

319 M. 91

319

THE THEOSOPHIST



Statues of Founders of the Great Religions, in the
Hall of The Theosophical Society, Adyar, Madras

I. JESUS CHRIST

July, 1933

216-6109

The Theosophist

1933 - July - 54 - (H) 10

10-12

July to September.



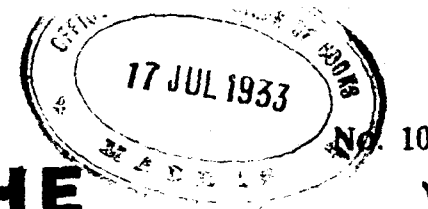
SL

Q M m 2, M 70

N 33-54-10-12

93160

VOL. LIV



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.

CONTENTS, JULY, 1933

	PAGE
On the Watch-Tower. C. JINARAJADASA	383
<i>The Secret Doctrine.</i> H. P. BLAVATSKY. (Original MS.). (Continued).	391
Dr. Besant's Work for Indian Education.	396
The Angel of the Earth. THE RT. REV. C. W. LEADBEATER	401
The Philosophy of Mr. Krishnamurti. C. T. SRINIVASAN, M.A.	407
The Personality of Krishnamurti as Philosopher. C. JINARAJADASA.	414
The Childhood of Helena Petrovna Von Hahn (Blavatsky). MARY K. NEFF (Continued)	422
The Century Gap. THE REV. JOHN BARRON	430
The World's Economic Crisis. JAS. S. MCCONECHY	434
What Is Islam? AHMED ALI, M.A.	442
Towards a Religious Synthesis. JAMES H. COUSINS, D. LITT. (Concluded)	448
Is the Theosophical Society Obsolete or Obsolescent? M. MEHROTRA.	454
Poems on Trees	458
Nature and the Gods. GEOFFREY HODSON. (Continued)	460
The Genesis of the Elements: the Periodic Law. C. JINARAJADASA.	467
Bernard Shaw and Annie Besant. C. JINARAJADASA	478
Our Cover. C. JINARAJADASA	482
Earthquake in California. GEOFFREY HODSON	483
International Religious Conference	484
A Return to Life. DELLA ENGLISH	485
Love. G. B.	486
Autobiography of the Rev. Devamitta Dharmapala	487
Correspondence	488
Reviews	491
Star Trails (Poem). MARY GRAY	495
Books and Magazines Received	496
Supplement: Financial Statement, etc.	ix

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement, page xiv

Books on Theosophy and Occultism

	Rs.	A.
First Principles of Theosophy. By C. Jinarajadāsa. Boards ...	6	0
Cloth and Gold ...	7	8
The Ancient Wisdom. By Annie Besant. Paper Rs. 2-10. Cloth.	3	12
Thought Power: Its Control and Culture. By Annie Besant.		
Cloth ...	1	8
A Study in Consciousness. By Annie Besant. Cloth ...	4	8
The Original Programme of the Theosophical Society and of the Esoteric Section of the Theosophical Society. By H. P. Blavatsky. Paper Re. 1. Cloth ...	1	8
The Masters and the Path. By C. W. Leadbeater. Boards ...	6	0
Cloth ...	7	0
Talks on the Path of Occultism. By Annie Besant and C. W. Leadbeater (in three separate volumes.)		
1. At the Feet of the Master, 2. The Voice of the Silence, 3. Light on the Path. Each Volume. Boards Rs. 4. Cloth ...	5	0
Old Diary Leaves. By Col. H. S. Olcott. A true history of the T. S. in six volumes—five volumes have already been published. Each Volume. Boards Rs. 4-8. Cloth ...	5	3
Blavatsky Centenary (August 1931) issue of THE THEOSOPHIST. Paper Re. 1-4. Cloth and Gold ...	1	8
Olcott Centenary (August 1932) issue of THE THEOSOPHIST. Paper Rs. 2. Cloth and Gold ...	3	0
Esoteric Writings. By T. Subba Row. Boards ...	6	0
Cloth ...	7	0
Man: Whence, How and Whither. By Annie Besant and C. W. Leadbeater. Boards Rs. 7-8. Cloth ...	9	0
The Other Side of Death. By C. W. Leadbeater. Boards ...	7	8
Cloth ...	9	0
Early Teachings of the Masters. Compiled by C. Jinarajadāsa. Boards Rs. 2-8. Cloth and Gold ...	3	8
Letters from the Masters of Wisdom. Compiled by C. Jinarajadāsa. (First Series) Rs. 2-4. (Second Series) ...	3	0
The Monad. By C. W. Leadbeater ...	2	0
Talks with a Class. By Annie Besant. Boards Rs. 2. Cloth ...	2	8
Esoteric Buddhism. By A. P. Sinnett ...	7	8
The Hidden Side of Things. By C. W. Leadbeater. Boards ...	5	0
Cloth ...	6	0

Theosophical Publishing House, Adyar, Madras

VOL. LIV

29 JUL 1933 No. 41

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.

CONTENTS, AUGUST, 1933

	PAGE
On the Watch-Tower. C. JINARAJADĀSA	497
<i>The Secret Doctrine.</i> H. P. BLAVATSKY. (Original MS.). (Continued).	505
The Childhood of Helena Petrovna Von Hahn (Blavatsky). MARY K. NEFF (Concluded)	510
H. P. B. as Journalist. ANNA KAMENSKY	520
Compacts with the Devil. THE RT. REV. C. W. LEADBEATER	522
The Bargain (Poem). MAY KENDALL	532
The Teachings of Krishnamurti—VIII: The Relativity of Reincarnation, compiled by E. MARION LAVENDER, M.A.	533
The Lost Teachings of the Buddha. C. JINARAJADĀSA	544
The World-Mother. K. V. SESA AİYANGAR	551
The Ojai (Poem). MARY GRAY	553
Obsession. L. J. BENDIT, M.A., M.R.C.S., L.R.C.P., D.P.M.	554
Theosophists and World Economics. A NEW ZEALAND F.T.S.	561
Occult Chemistry: Oxygen and the Vitality Globule. C. JINARAJADĀSA.	568
The International City. F. MILTON WILLIS	571
A. Schwarz. C. JINARAJADĀSA and PETER DE ABREW	579
Resolution Passed by the Indian Section	585
Nature and the Gods. GEOFFREY HODSON. (Concluded)	586
Two Technical Notes. W. WHATELY CARINGTON, M.A., M.Sc. (Concluded)	589
My Son. CLARA M. CODD	592
Annie Besant—the Mother. GURDIAL MALLIK	595
Instinct, Intellect and Intuition. LEONARD BOSMAN	597
Atlantean Astronomy. EDWARD BENNETT	603
Dr. Besant's Birthday Gifts	608
Intuition. THE RT. REV. C. W. LEADBEATER	609
Greetings to the President	612
Currency Reform. I. ROBERTSON, M.A.	613
Hope. L. R.	615
Correspondence	616
Reviews	618
Books and Magazines Received	624
Supplement	xv

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement, page xvii

32
Q.M. 2 103
N.B. 54. 10-12

OCCULTISM AND ORIENTAL PHILOSOPHY

Thirty Minor Upanishads. English translation by K. Narayana-swami Aiyar ... Rs. A. 3 8

Taittiriya Upanishad. Text with translation of Sree Sankaracharya's and Sayana's Commentaries. By Pandit A. Mahadeva Sastri. Indian Edn. Rs. 4-8. Foreign Edn. ... 5 0

Introduction to the Study of Upanishads. By Vidyaranya ... 0 6

The Philosophy of the Bhagavad-Gita. By T. Subba Row. Indian Edn. Re. 1-4. Foreign Edn. ... 1 12

Essential Writings. By T. Subba Row. (Revised and Enlarged Edition). Indian Edn. Rs. 6. Foreign Edn. ... 7 0

93160 TALKS ON THE PATH OF OCCULTISM

Vol. I. Talks on "At the Feet of the Master". This contains the teachings given to Mr. J. Krishnamurti by his Master in preparing him for the first great Initiation. This book is a lamp to the feet of the aspirant who seeks the Ancient Path. In exquisitely simple and illuminating language the qualifications for discipleship are set forth with exhaustive notes. The text has been translated into twenty-seven languages. Thousands of people all over the world have written to say how their whole lives have been changed by the teachings this book contains. Indian Edn. Rs. 4. Foreign Edn. ... 5 0

Vol. II. Talks on "The Voice of the Silence". Fragments chosen from the book of the Golden Precepts by Madame H. P. Blavatsky. Bishop Leadbeater rightly remarks that this is "one of the most remarkable books in Theosophical literature, whether we consider its contents or its style". Indian Edn. Rs. 4. Foreign Edn. ... 5 0

Vol. III. Talks on "Light on the Path". "Light on the Path" is one of the most precious little volumes in Theosophical Literature. It was dictated to Mabel Collins by one of the Masters. The history of this wonderful and ancient spiritual treatise is graphically told by Bishop Leadbeater in an Introduction. The notes of Dr. Besant and Bishop Leadbeater are very exhaustive and will be admired for the occult knowledge displayed in them. Indian Edn. Rs. 4. Foreign Edn. ... 5 0

Theosophical Publishing House, Adyar, Madras, India

VOL. LV

No. 12

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.

CONTENTS, SEPTEMBER, 1933

Half-yearly Index	625
On the Watch-Tower. C. JINARAJADASA	625
The Secret Doctrine. H. P. BLAVATSKY. (Original MS.) (Continued)	638
Dr. Besant and the Teaching of Krishnaji	643
Compacts. THE RT. REV. C. W. LEADBEATER. (Concluded).	655
Did Madame Blavatsky Forge the Mahatma Letters? C. JINARAJADASA	669
The Inner Voice. H. BOSMAN	671
The Indwelling God. NITA DAVIES	679
Are Gurus Necessary? J. K. DAJI	684
Prejudice. H. VAN GELDER	689
Theosophy in South America	692
A Theosophical Activity. E. M. WHYTE	696
The Real Making of the Indian Nation. B. S. RAMASUBBIE	701
The Machine in Evolution. EGON VIRANY, PH. D.	706
The Future of Society. R. J. ROBERTS	710
Dr. Weller Van Hook. C. JINARAJADASA	715
Service. (Poem). MARY GRAY	716
Twilight (Story). THE REV. F. H. ALDHOUSE	719
A Child's Vision. (Poem). F. H. A.	720
The Spiritual Significance of Don Quixote. C. JINARAJADASA	722
Jetwan	723
Correspondence	730
The Fifty-eighth Annual Convention Notice	732
Reviews	736
Books and Magazines Received	xvii
Supplement	

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

Price: See Supplement, page xix

BOOKS BY ANNIE BESANT

The Ancient Wisdom. An outline of Theosophical teachings covering briefly the whole field of modern Theosophy, sufficiently plain to serve the needs of the beginner and sufficiently full to lay a sound foundation for further knowledge. Rs. 2-10. Cloth Rs. 3-12.

A Study in Consciousness. A contribution to the Science of Psychology, deeply philosophical and yet a popular treatise. Important to the student of Theosophy. Rs. 4-8.

Thought Power, Its Control and Culture. This extremely practical treatise—on the nature of thought, thought-transference, the growth of thought, concentration, obstacles to concentration, the strengthening of thought-power and helping others by thought—is intended to help the student to study his own nature and if he masters the principles laid down he will be in a fair way to increase his mental stature rapidly. Re. 1-8.

BY C. W. LEADBEATER

A Text Book of Theosophy. Ten chapters giving a clear outline of Theosophy. Third Edition. Indian Edition Re. 1-4. Export Edition Re. 1-12.

How Theosophy Came to Me. Fragments of autobiography of the veteran Theosophist. An interesting account beginning with the author's first touch with Theosophy in Greece under Pythagoras in the fifth century B.C. Indian Edition Re. 1. Export Edition Re. 1-8.

The Hidden Side of Things. Occultism studies the whole of Nature, instead of only a small part investigated by Modern Science, and this is a storehouse of knowledge on all occult matters, of 'how we influence ourselves,' 'how we influence others' and 'how we are influenced by others and by our surroundings'. Indian Edition Rs. 5. Export Edition Rs. 6.

The Hidden Life in Freemasonry. With a foreword by Dr. Annie Besant. Four coloured plates and numerous diagrams. It explains lucidly the meaning of the mysteries and ceremonies observed in this ancient system. The author has approached the subject in the true scientific spirit. Indian Edition Rs. 7. Export Edition Rs. 8.

The Science of the Sacraments. A great work, dealing with the occult side of all the rites and ceremonies of the Church. Second, revised and enlarged edition with 21 diagrams and 27 plates. Rs. 10-8.

Theosophical Publishing House, Adyar, Madras, India



ON THE WATCH-TOWER

By C. JINARĀJADĀSA

DURING the last month, there has been no deterioration in Dr. Besant's health. Only last night (June 21), she referred to herself and her great physical weakness, and the consequent lessening of her capacity for work. She hoped that in these days, when she is but a shadow of herself, people would not forget what she was in her prime as a worker, giving the best of herself without stint. She was aware of the strain caused on others by the constant attendance upon her in her present weakness, and hoped they would forget any trouble which she might cause to her helpers by remembering that her affection was always with them, in spite of her failing memory and her present condition of physical and nervous strain.

Not perhaps for a thousand years or more have there been such days and weeks of consequence for the welfare of all humanity as are being passed just now in London, with the Economic Conference, and at Geneva with all the World Problems of disarmament and others before the League of Nations. Upon the issue of these Conferences of the many Nations the happiness of the whole world hinges. Matters have come to such a climax that definitely now the world must either go

forward or backwards. It is a matter to-day of the Nations either coming to agreements to minimize the brutal principle of competition, or refusing to make the necessary sacrifices and so going forward into a savage war of people with people. In this crisis, Religion should have come to our aid, but its weakness throughout the world is such—I speak of all the Religions and do not refer to any one particularly—that no organizer of business, either on the side of Capital or Labour, will listen to any religious leader, from His Holiness the Pope down. Yet without the spirit of Religion, which is fundamentally Brotherhood, no vision whatsoever is possible.

In this World Crisis, the small band of Theosophists throughout the world can indeed do a great deal provided they will definitely "line up" with the World's future, and not be partisans on behalf of National or class needs. For what value is Theosophy in a World Crisis except to teach Theosophists how each one may throw in his weight to minimize the sufferings of all, and point out how no solution is a true solution unless the spirit of Brotherhood runs like a golden thread through all its policies? But it is not an easy task for Theosophists—unless they are that in reality and not merely members who pay dues to the Society—to think vigorously and lovingly of the solutions which will be good for the whole world. For even of many Theosophists what a wise Chinaman once said is somewhat true: "A man is more like the age he lives in than he is like his own father and mother." The very purpose of Theosophy as a gospel of belief and a mode of conduct is to make us change, and stand "in the centre," and for all Humanity. If each individual Theosophist would but think rightly all the time, he would inevitably become a centre of radiation of right thoughts concerning these perplexing problems of Nationality and Economics.

And here we are all apt to forget one thing, and it is that each perplexing problem has really been created by each individual one of us. We are prone to lay the blame on those whom we denounce as our exploiters like capitalists, bankers, armament manufacturers, demagogues, and so on, without realizing that we have all lent a hand to the making of each of these types of leaders. Just now we are all denouncing machinery as producing too many goods, and yet we do not realize that those goods have been produced only because we can be induced to buy them. The terrible waste of human energy which shows itself in the spirit of luxury and reckless enjoyment is really due to our own restlessness as individuals. This fact of ourselves as the individuals who create the perplexing problems is very vividly and humorously put—but understood of course only by those who have eyes to see and mind to understand—in a cartoon, which appeared in London *Punch* on April 20th of last year, of six pictures of a girl, and underneath each picture the following inscription:

When Jane carefully selects a frock—(picture)
And hat—(picture)
And admires her coat—(picture)
And herself—(picture)
One can be reasonably sure that she is off—(picture)
To buy something new—(picture).¹

The East has gone to the extreme of being too lethargic and not responding sufficiently to new impulses; but the West, on the other hand, has gone to the other extreme of not adequately making use of every impulse that comes, before it is thrown aside seeking for another to substitute for

¹ I must confess to a feeling of sympathy with "Jane". When my sub-editorial and other tasks at Adyar have so jaded my mind that for the time nothing of a cultural nature has any appeal, it is refreshment of a kind once in a while to go to Moore Market—our local Woolworth, Petticoat Lane and Covent Garden combined—and look at the booths, and buy half a rupee's worth of something which may sometime come in useful. One happy find was an Indian toy made in Japan which illustrated well a discourse of mine on no less exalted a topic than the Heavenly Man.

it. But in all these great matters of which we complain to-day, it is we, the individuals, who are to blame, for we have sought first and foremost not the things of God but distinctly those of "the world, the flesh and the devil". The time has now come when the individual must be taught that within himself is "the Way, the Truth and the Light," and that all the glories and the happinesses imagined of man are near at hand and within him. "To see a world in a grain of sand and Heaven in a wild flower" is one among the other necessary solutions towards resolving the World Crisis of to-day.

* * *

A correspondent sends us the following summary of the present position with regard to a subject which on and off holds the public attention in the newspapers:

Until recently the only known ultimate particles of matter were the proton and the electron, the first consisting of the smallest known charge of positive electricity, the latter of an equal charge of negative electricity, but of a mass that was 1,800 times less than that of a proton. One proton and one electron together constitute an atom of Hydrogen. Last year brought the discovery of the neutron, another combination of a proton and an electron of a greater stability than the Hydrogen atom, that is to say, they could not get so easily separated. Now, this year, Blackett, in the laboratory of Rutherford, has found the confirmation of a conjecture, made by an American physicist in 1932, that there are also *positive electrons*, or ultimate particles, equal in charge and mass to the former electron, but of the opposite form of electricity.

What will be the undoubtedly far-reaching consequences of this new discovery is difficult to prophesy, but they might perhaps among other things bring about a "rapprochement" between Occult Chemistry and modern physics. In his "Lowell Lectures for 1925," Professor Whitehead remarked that "the nucleus (of a neutral Hydrogen atom, namely a proton) shows signs of being complex, and of being subdivisible into smaller lumps, some of positive electricity and others electronic (or of negative electricity)," *Science and the Modern World*, pp. 163-164. Now, if the newly discovered positive electron were part of the proton, and as this nucleus appears indeed

to be divisible into several or many similar positive as well as negative electrons, these particles *might* seem to be identical perhaps with the particles of Hydrogen's Ether 4, 3 or 2, or perhaps even with the ultimate physical atom (compare the plate, opposite page 7, in *Occult Chemistry*, edition 1919).

* * *

In several countries where the membership of the Theosophical Society has fallen, some have taken for granted that this loss is really due to a lack of interest on the part of the public

Falling
Membership.

in the Society's ideals and work. It is true that the mentality of the public is a factor which is apt to vary according to the calls upon its attention. A period of stress like that of a war, or as to-day, acute economic depression, naturally make most people disinclined to be interested in idealistic efforts. Yet, on the whole, such depressions in statistics of Societies are no indication that they are becoming effete. One of the organizations in England which has been particularly affected is the League of Nations Union. The Annual Report for 1932 makes interesting reading, because even such a popular organization, with only an annual fee of one shilling, has lost considerably in membership. Striking also is the fact—as with many Theosophical Lodges—that while 124 new Branches were formed, no less than 202 old ones were disbanded or amalgamated with others. Yet all this is nothing more than a temporary phase which will pass, since unquestionably more and more people are interested in altruistic effort.

In 1932 an average of 1,200 new members joined the Union every week. The number of membership subscriptions actually paid during the year was 388,255, as against 406,868 in 1931. On December 31 the total number of those who had at any time joined the Union and had not been reported to Headquarters as dead or resigned was 994,121. The discrepancy between these two total figures is not explained by any assumption that the Union has lost the support of many thousands of previous subscribers, but by the difficulties which

Rai Bahadur Panda Baijnath, Babu Hirendra Nath Datta and others. The Vice-President, Mr. A. P. Warrington, will as last year be in charge of the Convention programme. During last Convention he requested the delegates present to send him suggestions regarding changes in the Convention programme, or in the arrangements provided for the delegates for their comfort. He will be most happy to receive such suggestions, in order that they may be placed for consideration by the various committees which will be organized in October.

On this subject, Mr. A. P. Warrington writes: Ever since the formation of the Theosophical Society, Theosophical students have lent themselves to study and research along lines of that most elusive of sciences, Occultism. Until then there existed no organized effort to give it a dignified place in the world's culture. One may say the entire structure of the Society's activities rests upon the fruits of Occultism gathered throughout the ages. It would be more than a matter of interest, therefore, that at the present uncertain stage of the world's institutions, which were so rigid when the Society began its work, we should take stock, so to say, and see what we had to begin with, what we have now and so estimate the gain to the world as the result of the increase in the general output of Occultism during the Society's life. Such a treatment of the subject ought to make a record of permanent value. The Master K. H. wrote in 1880 as follows:

The truths and mysteries of Occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at large. Yet, it is not as a mere addition to the tangled mass of theory or speculation in the world of science that they are being given to you, but for their practical bearing on the interests of mankind.

THE SECRET DOCTRINE

BY H. P. BLAVATSKY

VOL. I. ORIGINAL MANUSCRIPT OF 1885

(Copyright Reserved)

CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(Continued from p. 266)

§ V

THE Kabeiri, or "Mystery Gods"—What the ancient classics said of them, with regard to their Worship—Christian "Solar" theology—The seven-branched candlestick and the seven Planets—The "Christ-Sun" and "the Sun, the second hypostasis of the Trinity"—The triple Sun of the Magians and of the Roman Church—The explanations of the Kabalists—Why Socrates and the Emperor Julian died—The "souls of the stars" Universal heliolatry—A Pope's Bull recommending "Angel-Star" Worship—Kepler—Who is Michael the Archangel—The trial of the "Sun-Initiates" Visvakarma and Crucifixion on the lathe—The Sun and Hiram Abiff.

all Societies relying on voluntary labour encounter in the collection of membership subscriptions and by the prolonged period of financial depression. It is perfectly clear that the Union has a very much larger volume of goodwill and support than is represented by the actual paid-up membership; but Secretaries of Branches throughout the country and their committees should make a continuous, organized effort to collect outstanding subscriptions as well as to obtain new members.

Moreover, the strength of the Union is greater than its individual membership; for, in addition to individual subscribers, there are affiliated members, corporate members, industrial associates and corporate associates—whose individual membership, while it obviously should not be included in the Union's membership, should not, on the other hand, be left entirely out of account. The Union has also thousands of junior members organized in 1,292 branches or groups.

In 1932, 124 new branches were formed, and 202 old ones were either closed down or amalgamated with others. The total number at the end of the year was 2,962.

The diagram that goes with this issue summarizes the work of Dr. Besant and Bishop Leadbeater from 1895 to 1933. Many students have wondered why no special effort has been made to link these researches with the speculations just now of physicists concerning the construction of the atom. Here the principle laid down by the Adepts when Theosophical teachings began should not be forgotten. It was that the Adept Brotherhood did *not* just now desire to give absolute and unquestionable proof concerning the existence of super-physical forces. For should the clever and unscrupulous be thoroughly convinced that these hidden forces of Nature exist, those forces would be used for the detriment of mankind, seeing what mass morality is at the moment. The scepticism of the public in general, and sometimes of the educated as well, is on the whole a safeguard to humanity.

In these Occult Chemistry researches there never was any aim to prove anything to the modern scientist. The

object of the researches was to discover as many facts as possible in Chemistry in order to understand the workings of the Divine Mind. It is true that if special research into the structure of the atom could be done along the lines of the laboratory researches to-day, much attention would be drawn to the Theosophical Movement. But no one will be a good Theosophist in his daily conduct because he is convinced of the truth of the facts of Occult Chemistry. The life to be lived must be founded on other bases than the facts which can be discovered regarding the existence of occult forces. Furthermore, the attempt of Dr. Besant and Bishop Leadbeater was to cover the whole field of Chemistry, so far as time and strength allowed any work in this direction. Atomic physics is only one aspect of Chemistry. Not less important are the laws which govern Stereo-chemistry, Crystallization, and Catalysis, which have been touched upon in the researches. In fine, our two Elders have worked with their highly trained faculty of clairvoyance, not to prove anything to the scientific world, but rather to show the student of Divine Mysteries that there is a wonderful Divine Mind at work even in the structure of the tiniest atom, and that in all things visible and invisible the inmost principles of the Universe are Beauty and Self-sacrifice.

The Annual Convention of the Society will once again be held at Adyar next December. As Christmas Day falls on a Monday, and the holidays will begin on the Saturday previous, the dates of the Convention will probably be from Sunday 24th till Wednesday 27th or Thursday 28th. It is proposed to make the topic of the Convention Lectures "Occultism," expounded from various angles by Bishop C. W. Leadbeater, Mr. C. Jinarājadāsa, Dr. G. S. Arundale, Mr. Ernest Wood, Mr. Geoffrey Hodson, and particularly from the side of Indian traditions by

1. *Confession and Property in Common*

. . . "And the Heaven was visible in seven circles, and the planets appeared with all their signs, in star-forms, and the stars were divided and numbered with the rulers that were in them, and their revolving course, through the agency of the divine SPIRIT." (*Hermes*, IV, 6).

Here Spirit denotes *Pneuma*, collective Deity, manifested in its "Builders," or as the Church has it "the seven Spirits of the Presence," the *mediantibus angelis* of whom Thomas Aquinas says that "God never works but through them." (opus, II, ii.) These seven "rulers" or *mediating* angels were the Kabeiri Gods of the ancients. This was so evident, that it forced from the Church, together with the admission of the fact, an *explanation* and a theory whose clumsiness and evident "make up" for the occasion fail to impress even the Roman Catholics, those who believe in the *infallibility* of the Pope of Rome. (See Section II, sub-sect. 4.) The reader is told, indeed, that while the planetary angels of the Church—to whom the latter has given a Ritual of their own and offers them prayers to this day—are *divine* beings, the genuine *Seraphim*¹, these very same angels of identical names of planets were, as the Gods of the Ancients "false," no better than pretenders and cunning *copies* produced beforehand, and through the craft and power of Lucifer, of the real Angels! Now what are the Kabeiri?

Kabeiri, as a name, is derived from Habir² great also Venus, this goddess being called to the present day Kabar, as her star also. The Kabeiri were worshipped at Hebron, the city of *Anakin*, or *anakas* (kings, princes). They are the

¹ From Saraph [here Hebrew letters follow.—C. J.] "fiery, burning" plural. (See Isaiah, VI, 2, 6.) They are regarded as the personal attendants of the Almighty, his "messengers," angels or metatrons. In *Revelations* (1st John's) they are the "seven burning lamps" in attendance.

² [Hebrew letters here follow.—C. J.]

highest Planetary Spirits, the "greatest Gods" and "the Powerful". Varron, following in this Orpheus, calls these Gods θεοὶ ἐνδυνάτοι—"divine Powers". The word Kabirim, when applied to men, and the words Heber, gheber (with reference to Nimrod, or the "giants" of Genesis VI) and Kabir are all derived from the "mysterious Word"—"the Ineffable and the Unpronounceable". Thus it is they who represent tsaba, "the host of heaven". The Church however, bowing before the angel Anaël (the regent of Venus),¹ connects the planet Venus with Lucifer, the chief of the rebellion of Satan, apostrophized by the prophet Isaiah, so poetically in verse 12 of his XIVth chapter. All the Mystery Gods were Kabeiri, as these "seven *lictors*" relate directly to the Secret Doctrine, their real status is of the greatest importance.

Suidas defines the Kabeiri as the gods who *command* all the others, Daimons (Spirits) "καβειροῦς δαίμονες σημῆναι". Mærobius introduces them as "those Penates and tutelary deities, through whom we live and learn and know". (Saturn I, iii, Chap. IV.) The teraphim through which the Hebrews consulted the oracles of the Urim and the Thummim, were the symbolical hieroglyphics of the Kabeiri. Nevertheless, the good Fathers have made of Kabir the synonym of Devil, and of Daimon (spirit) a demon.

The Mysteries of the Kabeiri at Hebron (pagan and Jewish) were presided over by the seven planetary gods, among the rest by Jupiter and Saturn, under their *mystery names*, and they are referred to as ἀξιόχερος and ἀξιόχερα and by Euripides as ἀξιόχερος θεός. Creutzer, moreover, shows

¹ Venus, with the Chaldees and Egyptians was wife of Proteus and is regarded as the mother of the Kabeiri, the sons of Phta or Emept—*the divine light*—or the Sun (Aimophtha). The angels answer to the stars in this order: The Sun, the Moon, Mars, Venus, Mercury, Jupiter and Saturn; Michael, Gabriel, Samuel, Anaël, Raphael, Zachariel, and Orifiel—this in religion and Christian Kabalism; astrologically and esoterically, the places of the "Regents" stand otherwise as also in the Jewish or rather real Chaldean Kabala. How or for what reasons will be shown in the text of this section.

that whether in Phoenicia or Egypt, the Kabeiri were always the seven planets as known in antiquity, who together with their *father* (the Sun)—referred to otherwise as their “elder brother,” composed a powerful ogdoad¹; the eight superior powers, as *πάρεδροι*, or solar assessors, danced around him the sacred circular dance, the symbol of the rotation of the planets around the Sun.² Jehovah and Saturn moreover are one. It is quite natural, therefore, to find a French writer d’Anselme applying as he does (in the *Revue Parisienne*, no. 6) the same terms of *ἀξιόχερος* and *ἀξιόχερα* to Jehovah and Verb, for they are correctly applied. For if the circle dance prescribed by the Amazons for the mysterious being, the “circle-dance” of the planets, and characterized as the motion of the Divine Spirit carried on the waves of the “great Deep,” now be called “infernal” and “lascivious” when performed by the pagans, then the same epithet ought to be applied to David’s dance, to the dance of the daughters of Shiloh (*Judges* 21, et seq.) as much as to the leaping of the prophets of Baal (*I Kings*, XVIII, 26) for they were identical and all pertained to Sabeian worship. King David’s (a “friend of God”) dance, during which he uncovered himself before his maid-servants in a public thoroughfare saying, “I will play (act wantonly) before JHVH³, and I will be yet more vile than this,” etc., was certainly more reprehensible than any circle-dance during the Mysteries, or even the modern Rasa-Mandala in India,³ which is the same thing. It is David who introduced Jehovahistic worship in Judea after sojourning so long among the Tyrians and Philistines where

¹ This is one more proof that the ancients knew of seven planets besides the Sun, for which is the eighth in such a case? The seventh as stated was a “mystery” planet, whether Uranus or any other.

² [The MS. gives the Hebrew letters.—C. J.]

³ This dance, the Rasa-Mandala, enacted by the gopis or shepherdesses of Krishna, the Sun God, is enacted to this day in Rajputana in India and is undeniably the same theo-astronomical and symbolical dance of the planets and the zodiacal signs that was danced thousands of years before our era.

their rites were common. “David knew nothing of Moses; and if he introduced the Jehovah-worship it was not in its monotheistic character, but simply as that one of the many (Kabeirean) gods of the neighbouring nations—a tutelary deity of his own, JHVH¹ to whom he had given the preference and chosen among “all other (Kabeiri) gods” (*Isis Unveiled*, Vol. II, p. 45); and who was one of the “associates”¹ chabir, of the Sun. The Shakers dance the circle dance “to this day when moving for the Holy Ghost to move them. In India, it is *Nara-Yana* who is the mover on the waters”; and Narayana is Vishnu, in his secondary form, Vishnu being Krishna—his avatar—in whose honour the “circle dance” is enacted now by the *Nautches* of the temple, he being the SUN (god) and they the Planets symbolized by the *Gopis*.

(To be continued)

WE are evidently in the midst of a process, and the slowness of God’s processes in the material world prepares us, or ought to prepare us, for something analogous in the moral world; so that at least we may be allowed to trust that He who has taken untold ages for the formation of a bit of old red sandstone may not be limited to threescore years and ten for the perfecting of a human spirit.

THOMAS ERSKINE OF LINLATHEN.

¹ [The MS. gives the Hebrew letters.—C. J.]

DR. BESANT'S WORK FOR INDIAN EDUCATION

The movement initiated by Dr. G. S. Arundale to start the Besant Memorial School, with religious teaching as an integral part of education, gives special value to the two pronouncements of Dr. Besant which I publish. The date of the first must be soon after July 7, 1898, the day on which the Central Hindu College was opened. The second is the last sheet—the only one which I have found—in her own handwriting, of a tribute to Dr. Bhagavan Das.

The aim of emphasizing religious teaching as an integral part of education was the primary object of the Theosophical Educational Trust when it was organized by Dr. Besant in 1913, after the Central Hindu College had been handed over to Pandit Madan Mohan Malaviya and others to become the nucleus of the Benares Hindu University. The Trust had for its object: "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." Even as late as 1923, the National High School, which was located near Adyar, stated in its prospectus: "General religious training in the student's faith, and, as regards Hinduism, on the lines laid down in the *Sanatana Dharma Catechism* and *The Elementary Text Book of Hindu Religion and Morals*, will be compulsory throughout the School."

With the organization, however, of the Rishi Valley Trust by Krishnaji's workers, the Theosophical Educational Trust, *whose principal workers they were*, was merged in the former body, and a new policy was started by them of bringing about the development of the children's character, which was aimed at under the old system with the aid of religion, by a new system which reflected the aims of Krishnaji in the matter of education. Personally, I think that, while Krishnaji's system will undoubtedly be a very wonderful one *when perfected*, there is still plenty of field for the other. Indeed, since Krishnaji's system is still somewhat unformulated, and the teachers who are attempting the method have not yet made clear to themselves what it is to be, all children will undoubtedly suffer if at the moment they are to be deprived of the fine impetus to growth given to them by the religious impulse, provided of course it is definitely Theosophical in its tone and outlook.—C. JINARAJADASA.

I

EDUCATIONAL WORK IN INDIA

(An Appeal in 1898)

SINCE the introduction of English Education into India, Indian parents have been under a great difficulty. Without English Education, Government service and the learned professions were closed to their boys; moreover, they saw in this Education a means of culture and of national gain, and desired it earnestly for their sons. But the Education given in Government Colleges and Schools was purely secular, the Government being unable to give religious and moral teaching without infringing on the religious neutrality to which it was pledged. The only alternative to the Government Institutions were those established by missionaries, and in these the Christian religion was taught. The Indian parent could thus only obtain for his sons the necessary English Education at the peril of their religion; he was obliged either to see them receive an education without religion, or one with an alien religion—a painful alternative. The result on Indian youth was that, for the most part, they grew up materialists; the omission in the Government Institutions made them regard religion with indifference; that in the Missionary Institutions sapped their belief in their own faith, and left them unreceptive to any other. Religion threatened to disappear from Indian educated life, and the moral character of Indians in public life shewed signs of serious deterioration. Many appeals were made to the religious communities to take up the duty of religious and moral education, by Viceroys, Lieutenant-Governors, and other English officials. At last a small circle of Hindus and myself took up the question, believing that in the union of western culture with eastern religion lay the redemption of India, and the raising up of a generation of Indians worthy

to be citizens of the Empire. We founded the Central Hindu College at Benares, and formulated a scheme of religious, moral, intellectual and physical culture, which we laid before the princes and people of India. A Board of Trustees was formed, consisting of leading Hindus, to hold all property; the Maharajah of Benares gave us land and a building worth upwards of £3,000; the Maharajah of Kashmir gives a monthly subscription of over £50; and other Princes have made generous donations. We have already raised over £30,000, and have built class-rooms which are now filled with 450 boys and young men, and a large boarding-house, which is now being doubled in size. We are building fine chemical and physics laboratories, as we are teaching science practically, and are endeavouring to turn the attention of parents and boys to the revival of the industries and arts of India, instead of to the learned professions and Government service, already much over-crowded. And we lay great stress on physical education, encouraging games of all sorts, while we set our faces against boy-marriage. Similar schools are being started in other parts of India, affiliated with the Central Hindu College, and educating on the same lines.

I venture to appeal for some financial aid on this great work from English lovers of India. We need a library to house our rapidly increasing store of books, now lining passages for want of proper housing; we want a museum, for the specimens of Indian industries we are gathering; we want workshops—we already have some good carpentering apparatus—for technical education. These buildings will cost about £8,000 altogether. And we have gradually to build up a permanent endowment to secure the carrying on of the College in perpetuity. No gift to India can be more useful than aid in this patriotic effort to give her sons the best western education wedded to her own ancestral religion. And no English gifts would meet with more gratitude.

The other part of the work is in its infancy—a similar movement for the education of Hindu girls. This education is planned to meet the needs of Indian women and is not on English lines. It includes religion, morality, literary teaching in a vernacular, Samskrit, and, where possible, English; arithmetic, history and geography; household science and sanitation, first aid in accidents; music, drawing and painting, needlework. For this, help is much needed, as education for girls is not as yet as popular as education for boys, and yet without the education of its women, India can never take her rightful place among nations. A Central Hindu Girls' School is now being built at Benares; one on the above plan is working in Lahore; others are being begun. For this movement, also, I earnestly ask for help.

Donations may be sent to me at Mrs. Jacob Bright's, 31 St. James' Place, London, S. W.

ANNIE BESANT

II

One part of our joint work, with other optimists, was the starting of four classes in the city of Benares, in one of the houses belonging to his family, two school classes and two college classes, in which the effort was made to make the Hindu religion an integral part of the education of Hindu boys. A tiny seed was sown, but it grew to the Central Hindu College and School, and that into the Hindu University; for the Trustees—of whom we were two, gave over their land, buildings and funds as a nucleus for that greater work. For many years Mr. Bhagavan Das was Secretary of the Managing Committee, and the success of the work was largely due to him.

The bond between us, growing out of a comradeship of many years, will, I am sure, last through the change called death, and will bring us together in a future life.

ANNIE BESANT

4
 due part of joint work, with other optimists,
 was the starting of four classes in the city of ^{Calcutta} Bengal, in one
 of the houses, of his family, two school classes & two classes, in
 which the effort was made to make the Hindu religion
 an integral part of the education of Hindu boys. A tiny seed was sown,
 but it grew into the Central Hindu college & school, & that
 into the Hindu University; for the Trustees of whom we were
 two, gave over their land, buildings & funds as a nucleus for
 that greater work. For many years Mr Bhagawan Das was Sec-
 retary of the Managing Committee, & the success of the work
 was largely due to him.

The bond between us, growing out of a comradeship of
 many years, will, I am sure, last through the changes
 called death, & will bring us together in a future life.

Annie Besant

THE ANGEL OF THE EARTH

BY THE RT. REV. C. W. LEADBEATER

I publish a brief memorandum which I made of a conversation
 two years ago with Bishop Leadbeater. It was quite casual, arising
 from various other matters, and my jottings are somewhat frag-
 mentary. Though the subject touched upon the life of the Angel of
 the Earth, my particular interest was far more in the opportunity to
 man to come into touch with the Divine Consciousness through
 every object in Nature, however small, particularly through flowers.

As will be seen, Bishop Leadbeater showed how we can enter
 into communion with the Divine Immanence in several ways. Of
 course it goes without saying that one way is through the Master, the
 Guru, and a fuller way still is through such a great Being as the Bodhi-
 sattva. A way already open to a very few who know how to love
 truly and deeply is to commune with the Divine Immanence through
 their earthly beloved. Bishop Leadbeater, however, first dwelt upon
 the possibility of communion through the flowers and trees. From this
 the conversation led to another way of communion, by contacting the
 life of the Angel of the Earth. His conversation with me attracted the
 attention of the great Deva of Adyar, who tried to expound the
 topic further by creating the model of a building, as described
 further on.—C. JINARAJADASA.

Bishop Leadbeater said:

WE can contact God at any step of the ladder of Life.
 Our contact becomes more real as we penetrate further
 in. The flower's part in the contact is further off from the
 centre than ours, yet we have a oneness with that flower.

There are many lines that link us with the centre of
 life; we are both, the flower and we, as Monads, part of God.
 The flower may be regarded as a materialized thought-form
 of the Angel of the Earth; so one connection may be made
 by trying to understand something of the life of the Angel of

"atoms" are developing forms of life and consciousness of which we have never hitherto supposed the mineral kingdom to be capable. So we begin to see what an incredibly complicated matter one of those great Outpourings really is.

Into the field thus prepared for it descends the Second of them—that which takes the chemical elements, combines them and builds out of them forms for its occupation. As it pours down into the various planes of our Solar System, we have been applying to it certain distinctive names to indicate the stages of its descent; in planes beyond our reach we term it Monadic Essence, but when it reaches the mental and astral levels we call it Elemental Essence, and we recognize its manifestations as the kingdoms of Nature—the first elemental kingdom being that part of it which is at present ensouling the Arūpa levels of the Mental Plane, the second elemental kingdom similarly ensouling the Rūpa levels of the Mental, and the third manifesting itself through astral matter.

The next stage after that is to ensoul physical matter, and then we describe it quite correctly as "the Divine Life in the mineral kingdom," but less accurately as "the mineral monad". It may seem to the reader that we have diverged considerably from the original question of the consciousness of the tree or flower, but the link will here become apparent, for our Life-Wave has now reached its lowest point. When it leaves the mineral kingdom it turns upward, and its next stage is to become "the vegetable monad". The important thing for us to bear in mind is that it is the *same* Divine Life all the time, at different stages of its evolution. That Divine Life is in us all in far greater fullness than it can be in any of the lower kingdoms, and in addition to that we have the gift of individualization—that Third Outpouring which is the most wonderful of all.

But not all of us can yet realize that unity with the Divine; to put it in semi-Christian phrase, the Christ is born

within us, but is not yet one with the Eternal Christ without. When that union is fully attained, we shall indeed be super-men, and we shall recognize God in everything. We may be still far from that stage, but we may already be aiming at it, reaching up towards it; and it is at least something that we can draw near to Him at lower levels and see a token of His love and a reflection of His splendour in all the beauties of earth and sea and sky. Never let it be forgotten by our brethren that He is Beauty, as well as Wisdom and Strength. So even the flowers and trees may help us on our upward way.

Another line of thought altogether, though linked to the last to some extent, is that of communion with the Angel or Deva of the Earth. But little reference has been made to him in our literature, though sometimes he is mentioned along with other Planetary Angels. To understand his position we must turn our thought aside from our human plane of evolution, and consider one of those parallel lines which are set out in diagrams in Mr. Jinarājadāsa's *First Principles of Theosophy* and in my own book on *The Hidden Side of Things*—the line of Devas and nature-spirits. Though occupying a distinct place in the great scheme, this Deva line is closely interwoven with our own, and exercises much influence upon it. This is especially the case with regard to the vegetable and animal kingdoms. In the book just mentioned I have referred to the lovely little humming-bird-like creatures who hover round flowers and often influence their growth in various ways. Such entities after many intermediate stages develop into Devas who assist, protect and take charge of trees or groups of trees, and eventually of a whole wood, a lake, a hillside or a mountain, until they blossom out into Tutelary Spirits on a larger scale, such as that of the Cauvery River of which I wrote recently.

the Earth. Through that line we and the flowers can link as brothers. We can link ourselves with the flower at various levels. We can try to enter into its consciousness and feel through that; for, however strange it may seem, the spirit of the flower is in certain ways more directly open to the Angel of the Earth than we are, because that flower is his own thought-form.

We can come to Unity with the Logos through the Angel of the Earth, if we can learn to see God in all these things here below; and through them we can also learn to see the higher thought-forms above—to realize the grass as exterior to ourselves, but yet to see it also as God sees it, as a part of Him, a part of His "Garment of Light".¹ And in this way we can even, however infinitesimally, help on the evolution of the vegetable kingdom; we can introduce into the Group-Soul new kinds of possibilities, feelings as yet unknown to the vegetable kingdom as a whole.

The Deva showed the model of a building to explain his meaning. It had a kind of atrium. Just as we go through the atrium into the main building, so may we go through our ordinary conception of the flower and the tree into the real truth about them; for the Immanence in the flower and the tree are part of the Immanence in ourselves.

If we can feel that we are one with the flower, then we can realize the Immanence through the flower. The flower is as a cell. We and the flower are both parts of a Stream of Life. The force which flows as the Stream is bliss and joy unspeakable.

There is an infinite series of steps in the ladder. Yet each step is as a sphere, and as we mount each step we draw nearer and nearer to the centre, which is the Heart of God.

¹ See Ch. I of Monsignor R. H. Benson's *Light Invisible*, in which a very beautiful example of this sight is given.

By C. W. Leadbeater

Perhaps I should add a few words of further explanation, to avoid possible confusion in the minds of new students. The processes of evolution are so amazingly complicated that it is only by very slow degrees that we can learn even partially to distinguish and to follow them. With the broad outline of the scheme—the Three Great Outpourings—we are all, I hope, thoroughly familiar. As to the preliminary proceeding which makes all the rest possible—the Outpouring of the Logos (what Logos and at what unthinkable level, who shall say?) which blows those "bubbles," the Nothingness which is nevertheless the raw material out of which what we call matter is constructed, we know nothing; probably we may never know.

But when our Solar Logos (if we may venture to speak thus familiarly) wishes to make a system in which to incarnate, He sends forth through His Third Aspect a mighty stream of life which gathers together those "bubbles" and builds them into what we call the atoms of the various planes. That First Impulse apparently ends with the Anu, which used to be called the ultimate physical atom. But that Anu itself is far from being a simple body; it consists of ten rings, all radiating different influences; and each of those rings is composed of a complicated seven-fold system of spirillæ, as may be seen from the description given in *Occult Chemistry*. So even that First Outpouring seems to be not a single impulse, but a sheaf of seventy impulses!

Yet this is only the beginning of the work. Further streams of Divine Life pour forth, seize upon these Anus, and weld them into chemical "atoms" of the various elements—a process of the most absorbing interest, which is still continuing, and may produce many surprises for us in the future. For there are distinct signs of a purpose in it which at present beyond our comprehension—that those new

At the head of hosts of these we find what may be called the Guardian Angel of a country, and above even those one who holds a similar position with regard to this world as a whole; and he is the Angel or Deva of the Earth, owing allegiance only to the Spiritual King Himself, to whom he may perhaps be regarded as a sort of Home Secretary. It will be readily understood that to attract the personal attention of so high an official as this, a man must indeed do conspicuously good work for humanity; yet he has many subordinates, and to those who really love Nature and *work with her*, there may come opportunities of communion of which most men have no conception. (Cf. Fragment I of *The Voice of the Silence*.)

It must, of course, be clearly understood that this great Angel has no connection whatever with that mysterious entity which has sometimes been called the Spirit of the Earth—a being of whom practically nothing is, or apparently can be, known, except that he uses our globe as his physical body. Our great President wrote almost all that can be said about him in *Man: Whence, How and Whither* (p. 61 in the first edition), and I myself made some reference to him in Chapter V of *The Hidden Side of Things*. It does not appear that he takes any notice of us; he may not even be aware of our existence; but it has been discovered that he is to some slight extent affected by certain types of music, that he in some incomprehensible way regards this music as his own doing, and an expression of himself. On the other hand, other attempts at so-called music and all horrible noises (such as those made by machinery) seem to annoy him. The whole subject is, however, remote and obscure, and it is difficult to see how it can be pursued further with the means at present at our disposal. The only object in introducing it here is to avoid the possibility of confusion between titles which are perhaps too much alike, though applied to beings so entirely different.

THE PHILOSOPHY OF MR. KRISHNAMURTI¹

By C. T. SRINIVASAN, M.A.

(Professor of Philosophy, Annamalai University, India)

THE fact that a non-Theosophist has been asked to speak on this happy occasion is the surest sign of a change in your attitude, brought about by the profound teachings of Mr. Krishnamurti. He professes to be no longer the head of an organization with definite ideals and rules which, in his view, are limitations. On the other hand, he claims the whole thinking humanity for his audience, and hence, he is not the special property of any single institution or society. I can judge him only from a distance; but his thoughts, when understood, bring us together on a common platform of speculation. Expectations or personal regard ought not to cloud our vision when we are concerned with his philosophic thoughts.

Is Mr. Krishnamurti a mystic or a philosopher? is the question that confronts us at first. We need not mind his denials or avowals. A real artist does not usually know to what particular school he belongs. It is the critic who has to pass the judgment.

Is there any central metaphysical principle running through Krishnamurti's writings and speeches? If so, does

¹ A lecture delivered at Bangalore on the occasion of his 38th Birthday.

he establish it on a rational ground or on his own personal experience? If it is the latter, I have nothing to do with it. A personal experience gets the stamp of truth only if it is capable of being universalized. But Mr. Krishnamurti seems to emphasize both. As all experience is truly individual, one need not fight shy of attempting to get at truth through it. Again his emphasis on *Understanding* suggests a metaphysical background, perhaps unsuspected by the great thinker.

He is a perfect mystic from the literary point of view. His cryptic sayings and epigrammatic pieces with their dilemmas and seeming contradictions may appeal to a few who feel it intellectual to admire and appreciate them. But the yawning gaps between one thought and another are likely to swallow us, the poor prosaic logicians. Take, for instance, the following lines: "I saw a man coming towards me. I shed tears of aching memory." "In the far distance a lone star holds the sky." Any interpretation put upon them may suit the interpreter's purpose, but still it will leave the widest ground for explanations of diverse kinds. When we read his poems, we read the thoughts of a learned mystic, profound in his æsthetic contemplation, without any sympathy for those who struggle to understand them. Such poems are to be read, admired, but alas, to be forgotten too soon. The self-possessed poise of a great poet cannot be easily communicated to other inquisitive minds. Explanations make them dry and abstract, and simple appreciations leave our ignorance untouched. The same is the case with most of the pieces of Robert Browning, Rabindranath Tagore, Maeterlinck and others. The emotion of the moment transcends the cause-bound intellectual balance, and what is then expressed is beyond another's scrutiny or understanding. Fortunately, we have his speeches, talks and answers which, thank God, are not like his poems. To

Krishnamurti, all organized religions are false. "My teaching is neither mystic nor occult, for I hold that both mysticism and occultism are man's limitations upon Truth." This disposes of his relations with the Society that made him. He says: "I have shattered the very rock on which I grew." How far he has succeeded, we shall see presently.

