leaders?—the present plight of Germany is sad to contemplate. For it is a reversion to a terrible and evil past when she threw herself open to an obsession by the Dark Powers who fight against the victory of the reign of Peace and Love. That she, who has suffered so greatly as the result of past blunders, should once more blunder calamitously, and once again open the hearts of her little ones so that evil enters into them till it warps the vision of Truth which God has given them as little ones—it is this horror which is more awful than even the persecution of the Jews.

The end of Slavery is not yet. For how should such an institution which has come down through the ages vanish because at last a World Conscience has been born that Slavery as an institution has served its purpose, and that henceforth it is an outrage on the inherent greatness of individual man, as of the Nation of which he is a part? On October 12, the League of Nations, after ten years' inquiry and discussion, has called on all its component members to suppress slavery "in all its forms". Here are extracts from the London *Times* which explain the work planned by the League:

Existing systems of slave-owning vary widely in character. They are embedded in social and religious customs; some affect only boys, others mainly girls; some are required to satisfy industrial demands; others domestic purposes; others, again, for less defensible objects. In Abyssinia, as Lord Noel Buxton has pointed out, the services of the Church require a large number of slaves.

The actual work is to be undertaken by the Secretariat of the League. The first step will be the appointment of seven expert advisers to assist the Council of the League. These are to be permanent appointments in the sense that the members will be appointed for an indefinite period, and will meet every second year. The Commission will "cease to exist as soon as the results anticipated in the campaign against slavery had been, or were on the point of being, attained".

It may be hoped that the Permanent Commission now to be set up will give early attention to the subject of raids into British territories. To-day these involve heavy charges and impose serious embarrassments upon the Kenya and Sudanese Administrations, the cost alone being estimated at more than £25,000 a year. The number of raids actually recorded by Governments concerned within recent years is now about 150. The two worst are known to have occurred this year in the Sudan; one in March last, which involved destruction of native villages and property, the killing of a number of men and the carrying away captive of a large number of people. In June there was a further raid, again involving considerable loss of life and property, but the details of this raid had not come to hand in time for report to be made to the Assembly Commission. The assertion that in recent years the market demand for boy and girl slaves has considerably increased in several territories receives some confirmation from these two raids because, from the facts already known, out of a total of 82 captives carried off 55 are known to have been children.

*

Dr. Besant's mind constantly turns to the cherishing of the youthful members of the Society, so that they may be trained to fill the places in the ranks of the workers left vacant as the elders depart "Yonder". On April 18th, she wrote out the following brief message to Australian Theosophists:

MY DEAR AUSTRALIAN BROTHERS,
My love and blessings are with you. Guard the younger brethren.

ANNIE BESANT,
Warrior.

A little later, on May 6th, I had occasion to mention to her how so often people objected to the proceedings of young people as lacking in respect towards their elders. Her reply was brief: "Bother! I like to encourage the young ones, because they will have the new ideas."

For two days, from May 4th to 6th, Krishnaji came to Adyar to see Dr. Besant, *en route* to Bombay, whence he sailed for Egypt, Greece, Italy and Holland. As he was recovering from fever, and was badly in need of rest, he gave no addresses during his brief stay. Besides, the purpose of changing his direct route from Calcutta to Bombay and coming to Madras was solely to see Dr. Besant. Mr. D. Rajagopal has announced that Krishnaji will return to India in October. Early in 1934, it is planned for Krishnaji to go to Burma, Java, Australia, and so to the Camp at Ojai. Towards September of 1934, it is hoped that Krishnaji will start on his tour of South American countries.

Theosophy has been slowly gaining adherents to its ranks in the Philippine Islands. As the Islands are possessions of the United States, the Lodges have been on the roll of the American

Section. They have lately grown to the requisite number seven, and met formally in a Convention to inaugurate themselves as the National Society of the Philippine Islands. A cable to this effect was received by Dr. Besant, who replied with a cordial welcome. The formal application will be sent by the Lodges through the American Section at Wheaton. In this work, the President's warmest praise and thanks go to Warrant Officer George N. Ragan, of the U. S. A. Army, a devoted Theosophist, who is stationed at Manila, and who has helped our Philippine brethren in every possible way with his militant enthusiasm.

* * *

This month of May, there passed away at Sāranāth, the sacred Buddhist centre near Benares, Anagārika Dharmapāla, whom many will recall in Europe and America. A few months before his death, he took formally the vows of a Buddhist monk—he had lived the life for fifty years,—and was ordained at Sāranāth at a great conclave of Buddhist High Priests from Ceylon. He then took the name Devamitta, but he will be best known in the West as "Anagārika Dharmapāla". As a youth, the coming of H. P. B. and Colonel Olcott to Ceylon awakened in him a missionary zeal, and he was ever devoted to the memory of H. P. B. and grateful for her motherliness towards him. He helped Colonel Olcott as interpreter and assistant in the work of organizing Buddhist Schools; for a while, he similarly assisted C. W. Leadbeater in his work for Ceylon Buddhists. In 1893, he accompanied Dr. Besant and Dr. G. N. Chakravarti to the Parliament of Religions at Chicago. But later, for many years, he disapproved of Theosophists in general, the division having risen at the time when Colonel Olcott found that he could no longer guide the somewhat reckless enthusiasm of Mr. Dharmapāla, in the matter of a lawsuit which the latter brought against the Hindu priest at

Buddhagaya—where the Lord Buddha attained to Wisdom—to wrest from the priest a spot which should be under the control of Buddhists. But the Hindu Mahant had vested rights, and Colonel Olcott felt that Mr. Dharmapāla was not proceeding in the right way over the whole matter, and strongly disapproved of the lawsuit, which Mr. Dharmapāla finally lost, after the expenditure of heavy sums donated by pious Buddhists. Since then, he was apt to look with disfavour upon Theosophical activities.

The Venerable Devamitta Dharmapāla, as he will now be known, was a great Buddhist missionary. He organized the Mahā-Bodhi Society, a Buddhist Temple and Āshrama in Calcutta, and as his crowning work, he built a large Vihāra or Shrine and Meeting Hall at Sāranāth itself, where the Lord Buddha delivered His first sermon. After the cremation of his body, part of the ashes were taken to Ceylon, where the Buddhists met in their tens of thousands to do honour to a great Buddhist missionary. In a two-mile long procession, the ashes were taken to a temple in Colombo, there to have a stūpa or mound erected over them. As the ashes had to pass through Madras, they were deposited in the Buddhist Shrine at Adyar during the twelve hours' interval between trains. A few days before passing away, the Venerable Devamitta Dharmapāla made a vow as follows :

Let me die soon ; let me be reborn. I can no longer prolong my agony. I would like to be born again twenty-five times to spread Lord Buddha's Dharma.

I had hoped to be released for three months from editorial duties, in order to grapple with the appalling arrears of correspondence which have accumulated on my many tables. But man proposes, and the Plan disposes. Bishop Arundale and Mrs. Rukmini Arundale left for Europe at the end of April. I am, however, grateful to him for one month's release.

The Acting Editor.



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. 143)

THE *Anguis in herba* has shown its head. It is the perfect, the wonderful similitude of the life of Apollonius with that of the Saviour that places the Church between Scylla and Charybdis. To deny the life and the miracles of the former, would be to deny the trustworthiness of the same Apostles and patriotic writers on whose evidence is built the life of Jesus himself. To father the Adept and his beneficent deeds, his resurrections, acts of charity, healing powers, etc., on the "old Enemy," would be rather dangerous at this time. Hence the stratagem to confuse the ideas of those who rely upon authorities and criticisms. The Church is far more clear-sighted than any of our great Historians. The Church knows that to deny the existence of that adept would lead her to denying the Emperor Vespasian and his historians, the

Emperors Alexander Severus and Aurelianus and *their* historians and finally to deny Jesus and every evidence about him, and thus preparing the way to her flock of denying *herself* finally. It becomes interesting to learn what she says through her mouth-piece, de Mirville in this emergency.

"What is there so new and so impossible in the [Damis] narrative concerning their voyages to the countries of the Chaldees and the Gymnosophists," he asks. "Try and recall, before denying, what were in those days those countries of marvels *par excellence*, as also the testimony of such men as Pythagoras, Empedocles and Democritus, who ought to be allowed to have known what they were writing about. What have we to reproach Apollonius with?"

"Is it of having made, as the oracles did, a series of prophecies and predictions wonderfully verified?—No; because studied better now, the *oracles* are no more for us what they were for every one (in the past century) from Van Dale to Fontenelle.¹

"Is it of having been endowed with *second sight* and having had visions at a distance?²—No; for this phenomenon is at the present day *endemic* in half of Europe.

"Is it of having boasted of the knowledge of every existing language without having learned any of them?—But who is there that does not know, that such is one of the criteriums of the presence and assistance of a Spirit, of *whatever nature*.³

"Of having believed in transmigration [reincarnation]?—It is still believed in [by millions] in our day."

¹ Many are they who *do not know*; hence they do not believe in them. (Ed.)

² Just so; and if Apollonius perceived from Ephesus, during a lecture he was delivering before an audience of many thousands, the murder of the Emperor Domitian in Rome and notified it, *at the very moment it was taking place* to the whole town, then again Swedenborg who saw in the same manner from Gothenburgh the great fire at Stockholm and told it to his friends, no telegraph being in use in those days.

³ No *criterium* at all. The Hindu Saddhus and Adepts acquire the gift by the holiness of their lives. The *Yog-Vidya* teaches it, and no "Spirits" required for it.

No one has any idea of the number of men of science who long for the re-establishment of the Druidical religion and the transformations of Pythagoras.¹

"Of having exorcised the demons and the plague?—The Egyptians, the Etruscans and all the Roman Pontifs had done it, long before him.

"To have conversed with the Dead?—We do the same to-day, or *believe* we do so [which is all the same].

"To have believed in the *Empuses*?—Where is the demonologist that does not know that the Empuse is the *South Demon* signalled in David's *Psalms* and dreaded then as it is feared even now in all northern Europe.²

"To have made himself invisible at will?—It is one of the achievements of mesmerism.

"To have appeared after his [supposed] death to the Emperor Aurelian above the city walls of Tyana and to have compelled him thereby to raise the siege of that town?—Such was the rôle [or mission] of every hero *beyond the tomb* and the reason of the worship vowed to the Manes.³

"To have descended into the famous den of Trophonius, and to have redeemed from it an old book preserved for years after by the Emperor Adrian in his *Antium* library?—The trustworthy and sober Pausanias [had descended there before him⁴] and came back no less a believer than he had been before going.

"Of having suddenly disappeared?—Yes; like Romulus, like Votan, like Lycurgus, like Pythagoras,⁵ that is to say,

¹ The Theosophists and their list of *Secret Members* can testify to the truth of it.

² Psalm XC. But this is no reason why people should believe in that kind of Spirits. There are better authorities for it.

³ De Mirville's aim is to show that all such apparitions of the Manes or disembodied Spirits are the work of the Devil, Satan's simulacra.

⁴ [The words in square brackets are left out in H. P. B.'s MS. I have supplied them from De Mirville.—C. J.]

⁵ He might have added: like the great Sankarācharya, Tsong Khapa and so many other *real* adepts—even his own Master, Jesus; for this is indeed a criterium of true adeptship, though to disappear "one need not fly up in the clouds".

always under most mysterious circumstances, ever attended by apparitions and revelations, etc."

"Let us stop here, and repeat once more: had the life of Apollonius been a simple *romance*, never would that man have obtained such a celebrity during his life time or created such a numerous sect, so true and so enthusiastic, after his death.

"And to add to this—never would a Caracalla have raised a heroön to his memory,¹ or Alexander Severus

[NOTE: The MS. here breaks off short. On page 136, Vol. III, *The Secret Doctrine* (Third and Revised Edition), will be found the continuation.]

(To be continued)

¹Lampridius, "Adrian," XXIX,

WHITE LOTUS DAY CELEBRATION

May 8, 1933

AS in previous years, so this year the residents of the Adyar Headquarters met in the Hall at 8 a.m. Since H. P. B. had requested that on this day in memory of her the members should read extracts from the *Bhagavad-Gītā* and *The Light of Asia*, the meeting began with a reading in Sanskrit of the *Gītā*, Chapter 2, by Dr. G. Srinivasamurti. A translation in English was then read by Mr. Ernest Wood. The reading from *The Light of Asia* was by Bishop Leadbeater, of Chapter 8, beginning with the words "Behold, I show you Truth," and closing with the words "The heart of it is Love, the end of it is Peace and Consummation sweet. Obey!" After the readings, the following addresses were delivered:

I. Ernest Wood

The question naturally comes to me, what is the thing about her with which I am most impressed? I think I will put it briefly by saying that she was very seldom herself; that she was so much occupied in meeting other people as far as possible on their own ground, that it was only occasionally that she retired into her own true mood and perhaps made some small statement. I think there was, and I suppose is, in H. P. B. that sturdy character of sympathy for living beings of all kinds, from highest to lowest, that you can hardly find

paralleled. It was that, no doubt, which made her so adaptable—though many say she was not, because she became irritable about many unreasonable things—and which made her so versatile. So that when a scholar perhaps brought her some problem in which he was interested, she would take the trouble to go into that matter, and put her thought along with his.

When we are reading H. P. B.'s words, we find she goes out in a new direction, and then occasionally she comes back; and when she comes back, we find that she rests with a kind of satisfaction upon a position, an attitude that I would call Advaitic, if at the same time we can say that it is Buddhistic. It was the thought that that which she herself felt most of all, and to which she desired to lead us, was something which could not be described in terms of anything that we knew already. You will find the idea coming out in practical ways, as in her disapproval of Spiritualism; but even there she would try to meet people on their own ground.

The essence of her disapproval was the idea that the spirit of man should be thought of in terms of a form which had been cast aside. Of course, she agreed with many people that a form after death resembling this one might exist, but all the same she did not want men's thought to rest there, and she did want them to conceive of the real spirit; therefore I think her dislike of Spiritualism, at any rate for the use of the word "spirit" in connection with any of these forms which persist for a little time after death. It is really a Vedantic position, that we are not to fix our mind on facts we already know, describe things in terms we already know, even though glorified. It is also the Buddhistic position, because you know how the Buddha objected to people trying to think of the Ultimate or the Nirvanic state in terms of anything they already knew. Things are all materialistic in experience. The fruit of experience is not to be determined

in terms of experience. You remember the occasion when somebody asked the Buddha whether man was immortal; and He replied: "Not what you know or think of as man."

So we see the same thought in Madame Blavatsky. Though she is willing to deal with things of this world, she will not have the fruit of her endeavour bound by the colours of this world. The same thing comes out in *The Voice of the Silence*, where there is so much talk of the "path of woe," not of happiness. I have thought that this emphasis on the path of woe is simply intended to prevent people from picturing the goal in terms of happiness that we know now. This is only pleasure, and from the standpoint of the real thing is negligible. Things which give pleasure will cease to give it as we pass along. Therefore it is always a path of woe, yet greater and better than any happiness that we know anything about. The whole endeavour of that group of thinkers is to prevent clinging to form, or the predetermination of our meditations and aspirations.

II. C. W. Leadbeater

Brothers, year by year this celebration comes round, and we have to remember, to be grateful to, and to rejoice with our Founder, as time goes on. I suppose there are each year fewer of us remaining on the physical plane who met her in the flesh, but those who did not should direct their thoughts of love to her nevertheless. Certainly, what our Brother Wood has just said was one of the prominent factors in her character—that she could meet every one on his own ground. Indeed, she often reminded us of that most celebrated text: "By whatsoever path a man approacheth Me, on that path do I welcome him, for all the paths men take on every side are Mine." And she brought that down even into the physical plane in the most remarkable way.

I suppose we could not have called Madame Blavatsky a pandit at all in the ordinary sense of the term ; her knowledge of Sanskrit was that of comparatively a few words only. I doubt whether she could have parsed or translated it ; but she certainly had the faculty of successfully meeting each person's questions. She had not that erudition which comes from having learned many things thoroughly, yet practically no subject could be mentioned on which she did not throw some fresh light, and from an unexpected angle. No matter what question was raised, Madame Blavatsky had something to say about it, something sensible, enlightening, something new, usually even a little bizarre. She must have had—well, I really can hardly picture what the content of her memory and her brain can have been. An enormous mass of facts, unquestionably facts ; but I should think, if I may say so with all deference, they were probably not grouped together or arranged ; but the facts were there, and they would come out. She had always something to say, and it was always worth saying.

That great Pandit, Swami T. Subba Row, said of her *Secret Doctrine* : "It is a most wonderful book, but I cannot review it ; there is no method in it. It is a heap of jewels ; but if you want to make an ordered ornament of them, you will have to do the arranging, for she has not."

At the same time she knew certain great rules which would always apply ; and yet there were so many exceptions to them. The mind of Colonel Olcott, her great colleague, worked just the other way. He did not know anything about details ; he said so frankly ; but he could stand up and speak upon any religion whatever—I have heard him myself—and he could always explain them, even down to quite small matters. I once asked him, (for I knew him well enough to do that) : "How do you do it ? You have not studied all these religions in detail, any more than I have !" "Of course I have not, my boy," he said ; "but I know my Theosophy, and that will always

explain them." But that was not Madame Blavatsky's method ; she brought out the details. She was wonderfully adaptable in that way. She was never confused ; she always had something to say, always something kind, helpful, beautiful. She was a very, very wonderful person. Quite truly, we ne'er shall look upon her like again.

She was chosen to found this Society, and she carried the work through. It has just been said that she violently attacked Spiritualism. She did, and there were many points in it that needed exposure, or at least explanation. She began by trying to help Spiritualism, because Spiritualists agreed with her on the one point that life is eternal—that man can never cease to be. In the world at large—you must remember that I am speaking of fifty years ago or more—very few believed in survival after death. The world was materialistic beyond anything you can imagine in these days. So, naturally, she thought : "Here is a great body of people, the Spiritualists, who have already convinced themselves of the survival ; surely I can do something through them by working with them." But then she found, much more than I (for I too carried on the investigation of Spiritualism for years) that the Spiritualism we had to investigate was so very personal, and the people engaged in it seemed to have little idea of the rules governing events. They knew and were convinced about the survival after death ; they were quite sure of the continuity of life ; but they were prepared to accept any evidence that tended in that direction without much examination, without any scientific arrangement of the ideas. That naturally led to many deceptions, and they seemed to be prepared to swallow anything.

Madame Blavatsky was not that kind of a person at all ; she had a healthy scepticism ; she demanded a more coherent theory ; and she knew that many statements that passed as true with the Spiritualists were unfounded and inaccurate.

She saw that their attempts to bolster up fraudulent mediums were harming the cause. So at last she had to abandon that line, and approach the subject from a different point of view; hence Theosophy.

We owe her more than we can ever realize. As your President has said, the position of a man in relation to the teacher who has first helped him to the truth is unique. He cannot feel in exactly the same way towards any other person, however great, however helpful. This kind of gratitude we all feel towards her who passed from among us this day forty-two years ago. Remember she still lives; and though she is living a very different kind of life this time, she may well be preparing herself for a subsequent incarnation in which she (or he) will resume the direct teaching she gave in her last birth. We do not know that that is so, but it is perhaps permissible to speculate. You may be sure that she still takes a very vivid interest in her Society, though she very rarely interferes with it in any way. If she would allow it, thousands of members would crowd round her and make her present work impossible, so she always says: "It is not my business to explain now what I wrote in my past life."

Never forget her. Never cease to be grateful to her. I believe that as the years roll on, she will be more fully understood, and she will receive that meed which is her due, the gratitude and kindly remembrance of many, many centuries yet to come.

III. *C. Finarājadāsa*

I should like to contribute what is my understanding of H. P. B. as a great messenger of truth. I have little doubt that each one of us who is a confirmed Theosophist, that is, who has found the great truths of Theosophy in the workings

of his own soul, would have discovered these truths to some extent whether the Theosophical Society were in existence or not. There is already sufficient light of Truth in us to impel us to seek it in the world and to find it. But had there not been the work of H. P. B., we should have had to seek perhaps for years and years before we saw illumination for ourselves. The President has said again and again about H. P. B.: "I owe everything to her, she brought me to the Truth and to my Master." Yet we can all see that if H. P. B. had not existed, our President would have discovered the great synthesis of Theosophy for herself, and given to the world its great message of inspiration which she has made the mark of her own life.

But it was the work of H. P. B. to have cut down for us, as it were, the jungle of error, so that when the inspiration came to us to seek Truth, we found the road to it quickly. It is for that reason that we owe such deep gratitude to her. She "blazed the trail" and made the path easy for us.

So much is being written about H. P. B., so many old facts from documents published, that it is fairly easy for the dispassionate observer of events to understand what she really was as a personality. I cannot help feeling that, to one who will survey her life as a personality, that is, as H. P. B., apart from the work which she did, the supreme fact which will reveal itself to him is her uttermost devotion to her Master. The greatest thing in her life was, less Theosophy as abstract truth, and more her Master as the embodiment of it. You find that again and again in all that she wrote. It is true that she went forth into the world to give a message, but it was the message of her Master. Never did she think of herself as the giver of Truth of her own, but as the agent of a Wonderful Person to whom she was utterly pledged.

That being so, it is somewhat strange that, in the development of the Theosophical teachings, such a supreme fact of

her life has become obscured, and that people have emphasized more the teaching she gave, and less her Teacher. That is, I think, as she herself would have wished; yet I cannot help being a little amazed at the position. It is as if some person were to come and say: "I have found the most inspiring Person in the world, and this Person is as the firstfruits of a great harvest to come for all men. All I am I owe to Him, and He is the most wonderful Person you can imagine." Would you not think, seeing how great and fruitful was the proclaimer's life, that people would at once ask: "Who is He; how shall we find Him?" Yet very few who have studied her teachings feel the intensity of that supreme fact in her life, and try to pass through the teaching to the Great Ones who are the embodiments of the teaching.

It has a parallel in Palestine, where to St. Paul it was not the teaching that was so great, as the Teacher. In Christianity St. Paul stands next to the Christ as the great exponent of the religion; but Paul was great because of a great Personality. In the same way, H. P. B. was what she was because of her Master. So, I do feel that we have yet to learn many things about her in the light of that powerful fact, that all the time, night and day, she was trying to do the will of her Master.

We are all aware how intensely devoted she was to the Theosophical Society, because she saw that it was only the Society that could really stem the tide of Materialism and lay the foundation of that Universal Brotherhood which is the dream of all idealists. Again and again she speaks of the Society as her very child round whom all her dreams are woven. Let me read to you a few lines of hers which were found on the back of a letter, where she summarizes brilliantly what Theosophy is, and what it is we must do to become true Theosophists.