Metaphysically speaking, Mr. Krishnamurti is a speculative genius with a clear vision of truth, but unable to express it in terms of cold logic. But there is the higher logic of Life, the rational order of existence, with which he tries to be consistent. The Real is also the rational, otherwise the understanding of it will be impossible. The simple fact that you and I can understand each other is enough to prove the rational nature of the Reality. It is reason that makes possible the common understanding in all its aspects, social, ethical and philosophical. Reason appears as instinct in the animals and lower species and as habit and choice in the higher orders. The full possibility of reason is however not easily understood, and hence the mystic's contempt for it and the saint's indifference to it. To say that Reality cannot be reasoned out is also a rational statement. What transcends reason cannot be less rational, for it is the same reason stripped of all its seeming limitations. We give a special name, "Intuition," for this aspect of it. Individuality, according to Mr. Krishnamurti, is transcended in the contemplation of the whole as Life. Such an understanding "releases Life" from its bondage to illusions. The ideal is *Life in Freedom*, which can only be felt and experienced. What is intuitively comprehended in such a state may be called by any name, Life, Pure Consciousness, Duration, Brahman, Absolute Idea, Noumenon, etc. But every one of these names has its own imperfection; for a name refers to an *object* in thought, but the Reality in question is never an object. Reality is not what is evident to consciousness as its object,

but what makes possible the very consciousness itself with its subject-object relations. Hence Mr. Krishnamurti says: "That which is describable is not truth." But the knowledge of the indescribability, or inexpressibility, implies an implicit understanding of it. He says: "By becoming aware of the hindrances for yourself, by confronting them with your heart and mind, you will free yourself from them, and thereby realize that harmony, the poise of understanding." These barriers to the understanding of the Present must be seen and eliminated in consciousness. Well, this is pure metaphysic enquiry and nothing else. "With the discernment of the true comes the understanding in which there is no effort and no discipline," he says. But it is not without this intellectual effort or discipline that he has arrived at this truth.

What then, is Mr. Krishnamurti's idea of Reality? He calls it Life in one place, perfect Happiness, Truth, and Love in other places. He says: "That which is living, ever changing, cannot be described." He has thus contributed some fresh thoughts to metaphysics with an originality truly admirable. This seems to be a practical application of Bergson's Philosophy, where change, not things that change, is the Reality. But the eternality of change, as the Reality, is changeless! While Bergson arrives at Reality by a consideration of biological grounds and limitations of mere consciousness, Mr. Krishnamurti establishes his Reality by an appeal to the individual's immediacy of experience. "The harmony of Life is brought about by the understanding of the underlying unity of all individuals." He says again: "Intuition is the highest point of intelligence and by keeping intelligence constantly awake, you invite intuition which is the guiding light by which you should conduct your life, instead of beliefs and dogmas." His insistence on "inviting doubt, and keeping intelligence constantly awakened" is only



a metaphysical tip expressed ~~without~~ the usual technical garb. To him, "intuition is the highest point of intelligence and intelligence is the accumulation of experience". Elsewhere he refers to the common experience of the individual, which demands our close study. Truth, to him, is the completeness of life. It is a whole wherever it is. From this point of view, a central cosmic consciousness is impossible as consciousness is always subjective. This is his contribution to modern thought, the grounds of his conclusion being most original. He may disown philosophy, but philosophy is the judgment on the ultimate, and hence, every one of such judgments adds to its stock, although he may not be conscious of it.

Krishnamurti's idea of life as an unceasing change, is, empirically speaking, correct. But even according to his ideas, there is a glimpse of an eternal background, the substratum of this dynamic life. Change implies time, and time is an illusion as per his own statement. But intensive Living and Action presuppose an idea of Time; and Time then assumes a superiority over the Reality he establishes! This criticism is not based upon mere logic. It is a serious defect in his system of thought though he is not bound to any system of thought. Mere denial cannot erase a self-contradiction or a logical inconsistency.

As an independent thinker relying on no authority, he is unrivalled. Most of his daring conclusions may appear dogmatic at first sight. But they are based on the application of common sense to one's own experience. It is only a great speculative genius that can condemn even "the observation of the highest plane as a mere observation of outer phenomena".

Mr. Krishnamurti has broken away from the traditions and beliefs of the great Society that really made him. It is only the bold independent thinkers that can see Truth as it is. He is a Dhīrah, a hero in thought. Neither considerations of

personality nor prejudices cloud his vision. That is the real greatness of the man. He must be classed among the great adventurers in thought like Hume, Bergson and James. But speculation with them is only an end in itself, while with Mr. Krishnamurti, it is his very life, the life that is the whole, not merely all-pervading. The metaphysical conclusion that we find in him is not a system of thought for its own sake, but concerns Truth, which he calls Life. You may call it realization or release of life, but they are only new terms for perfect knowledge of the situation, the ideal of the Vedanta. Reality is perfect at any given moment independent of our comprehension or ignorance. "He who realizes Life becomes Life," he says. *Brahmavid Brahmaiva bhavati.*¹ It must be realized here and now. *Atra Brahma samashnute.*² Most of his statements appear like translations of the statements in the *Bṛihadāranyaka* and other Upanishads. But they are his own, based upon the solid rock of independent reasoning and unbiassed conscious experience.

Let us not forget the great work done by Dr. Besant and other great souls who chose this philosopher for a high purpose. Some of you may feel that he has not fulfilled their expectations of him. But the greatness of the choice is there. Sincerity of purpose yields results far above the expectations or intentions. Who has not been benefited by the brilliant translations of the Upanishads and Shankara's works published by the Theosophical Society from time to time? Mr. Krishnamurti, though he may not be conscious of it, is the genuine product of Theosophical culture. The Society, I hope, will go on for ever doing its good work for humanity in spite of Mr. Krishnamurti's well-meant criticism. As a social and religious organization, its

¹ The Brahma-knower verily becomes Brahman.

² Then he attains Brahman.

influence is widespread, while Mr. Krishnamurti's teaching is comprehended only by a limited few. In fact the greatness of the Society is enhanced by the great work of its rebel Messiah. Mysticism is yielding ground to pure philosophy.

In conclusion, I should say that Mr. Krishnamurti's Philosophy would be helpful to those who desire to understand the Philosophy of Shankara. For it provides the necessary attitude of mind to enquire into the nature of Reality. Krishnamurti's Philosophy comes very near Advaita but lacks its logical perfection. What hides the Truth is one's own ignorance which Shankara calls *Adhyāsa*, a mistaken transference. The self as the changeless basis of all experience is the highest Reality which he proves by the metaphysical method of *Avasthatraya*—an enquiry into one's own experience. Here also the knowledge grasped is intuitive—it is not a special intuition, but one present in all the human beings and found only in the full use of Reason, as applied to the common experience of mankind. Some day, let us hope, Mr. Krishnamurti will give us the necessary proofs for his sweeping statements. His attainment will be of no use to anyone unless he shows us the metaphysical grounds of his sublime generalizations. We need not be afraid of "patterns of others' thoughts," or elusive intellectual formulæ, so long as we are sure of our reasoning faculty and independent judgment.

THE PERSONALITY OF KRISHNAMURTI AS PHILOSOPHER

BY C. JINARAJADASA

I SHOULD like to supplement the preceding article of Professor C. T. Srinivasan with an aspect of the problem which is just now perhaps unique to Krishnamurti, among those who are philosophical thinkers and exponents. Usually one gets a better idea of what a philosopher stands for by reading his works, and by completely eliminating what he may be as a person, than by seeing his philosophy related to his personality. But one element in the problem of Krishnamurti is that there are certain occasions when the significance of his philosophy is reinforced, so far as a listener's life is concerned, by his personality, or by something in connection with that personality which gives a colouring to his teaching which is not at all reflected when that teaching is merely read.

Whatever Krishnaji himself may say on the problem, one of the remarkable things about him is a certain duality in his nature. Of course it is this that was prophesied by his sponsors when he was a boy. It was then stated that while Krishnamurti when grown to manhood would be "the disciple," there would be at the same time associated with him a greater personality called the World-Teacher. Interminable disputes will arise—they have already begun—concerning when any particular address or action of Krishnaji is of the

1933

KRISHNAMURTI AS PHILOSOPHER

415

disciple, and when it is of the greater Personality. But it is the appearance or overshadowing of this greater Personality which gives a bias to his teaching which is not to be evaluated in terms of philosophy, at any rate to some listeners who are present at the time. This bias is something so very subtle that it can scarcely be described in words. Yet, at the same time, it is so very powerful that no appraisal of Krishnaji's philosophy can be correct until Krishnamurti as a person is considered with his philosophy.

It is not always at every address of his that the mysterious elements leading to what I have called the "bias" manifest themselves; but when that mysterious something happens, then there comes into the words from his lips a power or a quality which gives a new dimension to what he says.

I have on record with me what happened on two striking occasions in the year 1926. I quote from the original letters among my private papers, and I quote them in support of this thesis of mine that the personality of Krishnamurti is undoubtedly a factor, not only in the development of his teaching, but in the reaction of people to them. That reaction is certainly not purely emotional nor is it fantastic; it is something so deep and profound that no mere reading of his words will give the value which his personality radiates on these occasions of the overshadowing.

In one of the Camp Fire talks at Ommen in 1926, somewhat unexpectedly in the course of his address there was a change, and he used definitely the personal pronoun "I" in a way which was quite unusual with him. The following is the quotation from his address, which is found in *The Pool of Wisdom*. It is to this particular time of his address that the second extract which I publish refers. The first extract refers to events in the course of the private meetings at Eerde Castle, which preceded the Camp.

I say that I am on firmer ground, on more beautiful ground, with greater strength, greater glory, than those who are in the bog, than those who think that, because it is so difficult to break all the things that they have created, it is very difficult to reach my Kingdom, that it is very difficult to come there.

But surely, if you were in the bog, you would not hesitate to step on firmer ground where there is sunshine, freshness and pure air.

You must choose.

What does temperament, what do titles matter, if you have entered that Kingdom which is the source of Truth, the source of Eternity, where you cease to be as a separate self?

Why should you hesitate to come and see? I do not ask you to follow me; but I ask you to come and look at those things that are real, that are permanent.

I

A Letter

Star Camp, Ommen.

July 20, '26.

On Sunday the 11th we had a most wonderful talk and felt the presence of the Lord in a very real way. Krishnaji himself told me afterwards that he had had a difficulty in not saying "I" instead of "Him" all through, but I think that even without that we all knew that He was there.

Ever since that day it seems as if each day we have had more of His presence, and that each morning has drawn us closer into the Heart of the Lord. Each morning we meditated together and although Krishnaji was not physically present with us we felt him just as near and we have been welded into a beautiful unity. The whole Castle has become alive and all the woods seem to be rejoicing with us in His presence. The weather has been glorious, almost Indian in heat, cloudless skies.

Each morning Krishnaji has been talking to us of the Kingdom of Happiness and of how we might enter it and

abide in it for ever. And he has truly taken us into that Kingdom and made us taste of that "serious joyousness" which he has described. We have lived in an enchanted land and been carried to heights of experience which I think must change life completely for us all. I never thought such happiness was possible on earth. And so much have we become a unity that we seem to be only one consciousness and when you speak to one you speak to all.

On Sunday last again we all felt the Lord, only far more strongly, and it seemed as if we had reached the height, but that day fell far behind when yesterday came. Then once more He spoke and used the personal pronoun. Krishnaji said: "Follow Me and I will show you the way into the Kingdom of Happiness, I will give to each of you the key with which you can unlock the gate into the garden."

It was far more wonderful and beautiful even than the 28th,¹ firstly because He was there with us not for a few moments but for an hour. Secondly, whereas on the 28th one could feel the disassociation of personality between the Lord and Krishnaji, now it seems all to have gone and They are One, Krishnaji has *become* the Lord. There was no longer any difficulty for him to say: "Follow Me," he could not help it, for he *is* the Lord.

And even I who am not in the least clairvoyant could see the face of the Lord through the face of Krishnaji and I sat in His aura and it was so brilliant that I was almost blinded. I found it very difficult not to weep, it was so infinitely beautiful, so touching, so divine. As Krishnaji ceased to speak Jadu² got up and threw himself at Krishnaji's feet, and as He raised him with such a look of divine compassion it was almost the most touching moment of all. I longed to follow suit but I caught Krishnaji's eye and he stopped me. . . .

¹ At Adyar, December 28, 1925.—C.J.

² The late Yadunandan Prasad.—C.J.

What have you, with your phrases, with your labels, with your books, achieved?

How many people have you made happy, not in the passing things, but in the way of the Eternal?

Have you given the Happiness that lasts, the Happiness that is never failing, the Happiness that cannot be dimmed by a passing cloud?

You must ask yourself what you have done.

In what way have you created a protecting wall, so that people shall not slip into pitfalls?

How far have you built a railing along that deep river into which every human being is liable to fall?

How far have you helped those people who want to climb?

How far has it been your ambition to lead someone to that Kingdom of Happiness, that garden where there is unchanging light, unchanging beauty?

You must question yourself; you must reason with yourself, as I have questioned and reasoned with myself.

We invent phrases to satisfy ourselves.

And with all that you have at your disposal, with all these things which you think are really vital and important, what have you done?

In what manner have you brought forth that precious jewel, so that it shall shine and guide the whole world?

In what way have you given, in what way have you grown, and in what way have you led others?

It is very gratifying and very satisfying to call ourselves by different names and different types, and to segregate ourselves, and to think that we are different from the rest of the world.

But, if you are all these things, have you saved one from sorrow?

Have any of you given me Happiness—"me" the ordinary person?

Have any of you saved me sorrow?

Have any of you given me the nourishment of heaven when I was hungry?

Have any of you felt so deeply that you could throw yourself into the place of the person who is suffering?

What have you produced, what have you brought forth?

What is your work?

Why should you be different because you belong to different societies, different sects, have different temperaments?

In what are you different from myself?

What is your work and what is your purpose?

What have you done with your days?

In what way have you fulfilled those things that are given, and in what condition and in what manner do you hold yourself?

And what has it all meant to each one of you?

And now myself, being an ordinary person, I would ask you to look at my point of view; I would ask you to come and look through my window, which will show you my heaven, which will show you my garden and my abode.

Then you will see that what matters is not what you do, what you read, what any person says you are or are not, but that you should have the intense desire to enter into that abode where dwells Truth.

Because there lies true Happiness, there is the only Kingdom worth possessing—not in useless phrases.

And I would have you come and see it; I would have you come and feel it; I would have you come, and think, and ponder over it, and not say to me: "Oh, you are different, you are on the mountain top, you are a mystic."

You give me phrases and cover my Truth with your words.

I do not want you to break with all that you believe.

I do not want you to deny your temperament.

I do not want you to do things that you do not feel to be right.

But, are any among you happy?

Have you, any of you, tasted Eternity?

Do you know what Immortality is, what Truth is? By that only can you be judged and by nothing else.

Do not invent phrases; do not cover the Truth by things that are not real, that have no purpose, no vitality, that do not give you strength and ecstasy of purpose.

I say, if you come to that Kingdom and live and abide there, then you will possess the spark of the genius, then you will belong to those who are the true builders, who give Happiness to the world. Then you are giving, you are producing, and whatever you do will bear the mark of the creator.

I write ecstatically because I can let myself go to you, and I am in an ecstasy for I have seen and known for myself and there was none needed to tell me. I suppose I shall have to come down to earth again but I hope I shall always be able to keep something of the Heaven into which I have entered with me for all time.

II

A Letter

31. VII. 26.

I left Ommen on Wednesday morning, two days before the Congress closed, and so cannot tell you what happened since I left, but Krishnaji's speech at the Camp Fire on Tuesday¹ was all I, or anybody else, could ever hope or wish to hear. I could not have listened to anybody else after that, and was glad to come away.

What all the other people have felt or will say, I ignore, but I know, as I know I am living, that the Lord was there all the time and was speaking with Krishnaji's voice.

At first K. began in the usual way, though I noticed (I was very near him) an unusual dignity in his appearance. His face had grown strangely powerful and stern, his eyes, at times half-veiled, as if looking inwards, had an unusual fire, and even his voice sounded deeper and fuller. The power went on increasing with every word he uttered. One felt it rise and surround all that great gathering of people as a tremendous tide. There was a strange stillness—nobody moved or made a sound even after it was all over. After about ten minutes, as the well-turned, authoritative phrases had gathered more and more strength, came the words: "What have you given *Me* when I was hungry?" and from then onwards, till the end, it was always in the first person. The

¹ July 27, 1928.

speech you will read, and so will I, but I know I shall not find in it a tenth part of what I heard. Talk of "opening the doors of the mind"! It was as if all the doors and windows had been opened and the free, pure air of the mountain tops was pouring in. It is not to be described. What can one say? The Lord was there and He was speaking. I think I have, as a rule, a fair amount of control over my feelings, but when it was over I discovered I was trembling from head to foot and had only one idea: get out of the crowd and go by myself in the woods.

I don't know what all the others thought or felt, as I came away the morning after without seeing anybody. I only saw Krishnaji because he sent for me at the last moment. He was as dear and affectionate as ever, and as I was telling him how his whole appearance had changed the evening before he said: "I wish I could see it too."

The speech must have been for many like a bomb shattering many cherished theories and comfortable beliefs. But "When half-Gods go, the Gods arrive". May all realize this and remembering that He has said: "I came not to bring peace, but a sword," be willing to leave *all* and follow Him.

THE CHILDHOOD OF HELENA PETROVNA VON HAHN (BLAVATSKY)

BY MARY K. NEFF

(Continued from p. 304)

II

THE CHILD "MEDIUM"

IN a pamphlet called *Hints on Esoteric Theosophy*, No. 1, issued in 1882, there appears a long extract from a letter by Madame Blavatsky, which deals with a phase of her childhood little known in these days. It is given below in full, except for short opening and closing paragraphs:

"For over six years, from the time I was eight or nine years old until I grew up to the age of fifteen, I had an old spirit (Mrs. T. . . L. . .¹ she called herself), who came every night to write through me, in the presence of my father, aunts and many other people, residents of Tiflis and Saratoff. She gave a detailed account of her life, stated where she was born (at Revel, Baltic Provinces), how she married, and gave the history of all her children, including a long and thrilling romance about her eldest daughter, Z. . . , and the suicide of her son F. . . , who also came at

¹ She supplied this name to Mr. Sinnett—Tekla Lebendorff.

1933 THE CHILDHOOD OF HELENA PETROVNA VON HAHN 423

times and indulged in long rhapsodies about his sufferings as a suicide.

"The old lady mentioned that she saw God and the Virgin Mary, and a host of angels, two of which bodiless creatures she introduced to our family, to the great joy of the latter, and who promised (all this through my handwritings) that they would watch over me, etc., etc., *tout comme il faut*.

"She even described her own death, and gave the name and address of the Lutheran pastor who administered to her the last sacrament.

"She gave a detailed account of a petition she had presented to the Emperor Nicholas, and wrote it out *verbatim* in her own handwriting through my child's hand.

"Well, this lasted, as I said, nearly six years—my writings—in her clear old-fashioned, peculiar handwriting and grammar, in German (a language I had never learnt to write and could not even speak well) and in Russian—accumulating in these six years to a heap of MSS. that would have filled ten volumes.

"In those days this was not called spiritualism, but *possession*. But as our family priest was interested in the phenomena, he usually came and sat during our evening *séance* with holy water near him, and a *goupillon* (how do you call it in English?)¹ and so we were all safe.

"Meanwhile one of my uncles had gone to Revel, and had there ascertained that there had really been such an old lady, the rich Mrs. T. . . L. . . , who, in consequence of her son's dissolute life, had been ruined and had gone away to some relations in Norway, where she had died. My uncle also heard that her son was said to have committed suicide at a small village on the Norway coast (all correct as given by "the Spirit").

¹ An aspergill.

"In short all that could be verified, every detail and circumstance, was verified, and found to be in accordance with my, or rather "the Spirit's" account; her age, number and name of children, chronological details, in fact everything stated.

"When my uncle returned to S. Petersburg he desired to ascertain, as the last and crucial test, whether a petition, such as I had written, had ever been sent to the Emperor. Owing to his friendship with influential people in the Ministère de l'Intérieur, he obtained access to the Archives, and there, as he had the correct date and year of the petition, and even the number under which it had been filed, he soon found it, and comparing it with my version sent up to him by my aunt, he found the two to be *facsimiles*, even to a remark in pencil written by the late Emperor on the margin, which I had reproduced as exactly as any engraver or photographer could have done.

"Well, was it the genuine spirit of Mrs. L. . . who had guided my medium hand? Was it really the spirit of her son F. . . , who had produced through me in *his* handwriting all those posthumous lamentations and wailings and gushing expressions of repentance?

"Of course, any spiritualist would feel certain of the fact. What better identification, or proof of spirit identity; what better demonstration of the survival of man after death, and of his power to revisit earth and communicate with the living, could be hoped for or even conceived?

"But it was nothing of the kind, and this experience of my own, which hundreds of persons in Russia can affirm—all my own relations to begin with—constitutes, as you will see, a most perfect answer to the spiritualists.

"About one year after my uncle's visit to S. Petersburg, and when the excitement following this perfect verification had barely subsided, D. . . , an officer who had served in

my father's regiment, came to Tiflis. He had known me as a child of hardly five years old, had played constantly with me, had shown me his family portraits, had allowed me to ransack his drawers, scatter his letters, etc., and, amongst other things, had often shown me a miniature upon ivory of an old lady in cap and white curls and green shawl, saying it was his old aunty, and teasing me, when I said she was old and ugly, by declaring that one day I should be just as old and ugly.

"To go through the whole story would be tedious; to make matters short, let me say at once that D. . . was Mrs. L. . . 's nephew—her sister's son.

"Well, he came to see us often (I was 14 then), and one day asked for us children to be allowed to visit him in the camp. We went with our governess, and when there I saw upon his writing-table the old miniature of his aunt, *my spirit!* I had quite forgotten that I had ever seen it in my childhood. I only recognised her as the spirit who for nearly six years had almost nightly visited me and written through me, and I almost fainted. 'It is, it is the spirit,' I screamed; 'it is Mrs. T. . . L. . . ' 'Of course, it is, my old aunt; but you don't mean to say that you have remembered all about your old plaything all these years?' said D. . . , who knew nothing about my spirit-writing. 'I mean to say I see and have seen your dead aunt, if she is your aunt, every night for years; she comes to write through me.' 'Dead?' he laughed, 'but she is *not* dead. I have only just received a letter from her from Norway,' and he then proceeded to give full details as to where she was living, and all about her.

"That same day D. . . was let into the secret by my aunts, and told of all that had transpired through my mediumship. Never was a man more astounded than was D. . . , and never were people more taken aback than were my venerable aunts, spiritualists, *sans le savoir*.

"It then came out that not only was his aunt not dead, but that her son F. . . , the repentant suicide, *l'esprit souffrant*, had only attempted suicide, had been cured of his wound, and was at the time (and may be to this day) employed in a counting-house in Berlin.

"Well then, who or what was 'the intelligence' writing through my hand, giving such accurate details, dictating correctly every word of her petition, etc., and yet romancing so readily about her death, *his* sufferings after death, etc., etc.? Clearly, despite the full proofs of identity, *not* the spirits of the worthy Mrs. T. . . L. . . , or her scape-grace son F. . . , since both these were still in the land of the living. 'The evil one,' said my pious aunts; 'the Devil of course,' bluntly said the Priest. Elementaries, some would suppose, but according to what—¹ has told me, it was all the work of my own mind. I was a delicate child. I had hereditary tendencies to extra-normal exercise of mental faculties, though, of course, perfectly unconscious then of anything of the kind. Whilst I was playing with the miniature, the old lady's letters and other things, my fifth principle (call it animal soul, physical intelligence, mind, or what you will) was reading and seeing all about them in the astral light, just as does the mind of a clairvoyant when in sleep; what it so saw and read was faithfully recorded in my dormant memory, although, a mere babe as I was, I had no consciousness of this.

"Years after, some chance circumstance, some trifling association of ideas, again put my mind in connexion with these long forgotten, or rather I should say never hitherto consciously recognised pictures, and it began one day to reproduce them. Little by little the mind, following these pictures into the astral light, was dragged as it were into the current of Mrs. L. . . 's personal and individual associations and emanations; and then, the mediumistic impulse

¹ One of the Brothers.

given, there was nothing to arrest it, and I became a medium, not for the transmission of messages from the dead, not for the amusement of elementaries, but for the objective reproduction of what my own mind read and saw in the astral light.

"It will be remembered that I was weak and sickly, and that I inherited capacities for such abnormal exercise of mind—capacities which subsequent training might develop, but which at that age would have been of no avail, had not feebleness of physique, a looseness of attachment, if I may so phrase it, between the matter and spirit, of which we are all composed, abnormally, for the time, developed them. As it was, as I grew up, and gained health and strength, my mind became as closely prisoned in my physical frame as that of any other person, and all the phenomena ceased.

"How, while so accurate as to so many points, my mind should have led me into killing both mother and son, and producing such orthodox lamentations by the latter over his wicked act of self-destruction may be more difficult to explain.

"But from the first all around me were impressed with the belief that the spirit possessing me must be that of a dead person, and from this probably my mind took the impression. Who the Lutheran Pastor was who had performed the last sad rite, I never knew—probably some name I had heard, or seen in some book, in connexion with some death-bed scene, picked out of memory by the mind to fill a gap in what it knew.

"Of the son's attempt at suicide I must have heard in some of the mentally read letters, or have come across it, or mention of it, in the astral light, and must have concluded that death had followed, and since, young though I was, I knew well how sinful suicide was deemed, it is not difficult to understand how the mind worked out the apparently inevitable corollary. Of course, in a devout house like ours, God, the Virgin Mary and Angels were sure to play a part, as these had been ground into my mind from my cradle.

"Of all this perception and deception, however, I was utterly unconscious. The fifth principle worked as it listed; my sixth principle, or spiritual soul or consciousness, was still dormant, and therefore for me the seventh principle at that time may be said not to have existed."

Her dearly beloved aunt, Madame Nadejda Andreevna Fadeef¹ (only three years her senior, who affectionately called the little Helena "Lelinka"), says many years later:

"We who know Madame Blavatsky now in age can speak of her with authority, not merely from idle report. From her earliest childhood, she was unlike any other person. Very lively and highly gifted, full of humour, and of most remarkable daring; she struck everyone with astonishment by her self-willed and determined actions . . . Those who have known her from her childhood would—had they been born thirty years later—have also known that it was a fatal mistake to regard and treat her as they would any other child. Her restless and very nervous temperament, one that led her into the most unheard-of, ungirlish mischief; her unaccountable (especially in those days) attraction to, and at the same time fear of, the dead; her passionate love and curiosity for everything unknown and mysterious, weird and fantastical; and foremost of all, her craving for independence and freedom of action—a craving that nothing and nobody could control; all this, combined with an exuberance of imagination and a wonderful sensitiveness, ought to have warned her friends that she was an exceptional creature, to be dealt with and controlled by means as exceptional. The slightest contradiction brought on an outburst of passion, often a fit of convulsions. Left alone with no one near her to impede her liberty of action, no hand to chain her down or stop her natural impulses, and thus arouse to fury her inherent combativeness, she would spend hours and days quietly whispering,

¹ Or Fadeyef.

as people thought, to herself, and narrating, with no one near her, in some dark corner, marvellous tales of travels in bright stars and other worlds, which her governess described as 'profane gibberish'; but no sooner would the governess give her a distinct order to do this or the other thing, than her first impulse was to disobey. It was enough to forbid her doing a thing to make her do it, come what would. Her nurse, as indeed other members of the family, sincerely believed the child possessed 'the seven spirits of rebellion'. Her governesses were martyrs to their task, and never succeeded in bending her resolute will, or influencing by anything but kindness her indomitable, obstinate, and fearless nature.

"Spoilt in her childhood by the adulation of dependents and the devoted affection of relatives, who forgave all to 'the poor, motherless child'—later on, in her girlhood, her self-willed temper made her rebel openly against the exigencies of society. She would submit to no sham respect for or fear of public opinion. She *would* ride at fifteen, as she had at ten, any Cossack horse on a man's saddle! She would bow to no one, as she would recede before no prejudice or established conventionality. She defied all and everyone. As in her childhood, all her sympathies and attractions went out towards people of the lower class. She had always preferred to play with her servants' children rather than with her equals, and as a child had to be constantly watched for fear she should escape from the house to make friends with ragged street boys. So, later on in life, she continued to be drawn in sympathy towards those who were in a humbler station of life than herself, and showed as pronounced indifference to the 'nobility' to which by birth she belonged."¹

(To be concluded)

¹ Incidents in the Life of Madame Blavatsky, pp. 19-20.

THE CENTURY GAP

IN THE LIFE-STORY OF JESUS CHRIST

BY THE REV. JOHN BARRON

DR. ANNIE BESANT delivered a course of lectures on "Esoteric Christianity," at the Queen's Hall, London, in 1898. In 1901, the substance of these lectures appeared amplified with further detail, under the same title. Mr. G. R. S. Mead, sub-editor of the *Theosophical Review*, in his notice concerning the book, mentioned that, although the author had no doubt high authority for the statements made, such as those relating to the date of the historic Jesus, the gap of a century was a serious matter to fill. Later on Mr. Mead himself published a selection of Jewish traditions, under the title of *Did Jesus Live 100 B.C.?*, a title subsequently changed to *Jewish Traditions concerning Jesus*.

In 1926, two articles by Dr. Strömholm, Ph.D., University of Upsala, appeared in the *Hibbert Journal*, on "The Riddle of the New Testament," which evidently indicated that the time had come when there was good authority for placing the real date of the historic Jesus long prior to the procuratorship of Pilate, indeed four generations. A careful and independent scholar, who probably never heard of or read *Esoteric Christianity*, puts forward this conclusion, and also another, that Jesus was stoned by the Jews for representing himself as the Son of God, that he was not crucified by the

1933

THE CENTURY GAP

431

Romans for claiming to be the King of the Jews. A "Passion Drama" had been built up into which various incidents were made to fit, and to the consideration of this Dr. Strömholm devoted considerable space, though there is no hint of a mystery drama of Initiation being connected with it.

Dr. Strömholm's task is a formidable one; and that is to demonstrate that as the allegories and tendency stories stand, "a clear and distinct import can be given," and that is, that even though the date be considerably prior, and outstanding events, such as the mode of death, for instance, are different from commonly received beliefs, yet there was an historic Jesus, and a real message.

Jesus and the Apostles according to Dr. Strömholm were not contemporaries. As already indicated there was a considerable space of time between the Teacher and those referred to as Apostles. The original disciples of Jesus, whoever they might be or how many, are not mentioned; the interval is sufficient time for the rise of the two main sects. However, as readers of the New Testament know, according to Gospel chronology Paul was a contemporary both of Jesus and the Apostles; but, nowhere in the Epistles does Jesus appear as contemporary of Paul and his age. At the time of those whom we know of as Apostles, the two main divisions had developed, one that Dr. Strömholm names the Apostolic, living in Judea, appearing as an orthodox Jewish brotherhood, governed by twelve Apostles. "I assume," says Dr. Strömholm, "that the mysterious circle around the adherents of John's baptism or John's disciples is *this very congregation seen from the point of view of the other congregation*."

The other sect was widely dispersed through the Eastern parts of the Graeco-Roman empire, "the seven" (Acts VI) having some authority over it. Dr. Strömholm names it the "Stephanist" sect. The two sects lived much

apart. In Palestine, in the Apostolic sect, Jesus was considered, in the main, as a man and suffering hero. The Stephanist Jesus was essentially a divine person, and the preaching about him was highly abstract.

During the long interval each of these congregations developed in its own way, and having each its own documents. When the concordat took place, the writer of Mark's gospel, who for convenience in the article is named "Mark," fitted the two traditions together as best he could. The Stephanists had a sacrament of bread and wine. They believed that Jesus was stoned to death, the story of the Martyrdom of Stephen having its origin in the stoning of Jesus.

The Apostolic sacrament consisted of fish and bread. "John's disciples (=the Apostolic sect) and Jesus' disciples (=the Stephanist sect) may be seen set off against one another in various Stephanist pieces, e.g., *Mark* II, 13, *Matthew*, XI, 18. We are told that the former fast, but the latter do not; and this practice by the Apostolics is confirmed by the Sermon on the Mount where the right method of fasting is laid down for them. Jesus is a wine-bibber; John drinks no wine, the sacramental use of wine coming certainly from the Stephanists, while the Apostolic sacrament consisted of fish and bread."

May not the two traditions coming down through the Church's history, viz., of an ordained ministry and a charismatic ministry, have their sources in these earlier traditions?

When the concordat was established, the united gathering, indicated in the feeding of the five thousand, was a Eucharistic feast. The five loaves and two fishes making the number seven, as indicating the Stephanists who had their seven Governors, and the twelve baskets indicating the twelve who were the Overseers of the Apostolic sect. With this fusion of the two the formation of literary matters became active in Palestine.

"The collector of manuscripts (named Mark) knew nothing independently, and so as to form a presentable historical work, he made Jesus a contemporary of Peter, and the misunderstanding once started, the rest followed; Jesus is made to appear with the apostles.

"At a later period accounts or revelations are regarded as a legitimate support for the founding of sacramental observances. The washing of the apostles' feet in *John* XIII seems to have been originally a literary apparition story emphasizing the importance of a new and probably not long-lived sacrament."

There were three accounts of the death of Jesus, stoning, fastening to a cross or tree and stoning, and crucifixion. The amalgamated congregation in due course made its selections from its literary material and also the Passion dramas, which had been regularly performed, the fish in the Stephanist sacrament was dropped out, and wine retained. Paul though a Stephanist loyally stood by the agreement, and against the preaching of "Jesus stoned," preached "Christ and him crucified."

Space does not permit a presentation of the argument; but here, from a competent authority, is a recognition of the century gap, and an attempt to bridge it.

NOTE BY C. JINARAJADASA

The first reference to the date for the birth of Jesus Christ as one century before that usually given is found in a foot-note by the Master K. H. in a pamphlet entitled *Unpublished Writings of Eliphas Lévi* published in Calcutta, 1883. Foot-notes were added by the Master and signed by the initials E. O., for "Eminent Occultist," a phrase used for Him in the correspondence of Mr. A. P. Sinnett and Mr. A. O. Hume. Eliphas Lévi said: "Jesus, like all great Hierophants, had a public and a secret doctrine." To this the Master added the foot-note: "But he preached it a century before his birth."

THE WORLD'S ECONOMIC CRISIS

By JAS. S. McCONECHY

*(Hon. Secretary, Manchester Association of
Importers and Exporters)*

WITHIN the last two or three years certain economic tendencies have been recognized more fully and clearly by industrial and trading organizations than in the more early stages of trade depression.

It is now beginning to be generally recognized that the automatic connection between finance, production and distribution of merchandise has broken down; that the output of agriculture, mining and manufacturing has not been moving at equal pace in these three sections of industry; that the huge international debts mainly created during the War, are responsible for real, though invisible and not readily recognizable, adverse influences leading to inextricable financial and industrial complications; that the widespread imposition of prohibitive import duties is dislocating the afore-time natural circuitous movement of international trade; and that the unscientific use of gold, together with its uneconomic transference from place to place, has destroyed the basic relation of finance to industry and world-trade generally.

The normal pre-War productive activities of those nations that participated in the War were largely diverted to war purposes, thus giving neutral countries the opportunity of manufacturing on a large scale the same kind of commodities

formerly produced by the combatants. These newly acquired powers of production as a matter of course were resolutely retained and extended after the War with jealous tenacity. These changed conditions introduced excessive and accelerated productive capacity in the belligerent and neutral countries alike, which required a larger volume of currency and a more elastic system of finance, in order to keep workmen fully employed, and the ratio of consumption moving at the same pace as production, and thus prevent economic confusion and general disequilibrium between these two fundamentally complementary forces—productivity and consumability.

It is now generally agreed that international debts are in reality an obligation of one country to transfer to another country a certain portion of its productive power in the form of goods or services. When the transfer of goods and services is not immediately possible or agreeable to the interests of the two countries directly trading with one another, then gold may be transferred; but the transference of that gold is only an indirect and deferred way of transferring goods and services. The nation that has transferred the gold has had to purchase it with goods and services and the nation that receives the gold must keep it in circulation by buying goods and services with it. If this is not done and the gold is locked up in Central Banks without issuing notes and giving credit against it, or by hoarding it in the personal custody of individuals, in either case, it is lying inert and not performing its proper function of money, thus stopping the orderly progressive growth of production.

For all practical purposes, when gold ceases to circulate, the debt paid with it need never have been paid at all, because the payment has done no good as we see in the case of India, which country for over a century has parted with millions of pounds sterling worth of its agricultural products and has taken in payment gold and silver (which metals

have been hoarded in the earth), instead of taking in return useful clothing or machinery or other conveniences and necessities of life, thus perpetuating an impoverished population where abundance should have existed everywhere. These international debts may also be discharged by long term or short term investments; this method again simply means a prolongation of the transference of goods and services: if the long term investment is on a fixed rate of interest, that means that a yearly portion of the debtor country's goods and services has to be sent to the creditor country and for which there is no corresponding immediate export. In the case of short term investments the portion of the debtor's goods and services has to be sent to the creditor at shorter intervals.

Short term loans lying in London are connected more with securities and financial transactions unconnected with the actual transference of goods, as would be the case with commercial bills of exchange which represent the outward and inward flow of commodities in course of making, exchanging and transporting them all over the world.

As short term loans are usually connected with the finance of commerce rather than with the commodity side, debts discharged by them lack finality for they do not put the goods into the hands of consumers. They are also of an unstable character, so they are unreliable, because they are always open to the risk of sudden withdrawal, just at the time when industry and trade are most in need of financial assistance. Partly on this account the operations of short term loans have been at the bottom of many of the financial and exchange crises.

It is obvious that the policy of increasing tariffs adopted by every nation in the world has rendered the payment of debts by goods and services an almost impossible task. This practice has led to the diversion of the natural channels into

artificial cross-currents which have no definite nor ascertainable ending; consequently trade is held up in bogs and marshes. From this morass it is difficult to extricate industry and trade and place them again on the natural stream of international commerce which is so necessary for the maintenance of healthy operations. The break in the free flow of goods and services from their source to their destination and back again to their source is most conspicuous in the United States of America, a country which, within a short space of time has experienced unbounded prosperity, immediately followed by dismal depression. America has systematically debarred goods getting over her tariff walls in payment of the principal and interest due on the immense loans that country made immediately and for sometime after the War, an action that in itself is sufficient to send the orderly mechanism of international commerce out of order. The block caused by the refusal of creditor nations to accept goods and services in discharge of international debts is responsible for the abnormal quantity of gold being located in one or two countries. These shipments of gold from one country to another are only a prolongation of the payment of the debts because the gold will not be effective till it is translated into goods and services. Gold, being at the same time a measure of value and a medium of exchange, fails as a "measure" because, whoever possesses it is able to purchase more goods than he could when he first became the owner of it, when gold is hoarded or restricted in its natural circulation as money. The greater the demand for gold for exchange purposes without an adequate increase in supply, the greater will be the fall in general prices and the greater the variation in the size of the "measure"; hence so long as this process is going on, the greater will be the volume of goods that will have to be delivered by the debtor in the final discharge of the original debt.

The policy followed by one or two creditor nations of insisting on their exports of goods as well as interest on their loans being paid in gold, and the preserving of that gold unemployed in their Central Banks, aggravates and intensifies the serious consequences of currency and credit contraction.

It is asserted that since 1922 the United States has lent 12 billion dollars to Germany, and that she is a creditor to the twenty European nations and is able to demand an average of £5,000,000 per annum from each, or in all £100,000,000. At this rate in ten years she would have all the gold in the world. France is to some extent in the same position.

The very life-blood of our economic existence under our present order of civilization depends on an orderly, continuous, universal circulation of goods and services. If this circulation is misdirected, upset, unduly curtailed or expanded in any way for any length of time, there is no use shutting our eyes to the calamitous conditions to which world commerce is hastening.

No country can afford to tie itself to the Gold Standard so long as two countries have supreme control and direction of the use and movement of gold, which is the basis of the legal tender of any country tying itself down to the limitation of the Gold Standard. All of them will become tributaries to the United States and France.

Wealth in the sense of energizing power and material comfort is enlarged or diminished just as the velocity in the circulation of money is stimulated or retarded; so if the velocity is reduced to immobility such as the aforementioned operations indicate, it is painfully evident that the world is becoming poorer day by day, whilst with all the bounties of nature and science it should be overflowing with genuine prosperity.

Lately, more serious discrimination has been exercised in Great Britain in the selection of overseas investments than

hitherto, and considering the losses that country has sustained in the past this is a very wise and necessary course of action. The greater care taken in procuring tangible guarantees of the validity and future soundness of the schemes financed has had an observable effect on foreign trade.

The sudden change of some of the larger countries from that of debtors to creditors has had a blighting influence on world-trade as both debtor and creditor countries have found themselves operating on unknown ground, and the difficulties they have found themselves thrown into not only injures them but the adverse effects percolate throughout other countries. Whilst Britain lent trading corporations and concerns to *develop* trade, the U.S.A. lent to the Governments and claimed the right to control Central Bank policy. Credits have been given by that country in some cases too hastily and in others too slowly whilst, on the whole, trade has had to bear the brunt of the excessive lack of experience in the intricate operations of foreign trade. Credits have been created by the new creditor nations for the exploitation of either premature or impossible schemes, which, before the undertakings have been completed, have been abandoned, thus upsetting old established trades and industries, without replacing or strengthening them with serviceable new ones. The operatives that left the old industries are not able to go back to them with the same efficiency they had before, and those who have only worked on the new concerns go to add to the unskilled unemployed army. This interference with the old and the incapacity to introduce new economic sound undertakings have led to dislocation and unemployment in many of the countries which the United States have been exploiting.

Creditor countries have not sufficiently realized that though in many cases tariffs may be considered useful and necessary in new primary producing countries, in order

to help them to build up new industries to keep the population variously employed, creditor nations cannot have prohibitive tariffs if they want to carry on an export trade, and they cannot be international lenders of goods without being importers of goods, as capital can only be transferred from one country to another through the medium of goods, and the interest on the use of these goods which have been exported can only be effectively paid in goods.

Great creditor nations seem to overlook this important fact: they do not realize that there is a duty placed upon them to make the path easy by which the loan and interest thereon can be paid and repaid; if they sell goods in the world market they must be prepared to buy goods freely. For creditor nations to sell freely and not buy freely (or to sell more and buy less) they are setting in motion two incompatible and opposing forces. This is not only an abstract truism but it is staring us in the face to-day in the form of the general destruction of the whole fabric of world-trade—mutual exchange.

This clash of two irresistible forces is wrecking not only the creditor nations themselves but also their debtors and others as such a flagrant breach of economic law can only result in disaster. Creditor nations have no alternative but to accept an adverse balance of trade as a corollary and complement to the huge exports they have made in the form of capital loans.

The trouble is not so much in gold itself but in so far as it affects the contraction or expansion of credit. In 1920 the slump and subsequent depression was not caused through gold but through a mistimed contraction of credit and unduly prolonged policy of deflation on stringent lines. Manufactured goods felt the effect of credit restriction immediately as in 1920, whilst cotton, wheat and primary products generally did not feel the full effect for months or even years and retailers were comparatively immune.

The prolonged policy of contracting currency and credit has created a continuous downward trend of prices adversely affecting industry and commerce in almost every branch, and we have strong evidence of this in the reduced volume of British invisible imports, ship-owning earnings, banking and insurance commissions and the yield on foreign investments. In Great Britain, as in the rest of the world, the abnormal artificial cheapness of goods and services caused by contraction of currency and credit has brought about a spurious fall in prices to the detriment and confusion of all concerned.

When all that has been said in this treatise is boiled down to its fundamental point, it only means that the economic health of the world can only be maintained by a free, constant and untrammelled exchange of services everywhere. Goods are but the concrete form of services. If each individual, from the meanest to the greatest, realizes that he has a service to perform to humanity in order to keep it in wholesome existence, then he will see that whatever task faces him it must be undertaken in the spirit of service or sacrifice to all and carried out to the very best of his ability. If this spirit could be diffused throughout the entire world then we would hear nothing more about national trade barriers, people inadequately clad, and starvation rampant, in a world overflowing with divine beneficence. Currency should be based on a unit of human labour, and when this is done there will be always a sufficient quantity in existence to serve as an automatic medium of exchange and an invariable measure of value. A currency based on a unit of labour connotes real, genuine brotherhood, and the promulgation of this gospel is a sphere of activity which the Theosophical Society is peculiarly and pre-eminently suited to carry out.

WHAT IS ISLAM?¹

BY AHMED ALI, M.A.

(Principal of Islamia College, Vaniyambadi, India)

THERE is much misconception current about Islam. It is sometimes identified with national manners, fashions and modes of life; and more often with the preachings of the Holy Prophet Muhammad, who is regarded as its author and originator. It is for this reason that it is sometimes called Muhammadanism, a term which is adopted in imitation of such names as Christianity and Buddhism, but which is unknown to the Muslims themselves. The Truth is that Islam never originated from the preachings of the Holy Prophet Muhammad, who is only *one* of its exponents. The scope of Islam, in the true sense of the term, extends as far back as the creation of the world.

Islam does not stand for any one religion. It simply means a joyous state of the human soul which has realized its destiny. It is not a religion in the ordinary accepted sense of the term. It is a religion, if by religion we mean a lucid state of consciousness which accompanies the fulfilment of life, a realization in which the sensations of the body, and the varying and unrestful states of the mind, have been fully transcended, balanced and harmonized. It is a blissful state of mind in which there is neither beginning nor end, but an Eternal Now. Any man who has realized this

¹ Substance of a paper read at Walajpet on January 29, 1933.

condition of poise and peace, who has stepped out of the ever-moving temporal procession of movements, in which mortal man is immersed, is a Muslim, no matter to what caste or creed or religion he may happen to belong. This perception, with its sense of peace, joy, expansion, rest and safety, constitutes the essence of every religion. We may, therefore, say that every religion in its pristine purity is no other than Islam.

To a man of understanding there are not many religions but only one religion. The various so-called religions are but different attempts to describe this one fundamental human experience. Truth is one. It is the formulation in words that leads to different religions. Truth, however, cannot be described in its full integrity. For it is personal, individual experience. It cannot be grasped by the human mind, and much less, expressed in words. For what is described is not true, or, at least, is only partially true. Our thought is discursive and relational. Conceptual synthesis cannot restore the integrity of the real. It gives us only a patchwork and not a harmony. Reality cannot be grasped by piecemealing. For it is a living whole. To know things in their uniqueness, in their indefeasible reality, therefore, we must transcend discursive thinking. Truth can never be approached by the human mind but only by immediate *Darshan* or Vision. We cannot think our way into Reality. Reality has to be felt and lived.

Religion in the true sense of the term is not an act of knowing through the intellect, but a condition of being. It is knowledge of Reality by contact and fusion, by intuitive participation, and not by thought. We cannot know an object truly and fully unless we participate of its essence. Religion is participation in the free creative life of the Eternal. It is this participation in God's essence that is called Islam.

Islam comes from the root word *Slam*, implying self-surrender, safety, peace and salvation. The man has submitted himself to God's will. He has surrendered his Self entirely and unquestioningly to Allah. He no longer challenges or doubts or asks God to justify His ways. He takes no thought of himself. His mind is bound back to God and remains fixed and poised in Allah. He is absolutely tranquil under all conditions and is at peace with himself and others. In fine, he is secure and happy in Allah. This state, called by Hindus "Shānti" and by Christians the "Kingdom of Heaven," is pure Islam.

Islam is thus a perception and a realization. It is not a mere formulation of an experience. Consciously or unconsciously, towards this end the whole of humanity is tending. Islam is not intended only for the favoured few. Every child of humanity, in its due time, will have to experience it. This is our destiny. Islam, therefore, is not a religion invented by the Holy Prophet. In the words of the Qur'an, it is "the Nature made by Allah in which He has made man"; it is as wide in its conception as humanity itself.

Islam is a God-realization in the atmosphere of which every one can soar. Like other prophets who preceded him, the Holy Prophet, in his own inimitable way, attained to this realization and gave to us the way in which he gained it.

The Prophet realized fully that man can never get peace so long as he clings to his egoistic self. He, therefore, pleaded with all the emphasis at his command that our selfish perishable self should be unconditionally surrendered. The questions arise: What is the self? Why should it be surrendered? And how is the surrender to be made? Muhammad answered all these questions by declaring his great formula: *La Ilaha Illallah*, of the perfect unity and absolute indivisibility of God. It was, said he, the fundamental truth at the base of every religion worth the name.

17 JUL 1933

Allah is one and eternal, indivisible and indefinable, not endued by form, nor circumscribed by limit; the first and the last, the outer and the inner, without issue or similitude, comprehending all things but comprehended of nothing. He is all-pervading and all-enveloping. Allah is the divine essence, the pure, simple, undifferentiated life-essence, of which all things are made, unmade and remade. He is the life of all that is, the infinite complex Reality, that is finding manifestation in every grain of dust, as in the farthest star. In the words of the poet, he is "a motion and a spirit that impels all thinking things, all objects of all thought, and rolls through all things."

Thus God according to the Holy Prophet is the only Reality. He is the essence, of which all things, including man, are made. The essence alone is eternal. Objects are its transformations, and they shall be resolved into it again. The key-note of the Prophet's realization is this perfect and absolute unity of the Eternal. In a hundred different ways he taught this fundamental article of his faith, and on a thousand different occasions did he recite and reiterate this magic formula.