12. ^{around infinite}
 one eternal Truth, and one ~~eternal~~ ^{eternal} changed Spirit
 lover and wisdom ^{as}
 of Truth in the Universe, one possible light, in which
 we live & move & have our Being.... We are all Bra-
 "There, let us then love, help, & defend mutually, defend
 each other
~~without~~ against any Spirit of intellect or deception,
 notwithstanding" without distinction of race, creed or color."

One eternal Truth, and one infinite changeless Spirit of Love, Truth and Wisdom in the Universe, as one Light for all, in which we live and move and have our Being. . . . We are all Brothers. Let us then love, help, and mutually defend each other against any spirit of untruth or deception, "without distinction of race, creed or colour".

Our duty is to live that great creed which she has given to us, to practise Brotherhood.

Naturally, whenever we think of H. P. B. on this day when she passed away, we must also think of her colleague, Colonel H. S. Olcott. Only last week, when Bishop Leadbeater and I were with the President one morning, once again she made that statement which was published a year ago, when she briefly sketched these two personalities, H. P. B. and the Colonel: "H. P. B. gave to the world Theosophy, H. S. Olcott gave to the world the Theosophical Society. Each was chosen by the Masters: which brought the greater gift?"

The more we survey the work of this organization and understand the significance of the message of Theosophy, the more we realize how these two Founders are absolutely inseparable. But for the work of Colonel Olcott as an organizer, much of the significance of H. P. B.'s message would have simply been lost like water in the sand. He gave the channel needed in the form of an organization; he constructed it, modified it, and laid it down upon a broad democratic basis. He made possible for people to find Theosophy, and to organize their devotion to it as Lodges and Sections, so that they might work together for Universal Brotherhood.

It is forty-two years since she passed away, but it was sixty-three years ago—in 1870—that she came out from the Ashrama of her Master to give the Light to a darkened world. It has been done so magnificently that, like a great religion, the Theosophical Movement has particularized itself into various Theosophical sects, if one might call them so. That does not matter. The Truth is so great that it can be contained only in many vessels and not one, and shine

through many windows and not one. We who are students of Theosophy feel deeply the profound gratitude we owe to H. P. B. Year by year those who knew her are passing away, but that too does not matter, because there remain as the testaments of her devotion the Lodges and the Sections, the Parent Theosophical Society itself, and all the other Societies which look to her as their Founder.

I would like you all to repeat with me her "Golden Steps".

(This was done by all, standing.)

THE man who knoweth God, is ever uncontaminated—

As the lotus is untouched by the water.

The man who knoweth God, is ever stainless—

As all things purified by the sun.

The man who knoweth God, looketh on all men as equal—

As the wind bloweth on the rich and poor alike.

The man who knoweth God, is the purest of the pure—

As filth cannot permanently attach to fire.

The mind of the man who knoweth God, is enlightened—

Like the firmament above the earth.

The man who knoweth God, is the most exalted of the exalted—

Yet his mind is the most humble of all.

The man who knoweth God, is priceless.

God abideth with the man who knoweth Him.

The man who knoweth God is the perfect being.

GURU ARJUN (Sikhism)

SOME ASPECTS OF THE WORLD-MOTHER

BY THE RT. REV. C. W. LEADBEATER

IT is interesting to note how widely different are the various conceptions of the World-Mother which exist, not only in this country or in that, in this century or in that, but here and now in neighbouring districts of India, or even side by side in the same State. And these dissimilarities create remarkable and sometimes quite violent contrasts in the surrounding psychic atmosphere, as I will endeavour to explain.

Every student of Occult Science is aware that, just as every living being is at all times radiating a complex set of definite influences upon his fellow-men, so, though of course in a lesser degree, do what we call inanimate objects radiate an influence of their own, and furthermore they readily absorb the magnetism, the thought and the feeling of human beings, and pour out that also. Every church, every temple, thus reflects the thought and feeling of the worshippers who habitually assemble there; and this influence may extend to a considerable distance from the building itself. The curse of the stockyards of Chicago may be felt at a distance of many miles from its source; and in the same way the auric influence of many a church, many a temple, may cast a blessing over an appreciable portion of the country-side.

The character of the influence so spread abroad must obviously depend upon the nature of the worship. If the

devotion be pure and true, the radiation is entirely beneficent; if, on the contrary, there be self-righteousness, criticism and disputation, a confused and turbid current will be the result, which can only be harmful instead of helpful. Far worse still is the effect of the unspeakably horrible abominations and atrocities perpetrated by the worshippers of the demon called Kāli; each temple devoted to these loathsome and sadistic practices is a lurid spot which curses the surrounding country, and makes it unfit for human habitation. One wonders how India can ever regain her ancient purity and spirituality until this ghastly savagery is finally stamped out.

Knowing what we know of the origin of the Aryan race, it is difficult to believe that this sickening wickedness is Aryan at all; it seems far more probable that it belongs to primitive aboriginal tribes, and has been only gradually introduced into Hinduism. Some writers maintain that it can be clearly shown that the crime of Kāli-worship crept into India through Bengal and Assam, where the population is not truly Aryan, but a mixture of Tibeto-Burman, Shan, Mon-Khmer and Munda tribes, with a dash of Aryan blood in the higher castes. However it may have come, there can be no question that its influence is wholly evil, and that advancing civilization, to say nothing of religion, demands its complete extinction.

The filthy and disgusting cult of Kāli is at once condemned by all decent people, but there are other presentations of the Great Mother which, though less blatantly blasphemous, are nevertheless so widely and strangely divergent from the truth as to be seriously misleading. It is not easy to imagine how these misconceptions arose; but I have thought it possible that, as the World-Mother has several departments under her control, some religious teacher of ancient days may have had his attention drawn exclusively to one aspect of her work, and endeavoured to symbolize that.

We think of her chiefly as concerned with the supervision of the feminine sex, and most especially at the time of child-birth, and we know how keen is her interest in any attempt to promote the spiritualization of the whole idea of motherhood and of marriage. We know, too, that in her capacity as guardian of womankind she naturally works in close collaboration with the agents of the Lipika, the Lords of Karma, whose business it is to find suitable births for the vast host of egos waiting to come into incarnation. May it be that in that capacity she sometimes has to act as a judge might—to decide, however regretfully, that a certain ego is not yet quite worthy of an incarnation which would otherwise be advantageous for him? And furthermore, may some ancient seer, encountering a case of that sort, have erroneously regarded the very Queen of Mercy and Compassion as a stern and inflexible arbiter?

If we may venture to suppose some partially clouded vision of that sort, and if in addition we allow full weight to the ever-present feeling of austerity and asceticism which permeates the whole fabric of Hinduism, it may help us to understand a little better the strange impassivity, the almost hardness, of some of the Indian presentations of Pārvatī, such as Durgā, Karālā, Chāndā, Chāmundi and others. But indeed her forms, her aspects, her names seem almost infinite in number. In these days we think of her most readily as Consolatrix Afflictorum, "Consoler of those in Affliction"—an aspect which we emphasize more prominently than did our remote ancestors. The nearest approximation in antiquity to our conception of her is probably Kwan-Yin, the Mother of Mercy and Knowledge in Northern Buddhism as promulgated in China and Tibet. Even in Hinduism it does sometimes peep through, as it were, in Umā, called the Goddess of Fertility, in Bhavānī or in Jagadambikā, which means literally Mother of the World.

In Greece and Rome these aspects were treated as different deities, much as they are in India, and except among the philosophers, I fancy that the Mediterranean nations had much less grasp of the unity behind it all than India has; and the conception of one whose especial mission it is to console, comfort and help all who are in trouble, sorrow, need, sickness or any other adversity seems to have been almost wholly absent.

I can remember very vividly how intensely we were inspired in those old days by our whole-souled love and devotion to Pallas Athēnē; it would be impossible to feel more strongly towards the Great World-Mother now, and yet there is a subtle difference in the emotion—a difference very difficult to explain, and almost certain to be misunderstood.

If we are to attempt to express it, I think we must begin by trying to define exactly what we mean by love and devotion. Our modern idea of love is closely intertwined with compassion, and, unless it is of the very highest—so high as to be almost abstract, and therefore to many a little unreal—it may be tinged with sentimentalism, with the possibility in extreme cases of degenerating into maudlinism—a condition which in that earlier civilization we should have regarded with the utmost horror as unmanly, and, when considered in connection with Athena, distinctly blasphemous. I think our love for her, our devotion to her, had for its principal qualities intense admiration, reverence, the earnest resolve to be worthy of her, to deserve well of her, not to disappoint her, to serve her, not in the least slavishly, but above all efficiently, without any thought of reward or return.

We were by no means devoid of compassion or sympathy, but that was to us a separate quality, unconnected with love or devotion. We may have been less tolerant of inefficiency and weakness of character, and therefore perhaps less patient with them, than men are now, for to us such feebleness

savoured strongly of ingratitude and selfishness. Athena had chosen us; we must not fail her; to do so was disgraceful, unthinkable. I cannot say that our feeling in the matter was exactly religious; perhaps it approached more closely to what we mean in these days when we say: "Such a thing simply is not done!"

Another complication not readily comprehensible to us in the present day is the intimate identification of Athena with the State. Pallas was Queen of the Air and the Goddess of Wisdom, but to us above all she was Pallas *Athēnē*, the tutelary deity of our city, and one certain way to please her was to be a good citizen—to work unceasingly along one line or another for the public good. A very parochial conception of the World-Mother, you will say; and of course that is undeniable, but I can testify that it was marvellously effective. May not some modification of the same idea account for the partial and misleading representations of the same Great Lady which we find in India?

My attention was directed to this matter a few days ago, when I had the pleasure of visiting the kingdom of Mysore. It seems that the royal family of that country has for some generations devoted itself especially to the service of an aspect of *Pārvatī* called *Chāmundī*, who is consequently somewhat in the position of a guardian, a protectress, of the State; not quite our conception of a patron saint, such as St. George for England, St. Denis for France, St. Andrew for Scotland, St. David for Wales or St. Patrick for Ireland—rather more than that, yet not so precise as Pallas *Athēnē*.

These modern European attachments have a slightly symbolical air, and perhaps do not enter very prominently into the life of the people, or occupy much of their daily attention. Here in India such sentiments are more vivid and realistic. The city of Mysore, the capital of the State, lies at the foot of a hill of considerable height which

is specially dedicated to *Chāmundī*, and I am told that His Highness the Maharajah frequently visits the temple on its summit, and strongly supports the cult.

Naturally enough, as a consequence of all this devotion, that hill has an atmosphere of its own, which is readily perceptible to any sensitive person, and the influence spreads, though not quite so strongly, over the city which lies beneath it. It is on the whole a favourable influence, though I think it could be greatly improved if the people understood their deity better. The fact that the monarch is himself a religious man predisposes his subjects to think along similar lines, and that is a powerful antidote to the careless materialism and preoccupation with money-making which so often prevail among those who should know better.

But though *Chāmundī* is regarded as protecting her worshippers, she is not considered as wholly beneficent. They think of her rather as one who destroys evil than as one who sheds blessing, and so there is a faint tinge of fear in their feeling, which causes it to fall short of the complete confidence of that perfect love which casteth out fear. I was told that there had been a time when the people insulted *Chāmundī* by offering her blood-sacrifices, but happily that horror is now a thing of the past. It may well be that the shadow of that terrible evil has not even yet been altogether dissipated, though every day of the purer and higher worship must tend gradually to lighten it.

The hill is extensive, and on a spur about two-thirds of the way up there is a gigantic image of a bull, carved centuries ago out of one huge boulder—an animal of far more than elephantine size. It evidently shares in the devotion of the pilgrims and other worshippers, but the atmosphere which surrounds it is quite different from that of *Chāmundī*. It must be dedicated to her spouse, the august *Mahādeva* Shiva himself, yet the influence flowing from it seems to me

less strained and somehow more friendly than that at the summit.

Unexpectedly I encountered not many miles away yet another manifestation of the influx of power from the inner world—a variety unlike either of those on the hill, yet having something in common with them. It is well known that the unseen world around us is inhabited by vast numbers of nature-spirits at widely different stages of evolution. Every tree, for example, has its own "spirit," its ensouling life, which, though in truth it is but part of a group-soul, is nevertheless for the time being and during the life of the tree a separate entity, in just the same sense as is the soul of an animal. That, however, cannot be correctly described as a nature-spirit; it is simply a fragment of Divine Life manifesting through the vegetable kingdom as one of the stages of its long development. Round it may cluster many thousands of tiny nature-spirits whose work it is to assist in the unfoldment of leaf and flower and fruit; and apart from all this wealth of life it often happens that a Deva of a different type may select that tree for his abode, just as a particular bird might choose it as an eligible place for his nest.

Whenever a number of trees are gathered together into a wood, a Deva with higher powers will be put in charge of the wood as a whole, and over him and many of his brethren will be placed a still more advanced Deva, who will supervise a larger district, containing perhaps some miles of the countryside. Such an entity is not infrequently seen by the sensitive, and is classified as an oread, a wood-god or sometimes simply as "The King of the Wood". (Cf. *Lore of Proserpine*, by Maurice Hewlett.)

A similar arrangement obtains in the case of a river, a lake or a waterfall. In classical literature frequent references will be found to these river-gods and wood-gods, and they are often credited with actual interference with the affairs of



श्री कवेरी, "SHRI KAVERI," THE GODDESS OF THE
SACRED RIVER KAVERI

men. Undoubtedly in certain rare circumstances they have the power to materialize themselves, and so have been seen and described. We even read of them in ancient books as entering into matrimonial relations with human beings, and many Greek and Roman heroes and heroines were supposed to be their sons and daughters. Naturally in the present materialistic age such stories are discredited or regarded as mythical, and it must be admitted that modern scepticism and the general conditions of modern life are unfavourable for any such manifestations from that unseen world. But those who will take the trouble to study the literature of the subject, or to make personal investigations in the right quarters, may even yet find evidence that the legends of our forefathers had more foundation than is commonly supposed.

In India at any rate the idea of a spirit of the river or the wood is not unfamiliar; so I was not surprised to see at Krishnarāja-sāgara a statue of what is locally called the Goddess of the River Cauvery. Krishnarāja-sāgara is a village some sixteen miles from Mysore, and here has been erected a colossal dam nearly two miles in length—a truly stupendous work which is even already of the greatest benefit to the State, not only irrigating a vast area, but also supplying it with electric light and power.

It was this spot which had been chosen for the Federation meeting which I had the honour of attending, and we were in fact most comfortably accommodated in the building which had been constructed for the use of the engineers who had charge of the operations. At the rear of the dam a large public park has been laid out, and in a niche of the mighty wall overlooking that park is placed the statue of the river Goddess—certainly a very suitable spot for such a memorial. Although the dam has only recently been completed—indeed, I believe there is still some decorative work to be done—the villagers had evidently already enthusiastically accepted the idea of

this new centre of influence, for garlands were hung round the neck of the image, and flowers in profusion heaped at its feet. I was surprised to note the vigour and scope of the radiation so quickly established, and greatly enjoyed its entirely beneficent character. Here was no sense of fear or repression—just a rush of joy and gratitude for the blessing so freely poured out; and I wished that the whole State could have bathed in that wholesome and invigorating magnetism.

Two unexpected features attracted my attention. First, that though this was assuredly the influence and work of the river Goddess, an entity clearly distinguishable and readily accessible, there was permeating that wonderful outflow a distinct, an unmistakable flavour of the far mightier power of the World-Mother herself. I ought to have expected that; I ought to have remembered that she is Queen of all the Angels in addition to her multifarious other offices, and that consequently spirits of the river, the wood and the air come directly under her supervision, especially those of them who manifest in feminine form; but until I came face to face with the fact at Krishnarāja-sāgara I had not realized how much of her power could be sent through a local centre like this.

The other unusual feature was that our Cauvery spirit had two coadjutors. Under any such Deva as would be put in charge of a wood, a lake, a river, a hillside, there are always a number of lesser entities, who act as assistants or apprentices; but in this case there were two beings obviously higher in rank than apprentices—not equal in power to the Cauvery angel, but of similar type, willingly and gladly co-operating with her, and furthermore each bringing a force of her own as a contribution to the general store of energy. This little enigma was speedily solved, for these assistants were found to be the angels of two tributary streams which flow into the Cauvery a few miles away—an interesting instance of the way in which Nature's finer forces work together to an appointed end.

AUTHORITY

BY THE RT. REV. GEORGE S. ARUNDALE

(Concluded from p. 198)

BUT it is not to this kind of authority that in all probability His Holiness refers when he deprecates "the unprecedented challenge to authority". He is concerned with a very subtle form of authority, which perhaps ought not to be called authority at all, to an authority which ought to be accepted because it actually does that which those who are to be subjected to it may not know that it does. He is probably thinking of his Church and of its fundamental dogmas and teachings, of that which is essential to membership of his Church. Such-and-such doctrines cause growth, even though the individual may be insensible of growing by reason of them. Therefore they should be believed. Which is to say that there must be harmonious accord between the individual and the teaching, or, shall we say, the truth.

So far, perhaps, so good. If there be such harmonious accord, then the authority is true, at all events for the individual, for it causes him to grow, or, if we must be meticulously accurate, it causes him to feel that he is growing, to feel that he is increasing. Let us hope that when an individual is conscious of growth he is actually growing. But there is a difficulty which involves great danger. The Church and its doctrines must be believed.

They are the only authority, because they are the only means of growth—of grace, the words mean the same thing. If they are not believed there is no growth. There is no growth outside them. They *are* growth. If there be not harmonious accord with them, then the individual is not growing, and he who is not growing is dying, is to all intents and purposes dead. Here we have authority of the most dangerous kind, first because it arrogates to itself omniscience, second because, in proportion to its strength, it may create fear and hypocrisy. On what basis does it arrogate to itself omniscience? On the basis of man-made standards. We must believe because we are hearing the voice of God. Who says we are hearing the voice of God? People like ourselves, men like ourselves. We are thus not in fact relying on God but on human beings more or less like ourselves, and upon distinctly human interpretation of certain events and circumstances which may be superhuman, but which we gaze upon through human agencies. Even if we could recognize the voice of God, be our definition of the word "God" what we will, we have yet *ourselves* to hear it declare that such and such teachings and doctrines are expression of the Life of God. And even if they are, we have yet *ourselves* to learn that realization of them is salvation, and non-realization of them damnation. We may be told these things through intermediaries, interpreters, who may call themselves God-appointed, though we must be at liberty to call them self-appointed; but who has seen them face to face with God?

This is surely not true authority, but tyranny and coercion masquerading as authority. Not necessarily maleficent tyranny. Probably not. In the case of the Church, surely not. No doubt it is benevolent tyranny. But can it be true authority, save as regards those in whom it causes increase and growth? For the rest it cannot be authority, not even for those who give it lip-acceptance. Authority,

to be authority, must have at least heart acceptance, and in due time head acceptance too. Authority is life. Save as it evokes *life* it does not cause to grow. From mere words, from mere forms, empty of life, it shrinks away and is not. No one truly believes who does not *know* in his heart. True authority generates heart-knowledge, even though it may not be able to generate head-knowledge. We may know without knowing how we know. Some day we shall know *how*. But to know is of infinitely greater importance than to know how. Wisdom is born in the heart and dwells in the heart. It takes shape in the mind. That it should be born and dwell matters infinitely more than that it should take this or that shape. Time shall give it shape, but a Power far greater than Time is needed to give it birth. True authority causes us to become aware of more of ourselves, or, if you will, more aware of ourselves. True authority causes us to become more alive. True authority gives us joy and peace and will and wisdom and discontent. By these tests we may distinguish between true authority and that which masquerades as such, that which in fact enslaves though it may appear to free. Be it remembered, however, that the same authority which is one man's meat may be another man's poison. Again let it be repeated: Authority is not, and cannot be, absolute. It is relative to the individual. Hence that which to us is masquerade may be to others truth. Hence that which to us may be tyranny and coercion may to others be true authority, causing increase and growth. Let us judge for ourselves, but beware of judging for others. What we have to be sure about is that we *are* growing. We must be immensely true with ourselves in this regard. We must be sure. We must *know* we are growing. Then is our authority meat. Otherwise it is poison masquerading as meat, so far as we are concerned.

Let it now be said that no one can do without authority, and if Pope Benedict be deploring the non-recognition of this fact, then we are in hearty agreement with him. But if there be to-day an unprecedented challenge to authority, is it not in reality a challenge to any stopping short at the initial processes of authority? Authority induces vision, vision of splendid things, of splendid hope, of wondrous possibilities. But authority itself does far more than this. This is only the beginning of the work of authority. And to-day we are saying that vision is not enough. To-day we are saying that to gaze is not enough. To-day we are saying that vision, gazing, must be followed up by movement, by achievement, by experience. This is what Dean Inge presumably means when he tells us that in this age of ours we are moving from authority to experience. At all events this would seem to be what he ought to mean. Until now religion has been largely a matter of vision, largely a matter of the vision-half of authority, of the gazing-half of authority, oblivious, neglectful of the experience-half, ignoring that movement towards the object of vision which is the fulfilment of authority, of true authority. Authority has failed save as the individual achieves. Authority has failed save as the individual becomes. Authority has failed save as the individual has a sense of achieving, of becoming, so that authority, working in him, causes him to sense an increase in stature, in power, in wisdom, in understanding.

Authority is everywhere, for authority is the intimation of the larger life, and where is such intimation absent save to the eyes of those to whom it is visible only in specific form. Authority is everywhere. Authority is in tree, in grass, in flower, in rock, in sea, in river, in every creature, human and subhuman, in the very air, in fire, in earth, in sky. Authority is everywhere because everywhere is there the intimation of the larger life which waits upon our entry into it. Authority

is in ourselves no less than without. We need not to go without for our authority. We need not to go to persons. We need not to go to things. Within ourselves shall we find all the authority we need. Perhaps we must become our own authorities. Yet authority without may arouse the authority within—the God without knocking upon the doorway of the home of the God within. And when we truly become our own authorities, then shall we recognize all authority, whether within or without.

Thus is authority within ourselves no less than without. Let us seek authority, and follow it. Let us learn to know authority, so that we may be able unerringly to distinguish between that which is authority for us and that which is not authority for us. Let us follow recognized authority in persons. Let us follow recognized authority in teachings. Let us follow authority in whatever garb, so that it gives us the sense of growth, of increase; for to follow such authority is to follow our own higher, our larger, selves externalized. And to follow is to become.

But let us not hesitate reverently to discard authority if perchance it ceases to induce in us such sense of growth and of increase. Reverently, because the authority has helped us. Reverently, because that which once has helped us is in fact always helping us, though we know it not; and shall ever help us, though maybe we cannot conceive this. Reverently, because our discarding is in reality the veil of an illusion of our ignorance, however needed the veil for the time may be. We are not in truth discarding. We are not discarding in terms of eternity, but only in terms of time. Reverently, because it may well be that our discarding is by no means as necessary to our well-being as we may deem it to be. Perchance it were better that we did not discard. Experience will tell us in due course. But, while irreverent discarding is in any

case regrettable, infinitely regrettable because growth is adding and not subtracting, infinitely regrettable will be a discarding which some day may be seen as loss and not as gain, as a driving away of that still able to serve us, as a driving away of that which has served us well and has therefore deserved well of us, deserved our gratitude.

Let us strive to be sincere friends with authority, for authority in its true nature is the birth of the greater within the less, is the intimation of the whole within the part, is the seed of truthfulness within truthlessness, is the voice of God the Man within God the child. Let authority be fulfilled, not ignored. Let authority the intimation be sought within and without. Let authority the intimation be sought everywhere, for such authority every one needs. Let each individual find such authority within and seek it without. It is both without and within, and no one is there for whom it does not exist both without and within. And let such authority be fulfilled in due time in experience, in the merging of subject and object. Do not be afraid of authority—be it the authority of yourself, of another, of some teaching or theory, of some book or music, of some colour or form—provided you gain from these a sense of constant growth and increase. To fear authority is to be its slave. Do not even be afraid of the authority of the letter. Let the letter have its sway. The letter is the approach to the spirit, though there be many who seem to remain in the letter and move not towards the spirit. To remain in the letter when the letter has fulfilled its function, to remain in the letter without moving in the direction of the spirit, without desiring to move in the direction of the spirit, is to die. But each must decide for himself as to when the letter has been fulfilled, as to when he should be restless to pass beyond the letter, and even more as to the nature of the spirit involved in the letter itself, so that while obeying the letter, if

letter there be, he gets ready to pass to the spirit within and to find a spirit infinitely different from the form in which it has garbed itself to win his notice. The letter killeth, truly. To live in the intimation and never to strive to proceed to that to which it calls is surely to decay and wither away. But to rejoice in the form so truly, so completely, as to gain vision of the substance of which the form is but a feeble shadow, and to pass onwards, as it were from the form, from the letter, into the glories that it hides as it proclaims: this surely is to live, and to live in ever-growing abundance. It is to pass from form to form, from form to life, from letter to spirit, and from life to life, from spirit to spirit, unceasingly, from an infinity of intimations to an infinity of experiences in an ascending crescendo of joy, of peace, of wisdom and of power. There is no form without its glory, life. There is no darkness without its light. There is no shadow without a shining substance. There is no letter without its word. We may not stay, but we may rest awhile. We may not dwell in prisons, but these may be gardens for us until we reach their limitations. And then we pass beyond the prison-walls, and as we pass these disappear for us—leaving us free of erstwhile prison and of the garden into which we newly enter, until once again we reach its limitations and pass beyond to add another garden to our kingdom.

Do not be afraid because authority is not at first experience. Never is it experience at first. First it is intimation. Wisely journeying in authority we reach experience. But faith and hope and trust, belief and confidence have their place in life no less than knowledge.

Grasp this aspect of authority with courage and with power, and drive it home; for when you drive it home you reach experience. But you must drive it home, blow by blow. Otherwise it ceases to be true authority for you. It

becomes false for you. For when authority ceases to fulfil itself, to cause increase and growth, to lead towards experience, it does not merely leave you with your growth arrested, but takes away from you even that which you have and causes you to shrivel and dwarfen into lifelessness.

Authority is never negative. Either it increases stature, or it decreases stature. It never leaves stature the same. Its nature matters little. It may be person or thing, book or music, idea or action, form or perfume. What matters is what it does to you. And remember that its value can never lie in what other people may say it does to you. Face your authority, or any authority, yourself. Let there be no intervention save that of challenge to you: Are such authorities true for you? Do they cause you to grow? Do they lead you on the pathway of or to experience, that is, to realization of that of which they treat, identification with that of which they are in earlier stage the intimations?

If authority causes you to move away from the less to the more, from the shallows to the depths, from your unreal to your real, from your darkness to your light, then is such authority power for you, be it what it may for others. It is a freedom for you, be it a prison to others, do others declare that it is a prison also for you.

Do not complain if your authority be flouted by another, if your authority be despised by another, if another leave it and you "behind". Be happy and at peace if, leave you as he may and perchance as he ought, he leaves you in your truth, even if its form be an authority he flouts. It is truth that matters, neither authority nor form nor shape nor place. Where you dwell in truth, dwell happily, be its form what it may. Let another separate you from your authority, from your form of truth whatever it may be. Let him separate you if he can. If he can, he may have done well or ill. He will have done well if you are in fact dead in authority. He may

have done ill if the authority from which he has separated you is the opening for you to a larger life. In either case he separates you, he is able to separate you, because in fact the authority means little or naught to you. If you are alive in your authority, if your authority is alive in you, if intimations be fulfilling themselves in experience, if authority is a mode of transcendence, not more, not less, then none shall separate you from such authority, for it is your very heart and life.

Do not quit authority because others tell you to leave it. If you do so you are but substituting one authority for another. You do not quit authority when, on authority, you leave some other authority. You are not outside authority but within another. Those who tell you to leave may have left authority or an authority because they deem they have fulfilled it, or because, having weighed it in the balance, they deem they have found it wanting. As for you, you must judge for yourself. You must weigh for yourself. You must decide for yourself. Listen carefully to others' warnings. Heed with attention their advice. But make up your own mind. Beware of being led astray from a pathway which is yours because others decry it. Because on the map of one of life's pilgrims a road is marked "not to be trodden," "dangerous," "unsafe," "leading nowhere," it does not follow that it must so be marked on your map. That which must so be marked for another is not necessarily so to be marked for you. That which is not to be trodden by another may be right for your treading. That which is dangerous and unsafe for another may not necessarily be dangerous or unsafe for you. That which for another leads nowhere may lead somewhere for you. Be your own judge.

Take not authority lightly up. Enter not lightly into authority. Neither lay it lightly down, for save experience there is naught more precious than intimation, save the

attainment of a goal there is naught more precious than a vision of the path that leads to it, save achieving a triumph there is naught more splendid than being steadfastly set towards it. And authority may at least turn us in the right direction, even though it merge, as we travel, into experience. Who, looking down the vistas of his past, shall say: "Authority has done naught for me?" Who, looking down the vistas of the future, dare say: "Authority has no more to do for me?" Who, looking down the vistas of the past, shall even say: "Blind obedience has done naught for me?" Who, looking down the vistas of the future, shall dare to say: "I have done with blind obedience?"

Sometimes, perhaps rarely, it is well to obey blindly. Is there never occasion for this? Is there never occasion to do as we are told, that some good end may be achieved which would not come were it to have to wait on our clear sight? Surely, sight is infinitely better than blindness. Surely, to see and walk with firm, unfaltering footsteps, is infinitely better than to be blind and to be led half-haltingly along. Yet sometimes it is better to move along a road in blindness rather than not to move along the road at all.

Do not, then, be afraid of an authority which no sense unfolded in you can justify, provided that somehow—maybe you know not how—dimly you apprehend within that authority an intimation towards a larger life. From the dim shadow of intimation you may pass onwards into the bright light of experience. Therefore, do not fear an authority which perhaps the head cannot justify but which the heart somehow approves. But sooner or later the time must come when head and heart are one in strong accord, or such authority is not for you as you at present are.

And when a time comes for you to lay an authority down, when you discover it is not for you, or when it has

achieved its purposes, even then lay it reverently down. It is for someone if not for you. To some it is intimation of the larger life, though not to you. To some it is bread, though to you it be stone. But if it have helped you on your way, even though you deem you need it no more, then indeed would you do well to treat it with reverence, for though you may think you are laying it aside, in fact it has become part of you for ever, and at least in the more distant future you shall recognize a rung on which your feet rested on their way to rungs beyond. To that which at any time has served you, which has helped you on your way, you owe an imperishable debt of gratitude. To-day, perchance, you may repudiate the debt, and seek to banish the authority out of sight. But with the softer, truer wisdom of to-morrow you will bless the debt you owe and place the authority, which now you cast aside, among the treasures of your home.

WHOSOEVER adapteth himself, shall be preserved to the end.

Whosoever bendeth himself, shall be straightened.

Whosoever emptieth himself, shall be filled.

Whosoever weareth himself away, shall be renewed.

Whosoever humbleth himself, shall be exalted.

Whosoever exalteth himself, shall be abased.

The sage doth cling to simplicity; is an example to all men.

He is not ostentatious; and therefore he shines.

He is not egotistic; and therefore he is praised.

He is not vain; and therefore he is esteemed.

He is not haughty; and therefore he is honoured.

He does not compete with others; no man is his enemy.

He shall go, without doubt, back to his Home in peace.

Tao Teh King

THE CHILDHOOD OF HELENA PETROVNA VON HAHN (BLAVATSKY)

AS RELATED CHIEFLY BY HERSELF AND HER SISTER VERA

I

CHILDHOOD AND HEREDITY

“MY childhood? Spoilt and petted on the one side, punished and hardened on the other. Sick and ever dying till seven or eight; sleep-walker; possessed by the devil. Governesses two—Mme. Peigneux, a Frenchwoman, and Miss Augusta Sophia Jeffries, a Yorkshire spinster. Nurses—any number. No Kurd nurse. One was half a Tartar. Born at Ekaterinoslaw [1831]. Father’s soldiers taking care of me. Mother died when I was a baby.¹ Travelled with father with his artillery regiment till eight or nine, taken occasionally to visit grandparents. When eleven, my grandmother took me to live with her altogether. Lived in Saratow when grandfather was Civil Governor; before that in Astrakhan,

¹ Child, rather; she was eleven years old. It seems that “Miss Augusta Sophia Jeffries gave up her task in despair, and the child was again left to her nurses till about six years of age, when she and her younger sister went to live with their father. For the next two or three years the little girls were chiefly taken care of by their father’s orderlies; the elder, at all events, greatly preferring these to their female attendants. They were taken about with the troops to which their father was attached, and were petted on all sides as the *enfants du régiment*.” (*Incidents in the Life of Madame Blavatsky*, by A. P. Sinnett, p. 17.)

where he had many thousands (some 80,000 or 100,000) Kalmuck Buddhists under him.”¹

“I was quite familiar with the Lamaism of the Thibetan Buddhists. I passed months and years of my childhood among the Lamaist Calmucks of Astrakhan, and with their great priest . . . I had visited Semipalatinsk and the Ural Mountains with an uncle of mine who had possessions in Siberia, on the very borderland of the Mongolian countries where the ‘Terachan Lama’ resides, and had numerous excursions beyond the frontiers, and knew all about Lamas and Thibetans before I was fifteen.”²

Madame Helene F. Pissareff, an old friend of the family, says:

“The physical heredity of H. P. B. is interesting, as among her ancestors were representatives of France, Germany and Russia. By her father she was descended from the reigning Mecklenburg Princes, Hahn von Rottenstein-Hahn. Her mother was granddaughter of Bandre du Plessy, an exiled Huguenot, obliged to leave France on account of religious persecution, who, in 1787, married Prince Pavel Vasilievitch Dolgoruky; “their daughter, Princess Helena Petrovna Dolgoruky, married Andrez Michailovitch Fadeef and was Helena Petrovna Blavatsky’s grandmother, who herself brought up the early orphaned children. She left the memory of a remarkable and highly cultured woman of unusual kindness, whose learning was quite exceptional in her age; she corresponded with many scholars, among them Mr. Murchison, the President of the London Geographical Society, with many noted botanists and mineralogists, one of whom named after her a fossil-shell discovered by him—Venus-Fadeef. She knew five foreign languages, painted beautifully, and was in every way a remarkable woman.

¹ *The Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 149, 150.

² From a Reply of H. P. B. to Mr. Arthur Lillie in *Light*, September 10, 1884.

She herself educated her daughter Helena Andreevna, mother of Helena Petrovna, and transferred to her her gifted nature. Helena Andreevna wrote novels and stories, was well-known under the *nom de plume* 'Zenaida R.' and was very popular in the forties. Her early death evoked universal grief; and Brélomsky devoted to her several eulogistic pages, calling her 'the Russian Georges Sand'.

"Left early an orphan," Helena Petrovna spent the greater part of her childhood in the home of her grandfather Fadeef, first in Saratoff, later at Tiflis. . . . In the summer, the whole family moved to the Governor's summer residence, a large and ancient mansion surrounded by a garden with many mysterious nooks, a pond, and a deep ravine, behind which ran a dark forest descending to the banks of the Volga. The ardent child saw in nature a mysterious life of its own; she often conversed with birds and animals, and during the winter her learned grandmother's study presented such an interesting world that it would have fired even a less brilliant imagination. The study contained many curious things: various stuffed animals, and grinning heads of bears and tigers; on one wall there were charming little humming-birds, glittering like so many bright flowers; on the other sat owls, falcons and vultures, and above them, under the very ceiling, a large eagle spread its majestic wings. But the most awful was a white flamingo, which stretched out its long neck, as if it were living. When the children came to their grandmother's study, they sat astride on the black stuffed horse or on the white seal, and in the twilight they fancied all these animals began to move, and the little Helena Petrovna told many terrible and captivating stories, especially about the white flamingo, whose wings seemed to have been sprinkled with blood. Besides the phenomena

¹ Though her mother died when she was eleven, her father lived till October, 1873. (*Old Diary Leaves*, First Series, p. 29.)

due to her connection with nature and evident to all, there were others visible to her alone. From early childhood the clairvoyant child saw the majestic figure of a Hindû in a white turban, always one and the same. She knew him as well as she knew her own relatives, and called him her Protector, saying that it was He who saved her in dangers.

"One of those accidents happened when she was thirteen years old; a horse she rode became frightened and ran away; the child was unseated and, getting entangled in the stirrup, hung on to it; instead of being killed, however, she felt round her body somebody's arms, which supported her till the horse was stopped. Another accident happened much earlier, when she was quite a baby. She wished very much to examine a picture hanging high up on a wall and covered by a white curtain. She asked someone to uncover the picture, but her wish was not gratified. Once, being in the room alone, she pushed a table to the wall, put another small table over it, and a chair over this again, and succeeded in climbing to the top of it, holding with one hand to the dusty wall and with the other reaching out to the curtain; she lost her balance and remembered nothing else. Coming to, she found herself lying on the floor safe and sound, both tables and the chair standing in their usual places, the curtain drawn over the picture, and the only proof of all this having really happened was a little trace of the small hand, left on the dusty wall under the picture."¹

Let Madame Blavatsky continue the story of her childhood:

"Visit to London. In 1845 father brought me to London, to take a few lessons of music. Took a few later also—from old Moscheles. Lived somewhere near Pimlico—but even to this I would not swear."²

¹ From an article entitled "Helena Petrovna Blavatsky," by Madame Helena Pissareff, in *THE THEOSOPHIST*, January, 1913.

² *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 150.

Mr. Sinnett relates this amusing incident of the visit:

"Her pride in her knowledge of the English language received a rude shock. She had been taught to speak English by her first governess, Miss Jeffries; but in Southern Russia people did not make fine distinctions between different sorts of English which more fastidious linguists are alive to. The English governess had been a Yorkshire woman; and as soon as Mdlle. Hahn began to open her lips among friends to whom she was introduced in London, she found her remarks productive of much more amusement than their substance justified. The combination of accents she employed—Yorkshire grafted on Ekaterinoslaw—must have had a comical effect, no doubt, but Mdlle. Hahn soon came to the conclusion that she had done enough for the entertainment of her friends, and would give forth her 'hollow o's and a's' no more. With her natural talent for speaking foreign tongues, however, she set her conversation in another key by the time she next visited England in 1851."¹

Madame Blavatsky continues the narrative of her first visit to England thus:

"Went to Bath with father, remained a whole week, heard nothing but bell-ringing in the churches all day. Wanted to go on horseback astride in my Cossack way; he would not let me, and I made a row, I remember, and got sick with a fit of hysterics. He blessed his stars when we went home; travelled two or three months through France, Germany and Russia. In Russia our own carriage and horses making twenty-five miles a day."²

"Writing in French, we Russians sign *de* before our names, if noblemen of the 'Velvet Book'. In Russian—unless the name is German, when they put *von*—the *de* is dropped. We were Mademoiselles *de* Hahn and *von* Hahn.

¹ *Incidents in the Life of Madame Blavatsky*, p. 38.

² *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 150.

I would not put the *de*, and never did to my Blavatsky name, though the old man was of a high noble family of the Ukraine—from the Hetmann Blavatko, becoming later Blavatsky in Russia, and in Poland Count Blavatsky.

"What more? Father was a Captain of Horse Artillery when he married my mother. Left service after her death, a Colonel. Was in the Sixth Brigade and came out a *Sous Capitaine* already from the *Corps des Pages Imperiaux*. Uncle Ivan Alexievitch von Hahn was Director of the Ports of Russia in St. Petersburg. Married first to the *demoiselle d'honneur* Countess Kontouzoff, and then *en secondes nocces* another old maid of honour (a very stale one) Mdlle. Chatoff. Uncle Gustave married first Countess Adlerberg—then the daughter of General Bronevsky, etc., etc. I need not be ashamed of my family, but *am* of being 'Madame Blavatsky'; and if you can make me naturalised in Great Britain and become Mrs. Snookes or Tufmutton, I will 'kiss hands,' as they say here. I do not joke. Otherwise I cannot return to India."¹

"My own sister [Vera] is three years younger than I am (Mdme. Jelihovsky). Sister Lisa is by father's second wife; he married in 1850, I believe, a Baroness von Lange. She died two years after. Lisa was born, I believe, in 1852—am not sure, but think I am right. My mother died when my brother [Leonide] was born, six months after, in 1840 or 1839—and this I can't tell."²

According to her sister, Vera (Madame Jelihovsky), who is more certain of dates, it occurred in 1842. Madame Jelihovsky tells the story of the death of their mother as follows:

"Our mother, Madame Helene de Hahn, née Fadeew, died when she was twenty-seven. Notwithstanding her premature

¹ Written in 1886. See *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 160.

² *The Letters of H. P. Blavatsky to A. P. Sinnett*, p. 159.

³ From an article entitled "Helene Petrovna Blavatsky," by Madame Jelihovsky, published in *Lucifer*, November, 1894.

death, such was the literary reputation she had already acquired, that she had earned for herself the name of the "Russian Georges Sand"—a name which was given her by Belinsky,¹ the best of our critics. At seventeen years of age, she was married to Pierre de Hahn, Captain of Artillery, and soon her time was fully occupied in superintending the education of her three children.

"Helene, her eldest daughter, was a precocious child, and from her earliest youth attracted the attention of all with whom she came in contact. Her nature was quite intractable to the routine demanded by her instructors. She rebelled against all discipline, recognised no master but her own good will and her personal tastes. She was exclusive, original, and at times bold even to roughness.

"When, at the death of our mother, we went to live with her relations, all our teachers had exhausted their patience with Helene, who would never conform to fixed hours for lessons, but who, notwithstanding, astonished them by the brilliancy of her abilities, especially by the ease with which she mastered foreign languages and by her musical talent. She had the character and all the good and bad qualities of an energetic boy; she loved travels and adventures, and despised dangers and cared little for remonstrances.

"When our mother was dying, although her eldest daughter was only eleven years old, she was filled with well-founded apprehensions for her future, and said:

"Ah well! perhaps it is best that I am dying, so at least I shall be spared seeing what befalls Helene! Of one thing I am certain, her life will not be as that of other women, and she will have much to suffer."

"Truly a prophecy!"

(To be continued)

¹ Madame Pissareff spells this name Brélomsky.



THE TEACHINGS OF KRISHNAMURTI

VII

MEDITATION

COMPILED BY H. C. BAKSHI

TO meditate is to create, and to contemplate is to gather the material with which you can create. If you contemplate, if you pour out your devotion, you are gathering material. When you contemplate, you dream, you go away to other planes, other fields, other pastures and gather; and when you meditate, you concentrate all that you have gathered and you build.

Meditation should help you to get into touch with the reality of life, with the beauty of life, and with that happiness which is eternal. Meditation should give you the impetus that you need for spiritual attainment. You must watch, recollect and compose yourselves, so that your minds and your hearts become tranquil, so that like a still pool you can reflect the glory of the Beloved.¹

Meditation is or should be the understanding of the heart. If you meditate on a fixed form, naturally it will help you, but it is not necessary you meditate in order to understand and if you can understand without form so much the better. You

¹ *Star Bulletin*, March, 1929, p. 5.

are apt to be caught up in the form and since all form is changeable, if your meditation is not the result of understanding, the form will bind you and demand of you the sacrifice of your obedience. I would put it in this way: meditation of the heart is the understanding of those things which are taking place around you, and trying to put that understanding into practice in daily life.¹

Many friends of mine come to me and ask me to tell them how to meditate. I look at them for a long time, not patronisingly, not pityingly, but with sorrow in my heart, wondering whether by meditation they are going to solve the sorrow of the man on the bridge sitting in the rain, or the pain of the dog which is hungry and mangy and which every one avoids. If you do not help in such things, what is the good of your meditation, of your *tapas*? I do not know why you should meditate if you cannot give of your little understanding to another.²

Every one in the world is very self-centred, and if you purify that self-centredness, you are doing meditation. Whether you do it in one manner or another is not of very great importance. If I said that I recommended meditation you would then ask: "There are half a dozen systems, which must I choose?"; and if I chose one for you—which I am not going to do—you would be bound in its narrow limitations, you would be caught in its petty tyranny. I meditate myself by going out for a walk in the woods, or talking to another, or listening to music, or going out for a drive, or digging in the garden, or washing dishes. You think that by segregating yourself in a small room you will be able to meditate. It is much easier to meditate in the open where there is life, where you come into conflict with life at every moment of the day. Do not meditate just for half an hour

¹ *Star Bulletin*, August, 1931, p. 19.

² *Ibid.*, January, 1930, p. 13.

but, if you are wise, make the whole day full of meditation, consideration and thought.¹

You may read the literature of the world, you may meditate, you may worship at every shrine, you may offer up flowers, but if you do not know how to treat another with affection, take another into your heart, all your meditation, all your sacrifices, all your knowledge, will be of no avail.²

You must free your intelligence of all sense of individuality through action, not through mere meditation. Meditation is only the concentration of action in thought, but there must be the expression of that thought in your life.³

If you laid down a law, a dogma, sets of rules for meditation, it would not lead you to that freedom. Not that I am against meditation; I would not put away a single moment of contemplation. On the contrary, you should contemplate all day long, meditate all day long, not set an hour for meditation and then forget it the rest of the day. Contemplate the whole day long. But you cannot lay down a law for contemplation.⁴

Meditation is concentrated thought in action. Contemplation is thoughtfulness without the least effort.⁵

¹ *Star Bulletin*, May, 1931, p. 17.

² *Ibid.*, January, 1930, p. 14.

³ *Ibid.*, January-February, 1932, p. 7.

⁴ *Ibid.*, November, 1929, p. 20.

⁵ *Ibid.*, October, 1930, p. 3.