God is the source and substance of all that exists. Man is this substance circumscribed and self-limited. He is in essence Allah, for there exists nothing in all the worlds save His essence. The sense of separateness is not real. Personality is a veil. Unless this false sense of "otherness" vanishes there can be no true peace. Self, as it creates division and sorrow, should be surrendered. The surrender is to be made through the awakening of understanding. *Man-arfa-Nafsahu* (know thyself) is the only remedy. Like the mist before the morning sun, of its own accord it will dissolve and disappear, on realization of its real nature.

The doctrine of self-surrender as taught by Muhammad must be carefully understood. One may mistake it for

TOWARDS A RELIGIOUS SYNTHESIS

BY JAMES H. COUSINS, D. LITT.

(Concluded from p. 325)

TO discuss and place the entire Vedic pantheon on the fundamental design of four capacities, each operating in two directions, would call for a large book. We can only here give indications germane to the matter of synthesis, which future students can follow up, and in the following pass through growing wisdom to illumination and inspiration. We leave aside the elder Cosmic divinities, such as Indra and Varuna, and fix our attention on the three deities who stand at the head of the three lines of Hindu spiritual culture which radiate from the central conception expressed in the Trimurti (*tri*, three; *murti*, image).

These three embodiments of "the total push and pressure of the Cosmos" are Brahmā, Vishnu and Shiva. Brahmā embodies the fundamental creative impulse as fulfilled in the manifested Universe. "Brahmā is all," says the *Taittiriya Upanishad*; the creative nucleus in every atom, "the One Spirit's plastic stress".¹ Brahmā's *Shakti* is the Goddess Sarasvati, who, seated on Her *hamsa* (swan) playing Her *vina*, is the presiding deity of creative energy expressed in

¹ "Adonais," by Shelley.

culture. They take their place as the objective and subjective phases of the activity aspect of the Cosmic design which is reflected in the human design. Vishnu embodies limitation in substance and form, without which the creative impulse would be as ineffective as electricity without its filament that transforms energy into light. He is called the Preserver outside India, but Conserver comes nearer expressing His function. His *shakti* is Lakshmi, the patron deity of the home in which the creative impulse at the human level is expressed in the conservation of united affection and service dedicated to the race and to the mutual spiritual evolution of the partners in the ideal Hindu marriage, who are reflections of the God and His *Shakti*. Their place on the fundamental design is on the side of emotion. Shiva is commonly called the Destroyer. He is really the Changer; the element of flux and pliable adaptation without which the Cosmic impulse and limitation would not be able to pass into manifestation; a process which does denote a supersession of obsolete forms, hence their gradual destruction. Shiva is the Spirit of Evolution and the Teacher of Truth, that is, of distilled experience through evolution. His *Shakti* is Parvati, through whom He communicates Truth to humanity, according to the *Tantrashastras*.¹ They belong to the aspect of the Cosmic Life which is reflected in the cognitive aspect of human endowment.

Beyond these, the total of these, is the unmanifested source from which they emerge, Para-Brahman (*para*, above or beyond), who stands to them as the intuition in humanity does to its expressional media, with Surya, the Sun-God, as the out-turned aspect of the Inner Light, the Savitur towards whom the Brahmana daily turns as he worships the Light through the light in himself—which is the essence of the *Gayatri-mantram*.

¹ See the voluminous works of Sir John Woodroffe.

at-one-ment or union on the one hand, and annihilation on the other. It means neither. Union means becoming, and extinction connotes ceasing. Both these realizations imply a want, which is sought to be removed by conscious effort and struggle. Individuality is born and perpetuated during this very struggle. The Prophet, therefore, wanted us to realize the nature of individuality itself, observing: "If you know yourself, you know God," *i.e.*, if you know yourself as naught, then God alone remains. God, he reiterated, is the only reality, He has no partner, nor like, nor equal. The "I" never existed. It never was, nor will be, whether by itself or through God, or in God, or along with God. It can, therefore, never become, nor cease to be. The self has no existence, and what does not exist cannot merge or annihilate. One must realize that one's existence is not his own existence, but the existence of God, without becoming the existence of God, or entering into God, or proceeding forth from Him, or being along with Him, or in Him, or ceasing to be, or ceasing to cease. There is neither at-one-ment nor extinction, neither becoming nor ceasing. Seek not God consciously and with effort. See Him everywhere. For He is the whole of existence. Self-surrender is not so much an attainment as an understanding. It is not getting, through ceasing or becoming, but a condition of pure knowing, which is being. It is emancipation from a false conception.

Personal God is a necessary step to reach the Impersonal. As long as the Ego remains in any shape or form on the one side, Personal God will remain on the other. The Prophet never looked askance at a Personal God. In more than one place in the Qur'an, we find God referred to as a friend and a guide, as nearer to us than hands and feet, closer than breathing, and interested in the welfare of each and every being. The Prophet knew fully well that all could not rise

to the conception of the Impersonal all at once. It is too intricate and difficult to be the religion of the masses. Certain disciplines were, therefore, prescribed by him, by following which all could, in time, attain to the same understanding and insight reached by Muhammad himself.

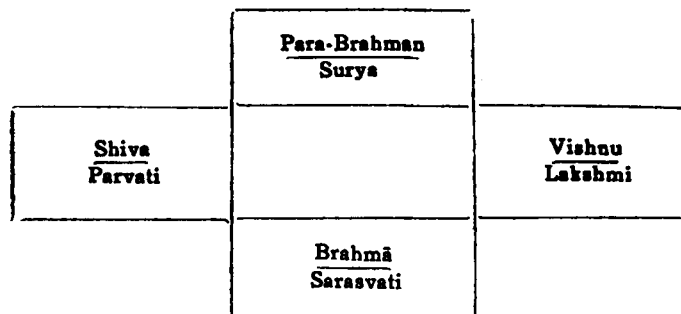
It is to the heights of an Impersonal-Personal God that the Prophet invites us. Be it remembered, his God is not a void or a zero, but the only real thing that there is—the effervescing, loving, intelligent life-essence, of which all things are made. Nothing disappears except a false view, a limited horizon, an erroneous idea, a circumscribed vision. Individuality does not disappear, it is the sense of egoism and "otherness" that completely vanishes; the world does not go out of existence, it is its power to ensnare and hold us captive that evaporates; effort and initiative do not cease, it is striving towards personal gain that becomes extinct. Thus nothing, in reality, disappears; the universe, with all its reality, will abide as fundamental as ever.

In fine, Islam is a permanent condition of selflessness, timelessness, perfect balance and rest unimaginable. It is a state of utter joy, utter peace and utter freedom, that comes through the realization of one's own inherent nothingness.

So many castes, so many creeds,
So many paths that wind and wind,
When just the art of being kind,
Is all that this sad world needs.

It is written: "All shall return to God." It is written: "All shall perish save His Face." Call Him Allah, call Him Jehovah, call Him Ahura Mazda, call Him Ishvara—names are many but He is one. We see the Sun from different places, but He stands the same unchanging Light in heaven, shining on all alike. We are all children of one Father; why should we quarrel on the journey home?

ANNIE BESANT

Hindu Deific Synthesis

This is "the square deific" of Whitman, but with all the difference between the Occidental and Oriental response to reality.

From these fundamental embodiments of the Cosmic Life have sprung numerous sectional embodiments, mainly of significant phases of the activities of the fundamental deity which have been put into the stories of the Puranas. Shiva, to take only one indicative example, is called also Mahadeva (Great God). As the self-illuminated Chief of Ascetics (*Yogis*) he is Chandrashēkhara (*chandra*, the moon; *shekhara*, the forehead). He saved the world from being destroyed by a serpent, by swallowing its venom but retaining it in his throat; hence he is Nilakantha (*nila*, blue; *kantha*, the throat). As Rudra he is the destroyer of what needs destroying. As Natarājan he is the Lord of the Cosmic Dance. He is Paramashiva, the highest, and Sada-shiva, the omnipresent. Shiva's *Shakti* is not only Parvati, the mild Cosmic Mother, but also Kali, the raging Mother who attacks even her Lord. When She destroyed the buffalo demon (Bandasura, the embodiment of inertia) she was assisted by a number of Goddesses, one of whom, an aspect of Herself, subsequently destroyed the demons Chanda and Manda, and was therefore given the combined name Chamundi. Legend localized the exploit on Chamundi

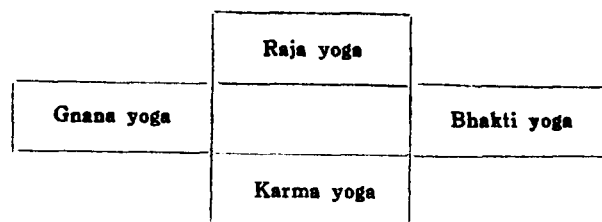
Hill that overlooks Mysore City, and the localized aspect of the Cosmic Mother became the tutelary divinity of the ruling family of the State. But while the family deity is of Shaivite lineage, the physical lineage of her worshippers is Vaishnavite, going back to the Yadu dynasty to which Shri Krishna belonged. This is one instance of how India preserves the fundamental synthesis and falsifies allegations regarding the supposed multiplicity and separateness of her religious life.

The same process of theological departmentalization has taken place along the Vaishnavite line. Vishnu is called Hari, Nārāyana, and other names. Krishna is also Gōvinda, Gōpāla, Shāma, Prabhu, and so on. And if we follow out the movement from bole to branch, branch to twig, twig to leaf, we shall have the family tree of the entire pantheon of Vedic India, and the lines of their simple synthesis; and where leaves have blown over from other trees, such as that of the primeval Shamanism of Asia, they will be found to have gravitated to their similars; and all will take their place on the fundamental design. This is work for future students to carry out.

A glance at the applied aspect of Hindu religion must conclude this part of our study. The Vedic genius was, notwithstanding foreign notions to the contrary, intensely practical. "He who has not first turned away from wickedness, who is not tranquil and controlled, whose mind is not at rest, can never realize the Self even by knowledge," says the *Katho Upanishad*. "When the mind is unrestrained and lacking in understanding, the senses become unmanageable like wild horses." Hence arose the *yogas*, or ways to union of the outer and inner selves; disciplines for intensifying, controlling and directing (1) the will (*raja yoga*), (2) the emotions (*bhakti yoga*), (3) cognition (*gnana yoga*), (4) action (*karma yoga*). There are many other forms of *yoga*, but, like

the sub-personifications of the pantheon, they all refer back to the fundamental quaternary of capacities.

Synthesis of Yoga

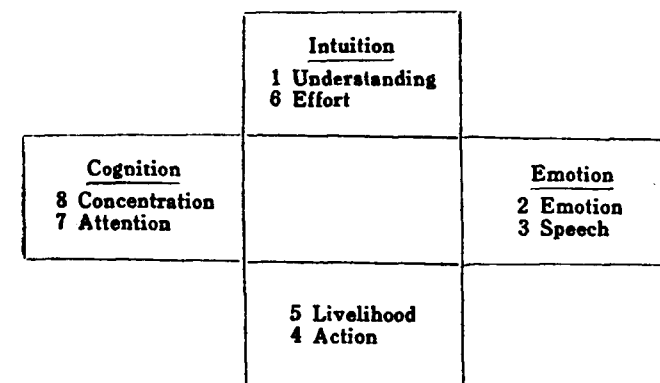


When Prince Siddhārta, in the sixth century before Christ, so synthesized his octave of capacity that its outer phases were perpetually suffused by the inner radiance of his *buddhi* (intuition), he became Gautama the *Buddha* (illuminated), and established the *Damma* (Pali; *Dharma* in Sanskrit) or law of life by which other aspirants might do the same. He ignored the Vedic pantheon as unessential to the urgent matter of the elimination of disorder from life. He repudiated the doctrine of the soul, in which he anticipated the modern Behaviourists. He organized a *Sangham* (society) of aspirants, but had no thought of founding a religion or a church in the sacerdotal sense of the term. But human perversity—the perversity of an emotional-imaginative necessity against which successive Teachers protest in vain—raised the Buddha to deific level centuries after his passing, and later set beside him a number of aspects of himself in separate embodiments, surrounded him with the abolished Hindu deities in China and Japan, and gathered around him and the vast elaborations of his essentially simple message a church whose adherents grew to the largest number in religious history.

The essence of the *Damma* (now called Buddhism) is expressed in "The Noble Eightfold Path" which is the

complete Buddhist yoga: (1) Right understanding, (2) right emotion, (3) right speech, (4) right action, (5) right livelihood, (6) right effort (to avoid, overcome, originate and maintain), (7) right attention (contemplation of phenomena), (8) right concentration (inwards). These take their place on the octave of human capacity as objective and subjective phases of the four main capacities, intuition, emotion, cognition and action.

The Buddhist Synthesis



Similar synthetical analyses can be made of the other religions; but the foregoing study is sufficient demonstration of the fundamental unity of the religions.

IS THE THEOSOPHICAL SOCIETY OBSOLETE OR OBSOLEScent ?

WHAT IS WRONG WITH US ?

By M. MEHROTRA

I DO not yet know any method by which I can determine what is wrong with others, for I imagine that the knowledge of the external world that I obtain is coloured by my mental and emotional atmosphere and bears the stamp of my physical constitution ; in short, my knowledge is unique to myself, or, as the scientist would put it, specific. I can thus tell you only what is wrong with me. I am lazy because I love comfort ; I hesitate to throw off the burden of superstitions and traditions which I sense to be injurious. I do not vigorously, consistently and courageously tread the path indicated—shall I say—by my intuition.

In the remarks that I propose to make about the Theosophical Society, I do not propose to apportion credit or blame but merely to describe the situation as I perceive it.

There are ups and downs in the life of institutions and communities as in that of individuals. The crises should not be alarming or depressing, rather they should be stimulating and should goad us on to renewed and purified actions. They come as the natural consequence of our imperfect wisdom and are an infallible indication of our errors—errors of conception, design or operation. When doubts assail us activity is

suspended or becomes a matter of soulless routine, a mechanical working and not a life-giving exercise.

When we do not possess a clear conception of our purpose, ideal or goal, or when we have lost sight of it temporarily, doubts are sure to gain control of our minds and to betray us into tortuous by-lanes where we are apt to lose ourselves, unless we are careful enough to undertake a self-scrutiny at some early stage of our misadventure. When we suspect that the Theosophical Society has become obsolete or is obsolescent, or merely repeat such sentiments which others have uttered, I think, a similar phenomenon, as has been envisaged above, is taking place. I shall venture to request that we should try to have a clear grasp of our purpose, and be vigilant, to keep the vision undimmed.

It is agreed by common consent, I presume, that the main Object of the Theosophical Society is to make the Brotherhood of Man a reality on this plane of our physical world. The other two Objects are adjuncts or aids to this. Surely, we should utilize the knowledge from all legitimate sources to urge people at least to contribute consciously towards the attainment of Brotherhood, if we cannot persuade them to concentrate on it. But we have to be on our guard to obviate the possibility of the means insinuating themselves to the forefront and thus obstructing our view of the goal. That there is lack of brotherliness between nations, communities and individuals is not contested by anyone. It is deplorable that such an unfortunate state of affairs should exist, though all religions worth the name have enjoined the virtue of charity and kindliness. It is beyond my present purpose to examine the causes that produce this malady or to suggest methods of attack. I merely desire to emphasize that there is an urgent need of an active organization that will make it its sole object to understand the science and art of Brotherhood and earnestly to attempt to practise it.

The advantages of an organization are that it brings together persons reflecting on the same problems of life; their sympathetic discussions and contemplations direct a greater flood of light to fall on the question, just as more current flows when two resistances are joined in parallels. Further, the exchange of ideas stimulates, and different ways of expressing a problem (or looking at it) enable us to have a better comprehension of a question as our attention is directed to the variety of implications. Possibilities are infinite and no single finite mind can conceive of all of them. Moreover, the practice of the essentials formulated is made easier through the example and exposition of some members. No one can expect each and every individual member to act up to his aspirations faultlessly. But all are expected to be sincere in their attempts to comprehend the ideal and to make earnest and enthusiastic efforts to be consistent with their own professions of goodwill and service.

As it is realized, however, that the result desired cannot be produced by individual efforts alone, the Theosophical Society strives to maintain freedom of thought. So, it is in this respect comparable to any scientific society that functions at the present day. Every member, as in those learned societies, is unhampered, except for considerations of propriety and decorum, in the expression of his views; and the views of none, not even of the President, are binding on others. Surely, some members may group themselves more intimately in order to tackle some definite aspect of the question more directly, just as there can be several sections, say in the Chemical Society, namely, organic, inorganic, physical and applied, and many others. It has to be borne in mind that the Theosophical Society is slightly different from other scientific societies for it permits the use of methods and procedures which may be designated non-material, or better, super-physical.

The present depression in the Society is the reflection of the peculiar circumstances of the present juncture in the civilized world. The older generation is paralyzed by the novelty and immensity of the ailment gripping civilization. The younger generation wants an interpretation of eternal verities—new and fresh, consistent with their notions of independence and adventurousness. Either the elder workers must modify, adjust and orientate to adapt themselves to the changed situation, or discover younger persons fitted for the task of grappling with the situation and encourage and help them with their mellow experience and mature judgment. Care, however, should be taken that the initiative and spirit of enterprise of such younger members are not smothered.

But, however long it may take to instal the reformed government, I am optimistic of the future for the following reason :

As long as there is ignorance and selfishness, arrogance and injustice, weakness and misery : as long as exploitation does not give place to genuine co-operation and harmony, which alone can lead to the real recognition and respecting of the Rights of Man—the true reign of love—so long the Theosophical Society will be needed and will continue to flourish despite occasional set-backs, provided that it does not lose sight of its Ideal—the establishment of the Brotherhood of all living and feeling creatures.

THOSE who have imagined Theosophy to be a new religion have hunted in vain for its creed and its ritual. Its creed is Loyalty to Truth, and its ritual "To honour every truth by use".

H. P. BLAVATSKY

POEMS ON TREES

I

It is the specialty of a tree
 That it returneth good for evil.
 He who loppeth its branches, sitteth in its shade ;
 And it returneth him good for evil.
 It giveth fruit when clods are thrown at it.
 When carved into a boat, it saveth him who carved it.
 Few are the holy men who like trees serve God's servants.

BHAI GUR DAS

II

TO THE WOODS OF ADYAR

How fine it is to be a tree !
 Deep-rooted on Earth's bosom, free
 To draw her substance constantly,
 For sturdy trunk, for tiny leaf,
 For blossom sweet, and fruit in sheaf ;
 And pay the debt by shadows deep
 To shelter birds, to harbour owls,
 Rake-helly crows, and water-fowls,
 Head under wing, while night-wind howls.
 What fun it is to be a tree !
 To bow and rear, and ever be
 Moved by the wind-stream rhythmically ;
 Wherein the bronzy dragon-flies
 Sail to and fro 'neath summer skies,
 While lovely scented airs arise ;
 To feel the squirrels' tiny feet,
 And butterflies' wings' dainty beat,
 All through the lazy summer heat.
 Oh, I should like, as does the tree,
 To stand so firm that naught moves me
 From where I know I ought to be.

MARY K. NEFF

III

A TREE

I think that I shall never see
 A poem lovely as a tree,
 A tree whose hungry mouth is prest
 Against the earth's sweet flowing breast.
 A tree that looks at God all day
 And lifts her leafy arms to pray.
 A tree that may in summer wear
 A nest of robins in her hair.
 Upon whose bosom snow has lain ;
 Who intimately lives with rain.
 Poems are made by fools like me,
 But only God can make a tree.

JOYCE KILMER

IV

TREES

O trees ! I love the looks of you in calm,
 The grace and green for beauty take the palm ;
 I love the freshness which is yours in rain,
 Revealing colour-schemes that hearts enchain ;
 O trees ! I love to see your leaves and form
 With strength of ease outplaying wind and storm.
 And then, how true the many songs that treat
 Your virtues ; landscapes, too, with trees for theme,
 In art or Nature, are enough to dream
 That earth is beautiful and life is great.
 In common light of day, or night, are trees
 More lovely than in words or reveries :
 The reason why I love you best, O trees !

D. R. DINSHAW

Be like a tree. The tree gives shade even to him who cuts
 its boughs. It asks of no water from anyone, though it be withering
 for the want of it. Rain and storm and the burning rays of the
 sun it suffers, yet continues to give sweet-scented flowers and
 delicious fruits. Patiently serve others, even as a tree.

CHAITANYA

NATURE AND THE GODS

BY GEOFFREY HODSON

(Continued from p. 340)

3. THE USE OF THOUGHT-POWER

THERE came also an Angel visitor who "said":

"Man is as yet but partially self-conscious in his use of thought. The Angelic Hosts are wholly so; thought for them is a directing agency, a means of the vibratory attunement and projection of natural energies both within themselves and Nature.

"Human thought at this period of its evolution is one of the chief moulding and directing agencies in human life. Only the few use thought as a power to be controlled and directed from within by the thinker's will. In science, man uses thought chiefly as an instrument for gaining knowledge. With the aid of thought he arrives at conclusions after external observation. Yet human thought is actually a barrier between man and knowledge; the present thinking process prevents the realization of truth. When man thinks, he becomes spiritually blind. Only when his mind is still can he perceive truth. When the mind has been mastered it becomes a vehicle for wisdom and is an instrument for directing force.

"The first step, therefore, in the conscious discovery of the hidden forces of Nature and in development of the

power to direct them, is the mastery of mind. This consists in the acquirement of the power to silence thought, to render the mind temporarily irresponsive to external and interior influences. Thus harmonized and controlled, human thought becomes a vehicle for wisdom, an instrument for the discovery of truth, as well as a directing agency for such forces as the dweller within determines to employ.

"Knowledge of certain fundamental truths concerning Nature is an essential pre-requisite to the discovery and mastery of natural forces. He who would move with safety within the power-house of Nature must first have begun to establish himself in direct knowledge of the source of power which is Truth. Firmly established in Truth, he is safe amidst even the greatest display of Nature's power.

"Two fundamentals must be realized—those in which Angelic Consciousness is rooted: first, that there is but one source of all power, life and consciousness, and second, that every individualized being, whether Angel or man, is in his innermost essence, one with that source; that nothing in Creation is external to man. Upon these two truths man should meditate until to him they are basic realizations within the unbroken knowledge of which his life is lived, his work performed.

"The outer form is unreal, the inner life is real. Vision of form alone produces the illusion of difference and division. Vision of life reveals the essential unity. Man should meditate, therefore, upon the life which is one and indivisible until he naturally and instinctively pierces the illusion of separate and different forms. Let him place before himself two widely differing natural objects, such as a jewel and a flower and, with mind utterly still, discover their life identity. This realization comes not through thought; the mind must be still; rather through feeling

and intuition must the real discovery be made. Intellectual appreciation of the fact of the Unity of Life is not the goal, though for some a possible step towards it. Living knowledge, individual experience, direct vision, is the goal.

"Such illumination is not sudden. Knowledge of the Unity of Life—not an intellectual conception but a realized truth—comes as the result of growth and therefore gradually. Thereafter, conscious identity with life must be discovered and sustained.

"So also with consciousness and power, until the indwelling Trinity is at last perceived and the Trinity in man known as one therewith.

"Established in this knowledge, natural forces may with safety be contacted. Natural intelligences, high and low, Gods and nature-spirits may be known and their co-operation gained."

4. PRACTICAL VALUES

On another occasion the following ideas were received:

"The practical value of inter-communion between Gods and men consists primarily in its effect upon human consciousness and secondarily in the increased efficacy of the work of both.

"Within the consciousness of humanity a new power is stirring; the seed of a new order of intelligence has germinated. From within the spiritual Self of man a deeper layer of life-force is being released. One effect of this change will be the awakening of the intuition. This faculty, as it develops, will not only bestow upon man the higher mental powers associated with the gift, those of direct perception of truth and the conscious use of the higher instinct, but in addition will awaken a recognition of the Oneness of Life.

"This recognition will be dual, consisting of interior realization through intuition—no longer sporadic, but continuous and consciously directed—and of a mental, and even physical, visual experience of the fact of unity. The eyes will be open and mankind will see the world, its inhabitants and all kingdoms of Nature in an entirely new light, that of the spiritual rather than the physical sun. The physical senses will, themselves, be affected by the play of the power newly liberated from within the spiritual Self. The range and degree of responsiveness within the present range of all five senses will be increased; whilst the mind will become illumined by the new light, will perceive syntheses in addition to analyses and become increasingly responsive to the power, wisdom and intelligence of the spiritual Self of man and of the universe.

"This development is of supreme importance at this period of human life. It will produce changes for the better in human relationships which it is quite impossible to produce by any other means. Perceiving their unity, men will instinctively co-operate, and it is from the awakening of this new order of consciousness that the new age will result.

"Contact with the Gods, in whom these powers are already active, who have never lost their consciousness of the Unity of Life, will prove a powerful stimulant to this development and in this lies its most permanent value.

"The Gods are the embodiment of the principle of unity; their existence, their activities and their relationships are all based upon it; it is their basic conception of life. Contact with them awakens in man a similar state of consciousness, quickens the germination of the seed of this knowledge which is in every human being.

"The union of the mind of the Gods with the mind of man, the blending of the two life-streams and the fusion of the forces natural to both adds greatly to the efficacy, both

"A developed will, by which the forces and bodies of the human agent are controlled. The Gods can be invoked, powers of Nature evoked, and the whole put into operation with resistless power by a man of strong will.

"Last, a dedication of the whole nature to the service of the world and a surrender of the will to the One Will constitute a final safeguard as well as an essential to success.

"Severe and difficult as these requirements may seem, their development is well within the power of man. The path which leads to it has been trodden since the earliest days of human life on earth. Large numbers of ardent souls have trodden it to the end, which is Adeptship. Many to-day essay its steep ascent, whilst in the stimulus of the present age, many press forward to its approach, open to all in whom the spirit of service is awake.

"The Elder Brothers of the human race hold out Their hands. The Gods stand ready to assist. The way is open. Ascend!"

(To be concluded)

USE what words you may, if the heart is clean, the thought intense, and the will concentrated, the powers of Nature will come at your bidding and be your slaves.

H. S. OLCOTT

THE GENESIS OF THE ELEMENTS: THE PERIODIC LAW

BY C. JINARAJADĀSA

IN this issue of THE THEOSOPHIST I publish a diagram giving the weights of *all* the elements, thus summarizing the work of Dr. Annie Besant and Bishop C. W. Leadbeater during the years 1895-1933. During the course of these many years, the investigations of the elements by the power of magnification which the faculty of clairvoyance gives have been recorded steadily, first in the magazine *Lucifer* of London, and later in this magazine. An appendix to this article gives a record of the issues in which these investigations were published.

These investigations are totally different from those of the chemists and physicists in that each element is seen *in puris naturalibus*, that is to say, not under any electrical or magnetic excitation. The ability to see a chemical atom *as it is*, and without the use of any microscope, is due to that unusual power in highly trained clairvoyance which has always been known in Hindu Yoga as the "ability to become infinitesimally small". The experimenter's consciousness, with all the fullness of its faculties, is concentrated into such a tiny point that in comparison to it the chemical atom looms large. It is, as it were, by making the observer so small that to him the atom looks large, that these investigations have been made by Dr. Besant and Bishop Leadbeater, using their trained faculty of clairvoyance.

physical and super-physical, of altruistic work. The human servant experiences an increase of ardour, a deepening of determination, and the infusion of a fiery energy both into his own nature and into his work. Thought-power is definitely enhanced, whilst in addition, members of the race of the Gods assist super-physically in the direction and employment of projected energies. Their attendance upon those who habitually use thought-forces, both in acquiring vision, receiving inspiration and in planning and carrying out work, can be of great value.

"The channels in the super-physical bodies of man which link ego and brain are, in part, constructed by them during pre-natal life; it is, therefore, within their power to widen them, assisting from without the efforts of the man himself to gain a deeper vision of his work and to tap energies from within his higher Self. This assistance is of especial value to all who pursue the path of beauty and seek its portrayal through the arts. All seeking illumination and a quickening of their inner powers will benefit by the assistance of the Gods.

"Those who serve by thought-power and the evocation of super-physical energies, seeking to heal, to inspire, to uplift, to bless, to influence the mind of their fellows in the direction of brotherhood and peace, may greatly increase their effectiveness through co-operation with the Gods. They bring to such work knowledge of the operation of natural forces, capacity to direct their flow, and a freedom from the limitations of time and matter and are therefore valuable allies in all altruistic work. Numerically, they are countless, their order is hierarchical, leading from the nature-spirits to archangels; they constitute, therefore, an inexhaustible source of power, wisdom, knowledge and co-operative assistance. For these reasons is advocated the re-establishment on earth of the brotherhood of angels and men."

5. THE TECHNIQUE OF COMMUNION WITH THE GODS

On another occasion the following ideas were received:

"Much has been said upon this subject in preceding communications, much already written by the recipient of these. The fundamental principles may be thus restated:

"*Selflessness of motive.* There is danger for him alone who seeks and employs super-physical forces and intelligence, together with the laws of their operation, for personal or material gain, either for himself or others. Such practices, even in the name of religion, lead to spiritual suicide.

"*Purity of life.* All the forces, physical, emotional, mental and spiritual are stimulated by contact with the Gods. The grosser passions and more sensual desires must, therefore, have been in large measure transcended before such stimulation can be safely and usefully experienced.

"*The mind must be reasonably controlled.* The evocation and direction of thought-power, and through it of other natural energies, demands a well-controlled, stable mind. The fire and the force emanating from the high Gods, their complete other-worldliness and transcendence of ordinary human moral standards, their universality of consciousness and complete impersonality, whilst of the highest value to those who can meet and supplement them with corresponding development, constitute a danger to those of weak and unstable mind.

"Knowledge of the purpose of existence and of the plan whereby it is fulfilled is essential as a safeguard against error. All work which is founded upon that knowledge, is impersonal and is in accordance with the plan, is right. All work which is based on ignorance, is personal and is contrary to the plan, is wrong.

"Vision of the Unity of Life and an intuitive perception of the root cause and cure of human ills is essential.

The chemical atoms are therefore observed exactly as they are, and no experiment whatsoever, except one, is made upon them to change their natural function. This exception is due to the fact that each atom is whirling rapidly, and therefore it is necessary to lessen somewhat its movement so that the various parts of the elements can be clearly seen so as to draw them. The work of lessening the movement is not dissimilar to that of making a person who swings a rope lighted at one end, thus making a complete circle of light, to move his arm slower so that it is possible to see the end of the lighted rope as it makes one point of light, and not a circle.

When the various elements are thus observed by clairvoyant magnification, they have definite shapes. With a few exceptions, all the elements fall into seven great groups according to their shape. Full descriptions as well as illustrations of these groups and of their disintegrations were given in the book *Occult Chemistry* (1st edition 1908; 2nd edition 1919). It is there described how the seven great groups are in appearance :

1. Tetrahedra
2. Cubes
3. Octohedra
4. "Spikes"
5. "Dumb-Bells"
6. "Crossed Bars"
7. "Stars"

All the elements are distributed into these seven groups by shape, with the sole exception of Hydrogen, "Adyarium," "Occultum," Helium, Nitrogen, Oxygen, Fluorine, Titanium and Zirconium, whose shapes are none of the above.

It will be seen from the diagram that Hydrogen is stated as having 18 "Anus". The word "Anu" has been taken from the Sanskrit to describe the ultimate particle of physical matter. The nature of this particle, which in reality is no

substance at all but only force, was described in *Occult Chemistry*, particularly in the Appendix which describes the fundamental structure of all matter, and is entitled "The Æther of Space".

This Anu consists of two varieties, positive and negative, each the looking-glass image of the other. It is not the electron, nor the proton. It is uncertain what the electron is, from the standpoint of clairvoyant investigation, as neither Dr. Besant nor Bishop Leadbeater have been present at any physical laboratory where experiments have been made, so that they might see what it is that appear in these experiments which are described as electrons and protons. It would seem from the descriptions of physicists that the electron is sometimes a grouping of Anus, and that at other times it is what has been termed "the astral atom".

The diagrams giving in detail the structure of each chemical atom have all been drawn. Of these, 73 have been published, and the remaining 26, while drawn, are awaiting publication.

Physicists to-day state that there can only be 92 elements. Clairvoyant research, however, even as early as 1907, stated that there was a neutral gas heavier than Xenon, and lighter than Radon. Furthermore, a fourth inter-periodic group of elements was found in 1907, and their weights were given. It will be seen by looking at our diagram that the additional neutral gas called by us "Kalon" and the new group of inter-periodics make the Periodic Table fully symmetrical. In 1907, in the group Osmium, Iridium and Platinum, a fourth inter-periodic was found which was labelled by us "Platinum B". This is not an isotope of Platinum but is a distinct metal, as distinct from Platinum as Platinum is from Iridium, its neighbour. This metal has lately been isolated by some mineralogists, and the term "Canadium" has been given to it.

Two elements between Hydrogen and Helium—called by us “Adyarium” and “Occultum”—exist.

It has long been known that Argon falls out of place in the Periodic Table. This is due to the fact that there is a very rare variety of Argon, which we have named “Proto-Argon”. It comes in the correct place on the Table, but the commoner variety of Argon is a heavier variety. It was noted by the investigators in 1907 that each neutral gas had a “meta” variety. This may be called an isotope, but the structure of each meta variety is exactly similar, consisting, in fact, of an addition of 42 Anus in each neutral gas to make its meta variety. There must therefore be a definite relation between the normal variety and its meta kind. The meta variety of Radon is heavier than “87” which follows it on the diagram.

There is much uncertainty regarding the true position of the elements listed in the International Table of Atomic Weights which bear atomic numbers from 62 to 71. These are Samarium (62), Europium (63), Gadolinium (64), Terbium (65), Dysprosium (66), Holmium (67), Erbium (68), Thulium (69), Ytterbium (70), and Lutecium (71).

The element Samarium is in reality an inter-periodic, that is to say, in a quantity of Samarium Oxide purchased from Messrs. Adam Hilger of London, guaranteed as “spectroscopically standardized,” the shape of the element is that of the “Crossed Bars” of the Inter-periodic Groups. The clairvoyant investigators have found definite elements with clearly marked shapes of Tetrahedra, Cubes, Octohedra, “Spikes” and “Dumb-Bells” among the “rare earths” to occupy the places on the Periodic Table. The names given to them by us, taken from the International Table, are however tentative.

Several of the elements exist in their simple condition, like Hydrogen, Silver, Sulphur, Gold, etc. But many of the elements are readily procurable for examination only in

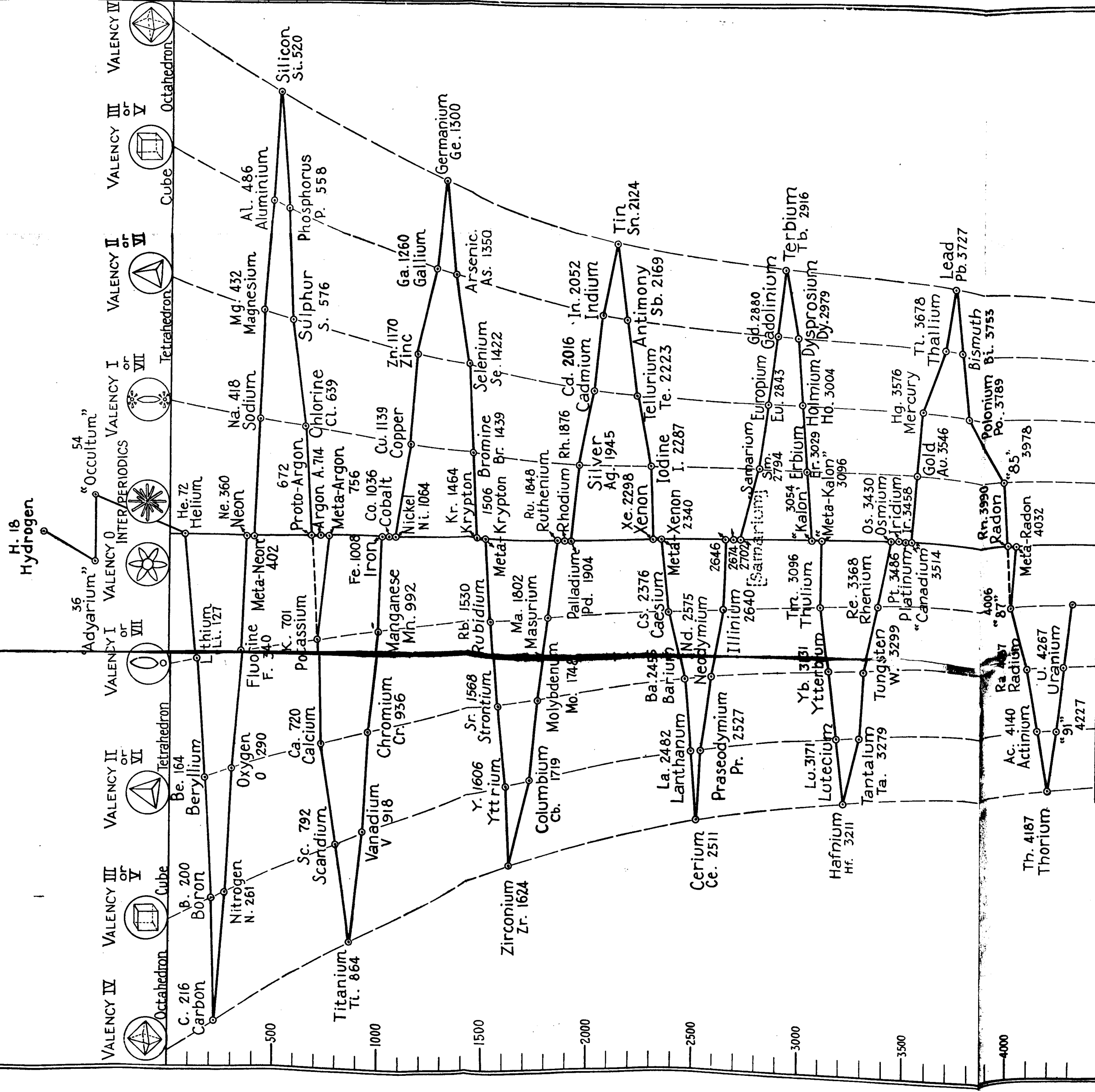
combinations with other elements. It is found by clairvoyance that where an element combines with another, it breaks up into ions; the combination is not usually of one whole element with another whole element. When one element is in combination with another, and is ionized, it is necessary to break up the combination; the various component parts of each element then come together instantly. Then the element selected for examination can be observed and mapped out by clairvoyance.

Two elements, Hydrogen and Masurium, have each a variety which is not an isotope; for the number of Anus in both is the same, that is to say, the second variety is exactly the same as the first in weight. The difference is in internal arrangement only.

The weights given in the table which follows are all in terms of Hydrogen=18 Anus, that is to say, Hydrogen=1. For several decades chemists have discarded Hydrogen=1 as their unit, and used instead Oxygen=16. In the Table of Atomic Weights of the International Committee the weights given are all in terms of O=16; therefore H=1.0078. The relation between our weights and that of the International Table can easily be found by consulting any manual of Chemistry, and reducing our weights to the standard H=1.0078. But during the last two years, a doubt has arisen whether Oxygen=16 should remain the standard of weight, because Aston has noted spectroscopically the existence of Isotopes of Oxygen, O=17 and O=18. The question has been mooted whether Oxygen should not be discarded as the standard, and Hydrogen or Helium be taken instead. From the standpoint of Occult Chemistry there is much to be said in favour of Hydrogen=1. For instance, no less than 34 elements are exact multiples of Hydrogen; eight are whole numbers plus one half; all the remaining elements give fractions which make repeating decimals at the first or second digit. There is evidently a definite law underlying the actual

THE PERIODIC LAW

(after Crookes)



The number affixed to an element is the number of "Anus" (the ultimate physical particles of which matter is constituted) which compose the element.

Isotopes are not given.

Elements not yet discovered by chemists:- 36, 54, 2646, 2674, 3054-3096.

number of Anus which compose an element; some mathematician analyzing the numbers given in our Table may be able presently to discover the law.

Of all the diagrams stating the Periodic Law, we have found that of Crookes not only the simplest, but also most descriptive of the facts observed. His reasons for a diagram depicting a pendulum swing, which slowly narrows as it swings, were given by him in his lecture at the Royal Institution, London, on February 18, 1887, and published by him later as a monograph. The Crookes diagram has been of the greatest use to our clairvoyant investigators.

A few isotopes have been examined by clairvoyance, but as they do not elucidate the Periodic Law more fully than the normal elements, their numbers and weights have not been placed in the diagram.

The clairvoyant investigators have found that there are 99 distinct elements, and not 92 as stated by physicists. This figure 99 does not include any isotopes, nor the meta variety of the neutral gases.

As this table giving the weights of *all* the elements is issued in THE THEOSOPHIST, the two investigators into what has been termed "Occult Chemistry," Dr. Annie Besant and Bishop C. W. Leadbeater, are respectively in their eighty-sixth and eighty-seventh years. My work as "recorder" of their work began twenty-six years ago. What has so far been published is about one-half of the whole material recorded by clairvoyant investigation. It is hoped some day to present the whole material in a third edition of *Occult Chemistry*.

I must not omit to mention my great obligation to Mr. James Lippincott of Ojai, California, who in the course of a brief stay at the Theosophical Headquarters at Adyar drew for us the diagram of the Periodic Law now presented.

TABLE OF ATOMIC WEIGHTS

As recorded by Clairvoyant Investigation

NAME	SYMBOL	NUMBER OF "ANUS"	WEIGHT H=1
Hydrogen	H	18	1
"Adyrium"	"Ad"	36	2
"Occultum"	"Oc"	54	3
Helium	He	72	4
Lithium	Li	127	7.055
Beryllium	Be	164	9.11
Boron	B	200	11.11
Carbon	C	216	12
Nitrogen	N	261	14.50
Oxygen	O	290	16.11
Fluorine	F	340	18.88
Neon	Ne	360	20
Meta-Neon	—	402	22.33
Sodium	Na	418	23.22
Magnesium	Mg	432	24
Aluminium	Al	486	27
Silicon	Si	520	28.88
Phosphorus	P	558	31
Sulphur	S	576	32
Chlorine	Cl	639	35.50
Proto-Argon	—	672	37.33
Potassium	K	701	38.944
Argon	A	714	39.66
Calcium	Ca	720	40
Meta-Argon	—	756	42
Scandium	Sc	792	44
Titanium	Ti	864	48
Vanadium	V	918	51
Chromium	Cr	936	52
Manganese	Mn	992	55.11
Iron	Fe	1008	56
Cobalt	Co	1036	57.55
Nickel	Ni	1064	59.11
Copper	Cu	1139	63.277

NAME	SYMBOL	NUMBER OF "ANUS"	WEIGHT H=1
Zinc	...	Zn	1170
Gallium	...	Ga	1260
Germanium	...	Ge	1300
Arsenic	...	As	1350
Selenium	...	Se	1422
Bromine	...	Br	1439
Krypton	...	Kr	1464
Meta-Krypton	...	—	1506
Rubidium	...	Rb	1530
Strontium	...	Sr	1568
Yttrium	...	Yt	1606
Zirconium	...	Zr	1624
Columbium	...	Cb	1719
Molybdenum	...	Mo	1748
Masurium	...	Ma	1802
Ruthenium	...	Ru	1848
Rhodium	...	Rh	1876
Palladium	...	Pd	1904
Silver	...	Ag	1945
Cadmium	...	Cd	2016
Indium	...	In	2052
Tin	...	Sn	2124
Antimony	...	Sb	2169
Tellurium	...	Te	2227
Iodine	...	I	2287
Xenon	...	Xe	2298
Meta-Xenon	...	—	2340
Caesium	...	Cs	2376
Barium	...	Ba	2455
Lanthanum	...	La	2482
Cerium	...	Ce	2511
Praseodymium	...	Pr	2527
Neodymium	...	Nd	2575
Illinium	...	Il	2640
X Interperiodic	...	—	2646
Y Interperiodic	...	—	2674
Z Interperiodic	...	—	2702
? Samarium	...	Sm	2794
? Europium	...	Eu	2843
? Gadolinium	...	Gd	2880
? Terbium	...	Tb	2916
? Dysprosium	...	Dy	2979
? Holmium	...	Ho	3004
? Erbium	...	Er	3029
"Kalon"	...	"Ka"	3054

NAME	SYMBOL	NUMBER OF "ANUS"	WEIGHT H=1
"Meta-Kalon"	...	—	3096
? Thulium	...	Tm	3096
? Ytterbium	...	Yb	3131
? Lutecium	...	Lu	3171
Hafnium	...	Hf	3211
Tantalum	...	Ta	3279
Tungsten	...	W	3299
Rhenium	...	Re	3368
Osmium	...	Os	3430
Iridium	...	Ir	3458
Platinum	...	Pt	3486
"Canadium"	...	—	3514
Gold	...	Au	3546
Mercury	...	Hg	3576
Thallium	...	Tl	3678
Lead	...	Pb	3727
Bismuth	...	Bi	3753
Polonium	...	Po	3789
"85"	...	—	3978
Radon	...	Rn	3990
"87"	...	—	4006
Meta-Radon	...	—	4032
Radium	...	Ra	4087
Actinium	...	Ac	4140
Thorium	...	Th	4187
"91"	...	—	4227
Uranium	...	U	4267

CORRECTION

Tellurium ... Te 2223 123.50

APPENDIX

A RECORD OF THE INVESTIGATIONS BY ANNIE BESANT, D.L., AND THE RT. REV. C. W. LEADBEATER

I. ALREADY PUBLISHED

1. Diagrams of H, O, and N, including diagrams of their disintegrations: *Lucifer*, London, November, 1895.

2. Diagrams with details of disintegrations of "Oc," He, Li, Be, B, C, F, Ne, "Meta-Ne," Na, Mg, Al, Si, P, S, Cl, K, A, "Meta-A," Ca, Sc, Ti, V, Cr, Mn, Fe, Co, Ni, Cu, Z, Ga, Ge, As, Se, Br, Kr, "Meta-Kr," Rb, Sr, Yt, Zr, Cb, Mo, Ru, Rh, Pd, Ag, Cd, In, Sn, Sb, Te, I, Xe, "Meta-Xe," "Ka," "Meta-Ka," Os, Ir, Pt, "Pt B," Au; and diagrams only of Ra; and a memorandum as to three new Inter-periodics X, Y, Z, with weights: *The Theosophist*, Adyar, Madras, for Jan.—Dec. 1908, printed as the book *Occult Chemistry* (Adyar, Madras, December, 1908), 2nd edition, edited by A. P. Sinnett (London, 1919).

3. Diagrams were drawn of the following, and filed, but not published, but the weights announced, with brief descriptions as to type: Cs, Ba, La, Ce, Pr, Nd, ?Eu, ?Gd, ?Tb, ?Dy, ?Er, ?Tm or Yb, Ta, W, Hg, Hg isotope, Tl, Pb, Bi, ?Ac, Th, U: *The Theosophist*, July, 1909.

4. Published with diagrams:

Uranium, U; Common Salt, NaCl; Methane, CH₄; Water, H₂O: *The Theosophist*, March, 1924.

Hydroxyl Ion, OH; Hydrogen Peroxide, H₂O₂; Methyl Alcohol, CH₃OH; Acetic Acid, HCO₂CH₃; Benzene, C₆H₆ with model: *The Theosophist*, April, 1924.

Sodium Hydroxide, NaOH; Hydrochloric Acid, HCl; Carbon Monoxide, CO; Carbon Dioxide, CO₂; Sodium Carbonate, Na₂CO₃; isotope of Chlorine, Cl: *The Theosophist*, August, 1924.

Calcium Hydroxide, Ca(OH)₂; Calcium Carbide, CaC₂; Acetylene, C₂H₂; Methyl Chloride, CH₃Cl; isomer of Methyl Chloride, CH₃Cl; Chloroform, CHCl₃; Carbon Tetrachloride, CCl₄: *The Theosophist*, March, 1925.

Naphthalene, C₁₀H₈ with model: *The Theosophist*, April, 1925.

Anthracene, C₁₄H₁₀ with model: *The Theosophist*, August, 1925. (A mention is made of the process in catalysis when Potassium Chloride KClO₃ and Manganese Dioxide MnO₂ are heated.)

The Diamond, composed of 594 C, with a description of its structure with a model: *The Theosophist*, September, 1925.

Ozone, O₃: *The Theosophist*, October, 1925.

Graphite; isotope of Tellurium, Te: *The Theosophist*, June, 1926.

Li, F, K, Mn, Rb, Ma, Cs, Il, Yt, Re, "87": *The Theosophist*, October, 1932.

"Oc," Na, Cl, Cu, Br, Ag, I, Gd, Er, Au, "85": *The Theosophist*, November, 1932.

Fe, Co, Ni, Ru, Rh, Pd, "X," "Y," "Z," Os, Ir, Pt, "Canadium"; new element, "Adyarium": *The Theosophist*, December, 1932.

He, Ne, "Meta-Ne," "Proto Argon," A, "Meta-Argon," Kr, "Meta-Kr," Xe, "Meta-Xe," "Kal," "Meta-Kal," Rn, "Meta-Rn"; two varieties of Hydrogen, H: *The Theosophist*, January, 1933.

Three varieties of Oxygen, O; two varieties of Ozone, O₈: *The Theosophist*, March, 1933.

II. DIAGRAMS MADE, AWAITING PUBLICATION

The remaining 26 chemical elements not so far published.

NH₃; AgNO₃ and its crystal composed of 1296 molecules; HNO₃; KNO₃; NaNO₃; FeCl₃; Urea NH₄CNO.

PO₃; PO₄; H₂SO₄; KCN; Alpha and Beta Naphthol C₁₀H₇OH; Di-ethyl Ether C₂H₅.O.C₂H₅; Phenol C₆H₅OH; Hydroquinone C₆H₄2OH; Tartaric acid C₄H₆O₆; Salicylic acid C₆H₄(OH).COOH; Benzaldehyde, C₆H₅CHO; Pyridine C₅H₅N; Indigo C₁₆H₁₀N₂O₂.

Maleic acid 2C₂H₂.2COOH; KClO₃; Calcite and Aragonite.

Action of Pt as catalyst in combining H₂ + O = H₂O.

BERNARD SHAW AND ANNIE BESANT

BY C. JINARĀJADĀSA

THE illustrations which I give of Bernard Shaw's autographs, written in the presentation copies to Dr. Besant of some of his works, reveal how great an admiration he has always had for her. He has never forgotten the helping hand which she held out to him as the young and iconoclastic idealist. He has described this, the beginning of his friendship with her, as follows :

On the passing of *To-day*, I became novelist in ordinary to a magazine called *Our Corner*, edited by Mrs. Annie Besant. It had the singular habit of paying for its contributions, and was, I am afraid, to some extent a device of Mrs. Besant's for relieving necessitous young propagandists without wounding their pride by open almsgiving. She was an incorrigible benefactress, and probably revenged herself for my freely expressed scorn for this weakness by drawing on her private account to pay me for my jejune novels.

In her Autobiography she speaks of him with evident affection, as also with sharp penetration into his technique :

At this time also I met George Bernard Shaw, one of the most brilliant of Socialist writers and most provoking of men ; a man with a perfect genius for "aggravating" the enthusiastically earnest, and with a passion for representing himself as a scoundrel. On my first experience of him on the platform at South Place Institute he described himself as a "loafer," and I gave an angry snarl at him in the *Reformer*, for a loafer was my detestation, and behold ! I found that he was very poor, because he was a writer with principles and preferred starving his body to starving his conscience ; that he gave time and earnest work to the spreading of Socialism, spending night

to Annie Besant
from G. Bernard Shaw
May 1893.

WIDOWERS' HOUSES

MISALLIANCE
THE DARK LADY OF THE SONNETS
FANNY'S FIRST PLAY

to Annie Besant
from Bernard Shaw
17th May 1914.

after night in workmen's clubs; and that "a loafer" was only an amiable way of describing himself because he did not carry a hod. Of course I had to apologise for my sharp criticism as doing him a serious injustice, but privately felt somewhat injured at having being entrapped into such a blunder.

When she left the Socialist Movement to follow H. P. Blavatsky, he summarized the situation in the Fabian Society, so far as he was concerned, in the following words, which once Dr. Besant told me when alluding to the incident: "You are leaving me alone to keep up the spiritual end among the Socialists." The usual reader of Shaw's works will not associate the word "spirituality" in connection with Shaw's terrific onslaughts on civilization in general; yet every one who reads his Plays with any real understanding sees that, in spite of his militant methods, there is a fiery zeal of philanthropy for which there is no other word except "spirituality".

Among all who have tried to describe Annie Besant, I doubt if anyone has summed up her inmost nature more swiftly and briefly than he has done in these few lines:

Mrs. Besant is a woman of swift decisions. She sampled many movements and societies before she finally found herself; and her transitions were not gradual; she always came into a movement with a bound, and was preaching the new faith before the astonished spectators had the least suspicion that the old one was shaken.

Some day the statesmen of the future will realize how, in the political problem of India, she was far ahead, not only of Indian political leaders, but also of British statesmen. Now that Mr. Gandhi has failed to bring in the era of Swaraj by his methods, not a few are the patriots in India who wish that Dr. Besant were twenty years younger to lead to victory.

SAINT JOAN

*to Annie Besant
from Bernard Shaw
with his love.*

20th June 1924.

THE INTELLIGENT WOMAN'S GUIDE TO SOCIALISM AND CAPITALISM

*to Annie Besant
from Bernard Shaw*

23rd June 1928.

the danger line (we hope), but they are very disturbing to the people in the devastated regions. They are severely shaken, their morale is low; many of them have undamaged homes, but they dare not return to them, and remain in parks and vacant lots camping out and being cared for by the many relief organizations which are doing such splendid work.

Radio announcements consist of continual appeals for supplies of all kinds, especially of food, bedding and medical necessities. Each fresh major shock, and they now occur about twice in twenty-four hours, further upsets the morale of the sufferers.

We feel thankful that we were not in the centre of it all, as we might have been, having visited it several times recently to see boats in the Los Angeles harbour, which is there. It was most fortunate that the Navy was present at the time and that a complete plan of action had already been prepared against such a crisis three years ago by the Admiral in charge. Almost before the first temblor had ceased, orders were given and the plans were put into operation.

Remarkable, too, is the fact that a man here prophesied this and other events, which have occurred, a week previously in a letter to the *Los Angeles Times*. Apparently the worst is over and, with characteristic American speed, rebuilding on shock-proof lines is already going on.

It is satisfactory to observe here that, despite both the moratorium and earthquake, both the numbers and the interest of the audiences in Los Angeles, Hollywood and Glendale have been sustained though financial returns are affected.

GEOFFREY HODSON

INTERNATIONAL RELIGIOUS CONFERENCE

AN inter-religious Conference was held in Bangalore, S. India, from April 23 to 26, 1933, its worthy object being to create better understanding between the different communities in India and to make clear the teachings of their religions.

The Conference was attended by delegates from many towns of India, representatives of most religions, men and women, Indian and European. A large number of lectures, addresses, discussions and symposiums were given by Pandits, Moulvis, Achars, Missionaries and other learned persons. Besides the regular programme there was an inter-communal dinner (now getting popular in India) and a group photograph (already most common). A report said that "the chief characteristic of the Conference was that whereas different adherents

of different religions expressed themselves clearly and forcibly regarding their faiths, a very patient hearing was given to their utterances and no dissentient voice was heard. The utmost friendliness prevailed". It is interesting to note that the Conference was organized by a religious body of Muslims, the Deendar Association. It was the first of its kind in the history of Mysore, but it was such a great success that it is hoped it will become an annual future in Bangalore.

In the opening address Mr. O. Kandaswami Chetty, a Hindu social reformer, made an eloquent appeal to realize now Akbar's dream of a Universal Faith for India as described by his prime minister, Abul Fazl. In the closing address the same chairman after winding up the work of the Conference spoke on religion, and again made a fervent plea to distinguish between the religion of institutions and the religion of the heart, and how by following the religion of the heart man serves God and man best (and thus the cause of unity) as shown in the exquisite poem, "Abu Ben Adhem".

A RETURN TO LIFE

"WHO sleeps the sleep of frost will wake no more."

When my mother was a young girl living in Massachusetts, she left her home at one time to go to learn a trade in a place near by. As the time drew on towards Christmas she began to feel very home-sick. So it was arranged for her to go home for Christmas. On the day planned for her return, however, it began to snow so hard that she thought: "They will never send a vehicle for me on such a day! Well, I will return on foot." So she wrapped herself well up and started off. But she soon found it was much colder than she had expected, and began to wonder: "Shall I ever be able to stand this? Anyhow I'm not going back!" Presently she began to feel very sleepy, but said to herself: "I must not lie down in the road. What would anyone think!" At last however she sank down, overcome by sleep. She was awakened by what seemed to her a loud man's voice, saying: "Susie, get up," and she felt a thrill go through her. Again she heard the voice, and the shock this time brought her to sit up. She heard it a third time, and it brought her to her feet. And so she struggled on, and reached at last her aunt's house. Her aunt opened the door, letting out the hot air from within, and Susie fell unconscious at her feet. The Doctor was sent for and she became aware of two men standing beside her bed. One said: "She is dead"; the other replied: "No, not quite." They rubbed her with snow and at last she got better, but three of her ribs were laid bare through her having been brought too soon into contact with the warmth of the house. Surely we are all watched over and protected!

DELLA ENGLISH

OUR COVER

"CONVENTION met. Twice as many Delegates as last year. A grand day. Enthusiasm about H. P. B. I proposed building, a sort of Pantheon (for portraits of founders of the world's religions. Rs. 4,000 subscribed)." This is the entry found in Colonel Olcott's Diary for Saturday, December 27, 1884. The proposed "Pantheon" finally materialized itself in the present Lecture Hall at the Adyar Headquarters. With the genius of a great builder, Colonel Olcott transformed the drawing-room and verandah of the building into a magnificent Hall, and in four niches placed four large figures in relief of Jesus Christ, Gautama Buddha, Shri Krishna and Zoroaster. Various mystical emblems were also placed on the walls. In large letters was the motto, "There is no Religion higher than Truth".

During the time I acted as Vice-President in 1925, and in view of the Jubilee Convention of that year, I developed Colonel Olcott's idea by placing an Arabic inscription for Muhammadanism in a fifth niche (no image of the Prophet could be put, as against Islamic tradition). In the sixth and last niche in the Hall I placed a great board recording the names of the National Sections of the Society, with the dates of their Charters. The curious old symbols put by Colonel Olcott were replaced by clearly recognized symbols of Judaism, Jainism, Sikhism, Taoism, Confucianism and Shinto among existing faiths; and for the vanished faiths, by symbols for Mithraism, the religions of Greece and Egypt, Atlantis, Chaldea and Assyria. The Masonic Square and Compasses, and also a symbol for Bahaism, were also placed. Underneath each figure or symbol there appeared for the first time its name, so that all could clearly understand.

A future development of the "Pantheon" idea of the President-Founder was the beginning during the Jubilee Convention by Theosophists of various religions of small sacred buildings to represent their faiths. The first to be completed was the temple of Hinduism, followed by the temples of Buddhism and Zoroastrianism. The Christian Church is still a thatched hut, and there are only the foundations as yet of a Mosque and a Synagogue.—C. JINARAJADASA.

EARTHQUAKE IN CALIFORNIA

I AM writing during the earthquake period which, though it has brought us no harm, has been unpleasant. The shocks began about 5.45 p.m. After dinner, during which many shocks were felt, we had to leave for Hollywood to lecture and it was here that the more unpleasant side of it all was experienced.

I was speaking to a study-class of some fifty people in a house in Hollywood, which is a Theosophical Lodge, when a major quake occurred. The house creaked and swayed, pictures swung and the peculiar rumbling sound of earthquakes was heard. This 8.30 p.m. shock on the first day was a very strong one and lasted a long time. News of the effect of the preceding quakes in the Long Beach district, only a few miles away, had come through on the radio—greatly exaggerated—and so people were very nervous. Many rose and a peculiar panic atmosphere was produced. I begged them to sit still and after the first quake they asked me to continue with my subject. I did, making strong efforts to hold their attention as fully as possible. This was difficult as several less severe quakes followed, and it was a relief when the questions were answered—and there were quite a number—and we were back in the car heading for home.

That night was unpleasant. Radio news was serious and strong waves of fear could be felt distinctly at each shock. These continued through the night and during Saturday and Sunday, there being some thirty-eight which were noticeable. They diminished in intensity during Sunday and seismologists assured the public that, judging from previous earthquakes, no more major shocks would come. They were wrong, however, for Sunday night in Los Angeles, much nearer to the centre of disturbance, in the middle of my lecture a major shock occurred. There were some four hundred people in the auditorium and for just a moment emotional panic gripped them. Remember, every one was very strained and nervous by this time, indeed, we did not expect people to come into the city, the large audience being a surprise. The stewards had left wide aisles in case of a shake. Fortunately, the audience responded to an appeal to remain and the danger of a rush passed. But the fear power which swept throughout the city was a tangible force, a kind of concentrated panic and shock combined, and not easy to withstand. No more quakes followed and all were sufficiently controlled to close the meeting with a few minutes' quiet thought directed towards the stricken areas. On getting to bed that night I found that this experience had been a great strain.

On Monday two major shocks occurred and just as I write this, Tuesday morning (March 14,) a less severe temblor shakes the house. These repeated shocks no longer affect us here where we are beyond

AUTOBIOGRAPHY OF REV. DEVAMITTA DHARMAPĀLA

Namo Buddhaya

12-8-2465
1921.

LOVE

I WAS sewing and thinking of the human soul and how one day it would rule the personality and be master of all, etc., when there was an inrush of a vague feeling of pleasure and longing, of one's wanting to give up oneself, mixed with a definite pain, its only physical feature, welling up within the heart.

I wondered whence it arose and what was its cause. Was it the sub-conscious thought of my little one for whom I was making the dress that had caused it? Or was I unconsciously thinking of her father or a friend? I tried to locate its origin but could not. Though I could project it, so to say, to each of the above-mentioned, yet I felt it was independent of them all.

Then I remembered how, as a child, I used to have the same sort of feeling whenever I went out roaming in the woods and later when I met my husband, and still later at prayers. Now gradually it dawned on me that the feeling had always been the same in essence, but that at each different stage of my life I had given it a different form and cause. I had never thought about its origin or its cause and had taken it for granted that the form I gave it unconsciously at the time was its only cause.

I remembered also one evening in the mountains, when sitting all alone on a rock overlooking the thickly-wooded valleys below and misty plains far off, the same feeling had come with some intensity without any definite object, independent of any person or form—just a feeling welling up in the heart, I knew not from where, and the words of Krishnaji seemed to strike me: "Love knows neither people nor things, neither subject nor object, it is free of self-consciousness." And I thought that truly Love in essence is the same; only we project it through our mind to an object or an idea, the nature of which varies according to our stage of development. It is the same feeling always impersonal and impartial, Divine Essence, welling up in the heart, and we mistaking it, give it a "Rupa" through our mind because we know no better. A mother thinks it is her child, a lover his beloved, whoever is thought to be the most dear at the time. But when Love falls in love with itself, when there is no object of love, and one is still joyously alive and pulsating with overflowing love, just in a state of "loving mood," then and then only Love finds its consummation, its Beloved—Itself—and is rested.

G. B.

MY DEAR JINARĀJADĀSA,

Yours of the 8th inst. It was in 1878 that I first heard of the T. S. Colonel Olcott having read the English translation of the Panadura Controversy wrote to the late Megittuwatte Hamuduruwo of the Kotahena Mahapansala declaring himself a Buddhist and H. P. B. sent him a copy of the *Isis Unveiled*. We were then living at Kotahena. I was attending the St. Thos. Coll. School. After returning from School daily it was my habit to visit the Pansala. The priest was a great controversialist, and every Saturday he would deliver a sermon on Buddhism and attack Christianity. They came like thunder-bolts, and after the attack he would tell the audience of the formation of the T. S. and of Colonel Olcott. His words were like sweet honey to me. I began to think of the future of Buddhism and a kind of invisible love entered my heart. Every letter that the priest received from Colonel Olcott was translated and printed. In 1879 the T. S. party arrived in Bombay, and my love to the T. S. and the Founders had no bounds. The priest received a copy of the 1st issue of THE THEOSOPHIST, and it contained an admirable review of *The Light of Asia*. I thought that it was light from heaven. In 1880 Colonel Olcott, H. P. B., Damodar and the Bombay Theosophists came to Ceylon and they received a royal welcome. I was then 15 years old. At the first lecture my father, Irving's father and other leading Colombo Buddhists were present. At the close of the lecture after all had left the place Irving's father and my father remained behind, and I with them, and Irving's father introduced me to Colonel Olcott and H. P. B. Both of them shook hands with me. I left School in March 1883 and in November, I wrote to H. P. B. that I wished to become a Chela. In 1884 January Colonel Olcott initiated me although I was under age. In December 1884 H. P. B. brought me over to Madras, and in her room she asked me to learn Pali. It was wonderful that she saw my future. From January 1884 to 1904 I entertained the belief that the T. S. would take up the cause of our Lord. In 1905 I was disillusioned. Adyar was my home for 20 years. Since 1905 Adyar had no attraction for me.

Now that you wish to build a small Vihara at Adyar I shall do all I can to help you. Prepare a plan of the Vihara according to the *Amaravati* Vihara architecture. You will find pieces of Amaravati Sculpture in the Madras Museum. Let it be a small building, and I am sure the Masters' blessings will come, and with them the means also.¹

Yours affly.,

ANAGARIKA DHAMAPALA

¹ I received not one pie either from him or from any Buddhist in Ceylon towards the cost of the Buddhist Shrine at Adyar.—C. J.

CORRESPONDENCE

MAY I be very unorthodox, dear Mr. Editor? I am, so let it come out. Why do we talk and write so much about our old T. S.? Does it need so many props? There are many fine souls in it, I know. But does it matter so much what coat we wear or where we dwell? Can we not give greatly whether we live in palace or prison, whether we stand on a hill or dwell in a valley? Does our garment or our environment matter so very much? All those are things of a day and of little importance. Can we not be our best selves wherever we stand? Let us love deeply and wisely; let us love justice, mercy, loyalty to what we feel to be nearest the essence of things—give true friendship to all, give understanding to the weak and helpless ones. Let us BE our real Self.

ESTHER BRIGHT

By C. Finarājadāsa

By all means let us "BE". I believe so much in "being" that my thoughts are continually set on the only place where we can "be"—to any real satisfaction. Of course I mean Devachan, where the Logos can co-operate with us more fully, because we are unencumbered for the time by our evil Karma. Still, even if unhappily we are tied to physical plane work, we can make the Theosophical Society the finest chalice for our idealisms. To some of us who do that, this wonderful Brotherland of all mankind which is the Society is more than any Fatherland or Motherland.

But of late, some have asserted with vehemence that the work of the Society is over because Krishnaji is giving his message; others that the Society has lost all real contact with the Masters, for those who claim to have any contact with Them are but full of vainglory and ambitions to dominate. On so many sides, the theme harped upon is: What is wrong with the Theosophical Society? I have yet to receive a contribution to THE THEOSOPHIST on the theme: What is *right* with the Theosophical Society. And such is human nature that let one or two say:

"Let's talk of graves, of worms, and epitaphs;
Make dust our paper, and with rainy eyes
Write sorrow on the bosom of the earth.
Let's choose executors, and talk of wills". . .

and a vast crowd will dolefully intone: "Let's talk of graves, of worms, and epitaphs."

This is the reason that during the two and a half years that I have sub-edited THE THEOSOPHIST, I have purposefully talked of the Society, its greatness, and its usefulness, its invincible march to greater service still under those Unseen Leaders who watch and guard over what They term "Our Society". Our "garment" very much matters, if we mean to *work*, not in isolation, but as an efficient band of *workers*. Of course there are Theosophists in spirit outside the ranks of the Society; but the best Theosophists, as *efficient workers*, and those who care to work under the Masters, will always be in the Society.

Hitlerism

It is very sad to find glorified in THE THEOSOPHIST such men as Mussolini and Hitler (especially the latter) whereas no mention is made of men like Massaryk, Stresemann and Briand, who all strove to bring about a better understanding among the Nations. I feel profound sadness about it, and lose more and more my faith in the capacities of right perception of our Theosophical leaders. Is it perhaps not true to-day as of yore that the fruits reveal the tree? And is not the leading idea and the practical action the touchstone of the inner value of a man? I cannot believe that the Inner Government are for Hitler and the like, with all the horrors that are going on now in Germany, with all that killing and murdering, and *not* for Massaryk who tries to establish understanding amongst the various Nationalities of his country, and that the Hierarchy are against or indifferent to all those who try to abolish war and militarism. If it were so, it would be horrible, and in that case I do not know why they are against Lenin and Stalin, who have at least a big ideal as excuse for their deeds, whereas Mussolini and Hitler propound old outworn traditions which lead to war and narrowest, stupidest patriotism. If the writer of the Watch-Tower article were right, there would be no possibility of judging, or we had to think that the more a National leader kills and the more he acts low and mean the nearer is he to the Great White Brotherhood.

I can say no more. All is too, too sad! It may be that I am ignorant and stupid but in case the writer of the article is right I must admit that all our lofty ethics are worth nothing and all we held right is false.

It seems to me the whole world is standing on its head; right becomes wrong and the wrong right. If things take the direction shown in the Watch-Tower for May, I do not know if I'll remain still a member of the Society. I hope it will change.

(I have omitted the writer's name; in these days of denunciation, to express one's opinion even in a far-off country invites persecution, if not death.—C. J.)

Monetary Reform

Until we have a clear idea of the ethical principles which must underlie a living, practical Brotherhood of Humanity we cannot safely advocate schemes of monetary reform, many of which are full of pitfalls for the unwary. Many members, no doubt quite unconsciously, are assisting in the propagation of schemes which only defer the fundamental question at issue. As pointed out by the Acting Editor, increase in material prosperity *alone* is not the aim of Universal Brotherhood. A helot society can easily be conceived where poverty and unemployment are unknown. But we should remember the old saying: better to be poor and free than rich and a slave. The decisive question in judging whether any scheme of social betterment is a step towards real Brotherhood is: with whom does the ultimate power reside, in a few individuals wielding absolute power (a helot society) or in the people themselves?

This fact is much more clearly realized among the members of the political parties of the Left, than by many members of the Theosophical Society. This is one of the reasons why they are so greatly feared by those whose self-interest makes them strive to preserve the established order of things and who suppress them with ruthless severity when the opportunity occurs.

Financial reforms may easily become a "red herring" to divert attention from the real issue, and become golden chains binding the community still more closely to the fulfilment of the inordinate desires and ambitions of a few autocrats obsessed with the lust for power.

LEONARD C. SOPER

By the Acting Editor

"Ultimate power"—meaning by "power" the reality, which is capacity to transform—never *really* resides in "the people". It resides in a few individuals who have that capacity. Whether it is "given to them by popular election, or they grasp it, is a minor matter". What matters is that they, the few, the older souls, should have vision and be capable of self-sacrifice. The "people" do not lead; they are always led. They are led to the realization of what is best in themselves by the few who are capable of idealism and self-sacrifice.

"Whatever they call him, what care I,
Aristocrat, democrat, autocrat—one
Who can rule and dare not lie."

Vaccination

Dr. P. Govindarajulu, N. D., D. Dt., writes a long letter objecting to my foot-note to the article of Mr. D. Srinivasa Iyengar on the matter of vaccination. As this subject can be discussed pro and con in many magazines, I do not propose to take it up further in THE THEOSOPHIST.—C. J.

REVIEWS

Pearls of the Faith, or Islam's Rosary, by Sir Edwin Arnold. (Published by T. S. Swaminathan, M.A., B.L., Advocate, Madras. On sale by Theosophical Publishing House, Adyar, Madras. Price Rs. 2-8 as. Special price for College students Rs. 2.)

This beautiful work has been long out of print. Its re-issue in India is a noteworthy event, particularly to all interested in the traditions of Islam. Edwin Arnold is famous in the English-speaking world for his wonderful poem on the life of Gautama Buddha called *The Light of Asia*. He was once Principal of the Deccan College at Poona, and was a fine Sanskrit and Persian Scholar. When he retired to England he became editor of *The Daily Telegraph*. After writing *The Light of Asia* he translated the *Bhagavad-Gita* in perhaps the most beautiful poetical translation in English under the title *The Song Celestial*. After having done this much of service in the cause of Buddhism and Hinduism, he turned his attention to Islam, and produced a beautiful book called *Pearls of the Faith*.

The book consists of 99 poems woven round the 99 beautiful names of Allah. Each poem draws upon some Islamic tradition and presents it in exquisite English. After the death of Tennyson, Edwin Arnold's name was one of the three which was considered as a possible Poet Laureate. That reveals his worth as a poet, though there is little of his poetry now well known except his *Light of Asia* and *Song Celestial*.

Since the book has been long out of print, the family of the late Sir T. Sadasiva Iyer, Justice of the High Court of Madras, has become deeply interested in republishing it, for the late Justice was a deep admirer of the beautiful traditions of Islam. Therefore as an act of love the book has been republished and is now issued at actual cost price. Following the original edition of London, each page has a green border and one of the beautiful names of Allah printed in green

in Arabic characters. As far as possible, even to the green colour and the beautiful gold back, the Indian edition follows that of London.

This book should not only be in the library of every educated Muhammadan, but also of every Indian who desires to know all that is best in Islamic tradition. In addition, since Muhammadan Colleges must have some text-book of pure and perfect English for study in the higher classes, why should not this book of Edwin Arnold be made such a text-book? His *Light of Asia* has been used as a text-book in Buddhist Colleges in Ceylon. *Pearls of the Faith* is full of purest Islam, and every one who reads the book comes into direct touch with some of the most exquisite incidents in the Koran and in the *Hadith* or traditions. An extremely low price for such a book of 304 pages, beautifully got up, is specially quoted in order that it may be widely circulated, both for the sake of Islam and for the sake of India, where the followers of the Prophet and of the Rishis live side by side.

C. J.

Naked Ascetic, by Victor Dane. (Rider & Co., London. Price 7s. 6d.)

"What went ye out for to see?" is a question that might be asked of many writers who go to India, and thereafter write a book about it. Mr. Dane at least knew what he wanted to see, and seems to have pretty thoroughly investigated the lower forms of magic and so-called Yoga. Some might think he has missed the treasure in the pursuit of its shadows, for the true Yogis of India, as compared to the sorcerers of many kinds whom he describes, are as the Himalayan heights to the sand-hills. Mr. Dane admits this theoretically, for he says:

Whatever I may write against modern India it is quite true that wonderful things have sprung from it.

and again:

As soon as one steps on Indian soil a new world is reached, a world mainly remarkable for its extraordinary paradoxical contrasts.

Naked Ascetic contains a remarkable collection of well-told stories of magic (grey or black), and Hatha Yoga, and persons attracted to these things, and not too fastidious to be revolted by gruesome details, will find in it plenty to interest them. The author is to be congratulated on his determination to speak only from personal experience.

In his last chapter, Mr. Dane sets forth with great sincerity his own views on yoga, and in several passages seems to voice the teachings of Krishnamurti:

In seeking reality we must never allow ourselves to become limited. For this reason societies and religions are dangerous. They put under our eyes a few great truths but they shut out others.

Mr. Dane pays a fine tribute to Adyar:

Adyar is of course a wonderful place, but its greatest marvel is the library, the books there made my mouth water.

He regretted being unable to see Bishop Leadbeater and expresses his scorn of the scandal-mongers who have sought to befoul "a man who is both as famous as he is notorious". He speaks with appreciation of "Dr. Jinarajadasa" as "one of the most charming Indians it has been my pleasure to meet. He is both a spiritually developed being as well as highly intellectual. Rather a pleasant change in a Theosophist"! We have to thank Mr. Dane for helping us to "see ourselves as others see us".

E. M. W.

Maternité, par Georges Méautis (Les Cahiers Romands, 2me. Série, No 10). (Librairie Payot & Cie. Genève.)

A small book, but very charming, breathing French *esprit* and gallantry, the writer once General Secretary, T.S., for Switzerland, being a native of Suisse Romande and partaking in its French culture. We know how this part of Switzerland has been largely ridden by sombre Calvinism, with Geneva as its centre, since the 17th century. The book is a protest against the inferior rôle accorded to woman in Protestantism, as contrasted to the high ideal in Catholicism of woman's supreme calling—the divine Motherhood of our Lady Mary. Through three chapters, treating of great Greek ideals of sublime womanhood, the writer leads us to view three aspects of woman's high mission on earth—*Hestia*, Goddess of family life and of the hearth, where life's flame is perpetually renewed and kept burning; *Demeter*, Mother of Plenty, who gives her children of her own life, unstintingly; and *Niobe*, Protectress of all tender, defenceless life. The book closes with the following sentiment:

The family is the essential element of our Aryan race, the mother being its guardian and its palladium. All hope is not lost, so long as a civilisation knows to give to the mother the place she deserves, namely the first.

A. L. H.

Dr. Besant Charitra. The Life of Dr. Besant in Marathi, by R. S. Bhagwat, M.A. (Ganesh Mahadev & Co., Poona. Price As. 8.)

This short life-story of Dr. Besant has been written in simple idiomatic Marathi "to remove the prejudices in Maharashtra" by a clear statement of facts in the life of the great President of the Theosophical Society. The writer is too obviously concerned with the prejudices, and so sometimes unknowingly mars the natural beauty of the story by pulling the reader's attention to their existence. The style is effective and the book holds the reader's attention to the end. Mr. Bhagwat deserves congratulations for being able to present a forceful and living sketch of his subject in the small compass of 170 pages and to produce a clear idea of its grandeur. To understand the various phases of Dr. Besant's life and activities is to sense the power that moves the world, and this little book does give a glimpse into its working in the closing quarter of the last century and the opening quarter of this. The references to books and magazines given in foot-notes should tempt many readers to learn more of this life. The writer has been cramped for space towards the end and leaves unfulfilled a promise of the earlier pages. The reader would willingly have paid for a few additional pages.

M. G. K.

The Fountain of Life, by S. N. Agarwal. (The Indian Press, Allahabad.)

This is a nice-looking book of poems in free verse. The preliminary pages contain notes of appreciation by Rabindranath Tagore and S. Radhakrishnan, which form very good and sufficient introduction to the poems, but the author has added, unnecessarily I think, a preface in which is made out a case for free verse. The poems are well written and seem inspired by, not imitated from, the writings of Rabindranath Tagore and J. Krishnamurti. The author seems to find in Nature much joy as well as a philosophy of life, and expresses them naturally and nicely.

D.

An Introduction to the Study of Yoga Aphorisms of Patanjali, by Geo. C. Williams, F.T.S. (Adyar Pamphlet No. 170, T. P. H., Adyar. Price As. 3.)

This is a reprint of two articles which first appeared in Volume II of the *New California*, a Theosophical magazine, and was later published as a pamphlet in 1894.

The first half of the pamphlet—Introduction—is a splendid essay on Theosophy, how Theosophy is a "new gospel, a new rule of conduct, a new hope for humanity . . . for which the world is only now, for the first time, prepared; it is the gospel of individual self-development." Then follows the subject proper of the pamphlet wherein is shown most clearly what is concentration, the "how" of individual self-development according to Patanjali. "One of the most extraordinary books of the world is *The Yoga Aphorisms of Patanjali*, . . . because it points out, with infallible directness, the means by which a man may transform himself into a God."

The reprint is invaluable inasmuch as it introduces in a very lucid way two subjects of great interest to thinking people of all ages and all climes, namely, Theosophy and Yoga.

D.

STAR TRAILS

WHEN life is dark and passion-dyed,
And heavy days are passed inside,
In gray and grievous duty,
My soul slips far away to hide,
In cool, blue space awhile to bide,
And drench in purest beauty.

Where Constellations surge and roar
And Pleides and Archer soar,
Behind their stardust veils;
Far, far from earth's dim distant shore,
Beyond the arc of meteor,
By silent, azure trails;

Where distant starlings flash and fade,
Like gems in vaulted arch inlaid,
The gleaming eyes of night;
There winds of cosmic plains pervade,
And cleanse the soul with clear cascade,
Of star-touched Heavenly Light.

MARY GRAY

MAGAZINES RECEIVED:

Advance Australia News Service	...	May.
The American Co-Mason	...	Jan.-Feb. and Mch.-Apr.
The American Theosophist	...	May.
Bulletin Théosophique	...	May and June.
The Calcutta Review	...	May and June.
The Canadian Theosophist	...	April and May.
The Indian Review	...	June.
Kuntur	...	January-March.
The Liberal Catholic	...	May and June.
The Maha-Bodhi	...	May-June.
The Modern Review	...	June.
New Britain Quarterly	...	April-June.
The Non-Subscribing Presbyterian	...	May.
The Occult Review	...	May and June.
Persatoean-Hidoep	...	June.
La Revue Théosophique le Lotus Bleu	...	April.
Röerich Museum Bulletin	...	May.
Stri Dharma	...	June.
Teosofia	...	May.
Teosofisk Tidskrift	...	April and May.
Theosophia	...	May and June.
Theosophy in India	...	April-May.
Theosophy in Ireland	...	January-March.
Toronto Theosophical News	...	May.
The Vaccination Inquirer	...	May.
World Theosophy	...	May.
The Young Builder	...	June.
The Young Theosophist	...	June.

BOOKS RECEIVED:

- Mount Everest: Its Spiritual Attainment*, by George S. Arundale (The Theosophical Press, Wheaton).
- India under the British Crown*, by B. D. Basu (R. Chatterjee, Calcutta).
- Contribution a la Histoire de la Société Théosophique en France*, by Charles Blech (Éditions Adyar, Paris).
- Adyar Pamphlets Nos. 172 and 173-74*. (T. P. H., Adyar).
- Dr. Besant Charitra*, by R. S. Bhagvat (Ganesh Mahadev & Co., Poona).
- Septennial Report of Lodge Vishvakarma No. 127* (Universal Co-Masonry, Trichinopoly).
- Gita Sandesh*, by Ramdas (Anandashram, Ramnagar).
- Navavidhan Diary* (S. Roy, Calcutta).
- The Sunrise*, by Suryanarayana Sadhu (People's Printing and Publishing House, Triplicane).
- Report for the year ending February, 1933 of Manchester Association of Importers and Exporters* (Manchester).
- Tales from Shakespeare in Sanskrit*, by M. Venkatramanacharya (V. Ramaswamy Sastrulu & Sons, Madras).



ON THE WATCH-TOWER

BY C. JINARAJADĀSA

DURING the last month Dr. Besant's strength has considerably diminished, though matters have not come to a state to be termed a "crisis". Her heart functions well, and the amount of strength in her—seeing that for four weeks she has lived only on milk—is remarkable. There is little doubt that she would long ere this have discarded a worn-out body which serves her so little, had only the problem of India not been so long delayed in its solution. If only the scheme outlined by her of clear, forceful, *constitutional* agitation, that is, *within the law*, had been taken up all the time by the Indian leaders, as they did for a while before Gandhiji swept the board clean of all policies but his, India would already have gained her rightful place within the British Empire, and Dr. Besant would have been free to go. But the Indian leaders, tired and disheartened by Britain's long continued hard-heartedness, accepted the violent policies, of Non-Co-operation first and later of Civil Disobedience, of Gandhiji, and following his lead, tens of thousands sacrificed nobly and went to prison to usher in the new era of Freedom for India. And the result of all these policies? The landing of the National Movement in the ditch, and its leader appealing to the Viceroy for a "peace without humiliation". Can one ever imagine Dr. Besant asking the British Government for conditions of peace "without

humiliation"? She would have seen that she never placed herself and her followers in such a quandary through blundering tactics. If one fights at all, one fights to win. That is Annie Besant, the Warrior. If she were only fifteen years younger!

* * *

It is not often—as yet—that Theosophists have become Heads of Nations. A good many have entered the political field and become members of Parliaments and Legislatures, but very few have achieved the distinction of becoming the head of a Nation. From 1920-24 the President of the Republic of Costa Rica was Don Julio Acosta Garcia, one of the most honoured Theosophists of the Republic. In another of the smaller Latin Republics we have to-day a most devoted Theosophist as the President. The following from him will give an indication of what can be done by those who have the proper spirit of dedication:

In my character as Chief of the Nation, I am doing my utmost to realize in practice the help which my countrymen require both morally and materially. The Department of Home Affairs is administered with economy and honourably, and I have impressed upon all the functionaries the need to stamp upon each action of theirs the seal of duty to the Nation, and the giving of Justice to all without any preference or respect of persons.

I am at the moment dividing up 6,000 hectares among poor agricultural families who are tilling the soil, and we have begun to construct 1,000 houses to be sold at cost price, and to be paid for in 15 years. These are houses for workmen and employees who at the moment can find no accommodation.

I desire you to excuse my lengthy letter but I hope that your benevolence will be constantly extended to me, and your profound wishes will be sent to me to strengthen me so that I may tread the path of Justice and Duty.

Among the ways of service of our fellow-men, none can be more noble than to take part in public life in those ways

which lead to leadership. Such a career is of course full of temptation, and not infrequently subtle vices of ambition and craving for recognition create opportunities for failure, even for the idealist. Nevertheless, power is a noble thing to plan for, provided the will is set to consecrate the power to the fulfilment of the plan of the Most High. Surely a time will come when all representative leaders in each Nation will profess Theosophy as their true gospel of life, even if they do not become members of the Society.

* * *

The Economic Conference at the time of writing is closing, having seemingly accomplished little. Yet perhaps it has achieved more than one imagines, because it is a great achievement indeed to begin the habit of meeting at great World Conferences. The many economic problems have been too numerous for swift solution, particularly as the Will to Unity is still somewhat feeble among the Nations who gathered together. Nevertheless, a movement has been set on foot in the right direction, and it is now merely a matter of time before the great work which humanity is waiting for shall be accomplished.

But in this matter, as in so many others, the public—that is, the man in the street, in his million replicas—expects the national leaders to produce results, not realizing that without the goodwill and the understanding of the man in the street, not even the greatest national leader can really accomplish much result to a lasting purpose. Such work as is being done by the League of Nations Union, whose purpose is to popularize the ideals and the work of the League of Nations, needs to be done in every country, so that every man and woman is in some way pledged, by the gift even of a few pence, pence or cents, to help in the great tasks which are the common tasks of all. The word "propaganda" is

repellent to many, yet it is only through propaganda that the Golden Age will finally be ushered in.

Which Remedy
First?

Elsewhere will be found an article whose contributor very justly points out that, in the course of the Convention Lectures of last December on the economic situation, much was said from the standpoint of Brotherhood, but no attempt was made to propound actual economic solutions capable of immediate application. Yet it is necessary to point out again and again that all solutions of earthly problems fail of success until the root of every solution is seen as being derived from spiritual verities. It was not for nothing that the Christ said:

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed?

(For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things.

But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you.

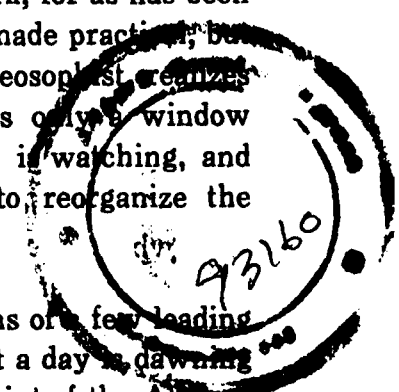
As many have pointed out, such advice, if followed by all, would lead to chaos, and to thieves and wasters getting the upper hand. The advice was given for practice for those who had definitely pledged themselves to tread "the Way" as His chosen disciples. Yet the principle which underlies is a spiritual law that holds good for the whole world. For the truth is—which we only find out for ourselves through many lives of suffering—that this visible world is only the last rung of a great ladder of worlds, and all that is of value in the physical gains a multiple value when it is charged with the message of the invisible worlds. It is he who has his eyes fixed upon "the Kingdom of God and His righteousness" who sees rightly into every problem here upon earth. To take the simile of the captain of a ship who has to navigate his vessel full of passengers and cargo, is

not the most important equipment in the ship a tiny instrument called the compass? While officers to sail the ship and engines and engineers are needed, and cargo and passengers are necessary to pay the expenses of the ship, yet all these things are subsidiary to the *rightness* of the little compass. For without the compass the captain does not know which is his true direction each instant of time. In exactly the same way, it is only in so far as the reformer feels that his objective is in some way reflecting the great objective of a great Divine Plan that real success is achieved. But unfortunately in these days the existing religions cannot link the visible world with the invisible, at least for most of the reformers who feel profoundly the sufferings of mankind. It is here that Theosophy has its great work, for as has been said again and again, Theosophy must be made practical; but it will become practical only as the Theosophist realizes that every object and event here below is only a window through which a great constructive Mind is watching, and through which that Mind is attempting to reorganize the world.

These are times when the proclamations of a few leading scientists tend to show that a day is dawning when the spiritual standpoint of the Ancient Wisdom will be acceptable to the concrete mind.

But on the other hand, most of the work of modern scientists still upholds the ancient thesis enunciated by Tyndal that it is in matter that we are to see all the possibilities of life. It was this aphorism, uttered by him as President of the British Association, which many years later was transformed by Crookes, when himself in that office, with the words that it was in *life* that he saw the possibilities of matter. The reversion to the older standpoint—undoubtedly still the orthodox standpoint of science—is clearly reiterated by

JL
QM m2, m78
N33.54-10-12
501



Professor T. H. Morgan, of the California Institute of Technology.

Matter is infinitely older than life and mind; the conceptual mind of man is only of comparatively recent development. We may consider the age of conceptual mind in mankind to be about ten million years and the age of life on earth about 1,000 million years. Jeans estimates the earth as a planet to be in round numbers 2,000 million years old. Matter therefore may be estimated to have existed 1,000 million years before life appeared.

Evolution then is a development from matter to life, from life to mind. And if creative evolution continues, it may be supposed that as mind increases in power and development, it will slowly evolve into a higher and purer type with matter having less influence. I am again taking you eons and eons into the future when the super-mind, the transcendental mind we may well visualize, develops.

The root of the deficiency in the above pronouncement lies in the lack of recognition that the processes of matter, life and mind are simultaneous in origin, and that the two latter do not follow upon the first. No problem of physics will really come to a solution until scientists take as an axiom that what is termed "matter" is only an embodiment of life, but so different from life itself as to deserve a separate word "matter". Even this is only the first stage in the great discovery, for the second is to know that even life itself is only a form of consciousness. The old Hindu doctrine of *koshas* or sheaths comes nearest to the truth, for then consciousness sheathes itself in life, and both sheathe themselves in matter.

However, Professor Morgan goes so far as to admit that, along the line of thought which he enunciates, it will be possible to believe in the survival of man after death.

This sub-material man will be pure mind and spirit. Many modern spiritualists and scientists believe in such a sub-material human existence supervening immediately after death. While evidence may not yet support it, it is natural to infer that with the

evolution of the conceptual mind in mankind there came also the potentiality of its survival after death.

Reaping the
Whirlwind.

Surely every one knows now what are the disastrous conditions in the industrial world. Yet all these were foreseen by the "visionaries" of generations ago who worked for reforms. In 1886—forty-seven years ago—the socialist Annie Besant wrote what follows. Does it not read as if it were some speech at the Economic Conference? But men find the sowing of the wind a pleasant because a lazy task, and care not to listen to the descriptions of the whirlwind which will be its harvest.

An ingenious capitalist sees a want and devises an article to meet it; or he devises an article and sets to work to create the want. He places his article before the public, and a demand for it arises. The article either supplies a real want, or it becomes "the fashion," and the demand increases and outstrips the supply. Other capitalists rush in to compete for the profit which is to be made; capital flows rapidly into the particular industry concerned; high wages are offered; operatives flock to it; the supply swells until it overtops the demand. But when this point is touched, the supply is not at once lessened; so long as there is any hope of profit, the capitalists manufacture; wage is lessened to keep up the profit, but this expedient fails; short hours are worked; at last the market becomes thoroughly overstocked. Then distress follows, and while capital seeks new outlets, the operatives fall into the great army of unemployed; and very often the small capitalists, who went into the rush just when profit was at its highest, and who have not sufficient capital to hold out against the fall, and to wait a rise, meet the fate of earthenware pots, carried down a torrent among iron ones. When this happens, the result of their speculative folly is held up as an example of the "risks run by capitalists". Nor is this the only way along which a small capitalist sometimes travels to the bankruptcy court. He often borrows money "to extend his business," and if the business shrinks instead of expanding, he becomes bankrupt. In the universal war, the big capitalist fish devour the small fry . . .

More heavily yet than on the capitalist does the competition press on the distributor. A dozen traders compete for the custom which one could satisfactorily supply. The competition for shops in a

Lucifer arise in your hearts"¹; and God says (through Malachi) that the Sun shall arise for those who fear His Name (IV, 2); and the SUN is Christ . . . "I will send my son FROM the SUN," said the Eternal through the voice of prophetic traditions; and prophecy, having become history (?), the Evangelists respected in their turn: The *sun rising from on high* visited us. (Luke I, 78). (*Pneumatologie*).²

Here it becomes necessary to break the flow of the author's oratory to make a few remarks. What Malachi meant by the "Sun of Righteousness," no one but the Kabalists know; and what the Greek, and as we believe the Protestant Church also mean, by that "Sun" is Christ, accepting the term and applying it, whether rightly or wrongly, at all events *metaphorically*. As to the above sentence pilfered from a Sibyl and Virgil who repeats it, we really cannot see the right the Church would have to view this as a prophecy relating to Christ, seeing that both Sibyl and Virgil who repeats after her: "Here comes the Virgin and Apollo's reign," are held as pagans, and Apollo or Apollyon is viewed as a form of Satan or the Antichrist. The Latin Church is brave, and had the courage of her opinions at all times. Why does she not try to be as *logical* as she is daring? If the Sibylline promise "He will send *his Son* from the sun" applies to Christ, then either Christ and Apollo are one, then why call the latter a Demon? or the prophecy had nought to do with the Christian Saviour. In such a case why appropriate it?

But de Mirville goes farther. He shows us St. Denys the Areopagite, affirming that "the Sun is the special

¹ Epistle, II, 19. In the English translation it is said, "until the day-star arise in your heart"—a little alteration, *ad libitum*. It does not really change the meaning—though Lucifer is the "morning star" before he becomes that of the day; yet the arrangement shocks less pious ears, and there are a number of such in the Bible.

² In the English text it is mistranslated into "the day-spring from on high". Another little correction of the *lapsus calami* of an Apostle for whom divine inspiration is claimed.

signification [?] the sign and the stature of God". (*De Divin. Nom.* chap. IV).¹ It is by the Eastern door that the glory of the Lord penetrated into the temples of the Jews and Christians, that *divine* glory being sunlight". "We build our churches toward the East," says St. Ambrosius—"for during our mysteries we begin by renouncing *him who is in the West*." (*De Trinit.*)

"Him who is in the West" is Typhon, the Egyptain—the West having been held by them as the "TYPHONIC GATE OF DEATH". Thus, having *borrowed* from the Egyptians Osiris, the Church Fathers thought as little of helping themselves to his brother. But then again: "The prophet Baruch² speaks of the stars that rejoice in their *vessels* and *citadels* (*vasa castrensia*) *φυλακή* (Chap. III); and *Ecclesiastes* applies the same terms to the sun, which is said to be "the admirable vessel of the most High One," and the "citadel of the Lord" *φυλακή* too." "For the sacred writer [Solomon!]," exclaims de Mirville, "there remains no doubt in his heart; it is a Spirit who rules the Sun's course. Hear what he says (*Ecclesiastes* V, 5). 'The sun also ariseth,' and *its spirit* lighting all in its circular-path (*gyrat gyrans*) returneth according to his circuits."³

De Mirville seems to quote from texts either rejected by, or unknown to, the Protestants, in whose Bible there is no XLIII chapter in *Ecclesiastes*; nor is the Sun made to go "in circuits" in the latter, but the wind. (See chap. I, v, 6.) This is a question to be settled between the Roman and the Protestant Churches. The point to show is, the strong

¹ So did the Egyptians and the Sabaeans in the days of old, the symbol of whose manifested God or Osiris was the Sun, but they had a higher Deity.

² Exiled from the Protestant Bible, but put in the *Apocrypha*, which, according to Art. VI of the Church of England "she doth read them for example of life and instruction of manners" (?) but not to establish any doctrine as the Papists do.

³ Cornelius a Lapide. Vol. V, p. 48.

⁴ *Ecclesiastes* XLIII (not found in the English texts). The above quotations belong to de Mirville's chap. on "Christian and Jewish Solar Theology," *Pneumatologie*, Vol. IV, pages 35—40.

thickly populated neighborhood drives up the rent, and so adds to the retailer's burden. He is compelled to spend large sums in advertising, striving by brilliancy of color or eccentricity of design to impress himself on the public mind. An army of commercial travellers sweeps over the country, each man with his hand against his neighbor in the same trade, pushing, haggling, puffing his own, depreciating his rival's wares. These agents push their goods on the retailer, often when no real demand for them is coming from the public, and then the retailer puffs them, to create a demand on his supply. Nor must we omit from notice the enormous waste of productive energy in this army of canvassers, advertisers, bill-posters, multiplied middlemen of every kind. The distributive work done by these is absurdly out of proportion to their number.

Modern Socialism by ANNIE BESANT

* * *

Bishop G. S. Arundale and Mrs. Rukmini Arundale left Adyar in April for Europe, since when they have been in England and Holland. Dr. Arundale presided at the English Convention in London, and at the "International Gathering" at Huizen. They visit the United States next, and will take part in the American Convention at Wheaton, and in the Summer School which follows. After a brief visit to California, they sail from San Francisco for Sydney for work in Australia. They will return to Adyar in time for the Annual Convention.

Miss Heather Kellett, for some time Assistant Secretary of the Australian Section, has arrived at Adyar to help Bishop Leadbeater as one of his secretaries, and particularly to assist him in the revision of three or four of his books, which he is anxious to finish before he shall be called (*absit omen!*) to take up work "Yonder". He has, however, several years of work on "this side" in him still—provided he is permitted to do it in his own way, and not burdened by appeals for help and guidance which can usually be found nearer than distant Adyar.

THE SECRET DOCTRINE

BY H. P. BLAVATSKY

VOL. I. ORIGINAL MANUSCRIPT OF 1885

(Copyright Reserved)

CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(Continued from p. 395)

LET the reader turn to de Mirville's works—a Roman-Catholic writer, or to *Monumental Christianity* by Dr. Lundy, a Presbyterian divine, if he wants to appreciate to any degree the subtlety and casuistry of their reasonings. No one ignorant of the *Occult Versions* can fail to be impressed with the proofs brought forward to show how cleverly and perseveringly "Satan has worked for long millenniums to tempt a humanity, *unblessed* with an infallible Church". To compare it the better with our version (that of the pagan philosophers) which has already been noticed, it is given here verbatim:

"We [Christians]," he says, "are blamed for having plagiarized pagan symbols, planets, Sun and Moon?" Very well; but St. Peter himself has told us "May the divine

THE CHILDHOOD OF HELENA PETROVNA VON HAHN (BLAVATSKY)

BY MARY K. NEFF

(Concluded from p. 429)

III

HOME LIFE AT HER GRANDFATHER'S¹

IN a delightful book, called *Juvenile Recollections Compiled for My Children*, Madame Jelihovsky (H. P. B.'s sister Vera) tells these stories, selected from the diary which she kept during her girlhood²:

"The great country mansion (*datche*) occupied by us at Saratow was an old and vast building, full of subterranean galleries, long abandoned passages, turrets, and most weird nooks and corners. It had been built by a family called Pantchoolidzef, several generations of whom had been governors at Saratow and Penja—the richest proprietors and noblemen of the latter province. It looked more like a mediæval ruined castle than a building of the past century . . .