THE SOCIAL CREDIT PROPOSALS

By D. B. L. RIDDETT

IN his article "The Economic Crisis and the Way Out," published in the January number of *THE THEOSOPHIST*, Mr. L. C. Soper makes the common error of assuming that all our economic ills are due to our system of production for private profit. At first sight this belief appears justifiable, but closer examination invalidates it. The one outstanding fact with which the world is faced to-day is the existence of a vast amount of goods—wheat, coffee, cotton, rubber, fruit, as well as manufactured articles—that cannot be sold at any price that will allow producers to recover costs, let alone profits. Side by side with this apparent glut, there exist millions of unemployed and their dependents, reduced to the verge of starvation, and needing these "surplus" goods. The problem is clearly one of distribution.

Since barter is no longer possible, the sole method of distributing goods and services in our present complex civilization is by means of some form of ticket system. As a measure of value and a medium of exchange, what we call "money" functions as our "goods tickets". If a man has no tickets he receives no goods. This fact cannot be disputed. It is therefore futile for Mr. Soper to deny that the World Crisis is not a financial one. Money is no longer solely a claim to goods and services. It has become a commodity, bought and sold in the Money Markets. It is scarce and dear, plentiful and cheap, according to the whims and vagaries of the

International Financiers who control the actual manufacture, as well as the issue, of nearly all the money in existence. The life-blood of humanity is ordered by a few individuals, and there are no guarantees that they are *interested* in even *considering* the actual needs of humanity.

The controllers of money dictate economic policy. Mr. Soper confuses the control of *administration* with the control of policy. The nationalization of production does not necessarily carry with it control of financial policy, as witness Russia, where the Soviet has been compelled to re-institute private lending, among other of the old financial methods that the new order sought to abolish.

However, the actual cause of the depression is more fundamental than Mr. Soper imagines. It has been demonstrated that the total purchasing power issued during a given period is not—and cannot be—sufficient to buy the goods produced during that period. This startling analysis has never been controverted by any economist of standing (mere opinions are worthless, and arguments supported by facts are never forthcoming), while such an eminent authority as Dr. Eisler, the Austrian banker, concurs with the statement.

Now let us see what this analysis means. It means that the total payments of wages, salaries, dividends and profits (the total earnings of Great Britain for a year) are permanently insufficient to buy the total production of that year, at any price that will maintain producers in solvency. If profits and dividends are eliminated, as Mr. Soper suggests, the total of wages and salaries will still be insufficient to cover actual costs of production—even if all production be State-owned. There is no method whereby industry can possibly issue sufficient purchasing power to *consumers* to recoup its own minimum costs.

This fundamental flaw in our modern accounting system is responsible for the present uneconomical indebtedness of

individuals, industries and States to the financial institutions. In the past, the discrepancy between prices and purchasing power has been made up largely by means of bank loans—"export" loans to foreign countries, and internal loans to States, and to industry for further capital production. Loan was piled upon loan, with no hope of repayment, until finally further loans had to be made, to allow debtor countries to meet the bare interest payments. Then the financiers called a halt, lest their ability to manufacture money should be questioned by the weary peoples. Let there be no doubt upon this matter. It has been established by Mr. Reginald McKenna and a host of banking and economic authorities (*vide* McMillan Report) that Central Banks can manufacture money, by means of loans issued in the form of overdrafts, practically without limit. This new money costs but pen, ink and clerical labour, yet it reaches the world only as a debt—a mortgage against future production. As it must be repaid in money, not goods, and as the goods can only be sold subject to the terms permitted by High Finance, the position is indeed cheerless.

With the restriction of "credits" or "loans"—i.e., creations of new money—purchasing power could equate prices, only provided that goods were destroyed wholesale, and that increasing numbers of producers went bankrupt, and solved their difficulties in the only way left to them—by suicide. This has occurred with tragic progression.

It is, therefore, obvious that some method must be designed whereby purchasing power can be placed directly into the hands of consumers. All purchasing power, passing through industry, trails behind it costs that are greater than the total amount of goods tickets issued. There is no scope in this short article to elaborate proofs of this analysis. They are to be found in the writings of Major C. H. Douglas (who propounded the statement) and a host of subsequent writers.

Enough to say that the analysis is confirmed by the recent report issued by the American body named Technocracy. That the upholders of the present system have sought to discredit this report is naturally of little consequence. It was to be expected.

Stripped of the inevitable technicalities, the remedy proposed by Major Douglas is comparatively simple. First, the power to create and issue new money is fundamentally a function of the State that Finance has been allowed to abrogate. This power must be restored to the Treasury alone.

Secondly, the discrepancy between total production and total consumption for a period, say one year, would be calculated. This is known as the Just Price Formula, and would be a fraction, say one-third. Retail goods would, therefore, be sold during the ensuing period for one-third of accounting cost. The loss incurred by the retailer would be made up by a draft from the Treasury—a creation of new money. Safeguards are provided to prevent profiteering, all goods being produced at an agreed profit. The formula itself is automatic and not arbitrary.

The third part of the scheme is the National Industrial Dividend. The displacement of human labour by the automatic machine has progressed, and must continue to progress at such a rate, that the number of persons who cannot *usefully* be employed in industry, will be for ever on the increase. Machinery stands ready to serve mankind. To-day men are displaced, and left to starve in a world packed with machine-made goods. The Socialist ideal of every individual working a few hours a week is not practical from the standpoint of technical efficiency. It is calculated that ten per cent of the population, working about twenty hours a week, can supply more than the nation could *possibly* consume. It is, therefore, proposed to create new money, equal to the appreciation of productive capacity of this new machinery, and to pay it to

every man, woman and child in the community, upon the sole qualification of citizenship, and without regard to work performed. The continuance of wages, as at present, would ensure a plentiful supply of labour, even if the creative urge inherent in every one were not alone sufficient to guarantee adequate production.

Theosophists will quickly realize the value of the National Dividend. Those who are not required in industry will be economically free to follow those cultural pursuits so necessary to evolution. The band of servers will no longer be hampered by lack of the means to live. True art will flourish. The Ancient Wisdom will be known once more in every land. Wars, being economic, and a result of the hopeless struggle for export markets to square the account books, will no longer be forced upon reluctant nations. Science, hospitals, and all those essential cultural services which languish to-day for lack of funds, will receive an impetus undreamed of in our times. Let Theosophists make no mistake. The Social Credit Proposals of Major Douglas can offer more to Theosophy than can any other economy that has yet been propounded.

Mr. Soper asserts that the introduction of Nationalization in England would result, as it did in Russia, in a much lower standard of living during the transition period. This is almost certainly true, as plant would probably be destroyed in the internal strife inevitable when property rights are abrogated. But no such undesirable results would follow the introduction of Social Credit. The standard of living would increase progressively from the very beginning. This alone should be sufficient to recommend the proposals to all people who stand for Peace and Brotherhood.

THE LIBERAL CATHOLIC CHURCH AND THE THEOSOPHICAL SOCIETY

BY C. JINARAJADĀSA

A VERY distinguished member of the Theosophical Society, who has been for many years a General Secretary of a National Society, has written to me as follows:

I take the liberty to ask you a little about the Theosophical Movement in which I have been working since about 40 years. It seems to me as if this Movement in the last years had undergone a not desirable change which makes me earnestly troubled.

I understand that nothing in this world of changing can remain the same for ever. Theosophy in itself as *Divine Wisdom* cannot change, but certainly as human knowledge, and the Theosophical Society must also change for being able to serve the claims of a certain period of time. But in its real essence it must be the same. It must for ever be a Society for liberty of thought, tolerance and Brotherhood. But there has entered a new, foreign spirit in the Movement which gives to the Society a certain colour, not really its own—let it be frankly spoken; it is the spirit of the Liberal Catholic Church. I have, of course, nothing against the Church—far from that, I myself belong to it. But let everything go for what it is worth. And T. S. makes all Churches unnecessary. As it is now, it seems as if the Church would swallow the Society. And the Church is raising recruits with methods which nearly come into competition with E. S.

Perhaps I am mistaken, but it also seems to me as if the methods of L. C. C. had a little taste of Jesuitism.

As I have been asked for my opinion, the following is my reply.

Dear Brother,

Regarding your questions, let me first take up the last point where the methods of the Liberal Catholic Church are described as having "a little taste of Jesuitism". I have nothing to say on this matter, as it is one that concerns the members of that Church and not the Theosophical Society.

But I am concerned with the point which you bring forward that there has entered into the Society a "foreign spirit," because many of the Society's members who are Christians have dedicated themselves to develop a particular line of Christian teaching as exemplified in the Liberal Catholic Church.

I have been in touch with the Theosophical Movement for the last 45 years, and have been a member of the Society for 40 years. I have witnessed many changes, and not a few upheavals. I must frankly say that I see nothing in anything happening to-day to give me any sense of alarm as to the future welfare of the Society.

It is quite true that many have made the accusation that "the Liberal Catholic Church is capturing the Society". I see no sign of this whatsoever. On the other hand, from my standpoint, the L. C. C. is doing one part of the work of the Society which has been done by the adherents of the other religions, but, until the entrance of the L. C. C., not by its Christian members.

Theosophy is the Divine Wisdom, but it needs to be applied constantly to daily conduct, both in the individual and in the community. If there are certain fundamental truths, particularly as to the true Way of Salvation, it is the duty of the Theosophist to proclaim that true way. The moment one is a devoted Theosophist, emphatically "charity begins at home"; that is to say, his first duty is to purify and strengthen all that is best in the religious movement into which he has been born. Of course this will only be if he is a person

of a religious tendency, for no one merely because he becomes a Theosophist, necessarily must become "religious". But since Theosophy brings out an idealism for Social Service, and since Religion is one of the most powerful agencies to mould people's lives, the Theosophist does feel a special call to help the work of purifying and strengthening his own religion.

This was the first effect of Theosophy in the first country where it developed rapidly, which was India. From the beginning, and even up to to-day, Theosophy in India has been very largely a movement among Hindu Theosophists to purify and strengthen all that is best in Hinduism. If you will read the old volumes of THE THEOSOPHIST edited by H. P. B., you will see how much attention was paid to this part of the work, which was to apply the wisdom of Theosophy to revivify all that was mystical and occult in Hinduism, but which had been overlaid by the dust of time.

Similarly was the work done for Buddhism by both H. P. B. and Colonel Olcott, particularly by the latter. A great deal of his enthusiasm was devoted to Buddhism, and both he and H. P. B. formally enrolled themselves as members of the Buddhist faith, without ceasing to be members also of the Theosophical Society. Ceylon is a small country, and though the Theosophical work there never really developed along the lines of a deeper understanding of the Ancient Wisdom which is in Buddhism, still it did this much at least of service to the Buddhists: it organized their efforts so as to revivify Buddhism. If on this day that I am writing, which is to the Buddhists their great festival of the Lord Buddha, there is great religious fervour in Ceylon such as did not exist 50 years ago, it is all due to the work of Colonel Olcott and other Theosophists, who threw themselves into the work of Buddhism.

In exactly the same way was the attempt by our President-Founder to revive not only the spirit of Zoroastrianism

but also its inner teachings. The Parsis are a small community, but from the time that Theosophy came to India there has been among them a group of devoted Theosophists who have tried to link the external religion with the hidden teachings of Occultism. At the actual moment of writing a certain number of them are once again planning to revivify this work of intensifying the inner essence of their religion. This work is only possible because of their knowledge of Theosophy.

Hitherto in the past no one has ever said that the Hindu Theosophists were aiming to "capture the Society" because they were most especially busy at the work of their religion in the light of Theosophy, nor did anyone say that the Zoroastrians and Buddhists were aiming to do anything of the kind. But I do remember the sense of alarm amongst a certain number of Theosophists in London when from 1893 onwards our present President, Dr. Besant, threw herself vigorously into the work of revivifying the spirit of Hinduism. As many are aware, she adopted then Hindu ways in her private life, putting on the Indian women's *sari*, sitting cross-legged on the ground, etc. I lived in the London Headquarters at the time, and I well recall the charge made against her in the words, "Annie has become a Hindu," with the implication that she had no right to do anything of the kind because she was a leading Theosophist. Many thought that she was committing the Society to Hinduism. When a few years later she delivered the lectures on Esoteric Christianity in Queen's Hall, there was a sense of alarm in some English Theosophists that "Mrs. Besant is going over to Roman Catholicism".

It is a curious element in the history of the Society that from the beginning there has been a kind of animus against Christianity. That is seen in the writings both of H. P. B. and Colonel Olcott. Certainly H. P. B. met this charge by

pointing out that she was never against the teachings of the great Founder of Christianity, but only against the ecclesiastical domination which had been imposed in His name by the Christian Church. Every student of history knows the way that the Christian Church has unfortunately stood in the way of the development of scientific knowledge, and has also attempted to curb freedom of thought and expression. It is, therefore, quite natural that there should be much resentment on the part of those who are striving to bring back the larger knowledge which we call Theosophy. In a statement regarding the aims of the Society issued by the Founders in 1878, the tendency that I have called an animus against Christianity appears in the words that "the Society teaches and expects its Fellows . . . to oppose the materialism of science and every form of dogmatic Theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious".

From this it has followed that, till the beginning of the work of the Liberal Catholic Church, there was practically no attempt to correlate the truths of the Ancient Wisdom with the exoteric teachings of Christianity. Of course there was the work of Dr. Anna Bonus Kingsford and Mr. Edward Maitland, but that movement never developed, though it was recognized by the Masters as a valuable one at the time.

We see then to-day in the Liberal Catholic Church that a group of Theosophists—it is well to remember that at the moment Christians form the largest number of members in the Society—are attempting to revive certain teachings of Theosophy which they claim have always existed in Christianity. If, in connection with the revival, which must have the sympathy of every Theosophist, there are other elements which have nothing to do with Theosophical truths as such, such as ceremonies, ordinations, etc., there is no particular

reason to hold that the work of the Society is being jeopardized. Our Hindu brethren, who have been most devoted to the work of the Society, have been *within* the fold of all the ceremonials of Hinduism, and it was only in 1925 that a small number of them in the Bhārata Samāj attempted to bring about a reform in Hindu rituals.

To summarize, it seems to me that the Liberal Catholic Church, in teaching the doctrine of the Divinity resident in man, and in supporting the doctrines also of Reincarnation and Karma, is doing a most valuable work. It is the kind of work that *ought to have been done by Christian members of the Society from the beginning*. If they are doing it somewhat late in the day, why should one feel any kind of a grievance? But of course since we are an international Society composed of members of all faiths and of none, it is our duty to see that no *one* group of people dominate the Society in violation of the written Constitution of the Society. I have seen so far no evidence of this, and I think we can trust those who are in charge of the work of the Society at Adyar to be as devoted to the Society's welfare and its future as others who reside away from Adyar.

I have myself done what I could to help the work of the Liberal Catholic Church, particularly by preaching sermons on many occasions. So too has our President, Dr. Besant. But speaking for myself, I have not restricted my enthusiasm to the L. C. C. only. I am at the moment one of the movers in a small organization in Madras to revive something of the cultural spirit of ancient Islam. I am also trying to do what I can in the matter of reviving the ancient spirit of Zoroastrianism. To one like myself, acting in several religions, so far at least as one who is not a member of a particular faith can assist, and as one who lives at Adyar continually in touch with the international work of the Society, there certainly is no sense

of alarm that anybody is going to "capture the Society". I have sometimes a regret that there are not enough real Theosophists in the Society, while we have many who, nominally Theosophists, are mostly Hindus, Zoroastrians and Christians first and Theosophists after. We have so few Buddhist and Muhammadan members that they hardly count in the affairs of the Society.

I frankly admit that, in their enthusiasm, many members of the Liberal Catholic Church have been unwise and troublesome by going to the extent of almost intimating to their Christian fellow-Theosophists that unless they joined the L. C. C. their evolution would be somewhat delayed! But this kind of foolishness is a part of human nature, and is not anything that need be taken into consideration in such a world-wide movement as our Theosophical Society.

The way to counteract any excess of zeal on the part of unwise members of the L. C. C. who are Theosophists, or of any other group, is for Theosophists who are of other faiths to revive the spirit of their own religion more strenuously. Then we should have within the Society bodies of people working in great religious movements, and yet all devoted adherents of the Ancient Wisdom which is above all religions, though embodied partially at least in all of them.

TOWARDS A RELIGIOUS SYNTHESIS

BY JAMES H. COUSINS, D. LITT.

[Continued from p. 191]

HINDUISM is the religion of four-fifths of the people of India, a congregation of about 270 million souls. From the intuitions and inner experiences of Seers of old (men *and women*) were compiled the Vedas, hoary Scriptures that lay down the methods whereby humanity may surmount suffering and attain happiness—to paraphrase Sāyana the commentator. These are the roots of the Hindu elaboration of the Vedic religion. They were human reflections of “the eternal Veda” that first took form in the mind of Brahmā, and in accordance with which He created the Universe. Being esteemed as the nearest response to “the total push and pressure of the Cosmos,” they have the same canonical authority to the Hindu as the *Old Testament* has to the Christian.

Now the Universe expressed through the Cosmic synthesis or fundamental design of the inner Veda was the drama that Brahmā created at the request of other deities for exercise and enjoyment. For the drama, He took dance out of the *Rig Veda* (*rig*, a verse; *veda*, knowledge; hymns of praise to the Gods); from the *Sāma Veda* (the Scripture of the chant) He took music; from the *Yajur Veda* (the Scripture of sacrificial supplication) He took gesture and expression; and from the *Atharva Veda* (the Scripture of psychic evocation) He took emotion. These four constituents Brahmā made into a fifth

Veda, the *Natya Veda*, or Scripture of dance-drama—a very significant synthetical association of religion and art.

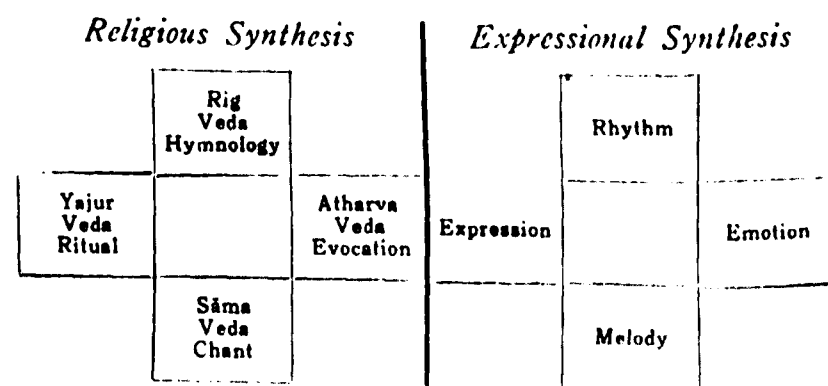
But the Vedas, as we now have them, were a rearrangement for Vedic revival after a period of confusion; and, while we have the four religious constituents of hymnology, music, ritual and evocation; and the four dramatic constituents of dance, music, gesture and expression, and emotion; it is not clear on a first glance as to how they apply to the fundamental design or to one another. But the apparent difficulty diminishes as we recall certain elements out of the numerically vast but essentially simple religious culture of India, and set them in their synthetical relationship. Ask any Hindu what a small, two-ended, narrow-waisted drum reminds him of, and he will answer, Shiva's dance. Ask any Hindu what a flute reminds him of, and he will answer, the *murli* of Sri Krishna on which He plays “the tune of the Infinite”.

Two fundamental principles are here expressed. The universal creative life-throb is rhythmical. “In the beginning was rhythm,” said the German musician, Hans von Bülow. The external phase of its movement is, in its continuity, of the nature of melodic line. Out of rhythm and melody come the *rāgas* and *rāginis*, “scales” presided over by Gods and Goddesses. Rhythm and melody are the united impulse and accompaniment of the Cosmic drama, of which even to-day the stage-drama of India is a reflection in its preoccupation with celestial personages and events. And the drama is guided by intellectually planned movement and expression, and expresses and induces emotion.¹

If we now set side by side these æsthetical constituents and the Vedas from which they were abstracted, we shall realize that both were well and truly laid on the synthetical ground-plan of life, though the *Atharva Veda* is even to-day

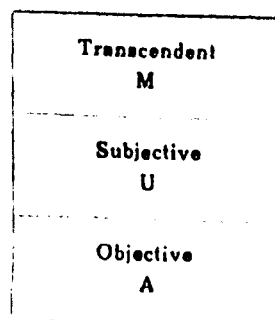
¹ For an extended study of the Hindu drama see *The Play of Brahma*, by J. H. Cousins.

suspect with the orthodox because of its intermixture of pre-Vedic spiritism.



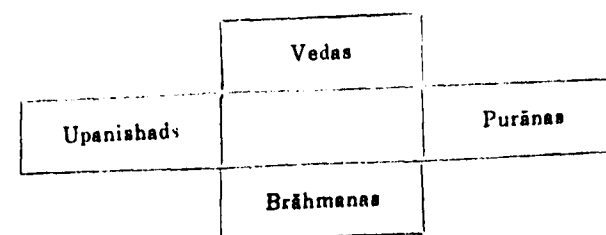
Behind and through the Cosmic drama and its accompaniment moves the "sacred word," usually called Om and personalized in the Goddess Pranava, the articulation of the Cosmic intention. Cosmically its "push and pressure" are first felt in rhythm: it moves the feet of the Universe to the dance of life. Psychologically it is the creative aspect of the intuition; and, like all else on this side of the Cosmic poise of the unmanifested Para-Brahman, Om reflects the fundamental quaternary, for its three syllables A-U-M (Om is only a name, not the "thing in itself") are respectively spoken (A) by Virāt, the Lord of the objective Universe; (U) by Hiranyagarbha, the Lord of the subjective Universe of thought and feeling; and (M) by Avyākṛita, the Lord of the transcendent, unmanifested Universe.

The Creative Word



In the process of time the Vedas produced reactions in the extraordinarily sensitive and creative Indian mind. The descendants of the Seers grew in number, and spread into the peninsula of India, where new environment and separation from origins led to various renderings of the primeval Scriptures. Yet, as the eastern and western leaves of a tree are as far removed from one another as they can be, and still retain the characteristics transmitted from their common root, so the Vedic leafage has traced upon it the fundamental design of the life out of which it sprang. These developments, and subsequent renewed interactions of the Vedic peoples as communication grew between their settlements, led to synthetical movements in which the fundamental design retains its governance. Out of the Vedas came the Brāhmanas, which applied the Vedic vision to life; the Upanishads, which applied the mind to the understanding of reality; the Purānas, which gave the vividness of personality and the glow of feeling in stories instead of disquisitions.

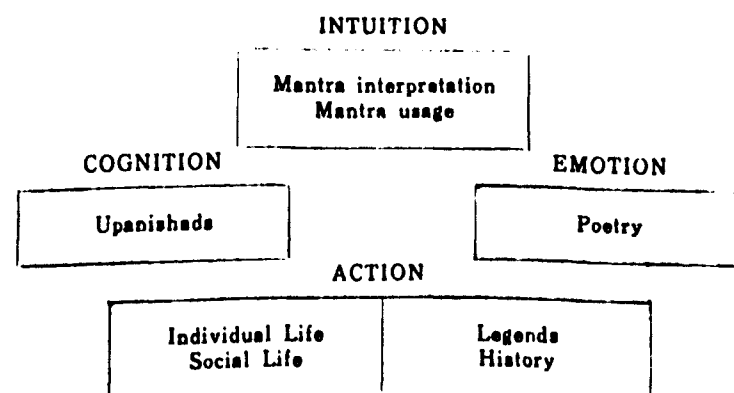
Hindu Scriptural Synthesis



And, as in the total, so in the detail. The Brāhmanas, for example, concern themselves with (1) the use of *mantrams* (words and phrases of creative power) and the performance of *yajna* (ceremonial); (2) the study of *itihāsa* (history); (3) the study of *purānas* (legends); (4) rules of *kalpa* (personal life); (5) *gāthās* (poetry); (6) *narāshansa* (social life); (7) *vyākhyānam* (interpretation of mantrams); (8) the *upanishads*.

It may perhaps appear somewhat facile to jump at once at these eight subjects as another echo of the octave of human capacity in collective expression. Yet, facing the matter with the assurance that pure and free response to life will in some ratio express the fundamental design of life, we lay out the octave of the Brāhmanas thus: (1) the use of *mantrams* is the objective aspect of the creative impulse; (7) *mantram* interpretation is its inner aspect; these take their place in the upper section of the fundamental design; (5) poetry goes to the side of emotion, and (8) the *upanishads* to the side of cognition; items 2, 3, 4 and 6 do not apply to the cognitive or emotional aspects, and threaten to overcrowd the active aspect, perhaps to cast doubt on our quest. Yet, if we take history (2) as the outer aspect of collective activity, and legend (3) as its inner aspect, we have not only an example of the objective function of activity in records of actual or imaginative action, but also an example of the subdivision of objective action into its own objective (2) and subjective (3) phases. That leaves us with (4) personal life and (6) social life, the one dealing with action in its atomic form, so to speak, and the other with the inner aspect of action in social organization. The first-glance disorder of the subjects of the Brāhmanas turns out to be psychological order.

Synthesis of the Brāhmanas



And what of the vast host of superhuman entities to which the Hindus pay homage through a multitude of images? To fit them into an octave would seem to promise celestial congestion. We have, however, managed to fit the still vaster host of human beings into the octave of capacity with no more difficulty than there would be in fitting their myriad faces into a single physiognomical design of seeing, hearing, smelling and tasting, surrounded by feeling and thinking. There is just one man and one woman in existence, making the objective and subjective phases of the one *homo*. The Hebrew imagination called them Adam and Eve and kept them relatively separate. The Vedic imagination exalted them to the Cosmic level, called them (amongst other names) Shiva and Shakti, and put them together in Ardhanārīshwara (*ardha*, half; *nārī* woman; *ishwara*, God) whose external image in sculpture or painting is a miracle of vision in expression.

Thus we have a confident beginning to our quest for a fundamental design in an apparent jungle of multiplicity: the Gods of India are all objectively operating powers; the Goddesses subjectively operating powers. In scientific terminology, the Hindu Gods express energy; but limitation in form (which is organized substance) is needed for the transformation of potential energy into dynamic energy. This limitation the Goddesses provide, and are therefore called the *shaktis* or power-makers of the Gods. No God can function fully without his Goddess; even as no Brāhmana devotee can worship the Gods effectively in the daily ceremonies of the home without his wife: a significant cross-reference between the religious synthesis and the social synthesis.

(To be concluded)

KARMA IN "THE SECRET DOCTRINE"

By J. KRUISHEER

(General Secretary of the Netherlands Section)

(Concluded from p. 182)

NOW the descent from Pralaya into Reincarnation of an individual is described in a number of different ways, all sorts of symbolical descriptions being used to convey one or other part of the mystery; for a mystery indeed it is. Besides a fall into sin, as already mentioned, this almost indescribable mystic occurrence is sometimes called a "root" groping downward, a "ray" beaming into darkness, a "cord" or "thread," a "snake" or "serpent" reaching into matter and bringing with it manifested life, conscious mind, action—Karma. It is called also "The Great Breath" and even in the same way as breath causes, or is, movement, so Fohat, the outward going Force of the Logos, is inseparably linked up with Karma, "that immutable law of Nature which is ETERNAL MOTION, cyclic and spiral—therefore progressive even in its seeming retrogression".¹

The inner and real Man is the only true actor, the Pilgrim Soul, during the whole cycle of its manifestation and, according to the Karmic Law, in sevenfold cyclic movement, directs its destiny through Races and Sub-Races within

¹ *The Secret Doctrine*, Vol. II, p. 84.

this sevenfold cycle of evolution, which are the spheres of action of the combined forces of Evolution and Karma, called the seven "Karmic Cycles".¹ This sevenfold division of the field of matter in spheres corresponds to the number seven repeatedly used as a means of describing symbolically this reaching downward, or the Karmic descent from Pralaya. Let us now consider these various symbols.

First take the "serpent" or "Nāga". "The Mystery of the Serpent was this: Our Earth, or rather *terrestrial life*, is often referred to in the Secret Teachings as the Great Sea, the 'Sea of Life' having remained to this day a favourite metaphor. The *Siphra Dtzenioutha* speaks of Primeval Chaos and the Evolution of the Universe after a Destruction (Pralaya), comparing it to an uncoiling serpent."² We read also about "the Serpents who re-descend" and of "the septenary meaning of this symbol" when brought into connection with the principles. Ananta-Shesha is supposed to sleep during the intervals of the Days of Brahmā. "The seven-headed Serpent has more than one signification in the arcane teachings. It is the seven-headed Draco, each of whose heads is a star of the Lesser Bear; but it was also, and pre-eminently, the Serpent of Darkness, inconceivable and incomprehensible, whose seven heads were the seven Logoi, the reflections of the one and first-manifested Light—the Universal Logos."³

We will now take another symbol, used to convey something about this same mystic event, "the Root from which proceeds all manifestation, the Great Breath".⁴ Here the words "root" and "breath" are used simultaneously to indicate one and the same thing, to describe the same event, whilst the One

¹ *The Secret Doctrine*, Vol. I, p. 698.

² *Ibid.*, Vol. II, p. 530.

³ *Ibid.*, Vol. I, p. 442.

⁴ *Ibid.*, p. 43.



Causeless Cause is thereby called "the Rootless Root," all the other ones clearly being meant as one or other kind of ordinary roots. These "roots" convey Life and are wherever a creature is being born. "The Root of Life was in every Drop of the Ocean of Immortality."¹ Here obviously the word "root" has the same meaning as the word "serpent" used above. "It is the Root that never dies."

In another shloka of the same Stanza, however, following on the last mentioned one, this symbol of the "root" is abandoned and another one taken up; the same idea being further symbolized there by the word "thread". "This Spark hangs from the Flame by the finest Thread of Fohat". "It journeys through the Seven Worlds of Mâyâ."² There seems an apparent correspondence with the description of the seven-headed serpent and the root of life we have been studying above, for this Thread of Fohat is also called the Thread of Life, from which a Web is spun "whose upper end is fastened to Spirit . . . and the lower one to its shadowy end, Matter; and this Web is the Universe spun out of the Two Substances made in One, which is Svabhavat".³

In man this thread is called by Vedantins *Sūtrātmā*, the Thread-Soul, and when in manifestation, i.e., in incarnation, it connects heaven and earth, good and evil, spirit and matter, Monad and Personality; it is this thread, connecting the Silent Watcher and his Shadow (Man) that becomes more strong and radiant with every incarnation and is the only one permanent principle within all the other fleeting ones. "The Thread of Radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action"; the Serpent

¹ *The Secret Doctrine*, Vol. I, p. 98.

² *Ibid.*, p. 251.

³ *Ibid.*, p. 258.

⁴ *Ibid.*, p. 111.

uncoiling, as we have seen before, but this time brought more clearly into connection with the Great Law.

We are told also¹ that this thread (root, serpent, breath), reaching downward into matter, spins a Web, which serves as a kind of conductor for "life" as well as for "consciousness"; it seems however to have also something to do with Karma. "The One Life is closely related to the One Law which governs the World of Being—KARMA."² In each one of us this golden thread of continuous Life remains from one incarnation to the other and is ourselves from the beginning of our appearance on earth; and in this way it may be said metaphorically that on this luminous thread—the *Sūtrātmā*—our successive lives are strung as beads on a cord. There is the immortal I, the *Sūtrātmā*, and the reality of our immortal Soul, living in the heavenly spheres of immortal Monadship.

Now, the weaving of this Web of Life out of this Thread is Karma.

Those who believe in Karma have to believe in Destiny, which, from birth to death, every man weaves thread by thread round himself, as a spider his web.³ When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of his *self-made* Destiny . . . and this is—KARMA.⁴

Through alluding apparently to a symbolic thread of destiny, there would seem to be a more definite and more mystic truth behind all this.

In a slightly different way, though completely in agreement with our different symbols, there is a small treatise on Karma at the end of *Light on the Path*, wherein the individual existence is described as

a rope which stretches from the infinite to the infinite, and has no end and no commencement, neither is it capable of being

¹ Dr. A. Besant: *A Study in Consciousness*.

² *The Secret Doctrine*, Vol. I, p. 695.

³ *Ibid.*, p. 700.

⁴ *Ibid.*, p. 701.

broken. This rope is formed of innumerable fine threads, which, lying closely together, form its thickness . . . This rope, passing as it does through all places, suffers strange accidents . . . And remember that the threads are living—are like electric wires; more, are like quivering nerves. [These threads are coloured by the experiences of life, become disharmonious; recover themselves, and] eventually, the long strands, the living threads which in their unbroken continuity form the individual, pass out of the shadow into the shine. Then the threads are no longer colourless, but golden; . . . Once more harmony is established.

Here again the rope stretches from the Infinite—Nirvana or Ākāsha, for these two are in reality One, though separated during manifestation—whence the “causes of existence” come. Ākāsha is described as the storehouse of all forms, wherein all thoughts, all desires and all actions of all beings on each plane are poured out and embodied; and the Ākāshaic Records or Karmic Annals are written up by the Lipika, the Lords of Karma, the Administrators of the Karmic Law. A further study of these “causes of existence” becomes necessary, for they are not to be sought for on the physical, but mainly on the metaphysical plane. They form an interlaced and continuous chain and the most important of them is said to be “desire to exist”. “This desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought, propelled into objective existence, into a law that the Universe should exist.”¹ The real cause of that supposed desire, and of all existence, remains for ever hidden, but its first emanations come from the highest that the human mind can conceive of.

The most elaborate systematized study of these causes of existence is to be found in the twelve Nidānas of Buddhism as the effect generated by a concatenation of causes. Each of the Nidānas is the effect of its antecedent cause and a cause in its turn to its successor in the series, thus forming the stream of the law which produces merit and demerit, and

¹ *Light on the Path*, “Karma”.

² *The Secret Doctrine*, Vol. I, p. 75.

finally brings Karma into full sway. Their names are given as follows:¹ 1. Jarāmarana; 2. Jāti; 3. Bhava; 4. Upādāna; 5. Trishnā; 6. Vedanā; 7. Sparsha; 8. Shadāyatana; 9. Nāmarūpa; 10. Vijñāna; 11. Samskāra; 12. Avidyā. In a footnote Dr. A. Besant here comments: “If the Nidānas are read the reverse way, i.e., from 12 to 1, they give the evolutionary order.”

All existence in a body begins and takes place as the result of *Avidyā*, ignorance; it is *Avidyā* which raises *Samskāra*, inclination, and this becomes *Vijñāna*, fully conscious desire. Herefrom arises *Nāmarūpa*, mind and body, with *Shadāyatana*, the senses, and *Sparsha*, sensation; again *Sparsha* causes *Vedanā*, sensuality, from which *Trishnā*, the “thirst” for sentient existence (in a body) is produced, this causing in its turn *Upādāna*, the “material” cause, from which springs Karmic existence, *Bhava*, which determines *where* a man will be born. The result of *Bhava* is *Jāti*, birth, irresistibly bringing with it *Jarāmarana*, death, for even the atom commences to die at the same moment as its birth.

In the Nidānas there is explained the twelvefold chain of existence for every being; each cause therein has a distinctly traced result, and this effect in its turn becomes a cause. Each one of the Nidānas is in itself a sub-division or a part of the whole Karmic chain, an *upādhi* or basis for some other Nidāna and also a result or effect. Thus the “Nidānas are the detailed expression of the law of Karma under twelve aspects; or we might say the law of Karma under twelve Nidānic aspects.”²

There is still one more important expression, used in connection with this coming downward into action of the Monad, namely a “Ray”.

Descending to a plane of differentiation it [or the Higher Ego] emanates a Ray, which it can only manifest through the personality

¹ *The Secret Doctrine*, Vol. III, p. 588.

² *Ibid.*, p. 587.

which is already differentiated. A portion of this Ray, the Lower Manas, during life, may so crystallize itself and become one with Kama that it will remain assimilated with Matter. That portion which retains its purity forms Antahkarana. The whole fate of an incarnation depends on whether Antahkarana will be able to restrain the Kama-Manas or not. After death the higher light (Antahkarana) which bears the impressions and memory of all good and noble aspirations, assimilates itself with the Higher Ego, the bad is dissociated into space, and comes back as bad Karma awaiting the personality.¹

This Ray, the higher part of which is here called Antahkarana, is Mānasic and divided into Higher and Lower Manas. After each incarnation this Ray returns to its Father, the Ego, but at death, according to the description above, leaves all bad experiences behind.² These, being of the same nature, are attracted to it by bonds of affinity and on reincarnation of the Ego are inevitably drawn to it, constituting its Karma. The field of consciousness of the Higher Ego is unsoilable by the experiences of the Lower, but the two are mutually connected by one Mediator, here called Antahkarana. Between the Higher and the Lower Ego there is said to be some mysterious body, called now the Causal body, now the Auric Envelope, etc. At individualization into the human Kingdom this Ray embodies itself in the Auric Envelope, which "is the receptacle of all Karmic causes, and photographs all things like a sensitive plate."³ This Auric Envelope is Karmic, is like a Karmic record; it receives the impressions of both the Higher and the Lower and in this way the Karma of the bad is taken up by the Higher Ego, though it is perfectly guiltless of it. "The Auric Egg is the transmitter from the periodical lives to the Life eternal, i.e., from Prāna to Jīva. It disappears, but remains."⁴

Here it might be well to mention that the springing into existence of this Auric Envelope took place in the middle of

¹ *The Secret Doctrine*, Vol. III, p. 580.

² See also Dr. A. Besant's *A Study in Consciousness* "The Permanent Atom."

³ *The Secret Doctrine*, Vol. III, p. 538.

⁴ *Ibid.*, p. 538.

the Third Round at the time of individualization into "manhood". In this connection H. P. B.'s mysterious saying may be of importance to some of us who are now on the corresponding point of a minor cycle on the ascending arc. "Now what students of Occultism ought to know is that the Third Eye is indissolubly connected with Karma. The tenet is so mysterious that very few have heard of it."¹

Once more returning to Antahkarana, we find the word signifying "the path or bridge" between the Higher and the Lower Manas, the divine Ego and the personality; and here we have once more one of the many names and ways of indicating by means of different symbols the one and the same great principle in the structure of human beings; one more attempt to convey something of the real facts more approximately understood when used in mutual connection with each other.

Apart from all the technical constructions involved, our study has taught us first of all that it is "man" himself who acts, and that Karmic Law only tries to reconstruct the disturbed harmony caused by the Karmic Changes. Then furthermore the happenings or changes on the higher planes are more important, have far greater effect than those on the physical plane. Consciousness and attention—Mind—are the motive-powers which we may, and must, use with discrimination: then, because they are the forces that cause this Karmic work or change to diminish or accelerate the rate of the turning of the Karmic Wheel of the Law, they may influence our whole future. Conscious altruism diminishes the sense of separateness and when every greeting, so to say, can be consciously accompanied with a thought of good will and blessing, the "power of constraint" and Karma will decrease. For this we are ourselves responsible; we ourselves knot our own destinies, spin our own web; Karma is but the "working change".

¹ *The Secret Doctrine*, Vol. II, p. 316.

Knowing the Karmic Law as the restoration of harmony and equilibrium, we feel sure that in the stream of life each event takes its proper place. The restoration of harmony, when disturbed by ourselves, is the very best thing we can possibly wish for, for thus the payment of a Karmic debt becomes a privilege and a joy, instead of a cause of pain and suffering. It is the victory over egoism and self-centredness which we so badly want, together with a strong conviction that everything, just as it comes, is exactly the best possible one. Karmic experiences can and do help us to forget ourselves, for by "working" for other selves we diminish the binding power of the Karmic "changes".

"Behaviour is righteousness."¹

KARMA is natural law in the full sense of the term; it is Universal causation, the Law of Cause and Effect. It may be said to underlie all special laws, all causes and effects. It is natural law in all its aspects and in all its subdivisions; it is not a special law, but a universal condition, the one law, whereon all other laws depend, of which all other laws are partial expressions.

The knowledge of Karma will not only enable a man to build, as he wills, his own future, but it will also enable him to understand the workings of Karmic Law in the cases of others, and thus more effectively to help them.

The knowers of Karma can work deliberately and consciously, sure of their ground, sure of their methods, relying on the Good Law. Thus they become conscious co-operators with the Divine Will which works in evolution, and are filled with a deep peace and an unending joy.

ANNIE BESANT

¹ J. Krishnaamurti.

NATURE AND THE GODS

BY GEOFFREY HODSON

1. THE VALUE OF CONTACT WITH THE GODS

WHILST it is true that angelic assistance is automatically obtained in all modes of service by thought power, it is also true that the effectiveness of such service, the degree of co-operation, and the vividness and potency of the thought are greatly increased by a conscious contact with the angelic hosts.

In addition to the orders of angels more usually invoked, such as those of power, of healing, of guardianship and the ceremonial orders, there is much of value to be obtained from contact with the Nature angels, especially those of landscape, such as the great mountain Gods. Whilst living near the mountains of California, the author has recently enjoyed such contacts and in these papers expresses some of the ideas resulting from them.

Summary: There are three important results to be obtained by humanity from conscious contact with the angels of landscapes. These are:

First: An opening of the consciousness to the hidden life in Nature. This is achieved by meditation directed to that end and preferably carried out in surroundings of natural beauty. This will lead to a deepening of true religion in man.

Second: Healing of oneself and others from the play of the forces of Nature through the physical and super-physical

vehicles consciously thrown open to them, and from contact and co-operation with the angelic hosts and nature-spirits.

Third: A quickening of the sense of beauty; this is a development greatly needed at this juncture in human affairs.

Amongst the experiences referred to above was a contact with a mountain God, of whose appearance notes were taken as follows:

His¹ whole being shines most brilliantly, the outer aura gleaming white as do snowclad mountain peaks, the power and majesty of which seem incarnate within him. Through the white radiance, the colours of the inner aura shine; deep greens of cypress tree and juniper, and within them, the yellow glory of the noonday sun; then soft rose, then azure blue, and then the godlike form, all white and radiant, from which the auric energies flow forth in glowing beauty, many-hued.

The face is moulded in strength as of the mountain's mass, square-jawed and powerful; the eyes are wide-set, sometimes alight with fire leaping forth from fiery mind and will within, sometimes dark, their fires withdrawn. The "hair" resembles a mass of flickering, backward sweeping flames, and in the air above a crown of radiant energies flashes as with the brightly coloured "jewels" of his thoughts. A God indeed! A Shining One. A Messenger from Gods to men.

Concerning men, his thoughts in part appear to be:

"The approach to Nature by modern man is almost exclusively through action and outer sense. Too few among Her devotees approach Her in stillness, with outer senses quieted and inner senses aware. Therefore, but few discover the Goddess Herself, She being hidden from men behind Her veil of outer loveliness.

¹ The masculine is used for convenience only, angels being a-sexual

"There is a value in the active life, a beauty in Nature's outer garb. Far greater value and far deeper beauty lie behind Her veil, which may only be withdrawn by silent contemplation of Nature's Self. The heart of Nature, save for its rhythmic pulse, abides in deep silence. Even within the tempest's roar, the crashing waves, the sighing trees, the tumbling falls, there is a stillness, to be entered only in mental silence, equipoise and peace. The devotee at Nature's shrine, if he would find Her beating heart, know the power of the silence within the sound, and perceive the beauty behind the veil, must approach Her altar reverently and with quiet mind.

"The doorway of Her temple exists and is to be found, opened and passed through, in every natural form. Contemplation of a single flower may lead the suppliant through; a shrub displaying Nature's symmetry, a tree, gigantic or small; a mountain range, a single peak; a flowing river, a thundering fall; the awe-inspiring beauty of the desert, its colours by day and its stillness by night; each and all of these will serve the contemplative soul of man as entrance to the real, wherein Nature's Self abides.

"Contemplation of the outer form, identification with the inner life, deep response from the heart to Nature's loveliness, without and within, these are the moods in which the doorway to Nature's temple should be approached, these the means of entry to Her inmost shrine. Within, the Gods await, the timeless Ones, the everlasting priests who minister from creative dawn to eve within the temple which is the natural world.

"Few, far too few, have found the entrances since Greece became a ruin and Rome fell into decay. The wheel revolves; the golden days return; Nature calls again to man, who, hearing, endeavours to respond. The Grecians of old dwelt in simplicity; complexities had not as yet appeared, human character was direct, human life simple, and human

minds, if primitive compared to those of modern man, were closely attuned to the Universal Oversoul.

"Man has passed through a cycle of darkness following the fall of Rome. Involved in increasing complexities, he has lost his contact with the Universal Soul. Simplicity, therefore, both of life and mind, must mark the devotee at Nature's shrine. Complexity leads to dullness of sense, both of body and of soul. Keen must be the vision, both outer and inner, if Nature's inner loveliness is to be seen. All that be-dulls the senses, all of grossness, impurity, indulgence and complexity, must be left behind. In purity, simplicity and quiet contemplation must the Goddess be approached.

"Amid the beauties of mountain, vale or hill, of forest, plain or desert, let men seek communion with the life within the form, using the form as means of entrance into the life.

"The whole earth breathes, its heart beats, for the globe is a living being with power, life and consciousness incarnate within. The earth itself is the body of a God, the Spirit of the Earth. Rivers are its nerves; oceans, great nerve centres; mountains, the bony structure of the giant earth whose outer form is man's evolutionary field, whose inner life and potent energies are the abiding places of the Gods. The energies are being found in part by means of instruments and mind. Discovery of the inner life demands the co-operation of the heart and needs no instruments other than the alert but quiet brain of man."