"We had been permitted to explore, under the protection of half-a-dozen male servants and a quantity of torches and lanterns, those awe-inspiring 'Catacombs'. True, we had

¹ During the five years of Helena Petrovna's sojourn with her grandparents, her grandfather (Andrew Fadéef) was Governor successively of Erivan and Saratow.

² From *Incidents in the Life of Madame Blavatsky*, by A. P. Sinnett.

element of heliolatry in the former—hence Sabeanism to this day.

An Œcumenical Council having put a stop to Christian astrolatry by declaring the absence of any sidereal souls (in Sun or planets), St. Thomas, the angelic Doctor, took upon himself to settle every difference by declaring that all such expressions meant an intelligence in the Sun and stars, not resident *in* but only an assisting and *directing* intelligence. (See *opus cit.*, X.) Thereupon, de Mirville, comforted, quotes Clement the Alexandrian, and reminds the reader of the opinion of that philosopher, on the interrelation that exists "between the seven branches of the Candlestick and the seven stars of the Revelation," and the sun: "The six branches," he says, "fixed to the central candlestick have lamps, for the sun, placed in the midst of the wandering ones (*πλανητῶν*) pours his beams on them all. But this golden candlestick hides one more mystery still; it is the sign of Christ, not only in shape (*non figura sola*), but because he sheds his light through the ministry of the seven spirits primarily created and who are the seven eyes of the Lord."

"Therefore," argues de Mirville, "the principal planets are to the seven primeval spirits, according to Clement, that which the candlestick-sun is to Christ himself, namely, their vessels, their *φύλαξαι*, etc." (p. 39.)

Plain enough, to be sure; and one can make anything he likes with it *now*. But what we maintain is, that before Christian Scholastics turned their brains upside down to squeeze out of them this meaning (against which the Jews, for one, and their Kabalists too have, and do now, object,) the seven-branched chandelier of the Israelites as well as the "wanderers" of the Greeks, had a far more natural meaning, a purely astrological one, to begin with. Indeed, from Magi and Chaldees, down to the much laughed at Zadkiel, every astrological work will tell its reader that the Sun placed in

the midst of the planets, with Saturn, Jupiter and Mars, on one side, and Venus, Mercury and the Moon on the other, whose (the planets') line crosses through the whole Earth, has ever meant what Hermes tells us, namely, the thread of destiny, or "whose actions [influence] is called destiny".¹ But symbols, for symbols, we prefer the Sun to a chandelier. One can understand, how the latter came to represent the Sun and Planets. There is poetry and grandeur in the Sun made to symbolize "the Eye of Ormuzd" or of Osiris, and of being the Vahan (vehicle) of the highest Deity. But one must fail for ever to perceive that any particular glory is rendered to Christ by assigning to Him the *trunk of a candlestick* in a Jewish Synagogue as a mystical seat of honour!

But let us see how the Marquis disposes of other people's Gods and Saviours.

"Christ then," he says, (p. 40) is represented by the *trunk* of the candlestick: He is the Vine, the support of all the solar system, and all the planets are merely its branches. St. Clement tells us that it is Christ." "It is impossible not to remember at this stage that Jacob on his death bed *adores the apex of the sceptre* of his son Joseph. Now *Joseph is the prototype of Christ*; hence it is before the latter that the patriarch desired to bow down, by bowing before the apex of Joseph's rod. (*Pneumatologie*, p. 40, vol. IV.)'

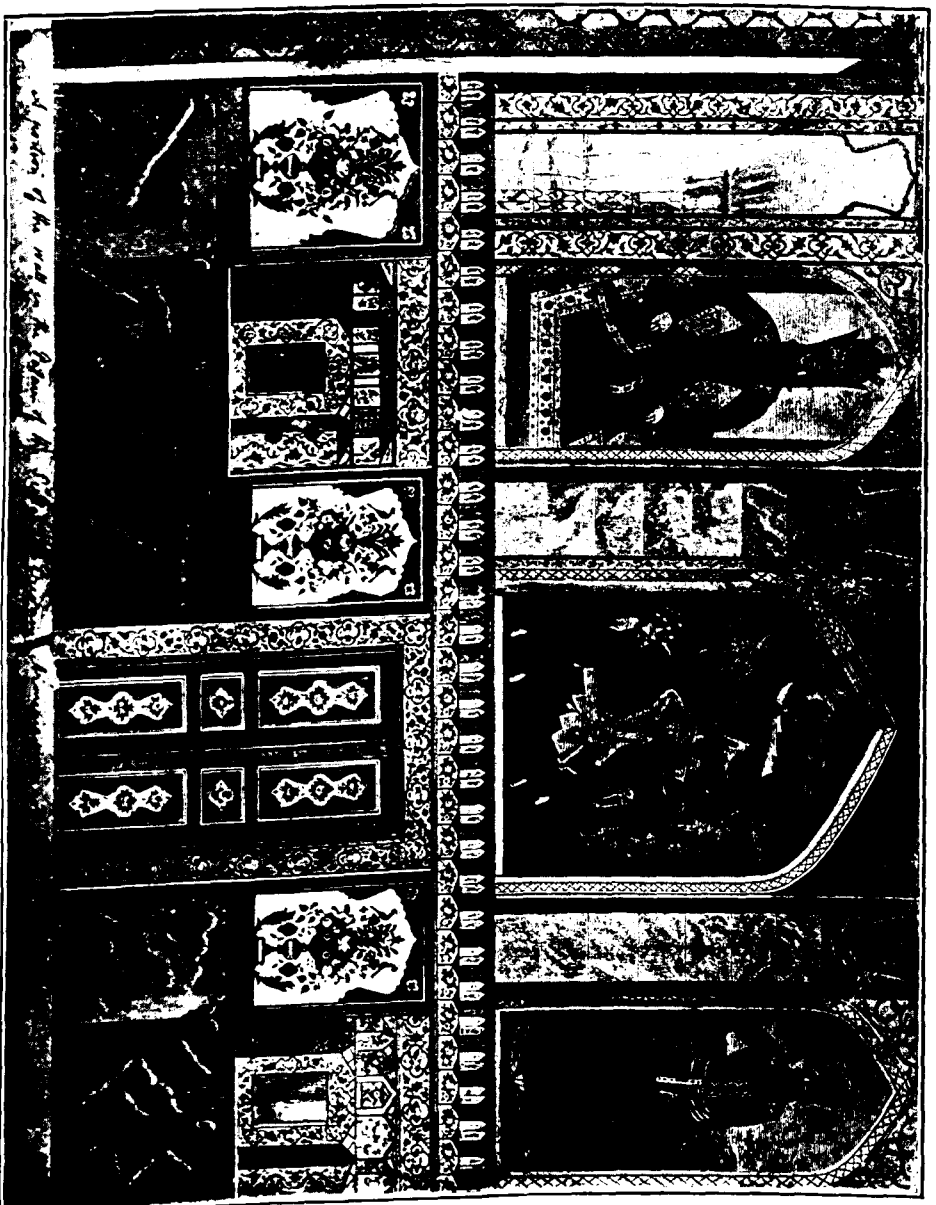
(To be continued)

¹ We are told in the Vulgate that it is before the *head of the bed* that Jacob bowed. Is it a mistake, or what, in the R. Catholic interpretation? In the English texts it is also. "And Israel bowed himself upon the *bed's head*" (XLVII, 31). What similitude can there possibly be between a "bed's head" and a sceptre, a rod! The latter moreover has always a phallic meaning in the Bible.

² We have just been told that the "morning Star" was Lucifer, the other an infernal. "We admit it is very difficult to recognize between the two," explains the author. "But then we have the light of the *infallible Church* to help us." (page 320.)

found in them more broken wine bottles than human bones, and had gathered more cobwebs than iron chains, but our imagination suggested ghosts in every flickering shadow on the old damp walls. Still Helen would not remain satisfied with one solitary visit, nor with a second either. She had selected the uncanny region as a Liberty Hall, and a safe refuge where she could avoid her lessons. A long time passed before her secret was found out, and whenever she was found missing, a deputation of strong-bodied servant-men, headed by the *gendarme* on service in the Governor's Hall, was despatched in search of her, as it required no less than one who was not a serf and feared her little to bring her upstairs by force. She had erected for herself a tower out of old broken chairs and tables in a corner under an iron-barred window, high up in the ceiling of the vault, and there she would hide for hours, reading a book known as *Solomon's Wisdom*, in which every kind of popular legend was taught. Once or twice she could hardly be found in those damp subterranean corridors, having in her endeavours to escape detection lost her way in the labyrinth. For all this she was not in the least daunted or repentant, for, as she assured us, she was never there alone, but in the company of 'beings' she used to call her little 'hunch-backs' and playmates . . .

"She was the strangest girl one has ever seen, one with a distinct dual nature . . . one mischievous, combative, and obstinate—everyway graceless; the other as mystical and metaphysically inclined . . . No schoolboy was ever more uncontrollable or full of the most unimaginable pranks and *espiègleries* than she was. At the same time, when the paroxysm of mischief-making had run its course, no old scholar could be more assiduous in his study, and she could not be prevailed to give up her books, which she would devour night and day as long as the impulse lasted. The enormous



A portion of the Wall in the Palace of the Sirdar, in Erivan, Armenia,—now occupied by the Russian Governors. (H. P. B.'s bed-room.)—From H. P. B.'s Scrap Book II.

library of her grandparents seemed then hardly large enough to satisfy her cravings.

"Attached to the residence there was a large abandoned garden, a park rather, full of ruined kiosks, pagodas, and out-buildings, which, running up hillward, ended in a virgin forest, whose hardly visible paths were covered knee-deep with moss, and with thickets in it which perhaps no human foot had disturbed for centuries. It was reputed the hiding-place for all the runaway criminals and deserters, and it was there that Helen used to take refuge when the 'Catacombs' had ceased to assure her safety.

"Fancy, or that which we all regarded in these days as fancy, was developed in the most extraordinary way, and from her earliest childhood, in my sister Helen.¹ For hours at a time she used to narrate to us younger children, and even to her seniors in years, the most incredible stories with the cool assurance and conviction of an eye-witness, and one who knew what she was talking about. When a child, daring and fearless in everything else, she got often scared into fits through her own hallucinations. She felt certain of being persecuted by what she called 'the terrible glaring eyes,' invisible to everyone else, and often attributed by her to the most inoffensive inanimate objects; an idea that appeared quite ridiculous to the bystanders. As to herself, she would shut her eyes tight during such visions, and run away to hide from the ghostly glances thrown on her by pieces of furniture or articles of dress, screaming desperately, and frightening the whole household. At other times she would be seized with fits of laughter, explaining them by the amusing pranks of her invisible companions. She found these in every dark corner, in every bush of the thick park that surrounded our villa during the summer months; while in winter, when all our family emigrated back to town, she seemed to meet them

¹ Not fancy, but clairvoyance, the Theosophist would say.—M. K. N.

again in the vast reception rooms of the first floor, entirely deserted from midnight till morning. Every locked door notwithstanding, Helen was found several times during the night hours in those dark apartments in a half-conscious state, sometimes fast asleep, and unable to say how she got there from our common bedroom on the top story. She disappeared in the same mysterious manner in daytime also. Searched for, called and hunted after, she would be often discovered, with great pains, in the most unfrequented localities; once it was in the dark loft, under the very roof, to which she was traced, amid pigeons' nests, and surrounded by hundreds of those birds. She was 'putting them to sleep' (according to the rules taught in *Solomon's Wisdom*), as she explained.¹ At other times, behind the gigantic cupboards that contained our grandmother's zoological collection—the old princess's museum of natural history having achieved a wide renown in Russia in those days—surrounded by relics of fauna, flora, and historical antiquities, amid antediluvian bones of stuffed animals and monstrous birds, the deserter would be found, after hours of search, in deep conversations with seals and stuffed crocodiles. If one could believe Helen, the pigeons were cooing to her interesting fairy tales, while birds and animals, whenever in solitary *tête-à-tête* with her, amused her with interesting stories, presumably from their own autobiographies. For her all nature seemed animated with a mysterious life of its own. She heard the voice of every object and form, whether organic or inorganic; and claimed consciousness and being, not only for some mysterious powers visible and audible for herself alone in what was to everyone else empty space, but even for visible but inanimate things such as pebbles, mounds, and pieces of decaying phosphorescent timber.

¹ And, indeed, pigeons were found, if not asleep, still unable to move, and as though stunned, in her lap at such times.

"With a view of adding specimens to the remarkable entomological collection of our grandmother, as much as for our own instruction and pleasure, diurnal as well as nocturnal expeditions were often arranged. We preferred the latter, as they were more exciting, and had a mysterious charm to us about them. We knew of no greater enjoyment. Our delightful travels in the neighbouring woods would last from 9 p.m. till 1, and often 2 o'clock a.m. We prepared for them with an earnestness that the Crusaders may have experienced when setting out to fight the infidel and dislodge the Turk from Palestine. The children of friends and acquaintances in town were invited—boys and girls from twelve to seventeen, and two or three dozen of young serfs of both sexes, all armed with gauze nets and lanterns, as we were ourselves, strengthened our ranks. In the rear followed a dozen of strong grown-up servants, cossacks, and even a *gendarme* or two, armed with real weapons for our safety and protection. It was a merry procession as we set out on it, with beating hearts, and bent with unconscious cruelty on the destruction of the beautiful, large night-butterflies for which the forests of the Volga province are so famous. The foolish insects, flying in masses, would soon cover the glasses of our lanterns, and ended their ephemeral lives on long pins and cork burial grounds four inches square. But even in this my eccentric sister asserted her independence. She would protect and save from death all those dark butterflies—known as *sphinxes*—whose dark fur-covered heads and bodies bore the distinct images of a white human skull. Nature having imprinted on each of them the portrait of the skull of some great dead hero, these butterflies are sacred, and must not be killed, she said, speaking like some heathen fetish-worshipper. She got very angry when we would not listen to her, but would go on chasing those 'dead heads,' as we called them; and maintained that by so doing we disturbed the rest

of the defunct persons whose skulls were imprinted on the bodies of the weird insects.

"No less interesting were our day-travels into regions more or less distant. At about ten versts from the Governor's villa there was a field, an extensive sandy tract of land, evidently once upon a time the bottom of a sea or a great lake, as its soil yielded petrified relics of fishes, shells, and teeth of some (to us) unknown monsters. Most of these relics were broken and mangled by time, but one could often find whole stones of various sizes on which were imprinted figures of fishes and plants and animals of kinds now wholly extinct, but which proved their undeniable antediluvian origin. The marvellous and sensational stories that we, children and schoolgirls, heard from Helen during that epoch were countless. I well remember when stretched at full length on the ground, her chin reclining on her two palms, and her two elbows buried deep in the soft sand, she used to dream aloud and tell us of her visions, evidently clear, vivid, and as palpable as life to her! How lovely the description she gave us of the submarine life of all those beings, the mingled remains of which were now crumbling to dust around us. How vividly she described their past fights and battles on the spot where she lay, assuring us she saw it all; and how minutely she drew on the sand with her finger the fantastic forms of the long-dead sea-monsters, and made us almost see the very colours of the fauna and flora of those dead regions.¹ While listening eagerly to her descriptions of the lovely azure waves reflecting the sunbeams playing in rainbow light on the golden sands of the sea bottom, of the coral reefs and stalactite caves, of the sea-green grass mixed with the delicate shining anemones, we fancied we felt ourselves the cool, velvety waters caressing our bodies,

¹ Did she psychometrize the fossils, or read their history in the astral records?—M. K. N.

and the latter transformed into pretty and frisky sea-monsters; our imagination galloped off with her fancy to a full oblivion of the present reality. She never spoke in later years as she used to speak in her childhood and early girlhood. The stream of her eloquence has dried up, and the very source of her inspiration is now seemingly lost! She had a strong power of carrying away her audiences with her, of making them see actually, if even vaguely, that which she herself saw. Once she frightened all of us youngsters very nearly into fits. We had just been transported into a fairy world, when suddenly she changed her narrative from the past to the present tense, and began to ask us to imagine that all that which she had told us of the cool, blue waves with their dense populations was around us, only invisible and intangible, so far . . . 'Just fancy! A miracle!' she said; 'the earth suddenly opening, the air condensing around us and re-becoming sea waves . . . Look, look. . . there, they begin already appearing and moving. We are surrounded with water, we are right amid the mysteries and the wonders of a submarine world!' . . .

"She had started from the sand, and was speaking with such conviction, her voice had such a ring of real amazement, horror, and her childish face wore such a look of a wild joy and terror at the same time, that when, suddenly covering her eyes with both hands, as she used to do in her excited moments, she fell down on the sand screaming at the top of her voice, 'There's the wave . . . it has come! . . . The sea, the sea, we are drowning!' . . . Every one of us fell down on our faces, as desperately screaming and as fully convinced that the sea had engulfed us, and that we were no more! . . .

"It was her delight to gather around herself a party of us younger children at twilight, and, after taking us into the large dark museum, to hold us there, spell-bound, with

her weird stories. Then she narrated to us the most inconceivable tales about herself; the most unheard of adventures of which she was the heroine, every night, as she explained. Each of the stuffed animals in the museum had taken her in turn into its confidence, had divulged to her the history of its life in previous incarnations or existences. Where had she heard of reincarnation, or who could have taught her anything of the superstitious mysteries of metempsychosis, in a Christian family? Yet she would stretch herself on her favourite animal, a gigantic stuffed seal, and caressing its silvery, soft white skin, she would repeat to us his adventures, as told to her by *himself*, in such glowing colours and eloquent style, that even grown-up persons found themselves interested involuntarily in her narratives. They all listened to, and were carried away by the charm of her recitals, the younger audience believing every word she uttered. Never can I forget the life and adventures of a tall white flamingo, who stood in unbroken contemplation behind the glass panes of a large cupboard, with his two scarlet-lined wings widely opened as though ready to take flight, yet chained to his prison cell. He had been ages ago, she told us, no bird, but a real man. He had committed fearful crimes and a murder, for which a great genius had changed him into a flamingo, a brainless bird, sprinkling his two wings with the blood of his victims, and thus condemning him to wander for ever in deserts and marshes . . .

"I dreaded that flamingo fearfully. At dusk, whenever I chanced to pass through the museum to say goodnight to our grandmother, who rarely left her study, an adjoining room, I tried to avoid seeing the blood-covered murderer by shutting my eyes and running quickly by.

"If Helen loved to tell us stories, she was still more passionately fond of listening to other people's fairy tales. There was, among the numerous servants of the Fadéef

family, an old woman, an under-nurse, who was famous for telling them. The catalogue of her tales was endless, and her memory retained every idea connected with superstition. During the long summer twilights on the green grassy lawn under the fruit trees of the garden, or during the still longer winter evenings, crowding around the flaming fire of our nursery-room, we used to cling to the old woman, and felt supremely happy whenever she could be prevailed upon to tell us some of those popular fairy tales, for which our northern country is so famous. The adventures of 'Ivan Zarewitch,' of 'Kashtey the Immortal,' of the 'Gray-wolf,' the wicked magician travelling in the air in a self-moving sieve; or those of Meletressa, the Fair Princess, shut up in a dungeon until the Zarewitch unlocks its prison door with a gold key, and liberates her—delighted us all. Only, while all we children forgot those tales as easily as we had learned them, Helen never either forgot the stories or consented to recognise them as fictions. She thoroughly took to heart all the troubles of the heroes, and maintained that all their most wonderful adventures were quite natural. People *could* change into animals and take any form they liked, *if they only knew how*; men *could* fly, if they only wished so *firmly*. Such wise men had existed in all ages, and existed even in our own days, she assured us, making themselves known, of course, only to those who were worthy of knowing and seeing them, and who believed in, instead of laughing at, them. . . .

"As a proof of what she said, she pointed to an old man, a centenarian, who lived not far from the villa, in a wild ravine of a neighbouring forest, known as 'Baranig Bouyrak'. The old man was a real magician, in the popular estimation; a sorcerer of a good, benevolent kind, who cured willingly all the patients who applied to him, but who also knew how to punish with disease those who had sinned. He was

greatly versed in the knowledge of the occult properties of plants and flowers, and could read the future, it was said. He kept bee-hives in great numbers, his hut being surrounded by several hundreds of them. During the long summer afternoons he could be always found at his post, slowly walking among his favourites, covered as with a living cuirass, from head to foot, with swarms of buzzing bees, plunging both his hands with impunity into their dwellings, listening to their deafening noise, and apparently answering them—their buzzing almost ceasing whenever he addressed them in his (to us) incomprehensible tongue, a kind of chanting and muttering. Evidently the golden-winged labourers and their centenarian master understood each other's languages. Of the latter, Helen felt quite sure. 'Baranig Bouyrak' had an irresistible attraction for her, and she visited the strange old man whenever she could find a chance to do so. Once there, she would put questions and listen to the old man's replies and explanations as to how to understand the language of bees, birds, and animals with a passionate earnestness. The dark ravine seemed in her eyes a fairy kingdom. As to the centenarian 'wise-man,' he used to say of her constantly to us: 'This little lady is quite different from all of you. There are great events lying in wait for her in the future. I feel sorry in thinking that I will not live to see my predictions of her verified; but *they will all come to pass!*'"

H. P. B. AS JOURNALIST

BY ANNA KAMENSKY

WE know H. P. B. as a very deep writer, giving us marvellous teachings on philosophy, religion, science and Occultism. In such writings as *Isis Unveiled*, *The Secret Doctrine*, and in her various Theosophical articles, she writes as a sage and an occultist, and we feel behind the teachings an apostle.

But besides these books, which H. P. B. wrote with her marvellous intuition and her deep knowledge, books in which she spoke of things which were dear to her and to which she had consecrated her life, she also wrote many articles for divers Russian magazines and she had to write them to earn some money. She was not always free to choose her subjects, and often she had to make simply a sort of chronicle in a superficial and witty way, as is the custom with journalists.

Amidst the various articles found in her old Scrap-book of cuttings from different Russian papers¹, there is very little interesting material, although H. P. B. never lost an opportunity for mentioning the Eastern wisdom and for making a comparison between Eastern conception and the one-sided, superficial culture of the West. She had to give a picture of American actualities and to speak of things which troubled the Press of the time, but these, with a few exceptions, were neither attractive nor very interesting. Thus, in a series of articles from New York, signed "A Voice from the World" (world meaning continent), she wrote in 1878 on the following matters:

1. The Phonograph. 2. Feminism. 3. Bathing together in the Ocean. 4. Fire-Catastrophes. 5. Suicides. 6. Crimes. 7. Violation of Children. 8. Epidemics. 9. Sorcery. 10. Sects and Magic. 11. Power of Money. 12. Hypocrisy of

¹ Now in the Archives at Adyar.

1933

H. P. B. AS JOURNALIST

521

Clergymen. 13. Divorces. 14. Spiritualism. 15. Letters from America (new discoveries).

In the series signed "From the Land on the Other Side of the Blue Ocean," there appear:

1. Criminality, sexual crimes, abortions, etc. 2. Theft of Dead Bodies. 3. Secret Places of Immorality. 4. Cruelty between Parents and Children. 5. Bad and Noble Epidemics. 6. Statistics of Crimes.

In these witty but rather flippant notes, from time to time pearls are found: some lines in defence of the Red Indians and of Negroes; a passage on Spiritualism, where the Gospel is quoted to show that the method of Spiritualism is condemned by religion; a paragraph treating of noble deeds accomplished by unknown heroes; and so on.

The most interesting article is devoted to Edison, whom H. P. B. calls "a dear friend" and of whose discoveries she speaks with high appreciation. She describes to her readers the first phonograph and makes very interesting suggestions as to its utility in the far future. She says that if applied to noble aims, it may become an instrument of high culture, helping men to see their unity, and it may do a wonderful work in the sphere of education. She foresees the great mission of the phonograph and calls it one of the first manifestations of the spirit of the new age. Edison's genius is serving humanity, inspired by this new spirit. Wonderful things will come out of this great discovery.

For us Theosophists, who know H. P. B.'s original works, these articles may seem insignificant and superficial, yet even in them we can feel an echo of the fiery soul who fought so bravely and fearlessly on the Kurukshetra of the 19th century, and carried so gallantly the torch of Truth in a time of stress and storm, where it was dangerous to profess faith in things unseen, and when devotion and knightly service were qualified as madness.

majority of educated people, like Gallio, "care for none of these things," and in fact never think of them at all. It is unfortunately true that many of our most popular minor novelists seem to move in some (one trusts) imaginary layer of society in which those whom they describe as ladies and gentlemen show a disgusting familiarity with such ideas, and seem unable to utter the simplest sentence without interlarding it with a foulness of language that would disgrace a Lambeth costermonger. But that, we may hope, is a mere temporary outburst of a loathsome disease, and does not in the least represent any section of civilized humanity.

It is not perhaps generally understood that the popular idea of the devil has evolved very gradually. To explain the whole process of his development would need a huge volume, but any recent encyclopædia will furnish an outline of it. The *Britannica* quotes Dorner's enumeration of four stages through which (even according to the Christian scripture) this development seems to have passed; and any reader of the Bible will remember that, although we usually identify the snake whose advice to Eve resulted so unfortunately with the devil (chiefly on the implication derived from a rather vague text in the *Wisdom of Solomon*, ii, 24), the actual wording in the book of *Genesis* describes that serpent simply as the cleverest of the beasts of the field which the Lord God had made, while in the book of *Job* Satan is mentioned as attending a celestial reception along with the other "sons of God," and talks with Jehovah with considerable freedom! The *Britannica* article ends its account by saying: "Belief in Satan is not now generally regarded as an essential article of the Christian faith . . . Science has so explained many of the processes of outer nature and of the inner life of man as to leave no room for Satanic agency . . . The necessity for any such belief for Christian thought and life cannot, therefore, be affirmed."

Turning again to the question of bargains made with this mythical personage, it appears that various accounts of such transactions have come down to us from mediæval times, but they are frequently so strangely distorted, and so encumbered with details which to our minds are obviously incredible, that it is difficult to feel sure that they have real evidential value. Perhaps the most informative book on the subject is Mr. A. E. Waite's *Book of Black Magic and Pacts*; but it appears to be mainly concerned with the invocation of demons by *threats*, which does not seem to me to be truly typical. For example, on p. 225, after a distinctly respectful address to Lucifer himself, asking his permission to worry some of his followers, the invoker turns upon a minor demon and threatens to persecute him in various ways unless he leads him to some hidden treasure.

The demon in question, who calls himself the Lucifuge Rofocale, appears in response, though seemingly with great reluctance, but replies:

"I cannot comply with thy request unless thou dost give thyself over to me in twenty years' time, to do with thy body and soul as I please."

When matters have reached this stage the instruction proceeds: "Thereupon throw him your pact, which must be written with your own hand on a sheet of virgin parchment" (a palimpsest evidently was not acceptable); "it should be worded as follows, and signed with your own blood: 'I promise the grand Lucifuge to reward him in twenty years' time for all treasures he may give me. In witness whereof I sign,'" etc.

Even then the demon boggles at the request, and demands further conditions. His final assent seems to be merely verbal; and it is perhaps significant that this account of the proceedings is *immediately* followed by a long prayer and exorcism by means of which the man

COMPACTS WITH THE DEVIL

BY THE RT. REV. C. W. LEADBEATER

WE are in the habit of considering ourselves highly civilized and enlightened, and we look back with wonder and pity upon the extraordinary superstitions of the Middle Ages. But are we really entirely free from them even yet? I read in Robert Lowie's *Are We Civilized?* (1929): "Was not a French priest lynched less than five years ago for bewitching a peasant in his village?" (p. 232), and again on p. 224: "In 1927 the Rev. John R. Crosby reported witchcraft thriving within sixty miles of materialistic Pittsburgh, side by side with the most aggressive forms of evangelical Christianity."

But that, it will be said, is only possible among the uneducated peasantry. Probably; in these days we no longer burn our witches; they set up an office in Bond Street and we pay them five guineas for a consultation. Yet, is it only among ignorant peasantry that we find those who seriously think that they can foretell the future from the fortuitous arrangement of tea-leaves or coffee-grounds, or the chance cutting of a pack of playing-cards, who believe that ill-fortune will attend them if they happen to upset a salt-cellar, or see the new moon for the first time through glass or over the left shoulder, who shrink with horror from passing under a ladder, from sitting down thirteen at table, or occupying room 13 at a hotel or cabin 13 upon a steamer, who feel it necessary to touch wood when they speak of their good

1933

COMPACTS WITH THE DEVIL

523

luck (as they call it) lest some envious deity should capriciously deprive them of it?

Rumour speaks (I have not seen it myself) of a large office-building in that most progressive city, New York, in which the fourteenth story is directly above the twelfth. I myself have been advised by grave responsible middle-aged citizens to carry a raw potato in my pocket as a specific against rheumatism. The reluctance of many people to undertake a journey or begin any new enterprise on a Friday is notorious, and it is not long since it was the custom to throw loaves of bread into a river to find the corpse of a drowned person, the idea being that they would float to the right spot, and either remain or sink there. There are still many who have a firm faith in some object (it does not seem to matter what it is) which they call a mascot, fully persuaded that so long as they have it all will go well with them, whereas if they are deprived of it they are doomed to failure or misfortune. Surely superstition is still rife among us, even though it may work in a different direction.

There are, however, some of the strange mediæval ideas which we may reasonably be supposed to have outgrown, and among these we should expect to find the weird theory that it is possible for a man to make a compact with the devil—to sell his soul to that mythical entity in exchange for some earthly advantage, usually wealth or power, or the fulfilment of some special desire. But even that, incredible as it may seem, is not yet entirely extinct in the twentieth century!

Such a belief obviously presupposes at least two others—the existence of a personal devil, and of some kind of material hell—both of which we who hold the Theosophical point of view consider as exploded delusions. Indeed, even apart from Theosophy, I fancy it would be generally presumed in Western countries that such doctrines were maintained in these days only by a few ignorant fanatics, and that the vast

is supposed to be able to evade the fulfilment of his part of the bargain when the twenty years are over! But I gather that the Lucifuge belongs to one of the minor orders of mediæval devildom; an agreement with the leader of the infernal hosts would probably have been regarded much more seriously.

Mediæval ecclesiastical tradition gives us many stories of these alleged pacts, but very few of them are supported by evidence that could be accepted by any impartial investigator or tribunal in these days. It is true that the actual wording of several of these agreements is set forth in various monkish chronicles, and in the records of the courts which tried the cases; but the obvious ignorance of all concerned of the most elementary principles of psychology and the monstrous inhumanity and brutality of their methods of forcing confessions from their hapless victims, render their decisions and proceedings utterly untrustworthy. The accused may or may not have been inspired or obsessed by the devil, or whatever evil entity represented him; but there can be no question whatever that the prosecutors and the judges were!

Mr. Waite, on p. 107 of his book above mentioned, puts before us the exact wording of both sides of the contract undertaken by a certain priest, Louis Gaufridi (1609); and it is stated (not by Mr. Waite) that the original of a similar document, written (very illegibly) by another priest, Urbain Grandier (1632), and duly signed in blood, is to be seen in the Bibliothèque Nationale in Paris. In this case the other side of the contract has not been preserved, which seems a pity, for an authenticated autograph of Lucifer would have been valuable in these days! But it is to be noted that when, after suffering incredible horrors at the hands of super-devilish monsters of cruelty, Urbain Grandier was foully murdered by fire in the usual way, he died protesting his entire innocence of all the crazy charges brought against him.

In both these cases (Gaufridi and Grandier) no time limit is mentioned; they simply abjure their God and their religion, and devote themselves to the worship and service of the devil instead. But it is more usual that a date should be specified, and when that is so twenty years seems to be the average, though I have read of a case in which only seven were allowed. Both the comparatively modern instances which have (indirectly) attracted my attention conform to ancient custom in this respect.

The first of these was what I should call an ordinary consultation—ordinary except for the nature of the case. I have a large correspondence; and it constantly happens that people write to me from all parts of the world for advice with regard to various kinds of psychic trouble or difficulty. (Perhaps I may be allowed to say here that I earnestly wish to impress upon my correspondents that I am *not* a medical man, and have no suggestions to offer with regard to any physical disease, not even though it be epilepsy, hysteria, obsession, or mental deficiency. In all such cases consult the best vegetarian doctor available. Also do not apply to me for personal interviews; I *never* give them now; I cannot do it at my age.)

To resume then. Among these applicants for advice, some years ago now, and in a country thousands of miles away from here, there came a man who was under the impression that twenty years previously he had sold his soul to the devil; and now, of course, he wished to repudiate it. My first thought was that the man must be insane, and I told him as strongly and definitely as I could that he was under a delusion, since there was no such being as Satan.

"But," he said, "I saw him with my own eyes! Don't disbelieve me, sir, don't think me mad! I assure you most solemnly that I am *not* mad, though I soon shall be if I can find no relief from this awful situation. I have no rest night or day, for the horror of my impending doom presses

always upon me." And then, hard, implacable man of business though he was, he broke down utterly into a wild, almost hysterical appeal to be saved from the consequences of the wicked folly of his youth.

There could be no doubt of the genuineness of the man's distress and terror and, despicable as his attitude was, he somehow gave me a strong impression that there was a modicum of truth behind his impossible tale. So I calmed him down by promising to see what could be done, and demanded more detailed information.

His story was sordid and discreditable; as a young man he had been dissolute and dishonest, but had met with failure both in his business and his amours. When on the brink of exposure and disgrace, he came across in some old book a story of witchcraft which suggested the possibility of a bargain with the devil, and being (as he now says) maddened by despair and desire, he threw all his soul into a frenzied appeal to him—an appeal which was answered, for a terrible apparition stood before him. At the sight of it he was filled with horror, and would have fled incontinently, but its eyes held him like those of a basilisk, and he could not move. A strong stern voice said:

"What wilt thou with me?"

The trembling suppliant could not control his voice, and thinks that for some minutes he babbled incoherently: but, seeing signs of impatience upon the diabolical countenance, he mastered himself sufficiently to stammer forth a very bald statement of his desperate condition. The demon looked upon him with scorn and contempt, drew from his breast a small scroll and threw it before his victim, saying:

"Read that and sign it, and see to it that thou keep thine oath, lest a far worse thing come upon thee!"

Under the glare of those fiery mesmeric eyes he could offer no resistance. He picked up the scroll and somehow

stumbled through the reading of the contents, the apparition impatiently correcting him two or three times. He attached a very shaky signature to this document; the demon snatched it from him with a ferocious scowl and the one word "Remember!" and disappeared, leaving the man half-fainting, sick with fear and revulsion.

Listening to this strange story, I not unnaturally regarded it at first as the illusion of an overstrained mind weakened by dissipation; but as it unrolled itself before me it was more and more borne in upon me that there was a substratum of fact behind it, and that if I wished to help this miserable specimen of humanity I must understand his case fully. So I took the very unusual step of looking back into the record of his life in order to verify his account of the amazing scene which he described; and when I did so I found, not altogether to my surprise, that the tale was substantially true, that there had been an apparition, and that the entity personating the devil was a certain disciple of the Brothers of the Shadow whom I had encountered on several previous occasions!

Knowing now exactly how matters stood, I saw that I had to combat not a delusion but a gigantic deception. As a commencement, I had to explain to the man that all his beliefs as to other-world conditions were hopelessly inaccurate, that there was no such being as the devil of whom he had heard in his childhood, that the soul was not a piece of portable property which could be bought and sold, that though he had unquestionably been guilty of the most abominable wickedness, which would inevitably bring upon him as its result a vast amount of terrible suffering, there was no danger of the eternal damnation which he feared; for even his sins, ghastly as they had been, were not beyond all possibility of reparation. I think he found it very hard to believe me, for these new ideas upset the convictions and fears of a lifetime, but at least he was immensely relieved and comforted.

He could not remember the wording of the compact, but its general terms bound him to worship and serve the devil, to bring others, both men and women, to ruin whenever he could, and especially never to show the slightest consideration or mercy to them, but to think absolutely and only of his own interests, desires and ambitions, throwing aside all scruples, of whatever kind. At the end of twenty years of success and prosperity, or sooner if he should die sooner, he was to hold himself entirely at the devil's disposal, thenceforward and forever.

I asked him whether he had been conscious of receiving any definite help or suggestion from infernal sources, and whether he had seen his patron again. He replied :

"No, sir, I haven't actually seen him, and I wouldn't want to, but I have often dreamt of him. As to your other question, I can't just say for sure, but I believe I have ; I've been mighty lucky, and all sorts of bright ideas as to how to swindle a man or do him dirt keep pouring into my mind ; they can't be all my own. Anyway I did much better than I expected. I went into business with greater confidence, do you see ? because I reckoned he was behind me. But the time will be up in about a year from now ; so what am I to do ?"

I repeated what I had said before—that there is not the slightest evidence of the existence of any such devil, and therefore no reason why he should be afraid. It was quite possible that the same personator might turn up on the appointed day and claim his allegiance, but he would have no sort of hold over him and could not harm him. He said :

"Can you assure me of that ?"

I replied : "Yes, I can assure you of that. You can tell him that you deeply regret making the arrangement, and accepting any help that he may have given you all this time. Of course it is a mean trick to sneak out of your end of the bargain, but as the whole contract was based on his fraud, and he knew perfectly well that he was demanding an impossibility,

he cannot complain. I do not for a moment defend your action in signing, but you acted in utter ignorance of all the facts of the case, so the document is null and void."

Naturally I also spoke to him very seriously about his misspent life and about the heinousness of his offence ; equally naturally, he was profuse in his promises of amendment. I stressed also the duty of making reparation for the wrong already done, but it was evident that only in a very few cases would that prove possible.

Though somewhat reassured, he was still very nervous, and I thought it best to promise that, on condition of his instant abandonment of all shady practices and his endeavour to right as far as possible the many wrongs he had done, I would keep an eye upon him and stand by him when the day of reckoning came, if any help should be needed. As a matter of fact no interference was required, and nothing happened on the dreaded anniversary. An encouraging telegram, timed to arrive in the early morning, and another message, congratulatory and exhortatory, the next day, represented my share in the crisis. I had in the meantime interviewed the personator, and told him what I thought of him, which naturally produced no effect upon him whatever, as he only laughed mockingly, and sneeringly replied that the victim had asked for trouble and brought it upon himself, which was of course undeniable. But at any rate he relinquished his intention (if he ever had any) of pushing the matter to a sensational *dénouement*.

The man concerned, I am glad to say, seems to have kept his vow of reformation. He is really trying to live down his shady reputation, and is now a decent citizen, though not nearly so wealthy as he once was.

It is to be noted that in this case the influence exercised over the victim was subjective, and that he was never really certain of it ; he could not think of any instance in which

diabolical interference could be proved, though he strongly suspected it in the remarkable ingenuity displayed in extricating him from the tangle which drove him to make the original invocation. It is, however, scarcely open to doubt that he lived a very much worse life than he otherwise would have done, and that, I suppose, was the demon's reward.

The interesting point is, how far may we take this modern instance as throwing some light upon those mediæval tragedies?

(To be concluded)

THE BARGAIN

PETER, on Christmas bounty bent,
Found his material assets nil.
He sighed: "They are not worth a cent.
But I can sell my soul . . . I will!"

Straight to the Devil Peter sped.
"Please, will you buy my soul?" he said.
The Devil eyed the merchandise
And murmured blandly: "Name your price!"

Then, Peter: "If you do not mind,
I'd like to take it, sir, in kind:—
Two tons of the best coal—and all
In bags, the cellars are so small—
A score of eider-downs, ten pairs
Of double blankets, six armchairs,
And toys enough to fill a shop,
Puddings and cakes and candies—"

"Stop!"
Exclaimed the Devil. "Mercy, man,
You'll need our very biggest van!"

As in the twinkling of an eye
A mighty van was standing by.
All Peter's purchases it bore,
From tons of coal to toys galore.
He blessed the Devil, and away
He drove. He had a royal day;
And happier folk 'twere hard to find,
Than those he sought and left behind.
One household there remained to cheer
When someone called him from the rear.
"Halt!" cried the Devil. "This won't do!"

You took that soul away with you—
My property, as you'll agree.
Come back—you'll both be safe with me!"

But Peter, hailing Widow Brown,
Disbursed the final eider-down
Before he said: "I haven't seen
My soul all day—your soul, I mean.
You should have watched him: more
than most
He has a way of getting lost.
He's given me some fearful shocks,
But—why, he's yonder, on the box!
He loves a drive with all his heart.
Now, if we're ready, let us start!"

Peter, a sportsman, never tried
His obligations to evade,
But lavished upon every side
The soul for which he had been paid.

Full soon the Devil was aware
Of changes grave and ominous;
A subtle glamour in the air
Was permeating Erebus.

Demons, once by their task enthralled,
Refused to fan the infernal flames;
And Peter and Apollyon called
Each other by their Christian names.

"A month of this," the Devil vowed,
"Will ruin me! I'm old and spent."
To stern necessity he bowed,
And summoned Peter. Peter went.

"You're free," the Devil cried, "to roam
By sea or land, from pole to pole,
But NOT to make this place your home!
Be off with you—and take your soul!"

MAY KENDALL

THE TEACHINGS OF KRISHNAMURTI

VIII

THE RELATIVITY OF REINCARNATION

COMPILED BY E. MARION LAVENDER, M.A.

AN outstanding factor in the teachings of J. Krishnamurti is his emphasis that those who hear or read must think for themselves. It is the exploration of their own field of experience, the making real of their own sphere of consciousness by examination and discrimination, rejection and assimilation, that is important. Too much is accepted blindly and without understanding. The reality of a thing, or its proof, is finally only such to the individual, that is, it is subjective.

We add to this the sum total of experiences of others, that make an appeal to our inner sense, our intuition. It is the proof given by the cumulated mass of evidence.

J. Krishnamurti's sayings on the question of Reincarnation form a splendid exercise in self-testing. What do we know? A perfunctory (or an incomplete) reading of his words has given to some the idea that he rather denounces a belief in Reincarnation. Is this so? What is his attitude?

First take passages where there is apparent denunciation.

You have what you call an intuition, as, for example, that of reincarnation. Intuitively you feel that it must be so, that life after life you will come back to gather more experience, more understanding, more wisdom, until you come to the perfection of Life itself. . . . If you ponder over it, you will see that it is but the personal satisfaction of your own

prolongation. It gives you happiness to think that you shall live again next life; it flatters you, it gives you a solution, a comfortable postponement, and therefore you accept it. I am not concerned with whether reincarnation is or is not a fact; to me, this is not important.¹

If you are a Theosophist, you look at what I am saying, at life, from a point of view in which there are hierarchies, plans, orders, masters, discipleship, and you say to yourself: "How can a man understand Truth without going through the process of evolution, without the acquisition of virtues, without gathering many experiences?"²

You create illusion after illusion, wandering from one to the other. . . . Thereby you imagine that you are evolving through endless time.³ Take a thought which has its roots in belief, such as the belief in reincarnation. Through this belief thought is constantly being moulded by the idea of continuity. A man who is held in this belief is not living fully, with intense concentration in the present, which excludes all beliefs, all ideas. Others believe in the idea of progress; that gradually through time, through the accumulation of experiences, they will eventually come to that flower of understanding which gives them the realization of Truth.⁴

If you do not fully understand the experience of death, you cling to continuity, you crave to be united with the one you have lost. Hence the idea of life after death, the idea of reincarnation, the craving for continued self-consciousness.⁵

This illusion of separation is occupied with death, with what is going to happen in the future, whether you will be reincarnated, what you were in the past.⁶

¹ *Star Bulletin*, July-August, 1932, p. 107.

² *Ibid.*, July-August, 1932, p. 115.

³ *Ibid.*, July-August, 1932, p. 120.

⁴ *Ibid.*, May-June, 1932, p. 68.

⁵ *Ibid.*, May-June, 1932, p. 70.

⁶ *Ibid.*, May, 1931, p. 5.

Every one thinks that by becoming something more, by becoming greater, by enlarging his consciousness by a series of experiences, by coming back and forth, by being reincarnated, that he is getting nearer and nearer truth.¹

When, as the next few quotations show, Reincarnation is a fact within Krishnamurti's knowledge, what do these seeming attacks mean? He both implies his knowledge and speaks of it directly. (For the latter see extract 3 on p. 536.)

To me, there is but one Truth, the freedom from craving, from self-consciousness; in this there is not the distinction of duality . . . A vast space and time may separate one from the other, but the saint who has evolved away from the sinner has only progressed from the illusion of the lower to the illusion of the higher.²

When you are walking towards the truth, time counts, karma is created. But when you are able to establish truth for yourself in your heart and in your mind, and identify yourself with it, time ceases . . . that applies to all, at whatever stage of evolution at whatever stage of experience they may be.³

The present is with us as the result of the past—whether of past lives or not does not matter.⁴

But since most people do not live in the eternal, you must show them that they can control what they call the future by the present—by their actions, their feelings and their thoughts—and that they are the result of their deeds in the past.⁵

I know that in the Buddhistic literature it is said that a perfect man must have all qualities, but he need not express them all in one life.⁶

¹ *Star Bulletin*, May, 1931, p. 6.

² *Ibid.*, July-August, 1932, p. 120.

³ *International Star Bulletin*, February, 1930, p. 6.

⁴ *Star Bulletin*, August, 1931, p. 20.

⁵ *Ibid.*, August, 1931, p. 25.

⁶ *Ibid.*, June, 1931, p. 18.

In answer to a question, what proof can a soul be given that he has gone through certain experiences or stages :

There can be no proof except experience . . . If an experience comes to you and you have not gathered all its lessons, you must go through it again.¹

Liberation from all things. That is the attainment of the fulfilment of life, and I maintain that it is possible for the wise man, for the man who has the burning desire, to achieve that in one life . . . It may be, perchance, that he will take many successive lives to attain, and you may call that reincarnation or the continuation of consciousness. It is not of very great importance. What is of importance is that you should perfect and free that life within you now, and not at some future time.²

Reply to a question that to most people Reincarnation was an hypothesis :

I deny that all my teachings are based upon reincarnation. For me reincarnation happens to be a fact, because I remember certain things. You will ask : "What do you remember?" Is it of very great importance what you did ten years ago on a certain day? Most people who remember their past lives have always been kings and queens or great saints, great disciples—never the poor beggar on the roadside. How easily one deceives oneself! How one likes to flatter oneself! For me reincarnation is a fact and not a belief; but I do not want you to believe in reincarnation.³

Nevertheless, Reincarnation is an illusion, and as such we must regard it when through it we do not face the present.

The more you consider death and the hereafter, and rebirth or annihilation, the less you are meeting Life which is eternally in the present.⁴

¹ *Star Bulletin*, February, 1931, p. 4.

² *Ibid.*, May, 1931, p. 24.

³ *Ibid.*, March, 1931, p. 8.

Ibid., January, 1932, p. 15.

The past with its gains and losses is memory, which becomes faculty; the future with its hopes and longings is anticipation. But by becoming concentrated in action in the present, we attain a balance between the future and the past, the now in which is all existence. So the idea of reincarnation is based on an illusion. In the realization of completeness this illusion vanishes. Reincarnation is based on the illusion of separateness and therefore it is an incomplete idea, not Reality.¹

A great many people are frightened, either that they will be annihilated or that they will continue in a series of lives. The man who wants to continue will always be afraid of death, and the man who desires total annihilation is weary of strife and wants to end it at all costs. To me both are in illusion. To the man who is in this illusion, the past with its despairs and failures, seeking to make amends, and the future with its anticipations, hopes and longings, will always exist. But the present holds in balance the past and the future, and by that awareness in which all contrasts have ceased he dispels that illusion, he realizes the present, and this realization is immortality.²

You imagine that by expanding consciousness—consciousness being always self-consciousness of the particular—by making it larger and larger till it includes all things, you will become liberated . . . So you strive after qualities. You say, "this is good, this is bad"; such standards must always remain relative. The idea of expanding through a series of lives is an illusion, because Truth, Life, in its completeness, is ever present in all things, at all times, and is not to be realized by the acquisition of qualities, virtues, attributes, but by the dissipation of that consciousness which is separation, in which there is incompleteness, sorrow, pain.³

¹ *Star Bulletin*, June, 1931, p. 12.

² *Ibid.*, July, 1931, p. 15.

³ *Ibid.*, July, 1931, p. 17.

There is shown the cause of the illusory idea. Look at the full statement of the position as to the general attitude.

This realization can be attained only by constant effort, by self-recollectedness; but instead of making that effort to realize completeness, you desire to postpone it. You say: "I shall have another opportunity in my next life." You seek to unify yourself with the loved one beyond the grave; this is the worship of the dead rather than the living, the preoccupation of those in loneliness. Because you lack the will to make the necessary effort you want to postpone it, and so you turn to reincarnation. The idea of yourself as a separate entity, as a separate unit in consciousness, is an illusion. In clinging to that illusion, in craving for the perpetuation of that illusion and seeking to identify yourself after death with the past, you prolong this consciousness of separation—the ego—indefinitely, and you think that by prolongation you will acquire more and more qualities and thereby realize Truth more fully. Every human being who believes in reincarnation thinks that his "ego-entity" will progress through time, acquiring various qualities till it is perfect. That is the Hindu theory, recently popularized in the West. Reality is ever present, therefore you cannot progress towards it. What we call the ego, because it is separate in us, we know as a separate consciousness; but it is an illusion.

An illusion, however much you may enlarge it, cling to it, glorify it, defend it, will always remain an illusion. That which is an illusion, and therefore imperfect, cannot be made perfect however much you may expand it through time. Some of my Hindu friends will say: "We have clung to this idea of reincarnation for two or three thousand years, and you come and brush it away as false, unreal; so we will not listen to you." Probably you will feel the same. But death will always exist. We must all

decay and wither, but you can reach that freedom of consciousness, that realization of completeness now, because it is ever present Therefore the important thing is not what is going to happen when you die, but the realization of freedom of consciousness, which is immortality. Then death has lost its meaning. This may not satisfy you. Perhaps you would much rather be told that you will live your next life under better conditions, with better opportunities.