2. A MOUNTAIN GOD

There came another great white angel of the heights, his body shining with the light of sunshine upon snow. On every side his far-flung aura shone with brilliant hues, ordered in successive bands from central form to aura's edge. From his head a widening stream of white and fiery force arose, whilst

from behind the form, streams of power flowed, suggesting auric wings, pale rose, pale blue, soft green, with purple beyond.

Many-coloured auric energies also flowed out from him on every side extending whilst at rest for at least a hundred feet, whilst within the shining and translucent aureole, the gleaming snow-white form appeared, lightly poised above the ground.

The face was strong, virile, masculine; brow broad, eyes deep-set and wide apart, now ablaze with power, now veiled in darkness, inscrutable, as if he brooded deep within himself upon the mystery of being. The "hair" was built of curling waves of flame-like power emanating from the head. The nose and chin were strongly modelled, the lips full, the whole face instinct with the majesty, the power, the stability of the mountain range.

The form was magnificent as of some gigantic statue of a Grecian God. Flames played about the feet, the arms and hands were conveyors of power which flowed visibly from the finger tips.

Within the head, behind the eyes, was the force centre from which the upward stream of power arose; this was the intelligence centre in the form, the positive pole, or focus, linked magnetically to the life centre, which was its negative. This was in the region of the solar plexus and blazed like a sun, many-hued. The thighs were veiled by flowing forces, whilst all through the form and outward flowing power, there flashed continuously a white and radiant energy, dazzlingly bright.

Robed thus in force and light, the whole mighty figure appeared as an incarnation of the power aspect of Nature, an individual manifestation of universal creative energy. He "speaks" in a deep resounding bass, vibrant with the power of the element of earth:

"The Gods await the reunion of the universal and the human mind. Humanity awakens slowly. Few as yet perceive

the mind within the substance, the life within the form. Matter-blinded through long centuries, man does not yet begin to see. Only the few escape from the illusion of matter and of form. Even in these, save for the very few, the awakening is instinctual, the escape but blind and groping.

"To render self-conscious the awakening and to guide the escape, the Gods appear.

"Let man seek the mind within the substance, the life within the form, for thus seeking he will enter the kingdom of the Gods. Men have searched the whole earth for power and life-experience; they have explored the wilds, scaled the peaks and conquered the polar wastes. Let them now seek within the outer form, scale the heights of their own consciousness, penetrate its depths, seeking there the power and the life by which alone they may become strong and spiritually rich.

"Let man use the mountain peaks, the desert wastes, as means of true discovery, contemplating there that which is real, discovering the mind and life by which all is created and sustained. To him who thus throws open his life and mind to that indwelling in all things, seeking union therewith, the Gods will appear.

"In contemplative silence let man dwell upon the Self, affirm thus identity therewith:

"Power universal,
Life indwelling,
Mind all-pervading,
Three, yet one,
I seek thee through the power, life and mind which is
my Self.

"Gods of power, life and mind!
I greet thee.
In the Self of the Universe, we are One.
I am that Self—that Self am I."

THE WORLD PASSETH AWAY

BY THE RT. REV. C. W. LEADBEATER

WE are told in a well-known passage of the Christian Scriptures that "the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever". It seems to me that the average expositor entirely misunderstands this passage, but that if it is taken rightly it furnishes us with a valuable guide as to our future attitude towards the world. I believe that St. John, in writing these words, was not, as is usually supposed, thinking of the end of the world and of the superior permanence of the life of the just man on some higher plane. I do not believe that he was thinking of the earth at all, but rather of certain things belonging to what we generally call the worldly life.

He had previously exhorted his followers not to love the world—that is, to allow themselves to be too strongly attached to it. Certainly, in writing that, he was not referring to this fair earth with all its trees and flowers, with the beauty of its landscapes and the splendour of its seas and skies. He was thinking rather of the world of the average man—the things that are in the world, which in another place he describes as "the lust of the flesh, the lust of the eyes and the pride of life".

If we think of it, we shall see that all the things which he includes under these headings are distinctly transitory—not only in the sense that all physical things are temporary,

while spiritual things are eternal, but also in the sense that the desire for such things passes away from the man who enters upon the path of spiritual evolution. What, after all, are the principal interests of the average man of the world? Of course he is interested, and quite rightly interested, in the business by which he earns his livelihood; but he shows the real trend of his nature more especially by those matters which occupy his leisure time. He attends to his business because he must; but his preoccupations outside of business hours, not being in any way compulsory, show what he really enjoys and wishes to do.

There are many men who have sensible, useful and even elevating hobbies; there are some, for example, who help on evolution by skilful and careful gardening; there are others who devote their spare time to scientific pursuits. Others also there are who take a still higher line, and do all they can in philanthropic or religious work. But I fear that we must admit that at our present stage of evolution the average man in his spare time thinks principally of his own pleasure; and he finds this sometimes in doing things himself, but far more often in watching other people do them. They occupy themselves in watching horse-racing, prize-fighting, football, theatrical performances or cinematographs; or at a slightly higher social level in the wearisome society round of dinners and dances.

It is very probable that many of these things had their interest once for many of us; but as a general rule we find that they are supplanted now by altogether different and certainly higher interests. Then, we wanted principally to amuse ourselves; now, we wish to learn, and when we have learnt, to do. We can no longer be satisfied to spend our spare time wholly in mere amusements; we have learnt to think of others, and therefore we must be trying to help. Therefore it is true that from us the world has passed and the

lust thereof, as St. John remarks; it is no longer the paramount interest in our lives.

If we have been philanthropists before, we are assuredly interested as much as ever in the progress and welfare of humanity, but it is from a different and wider point of view. This new point of view is a permanent one, for we are now in a position from which we shall never in the future be dislodged; and therefore St. John says that "he that doeth the will of God abideth for ever". All are immortal; all "abide for ever" in the sense in which these words are ordinarily understood; but what is meant here is that when we have reached this higher point of view, we shall follow the same line of action for ever because we do not grow tired of it. The worldly things now weary us—they are so trivial, so unsatisfying; but the interest of service expands forever, for the higher we rise the better service we can do.

Sometimes this means a cleavage of interests between ourselves and our former friends, because we have gone on while they are standing still. Often they misunderstand this and blame us, or even despise us, for our change of attitude. We cannot wonder at this; we can only try gently to arouse them also to the wider view that is our own.

When the Christ prayed to His Father for His disciples, he said: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil; for they are not of the world, even as I am not of the world." And the reason He gave for this was "that they all may be one, even as we are one". In the world men emphasize separateness, but the followers of the Divine Wisdom should be one, even as the *Atmā* is one with the Father in Heaven.

CLAIRVOYANCE TO THE RESCUE OF VACCINATION?

By D. SRINIVASA IYENGAR

I READ with mixed feelings the article on "Clairvoyant Investigation into Smallpox" in THE THEOSOPHIST for March. No doubt, all this account of eggs, crustaceans, beetles, cheese-mites and other weird creatures that are splashing about so vigorously in our blood-vessels is very interesting (as all additions to our knowledge are); but the tendency of the whole article, prefaced as it is by a conspicuous mention of the writer's non-adherence to "conscientious objection," is to encourage and advocate resort to vaccination and re-vaccination, and to strengthen the hands of those who are frantically clamouring for compulsory re-vaccination. Mr. Jinarājadāsa states that he "holds vaccination is not necessary if perfect conditions of hygiene and sanitation can be secured in towns and villages". But the effect of this is altogether taken away when we reflect that perfection of conditions is a rather far-off affair, somewhere on the other side of the Greek Calends, or, in Theosophical parlance, of the middle of the 5th Round. Then he says: "I have been vaccinated before four times," and: "I offered to lead the line of those to be vaccinated." These statements in their cumulative effect constitute a subtle propaganda for vaccination, whether intentionally so meant or not.

There are three important considerations on the side of the anti-vaccinationists which deserve mention in this

connection. Briefly, they are: (1) the theory of vaccination and all "serum-therapy" is founded on a fallacy; (2) no one has yet proved that vaccination "protects" by the practical test of actual figures and facts; and (3) vaccination, serum-therapy, gland extracts or grafting, and various other ultra-modern treatments, are founded upon the exploitation (often unscrupulous and cruel) of our dumb younger brethren, the animals, and lead logically, in their ultimate development, to the ghastly horrors of vivisection. We feel sure that Mr. Jinarājadāsa *does* have "conscientious objection," and of a vigorous kind, at least to this last thing.

First as to the theory. It is (stated baldly) that if you can have a mild attack of a disease, induced artificially, you will be immunized against a fatal or severe attack. One can see at once that this is by no means so axiomatic as is assumed by the champions of compulsory vaccination. On the other hand, it may plausibly be argued that the "mild attack" predisposes the system to a second, and perhaps, severe one. Is anyone foolhardy enough to assert that a mild attack of malaria, influenza or paralysis makes the victim immune from a severe one? Then why should this be so in the case of "zymotic," dirt-borne, maladies? One may as well assert that in order to insure the Adyar Headquarters from fire, just a cadjan hut or two, or a small room, be burnt down; or, rather, to make the comparison more exact, just raise the temperature of the whole building to say 20 degrees short of the "flash-point" at which the materials of the building will just catch fire! In fact the more one examines it the more does this theory of "immunization" appear to be absurd. It was, I think, Jenner (that smallest of overpraised men, as Alfred Russel Wallace called him) who propounded this wonderful theory. He has been belauded to the very heavens, and called a benefactor of the human race, and immortalized in statues. Such

is human justice and gratitude and discernment and unerring appreciation !

Latterly, without expressly abandoning this cow-pox theory of Jenner and his illustrious successors and followers, the vaccination champions and experts have super-imposed another, so to say, upon it. According to this, it would seem that the vaccine when injected into the system produces certain "anti-bodies"; these will be vigorously patrolling the entire system and pounce upon and make short work of the smallpox germs, if and when the latter venture to enter. Then, why does not vaccination cure smallpox? Why is it only good as a "prophylactic"? The reply is: these anti-bodies are also ante-bodies: they can only germinate and thrive where the smallpox virus is not yet present. There are many cases of smallpox among the vaccinated. That is because the vaccination has not been "successful"; if it had been, there would have been no attack of smallpox! Moreover, the "immunity" conferred by vaccination is not for an entire life-term; it has since been reduced successively to 7 years, 2 years, and even 7 months. We are not told if we are to look out for further shrinkage, living as we do in a universe which according to de Sitter is rapidly shrinking! We are given this consolation, however, by the experts: even if you get smallpox after you are vaccinated, it will be a much milder attack than if you had remained unvaccinated. Which is a safe statement to make seeing that you can never determine how severe the hypothetical, unvaccinated type of attack would have been!

I do not gather whether in the opinion of Mr. Jinarāja-dāsa, the clairvoyant research supports this modern theory; but some such idea is at the back of his mind apparently.¹ A close examination of the facts as revealed by the "looking up" furnishes however but cold comfort to the vaccinationists.

¹ See note at the end.—C. J.

For, what is it that has come to light? (Remember, I am writing as a believer in clairvoyance.) In the blood normally, there are certain "eggs". When the smallpox germ is injected (apparently in the form of vaccine), these eggs become successively crustaceans, cheese-mites and beetles. The smallpox germ itself is in shape like a school-ruler, and left to itself it manages to get swallowed by the white corpuscles, which then swell, burst and disintegrate. But if the guardian cheese-mites are there they attack the rulers, swallow them and burst, just like the white corpuscles, but in dying the cheese-mite leaves a poison behind; as soon as a ruler comes in contact with this poison it curls up and dies. Thus, exit the smallpox germ; so then, the efficacy of vaccination lies just in the generation of this poison; but surely the poison should arise in whatever form the ruler is introduced—whether by vaccine or a real attack of smallpox (for *both* bring into the blood the ruler). Thus the clairvoyant research furnishes not an iota of support to the vaccinationists. It seems on the other hand to go to show how the natural "egg" in a normal man's blood of itself resists and tries to kill the smallpox germ when it gets into the system.

So far, the theory. Take facts and figures and nowhere can you find reliable evidence to show that vaccination protects. Many have a vague notion that this is a matter for medical experts to judge; it is not so at all. It is a matter of weighing evidence; any man of intelligence and robust common sense, say a judge or a magistrate accustomed to weigh evidence, is as competent as the experts in judging this matter. Alfred Russel Wallace, the great colleague of Charles Darwin, who had the courage in a materialistic age to stand by Spiritualism, wrote a remarkable book many years ago called *Vaccination a Delusion, and Its Penal Enforcement a Crime*. After a most thorough and sifting examination of the "masses of national statistics" for three centuries in

Great Britain, France, Germany and other European countries, he shows how hollow are the claims of the vaccinators. For a real and reliable comparison, it is necessary, as Wallace says, that the general health, cleanliness of person and environment, habits of life, etc., must all be equal; it is no good comparing a vaccinated man who is well-fed, well-housed, prosperous and clean-living with one who is deprived of these advantages and comes from a lower class. I scrutinized the annual Administration Reports of the Health Department. All that their figures proved was just this: less smallpox in any given year, less vaccination; more vaccination, more smallpox! In other words, when the people feel secure, they do not care for vaccination; when they are worked up into a panic, they go in for vaccination. Obviously, this proves nothing. We hear that this will be a "peak year" for smallpox and vaccinators are getting busy. (Recollect, how Dr. Sangrado said to his promising pupil, Gil Blas: "Next year, thank God, there will be plague, and we shall have plenty of practice." But of course it would be absurd and unfair to charge our official vaccinators with harbouring such ideas; most of them are good lovable souls. Only, they are serving the wrong cause.) If later on, smallpox does not break out, it will be triumphantly put down as due to the energetic "campaign" of vaccination; if it unfortunately does, it will be because, for a variety of very good reasons, many vaccinations were "unsuccessful". Also, but for the vaccination, the epidemic would have been far severer!

Next, let us see where all this leads to. I have an English acquaintance who religiously gets herself and her children inoculated every year for smallpox, for plague, for typhoid and for a number of other diseases and she really believes that their immunity so far is due to these manifold serums! There are at least four to five hundred diseases

this flesh is heir to, to judge from the medical advertisements in the papers; fancy having one or two daily injections as a "prophylactic" against these. It seems much pleasanter to die gracefully once for all than live on the serums. I suggest that all instructed Theosophists—and non-Theosophists also—must have common sense, if not conscientious objection, to vaccination and a life so permeated by serums generally. To most men of discernment it is enough to recall the fact that in the old days (how old they already appear to be!) in the pages of this very magazine, the greatest and wisest of Theosophists (in my opinion) used to write against vaccination, inoculation, serum-therapy, etc. I think that her consistent and outspoken opposition was because she saw with unerring vision the essential problem, the inevitable trend of these remedies, and the horrors they would lead to. It was not, as some shallow critics thought, due to any mere "Irish impulsiveness" or pro-Indian bias.

Finally, have our dumb younger brethren, the poor innocent victims, no say in the matter? No one nowadays holds the absurd orthodox Christian (I really grudge the capital C in this case!) theory that the earth and all that there is in it, including the birds and beasts, were made by an obliging God for man's special benefit. If humanity wants "immunization" from the effects of its own wickedness and foolishness—most diseases are just that—it must manufacture the serums from its own ranks. Dean Inge who coins that striking phrase rightly says that the white man (not that the brown is much better) is the cruellest, the wickedest and in some ways the most degraded of all the beasts. It hardly seems worth while to "save" such a creature at the cost of suffering to the innocent dumb creation. Even for vaccination, which does not involve the horrors of the more fiendish sort, the healthiest young calves are taken for injection with the virus, and the pus is collected, sterilized and bottled. What becomes

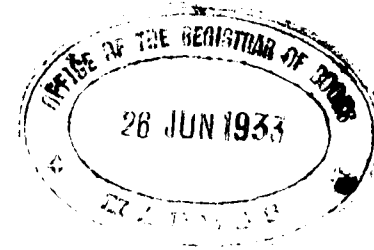
of the calves after some years of serum-yielding? They become unfit for calf-bearing and milking, and find their way to the butcher eventually, for all we know. Thus a great economic loss is inflicted on the community by depriving it of the best and healthiest milk-producers, in a country where milk is the one crying need for the babies. Often, we see in the papers accounts of the cruelties inflicted on monkeys exported—caged, beaten, starved, filth and dirt-laden, exposed to pitiless sun, and tormented with thirst, limbs cramped, etc. *All this during the transit from upcountry to Bombay.* Just imagine the further fate in store for the poor things when they become the victims for the "Voronoff treatment". Thus there is no halting place: from mild exploitation to merciless, then to "anæsthetics" and finally to the horrors of vivisection, without even that pretence. The "compulsory" vaccinationists and re-vaccinationists should therefore realize all these implications before they advocate their nostrums with such misplaced zeal.

'NOTE BY C. JINARĀJADĀSA

The article in March THEOSOPHIST was not published to support any theory. It merely records how certain germs behave.

It is one thing to theorize, and another to face facts. I have just now the duty, under Dr. Besant, of *protecting* the residents of Adyar Headquarters. With smallpox at our backyard—I do not know the number of cases, but to date there have been ten deaths—and our employees living in that backyard, and mixing with the residents, my duty was not to think of calves, but of men and women, and to prevent the breaking out of smallpox in our midst. In spite of all precautions, one case appeared, absolutely in the middle of everything, right under where Dr. Besant is living. Happily the patient—who had been vaccinated as a child—has recovered. But it has been a most anxious time for me.

I know one case where a Theosophist with smallpox raging did not vaccinate his two little girls; they both caught smallpox, and are pockmarked. I know a second case where, in exactly a similar case, another Theosophist refused to vaccinate his two little daughters; they too caught the disease and are marked. I know a third Theosophist who objected to vaccination, and his daughter caught the disease and is marked. I have often since wondered what these children, now women, have to say about their parents living up to their (the parents') principles.



FUTURE LINES OF ACTIVITY IN THE THEOSOPHICAL SOCIETY

*Report of a Discussion at the Adyar Lodge of the
Theosophical Society, Madras*

MRS. E. M. WHYTE gave a sketch of the past of the Theosophical Society, which she divided into three periods, each of which had ended in a time of difficulty and strain. But as one door had closed, another had always opened, and so it would be again now. She recalled the time when practically all the American Delegates to a London Convention filed out of the room, in token of the secession of the American Section with W. Q. Judge, and at the same meeting she had for the first time met C. W. Leadbeater and been struck with his words and air of unshaken confidence.

Now again we seemed discredited and under a cloud of depression. The outside world was apt to allude contemptuously to the Society as being in a state bordering on dissolution, its President dying, its members all at sixes and sevens. But again this would doubtless pass and the future would reveal new forces in the Society.

She felt unable to prophesy along what lines future activities would be guided, but one thing it seemed the Lodges had to do, and that was to find a way of combining the hierarchical principle with democracy, to preserve autonomy without sacrifice of inspiration.

Dr. G. Srinivasamurti spoke emphatically of the need to attract great scholars and pandits to Adyar, to make use of its

magnificent Library. He thought that they need not be necessarily Theosophists,¹ but a Theosophical student sitting at the feet of a man of real learning could, by the light of his own Theosophical knowledge, gain more wisdom than the teacher was consciously imparting.

He would be told that means were lacking to pay the salaries of such great scholars. He did not suggest an ordinary modern University, with degrees and diplomas, but something more after the old Indian fashion. The Brahmagyda Ashrama must be revived, in a better form, and a school be opened also to give a field of labour for the students who would gather.

Miss H. Veale agreed on the need to make of Adyar an International Centre of Wisdom, and thought it would not be impossible, in these days of widespread economic distress, which in some countries was hitting hardest men of culture and genius, to invite learned Professors from different countries, to be guests of the Society for a year or two. Many would welcome the chance of a sojourn at so peaceful a haven, and would need no salary, but only hospitality.² As to the School, and the doubts that some felt whether the Society's funds could be used to support any educational scheme, she was of opinion that over-great caution and neutrality were fatal to the Society's life. It must play an active part, and in every Section throw its energy into whatever channel seemed more immediately useful, to serve the needs of the world. In India nothing was more vitally needed than improvement in educational systems. What loss would the Society incur by allowing the projected school to occupy rent free property which is at present, untenanted, running to waste or ruin?³

It seemed as if the time of great leadership was over in the Theosophical Society, and the time had come for putting

¹, ² and ³. See notes at the end.—C. J.

our principles into practice in all directions and showing that we have a solution for some of the world's present difficulties. If we cannot do that, the world will have no use for us and our academic discussions in Lodges.

Captain E. M. Sellon advocated the transformation of Theosophical Lodges into Libraries, as more useful and attractive to the public. He thought it necessary to restrict propaganda activities to the really good lecturers and speakers, if we would gain a hearing from the more intellectual and cultured classes.

Mr. H. Frei read a paper reviewing the past and present conditions at Adyar, and pointing to weaknesses which frustrated efforts to make Adyar a great Centre. He particularly referred to the many subsidiary movements which have been started here during the last twenty years, most of which have died a natural death after a very short time. He attributes their failure not so much to the nature of the schemes, as to the lack of careful preparation in the beginning, and he suggests that no new movement should be launched until it has been carefully studied by a small Committee both from the financial point of view and from the point of view of the personnel which is available to carry on the scheme.

Alluding to Dr. G. Srinivasamurti's proposal that great men of learning and research along various lines should be invited to Adyar, he claimed that such in the past had stayed here—as for instance Dr. J. van Manen, a Tibetan scholar of repute, Mr. F. L. Woodward, one of the foremost Pāli scholars of the present time, and others, and that they had found life here rather narrow and too much restricted by rules and regulations suitable only for students of Occultism. He could not visualize an Oxford don, for instance, consenting to forego his pipe after a lecture until he had walked a mile to the seashore. He thought that Adyar should be made attractive to Westerners of intellectual worth and high ideals, as well as

to Easterners, and that a man's private life in his own rooms should be his own affair, as long as he gave no offence to others. He was also of opinion that while it was perfectly in order that Huizen and Sydney should be purely Occult Centres—since they were founded for that purpose—we should aim rather higher here at Adyar, which is the International Headquarters of the Theosophical Society. We should not be content with making it only an Occult Centre, but we should also try to make it a Centre of culture generally. Only in that way can it become really a "Flaming Centre".

With regard to the proposal for a new school and college, to perpetuate the memory of the President, he was willing to agree that the more schools there were of the right sort the better it would be, but he could not see that it was fitting to start fresh ventures of this sort when those already undertaken were suffering for want of funds. We were all too ready to cry "How wonderful", at every new proposal. Was not the memory of Dr. Besant to be perpetuated by the schools she had founded and which were still being carried on, such as the Madanapalle school and those at Benares? These schools have all the machinery on hand—staff, ground, buildings, pupils—but no money to carry on; we on our side have none of the machinery, but a certain amount of money. Instead of starting a rival college, would it not be more advisable to try and come to a working arrangement with one or other of the existing colleges by pooling the resources?*

He also referred to the five Panchama schools founded by Colonel Olcott. Three of these were handed over to the Municipality some years ago. Just now we are trying to get rid of the fourth school, the H. P. B. Memorial School, because we find it difficult to carry on more than one Panchama school for financial reasons.