That which is eternal in all its completeness, in its fulness . . . is ever present in everything; and in the realization of that alone is the assurance of immortality. It is far better to be beyond death than to know what will happen in the next life, what will happen to you when you die. One is positive, the other is merely a negation in the future.¹

So, with our unfortunate habit of accepting beliefs without thought, the idea becomes a dogma. We use it as a comfort, make it a crutch when we do not need crutches but can walk by ourselves.

Reincarnation must not be made a dogma, a belief over which people will struggle. It is only a bridge to understanding.²

On the contrary reject it [Reincarnation]; put it out of your mind; and remember only that as you are the product of the past, so you can control the future. You are master of yourself and in your own hand lies eternity.³

If people make my statements into beliefs, life will come to a standstill. Convictions, intuitions and your own inner knowledge are not the same as beliefs. By belief I mean acceptance of an idea imposed by another or which you have trained yourself to accept without understanding.⁴

What then is the cure if we, becoming self-aware, find that this idea has been with us a blind belief and not an intuition? There

¹ *Star Bulletin*, July, 1931, pp. 6—8.

² *Ibid.*, May, 1931, p. 24.

³ *Ibid.*, March, 1931, p. 8.

⁴ *Ibid.*, March, 1931, p. 9.

can only be vital, active, with full understanding, if you grasp the significance of the life of the future in the present . . . It means a continual balance of the present with the future, a continual readjustment, a ceaseless insistent awareness, being, as it were, suspended between the future and the present.¹

As you can dominate, utilize the future to your purpose, time as such ceases, if you bring that future to the present. If the future can be controlled, dominated by the present, the present is eternal; the present is the truth. But it does not mean that you should lose yourself in the present. It does not mean that the shadow of the present should so overwhelm you that you lose the eternal in the distance which you call the future. By perfecting the present, by constantly observing and dominating every second of the present, you find the truth, you open the gate to that kingdom which is happiness, to that eternity which is the truth, to that fulfilment of life which is the beginning and the end.²

There is no need to put off the time of realization; that can be now; so is the goal of perfection here.

If you realize that all ideas, bondages, are created by craving, by self-consciousness, and if you can free your mind from craving, then you need not go through these illusions of idea.³

Search, then, is not *for* something; it is a constant piercing, an unfaltering alertness, the immediate perception of a mind which is continually discerning. So there is no longer an end, a conclusion, in which the mind can happily dwell.⁴

To be free, you must become fully self-conscious, and through that flame of self-consciousness, through that intensity of aloneness, you will come to the realization of that Life which is not an inclusiveness nor an exclusiveness, in which the

¹ *International Star Bulletin*, December, 1930, p. 4.

² *Star Bulletin*, May, 1931, p. 25.

³ *Ibid.*, July-August, 1932, p. 120.

⁴ *Ibid.*, July-August, 1932, p. 99.

idea of unity and separation is wholly absent, in which there is no distinction, and therefore no resistance.¹

Realize . . . that the whole of eternity exists in yourself, that through yourself alone you can find it and not through another, then that strong emotion will complete your thought. . . . There is then neither yourself nor the other, but a completeness, an intense penetration of discernment, free of all ideas.²

Take finally this, and couple it with the earlier extract about definite knowledge, and there appears a grand summary of the whole path of evolution.

Individuality—I am using the word now in quite a different sense—is imperfection. That is, as long as the individual is separate, all the time acquiring experience and assimilating experience and growing, it is imperfect. By continual adjustment to the fructifying contact with life, the individuality, which is separateness, which is imperfection of the self, is gradually losing its separateness. That is, the self, the true individuality, is all the time seeking to assimilate the experiences of life, and if you obtrude the personal you block one of the channels through which the self can assimilate experience, you are placing a limitation on it, are perverting, suppressing it.³

¹ *Star Bulletin*, July-August, 1932, p. 100.

² *Ibid.*, July-August, 1932, p. 102.

³ *International Star Bulletin*, December, 1930, p. 15.

is a cure in the conquering of separateness and the right use of personality.

To me, fundamentally there is no death, because birth and death are the same to a man who has realized that eternity which is Life. But when you, as an individual, cling to your self-consciousness as a separate entity then there is birth and death. Therefore an individual who lives in that illusion of separateness will ask from the standpoint of illusion: "Shall I live . . . after death?" . . . These questions are prompted by the desire for the prolongation and identification of "myself" in time. But to me, that separateness, that self-consciousness, is an illusion; and when that illusion is destroyed, then eternity, the completeness of Life, is revealed. Then there is no question of birth and death . . . To me, the realization of the eternal, freed from the duration through time of the ego, of the self, is immortality—not the illusory permanence of self-consciousness, of individuality, but that immortality of Life which is beyond all individuality.¹

Transiency is not the ego, self-consciousness, personality, individuality—the true cause of suffering. To me there is no duality. That sense of duality which exists in each one is created by the illusion of the ego; and so long as ego, personality, self-consciousness, individuality, exists, Life, Truth, cannot be realized in its permanency. So long as you cling to that ego, to that self-consciousness, to that individuality, there is time and there is the questioning about the continuance after death, the desire for self-identification, and out of this come birth and death and sorrow.²

To realize that which is eternal, you must go through the miracle of individuality, which is not individualism.³

¹ *Star Bulletin*, January, 1932, p. 14.

² *Ibid.*, January, 1932, p. 18.

³ *Ibid.*, July-August, 1932, p. 101.

Life and Truth are within us; our work is to find the way of removing obstructions from them—as with that inmost centre of ourselves, of which Browning writes.

When you strike at the root of illusion through choice and through effort, you are liberating that life which is truth. It is not a question of attaining something; merely one of releasing that which is already there.¹

That which is illusion and therefore imperfect, cannot be made perfect however much you may expand it through time . . . The mere prolongation of this illusion can never bring about the fulness of comprehension which only lies in the realization of the present, in which is all existence.²

Our complete freedom comes when we see this meaning of life, and live it out in the present moment.

Time is the duration for progress. You wish to continue your particular existence, you cling to that idea of individuality, and therefore create time for progress, for glorious self-expansion. Time is an illusion to a mind that is free of individuality.³

When the mind and heart have abandoned the idea of progress in time, which is but the prolongation and the identification of self, all effort will then be concentrated in the present.⁴

What you have to do is to find out the true value of the transient; through the weighing of the transient the eternal is realized.⁵

In understanding the transient, which is the eternal, fleeting joys and sorrows, birth and death, disappear.⁶

It does not matter what you were yesterday, it matters what you are at the present moment; and the present moment

¹ *Star Bulletin*, January, 1931, p. 6.

² *Ibid.*, July, 1931, p. 14.

³ *Ibid.*, January, 1932, p. 7.

⁴ *Ibid.*, January, 1932, p. 12.

⁵ *Ibid.*, May-June, 1932, p. 72.

⁶ *Ibid.*, May-June, 1932, p. 73.

THE LOST TEACHINGS OF THE BUDDHA

BY C. JINARĀJADĀSA

WE in India are unaccustomed to what is termed in Europe "the Higher Criticism". We take our sacred books without any questioning, and when some commentator makes an explanation, we consider him as an unquestionable authority. In the West, however, after learning began with the Renaissance, the study of Greek and other texts very quickly developed in the scholar what is termed a "critical apparatus". This was at once applied to all the texts of Greece and Rome which came to Europe from Constantinople.

Once that this critical apparatus in the examination of ancient texts had been developed, of course obviously nothing could prevent its application to sacred texts also. This indeed is what took place, and there is a department of Christian scholarship which deals with the examination of Hebrew, Aramaic and Greek texts and traditions which are the basis of Christianity. The Higher Criticism came as a shock to many, because the critics showed that the texts are extremely composite and not the writing of one person only. In spite of the denunciation of the Higher Criticism by the orthodox, it is now taught in every Protestant theological seminary, with the sole exception, of course, of those institutions which are afraid of the new knowledge.

Something of this method has already been applied to Sanskrit texts by European scholars. It is a method which

is scarcely known to any of the Indian pandits; yet it is one which cannot be brushed aside because Western scholars have not the traditional learning of India. These of the West are not committed to the survival of any religion, and so they approach texts in a cold-blooded, matter-of-fact way, purely as scholars. The result is very startling indeed.

This method of the Higher Criticism is now being applied to Buddhist texts by one of the greatest living scholars of Pāli, Mrs. Caroline Rhys Davids. Her husband, the late Professor T. W. Rhys Davids, is perhaps better known to the public by some of his writings. But Mrs. Rhys Davids is undoubtedly the greater critical scholar, and she has during the last thirty years written works which are of the greatest consequence for an understanding of the history of Buddhism. How remarkable are her contributions can be gauged by the fact that she is being denounced violently by the Buddhists of Ceylon as an innovator. But all who denounce her do so with fear, and there is no attempt whatsoever by them to challenge her accuracy as a scholar. The only way that she can be proved wrong is by taking up point after point of her thesis, and checking them with the original texts. But no Buddhist priest or layman attempts to do this. The work of Mrs. Rhys Davids will have a profound consequence on Buddhist studies of the future. For myself, since I attempted thirty years ago to apply the higher critical methods to Buddhism, I am a convinced believer in the method, and I consider that in the main Mrs. Rhys Davids is thoroughly reliable, and indeed a most valuable guide.

Her latest work, *A Manual of Buddhism*, has been specially marked by her "For Advanced Students," and that is true. It certainly should not be taken up by anyone for a mere knowledge of what Buddhism is, because the book evidently consists of a series of class talks to students who already know

the general material of Buddhist scholarship. The book is very hard reading, but to anyone who knows something of Buddhism, it is a mine of most brilliant suggestions.

There are certain terms which are clearly associated with Buddhism, and may be said to be its skeleton framework. They are: Anatta—non-existence of a soul; Nirvana—extinction; Dharma—the specific teaching of the Buddha. Karma of course is well known, but it has the same meaning as in Hinduism. What Mrs. Rhys Davids has to say about these terms from her standpoint is as follows:

It is well known that Buddhism to-day denies the existence of any permanent or continuing soul. Texts are quoted to this end; in fact, to believe in the Hindu doctrine of Ātman, that is, a permanent spiritual principle in man, is considered a heresy in Buddhism. Now Mrs. Rhys Davids, through analysis of texts, points out that the Buddhism which passes to-day as the teaching of the Buddha is only *monkish* Buddhism. In other words, the original teaching of the Buddha underwent very considerable changes at the hands of the monks. She points out, for instance, that there is nothing in any of the texts to show that during the lifetime of Buddha there was any protest by His Brahman hearers against His teaching. Had the Ātman been denied by Him, undoubtedly the point would have been taken up by His listeners, but there is nothing of the kind.

We never find Brahmans protesting against any denial of self by Gotama. But later the Brahman belief in and search after the human self became discarded. Immanent Deity had been re-named as Dharma. The growing Brahman search for the Self in Yoga is only to be traced faintly in early Sakyan verse. It was mainly to name hindrances that this word Yoga was used in the Pitakas.

Mrs. Rhys Davids points out that one of the greatest innovations of Buddha was with regard to the term "Dharma". Of course the learned and the spiritual of His day considered Dharma as the Will of God, but

this Will was considered as manifesting itself through law-givers such as Manu. Buddha transformed the term to mean an inmost principle of cosmic order, the principle also of Liberation which exists in each human being. In other words, Dharma is to Him the primordial principle of salvation which each man can find in himself. To-day the word "Dharma" in Buddhist lands means the teaching of Buddha, that is to say, a certain body of doctrine. Mrs. Rhys Davids shows how this monkish development did not exist in Buddha's time. Thus, when Buddha sends out His first band of missionaries, He gives them a mandate in a well-known Sutta:

Freed am I, monks, from all snares, from them that are divine, from them that are human. You too, monks, are freed from all snares, from them that are divine, and from them that are human. Walk, monks, a walking for the welfare of the many, for the happiness of the many, out of compassion for the world, for the good, the welfare, the happiness of devas and of men. Let not two go singly. Teach, monks, dharma, lovely in beginning, lovely at middle, lovely at end, both meaning and wording; show forth the wholly perfect purified God-living. There are beings with eyes little dust-dimmed who perish from the not hearing of "dharma"; learners of "dharma" they will become. And I, monks, where lies Uruvela the army-barracks, thither I will resort for the teaching of "dharma".

Obviously in this quotation the word "Dharma" cannot mean His body of teaching written down in the Pitakas, because He has scarcely begun His mission. The conception then of Dharma as practically the equivalent of the Hindu Ātman is evident. The reformation of Buddha was to show the existence of a principle which was not *static*, not the Atman as it was normally conceived, but a *dynamic* principle, Dharma, which was growing and fructifying in man's nature.

Very great emphasis is laid by Mrs. Rhys Davids on the fact that the monks of the various Councils slowly eliminated from Buddha's teaching the vital doctrine of "becoming". She shows how even in Sanskrit philosophy we often miss much by not translating the root "bhu" as

"to become" instead of "to be," as is common. For at the period of Buddha a negativity had come into Indian philosophy because the subtle principle of Ātman was accepted as "being" and not also as "becoming". Hence, in Buddha's reformation, the value of the individual is emphasized, for he must "become" the great principle by realization by his own efforts. It was not, therefore, a matter of rites and ceremonies, or of mere renunciation, as did the ascetics, but an earnest effort to *become* by striving inwardly. But the monks misunderstood the teaching, and instead of proclaiming Everyman as the "More" which he was to *become*, they made him the "less," a mere phenomenon. A great twist was given to the teaching by merely analyzing the constituents of "the Way," and by ignoring that more important than the Way was the Way-farer. A striking side-light is thrown by Mrs. Rhys Davids on ancient ideas by pointing out that the word "Brāhma-chārya," which we translate as "the celibate, the student," was in its earliest thought the "God-farer". Buddha uses the Pāli word Brahma-chariya in this significance of the Brahma-farer; but to Him the Brahma-chariya was something that each individual had to *become*, the finding of Brahman.

One striking instance from the teachings which Mrs. Rhys Davids gives is where certain nobles meet the Buddha, and ask Him whether He has seen a woman whom they are seeking, for she has stolen some of their property. The reply of the Buddha is significant: "What have you, Kumāras, to do with a woman? Were it not better that you were seeking the Self?" They admit this is true, and He says: "Sit down then and I will teach you Dharma." It is obvious that Buddha uses the phrase "to seek the Self" in the old Hindu sense.

Mrs. Rhys Davids points out that Nirvana never meant the annihilation it is taught to be in Ceylon Buddhism to-day.

Of course it was the cessation of certain streams of wrong thought and desire, but had Buddha used it in the sense of extinction, He would promptly have been challenged. Yet He never was.

Nirvana only became a *summum bonum*, even for the monk, at a later date. Your layman of Gotama's day never thought of it as that. For him it was a way of describing freedom from bodily ill-health. When first used as a religious term, it meant the waning, the making to wane of vicious disease—lust, hate, dullness; a new departure that brought up the questioner with, "What is this *nibbanam* that you talk about?"

There is a famous saying of the Buddha as His life is closing. Ananda is troubled that the Teacher is passing and that there will be no guide to the brethren. We have the incident thus narrated:

Now take the closing scenes of Gotama's life and one of his last sayings. You may know it: "Live as they who have the Self . . . who have dhamma as a lamp, as refuge." He is also recorded as saying: "It may be, Ananda, it will seem to you all: the Word is one of a bygone teacher; we have no teacher. But you are not so to consider it. *Dhamma* and *vinaya* which I have taught and revealed to you: *that* when I am gone is your teacher.

Naturally Mrs. Rhys Davids points out that if this inmost self of man, which modern Buddhism makes out to be a phenomenon with no permanence, a mere bundle of "skandhas," were intended to be the "refuge," there could be no real element of guidance or safety.

Who, as a teacher of any worth would exhort the self to be taken as a lamp, a refuge, if it were transient and unreal? For the teaching of Gotama's day, the man had indeed a captain, was indeed the captain, but it was not the actual imperfect, limited private soldier of the English poet; it was that More in and of him, yet known only as a more, not yet as Most, who, as the early Pāli poems say, is "the protector, the upholder, the witness, the noble one, the trainer"; in modern phrase, the ideal, nay, the divine self.

Similarly, too, Mrs. Rhys Davids definitely challenges the modern doctrine where Karma is made to pass from life to life but no individual is involved in the process of the transmission. The orthodox Buddhist holds that the new

individual is created by the Karma of the old, but except the abstract force of Karma, there is no connection in a conscious entity between the personality of one incarnation and that of the old. Mrs. Rhys Davids quotes verse and text to show that in the earliest teaching there is a survival of the doer :

As to the irrational theory of doing, persisting and passing over as substitute for the man, to meet with a mechanically, impersonally determined result, I find nothing in the Suttas to warrant this latter decadent view. Do not think I am inventing a fiction. I have but just seen it emphatically taught by a Japanese lecturing as if he were a Hinayanist of the most sectarian set: "Karma transmigrates without its doer." But we have seen that the Pitakas clearly insist on the survival of the *doer*, who is arraigned after death because of the things done, for which he, and not a new complex, is held responsible.

In dozens of ways, this book of Mrs. Rhys Davids is immensely suggestive. Needless to say, as a great scholar she gives all the references. The book is distinctly a landmark in future scholarship, because with her immense learning she has touched upon hosts of points which will indicate many directions for development of research. While the book is distinctly hard reading, yet when one once gets into it, the story unfolded of the earliest teachings of the Buddha is full of illumination, and it gives us a glimpse of a day when spiritual things were fully blossoming, and not in the sere and yellow leaf as is the case with Buddhist teaching to-day. Of course, as already mentioned, these ideas of Mrs. Rhys Davids are extremely unpopular with the orthodox, but all the more they will be followed with great fascination by those who seek to know what it was the Buddha Himself taught and not what His monkish followers, who lived away from the difficult life of Everyman, fashioned it to be later. For the Buddha came to Everyman and not alone to the few. Nor did He ask all men and women to withdraw from the world. Yet that is the trend of His teaching to-day. It is this teaching as to a "Less" which Mrs. Rhys Davids challenges.

THE WORLD-MOTHER

By K. V. SESA AIYANGAR

THE conception of a World-Mother is unique to Hinduism. It is not to be found in the other great religions. The undesirable associations and the objectionable practices that have grown round Her worship are merely the aberrations and extravagances that accumulate in course of time even round the purest of religious ideas. Apart from them there are other and more popular aspects that deserve to be remembered and emphasized.

Technically the name "World-Mother" is an epithet applied to Lakshmī, the consort of Vishnu, the central figure in the Hindu Trinity according to all Hindus, and the Supreme Deity according to Vaishnavites. Lakshmī is the World-Mother, the *Loka Mātā* and the *Loka Janani* according to the lexicographer Amara. The corresponding person in Saivism is Pārvatī, the consort of Siva. The full understanding of Lakshmī and Her place in the Universe is as difficult as the understanding of the personality of God. She shares with God all His attributes. The world-process is overwatched by Her. If She withdraws Her interest, all life ceases to function. Though distinct in Their personality, both are inseparably one. They are both co-partners in the administration of the Universe. No relative superiority or inferiority can be ascribed to the one or the other. An offering to one is

likewise an offering to the other. Lakshmī is intimately associated with Vishnu in all His forms and activities.

When Vishnu comes down on earth as an Avatār, Lakshmī also comes down, as Sītā in the case of Srī Rāma, and Rukmanī in the case of Srī Krishna. Hindu religious tradition has built a separate place for Lakshmī in the scheme of worship. As the World-Mother She is the dispenser of grace. She is the great interceder on behalf of Her human children. She leads men to God. She relieves in distress. Wherever Lakshmī turns there prosperity grows.

From time immemorial Lakshmī has claimed and secured exceptional loyalty and devotion from Her votaries. To the ordinary run of men and women anxious to secure a happy time during their sojourn on earth, Lakshmī is the Goddess to worship. To those who seek the shorter paths in human evolution, Lakshmī is the Goddess who vouchsafes all the conditions necessary for security in Yoga. To those who look upon the pleasures of heaven and earth as dust, and even selfish salvation as a mere stage in spiritual progress, Lakshmī is the Goddess for service. Without Her favour no venture prospers either in the normal circle of births and deaths, or in the swifter course of evolution, or in the liberated condition which Hindus call Moksha.

Numberless are the hymns that have been sung in Her praise. For centuries the passionate devotion of men and women longing for pleasant paths in life's journey has been poured at the feet of one who is believed to embody the tenderness, the love, the forgiveness and the mercy of God. Wherever Vishnu or Siva is worshipped there the World-Mother is also worshipped as Lakshmī or Pārvatī. In all the temples and shrines where Vishnu is installed there Lakshmī is also installed by His side. Likewise Siva and Pārvatī. It is not unusual to find the World-Mother obtaining precedence in worship, and a larger number of worshippers, than Vishnu

or Siva. To women specially the worship of Lakshmī and Pārvatī has a greater attraction. Hindus seek the favour of Lakshmī with profound faith. Daily in Hindu households Her praise is sung. Daily Her grace is sought. If prosperity comes it is attributed to Her kindness. If it does not, there is all the more reason for seeking Lakshmī's favour with continued steadfastness. In distress and in affluence Lakshmī is invoked. The greatest are not above Her Grace. The least are not below Her forgiving kindness.

THE OJAI (THE NEST)

WHISPERS of night in the moon's still light,
As the songbird hides in its nest;
Shiver of trees in the evening breeze,
Hushed sounds of a world at rest.

Then the faint soft purr of the cricket's churr,
And the chorus of frogs in the ponds,
The first high thrum—then the deep bass drum,
Of the bull from the lily pool fronds.

From the slumbering dark comes the coyotes' bark,
And the long lone call of the owl;
The orange-tree scent with acacia blent,
Steals out from the mountain's cowl.

During hours of sleep when the darkness hangs deep,
An Angel broods over the nest,
And with joy contemplates the cradle that waits
For the race that the Manu has blest.

MARY GRAY

OBSESSION

SOME NOTES FROM THE VIEWPOINT OF OCCULT AND OF EXOTERIC SCIENCE

BY L. J. BENDIT, M.A., M.R.C.S., L.R.C.P., D.P.M.

MODERN science, in its most material phases, laughs to scorn the idea that people can become "possessed of devils": it is a superstition, it says, based on the idea that discarnate entities, whether good or evil, exist at all, quite apart from whether they are able to take possession of human beings on the physical plane, or of the likelihood of their existing in the forms in which folk-lore describes them. Recent work in psychology, however, has found out that the phenomena usually ascribed to "possession," or "obsession" (in the occult sense), actually do occur; and, moreover, it has found some explanation of their mechanism.

It is rightly argued that "the devil" is a mere projection from the psyche of the individual, that he is a home-made product without objective existence, who serves as a convenient means of detaching from ourselves the responsibility for bad behaviour or tendencies. It is also true that to attribute to "spirits" many of the tribulations which befall humanity is a means of avoiding having to acknowledge ignorance of their cause. But it is my belief that the scientific view represents (as usual) only half of the actual truth: the other half lies on the basis of the old popular beliefs of legend and folk-lore, that discarnate entities actually exist and can take partial or complete possession of the brain of living human beings, given the existence of certain conditions.

As a premise to our study, we must postulate that man's personality is a self-contained, closed vessel in which consciousness functions. At the spiritual level he may well be one with the consciousness of the whole universe; but at the lower levels of mind, emotions and physical body, he should be, as it were, a closed sphere, with the senses as windows to contact the outer world at each level; but the windows have, or should have, glass in them, so that there is no breach in the continuity of the wall of the vessel. Further, perfect health (or wholeness, or holiness—the etymology is the same), implies that within the vessel all the parts are in perfect harmony and co-operation, and that they are attuned also to the Ego to which they belong. The Ego, of course, is not (at the Buddhic level) anything akin to a self-contained, closed vessel; but at that level, unity between what at lower levels is subjective and objective, is the law, just as "self-containedness" or separateness is the law at the personal level.

There are two systems of interpreting the phenomena of being "possessed of devils". For the sake of convenience, we will consider them separately.

The first of these is that recognized by psychiatrists, and consists in the isolation of a part of the personality from the rest, behind a wall, of such a nature that the two parts cannot come into contact with one another, each one living, so to speak, an independent life. If one part is wholly in possession of the brain, the individual seems to be a normal person. If the other, another personality appears, which may be utterly different from "Dr. Jekyll," or it may, to all external appearances, be so much like the "normal" as to deceive even the psychiatrist in charge of the case (see W. H. Rivers' *Instinct and the Unconscious*). If, on the other hand, the two personalities struggle for the mastery, one may get strife phenomena such as epilepsy, or acute and unaccountable panic fear,

Such cases as these are extreme forms of dissociation, or splitting of the "psyche" (or *kāma-manas*) of the individual. The cause is an endo-psychic conflict between two systems of thought, highly charged with emotion, which are of such a nature that they cannot meet one another in the arena of the waking consciousness. There is a temperament known as the "hysterical" which has this faculty of dividing itself and of placing a water-tight, or rather, emotion-tight wall around irreconcilable elements within itself, so that they become completely separated from one another: one of these parts he calls "I," the other he refuses to admit as himself, and consequently shuts away. Another method of disposing of such unacceptable "complexes" is to "project" them outside oneself, so that the individual's sense of guilt or shame is attached to something real or imaginary in the outer world. Thus the Devil comes into existence; and thus, also, the systems of thought, which are quite proof against all logical argument, of the paranoiac, who thinks that he is some exalted personage persecuted by wicked people who accuse him of terrible crimes. A mild form of paranoia exists in those who make it their function in life to seek out immorality and impurity in others, in order to hide from themselves a sense of their own inner pollution.

The cause, in all these cases, is fundamentally one of conflict between two sides of the nature, usually the civilized and "decent," and another which is much more primitive, but which nevertheless exists. Thus, one of the commonest causes of conflict is that between the respectable side of men and women and their sex nature—especially if they have been brought up with ideals in which celibacy is placed higher than married life. The War, also, brought out a severe conflict in many, between the desire to do one's duty, and the primitive urge to fly from danger. Frequently, wounds, or some severe shock or illness brought to light this

primitive panic fear; and the conflict between this and the contrary wish to "stick it" brought about "shell-shock"—the actual shock being merely a detonator of a psychic situation already pre-existing, but more or less unconscious. It is, however, essentially this "hysterical" type who appeared to show the phenomena of dissociation and of dual personality with which this paper is primarily concerned.

The treatment of any case of psychic conflict resolves itself into finding means of bringing the two sides of it together, of discharging the emotions involved in it, and so re-educating the patient by means of analysis, (with or without hypnosis), and of synthesis of the contents of his mind, so that the causes of the conflict cease to exist. The end of the War, of course, brought about rapid cure of many shell-shock cases, simply because the cause of one side of the psychic conflict ceased to be—with the result that many genuine cases were afterwards thought to be malingerers.

From the viewpoint of Occultism, "possession," or "dual personality," or "obsession," is seen to be caused by some extrinsic entity, animated otherwise than by the Ego of the victim, who has found some means of entering into the personality of the sufferer, and taking possession of his brain and so of his waking consciousness. The entity may be human; in which case it may be a "dead" person who is very anxious to retain hold over the physical plane, and consequently is usually of a crude and undesirable type. Or it may be a "live" person who knows something of the practice of black magic. On the other hand, it may be a being of the type of the nature-spirit, or an artificially made elemental, the result of dabbling in the wrong sort of Occultism.

The manifestations of the obsession in such cases are very variable. They overlap very much on the types recognized

this life, moreover, there appear to be occasions on which the portal is left open from previous lives, and in which the elemental itself seems to belong to that past.

Violent emotions, especially if often repeated; drugs; severe illness; acute shocks, from accident and the like, may also be a cause of dislocation and therefore of breakdown of the defences against entry of outside entities. But a cardinal rule in all cases is that no elemental can obsess a person unless there be some sympathetic link between them, and some voluntary or involuntary interplay between them.

Thus far, we have considered two entirely separate viewpoints on the same question: both are true, in so far as they go; but each one is incomplete without the other. When presented with any given case, a diagnosis can be given either from the psychological or from the occult (theoretical) standpoint, and each one will fit. But actually there is a very great overlap between them, and many cases contain both elements of occult obsession and of psychopathic processes.

In therapeutics, moreover, either method may prove effective in a large number of cases. To account for this, we may put forward the following theory: that psychological methods, analysis, and suggestion may bring about a release of Egoic forces which results in a rebuilding of the defences, after ousting the intruder. "Spiritual" methods, exorcism, and the like, may drive out the entity while at the same time strengthening the Egoic forces; so that, despite whatever psychological knots and kinks there may be, it can rebuild its defences effectively.

Clearly, also, if both methods can be combined, as in a "confession" on the lines of psychological analysis, coupled with an "absolution" or "exorcism" on the lines of those practised in all religions, the results would probably be considerably improved.

THEOSOPHISTS AND WORLD ECONOMICS

HOW IT STRIKES A CONTEMPORARY

BY A NEW ZEALAND F.T.S.

THE four selected speakers at Convention, considering the question of the world's distress, agreed in tracing all our troubles to the lack of brotherly kindness. It is perhaps permissible to describe the view thus taken as the essential attitude to life of souls upon the Second Ray. It is natural at a time when the World-Teacher is flooding the Three Worlds with special currents of His life that not only souls upon the Second Ray but souls of other types whose second sub-ray has been stimulated to unusual activity should be writing, speaking, emphasizing by their personal conduct, the old but ever-new monition: "Seek ye first the kingdom of God, and His righteousness; and all these things (*scil.* food, shelter, clothing) shall be added unto you"; it would indeed be an extraordinary thing if this were not the case.

It is truly great, such service, for man needs constant egging on, so strong is the influence upon him even now of *Tamas* in comparison with that of the remaining *Gunas*. The force which some day—let us hope no very distant day—will serve him as a sort of spiritual gyroscope, and hold him to a steady course, has still in great part to be overcome. The Gallic proverb, "It is but the first step that costs," may have

by orthodox psychiatry, and, at first sight, it may be quite impossible to give an exact diagnosis of the case.

There are cases recorded during the War where a "gentleman" knocked unconscious by an explosion would come to, and behave consistently in a way quite foreign from his usual manners, perhaps, moreover, accompanied by lack of recognition of his friends and relations; in other words, another man, probably newly "dead," has ousted the original tenant of the body and taken possession of it for himself. Other cases show less marked and persistent occupation, but appear to be intermittent. Where there is a struggle between the two for possession, epilepsy may result; or, when the outsider gets a foothold and the original person is forced to retire into the background, the body moves in something like a trance state, awkwardly and imperfectly controlled.

Non-human obsession may be accompanied by fierce struggle, with, perhaps, a trance state; and at times the behaviour of the victim may be violent or disgusting in the extreme. Post-epileptic automatism, with its criminal and erotic tendencies may well be explained in these terms, as may be the behaviour of people who are drunk or drugged.

There is a curious type of case which falls technically under the heading of the mental defective, which is what folk-lore speaks of as the changeling. This is, according to legend, where a human child has been stolen from his cradle, and a fairy child has been substituted. Traditionally, they are rather simple-minded, affectionate to those they like, but inclined to be spiteful to those who ill-treat them, clever with their hands, and with a strange power over plants and animals. The legend about these children actually has a foundation of truth, in that what occurs in these cases is that in early days the Ego to which the body belongs has been dispossessed, and a creature of the order of a nature

spirit has entered in, and taken over the brain and body; being sub-human in evolution, it follows that the intelligence of the entity will be below that of the one who should be present in the body; while the fact of it being a member of the para-human Deva evolution gives it qualities which are somewhat different from our own. There are, of course, as many possibilities of variation in the details of any of these cases as there are cases, and only a general description of them can be given.

The mechanism by which obsession takes place is, of necessity, that a door be opened by which the obsessing entity can enter upon the domain of the personality of the person concerned. Here, again, only a general outline can be given, owing to the indefinite number of variations possible.

Irresponsible playing with certain forms of magic may bring into play forces and entities which the individual cannot control. By virtue of his having invoked them, he has made a link between them and himself, which gives them a hold on him. Sometimes, also, by merely speaking and thinking too much about certain aspects of magic, the forces may be evoked without the use of any form of ritual, and, again, trouble may ensue. The present writer himself once foolishly attracted the attention of somebody who knew something of undesirable magic, by "demagnetizing" a photograph of this individual. Some hours later, he was attacked by a sudden rush of force, probably etheric, which nearly drove him out of his body; here, a prompt invocation, accompanied by the sign of the cross, repulsed the attack, which might otherwise have done much damage; as it was, the etheric body, and in particular, the region of the solar plexus, received a serious jar, the effects of which lasted for many months.

The chakras are a usual mode of entry of obsessing entities. For details of these, the reader is referred to Bishop Leadbeater's monograph on them. Apart from misdeeds in

a deal of truth in it, but that immediate cost is what looms large in consciousness, and the effort the first step demands is not put forth.

It is, as I have said, great service, this preaching of the fundamental truth, and the world has reason to be grateful to those who make the doing of it their life's work; still, it should not be overlooked that Rays are seven in number, that by their inter-operation the complicated process which we know as evolution is steadily and surely carried on. At a time like this, when a stupendous efflux of one aspect of God's energizing in His worlds is moulding and modifying all about us, it is not easy to maintain one's mental balance, to remember the necessity of that co-operation of which I have just spoken, to keep in mind the truth that, should the other aspects of God's energizing not be furnished with the appropriate human channels, the end and aim of even a World-Teacher's mission, for all the tidal flow of it, would be but partially accomplished.

Co-operation, or rather, inter-operation of all Rays is needed, but for the moment I shall ask attention to but one, the First. There is, all students know, a very close connection between the work of the great Ray Heads known as the Manu and the Jagadguru; it is obvious that there must be. The work of the Mahāchohan in the general forward movement is of subtler nature, and I am leaving it, deliberately, out of the present survey.

Though we may have but a faint conception of the immense and varied work of these great Sons of God, we have all heard of the Former's founding of new types, His weeding out of old ones, His guidance and direction of races and sub-races, His moulding of the forms in which and through which consciousness evolves; we all know of the Latter's dealings with that evolving consciousness, His presentation of ideals, His influence on thought and feeling. The

intimate connection between man's consciousness and the threefold instrument it uses in the Three Worlds is possibly less pondered on than it might wisely be, for in it lies the key to many a problem. Most of us are aware, at least in some degree, that form sets bounds to consciousness; we forget sometimes, I think, that it is equally true that consciousness sets bounds to form. Just as a subtle, delicate mind is checked and hampered, baffled in every way, if for some Karmic reason it returns to an inferior physical frame, so are the possibilities of a fine-wrought body mocked and marred, if the consciousness within it, thanks to the sweep of racial Karma, is of a lower order than that of the normal users of such frames; the expanded consciousness demands a better, a more delicately organized physical-astral-mental outfit; the finer physical-astral-mental instrument demands a more enlightened user.

Here, as in Australia, and in Great Britain, some of our Lodges have formed groups for study of the Douglas Social Credit scheme, and many members have enthusiastically thrown themselves into the work of making it more generally known to the New Zealand public. All honour to them; in the old Roman phrase they "deserve well" of the land that bore them or adopted them; for they are of the necessary other Ray co-operators, without whose aid the earnest exhortations of the Second Ray apostles must needs fall short of their complete effect. Brotherly kindness is too much to ask of either the exploiter of his fellows or the exploited; and the obtaining business system of the world is based, as every thinker knows, on exploitation; under it some must suffer—that is inevitable where the ultimate purpose of production is not general use but individual advantage.

Mr. Rogers gave a harrowing description of some of the sad facts in this connection, as observed in his own country,

the United States; I should like to lay before the readers of this magazine something of like nature. For the special purpose of this paper I think it wise not to condense, but to present the reader with the actual words of a responsible medical practitioner.

There are "City Missions"—naturally in our distressful times—in at least all the larger centres in New Zealand; from north to south the City Missionaries and their helpers have but one tale to tell. The report of Dr. Barraclough, medical officer of the Auckland Mission, published a few weeks since is typical; it makes lamentable reading:

For the year 5,700 consultations were given at the free medical clinic, or at the homes of patients. It will therefore be seen that I have a large amount of material from which to draw very definite conclusions. Further, the great majority of my cases have been of the best and most solid type of working people; in fact, only too many of them belong to the class of the new poor, who have crashed since the slump. In many cases it has been futile to prescribe special food, as many have had difficulty in obtaining ordinary food.

The social problem is becoming more and more a medical one. Though by no means a pessimist, it is my considered opinion that very many of the unfortunate victims of this depression, from 45 years upwards, will never be the same again. The wounds may be healed, but the scars will remain.

Children. Fully 80 per cent of the cases have been due either as a basic or a seriously complicating character, to inanition, due to insufficient food either in quantity or quality. This has carried with it an almost total loss of resisting power, so that ordinary simple ailments have become of serious import; e.g., common colds have frequently developed into broncho-pneumonia. The condition of many of the children brought to me, some of them babies in arms, has been terrible and pitiable.

Women. Here again we have cases of inanition, as, with the usual devotion of mothers, they very often deny themselves, so that their children may not be deprived; but overshadowing all are the severe, and in some cases permanent, mental and nerve results of the prolonged strain, worry and anxiety engendered by privation and the struggle for a bare subsistence. These results vary from just a nervy condition to cases of complete nervous breakdown and neurasthenia.

Another vital point may prove to be an anxious problem for many years to come. Children have been born at an apparently

normal rate, and what are the offspring of parents suffering from serious disabilities likely to be? An outstanding feature is the patient and uncomplaining nature of the great majority of these unfortunate people.

In some cases one has to positively drag from them the full story of their distress and utter need. Others, again, disclose their troubles in a matter-of-fact way, which is more pathetic and convincing than the bitterest weeping.

But with a full sense of responsibility, I will issue a grave warning that the patience of even the best of them is strung almost to breaking point by the "heart sickness of hope deferred" and the weary waiting for relief that never seems to come. With the picture of broken men, women and children before me day after day I cannot but think that the recent statement by a Minister of the Crown that there is no such thing as starvation in New Zealand shows a grave lack of realization of the true position.

Thanks to the Charitable Aid Board and the magnificent work of the social organizations, there is no one dying of starvation. As a scientific man I am prone neither to exaggeration nor hyperbole, and I am speaking conservatively when I say that there are hundreds of people in this city of Auckland who are in a state of semi-starvation due to insufficient, ill-nourishing, or improper food. Obstinate adherence to the principles of so-called economic law (God save the mark!) has proved a hideous failure. Under these circumstances I would make an earnest, nay, a passionate appeal to the Government to stay the steady degeneration, physical and neuropathic, of the unfortunate victims of the present economic depression. To my mind this is infinitely of greater importance than aiming solely at balancing the Budget. Although the latter is highly desirable and necessary, it will, if present conditions continue, be accomplished at too great and far-reaching a sacrifice of larger issues. Something must be done, and that speedily, or the results in the future will be well-nigh irreparable.

I would draw the special attention of my fellow members to the doctor's closing paragraph, and ask them in all earnestness whether they too do not feel that "something must be done"; whether they think it is enough for the "sowers" to re-spread the fundamental truth while the race slips slowly down to irremediable degeneration. It is true that there is much in the older school of economics to confuse the layman, and indeed to confuse even the eager student on occasion. But when it is once clearly grasped that with the coming of "power"—first steam, then "current," and presently Bulwer

Lytton's *vril*—the whole condition of human life and progress changed; that from an era of scarcity and unremitting toil we passed to an era of abundance and correspondent possibility of leisure—it will surely be perceived that economics to be worthy of the name, to be truly nation-wide, world-wide “housekeeping,” must needs be reconstructed on a wholly different basis from that on which it was originally reared.

There is little to confuse either the student or the layman in the New Economics, which, accepting the changed world-conditions wrought by “power,” shew how the gulf that yawns unbridged to-day between producer and consumer can be simply and safely crossed; how the groaning world can be relieved, not temporarily but for good and all, of its intolerable burden.¹ Some, hearing such a claim made for the Social Credit doctrine, will shrug their mental shoulders, murmur “Utopia,” and think no more about the matter. We members of the Theosophical Society, who have been unequivocally told that “Theosophy must be made practical,” whose immediate business is in such measure as we can achieve to diminish the sum of human misery about us, dare not treat lightly aught that purports to provide a sound solution of the problem of the world's distress. I would urge upon all members the wisdom of taking up in sober earnest the study of these things; it would be sad if, dazzled by the glory of the thought of the World-Teacher's presence among men, we should miss the opportunity of helping on a work which the World-Teacher's presence has itself made necessary; should miss the opportunity of doing our small part to make the harvest of His sowing more abundant. Is He not reported to have said:

Neither do men put new wine into old wineskins: else the wineskins burst, and the wine runneth out, and the wineskins perish; but they put new wine into new wineskins, and both are preserved.

¹ See note at the end.—C. J.

NOTE BY C. JINARĀJADĀSA

I believe I am a fairly representative Theosophist, so far at least as intelligence goes. I have read three books of Major Douglas on the Social Credit Scheme. But I have not been thrilled with any realization that his solution is the one and the only one which will lead the world to prosperity. I believe his solution is *one* remedy; but I feel also that *pari passu* a new measure of work—“ern,” “erg,” or, as I should like to make it, an “admi” (Hindustani for “man”), the amount of food, clothing, housing and leisure needed to keep a man in health, whichever you will—is needed. Personally I should like to recommend my fellow-members to “follow up” *all* suggested solutions. My main sympathy runs along the line of work of the League of Nations, for if once we habituate the Nations to talk sensibly to each other, not snarl at each other, then at least we can draw upon a larger stock of idealism and brains than can be found in any one single country.

ON the whole though we may decide that the New Age, judged by its firstfruits, is to be a happy Age. If our estimate of its politics and economics is correct, then the two main causes of human sorrow and wretchedness that we of this Age and the people of preceding Ages have known so well, namely, war and poverty, will have been abolished or rather transcended. And that is really what matters most. Give us a world from which fear of war and fear of poverty have been banished, and there is some chance of human beings growing into spiritual beings. It will be a happy age in which to be reborn even if its arts are to be such as seem to be indicated by the work of the modernists of to-day. We shall be able to escape from their grotesqueries, if our taste has not altered by then, and fall back on our beloved classics, for we can hardly suppose that the people of the New Age will be so barbarous culturally and so ruthless as to destroy all that belongs to the past just because it does belong to the past.

Let us then cheer the young people of the present day and urge them to move faster and faster, for in all that really matters they seem so distinctly to be moving from the less real to the more real, from the material to the spiritual, and we who are old or in our middle ages are anxious to see more and more of this Brave New Age before we have to leave this earthly stage.

F. W. PIGOTT

OCCULT CHEMISTRY

OXYGEN AND THE VITALITY GLOBULE

By C. JINARAJADASA

IN the first investigations into Occult Chemistry by Dr. Besant and Bishop Leadbeater in the year 1895, Oxygen was one of the three elements investigated. It was then described that Oxygen had "five brilliant points of light," and further that when the element is examined more closely, each bright spot consists of two brilliant bodies, each of which is made up of seven ultimate atoms (which we have lately called "Anus").

In connection with quite a different series of investigations dealing with the problem of *Prāna* or Vitality, an exactly similar group of seven was noted. It seemed to be the same as the group of seven in Oxygen for brilliance, intensity and movement. Thus Bishop Leadbeater writes in *The Hidden Side of Things*, vol. i, pp. 66-67:

When vitality wells up thus within the atom it endows it with an additional life, and gives it a power of attraction, so that it immediately draws round it six other atoms, which it arranges in a definite form, thus making what has been called in *Occult Chemistry* a hyper-meta-*proto-element*. But this element differs from all others which have so far been observed, in that the force which creates it and holds it together comes from the second Aspect of the Solar Deity instead of from the third. This vitality-globule is drawn upon page 45 of *Occult Chemistry*, where it stands first at the left hand of the top line in the diagram. It is the little group which makes the exceedingly brilliant bead upon the male or positive snake in the chemical element oxygen, and it is also the heart of the central globe in radium.

But investigations lately made show that the conclusion arrived at that the Vitality Globule was the same as the brilliant 7 in Oxygen is erroneous, though the error is easily accounted for. The 7 in Oxygen and the 7 in the Vitality Globule appear so similar that it is only on very close examination that the very slight difference between them is noted. The two groups are as below, Fig. 1 being the 7 in Oxygen, and Fig. 2 that in the Vitality Globule.

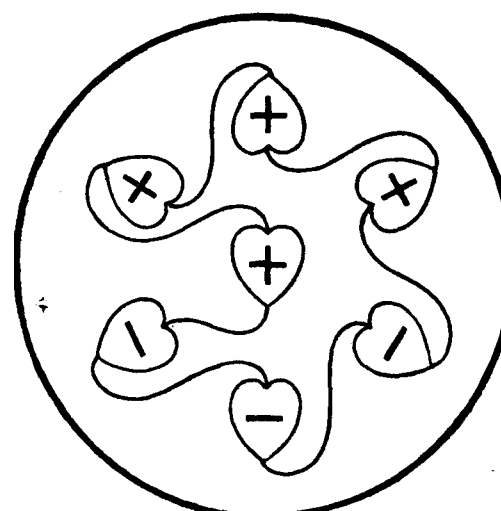


FIG. 1

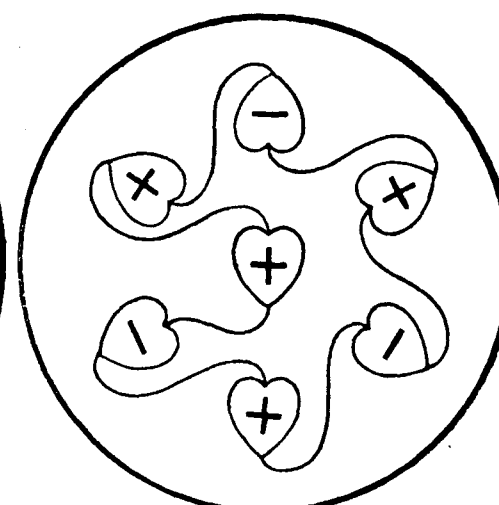


FIG. 2

At first glance the two figures seem to be the same, but a closer examination will show at once what the difference is. In each, six of the seven anus are arranged at the six points in space—north, south, east and west, zenith and nadir—and the seventh is in the centre. In both the force flows from the bottom of the central anu, which is positive, and it circulates as shown in the diagram. But there is a difference of arrangement in the two anus which make the zenith and nadir. In Oxygen, the anu at the zenith is positive; that in the Vitality Globule is negative. This makes the anu at the nadir in Oxygen 7 a negative, while that in the Vitality Globule is positive.

This slight difference in rearrangement makes, however, a great difference in the behaviour of the two groups. It will be seen in looking at the diagram of Oxygen 7 that the upper part of the molecule has three positive anus, showing that, at a certain stage of the flow of force, the force passes into three positive anus *in succession*, and then back again into the central anu. On the other hand, in the Vitality Globule, the force flows alternatively from positive to negative, except of course at the end when the force flows back into the central positive anu. The fact that there are 3 positive anus in the upper part of Oxygen brings about a rigidity in the molecule. It therefore stands upright, as it spins round its axis, with the positive anu at the zenith.

In the Vitality Globule, however, owing to the fact that the force flows alternatively into positive and negative, the molecule, though spinning round its axis, is not held rigidly in an upright position. It turns head over heels, or in any direction according to the influence of other forces. Yet both globules are intensely brilliant and not to be distinguished one from the other at a casual glance. Nevertheless, the difference between them is fundamental, as the Vitality Globule is charged with a force from the Sun which is called Prāna or Vitality, which emanates from the Second Aspect of the Logos, while the Oxygen Globule is charged with a similar force which also comes from the Sun, but from the Third Aspect of the Logos. One globule cannot be transformed into the other, because there is a fundamental difference in the forces which play through each. Though no research has been made into the matter, probably the Vitality Globule does not enter into chemical combination with other groups.

THE INTERNATIONAL CITY

A PROPOSED CENTRE OF WORLD-CULTURE

BY F. MILTON WILLIS

SO interrelated have become the interests of mankind that it hardly strikes one as bizarre to be confronted with the proposal that the nations of the world contribute to the establishment of a magnificent world-city which shall house humanity's best achievements and afford a meeting-place for humanity's best minds, in order that through co-operation and mutual understanding the peace of the world may be preserved and unparalleled progress made possible. The plans for such a city are in existence, its functions have been carefully outlined, and the site for it is being considered.

Mr. Hendrik Christian Andersen, an American sculptor living in Rome, many years ago published a remarkable book entitled *The Creation of a World-Centre of Communication*—a book representing nine years of labour and the expenditure of about one hundred and fifty thousand dollars. More than forty artists, architects and engineers, among them Ernest M. Hebrard, the architect to the French Government, were employed. The volume is strikingly handsome and is illustrated throughout with beautiful plans and drawings. Copies have been sent to the chief rulers of the world and to the more important libraries. The project is well known in

certain quarters in several nations, but it has not been brought directly to the attention of the public.

In this book Mr. Andersen terms his city "a fountain of ever-flowing knowledge, to be fed by the whole world of human endeavour in art, science, religion, commerce, industry and law, and in turn to diffuse through the whole world of humanity, as though it were one grand, divine body conceived by God, the vital requirements which would renew its strength, protect its rights and enable it to attain greater heights through a concentration of world-effort."

And as to the need for the city, Mr. Andersen says :

The very fact that nations depend more and more upon harmonious and peaceful economic relations facilitated by science and culture, assures us that at no remote period of time the difficulties of co-operation must be resolved by the establishment of an international centre of communication. With this consideration in view, these plans and suggestions for the creation of such a centre are presented after years of concentrated study and application. We are convinced that practical development depends upon comparison of efforts and results; so, strengthened by an ever-growing faith that man will attain greater heights through unity of purpose and fellowship, this centre is conceived upon imposing monumental lines, destined to house and centralize human accomplishments, spiritual and intellectual, scientific and economic. We are certain that if this centre should be established on a broad basis it would afford undeniable and unlimited advantages to nations and to peoples in all parts of the world. It would not only house and unite the already well-established international institutions, but would facilitate their expansion. It would encourage the desire, ever-increasing in the world, for unification, and it would give a strong impetus to the progress of religion, science and justice. In addition, a stronger international foundation-stone for peace and fellowship would be laid.

A mere enumeration of the more important elements of the international centre in the midst of the proposed ideal city is illuminative. A bird's-eye view shows the following : The Colossi, which are two immense human figures, male and female respectively, set upon well-proportioned pedestals and rising to a height of 262 feet, which with extended arms and clasped hands form a gateway between the open sea and a great enclosed body of water, the Natatorium ; the Stadium ;

the Physical Culture Centre for Men ; the Physical Culture Centre for Women ; the Grand Canal ; the Temple of Arts ; the Zoological Garden ; the Museum of Natural History ; the School of Fine Arts ; the Conservatory of Music ; the Fountain of Life ; the Avenue of the Nations ; the Palaces of the Governments ; the International Institute of Letters ; the International Institute of the Sciences ; the Tower of Progress—the central point of the city, for from it radiate great avenues and boulevards—to be equipped with a powerful wireless station, to contain the offices of the several international societies such as the International Red Cross Society and educational, scientific and research organizations, and to rise to the height of 1,050 feet ; the Centres of Medicine and Surgery ; the Theoretical Science Centres, and those for the Sociological Sciences, Agriculture and Transportation ; the Temple of Religions ; the International High Court of Justice ; the International Bank ; and the International Library.¹

A great Laboratory of Civilization is this city to be, and from it are to go forth into all parts of the world beneficent influences of all sorts, and to it from the rest of the world are to come in return helpful ideas and suggestions, and notifications of discoveries and inventions, and requests for specific information in matters affecting numbers of people and considerable regions, which will be shaped up into practice by experts, or made use of for the general good in one way or another, and sent forth again. A circulation of this sort constantly maintained will tend to keep the whole of humanity in the highest possible condition of health and vigour and creative activity.

It has been stated by a great occultist, who was some years ago given a glimpse into the future of the world, that practically the whole world is to federate itself politically,

¹ And what about the Children's Park and Playground ? Or will no children be living there ?—C. J.

with Europe as a confederation with a kind of Reichstag, to which all countries send representatives, this central body adjusting matters, and the kings of the various countries becoming presidents of the confederation in rotation. The rearrangement of political machinery by which this wonderful change is to be brought about, is to be the work of Julius Caesar, who is to reincarnate sometime in the twentieth century in connection with the coming of the Christ to reproclaim the Wisdom. At first there will be some trouble, but Caesar is to bring together a kind of cabinet of the best organizers the world has produced—reincarnations of Napoleon, Scipio Africanus, Akbar and others—one of the finest bodies of men for practical work that could ever be found. The thing is to be done on a gorgeous scale, with no sparing of wealth in its accomplishment. It is Caesar who is to persuade the nations to give up war and federate in this way, but his work is to be largely made possible by the arrival and preaching of the Christ Himself, so that we shall have a new era in all senses, not merely in outward arrangement, but in inner feeling as well.

This picture, whose authenticity is attested by the fame and greatness of the one who has presented it, is quite apropos in this matter we are considering; and indeed it is not beyond the bounds of probability that there is to arise a Dictator, some peerless organizer, so placed as to win the respect of all the peoples of the earth, who could have the assistance of a number of organizers such as himself and be divinely inspired to lead the world to the dawning of a new and warless regime.

There is a logic in events that is tending toward a goal of Reason, else were this a crazy world, and perhaps this little glimpse ahead is in the right direction, even to the ordinary mind contemplating world-events, and perhaps too this International City is at one of the stages of the great

career. There is, so far as the public is concerned, a potency in things tangible which is lacking in mere ideas, and this City, it seems, would serve as almost nothing else could to centre the thought and sentiment of the world upon that greatest of all desiderata, permanent peace among nations and the universal good that must flow from it under the direction of creative minds.

That the City be founded in Europe seems wisest, at least to the writer, for thus may it become a ready-made capital for this eventual federation of the nations of that continent; and due to improvement in transportation by air, land and water bringing it within but a few hours' distance from the remotest parts of the planet, it could perhaps develop into the Capital of the World with:

(a) *A World Federation*, with no ulterior aims possible, because all-comprehensive and existing only for the good of its component nations—so beneficent that no nation could afford or would want to remain outside of it—a world-union whose natural and normal activity would be the development of all that was best in the several distinct regions of the earth, for the mutual good of the Federated States and the affiliated peoples.

(b) *A World Parliament*, a permanent institution in which all nations would join together in interest, and from which the full characteristics of a World Federation would begin to show forth, hesitatingly at first, for it would be subjected to storms of criticism, blights of self-interest, heats of prejudice; but, even so, it would grow the hardier, and more deeply would it send its roots down into the heart of humanity and to greater purpose would it raise aloft its noble presence in the pure air of altruism, universal benefit and all-inclusive goodwill.

This permanent institution, this parliament of widest scope, which would embody the international understanding,

would from its very nature eventually include in its purview the more specialized international institutes. The details of its development we cannot foretell with definiteness, but it seems likely that the earliest definitive action taken by the great nations of the world would be the signing of a protocol whereby they would cede to the jurisdiction of the Parliament a certain armament, a certain number of war-vessels and amount of naval equipment in general, a certain military force, and a certain aerial equipment, for the purpose of executing the decrees of the International Tribunal connected with the Parliament; thus enabling all the nations with safety to disarm as against one another, they retaining only such armies and navies and air vessels as might be needed for policing purposes. This protocol would doubtless develop into a constitution providing for executive, judicial and legislative departments, with well-defined functions, and embodying articles which in time all nations would ratify.

(c) *A World Capital*, with all the nations of the world autonomous, their individual rights preserved, their several lines of national development unimpaired, a beneficent federal influence permeating them without dominating them, and located in it the World Parliament capable of enforcing the decrees of its High Court of International Justice with power contributed by the nations themselves in the shape of a preponderating armament and of a devitalizing boycott.

Is there anything inherently impracticable in any of these conceptions or in the ensemble? There assuredly is not; but the salvation of the world in more ways than one is obviously present in them. And must the elements of this new regime be fashioned anew? No; for in the present League of Nations we have the foundation of the World Parliament; in the present Court of International Justice,

that of the World Federation; and in the carefully-devised International City a fitting World Capital; the two first already functioning with excellent results, the last preparing to come into existence.

And specifically as to the International City, which, in the words of its creator, Mr. Andersen, "was conceived to house international interests and unite peoples and nations for the attainment of peace and progress throughout the world upon broad humanitarian lines, advocating world-unity and brotherhood with the ultimate purpose and object of establishing a world federation," its very idea is pregnant with power, the essence of action-compelling logic; and it has met with the unqualified approval of many of the best-informed and practical publicists, statesmen and rulers.

As to its location, it has been suggested that it be located in the United States of America; but a careful consideration of the matter seems to discountenance this. Hydra-headed, indecisive and paltering as our legislative bodies so often are in important matters, it is likely that before the necessary machinery of government could be directed to the end of even arranging the preliminaries of the foundation of the City, the principals would have long passed away.

Tervueren, near Brussels, was suggested some years ago, and in planning an international exposition at that spot intended to be held in 1930, the Union of International Associations in Brussels advocated designing the exposition so as to use several of the buildings proposed for the International City; but a change in the government nullified all these plans, despite the avowed interest of the King and Queen.

A site in Switzerland, on Lake Geneva, has also been mentioned, but like Tervueren it lacks communication by water with the oceans, which seems advisable.

The latest definite proposal is that mentioned in the following quotation from a letter from Mr. Andersen :

I have been able to make a material step toward the realization of our City, and that is the assurance of a most beautiful piece of land bordering on the Mediterranean Sea, about twenty-five minutes by rail from Rome. This land lies between Ostia, the ancient Roman seaport, and Maccarese, with a beautiful sea-front, and with large and majestic pine-trees on either side; and the climate is mild and most healthful. It is truly a dream as a location for our City. The assurance of this ideal piece of land, more than large enough for the City, was made to me by His Excellency Mussolini, who after a long personal interview became entirely convinced of the great humanitarian benefits our City would bring to the world at large, and without hesitation made the generous and magnificent offer of this splendid tract of land "to the Nations of the Earth," absolutely free, for the building of the World Centre of Communication as I had conceived and planned it.

THE TIMES ARE NOT DEGENERATE

THE times are not degenerate ! Men's faith
Mounts higher than of old. No crumbling creed
Can take from the immortal soul its need
Of something greater than itself. The wraith
Of dead belief we cherished in our youth,
Fades but to let us welcome new-born truth.
Man may not worship at the ancient shrine,
Prone on his face in self-accusing scorn.
That night is passed ; he hails a fairer morn,
And knows himself a something half divine !
No humble worm whose heritage is sin,
But part of God—he feels the Christ within !
No fierce Jehovah with a frowning mien
He worships. Nay, through love, and not through fear.
He seeks the truth, and finds its source is near !
He feels and owns the power of things unseen,
Where once he scoffed. *God's great primeval plan*
Is fast unfolding in the soul of man.

ELLA WHEELER WILCOX

ALBERT SCHWARZ

TREASURER OF THE THEOSOPHICAL SOCIETY

I

THE May issue of THE THEOSOPHIST had on the cover the portrait of the Treasurer of the Theosophical Society for 25 years, Brother A. Schwarz. Bishop Arundale in that issue expressed on behalf of all who reside at Adyar our tribute of admiration to him. Mr. Schwarz left for Switzerland on March 10th, and he expected to be back in October to resume his work. When he left he had had much trouble with his heart, but he hoped to be cured under expert medical advice in Europe. But whilst he was staying in a clinic at Lugano, the additional complication of proctitis developed, and the surgeons considered an operation necessary if he was to regain his health. This was performed in Basel, and was a complete success. He was discharged on June 25th to return to recuperate in his home town of Thayngen, but on July 3rd he passed away from heart failure. He was in his 74th year.

When the news was announced to the President, after her brief comment of regret, she said : "He leaves a great gap." This is what all residents feel greatly, because next to the President herself, Mr. Schwarz was the person whom perhaps every one saw and met most often. All the 200 employees of the Society met him each month since he was their paymaster, and every Theosophical resident and visitor was brought into relation with Mr. Schwarz as the Treasurer who collected the rents.

Mr. Schwarz was in no sense a lecturer, but he was, however, a very close and careful student. Many years ago he made a synopsis of the President's lectures on *The Pedigree of Man*, and later he performed a similar task for the larger and more up-to-date *Man: Whence, How and Whither*. This latter compendium is one of the most valuable summaries of the mass of material in the large book.

Mr. Schwarz lavished constant care on the Theosophical Estate until ill-health came upon him. There was scarcely an afternoon when after office hours he was not to be seen on some part of the Estate. Not infrequent were the occasions when in her Presidential Report Dr. Besant used to pay a tribute to him as the most ideal of Treasurers, because whenever there was a deficit in the Society's accounts he made it up! But he did this without saying a word, putting in a donation in some unobtrusive manner. When he retired from business he carefully arranged to invest in various ways the fruits of his commercial career, in order that he might constantly give to the many causes which he loved. When he passed away he was not in any sense a rich man, because he had distributed his riches year by year with set purpose.

Mr. Schwarz was a Co-Mason. He held office as R. W. M. of the Rising Sun of India Lodge, No. 107, First Principal of R. A. Chapter Herakles, No. 10, and M. W. S. of Rose-Croix Chapter Loyalty No. 4. In addition, he held the 30th Degree of Knight Kadosch.

Our Brother Schwarz was one who loved the Society deeply, and was greatly devoted to Dr. Besant as the Captain of the Theosophical Movement. He did not always and on every occasion endorse every action of hers, but his fundamental loyalty to her never wavered. To us at Adyar he was a most warm-hearted friend, and in all matters affecting the Theosophical Movement we could rely upon him for sound and commonsense advice.

I first met Mr. Schwarz in 1901 at the meetings of the small Hope Lodge at Colombo. In later years, especially during the seven years that I was Vice-President of the Society, I was naturally closely associated with him. A very warm friendship developed between us, and I shall always consider him one who represented our Theosophical ideals at their best. And so all of us who knew him will offer up the fervent prayer: "Rest in the Eternal grant unto him, O Lord. And let Light perpetual shine upon him."

C. JINARĀJADĀSA

II

I met Mr. Schwarz about thirty years ago. I knew him as a business-man, for he was Manager of the Ceylon firm of Volkart Bros.; and I knew him as a Theosophist. I was and still am broker to Messrs. Volkart Bros., and so I was in constant association with Mr. Schwarz in "business" in the large volume of trade done by him for his "house" at Winterthur. He was a keen business-man and he practised his profession within strict lines of commercial morality—as indeed all men trained and sent out by his firm did and do. His strict impartiality, his considerateness and sympathy to all associated with him were matters of paramount importance to him, and he put into practice those qualities without fear or favour. During the latter part of the period of his service with Messrs. Volkart Bros., Mr. Schwarz, who was always inclined to study the higher problems of life, met Mrs. Musæus-Higgins, the Principal and Foundress of the Musæus College. He often came to her to discuss Theosophy and Buddhism and ultimately he joined the Theosophical Society. About this time Colonel Olcott came to Ceylon on one of his periodical visits; they met and a very strong tie of fellowship was formed between the two.

It is not an easy thing to summarize in brief the great obligation which the Theosophical Society and Adyar residents owe to our Brother who has passed away from our midst. When he came to Adyar just over 25 years ago at the President's request to be her Treasurer, he had already had a brilliant commercial career behind him. Soon after finishing his studies in the *Gymnasium* in Switzerland, he entered an office in London, but after three years joined the staff of the famous Swiss firm of Volkart Bros. He was then sent to India, where for several years, at Madras, Karachi and Cochin, he was the accountant of the branches of that firm. His experience in accountancy led him to write a special manual for the use of the firm's branches in the East, and this was adopted by the firm. While at Cochin, by an unusual set of circumstances he was swiftly promoted to be Manager of the Branch. From then he passed on to Colombo, where in the course of time he became Manager of that most important Branch. He joined the Society in 1895, and soon after this period, whenever Colonel Olcott visited Ceylon, he was often the guest of Mr. Schwarz. A very warm friendship sprang up between the two.

When Dr. Besant became President in 1907, she asked Mr. Schwarz if he would care to be the Treasurer of the Society. He accepted the offer, but could not come immediately to Adyar, as he could not free himself from his business affairs for twelve months. Finally he retired from business, and arrived in Adyar on February 16th, 1908, to take up work as Treasurer. Ever since then, except for the periods of leave which he rarely took to go to Europe or Ceylon, for six days of the week he was to be found in his office. All his work was done with meticulous care and he instituted a system of accounts and book-keeping which has stood the test of time. Every document and every memorandum regarding the history

of the Society is in its proper place, and the acting Treasurers during his absence have had no difficulty whatsoever in taking charge for their brief terms of office.

Mr. Schwarz never cared to say anything concerning his munificent gifts to the Society. He purchased the property known as Damodar Gardens, and after spending over Rs. 40,000 on it, gave it to the Society. He chose, however, to live at another property, Olcott Gardens, and though he had the privilege of living free of rent, he not only paid rent regularly for his part of the house, but he also spent out of his own pocket for all the repairs and upkeep and improvements of the house and its gardens. He contributed Rs. 30,000 towards the purchase of Shānti Kunj in Benares, and the other sums which he gave as gifts to the Olcott Panchama Free Schools and Theosophical Schools are too numerous to mention. He built the present Co-Masonic Temple at Adyar, and constantly gave towards its upkeep. His gifts to the various causes in connection with the work of Theosophists amount to nearly Rs. 200,000. If anyone cares to look through the official section of THE THEOSOPHIST, in the list of donations to the Theosophical Society or the Panchama Schools, he will often find the word "A Friend" as donor. This was Mr. Schwarz.

Apart from his official capacity as Treasurer, Mr. Schwarz was a quiet centre of a very beautiful social kind at Adyar. He was very musical and in his younger days played the violin, and in times past when concerts were given at Adyar used to take part in a quartette. Several times each year he used to invite the residents to his flat, there to listen to his pianola or his fine gramophone records. He had travelled widely in India and was an enthusiastic photographer, and so had collected an excellent series of photographs which he had made into slides, and he took a special delight in showing these records of his travels to the residents.

Mr. Schwarz's interest in the Theosophical Society was very great, and he brought his European friends to join the "Hope" Lodge at Colombo of which Mrs. Higgins was President. The meetings of the Lodge were well attended, and intellectual and spiritual feasts were provided in abundance, not to forget the hospitality of the gracious lady who would entertain the members to dinner. Music followed, Mrs. Musæus-Higgins at the piano accompanying Mr. Schwarz at the violin.

Colonel Olcott on his later visits to the Island stayed as the guest of Mr. Schwarz at "Dilwyn," his bungalow in Rosmead Place, Cinnamon Gardens. During his last visit as an invalid the Colonel in a conversation with Mr. Schwarz threw out the hint that he would like Mr. Schwarz to join him at Adyar to do Theosophical work. This suggestion created a deep impression in Mr. Schwarz's mind, and after some time he bade good-bye to business; retiring from the service of Messrs. Volkart Bros., he broke up his house at Dilwyn and left for Adyar.

During the time he was in Ceylon he, as the true Theosophist does, took a deep interest in the welfare of the inhabitants of Ceylon. He studied Buddhism, the religion of the country, and he encouraged his fellow members to study comparative religion, so that the result of their studies could be discussed in the light of Theosophy at the Lodge meetings—a very sound system of work for a Lodge. His interest in educational matters was second to none. He was a Trustee of the Musæus College and took an abiding interest in its work.

On his last visit to Ceylon early this year, accompanied by his nephew and niece, he spent several hours in the College, presided at one of the meetings of the Trust Board, went round the Endowment Buildings, and expressed his great pleasure at the progress of the College. One evening

he came to the Refectory when the students were dining and he said he would like a drink—the water of a King coconut. He enjoyed it—his last drink at the Musæus College! His last letter to me from his sick bed was very cheerful; he looked forward to his return to Adyar in October, visiting Ceylon *en route*. He loved Ceylon, where he had spent the best part of his life. In Mr. Schwarz I personally lose a very dear friend and the Musæus College and the Theosophical Society a faithful friend.

PETER DE ABREW

RESOLUTION PASSED BY THE INDIAN SECTION, THEOSOPHICAL SOCIETY, BENARES

This meeting of the members of the Indian Section, resident in Benares, records its sense of deep loss and sorrow at the passing on of Mr. Albert Schwarz, who was long the Treasurer of the Theosophical Society, and its gratitude for the many munificent gifts made by him both to the Headquarters at Adyar and to the work of the President-Founder on behalf of the education of the Buddhists in Ceylon and of the depressed classes of Madras. It puts on record also its appreciation of his help to the students, particularly of the Theosophical Schools and Colleges. It feels that in Mr. Schwarz the Society has lost one of its earnest, independent and generous-minded members.

That the General Secretary be requested to communicate the Resolution to the nephew of Mr. Schwarz with a request that it be conveyed to the family.

That a copy be also sent to THE THEOSOPHIST and the vernacular magazines of the Federations.

Telegram: Bombay Theosophical Federation deeply regrets passing on of our beloved treasurer Schwarz valuable loyal devoted servant of Society.—GREEN.

A Resolution expressing similar sentiments has been passed also by the Theosophical Lodge at Karachi.

NATURE AND THE GODS

BY GEOFFREY HODSON

(Concluded from p. 466)

6. ON BEAUTY

CONCERNING beauty, the God spoke thus:

"Beauty is creative power harmoniously expressed. Beauty is truth portrayed. Beauty is creative will in action. Beauty is the first external manifestation of creative will.

"As the creative word is uttered, beauty appears. Beauty is inherent in divine creative power, accompanies it from the inmost source to the outermost expression. Beauty, therefore, is indwelling throughout all creation; it pervades all matter, shapes all form. Even the atom displays the beauty inherent in the creative will; so also the crystal and the cell; through all their infinite varieties, beauty shines.

"Amid all natural diversity beauty abides, uniting all. Yet beauty consists not of the form, even though the form appears to display it. Beauty is in the creative will of That which brings all form into being, is present both in the form and in him who gazes thereupon. If it were not that beauty existed everywhere in all things and in all beings, beauty would nowhere be seen.

"He who succumbs to sensuousness, debasing his creative life, blinds himself to beauty. Creative power debased is the opposite extreme, the negative pole,

of creative will, pure at its source. In the one dwells beauty's Self, in the other, beauty's opposite, the shame of ugliness. Self-debased, self-blinded, the sensualist exiles himself from his own land, the name of which is beauty. The immortal self of man, incapable of sin, dwells ever in that land, the realm of beauty wherein the creative will cannot be debased. The eternal man himself is beautiful, shining, splendid, his life a radiance, many-hued. Creative will, pure love, divine intelligence abide in him, each in itself supremely beautiful; all blended in their immortal vehicle shed immortal beauty on their world.

"As man calls forth his inner spiritual will, shafts of power, radiant, fiery yet white because unstained and unstainable, flash forth tipped with pure translucent blue. Thus armed, man is indeed a God of power, destined to become invincible, omnipotent, a spiritual king reigning in beauty over his universe.

"Love, too, shines forth in beauty from the immortal man on every side. In its expression, his immortal vehicle resembles a golden heart surrounded by a rosy radiance, pulsing as love-power flows through.

"In illumination the immortal self of man shines forth in beauty, many-hued, his consciousness a prism dividing the one white light of truth into its seven hues. Each truth perceived shines out in the immortal vehicle in its appropriate and symbolic light.

"Thus throughout man's triple Self, the light of beauty shines. His task, the purpose of his becoming, is to make manifest in stainless purity, creative will; in selfless love, divine affection; and in poised and mastered mind, divine intelligence. Of his success in this task, beauty of creative life, love and thought, remains an unfailing test. Of his progress as a God, the beauty of his life is an unerring sign.

"Beauty, therefore, is man's goal, that which each man must ultimately achieve. So also must the race, each nation making manifest a facet of the diamond truth. Thereafter, each must recognize and reverence the beauty of the other and, recognizing, blend therewith, that the many may rebecome the one. Beauty, therefore, must be the standard for Presidents and Kings, beauty their ideal, beauty the test of their worthiness to rule. So also statesmen, educators, priests, directors of activity and those in their employ; all must recognize that beauty is the goal of life; that without it, life fails, harmony is broken, happiness disappears and progress is delayed. Homes, schools, churches, workshops and assembly halls, streets, cities, nations, through all these beauty must shine. In them a pure beauty must be enshrined, simple, dignified and portraying truth as all true beauty must.

"All men must achieve the power to portray the beautiful. Artists must remain no more a class unto themselves. There is an artist hidden deep in every man, the very nature of his being is beautiful, the source of his existence is beauty's Self. The true purpose of the educator and the priest is to help the pupil and the devotee to discover, release and portray the inherent beauty in Nature and himself. The physicians' task is to cure ugliness, beauty's opposite, the hidden cause of all disease. That cause lies in misdirected will or love or intellect. In the correction of these errors, beauty is the sovereign remedy. The physician's office, therefore, combines that of the artist, the educator and the priest, with that of ruler and director, a noble calling, the highest that man may fulfil.

"Acceptance of these truths, recognition of beauty as a standard of success in every walk of life, will lead man unflinching into the Golden Age of happiness and peace."

TWO TECHNICAL NOTES

BY W. WHATELY CARINGTON, M.A., M.Sc.

(Concluded from Vol. LIV, Part I, p. 693)

II

MR. E. L. GARDNER'S article in the issue for September, 1932, contains many points of interest. At the moment I wish slightly to develop one only, namely, that concerning the durations of Yugas dealt with on page 755 and the acceleration of the "tempo" of life, page 756.

I may, of course, have misinterpreted either the article in question, or such relevant passages as I have been able to locate in *The Secret Doctrine*, or both, and I am very open to correction. But, *pace* the Acting Editor, I take a Yuga to mean an "age" in the same sense that we speak of the Pliocene Age, the Middle Ages, or the Victorian Age in literature, not a definite period of time like a year or a century.¹

Now unless the division of a Mahā Yuga into four sub-Yugas² of proportionate durations 4, 3, 2 and 1 respectively³

¹ Unfortunately, definition is not the strong point of *The Secret Doctrine*, so that it is not easy to determine just what Kalpas are; but I gather that these do refer to definite time-scale measures of an astronomical character, so that we could rightly speak of a Kalpa as being so-many centuries, and of a Maha Yuga lasting so-many Kalpas, just as we speak of the Victorian Age lasting so-many decades. But the point is of small importance here.

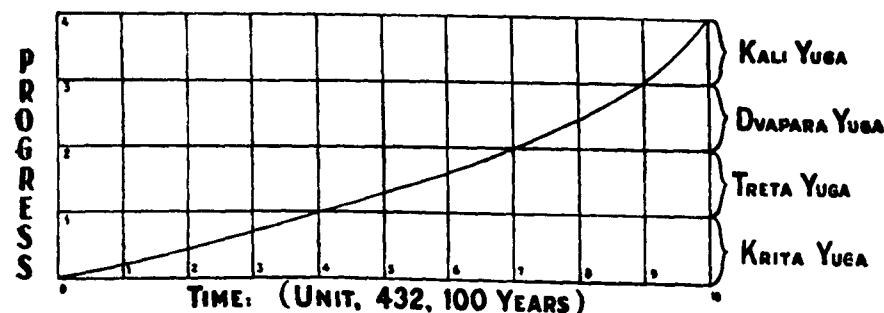
² i.e., Krita Yuga, Treta Yuga, Dvāpara Yuga and Kali Yuga.

³ Cf.: THE THEOSOPHIST, loc. cit. and *The Secret Doctrine*, Vol. II, pp. 72 and 73 (not p. 723 as given).

is a mere redundancy of nomenclature devoid of value, it seems reasonable to suppose that the terminations of these Yugas represent the attainment of certain tolerably well defined levels of development or stages of progress, much as we might assign dates and durations to the Palæolithic, Neolithic, Early Bronze, Late Bronze, etc., stages of primitive culture.

I venture to make the further assumption that these levels are to be regarded as spaced at (approximately) equal intervals, so far as it is possible to speak of progress in metrical terms at all. I doubt whether this is anywhere expressly stated or even unambiguously implied; but it seems reasonable, inasmuch as one would not go out of one's way to remark that *unequal* advances in development were made in unequal times.

If this be conceded we may represent the matter graphically thus:



A very minimum of mathematical knowledge is needed to realize that the *slope* of this curve at any point represents the *rate* of progress at the corresponding moment. And, by inspection, it is clear that the curve grows steeper, that is to say the rate of progress increases, as time goes on; in other words, the further we get the faster we go. This is common sense and in conformity with experience. If we made some assumption other than that of equality of progress in successive

Yugas we should, in general, be liable to arrive at some different conclusion. For instance, if we assumed that the progress made was proportionate to the duration of the Yuga, our graph would become a straight line and we should be forced to conclude that the least developed man learns (in the widest sense) as fast as the most developed: which seems absurd. Thus, an apparently arbitrary chronology of Yugas turns out to be the expression of an eminently rational law of progress.

I will leave it to others to decide whether chronological statements of this character are to be taken so literally that a quantitative "Law of Rate of Evolution" is deducible from such a curve, or whether, as I should myself suppose, they are rather to be regarded as concise and compendious ways of indicating to a good order of approximation the kind of thing that is going on. Actually, the points in question do not lie exactly on any curve showing a uniform acceleration of progress nor, as might be expected, on any "exponential" curve whatever, although the curve $P = 0.04 T^2$ and $P = e^{.15882T}$ come very close.

MY SON

BY CLARA M. CODD

THE Eternal Woman in all women dreams sometimes of the divine child who might be hers. In company with my fellow-women I too have dreamt such dreams. It will not come true in this life, but it may in another. In this dream of mine I have a son, and my soul is a prayer for the wisdom and love wherewith to give him the noblest of opportunities. What can I hope for my son? What would we all hope for a young life springing from our hearts?

I think the first thing I would remember, even as he lay a tiny baby in my arms, is that life will ever mean to him that which he makes of it, that the Universe will give him just such store of beauty, glory and good, as his own native strength shall be able to evoke. Even in his cradle I shall whisper: "Oh! my son, my son, be strong!" It may be that as he grows he will evince, as indeed I should desire him to, a lovely sensibility of soul. But I shall teach him to hold ever behind that sensitive response to life, that exquisite capacity for fine feeling and even deeper tears, a glowing white Will, an untarnished buoyancy of spirit which no cruelties and afflictions can finally touch. For always it is true of life that the race is to the swift and the battle to the strong. So I shall teach him to be both swift and strong. Not to grasp an advantage for himself, but from babyhood I shall encourage him to perceive surely for himself, and swiftly to act thereon.

And then, however much it might break my mother's heart, I shall let him bravely stand up to reactions which bring pain. I shall teach him that nothing really matters so long as his soul remains brave, resilient and smiling.

From boyhood he shall "paddle his own canoe," and nothing that he can do, demand or say, shall provoke fear, disapproval or lack of interest in me. But not too much interest. My boy shall not be a wonder-baby. From the beginning I shall treat him as man to man; being eternally a friend who asks nothing of him, not even companionship and attention, except as a friend would ask. I shall not be curious about what he does. I shall be too much his friend to force unwilling confidences.

I shall never infringe his inherent dignity by maternally sensual huggings and squeezings. When I kiss my son, my kiss will hold all the love in the world, but also all the reverence and self-forgetting delight that God has created so divine a relationship. What after all can I do for him, the man-child who is born of me but belongs to the world and to himself? When he is little I shall see that he has a healthy, hardy and happy childhood. The rough hands of no ordinary teacher, blunted in their susceptibilities by the ordinary school system, shall sear his soul. His companionship shall be the noble and fine, young and old, of his own kind. Old men of kind and mature thought shall talk to him and help him to form his own glowing, youthful mind; artistic and lovely thought and real conversation shall be his in abundance. When he is little, all the mechanics around shall teach him to use his muscles and eyes and judgment, for his own delight and for future manliness. And all who are *men*, of whatever class, shall be, if he wishes it, his companions and friends.

He shall learn to treat all animals with wisdom and kindness. He shall have as pals a horse and a dog. From

babyhood he shall ride and swim and carpenter, and even sew and cook. My boy shall be able to fend for himself on all occasions in after life. And he shall direct his own life, even to choosing his own clothes. And if he wants to go adventuring, I shall not say him nay, however much I may sit at home in dread.

I shall not teach him any religion except the lovely thoughts of all life that I have found myself. Without his knowing it there shall grow up within him the knowledge that he cannot be otherwise than unselfish, reliable, loyal, compassionate, strong. I shall not keep any of the facts of life away from him, I shall not protect him from any contacts, any experiences, any disappointments. If my instinct in training him has been true, his own loyal nature will lead him safely through.

How can I express all this? I do not really know, but love shall be his and not sentimentality, courage shall be his that shall never utter a whine, and in the long run, from another world, I may look back and see the man who was once my son the sustainer of weaker souls, in his manhood and in his age a rock as it were of shade in a thirsty land, the husband of a true wife, the understanding father of his children, the friend and helper of his fellow-men. And, if his nature so wills it, the worshipper of the Beauty which is God.

CHILDHOOD often holds a truth with its feeble fingers, which the grasp of manhood cannot retain—which it is the pride of utmost age to recover.

RUSKIN

ANNIE BESANT—THE MOTHER

BY GURDIAL MALLIK

IT was at a fair that I met him. He had a far-away look in his eyes, which betrayed his longing for the Beyond in spite of his common appearance and manners of the work-a-day world. Often in his conversation and conduct one detected a certain mystical quality—the ecstasy of the Eternal and illumination of the initiated. When the fair was over he turned away from the dusty road and betook himself to a thatched hut in a mango-grove. I followed him with silent steps, and as he was about to enter his abode, I asked him: "Father, when did you receive your initiation?" He smiled serenely, but in his smile there was that something which showed that he was surprised at having been caught unawares. However, as he did not give any answer, I exclaimed rather impatiently: "Who taught you the secret and sacred Word, which set you free from the tyranny of things?" My question was not as yet concluded when I heard him humming a tune and presently he burst forth into a song:

"I received my initiation on the day I was born, when I was given a monosyllabic Mantram. It is my faith that without that sacred Word none can breathe for a single moment. From my Mother I have received life, love and light."

And has not this been the *credo* of India down the corridors of centuries?

Such being the faith of the sons of the soil, it is not to be wondered at that when Dr. Besant came to this country of

India in the nineties, the adult and the experienced recognized in her a representative of the Eternal Mother, at whose feet since then several hundreds of them have received their initiation into the many-sided mysteries of Truth. New India—the India which to-day is being fashioned into an image of her own ideals—itsself received its initiation at her hands. I refer to the Word of Power, the “word” of self-respect, which she gave to the Indians at a time when they were being pressed down by an inferiority complex. For who was it who taught them to be strong and to strive for divine and dynamic freedom? This is the reason why in thousands of hearts she has been enthroned in the seat of the Mother.

Whenever I have had the great good fortune to have a glimpse of Dr. Besant, I have noticed a far-away look in her eyes and I have always recalled to my mind the above song of the mystic-minstrel. There is a tenderness in her face which conjures up before the onlooker a vision of the love-wreathed Divine Mother. But she also possesses strength which is Promethean. And as many times as I have had an occasion to think of her, I have pictured her as having a rose in one hand and a sword in the other, and whispering into the ear of each passer-by on the road: “Pilgrim, the price of the rose is the sword”—the sword forged in the armoury of the Infinite.

Generations hence I can imagine little children sitting by the fireside, around the knees of their mothers and asking: “Mother, tell us who was the soldier of Truth who showed to India that freedom must be won through self-knowledge, self-reverence and self-reliance,” and the mothers answering: “Darling, it was MOTHER ANNIE BESANT.”

INSTINCT, INTELLECT AND INTUITION

BY LEONARD BOSMAN

IT is clear to the psychologist that there are only three modes of motion, three ways in which man makes himself known—by thought, feeling and action. Instinct, intellect and intuition, however, are not principles which can be considered apart from these three modes of Will, Love and Mind, for it might very easily be proved that there are no characteristics and qualities but what might be classified under these three headings.

Instinct is *implanted* knowledge, producing in the animal various modes of activity in will, emotion and mind, as far as the latter is developed in the animal. Intuition is *in a sense* a kind of instinct working separately in each individual in the human kingdom, but developing through individual intellect. Instinct is implanted knowledge, Intuition is inborn knowledge. The latter is the result of ages of intellectual development in the separated or egoic Life in man, whilst the former is the result of ages of implanted experience throughout a whole group of animals. Intuition is developed by a separate being through learning the use of intellect. Whilst instinct is the result of a mass of experience implanted in the Life ensouling a quantity of animals where there is no fully developed self-consciousness. The result of this latter in the animal is a driving force and a kind of

memory serving as a guide in the absence of a definite intellect.

Intuition serves the same purpose in each individual human being, though it is more of a guide than a driving force, inasmuch as it is self-engendered and developed. Through the continual use of intellect, the power of choice which develops wisdom through experience, good, bad and indifferent, man ultimately learns to know the Truth; or the value of any thing or idea, he learns by the laborious efforts he has made during ages of intellectual discrimination, analysis and criticism. The direct perception of the heart of anything, of the very innermost nature of an idea, is Intuition.

During the animal stage the will (to exist) and emotional activities predominate, the mind being but slowly developed. The Life in each animal, therefore, is not *individualized*, for it is the development of mind evolving the consciousness as of a separate *self* which produces the feeling *I am myself none other*. When this is fully developed it makes, it is said, a kind of a separate sheath around the Life which retains and individualizes it. This is only in the human stage of development where all experience comes to the *egoified* Life, to the individual. In the animal kingdom this peculiar change has not yet been produced and the Life remains One Life ensouling many forms. All experiences, therefore, flow into it wherever they may be gathered, the experiences of an animal going into the general aggregate of experience and being stored in the Life which ensouls them all. As the Life is not yet egoified or individualized by the separating sheath, it passes on to many other animals which it in turn ensouls. The result of all the ages of stored experience thus assimilated is reproduced in each animal as a kind of knowledge which we term instinct, because it has been literally *thrust into* the ensouling Life. Whereas man in his separated, or rather

egoic, consciousness storing up his individual experiences is able to analyze, and considers them and slowly develops a power which becomes intuition, the animal experiences merely flow into the Life which is common to a group of animals and that which results is shared amongst many as instinct.

It is, then, the body which transmits *tendencies* and reproduces shape, colour, size, etc., but *ideas and instincts* cannot, it would seem, be thus transmitted. It is suggested that the Life, the ensouling Force itself, stores up and transmits the result of collected experience which becomes instinct in each separate animal.

Instinct is the result of what may be termed *drilling*. Certain ideas are impressed by experience upon the animal through many generations. The aggregate life in the different animals being, somehow, connected part to part, the impression runs through the whole and is transmitted as instinct to the descendants.

It may not be perfectly accurate to speak of instinct in connection with human beings, for intellectual man should have, generally speaking, left the instinctive or animal stage, and developed a power of knowing and choosing called intellect. Nevertheless, through his contact with the animal kingdom he has brought with him certain animal experiences with their corresponding reactions. Hence until these reactions are transcended there will still be something instinctive in man, or at least in those who have not fully realized self-consciousness, who have not as yet learned to be dependent on their own power of choice and intuition, which latter in the higher man takes the place of instinct.

So, for a time, the "comfort" of "herding" will prevent the "discomfort" of attempting to think, feel and act definitely and self-consciously, until at last the urge of evolution helps the man forward and the attempt is made and success slowly effected.

Whilst man remains one with the crowd he will be at the mercy of conventional thought, feeling and action which is but a higher development of instinct plus perhaps a certain realization of knowing why conventional things are done. It is a kind of instinct coloured with intellect but not yet pure intellect, and it produces what may be termed crowd psychology. Nevertheless conventions tend to become instincts as the true reason for them becomes lost through the blind following of conventional activity.

It is difficult in this sense to describe separately habit and instinct. The latter should be an unerring guide in the purely animal stage, and is indeed such. But in the conventional stage of the human being the resulting habits of thought, feeling and action are in no sense unerring and may indeed be often extremely undesirable. Conventional activity is the easiest and laziest manner of existing and there is little opportunity therein for discrimination and choice. Hence the intellectual self-conscious being does not very noticeably evolve unless some sudden upheaval comes which makes him realize himself and causes him to think, feel and act independent of convention.

It will be realized that the "drilling" into the individual of conventional thought will not take the place of instinct, for conventional thought may be the result of either clear thinking, ignorance or the dogmatic assertion of a dominating leader and therefore not always true thought. As, then, it is neither instinct, intellect nor intuition, conventional thought will not do for the evolving individual who wishes to realize himself and transcend self-consciousness.

The new age is bringing into being such a realization and hence the development, amid the youth of to-day, of what is termed "intellectual revolt," which is often a really *intellectual attempt at self-expression*, though in some cases it may be but an *obstinate attempt to overthrow*

authority or to assert the freedom of the animal nature. Nevertheless, intellectual revolt is good and even if the individual makes thereby a host of errors it is better to have erred and lost than never to have erred at all through blindly following the dictation of others. This, of course, is a serious statement and may need certain modifications, but in its broadest sense it will be seen to be useful if it be accepted that self-development is essential in evolution.

The first stage of such self-assertion is naturally crude. Man learns from experience that the conventions which formerly bound him and the conventional ways engrained in him were not his own. Hence he commences to take stock, as it were, of what he holds and discovers that he knows practically nothing of the things which he has been repeating parrot or gramophone fashion, ideas which have been merely echoing in him.

It is here that a great change begins, for he passes through the intellectual to the intuitional stage, and thus develops by slow degrees a true self-consciousness. As intellect develops and the powers of choice, discrimination and decision are evolved, the mind begins to function more actively as he passes beyond the stage of receptivity to a full perception of things around him. No longer content with the purely receptive mirror-mind, or ordinary modes, he begins to study for himself in the only true way, *i.e.*, he learns from personal experience.

Now he is fully awake to what is going on around him and, receiving the contacts from the outer world, he considers them and makes them *percepts*, thus learning to look for experience and profit by it.

The result of the working of these mental powers not only produces the development of self-consciousness, but continual practice in their use and the experience which this brings helps man ultimately to transcend such powers and to know

by direct perception the very nature of things. This is, of course, a mental process but it is something beyond that which is known as intellect, the latter being merely the bridge across which man must pass to intuition. When this stage is reached the necessity for those *exercises* called discrimination, choice, criticism, etc. passes, for much practice in them has produced the artist who now, as it were, is perfect in executive ability. The artist knows how to portray his picture, the musician can produce his opera and the singer his song, though the old exercises and the methods by which the power was attained may long since have been forgotten. All intellectual activities are thus no more than exercises in the development of intuition.

Radically the word means nothing more than *a looking within* and beyond the intellectual powers to gain *a direct perception of things*. It is, of course, a *stage* beyond the ordinary mental development but there is no new principle involved, for intuition is *but the result of highest development of the mind* (and emotions).

Owing to lack of space these ideas cannot be elaborated further, but all that has been said may be summed up in three statements:

Instinct drives and directs the animal.

Intellect helps man to find his way self-consciously.

Intuition is the voice of his own Real Self, his sure guide toward ultimate perfection.

ATLANTEAN ASTRONOMY

BY EDWARD BENNETT

I have wondered whether to publish this article or not. I do so, with the "caveat" of my foot-note at the end.—C. JINARAJADASA.

AS far as our knowledge goes, the ancient civilizations had no telescopes nor had they the use of photography which has made our astronomy the accurate science which it now is. In the place of these aids, they were reputed to have greater clairvoyant powers than are in use to-day save in the case of a few very exceptional individuals.

The knowledge of those days was enshrined in less perishable records than printed paper, their records being embodied in ritual formula and in the proportions of their sacred buildings.

In the ages of their empires' fall, much of the inner meaning was lost although still the ancient proportions were followed by their builders. A good instance of this can be found in the well-preserved ruins at Chichen-Itza, in Honduras,¹ buildings estimated to have been built in the last thousand years, although their builders' race is now extinct. In this group of temples can be found a record of their astronomic knowledge, record far more complete than could be obtained otherwise than by clairvoyance, if without the aid of the most modern instruments.

These temples are a group of ten buildings of white limestone, representing the Sun and its present planets. Another building, midway in the series, is painted red to

¹ See note at the end.—C. J.

represent the one lost world and there is a nearly shapeless mound beyond the series which might stand for Pluto, a world of past ages but not now habitable by beings as ourselves.

The correspondence grows marked on closer examination. Standing at the rear of the greatest building, which stands for the Sun, all the rest are in sight. They lie on a spiral, starting on your left, crossing in front of you and then curving away and back to your left. The first whorl of the spiral embraces the Sun Temple behind but all the planets lie on the parts within your view.

Each temple is separated from the next by an increasing distance along the spiral as are the planets in distance from the Sun. After the fourth, the Mars Temple, comes a blank of extra size, nearly three-quarters of a circle, before the temples of the outer planets begin on the second whorl.

Between the two sets, somewhat off the spiral, lies the Red Temple, its position showing greater affinity to the inner set.

The spiral line does not continue. The last temple lies closer to the one behind than symmetry would lead us to expect. There is no place upon the closed spiral for another. In this, the Neptunian resemblance is most marked. Nine strong points of correspondence can be traced between temples and planets up to this point.

It appears probable, although one case appears to vary, that the area covered by each building records the relative area of the planets. The one exception is the Mars Temple which has a widespread base, on which the small temple stands. This temple itself would cover an area of the right proportion.

Far clearer is the parallel of heights: these bear a constant reversed ratio to the planet densities. Saturn is the lightest world, lighter than drifted snow, and the Saturn Temple stands high on a 200-foot pyramid, steeply sloping, built above nine narrowing terraces.

Next on the scale of densities, less than a quarter that of our world, is the planet Uranus, whose temple towers high above the ball-court which lies in front. Jupiter's temple has high mounds and Neptune's has a lofty platform, both higher than all the buildings of the inner set.

The inner temples are not high, appropriate in view of their planets' greater densities. Mars is the one exception: its basal platform giving it too much height. If the Mars Temple is measured without the platform, the height becomes right showing a density between that of Venus and Mercury whose temple is made more lofty by a false front. The Earth house is the stumpiest of all as that planet is most dense. Densities are not ascertainable by ordinary physical methods save with the aid of a mathematical knowledge far beyond that credited to the ancient Egyptians, yet here is an indication of those people of old America possessing knowledge as deep.

Moons are indicated by mounds or by stages of the platforms supporting some of the temples. Our moon is represented by a high mound so placed that the temples of Mars, Mercury and this Earth are the closest to it, and the Venus one lies at greater distance, surely a hint that from the Moon came life to these three worlds. Between the Moon mound and the Earth Temple lies a cleared space, an empty platform of size to receive the Moon mound, a hint that once it lay closer to our world.

Mars again puzzles with its two big stages of a platform to indicate the two tiny moons of Mars. Puzzle also it is as to why some moons are marked by stages of platforms, others by separate mounds. The mound symbol might mean a world now dead, and the platform a body never a world of life but having other uses.

Saturn's nine moons are indicated by nine stages to its platform, Jupiter's four large ones by the mounds walling its

DR. BESANT'S BIRTHDAY GIFTS

MEMBERS of the Theosophical Society are aware how they have loved to give her a birthday gift on each October 1st. These gifts received by her have always been distributed to various causes. A specimen of the way in which she has used the money given to her charge is revealed from two pages in her private account book for the year 1907:

RECEIVED				DONATED				
		£.	s.	d.		£.	s.	d.
By A. B.	...	170	0	0	Central Hindu College	200	0	0
America	...	136	10	0	Central Hindu College Girls	100	0	0
By Miss Ward	...	940	0	0	Central Hindu College Library	100	0	0
					Pariah (Schools)	100	0	0
					Adyar Library	100	0	0
					Buddhist College, Colombo	100	0	0
					Musæus Girls	100	0	0
					Bureau T. Activities	25	0	0
					Indian Association	25	0	0
					Ars Regia (Publishing House, Italy)	100	0	0
					Buddhist T.S.	100	0	0
					Balance	1,050	0	0
						196	10	0
						1,246	10	0
		1,246	10	0				

Ever since it has been the same year after year. Much money has come to her, and as a Trustee she has distributed it all, adding incredibly large sums earned by herself from her lectures and books to help the many causes to which she has committed herself.—C. JINARĀJADĀSA.

INTUITION

BY THE RT. REV. C. W. LEADBEATER

THERE are two kinds of intuition. One is only another form of the certainty gained by experience. When in this physical life we ourselves have seen a thing, when we have felt an emotion, we are quite sure that there is such a thing, or such a state of consciousness. We can remember the experience, so we know *why* we are certain about it. But sometimes we feel equally certain about something of which we have had *no* experience which we can remember. Yet the reason is the same; we have had the experience, but in a former life; and so the mind or mental body (with which we remember) knows nothing about it, because it is a *new* mental body developed afresh for this life. It was not there, so it cannot remember. But the ego or soul *was* there, and it remembers, though it cannot always impress its knowledge upon the mind.

I may quote my own case as an instance of this. I had known in a previous life in Greece many of the truths now called Theosophy, but I could not bring them through into my present physical brain until they were put before it from outside, in Mr. Sinnett's book, *The Occult World*. But that suggestion from outside broke through the veils of rebirth and re-established the link between the lower and the higher on that point, so that I *felt* the teaching to be true without being able to explain how I knew it. I have since proved it

court and its small moons by the two tiny mounds in the walls, each for one pair, those small moons being obviously portions of former single ones. Within the court, one small sacrificial mound represents the one tiny innermost moon.

The cumulative effect of such detailed correspondences is very great: discrepancies are very few: resemblances are many and close. There can hardly be a doubt that we are viewing a scheme of temple-building meant to show detail of the ten worlds of our system. Past ages may not have had our instruments but they had knowledge gained by other methods, of what was hid in the depths of Space.

The alternative methods are inspiration, clairvoyance, or a record extending over tens of thousands of years. How else have the remaining temple, red record of the lost world? This building stands high on its lofty platform, showing that it was of high density and equal at least to Mars in size. Three smaller adjacent mounds suggest the presence of other bodies linked to its orbit, very striking in view of that mathematical treatise of K. Hirayawa on the former presence of five bodies there, as needed to explain the present orbits of the minor planets, the wreckage of that ancient system.

This knowledge came down from the Atlantean races from whom also came the Egyptian knowledge. In the older Arabic names of the stars are hints that records extended over quite incredible times or that their observers could view the stars in past ages, travelling through Time in the spirit. The movements of the individual stars in the Great Bear are so slow that 100,000 years are needed for any visually obvious change. They are so regular that the constellation might act as a time-register, marking such vast periods during the whole time of man's evolution. Strange, then, that if the old astronomers had not this vision, they should have chosen as one of the names for that group, the Mistress of Time. Madame Blavatsky stated in *The Secret Doctrine* that if we knew the

secret of those seven rectors of time, we would attain to perfection. Certainly this would need a perfection of clairvoyance in time.

The Arabic name for Sirius, one of many, is "he who has passed over" and as in far past times, that star lay on the other side of the Milky Way; this also hints at vision of past ages.

We have these grounds for assuming that the great Atlantean civilization had a deep knowledge of the stars and the processes of man's growth, although it was not knowledge gained by our present methods. The clairvoyant approach draws nearer to the Consciousness behind the physical forms, yet these ancient investigators attached high value to the detail of those physical forms resultant from the action of that Consciousness. Physical facts are the basis of our knowledge, erected by the infinite toil of many, so that the few of great vision may build on these facts an edifice of accurate speculation.