* See note at the end.—C. J.

On the subject of lectures Mr. Frei suggested that Convention Lecturers should be appointed already in the first half of the year. He was of opinion that the reason why Theosophists all the world over were tired of lectures was chiefly due to the fact that most Theosophical lecturers did not prepare their lectures with the same care as they used to do in the past. As regards Convention Lectures he advocated a change. He suggested various sets to choose from. One on current world problems; such as the League of Nations, Democracy, new economic ideas such as the Douglas Credit System, Technocracy, etc. Another set historical; the civilization of Egypt, of Greece, of Rome, and the modern civilization, showing the keynote on which each started, and what led to its downfall. Still another set on the Arts; painting, sculpture, architecture, etc. But in each case we should try to get the best lecturer available for each subject, he need not necessarily be a Theosophist.

Mr. A. Rangaswami Aiyar spoke of proposals for the founding of educational establishments at Adyar, and agreed that it was very necessary to carry on what had been undertaken; and so things should not be too lightly undertaken.

Mr. Ernest Wood reviewed the work done from the first by the Society, and the purposes with which the Masters had founded it, as revealed in Their letters to Mr. Sinnett and Mr. Hume. What needed to be guarded against more than anything else was narrow sectarianism, anything approaching a creed. The Society was a new experiment in a world already torn with conflicting creeds. It should place in the forefront the search for truth, and to avoid any kind of crystallization into dogmas. We had not succeeded in this, and to-day the Society was generally regarded as having well-defined teachings. When he spoke in Madras, it was common that the chairman introducing him should state as a preliminary that he personally did not agree with his views, as if any Theosophist's

views could be taken for granted, as so labelled. It was this dogmatism which kept young people from joining us, as he had realized specially in America, where, in a Lodge meeting, he had witnessed the delight of a young girl who heard him profess disagreement on some minor point with Dr. Besant. He maintained that Theosophists should avoid speaking of "our leaders," which at once committed the Society to a definite line of thought. We should say "my leaders," not "our". At every Lodge meeting we should leave our own conviction however reasonable and well-founded, outside the entrance, and mix with fellow-members in an open-minded search for truth. A lecturer, of course, would have a right to place his personal views before the Lodge, but not to claim for them the seal of the Society's authenticity. The Society must avoid religious fanaticism on the one hand, and scientific dogmatism on the other.

H. V.

NOTES BY C. JINARAJADĀSA

¹ Scholars and students for the Adyar Library have always been permitted to reside at the Theosophical Headquarters, whether they were members of the Society or not.

² Still, *someone* has to pay, even for mere "hospitality," i.e., board and lodging. Since there is, so far, no fund allocated in the Society's budget for "hospitality," in the past it was the President herself who paid for this hospitality.

³ Since this discussion took place, the property has been let to a tenant, and so will add to the income of the Estate.

⁴ When the now extinct "Theosophical Educational Trust" was organized by Dr. Besant and others in 1913, the first of its two objects was stated as follows: "To establish Schools and Colleges which shall be open to students of every faith and in which religious instruction shall be an integral part of education." In accordance with this Object, weekly religious teaching was given to the students, a Hindu teacher teaching Hinduism, a Muhammadan teacher teaching Muhammadanism, and so on. When the Rishi Valley Trust was organized to take over the schools and colleges of the Theosophical Educational Trust, this clause as to "religious instruction" was omitted, as running counter to the spirit of Krishnaji's message. It is the aim of Bishop Arundale and others to work to revive the ideals of the Educational Trust, making the schools and colleges definitely "Theosophical," and giving to the children such religious instruction as their parents ask for.

THE FUTURE OF RELIGION

By S. M. RAHMAN, M.L.C.

IN order to forecast or visualize the future of religion, a short retrospect of its past and a survey of the present stage of its development seems necessary.

Change—eternal, imperceptible change—being the very breath of life, it being the one immutable law governing the "myriad manifestations" of this mutable Universe, it was impossible for religion to have remained unchanged. When from the little alga swimming in the pond to the orchid, from the tiny atom to the star, from the worm to the human being, from the primitive cave man to the modern civilized man, all was evolved, how could the "religious faculty" of man, who is the most fickle of the fickle creation, escape the hand of time?

Even a cursory study of the history of religion makes it abundantly clear that the primordial germs of religion were present in the mind of the primitive man. Man of the old Stone Age believed in a vague supernatural power. "It is an old opinion," says Professor Leuba in his *Psychological Study of Religion*, "that even the lowest savage entertains a belief in a Supreme Being, however dimly conceived." Although this opinion suffered temporary discredit from the discovery that in several instances the alleged monotheistic beliefs really proceeded from the teachings of Missionaries, recent anthropological researches furnish sufficient evidence to warrant a return to the time-honoured view. The nebula

of primitive religion is found amongst the earliest Negrito races all over the world. The Animism of the Indian aborigines is a later development in which the inborn "religious sense" of man begins to demonstrate itself in grotesque Gods and equally grotesque ritual.

The beliefs in the beginning are extremely ridiculous; the Negroids of Andamans believe that their God lives in the sky in a stone-house with wife and children. The reasoning of a Hottentot or a Zulu can bear no relation to the reasoning of Plato, St. Augustine, Shri Krishna, or Imām Ghazzālī. As religion and civilization are closely interlinked, an advance in the one inevitably brings about an advance in the other. The intellectual progress of man of necessity leads to an amelioration of his religion, to an elevation of his Faith. Every ignorant people, by virtue of its ignorance, inclines towards a religion full of marvels. We may as well expect that seed should quicken in the barren rock, as that a philosophical religion should be established amongst uncultured savages. With the spread of enlightenment, religion begins to assume a rational basis; people become accustomed to the practice of doubting, which is the starting-point of human progress. Miracles and marvels cease to have the same appeal, and medicine-men and wizards begin to disappear. Even the priests, a class of men set aside and supported to perpetuate the tyranny of the ritual, are divested of their sacerdotal importance. The innate "religious sense" of man is completely transformed and develops in other directions. Religion, which originated in constant fear of a Supreme Power, always ready to hurl from on high condign punishment on the erring individual below, assumes a sociological basis.

It is the sociological basis of religion which has enabled it to survive the onslaughts of scepticism through the ages. While the heavens are silent thousands of pens and tongues are pleading for the retention of the Deity. In spite of the

bitter conflict of Science and Religion, of Philosophy and Ritual, the belief in the Supreme Being, in an all-pervading Providence, endures. Notwithstanding the insidious attempts to annihilate Islam, exterminate Christianity, uproot Buddhism, and extirpate Hinduism, all these great religions still claim teeming millions as their votaries.

Apart from the inborn "religious faculty" of man, experience has proved that religion is the most effective sanction for the salvation of Society—for saving it from intellectual chaos and moral disruption. Spiritual sanction triumphs, where the laws of ethics and the State miserably fail; their arms are too short to reach the innermost recesses of the heart of humanity.

The future of religion is often painted dark and dismal. But signs are not wanting to indicate that if it adjusts itself to the altered environment—and all the great religions of the world are capable of this adjustment—if the trammels of unnecessarily rigorous rites and rituals are loosened, if its progress keeps pace with the intellectual advance of mankind, it is sure to come out unscathed through the present ordeal of Materialism.

The crucible of the Great War has completely transmuted our views and viewpoints. They have undergone a metamorphosis, which could not have been dreamt of in the comparatively halcyon days of the pre-War era. Time-honoured institutions are crumbling, and there is a demand for renovation, for new life, for a new order of things. If the great religions of the world fail to take stock of the irresistible spirit of this Age—the spirit of adjustment, toleration and catholicity—and divest themselves of the out-of-date bigotry and fanaticism, which are the direct outcome of sacerdotal ascendancy, they will be banished from the confines of civilization. If a priesthood ignores the lessons of Russia and Turkey, it will do so at its own peril. Anything,

whether temporal or spiritual, that comes in the way of the cultural march of man is bound to be crushed.

The one unfailing test, which the modern man is applying to religion, is the test of utility. Religion must not obstruct progress; it must not encumber or impede mankind in its frenzied advance towards the goal of human happiness. Whether that goal is attainable or not is a different question. What the world requires to-day is not a conglomeration of warring creeds, but a Federation of Faiths for the mental and moral peace of harassed humanity.

MAN is one: he cannot divide himself into watertight compartments, and give a little bit of himself to his merchandise, another little bit of himself to his politics, another little bit of himself to his religion, another little bit of himself to his home. The whole man must be in every place, and the religious man should work at that which the world of the moment needs most. The religious man should seek the Divine Will for the Nation as well as for the individual, and follow out that Will as best he may. Only when we are thoroughly religious, when Religion permeates every activity, when Religion permeates every thought, when Religion permeates every word, only then will the Theosophist do his duty to Religion; and the duty of the Theosophist is the duty of every religious man.

ANNIE BESANT



THE ANCIENT WISDOM

BY ORLINE BARNETT MOORE

IT is always good to begin by defining one's terms. Although the words in my title are simple words, there is much to be said about them, both as to their inherent sense and as to the use to which I shall put them.

In the first place, there is the question of what wisdom is, a consideration which we cannot follow unless we use the contrasting value of what knowledge is. To me, knowledge is a thing of time and space, whereas wisdom has to do with eternal reality. One of the discoveries of all great teachers, and of every simple man and woman who has put life to the test and thought intelligently about his experiences, is that wisdom is a thing that cannot be taught by one person to another. Knowledge, on the contrary, can be communicated, for knowledge is a matter of the classification, experimentation, observation and accumulation of facts. This is as easy to pass from one person to another as it is for me to hand you an orange. For, knowledge, although it has to do with things not visible to the sight sometimes, is still an objective matter for the reason that it belongs to time and space, both of which are objective, transient attributes of the human predicament.

We are fond of saying that wisdom is the fruit of experience and that experience is the accumulation of many events. If experience were merely the accumulation of many events, then wisdom could never be its fruit. For

wisdom is the child of a subtler, more profound alchemy of which the accumulation of events is but material. Within the human being himself there must exist a constant struggle to understand life; a continual relating of the experiences he meets to eternal values, an incessant appraisal not only of events but of his own reaction to events. Out of this he arrives at an understanding of life which is wisdom. This understanding he cannot actually pass on to another; and though thousands of people in the dim, hoary past have searched and discovered as he is searching and discovering now, although there is nothing new in this process, or this discovery, yet, to the discoverer, it is ever new and vital. It is ever-recurring, ever radiant, ever renewing, beyond age, time, space, sorrow and joy.

In the title, "The Ancient Wisdom," we specify a special wisdom by the word "the" and we place an age quality by the use of "ancient". So I paraphrase the title to read "The Ancient Knowledge". This may not be accurate but we shall use it for a time for the sake of clarity. My aim is to present an idea of the Ancient Knowledge and then show, if I can, its relationship to Wisdom, which is neither ancient nor modern, but eternal.

That there is a body of knowledge which merits the specific reference of "the" ancient knowledge, is a matter which research and study will reveal to anybody. He who loves the philosophies, both of the Orient and the Occident, he who loves life, Nature, religion, thought, can find for himself the jewels hidden in the scattered evidences of experience which we call literature, sacred writings, inspired poems, or great systems of philosophy. However, all thinking people recognize that it is impossible to imprison the reality of human experience into words or cults or even into beautiful works of art and literature. We can only find in them hints of real things, fragments of experience, to use as guides

toward finding our own realization of the truth lying behind them.

There are certain fundamental observations common to all great teachers, religions, philosophies, although often differing widely in their outer dress. This body of observations constitutes "the ancient knowledge"; and the reality behind these observations constitutes "the ancient wisdom".

The Second Object of our Society is to encourage the study of comparative religion, philosophy and science. The fruit of such study should certainly be wisdom, but the achievement of wisdom is something that only the individual can do for himself. All that an organization can do is to offer material. But let us not minimize the value of material. If the Theosophical Society had done nothing more in the fifty-eight years of its existence than make available for the average man the priceless literature of Hindu, Chinese, and other sages, it would have justified its existence.

Our Third Object comes, obviously, within the realm of knowledge, not wisdom. Occultism, or the science of invisible laws of Nature and of man, is just as much an accumulation of knowledge, and therefore just as objective an activity, as what we ordinarily call "material science". It is an extension of material science into the invisible, using as instruments the finer perceptions of the human organism and the inherent power of the human psyche, instead of mechanical devices for weighing and measuring. This should be particularly noticed lest we confuse Occultism, *per se*, with wisdom. Occultism belongs to the realm of knowledge.

Now the First Object of the Theosophical Society reads like the same object as stated by a Masonic fraternity, a Federation of Labour, or an international Peace organization, or any other group who recognize Brotherhood, the "Liberty, Equality, Fraternity" ideal of the French Revolutionists. The Brotherhood of the Theosophical Society, however, has

its roots, not in an idealistic pursuit of "peace on earth, goodwill toward men," (although that is part of its effort and part of its desire), but in the conviction of the identity of divine origin for every blade of grass, every song bird, every rock and stone, every human being, whether a miserable wretch or an exalted philosopher. To speak of equality of manifestation is to state an obvious falsehood; to speak of equality of origin is to present an idea which is inherently provable.

Now, how is it provable? Well, that is a long road, but to go far we must begin near, so let us for a moment examine what is the mass of "ancient knowledge" of which the Theosophical Society is the custodian, and then let us see if we can so apply that knowledge as to extract from our possession of it, Wisdom, which is the only true use of any knowledge.

There are three fundamental truths from which all the teachings comprising Theosophical knowledge are elaborated. These have to do with man and his destiny. They are:

1. The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.
2. The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or felt, but is perceived by the man who desires perception.
3. Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment.

The conclusion we draw from the first statement is obviously that man is not merely a body but a soul. Hence death does not end everything. In the second statement we learn that God, Life, Reality, Truth (call it what you like) is not to be contacted through the senses, not to be "seen, heard or felt". But we are told that it may be "perceived". So it is not impossible for man to perceive God, because the principle which we call "God" dwells within man as

well as without man; it is the eternal Reality which is veiled in all things. And what of the method of finding God? The third statement tells us. Man, it says, is the decreer of his own destiny. There is no fate outside himself, and to find God it is only necessary that he "desire perception".

If we examine the various religions of the world in the light of these truths, we shall discover that their essence is included in every religion in one form or another. Take, for example, the idea of man as an immortal soul. The Oriental peoples believe that the method by which man attains perfection is by successive incarnations of that immortal soul into bodies placed in various environments and subject to various experiences; the Christian regards the perfection of the soul as an "act of grace". Actually, if you think about it, both are true. Just as the relationship of experience and wisdom, so is the relationship of reincarnation and "grace". Reincarnation offers the building material of successive experiences, but experience taken alone is sterile. There must be the fecundating power of that inner grace, or perception, acting upon the accumulated material of successive events, before wisdom can be born. And the number of events has nothing to do with it. Only the interaction of the two principles: experience and intelligence. Out of this mating, wisdom is born, and wisdom is the Great Emancipator. It is the means by which man's immortal soul reaches self-realization and is freed from the necessity of what has been called the "law of recurrences". Do we not see that people go on making the same mistakes, reaping the same results of those mistakes, over and over again, ever returning to the same situations, because situations are created by desire? This continues until intelligence begins to understand. With the dawn of understanding comes the dawn of freedom; for it is only by understanding what happens to us that we become dispensers of glory instead of gloom, not only for ourselves, but for all about us.

Reincarnation is, indeed, a noble belief when properly understood with all its implications. As a theory of life it is satisfying to the mind because it places responsibility where responsibility logically belongs: on the shoulders of the actor himself. Karma, the law for the necessity of rebirth until perfect understanding frees man from his slavery to his own emotions and thoughts, is the Law of Action and Reaction (Karma) whereby man receives the effects of whatever force he sets in motion. These two laws are probably the greatest philosophical groundwork which the Theosophical knowledge has to offer.

Under its scientific aspect, however, there is an enormous mass of detail for study. There is one great department of Theosophical study having to do with the origins of the Universe; and another to do with the origin and destiny of man: Cosmogony and Anthropology. And there is a philosophy of life growing out of these two great departments. All of this represents the "ancient knowledge". What, then, of the "ancient wisdom"?

Since wisdom is the essence of truth which the individual extracts from his understanding of experience, then obviously, the only way to turn the "ancient knowledge" into the "ancient wisdom" is to strive to live intensely all that we study and talk about. Apply one principle which you have observed in actual living and a whole new world will open before you. And that is where the provability of Theosophical teaching comes in. If we try to prove for ourselves, by developing clairvoyant vision, whether or not angels exist, we shall prove merely knowledge, not wisdom. We may succeed in seeing an angel—many people have done so—but we shall have added only to our knowledge, not to our wisdom. The same may be said for the passion many people have for phenomena such as spiritualistic séances, remembering past lives, automatic writing, and so on. Those things are

mere extensions of factual experience when one has proved them, and often they are less than that, being only objectified desires. What I mean by proving Theosophical teaching, what I mean by testing the ancient wisdom, is applying it to daily life in the pursuit of reality for life's sake; the pursuit of truth in order that, having gained understanding of what happens to us, we may stand freed of our illusions and our ignorance. I have no wish to minimize the value of knowledge, but I have a great wish to define its limits, to present the correct perspective between knowing facts and perceiving wisdom.

That "ancient knowledge" and "ancient wisdom" both have priceless treasure for the modern world is obvious to all who know what the ancient knowledge and the ancient wisdom are. Knowledge and wisdom are not antagonists, but he who stops at knowledge will be forever bound to the limitations of time and space, forever subject to the cruel separations of fleeting relationships, decaying bodies, and changing circumstances. The man who makes intellect his God is worshipping as anthropomorphic a God as the primitive who conceives of an old man seated upon a golden throne; but the man who arrives at an understanding of life in all its phases, emotion, mind, action, and the perfect relationship of all three to each other, attains to Wisdom and is forever free.



FORGET not, brother singer, that though prose
Can never be too truthful nor too wise,
Song is not truth nor wisdom, but the rose
Upon truth's lips, the light in wisdom's eyes.

WILLIAM WATSON

CHRIST'S DUALISTIC NATURE

By H. BOSMAN

THE question of the dualistic nature of Jesus Christ, at once God and man, has given rise to a great deal of controversy. It must be admitted that, in spite of the heroic and praiseworthy efforts of both Catholic and Protestant writers, no satisfactory explanation has been given of this extremely complex subject. In fact the thinking man, unprepared to form any opinion not sanctioned by his reason, either puts the matter aside as an inexplicable mystery or adopts the idea that Christ was a man, nothing more, nothing less, however incomparable His spiritual attainments may have been. But for those who have studied and assimilated the principles of Theosophy, as set forth in the Upanishads and in the works of various Eastern and Western authors of to-day, the problem ceases to be a problem and all becomes clear and simple.

We are taught—and our reason readily accepts such an idea—that God unmanifest is the source of all that is; that, for the purposes of manifestation, He clothes Himself in a grosser form, to which we give the name of God manifest; that again God manifest assumes grosser forms, such as the spirit of man, the mind of man, feeling, emotion, desire, matter, etc.; in a word, all is spirit, the form it assumes corresponding to its rate of vibration, the grossest form of matter to a very low rate of vibration, feeling to a higher rate and so on, until, ascending the scale, God unmanifest is reached,

whose rate of vibration, of course, far exceeds anything which we can possibly conceive.

If therefore all is spirit, if it is in the Spirit of the One that we live and move and have our being, the contrast between spirit and matter ceases to be real and becomes illusory, and the opposition between the divine and the human disappears. Theosophy explains so clearly man's divine origin and his divine inheritance, that it is unnecessary to enlarge upon these aspects of the question.

It therefore follows that there is no necessity nor any reason to consider Christ as a metaphysical entity, as a mysterious and far-off being, as the Second Person of the Trinity, who descended upon our earth. He was indeed the Son of Man, that is, man in the fulness of his glory, just as we all shall be, when our real awakening comes. As we are all sons of God, He is really our brother, our loving and compassionate friend, who suffered and still suffers with us and for us, not to redeem our sins, (for we know that only we, with God's help and His, can do that), but by the light of His purity and example, to help us more rapidly to attain such spiritual heights, as may enable us to realize fully our divine origin and to receive in loving obedience and gratitude our divine inheritance.¹

¹ BY THE ACTING EDITOR

The mystery of the Nature of the Christ is one which can be solved only by each for himself, as he grows into "the stature of the fulness of Christ". Till we all do that, is it not better *not* to exclude the possibility that He may be also "the Second Person of the Trinity"?

A TRUE STORY OF A FINCH

By ESTHER BRIGHT

A LITTLE bird, a green finch, in a very small cage, was given to a friend of mine.

"I don't know what to do with it," the giver remarked, "and I don't know how long it has been shut up in this box." For it was more like a box than a cage.

My friend took the little creature to his home in the country, to his wife and two children who are keen bird-lovers. It was very miserable, dashing itself against the bars of its prison-house; very miserable, very helpless and forlorn. They dared not give it freedom at once for the weather was bitterly cold—it was the end of February—six weeks ago. They longed to do so for it was most painful to see it day by day struggling hopelessly to break the bars of its cage.

But as the weather grew milder it was put out on a verandah for a few hours and its brothers, the happy wild birds, were given food close by it, so that they might make friends. They did; they hopped on to the little prison-house and chatted and talked to it. And then one day—one glorious day of sunshine—the door of the cage was opened.

My friends and the excited children kept very still, eagerly watching what would happen.

The little bird hopped hesitatingly on to the ledge of the open door and looked around with eager eyes. Could this be true? Freedom! And then he flew with weak and faltering wings on to an ash tree close by and he started to sing a wonderful song of thanksgiving, of joy, of delight.

Free! Free! Free!

He remained there singing for some time and then to the delight of the watchers another little tit arrived on the scene, just like the one singing on the branch of the tree. He came closer and closer and at last perched close to his little brother. They twittered, they talked, they fluttered their wings; they looked around, exchanging ideas in a quick and excited fashion and then—the new-comer flew up into the air, his tiny brother followed him and together they flew away across the garden, across the fields beyond, into the distance.

It was a happy ending, or rather a wonderful beginning of a free, natural, happy life.

The sky was blue; the sun was warm. Spring, budding trees, beautiful scents, clean pure air and thousands of happy birds in their

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AN APPEAL

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native element. And there are thousands of wild birds imprisoned for life in tiny cages with no hope of freedom.

Is not this a shameful thing? Many of us are fighting against great odds for Lord Buckmaster's Bill for the Protection of Wild Birds introduced into the House of Lords on February 7th. Can we not all give a helping hand to open the doors and give the freedom of the Heavens to these little winged brothers of ours?

AN APPEAL

The Young Theosophist, a magazine for Youth, is the official organ of the All-India Federation of Young Theosophists. Since October last it is being published in Bombay, and is conducted by a few earnest individuals in spite of financial difficulties. The magazine has been appreciated so far. However, its conductors are conscious of its present obvious shortcomings, and they hope to make it a really good magazine and to improve its circulation so that one day it will be known to every literate youth of India.

To tackle the present difficulties, we are trying a scheme suggested by a friend with a donation of Rs. 151. The scheme is to create a substantial reserve fund of which only the interest will be used to help the magazine. The fund will be in the charge of three persons who will be jointly responsible for the care of the capital and wise expending of the income in the interests of the magazine.

Thus once a good sum is collected, the life of the magazine is assured for an indefinitely long period; and its conductors can devote themselves to the work of improving it day by day, till it becomes an independent journal for voicing the viewpoints of the young citizens of India as well as for their education.

And so we make this appeal for donations to our "Reserve Fund for *The Young Theosophist*". We look for generous support from all our elders who are interested in the rising generation and the future of India. And we expect the young people themselves to do everything in their power to make this scheme a success.

All contributions, however small, will be gratefully received by

NARAIN V. ULLAL,

Editor, "*The Young Theosophist*".

Blavatsky Lodge Building,
French Bridge,
Chowpaty,
Bombay, 7.

JAL M. MINOCHER HOMJI,
General Secretary, All-India Federation
of Young Theosophists.

GRATITUDE

GRATITUDE—that power which reaches into the very Heart of The Supreme! Gratitude—that secret power that lies in every human heart! Very little understood among the rank and file of men, it is an instinctive impulse which arises spontaneously within the heart and is sent forth into the surrounding realms. Nourish it within your breast that like the flower it may expand and grow towards greater light and beauty.

It is well to cultivate a constant and continuous flow of gratitude within your being. Send it forth that it may merge with all other great and powerful thoughts, thus welding together all that is essentially one in Divine Essence. In the silence of your being begin your sending forth of gratitude to the Supreme Essence of which all are a part; thence to the parents that gave you birth and the great opportunity to expand and grow. Thus must we have gratitude for friends, for home, for light, for the joy of the morn and the peace of the eventide. In countless ways can this Divine Principle be brought to bear more clearly within the life of man.

If you would make love a part of your life, then make gratitude your companion. Never cease to be grateful no matter what conditions or surroundings life may bring to you. Allow no day to pass without giving a portion of it in silent gratitude for all that has been given to mankind. Aye indeed, apart from individual gratitude, the soul may send forth this Divine Principle in joy and love for the blessings that have come with science, art, music and literature. Countless treasures are those which are indeed at the beck and call of every individual.

Go forward then and, with tenderest care and constant thoughtfulness, make gratitude the key of your lives. The Great White Lodge flourishes through gratitude, as indeed does all that carries with it the true light of wisdom.

Oh Thou!
Source of Light,
We bow our heads
In deep and humble gratitude,
For that light
Which has this day descended
Into our midst.
Ineffable is the sweetness of The Lord,
And the all-consuming power of His Love
Never faileth!
Rest then
In the Divine Embrace
Of eternal peace.

L. R.

CORRESPONDENCE

What are Theosophists to Believe?

WITH reference to the article by Mr. Rogers in the February number of THE THEOSOPHIST, on the subject of Krishnamurti, and to similar articles by others, such as that by Bishop Arundale in *World Theosophy* of September, 1932, I should like to ask whether members of the Theosophical Society are expected to believe or not that Krishnaji is the chosen mouthpiece of the World-Teacher.

If they are, does it not seem somewhat presumptuous for lesser lights to intervene and explain away to their fellow members Krishnamurti's Message to the world?

If they are not, what confidence can be placed in all the other marvellous revelations received through the Theosophical Society?

A. F. FOLKERSMA, F.T.S.

No one has the right to lay down what "members of the Theosophical Society are expected to believe or not". The Governing Body of the Society, its General Council, laid down once and for all time in December, 1924, the principle that there is perfect Freedom of Thought secured to every member within the Society. Ever since February, 1924, in every month's issue of THE THEOSOPHIST, the following has been published. Is anything more wanted?—C. JINARAJADASA.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised 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.

Apollonius

Apropos of H. P. B.'s references to Apollonius of Tyana in the May THEOSOPHIST, the diary of Damis was translated from the version of Philostratus into English as "Life and Times of Apollonius of Tyana" by Professor Charles P. Ellis—and published in 1923 by Stanford University, California. It is a fascinating book, and besides its occultism has much historical value.

J. H. COUSINS

Election of a New President

With reference to "Election of a New President," may we ask fellow-members to think a little longer before all is decided? Miss Bright has taken the courageous line of asking us to follow intuitions and not authority, and that is a great blessing; all have so long known and honoured Miss Bright that we can confidently take her at her word.

To the intuitions of some members, the Rt. Rev. G. S. Arundale's "On to Victory" seemed the fulfilment of many hints and promises given in 1925. Our great President was so magnificent when she gave those three lectures to members only, since published under the title of *The Theosophical Society and the Occult Hierarchy*. Is all forgot so soon? Would not members like to read that book again? Or, if too busy, read the first page and page 20 of that book again?

Constitutional procedure will carry out the will of members. Nothing prevents members meeting in Lodges to resolve: Humbly to invite the revered Masters graciously to signify Their wishes—if members will. Nothing prevents members voting according to the best guidance they can obtain. Obtaining the best possible direction for any organization is a part of co-operation—"collective action". The world needs Theosophy. The choice of President affects the efficiency of the Society. If we can be told who has the capacity to grow into the best President, let us ask to be told. If only for our sense of honour's sake, we owe the Masters this much for what They have done for us and for the world through the Theosophical Society already.

Above all, is it not time to read again *A Message . . . from an Elder Brother*?

KATE SMITH

The Depression

I have read many articles on the cause and cure of the world depression, and while some of the writers evidently saw with some clearness, they did not make the matter clear.

The Buddha is stated to have repeatedly said: "I teach sorrow and the ceasing of sorrow," though in none of the English translations of His discourses does it appear in its naked truth: *All sorrow arises from desire for the unreal*. And He was absolutely right, for as long as the world rushes madly for the unreal, the pulse of Karma will bring depression after depression.

The cure cannot come till the cause is removed. It is useless to blame Wall Street, or the tariff, or the rich. We are all in it. "The individual problem is the world problem," and we will go on till we have learned Viveka and some Vairāgya, perhaps till the separating of the goats from the sheep in the next Round.

I saw the depression of 1854, 1873, 1893, and saw all set for 1913. But the Balkan War and then the World War taking up the surplus men for fighting and making munitions, staved it off till 1931, when it came riding on the back of the one due in 1933. So we are in for a bad one, probably lasting till 1936-8.

ELLIOT HOLBROOK

Theosophy and Modern Science

In the October number of THE THEOSOPHIST there is an article by Mr. Gardner on Scientific Corroborations of H. P. B.'s Teachings. The following extract from Professor Eddington's new book *The Expanding Universe* may be of some interest. On page 25 he writes:

There are only two ways of accounting for large receding velocities of nebulae: (1) they have been produced by an outward directed force as we here suppose, or (2) as large or larger velocities have existed from the beginning of the present order of things.

The following passage is interesting. He continues:

For completeness we must add the possible hypothesis that the system once extended much further than now, that it collapsed, and is now on the rebound. This allows the large velocities to have been produced by inward [his italics] directed force, the inward velocities being turned into outward velocities by passage through the centre.

Is this not suggestive of the inbreathing and outbreathing of Brahma? This last word "centre" is interesting as on page 23 referring to the attraction and repulsion between material objects including nebulae, and their distances, he writes:

Distance from what? Distance from *anywhere* [his italics], in particular, distance from the observer. We may say that the repulsion has no centre, or that every point is a centre of repulsion.

Is not this last sentence suggestive of the familiar words: "Circumference everywhere, centre nowhere?"

I think the present trend of scientific thought is becoming very interesting for students of Theosophy.

R. HOWARD

GREETINGS TO THE PRESIDENT

1. India

- AMRAOTI: "Celebrated Lotus Day prayed peace Blavatsky you long life."—Amraoti Lodge.
- KODARMA: "Members express loving respect for President White Lotus Day."—Kodarma.
- GAYA: "Jubilee celebration Gaya Lodge and Bihar Federation offer loyal and loving greetings."
- MADHIPURA: "Madhipura Lodge sends you loving homage wishes health and peace."—Asutosh. Muncherjee.
- CHALTHAN: "Gujarat Kathiawadi Theosophical Federation assembled at Mohani (Surat) offers respectful greetings and ever abiding to the President and her perfect colleagues and reaffirms faith in her leadership."—Sutaria, President.
- AJMER: "Central India Rajputana Federation assembled Ajmer offers loyalty and devotion and prays for continued guidance."

2. Foreign

- COPENHAGEN: "Loyal loving greeting from Danish Annual Convention."
- PARIS: "French Convention sends greetings and health wishes to President."—Blech.
- GENEVA: "Loving thoughts Swiss Section."—Rollier.
- COLUMBUS, U.S.A.: "Ohio Federation in session sends greetings to Dr. Besant and colleagues."
- TORINO: "Members Theosophical Italian Congress send their beloved President deep gratefulness and love."
- SANTIAGO, CHILE: "Tercer Congreso Federacion Teosofica Sudamericana reunido Santiago expresa querida Presidente Besant completa adhesion votos afectuosos."—Julia de la Gamma. (Third Congress of the South American Theosophical Federation meeting at Santiago expresses to beloved President Besant complete co-operation. Sends affectionate greetings.)

THE THEOSOPHICAL FIELD

AUSTRALIA

AUSTRALIAN Theosophists have done much to help to celebrate two "Days" this month, the World Goodwill Day and Mothers' Day.

The general purpose of Goodwill Day is to bring into consciousness the finer emotions of neighbourliness and friendship among the nations. It is observed in Australia and many other countries each year on May 18th. The *Advance Australia News Service* asks this year for "a wide observance of Goodwill Day. The old aversions between different political and religious groups in Australia should be wiped off the boards of human drama, and substituted with a frank facing of facts in a spirit of wholesome broadmindedness. This must be done before friendships can take the place of battleships. Once we have intellectual disarmament, then material disarmament must inevitably follow."

Mothers' Day, May 14th, is not merely the day of physical motherhood, but even more the day of remembrance of the Mother-spirit in life, and of the State as symbolizing and expressing that mother-life in the protection which the State affords to all its sons and daughters. And so, Mothers' Day celebrates the quality of protection peculiar both to womanhood and to the Motherland.

NEW ZEALAND

The last Annual Convention decided to ask Lodges and members to make a 3-months' combined effort to TELL NEW ZEALAND those truths of Theosophy which have been found so helpful and inspiring, namely, (in April) the Life after Death, (in May) Reincarnation and (in June) Evolution.

Lodges will have public lectures, addresses and class studies on the subject of the month; distribution of a 3-months' syllabus; special advertisement of lectures, classes, libraries and book depots; special displays of books and pamphlets for sale; distribution of free pamphlets and leaflets; answers to questions at close of lectures; reports of lectures to newspapers; newspaper correspondence on lectures; At Homes where short addresses given and questions

answered; broadcasting of lectures and addresses; short articles in country newspapers.

Every member is asked to assist in all or some of the following ways: Meditation or study along the lines of the subject for the month; attendance at lectures and classes; distribution of lecture syllabus and invitations to friends to attend lectures etc.; personal talks and correspondence, loan of books and distribution of pamphlets.

CENTRAL SOUTH AFRICA

The new General Secretary, Miss E. M. Turner, writes: "I shall be very pleased to receive Sectional Magazines and News Sheets, at Box 47, Pretoria, S. Africa. Our Section will send to you any circulars or publications which may from time to time be issued and which we think will interest you. I shall be glad also to be informed of any members of your Section who may be visiting the Transvaal."

WHITE LOTUS DAY

The Lodges in India at Belgaum, Etawah and Sivaganga have sent brief reports of their observance of this Theosophical "Day". The programme in each case included readings from the books of H. P. B.'s choice. At Belgaum speeches were made on the life and work of H. P. B. and of Colonel Olcott, and the collections made from the members were handed over to the Movement for the uplift of the Harijans (the fifth caste). At Etawah a short speech concerning the life and work of H. P. B. was made, and 100 poor were fed and foodstuffs given to 50 more. At Sivaganga 500 poor people were given a meal, and at a public meeting the speaker explained the significance of the "Day" and the work done by H. P. B. for humanity.

The Theosophical Movement in Toronto announces in its monthly paper that its charter was signed on February 25th, 1891, and so it is now beginning the 7th of the 7-year cycles. "The 42nd year in the life of an individual is usually marked by physiological and psychological changes and when the disturbing period of readjustment is passed, the individual is then more free to accomplish creative work . . . It will be of interest to Theosophical students to note that H. P. B. was 42 years of age when she came to America to found the Theosophical Society, and that Colonel H. S. Olcott was 42 when he and H. P. B. first met."

REVIEWS

The Complete Works of H. P. Blavatsky, edited by A. Trevor Barker. (Rider & Co., London. Price 15s.)

Volume I of *The Complete Works of H. P. Blavatsky*, which is being issued by the Theosophical Society of Point Loma, can now be obtained. The publication is simultaneous in the United States and in Britain. The editors in U.S.A. are Mr. B. de Zirkoff and Mrs. Marjorie M. Tyberg, and in Britain Mr. A. Trevor Barker.

In this complete edition, particularly in the early volumes, a large number of contributions of H. P. B. to various journals will be found which do not appear in *A Modern Panarion*—the only work hitherto which contains her miscellaneous writings. The first volume gives much insight into H. P. B.'s personality as a militant writer. Her best contributions to Theosophical knowledge are in her principal works, *Isis*, *The Secret Doctrine*, *The Key to Theosophy*, etc., but these earlier writings of hers have also much value, particularly to those who desire to understand the development of the Theosophical Movement from the beginning. Her collected writings when published will be most valuable in the Reference Library of every Theosophical Lodge. In addition, since there is a great demand on the part of the public to know something of the fascinating and baffling personality of H. P. B., the Complete Works in a uniform edition should be deposited in the principal Libraries of the world.

Following Dr. Besant's promise at Geneva in 1930, the Headquarters of the Theosophical Society at Adyar have co-operated with the Point Loma editors in supplying such material as exists in "H. P. B.'s Scrap Books" which are at Adyar, material which cannot be found in any other place. After all the material of the first volume had been put together, an interesting discovery at Adyar was H. P. B.'s Russian Scrap Book containing her first articles written to Russian newspapers after her arrival in New York. Photographic copies were made under instructions from the Executive Committee of the Society at Adyar, and despatched to Point Loma.

They, however, arrived too late to be included in the first volume, and no doubt will appear later as an appendix.

It is a pity that Mr. A. Trevor Barker has not given the right acknowledgment to this co-operation from Adyar, for in recording the material sent from Adyar, he merely states that it is from the Scrap Books "in the Adyar Library," whereas of course it was from the Archives of the Society, and sent at the express wish of Dr. Besant. As Mr. Trevor Barker has lived and worked at Adyar, he will know that the Adyar Library is a Library for the use of the public, and is scarcely the same as "The Theosophical Society" whose Headquarters are at Adyar.

Theosophists throughout the world cannot but be grateful to the Theosophical Society at Point Loma for shouldering the burden of this great undertaking. The volume published in England by Messrs. Rider & Co. is well got up, though the cover is dull and plain for a Memorial Edition. The volume could have been made a little brighter with a few photographs of H. P. B. at the period of the writings. Since Vol. I covers the period 1874-79, three or four photographs could have been placed in the volume so as to make it more attractive to the inquisitive enquirer, who knows little of H. P. B. We recommend the volume heartily to all Theosophists.

C. J.

Thoughts from the Gita, by R. Krishnaswami Aiyar, M.A., B.L., Advocate, Tinnevely, with a foreword by Prof. K. Sundararaman, M.A. (Price Re. 1.)

In this small book of about 190 pages, in eighteen chapters, clearly and concisely written, the author aims at a popular presentation of the teachings in the *Bhagavat Gita*. He interprets the *Gita* from the viewpoint of the absolute monist; but, unlike the writer of the foreword, he develops his theme without attacking others who differ from him. At the outset of his book, he classifies activities into (1) *natural activity* swayed by nature; (2) *congenial activity* which allows some scope to nature, but aims at its gradual elimination; and (3) *forced activity* which aims at the suppression and direct elimination of nature; (1) and (2) are further sub-divided into "instinctive," "impulsive," and "wilful". He quotes *Gita* verses to show that Sri Krishna discountenances the first for the Aspirant, recommends the second for the Karma Yogi and the third for the Bhakta and the Jnani. In the rest of the book, the author deals with God and the universe, Self and its sheaths,

Maya and its transcendence and kindred topics, always basing his statements on verses from the *Gita*. The reader will surely obtain a clear conception of the monistic view on all such points.

W. A. K.

Occult Glossary, by G. de Purucker, M.A., D. Litt. (Rider & Co., London. Price 5s.)

This is a compendium of commonly used Oriental and Theosophical terms. As such it is a very welcome contribution to Theosophical literature. Each term is fully explained but not too lengthily. Students of Theosophy, old and new, readers and writers, will all find the book most useful. In the Preface, the author explains that being a compendium only it does not include every technical Theosophical term; but promises an encyclopedic glossary of this latter character at a later date. The following extract is from under "Universal Brotherhood":

Universal Brotherhood as understood in the Esoteric Philosophy, and which is a sublime natural fact of Universal Nature, does not signify merely sentimental unity, or a simple political or social co-operation. Its meaning is incomparably wider and profounder than this. The sense inherent in the words in their widest tenor or purport is the *Spiritual Brotherhood of all Beings*, and, particularly, the doctrine implies that all human beings are inseparably linked together, not merely by the bonds of emotional thought or feeling, but by the very fabric of the Universe itself, all men, as well as all beings, both high and low and intermediate as well, springing forth from the inner and spiritual Sun of the Universe, as its host of spiritual rays.

D.

Vivisection of Dogs: The case for exemption on scientific grounds. (The C. W. Daniel Co., London. Price 1s.)

This question we hope is studied by all humane people. This pamphlet puts the matter very clearly before us; it gives the scientific reasons for exemption; which exemption will lessen the sufferings of the animal kingdom without really causing more pain (which so many people seem to fear) to the human kingdom.

Report of the Madras Vigilance Association for the year 1931-32. (Published by the Servants of India Society, Madras.)

All those who wish to know the good work the Association is doing should read this pamphlet. This most necessary reformatory work should surely have the support of all public-spirited people, and we hope the Association will soon find the funds they need for their Rescue Home.

A. J. M.

MAGAZINES RECEIVED:

Advance Australia News Service	...	April.
Alborea	...	January-March.
The American Theosophist	...	April.
The Bharata Dharma	...	April.
Boletín de la Sociedad Teosófica Española	...	April and May.
Boletín Oficial de la Sociedad Teosófica en México	...	April.
Bulletin Théosophique	...	April.
Gnosi	...	March-April.
The Indian Review	...	May.
The Modern Review	...	May.
The Occult Review	...	April.
Persatoean-Hidoep	...	May.
De Pionier	...	May.
La Revue Théosophique le Lotus Bleu	...	March.
Star Bulletin	...	March-April.
Stri Dharma	...	April and May.
The Temple Artisan	...	March.
Teosofia	...	April.
Theosophie in Ned.-Indie	...	May.
The Theosophical Path	...	April.
The Theosophical Scroll	...	April.
Theosophy in New Zealand	...	March.
Toronto Theosophical News	...	April.
Trivani	...	January-February.
The Vaccination Inquirer	...	April.
World Theosophy	...	April.
The Young Builder	...	May.
The Young Theosophist	...	May.

BOOKS RECEIVED:

- Evolution and Redemption*, by H. P. Newholms (Williams & Norgate, London).
H. P. B. the Sphinx of the XIXth Century, by Pekka Ervast (T. P. H., London).
The Sermon on the Mount, by Pekka Ervast (T. P. H., London).
Sribhāgavatam, Vol II, by V. K. Ramanujachari (Author, Kumbakonam).
Yogavāsishtha and Its Philosophy, by B. L. Atreya (Author, Benares).
Journalism as a Career, by Abdul Majid Rau (Commercial Book Co., Lahore).
Christ's Love for Animals, by the Rev. E. Francis Udney (The C. W. Daniel Co., London).
The Soul and Its Stars, by A. G. Trent (International Publishing Co., London).
Biografía de Annie Besant, by C. Jinarājadāsa (Sociedad Teosofica Española, Madrid).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 13th December, 1932, to 12th March, 1933, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Miroku Lodge, Hong-Ku, Tokyo, Japan, dues of one new and 7 old members per 1933...	30	0	0
T.S. in Egypt, 10% dues per 1932 and entrance fee of one new member, £2-17-2	37	7	6
T.S. in Uruguay, 10% dues per 1932, £4	52	6	10
Mr. J. Arnold, Shanghai, dues per 1933	13	4	0
T.S. in Italy, 10% dues per 1932, Lira 545	105	5	0
" " England, 10% dues per November, 1932, £10-8-3...	136	11	1
" " Norway, 10% dues per 1932	26	6	7
Mr. Kwee Siem Kiang, Bandjermasin, dues per 1933	19	14	0
T.S. in Greece, 10% dues per 1932, £1-5-0	16	4	6
Canadian Federation, dues per 1932	71	1	9
T.S. in Cuba (part payment of outstanding 10% dues)	18	8	9
" " England, 10% dues per December, 1932, £10-12-9	139	14	1
Mr. W. H. Barzey, Freetown, dues per 1933, £1	12	15	6
Selongor Lodge, Kuala Lumpur, dues of 3 members per 1932-33	9	15	0
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T.S. in Argentina, "Adyar Day" Collections, per 1932...	77	12	0
Sangli T.S. Lodge, "Adyar Day" Collections	14	0	0
Mrs. Paltengill, Besant Lodge, Hollywood, \$20	75	8	0
Ahmedabad T.S. Lodge, "Adyar Day" Collections	25	0	0

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"A Friend," Adyar, for Food Fund ...	500	0	0
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Miss A. J. Maynard, Adyar ...	5	0	0
"J," Adyar ...	50	0	0
Dr. G. S. Arundale, Adyar ...	50	0	0
Mrs. F. West, Adyar ...	5	0	0
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NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Wheaton, Ill., U.S.A. ...	"Olcott Lodge, T.S."	6-10-1932
Walajapet, Madras, India ...	"Kasyapa Lodge, T.S."	19-12-1932
Gainesville, Fla., U.S.A. ...	"Gainesville Lodge, T.S."	2-1-1933

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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.

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Printed and published by A. K. Sitarama Shastri, at the Vasantha Press, Adyar, Madras

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