Neither Time nor Space will remain barriers to knowledge: we have but to develop the methods to conquer both obstacles.

NOTE BY C. JINARĀJADĀSA

I should have no comment to make on this article, but for the fact that *I have been at Chichen Itza and did not see all the wonders described*. First, the place is not in Honduras but in Mexico. In August, 1929, a party of us, with the General Secretary for Mexico as our leader, left Progreso in Yucatan at 5.30 a.m. by train, and reached Chichen Itza station six hours later. Then followed some 40 minutes' drive to the ruins. Certainly there were mounds ("pyramids") and buildings, much ruined and dotted about a large area. But no one there even hinted that they represented the Solar System! There was one temple in ruins with a tower which was called the "Sun temple" and I was told casually that the tower was accurately oriented, but it was only a rumour. The Rockefeller Foundation's archaeologists are working to restore the pyramids and are doing a magnificent work. But not a word from anyone at Chichen Itza about the Red Temple, Saturn, etc. We all stayed the night at Chichen Itza. As all Mexicans are proud of everything Mexican, surely I should have heard something of the wonders described in this article, had they been known—or accepted as reliable. Yet the author of the article is so very positive. I still rub my eyes as I read it, for I have been at Chichen Itza.

abundantly a thousand times over ; but I was just as sure at that first moment as I am now.

I certainly had no definite knowledge of Theosophical truths before I read that book ; but I think that nevertheless I can distinctly trace the effect of the knowledge gained in a previous life in certain attitudes of mind which had seemed to be natural to me from quite early days in this life. For example, as soon as I began to be able to think at all, I was somehow sure absolutely of the existence of God, and of the great fact that there must be a consummation of final good for all. It was a very material and at the same time an incredibly bigoted age, and various people (no doubt well-meaning) tried to impress upon me the doctrine of eternal hell or of final destruction or annihilation.

I was in no position to argue against these ideas, but my own interior conviction of their falsity never changed, and I clung to it silently in spite of sermons and books. Fortunately my father was a man of broad mind, who fully supported me in this, but told me that many good people were in error on this point, and that it was useless to dispute with them. As the opinions of children on such matters are usually entirely moulded by their environment, I can only suppose that my pertinacity in maintaining interiorly my own point of view must have been due to the fact that I as a soul had previously fully convinced myself of these truths, and was somehow able to impress them even on a quite undeveloped lower mind. More frequently such an impression seems to be made instantaneously, and comes through like a flash, and then we call it an intuition. But this is only one kind.

We know that the soul or ego is threefold, just as the Logos Himself is threefold ; and sometimes this flash from above comes from Ātmā through Buddhi. We must learn to distinguish such an intuition from a mere impulse, which comes only from the astral body. All that we know in the

physical brain of these flashes is that they come into it from above, which is of course true in both cases ; how then are we to distinguish between the impulse and the intuition ? At first it is by no means easy to do so.

There are a few general rules, such as that the mere impulse moves usually in the direction of selfish gratification, while the intuition is more frequently impersonal, and moves in the direction of self-sacrifice. But the distinctions are often very subtle, and the only path to certainty is that of general development. If we persistently make ourselves a channel for the highest influences, if we sink the personality absolutely, if we are utterly devoted to work for others and for the progress of the world, because we know that to be the will of the Logos, if we live unselfishly as the Masters live, our intuition will undoubtedly unfold itself ; for it is written that he who doeth the will of the Father who is in heaven, he shall know of the doctrine whether it be true.

Even that kind of intuition which is the voice of the ego may after all be inaccurate (though usually it is not), because it is based upon what must be a limited experience. The higher Manas may err, but the Ātmā cannot, for that is a manifestation of the Divine Spark which is a part of God's own Fire.

CORRECTION

IN Moolraj Mehrotra's article, "Is the Theosophical Society Obsolete or Obsolescent?", in our July number, the author asks us to correct on p. 456, line 18, "cannot" into "can".

GREETINGS TO THE PRESIDENT

- LONDON: "English Convention sends loving loyal greetings to yourself Bishop Leadbeater and Mr. Jinarājādāsa."—RANSOM.
- EDINBURGH: "Loving greetings good wishes gratitude from Scottish Convention to President Bishop Leadbeater Jinarājādāsa."—GALE.
- HELSINKI: "Finnish Section Annual Convention sends President heartfelt greetings."—RANKKA.
- STOCKHOLM: "Swedish annual Convention sends loving thoughts and assurance of loyal affection".—BERG.
- BUSSUM: "Greetings from Huizen to Adyar. May Adyar Huizen Sydney spread throughout the world the Light of Theosophy and serve the Masters loyally".
- SOERUMSEND: "Affectionate and loyal greetings to you Bishop Leadbeater and Jinarājādāsa from Norwegian summer school".—BOLT AND HAVREVOLD.
- TUCUMAN: "Decimocuarta convencion teosofica argentina saluda amorosamente Presidenta con votos salud."—FOLQUER.
(Fourteenth Convention Argentine Theosophical Society greets President lovingly with prayers for health.—FOLQUER.)
- MADRID: "Loving greetings from Spanish Convention President, Leadbeater, Jinarājādāsa".—LORENZANA.

CURRENCY REFORM

IN the May THEOSOPHIST Bishop Arundale appeals to Theosophists to work at our present economic problems from a Theosophical point of view. One of the most widely discussed problems is that of some form of managed currency. Into this neophytes at economic and financial matters cheerfully plunge, quite ignorant of the fact that one needs a good background of economic and financial knowledge of a general nature before one can begin to see the effect of the various schemes proposed. Managed currencies are necessary, we are told, because they can be used to provide the workers with sufficient money to enable them to buy all they need. Thus consumption will increase, demand will increase, more workers will be needed, they will add to the demand, and so on till all the unemployed are at work again and able to buy all they need. At present money dominates the civilized world and an attempt to study currency problems involves one in a labyrinth of banking, interest, exchange, national debts, reparations, gold standard, etc., which most people have neither time, ability nor opportunity to master.

But when one considers the economic situation from the Theosophical point of view, simpler ideas present themselves. Going back to bedrock, the essentials of our industrial system are two only, (1) the production of enough of the necessities of life for all, (2) their distribution to all. Everything else in our industrial system is an adjunct to one or other of these two processes. Distribution is the goal and crown of the whole thing.

Now what place does money take? We are all glib with the definition, "Money is a medium of exchange," and that will do well enough. There used to be this particular need for a medium of exchange—in a world where there was not enough for all; the producer had to make sure that he had an equivalent for his goods before he parted with them, and money met his need very neatly—in a world where there was not enough for all. But that state of affairs no longer exists. For the last 40 or 50 years, thanks to the strides science has taken, we have not only been able to produce enough for all, if we choose to do so, but we have been able to distribute where we will. I say that this state of affairs has existed for 40 or 50 years, because it is within that time that modern methods of preserving food for transport have been invented, freezing, etc. Hence we

could, if we would, drop money altogether, confining our energies to production and distribution. Think how much labour this would save—no banking, book-keeping, taxing, theft, charity, advertising, national debts, reparations, or snobs.

Opponents to this suggestion make two main objections to it. First, they say that human nature is not sufficiently angelic to work without a money system and all that it implies. History proves the contrary; the dawn of history shows all tribes holding their source of wealth, *i.e.*, their land, as common property. They thereby acknowledged that all men had an equal right to live. We see this to-day for ourselves in the lives of primitive peoples, and we read of it in the pages of Tacitus and other historians of the dawn of European history. Have we deteriorated morally since then? The second objection is that the intricacies of modern civilization demand the use of money. Many of these intricacies arise from that very use. As regards essential intricacies, we know that Peru, when the Spaniards conquered it, was an extensive Empire, composed of many races at different stages of evolution, having a vast internal trade, carrying out enormous public works—without money, *without a national debt*. The rulers merely organized production and distribution. The British Empire *could* do the same. But it will take some time to get thought working along the new track, realizing that we can easily produce enough for all *and more*, therefore there is no real need for private profits.

Let us return to the argument that only an ideal world would abandon money. Maybe. But we have to stay here till this is an ideal world. Why do you think that Christ took the trouble to come and tell us that we should not lay up worldly wealth, but that we should love our neighbours as ourselves, and that it is more blessed to give than to receive? Was it to show us what nice ideas He had? Or was He telling us *the goals we had to reach*?

I broached the idea to a neighbour. He discussed it patiently with me for a short time, then said: "I'm afraid the world isn't ready to do without money yet." So, dropping the subject, I said: "Will you bring me a case of apples next time you come? How much will it be?" "Oh, it doesn't matter about the price, Miss Robertson." I said: "That kills your argument about the need for money. All the people around here would sooner give what they grow than sell it."

I. ROBERTSON, M.A.

HOPE

THROUGH long ages, man has travelled many long and weary journeys. He has suffered hardships without number and joys without end. Through all this long pilgrimage, there has ever and always been alive within his heart, the strong and never-failing light of Hope.

In darkest hours and in greatest joys, there has ever and always been this inherently Divine Attribute. Hope in its true essence, is the Divine Spark of the Almighty and Supreme One. It is this, my children, which when clearly understood is the God or kingdom within every human soul. It is understood as Hope in the hearts of those souls who have not yet acquired spiritual perception.

But as time goes on, it grows and expands and that which was known as Hope, becomes the all-consuming Presence of Divine Love. It reaches far and wide and the fire emanating from its Divine Glow, quickens, intensifies and uplifts all with whom it comes in contact. Ah yes, it is indeed Hope in its nebulous state, but in its fullest unfoldment it is Divine Light and Love. Thus nourish it most tenderly wherever found.

Sometimes black despair and cold reasoning have attempted to blot out this Divine Heritage. It is in cases such as these, that a silent giving forth of Divine Love will quicken this Spark of Divinity which rests within all hearts and souls. No race, creed or colour is any exception in this Divine Heritage. True it is that many are found whose thoughts, environment and general upbringing have built around them almost impenetrable shells of thought, but bear in mind that no substance however strong can resist the pure rays of Divine Love.

When treating another soul, prepare the ground by unlimited generosity and boundless waves of love. Thus having found an entrance into their lives, in deep humility silently implant therein that which you would have them learn and know.

L. R.

CORRESPONDENCE

Persecution of Jews in Germany

I

A GERMAN correspondent writes:

The persecution has taken on a milder form than in the beginning. In one of his public speeches Mr. Hitler has said that the "Hakenkreuz," the Swastika as we call it, is a symbol of Life. He is a strict vegetarian, does not drink alcoholic drinks, does not smoke, though he allows his surroundings to do as they please. When he took over his post of "Reichskanzler," (Chancellor of the Kingdom), he declared not to be willing to accept the salary (rather an unusual thing for any man to do), as he depends for his living on his journalistic work. He may be a fanatic and I do not approve of many of his ways, but I think one day the world will be grateful to him for having saved it from Bolshevism. For Germany it was only a question of Bolshevism or Hitlerism; fortunately Germany chose the latter, probably the smaller evil of the two. I belong to a political party that has opposed him and is still opposing him, but I believe the man is great and exceptional. I am not quite certain yet how the present government will deal with international societies such as ours, though it seems that they will allow us to continue our work.

I have written you the above, as you may like to hear a view from one who lives in Germany, but is not of Hitler's party and probably never will be. The devotion and admiration which Hitler awakens in his followers is striking.

II

Another correspondent writes:

I have read your observations in the Watch-Tower of your views on Hitler. Frankly, while I realize the excesses, I do not at all agree with you in your estimate of Hitler. He has been driven to much extravagance and wrong for reasons which it is not easy to estimate unless one is in close contact with enlightened German opinion. But Hitler himself is an extremely sincere and honest man, and a great patriot. I regard him in many ways as a possible saviour of Germany. It must be remembered that the wrongs committed by Germany have been very largely expiated by her post-war sufferings, and she now needs to become a nation again. I am afraid that your notice in the

1933

CORRESPONDENCE

617

Watch-Tower will make things very much more difficult for our Society in that country. We have been trying to help the German Government to realize that the T. S. should under no circumstances be regarded as in any way hostile to the existing regime. But your notes, even though signed by yourself, being in the official organ will require much explanation. With the help of the German Section the present Government may find its feet; but I should not like to see the Section disturbed.

III

From Canada:

Whereas the St. Catharine's Group of the Toronto Theosophical Society views with alarm signal injustices against the citizenry in Canada and elsewhere, specifically the recent boycott of the Jews in Germany under the Adolph Hitler regime;

Be it therefore resolved, that we the members of the Group do with the utmost vehemence at our command protest against any injustices of Governments the world over, and most certainly the injustices now being perpetrated against the freedom and the persons of Jews in Germany.

Be it further resolved, that we get the assent of the combined membership of the Lodges of the Canadian Section of the Theosophical Society to this resolution with a view to requesting the Canadian Section Central Executive to send the resolution on to the League of Nations at Geneva.

Moved by Gertrude Knapp, President,

Seconded by R. V. Garratt, Secretary.

IV

It is encouraging to see the protest of the Acting Editor in the June THEOSOPHIST against the brutal atrocities the Nazis in Germany have perpetrated upon the Jews, in spite of the attempt by interested parties in the non-German Press to show that reports of these brutalities are "without foundation" or at least "grossly exaggerated".

It is to be regretted that no mention was made of the equally ferocious attacks upon members of the Social Democratic and Communist Parties (and recently upon members of the Catholic Centry Party also) and in general all those whom the Nazis are pleased to call "Marxists". Certain organs of the international Press imply that while the persecution of the Jews is an act of barbarism, the persecution of Socialists and Communists is a highly meritorious act. Surely here also it is true that "no accusation whatsoever—even if it be true in part—ever justifies hatred".

LEONARD C. SOPER

REVIEWS

Mount Everest, Its Spiritual Attainment, by George S. Arundale, M.A., LL.B. (The Theosophical Press, Wheaton. Price \$1.50.)

It is indeed fortunate that the "outstanding addresses" given by Dr. Arundale, during the 1932 sessions of the Convention and Summer School of the American Theosophical Society, have been collected and published in a book bearing the above title, by the Olcott Press of Wheaton, Illinois. For here we have the oft-told truths about Discipleship and the way to attain to it stated in a new and arresting manner, and with that dynamic force which Dr. Arundale has so strikingly at his command. In the first pages the aim of the addresses is outlined:

What I can give to you is not wisdom, not absolute truth, nor a statement of unalterable fact. What I can give you are the fruits of my experiences so far as they have gone.

Some current fallacies are exploded, as for instance the idea that "night after night we are receiving instruction".

We are not. What we can pick up by the wayside; here and there in the course of operations an illuminating observation may be made, which may open up to us a vast vista of study; but our main preoccupation is to deal with the overwhelming need of the world, expressed in an infinite variety of ways.

From the many valuable hints for daily life we quote a few:

Let the spirit of dissatisfaction lift you up out of your static self into that dynamic self which must eventually prevail.

You should go into the outer world, in which we must live, with all its frustrations, imprisonments, and obligations—feeling that you can achieve that which seems to be out of your reach . . .

Have somewhere a star, draw it from books, from nature, from persons, from philosophies, religions, sciences;—and if you can find one star it will not be long before you find that instead of worshipping a single star you are really worshipping the whole constellation. Sooner or later all is light. In the beginning light is but a star, but the light of the star gradually is perceived to be the light of the sun, and the light of the sun some day will be perceived to be the light universal.

Wherever there is an obstacle or a frustration there is a manifestation of ignorance which your own divinity must overcome. Let us learn to look upon all opportunities placed in our way.

There is always something very living when Dr. Arundale speaks of his relation with our President, and many will enjoy the

little story he tells of how he won his way to be one of her workers.

The psychology of health, as also of the emotions and of the intuition, is presented in a way that many will find helpful; but indeed every chapter of the book, in which such subjects as Birth Control, Right Citizenship, Strikes, and Employers of Labour all come under discussion, will evoke and repay careful thought. For some, however, the vision of the mystic, in the chapter which gives the book its title, with its implications of the possibilities before us all, will be the most inspiring. For here is described, as far as such things can be described, the Goal, and the Way thereto, and the reader is lifted into a larger world.

Such a book awakens within us the realization that it is possible for each one of us to be oriented to "something which breathes the spirit of the Universal and the Eternal"; and in that lies the value of its testimony. So once again to G. S. A., our thanks are due!

E. M. W.

The Sermon on the Mount, or The Key to Christianity. An Interpretation by Pekka Ervast. Authorized Translation. (Theosophical Publishing House, London. Price 5s.)

"Out of love for the good tidings of Jesus, I felt impelled to write this little book," the writer assures us. Pekka Ervast waives aside all "mere theological questions" as "having nothing to do with the proper teachings of Jesus". His view is that "in order to assimilate the ethical philosophy of the Sermon on the Mount, it is not at all necessary to believe in different metaphysical or theological doctrines". Who will deny it? But every true mystic and occultist will add that pure ethics is the beginning and the foundation, though not the end and the crown, of spiritual attainment, where love and wisdom meet.

Neither has Mr. Ervast any use for the "sacraments and magic ceremonies" of the Church in his scheme of spiritual progress. "As long as their seeking tends to remain within the folds of their intelligence or their psychic ego, as long as they, in other words, are occupied with speculating and philosophizing, studying and selecting—or as long as they believe in dogmatic theology, identify themselves with some church or sect and worship God by chanting and preaching—so long do they still walk on the 'broad way,' leading to death and rebirth. Only when their seeking begins to gravitate towards the spiritual life and its ideal ethical values, only

then will they enter upon the narrow path." I do not think so. As long as the seeker's vision is restricted to "ethical values" only, so long has he not crossed the threshold of the narrow gate opening on the strait way "that leadeth unto life".

Indeed "ethical values" alone, be they the most "ideal" one can imagine, will not guard us against unwisdom, ignorance, prejudice, ill judgments, etc., as they did not the author. The old narrow prejudices and distorted judgments of the Westerner against the Easterner, of the Christian against the Heathen, are reiterated. Jesus Christ "was the greatest among prophets, the most experienced and powerful," whereas Gautama the Buddha "looked upon the pain of existence from so pessimistic a viewpoint that his teaching was more suitable for the passive Oriental than for men endowed with the active Western temperament". It all depends, I should say. The Oriental may be more passive in the worldly ways than the Occidental, but the Oriental seems more active in the spiritual things. His Scriptures and the works of his philosophers and saints have probed depths of wisdom and sanctity, not yet searched, perhaps not yet sensed even, by his brother of the West. The author approves of Reincarnation and Karma as "an interesting teaching," and "a true doctrine," though "a theological or rather scientific question," and therefore only treated "in passing". But the distinction drawn between the happiness of the Christian Blessed and that of the Buddhist *Nirvana* is again of the old ignorant sort.

Of course the book has its many good points also. It teaches a pure ethics, and although it has the one Christian bias against all other faiths, noted before, it is remarkably free of any sectarianism. But in general the book lacks some philosophy.

A. J. H.

An Introduction to Yoga, by Claude Bragdon. (Alfred A. Knopf, New York.)

A convenient pocket handbook on a vast subject. In the Preface the author declares the source of his knowledge to be coming into touch with two Hindu practitioners and his subsequent determination "to learn the secret in the only way it can be learned, by practice". Chapter I deals with the meaning and technique of Yoga, as "the culture of consciousness". Chapter II defines six systems of Yoga: Rāja, Hatha, Gnāna, Bhakti, Karma and Mantra. Chapter III, treating of the relation of Yoga to sex, describes it as "that endless and all-absorbing love affair with God to which all others are initiatory

and preparatory". Since Yoga is equilibrium, it is to be attained "through the control of the senses, mind and imagination by means of meditation, which brings into activity the spiritual will, the 'body's lord'". Yoga is the Path of Return, hence "man must take his destiny out of the jurisdiction of nature . . . into his own hands," and "this mastery may be gained in wedlock or without it". The author tells how the Rāja, Hatha and Bhakti forms of Yoga variously solve this problem. Chapter IV is devoted to consideration of the *Yoga Sutras of Patanjali*. For much information in small compass, the book may be highly recommended, as also for its artistic appearance.

M. K. N.

By C. Jinārājadāsa

Mr. Bragdon writes lucidly; he is that rare combination—architect, dramatic producer, man of business and a mystic. And he knows how to write.

Christ's Love for Animals, by the Rev. E. Francis Udny, M.A. (The C. W. Daniel Co., London. Price 1s.)

It has been a well-recognized fact that the Bible during its history has undergone many changes, though all are not agreed upon the nature of these changes. There are also thought to exist lost books of the Bible, and Mr. Udny believes he has found one in a psychically received Gospel written by the Rev. G. J. Ouseley called *The Gospel of the Holy Twelve*, which deals principally with the doctrine of vegetarianism and our duty to animals. Mr. Udny points out what he believes to be the changes made in the Bible in regard to vegetarianism and also translates as allegorical those portions which apparently condone the eating of meat. The last half of his work is given over to passages from *The Gospel of the Holy Twelve* and comments upon them. This book will be found of interest by those to whom the Bible has seemed in contradiction to the laws of love in its descriptions of meat-eating.

L. B. H.

H. P. B.—The Sphinx of the XIXth Century, by Pekka Ervast. (T. P. H., London. Price 3s. 6d.)

Here are portrayed four of the most vital scenes from Madame Blavatsky's life: (1) the first meeting in the flesh with her Master (as a girl of twenty); (2) defiance of the Jesuits in their own secret meeting place, "a solemn underground crypt in Paris, 1873," from which she is rescued by the Master Morya; (3) in Würzburg a

thousand much-needed gold roubles a month are offered and refused for newspaper articles, because *The Secret Doctrine* is just beginning and the drain from that alone is almost too much for human endurance, rendering other work impossible; during this time the report from the Society for Psychical Research in which she is outrageously abused arrives; (4) the last scene, though that of the parting from this world of a courageous and steadfast woman, is in no way sad, but rather the happy attainment of quiet and peace by a soul whose life had been a series of hard-fought battles.

This little book would make an admirable choice for a play to be produced in Lodge rooms.

L. B. H.

A Tryst with the Gods, by M. M. Salanave. (Harbison & Harbison, Calif.)

A pleasing pamphlet on India written by one obviously desirous of seeing with true perspective India's life and her people. "She can freeze your blood with her pestilences, lepers and monsters,—manufactured and real. But, she can also fire you with admiration for her matchless beauties and evidences of ancient culture."

The author has given an impression of India as a whole, a special account of the famous Kumbh Mela which he witnessed as a pilgrim, and relates the strange tale of a cryptic message received on board train from an Indian sadhu. His information is authentic with two minor exceptions, Akbar's five thousand wives, and "meek and humble" Maharānis.

L. B. H.

Sribhāgavatam, Parts I to IX and XII—Vols. 1 and 2, by Diwan Bahadur V. K. Ramanujachari. (Published by the Author at Kumbakonam. Price each Vol. Re. 1.)

Bhāgavatam ranks high among the Purānas which have been most popular throughout the ages and given solace to millions of Bhaktas (devotees) both through the original Sanskrit and the later vernacular renderings. Mr. Ramanujachari ranks high among modern scholars who are best qualified and most competent to interpret in English the message of the Sanskrit original. With such a theme and such an author, it is perhaps needless to add that, in the volumes under review, we have publications for which the lovers of the Purāna—especially those who are not Sanskrit-knowers—owe a deep debt of gratitude to the author.

Vol. I consists of eight sections arranged under the following heads: (1) Introduction (regarding the origin of the Purāna),

(2) Sarga, (3) Visarga, (4) Bramhānda, (5) Kāla, (6) Dissolution, (7) Manus' Dynasties, (8) Avatāras of Bhagavan. In Vol. II, section 8 is continued, followed by two more sections dealing respectively with "Upākhyams" (Minor stories) and "Bondage and Liberation".

The list of topics given above may serve to give some idea of the excellent and varied fare which these volumes provide for the hungry readers. Certain well-known devotional songs are fully translated such as, for example, the songs of praise of Bhagavan by Prahlāda, Dhruva, Prithu, Kardama, Bramha, Gajendra, Daksha, Prachetas and a few others. This is a feature specially welcome to the pious Bhakta.

The Vasanta Press, Adyar, is responsible for the printing and get-up. When this is said, it is perhaps needless to add that their quality is of a high order.

G. S.

New Britain, a Quarterly Organ for National Renaissance. (W. H. Smith & Sons. Price 2s. 6d.)

This striking looking magazine has succeeded in assembling within its covers a number of articles by some of Britain's foremost thinkers on Economics, Art and current European events. The unusual size and shape of the new journal, in its dress of vivid green, with red and black trimmings, rather "hits you in the eye" at first sight. But on opening it one is captured by the excellence of the printing, and the charm of the one or two reproductions of modern paintings, to say nothing of the quaint little woodcuts filling blank spaces.

The number under review is the third of Vol. I and if we may judge from the editorial note, prefixed to an article on Education, the aim of *New Britain* is to furnish a medium for the expression of thought on vital issues of the day, by men and women of the type referred to in the note, i.e., those

who have some sense of the total re-orientation necessary to fit education to the conditions of the future Society, and a sense of their responsibility to anticipate and prepare for the social conditions of New Britain.

If the attitude of contributors in the other departments of this journal is to be the same, Theosophists are likely to welcome its utterances, though they would probably wish to extend the application of forward ideas far beyond the boundaries of one country!

E. M. W.

MAGAZINES RECEIVED :

Advance Australia News Service	...	June.
The American Theosophist	...	June.
O Astrologo	...	June.
The Bharata Dharma	...	June.
Boletín de la Sociedad Teosófica Española	...	June.
Boletín Oficial de la Sociedad Teosofica Seccion Mexicana	...	June.
The Buddhist	...	June.
The Calcutta Review	...	July.
The Canadian Theosophist	...	July.
The Christian Theosophist	...	June.
The Hindustan Review	...	June-September.
The Indian Review	...	April.
The Modern Review	...	July.
The Non-Subscribing Presbyterian	...	July.
The Orient	...	June.
Persatoean-Hidoep...	...	April-June.
De Pionier	...	July.
La Revue Théosophique le Lotus Bleu	...	June and July.
Star Bulletin	...	May and June.
Stri Dharma	...	May-June.
The Temple Artisan	...	July.
Teosofia ..	...	April-May.
Theosophie in Ned.-Indië	...	June.
Theosophy in India...	...	June and July.
Theosophy in Ireland	...	June.
Theosophy in Trivandrum	...	April-June.
Triveni ...	...	July.
World Theosophy	...	March-April.
The Young Builder	...	June.
The Young Theosophist	...	July.

BOOKS RECEIVED :

- The Dayspring of Youth*, by M. (Putnam, London).
- Life of C. S. Hahnemann*, by Rosa Waugh Hobhouse (The C. W. Daniel Co., London).
- The Systems of Hindu Philosophy and Religion (The Mystery of the Mahabharata Series, Vol. II)* by N. V. Thadani (Bharat Publishing House, Karachi).
- The Oriental Caravan*, edited by Sirdar Iqbal Ali Shah (Denis Archer, London).
- Studies in Symbolism*, by Marguerite Mertens-Stienon (T. P. H., London).
- The Blavatsky Bibliography, First Edition, 1933* (The Blavatsky Association, London).
- Finance and Economics (The World Chaos and the Way out Series, No. 1)* by Ernest Kirk (Author, Bangalore).
- Youth and Survival*, by C. S. Collen-Smith (The C. W. Daniel Co., London).
- Yoga-sāra-saṅgraha of Viṣṇāna Bhikṣu* (in English and Sanskrit) by Gaṅgānātha Jha (T. P. H., Adyar).
- Purusha-Sukta*, by Dvijadas Datta (J. S. Press, Comilla).



ON THE WATCH-TOWER

By C. JINARAJADĀSA

The President

The reserve of strength upon which Dr. Besant has been living for many months has been greatly diminished during the last five weeks. While her vitality is still fair, her condition at times causes anxiety to those attending upon her, though as yet nothing that can be called a crisis has occurred.

The Persecution of Jews in Germany

In this issue of THE THEOSOPHIST there are three protests against my remarks in June concerning the persecution of the Jews in Germany. It is perhaps advisable that I should state exactly what happened.

On April 13th, Mr. J. H. Pérès, the Presidential Agent of the Theosophical Society in Egypt, and for several years a member of the General Council when Egypt had the full quota of Lodges to make a Section, wrote to Dr. Besant the following letter :

TO THE PRESIDENT,
Theosophical Society,
Adyar, Madras.

REVERED PRESIDENT,

Considering the incredible treatment which 650,000 human beings are undergoing in Germany, owing to the fact merely that

they are Jews, I have the honour to submit the following suggestion for your consideration and possible approval and action:

That a circular letter be sent to all General Secretaries instructing or requesting them to publish a general protest against the anti-semitic action in Germany.

Perhaps a specimen article could be made out at Adyar and enclosed for publication by the various General Secretaries in their local presses.

However feeble may be our voice, it is nevertheless certain that the fact of our Society being above political, religious or racial passions, with centres throughout the world, our protest should have a unique spiritual value.

It seems to me that the "raison d'être" of the T. S. most certainly demands that such a stand be taken without any suggestion of feeling against German nationalism as such; otherwise might not our silence be misunderstood?

I am sending a copy of this to all General Secretaries informing them of my having sent this letter to you.

Yours devotedly,

J. H. PÉRÈZ,

Presidential Agent.

P.S. I should be extremely obliged if—in the event of your approving my suggestion—you would very kindly inform me by cable. My telegraphic address is: "Perezco, Cairo."

The letter was opened by Dr. Besant's private secretary, and forwarded to me by him. I am no longer a principal officer of the Society, and so have no right to make any pronouncement whatsoever on behalf of the Society. It is true that I am Dr. Besant's "deputy" at the moment, but this is purely for purposes of administering the affairs of the Society's Adyar Estate. Since a reply was asked for by Mr. Pérèz, and as Dr. Besant is unable to attend to the matter, the next principal officer of the Society, the Vice-President, obviously was the person to whom I should send the letter, and I did so, asking for instructions. Mr. A. P. Warrington informed me that he was averse to sending out such a circular letter as Mr. Pérèz suggested. He instructed me, however, to express myself as Acting Editor of THE THEOSOPHIST "discreetly yet forcefully in Watch-Tower, which line the General Secretaries may follow if they will.

The President of this Society cannot afford to let Germany's action go unnoticed, so long as he can keep his expressions outside the field of politics".

On receipt three weeks ago of the protest of Professor J. M. Verweyen, published in this number, I asked Mr. Ernest Wood, the Recording Secretary of the Society, if he cared to comment. His reply is as follows:

You have done me the honour to ask if I would like to express an opinion on the correspondence on the persecution of the Jews.

I do not feel able to judge the position, for want of knowledge of what is happening.

In any case I feel that it will do more good, on the whole, for the Society not to judge or appear to judge, or offer praise or blame, or try to lead public opinion in any of these matters, but simply to go about its work of opening up and distributing knowledge which gives greater understanding of life in the world, and must lead to more civil relations among all.

As, in my opinion, the Society and all its chartered agents, such as National Societies and Lodges, are bound, by our Constitution, to keep themselves free from political as well as other creeds, I do not see how they can take any action even in words or resolutions, even in cases where a "valiant defence of those who are unjustly attacked" may seem by them to be called for. Individual members can act according to their convictions, but should not use the name or the agencies of the Society. In this connection I might quote the similar opinion held by H. P. B. and printed in "The Theosophist," Vol. I (No. 2), November, 1879, p. 33:

"C. R. is informed that his criticism upon the unfair treatment of natives in connection with the Civil Service management of the Indian Government, though very able and convincing, is unsuitable for these columns. Ours is strictly a religious, philosophical and scientific journal and it would be improper for us to either discuss political questions ourselves or permit it to be done by others. For the same reason, we must decline the poem addressed to Her Majesty, the Queen Empress, sent from Baroda State."

Before I wrote, in the third week of May, the Watch-Tower notes for June, a brief cable from two European members of the General Council advised me that they were averse to the suggestion of Mr. Pérèz. Later, a third voiced the same opinion, but a fourth member of the Council heartily approved the action of Mr. Pérèz. There is little doubt that

the General Council of the Society as a whole would be averse to sending out any such circular, though the problem of the suffering of the Jews in Germany is distinctly related to the cause of Brotherhood. Furthermore, it is true that politics are involved in the matter, and therefore the Society as a whole could hardly make any *official* pronouncement through its General Council, without creating difficulties for itself, however noble its motives might be.

* * *

But readers of THE THEOSOPHIST are aware that it has been Dr. Besant's policy throughout her period as President to speak in her personal capacity publicly and forcibly on all matters requiring comment. THE THEOSOPHIST is her magazine as President, but again and again she has made quite clear that nothing in this magazine binds the Society, except any pronouncement that is clearly announced as official. Dr. Besant has never kept silent merely because some statement of hers might be challenged by individual Theosophists, or by groups of them. THE THEOSOPHIST has definitely been used by her, not merely to give her own personal opinion, but also to assist those who desired to accept her judgment as to ways of right thinking.

Some of us who have been in close intimacy with Dr. Besant know what her opinions are likely to be on such a topic as this of the persecution of the Jews in Germany, even though politics are involved. Her remarks at the opening events of the Fascist régime in Italy were very forcible indeed. I am thoroughly convinced that on this issue she certainly would not have kept silent. Furthermore, when a definite appeal has been made to the General Council, it is an indication that *something* needs to be done, and under instructions from the Vice-President I wrote in THE THEOSOPHIST what its readers already know, of course as my personal opinion, and not on behalf of the Society.¹ A careful reading of my remarks will show that I have not dealt with

¹ The Vice-President is not responsible for what I wrote; he saw my remarks for the first time after THE THEOSOPHIST was published.

the problem of the political reconstruction of Germany but only with the humanitarian aspect of persecution in general, and of the particular persecution of the Jews *as a race* in Germany.

* * *

It is always a moot point where politics ends and ethics and humanitarianism begin. Before the Civil War in the United States, to discuss whether the Southern States should own slaves or not was a *political* problem; to-day, to all the Nations within the League of Nations who are trying to stamp out slavery, it is a *humanitarian* problem. Had the Theosophical Society been in existence when Abraham Lincoln was elected President of the United States, no doubt the Theosophists of the Southern States would have warned all other Theosophists to "keep off politics" and not discuss Slavery as an institution. For it *was* a matter of politics to them, and not one of humanitarianism, and they went to war to prove it.

But apart from politics there is a larger question involved. For ages now, statesmen and military conquerors have considered that any action of theirs was really justifiable, so long as the aim kept in view was for the building up of a greater Nation or Empire. They have not cared to consider as a part of the problem the cruelties involved in political action and in military campaigns which crush opponents or dispossess people of lives and homes. Unfortunately a great truth does underlie the statement of Clausewitz that "war is only a continuation of politics". Shall a Theosophist therefore refrain from saying anything about war and its cruelties, merely because underlying the causes of war are political questions? Members know well that Dr. Besant did not refrain from speaking her mind forcibly on the action of Germany at the beginning of the Great War.

For centuries statesmen have followed their policies and have built up a public opinion which has trained the world to admire "strong men". One of the strongest men that the world has known is Napoleon, and none could have had a nobler dream than he of building the United States of Europe.

For this was at the back of his mind in his campaigns. One sole system of administration for all Europe, common laws everywhere (this he did succeed in with his Code Napoléon), no customs or tariff barriers, and dozens of other reforms which we to-day consider urgently necessary for a United States of Europe—these were what Napoleon planned to achieve. *But at what cost?*

It is this question—"At what cost?"—that is never kept in mind by the "strong men" who are building Nations. For they do not know that laws of Karma are involved, and that the injustices caused by "strong men" as they build Nations become later millstones round the necks of their people. During the lifetime of the Nation-builder, he seems to achieve much, with his strong policies, in purifying the country from various evils, and in uniting his people; for this, of course, the historian must always give praise and due credit, and Karma will give him his reward. But there is another Karma also, and therefore the sufferings caused by such policies come back in later generations to thwart the development of the people.

Consider every country which has re-organized itself or grown great as the result of cruelty and injustice to others; there is a page in Karma's book of which they know nothing. In the British Empire, sometimes built in ways that one shudders to contemplate, problem after problem, caused by the acute suffering resulting from its past deeds, confuses its present policies. Two millions of unemployed in Britain, in the heart of the richest and greatest Empire the world has seen! The weak and helpless peoples who have been wiped out in the expansion of a Nation come back as the citizens of that Nation in its lower and ignorant ranks to create domestic problems involving chaos and suffering. The evils which spring up as the unrest and the extremes called Bolshevism and Communism are *effects*, not causes. Truly it is said in India: "The tears of the poor undermine the thrones of kings." The Red Indians who were wiped out in the expansion

of the United States of America have not all vanished out of existence, for some of them have returned in the bodies of those mulattoes in the United States who are full of a hatred against the White Race. The cruelties involved in the subjugation of the original inhabitants in South and Central America are now seen in the confused problems, with their resulting violence, in those Republics, for the peoples wiped out tend to return by Karma to their old homes, for their conquerors owe them in return opportunities for growth and happiness. But as they return there is much hatred in them, caused by the remembrance of what they suffered when conquered.

All the while that Nations are being built up by their "strong men," those very Nations are being handicapped by these millstones round their necks caused by National Karma created in the carrying out of unjust National policies. It is not for nothing that great Teachers like Gautama Buddha and Jesus Christ taught that Love alone is the Law, and that whoso breaks that Law must suffer. Nor have these Teachers said that killing is justified when in the name of the Nation in patriotic wars.

Nor must we forget a fact learned by us often only by slow and painful experience. There are in life forces called "dark forces," ever seeking to carve out channels so as to thwart the success of the Great Plan. Every individual who allows irritation to grow in him, whether he happens to be in the Holy of Holies or in the market place, every group, every Nation that feeds its irritation till it grows into a cancerous hatred, becomes the tool and agent of those dark forces. Each moment of the day we have to choose whether we shall work with the "white" forces which work for the Plan of God, or with the "dark" forces which work against the Plan. That is why Love alone, and not might, is the "fulfilling of the Law".

Undoubtedly thousands of years have yet to pass before mankind will understand this problem rightly and learn to

judge "strong men" from a different standpoint. Let such leaders be given credit for their idealism and their good work, but also let us not forget that every act of cruelty which is the result of their policies is indeed as a millstone round the neck of the people whom they love and whom they desire all the time to serve. Surely sometime, somewhere, *someone* has to speak on these fundamental principles of love and charity towards all, and how Love is the Law of growth for the Nation as for the individual. I am heartily glad that an opportunity has been given to me to say a few words in "valiant defence of those unjustly attacked" in the pages of THE THEOSOPHIST, the magazine founded by H. P. Blavatsky. In future lives I shall look back with satisfaction that when the time came I did not hesitate to speak out on behalf of an oppressed people, however much some of the individuals of that race might have been evil-doers.

* * *

And finally, on this matter of anti-Semitism generally, I think a sonnet of Israel Zangwill gives us a noble truth to teach us what our conduct should be, when the virus of Jew-baiting festers in our veins :

*In dream I saw two Jews that met by chance,
One old, stern-eyed, deep-browed, yet garlanded
With living light of love around his head,
The other young, with sweet seraphic glance.
Around went on the Town's satanic dance,
Hunger a-piping while at heart he bled.
SHALOM ALEICHEM mournfully each said,
Nor eyed the other straight but looked askance.
Sudden from Church out rolled an organ hymn,
From Synagogue a loudly chaunted air,
Each with its Prophet's high acclaim instinct.
Then for the first time met their eyes, swift-linked
In one strange, silent, piteous gaze, and dim
With bitter tears of agonised despair.*

And these two were Moses and Jesus,

THE SECRET DOCTRINE

BY H. P. BLAVATSKY

VOL. I. ORIGINAL MANUSCRIPT OF 1885

(Copyright Reserved)

CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(Continued from p. 509)

THAT there are positively two suns—"one the sun adored and the other the adoring sun"—is proven in the *Apocalypse* (chapter XIX. v. 17) argues the same author. "We find in it the last angel standing in the sun, inviting all the nations¹ to gather unto the Supper. This once is literally and simply an angel of the sun—who cannot be mistaken for the "Word" [Logos], since a distinction is made between him and the "King of Kings" and the "Lord of Lords," etc. The *Verbum* is found in chapter VII, in the angel who ascends from the East, having the seal of the living God . . . in whom [we] have, according to St. Ambrosius and numerous other theologians, to recognize Christ personally. "He is the *sun adored*, while the angel in

¹ All the "fowls flying," not "nations" is said in the text.

the sun is the *sun who adores*. Who may be the latter? And who else could he be but the Morning Star¹, the guardian angel of the Verbum [?], his *ferouer*,² or *angel of the face*, as the Verbum is the *angel of the face* (presence) of his father, his principal attribute, and strength, as his name implies, Michael, that powerful rector glorified by the Church as *Rector potens* (on Sept. 29th)—he who will fell the Antichrist, that *Vice-verb*, in short, *who represents his Master, and makes himself appear one with him*" (page 42). He is the *suse victor*, etc.

The conqueror of whom? Of Ormuzd, Osiris, Apollo, Mithra, Brahma and of all the solar gods known and unknown. For this is what the author says:

"Thus, the sun-god here is Honover or the Eternal. The prince [or *Vice-Verb*, the antichrist, evidently] is Ormuzd, since he is the first of the seven Amshaspands (the demon copies of the seven originals) *caput angelorum*; the lamb, *hamal* the Shepherd of the Zodiac (*κρίος* or *κύριος*) and the antagonist of the snake. But the sun (the eye of Ormuzd) has also his *rector*—Korshid or *mitraton* who is the *ferouer* of the face of Ormuzd, his Ized, or the morning star. The Mazdeans had a triple sun. For us this Korshid-mitraton³ is the first of the psychopompean *genii*, leading the souls of the dead and the leader of the sun, the immolator of the bull whose wounds are licked *by the serpent* in the famous Mithraic monument . . ." etc. All these are the aerial *powers* and the *rectors of the world of eternal darkness*,

¹ We have just been told that the "Morning Star" was Lucifer, the other an infernal. "We admit it is very difficult to recognize between the two," explains the author. "But then we have the light of the infallible Church to help us." (p. 320.)

² By *ferouer*, a word which the author uses freely, having taken it from French works on Zoroaster, he means probably the *reverse* aspect of God and Angels, their lining so to say. But if Zoroaster to account for evil imagined a double nature in his Ormezd and Amshaspands in whom all that was good and perfect was real and existent, he taught on the other hand that all that was evil was negative, imaginary, and only a Maya. It was *non existent*. Therefore de Mirville's *ferouers* are a little help to him to prove his case. They are simply a Maya.

³ The spelling is given literally, as de Mirville has it.

St. Paul said so, he called them *cosmocratores*, the black potencies of hell, as opposed to the *συστοιχία* or *the superior elements*, p. 81.

"If from the Zend we pass on to the Vedas, we will still find the same ideas there, Indra the god, and Light [?] the first of the seven rulers of the seven (Swargas) spheres, is *found blended to a degree* with Surya the God, who succeeds to him and is called in turn *the regent of the sun* [?] Aditya, and Mithra, or the friend." The reader is asked at this juncture by the pious author to notice "the striking identity between the God Surya and the God Sura, appointed to conduct the souls toward the famous bridge of judgment, named for this reason the *dog of the herds*, whose identity with Sirius-Anubis (dog-star) of the Egyptians has escaped the notice" of our orientalist. "Yes," goes on the author, "Yes; all these ideas are common to pagans, to cabalists, gnostics and Christians. Nothing then is more puerile than to accuse us of plagiarism. Well, we agree, and do not contest it in the least: *a very large portion of oriental ideas transpires in a great number of our sacred pages, and we blame those defenders of the faith who deny the fact*¹. We only ask the reader to notice the wisdom and sobriety of orthodox gnosticism, [Latin church] as compared with the folly of oriental Kabalism and heathenism . . ." (p. 43.)

Nevertheless, it is this "folly," the exuberance of oriental imagery and allegory that is the *ground work* of the modern Church. This can be proved on the authority of de Mirville's own statements and the confessions of more than one Roman Catholic. He glories in it and draws with pride the attention of his readers to these facts. And when he says that "the tabernacle of the Sun," and even the *solar ray* serve Christ as a *vehicle* (Vahan) "to enter by the door opening to the East," no one can blame us for remarking that

¹ [Italics are H. P. B.'s.—C. J.]

such is precisely the idea of the uneducated Parsi; and that therefore the educated Zoroastrians may be regarded as far above the Roman Catholic [as he is] himself above the Zulu fetish-worshipper in his. Yet the language of the author is as contemptuous as though his Church had not helped herself to other nations' property now giving it out as her own. But all that has now to be shown absolutely fallacious and useless. Yes; we all know the Orphean verse: "It is Zeus, it is Ades, it is the Sun; it is Bacchus," all those names having been synonyms for classic poets and writers. Thus for Democritus: "Deity is but a soul in an orbicular fire," and that fire is *the Sun*; for Iamblichus the sun was "the image of Divine intelligence"; for Plato, it was "an immortal and living being". And therefore, the oracle of Claros asked to say who was the IHVH (Jehovah) of the Jews, answered, "It is the Sun". Hence the words in Psalm XIX (v. 4): "In the sun hath he placed a tabernacle for himself"¹ from whence "his going forth from the end of the heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof". (v. 6).

Jehovah, then, is the Sun, and thence also the Christ of the Roman Church. And now the criticism of Dupuis on that verse becomes comprehensible, as also the despair of the Abbé Foucher. "Nothing becomes more favourable to Sabeism than this text of the Vulgate!", he exclaims. (See *Memoires de l'Académie des Inscriptions*, vol. XXV, p. 2.) And however disfigured the words and sense in the English authorized Bible, the *Vulgate* and the *Septuagint* give both the correct text of the original and translate the latter: "In the Sun he established his abode" τῷ ἡλίῳ ἔθετο ὁ ἔχμα αὐτοῦ; while the *Vulgate* applies the "heat" as coming direct from *God* and

¹ The English Bible has: "In them (the Heavens) hath he set a tabernacle for the sun," which is incorrect and has no sense in view of the verse that follows, for these are things "hid from the heat thereof" if the latter word is to be applied to the Sun.

not from the Sun alone, since it is God who ushers forth from and in the Sun and performs the circuit: *in sole* pursuit . . . *et ipse exultavit*. From these facts will be seen that the Protestants were right in charging St. Justin with saying that "God has permitted us to worship the sun," even though the lame excuse set up that what was really meant was "God permitted to worship him *in* or *within* the Sun" (Bergier, art. "Sabeism") proved to be quite correct.¹

Thus, it stands to reason that whereas the pagans located in the sun and stars only the Powers and occult forces of nature euhemerized into Apollo, Bacchus, Osiris and other solar gods, at the worst personal Spirits, "Gods," subordinate as a hierarchy to the one ever invisible and unknown Deity, the Christians, in their hatred of philosophy accepted the sidereal localities, limiting to them their anthropomorphic "one living God"—Father, Son and Holy Ghost. Something had to be done in order to dispose of the ancient tenants: they were disgraced into demons. Confessions to solar worship are followed by like avowals of lunar and sidereal symbols being common property of pagans and Christians.

(To be continued)

IF a man would follow in the steps of Hermetic philosophers he must prepare himself beforehand for martyrdom. He must give up personal pride and all selfish purposes, and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and on everything. Existing religions, knowledge, science, must rebecome a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation.—H. P. B.

¹ See *Memoires de l'Académie des Inscriptions*. Ibid.

DR. BESANT AND THE TEACHING OF KRISHNAJI

I have just come across this address by Dr. Besant at Adyar on May 11, 1928, at a meeting to celebrate the birthday of Krishnaji. The typescript of her address has been corrected by Dr. Besant herself, so that her thought is correctly represented by what follows. The address was printed in *The Star*, the magazine of the Order of the Star in the East, published in India, in its issue of June, 1928. But *The Star* published from an *uncorrected* copy of the typescript before Dr. Besant had put in her emendations. I have made no corrections and have left capital and small "h" exactly as in the manuscript. The subscribers to *The Star* were very few, and so probably this address of Dr. Besant will be new to most readers of THE THEOSOPHIST. It is new to me, as when Dr. Besant spoke I was in the United States.

C. JINARAJADĀSA

ONE of the best similes, I think, that we can use of Krishnaji is suggested in the concluding words of Dr. Arundale, that brought into my mind a certain passage in the Christian New Testament descriptive of what the Christ was to His followers, and that passage is: "beholding as in a glass the glory of the Lord, we are changed by that same image from glory to glory." That exactly expresses, I think, the relationship between Krishnaji and those who look on him as the vehicle of the World Teacher. If you ask me: "Do you understand exactly the nature of his consciousness?" I say quite frankly: "No, I do not expect to understand it." We can understand things to which we are superior. We can have a fair intuition of things that are superior to us. But I do not expect to have anything more than that of Krishnaji. Of

1933 DR. BESANT AND THE TEACHING OF KRISHNAJI 639

him, as he was, naturally I know a great deal—his growth into his present perfection. But all that class of questions does not trouble me the least in the world. I do not understand the details of the shloka in the *Bhagavad Gita* in which Shri Krishna says: "I established this universe with one fragment of Myself and I remain." Just as a vessel may be kept filled with water to the limit of its form and size, so it seems to me it is with regard to our relationship to the great Life of the World Teacher. He is not real to us until He is born within us, and then He becomes the centre of our life. To each of us He seems a little different, for we react to Him, and our reactions limit our ideas of Him. Why should that trouble us? I do not expect to understand Him. A consciousness far above our own cannot be understood by us. I have not the smallest difficulty in taking up that position. I serve Him because I recognise in that body the presence of the World Teacher in everything, except the special department that belongs to my own ray—following in that the directions of the Rishi Agastya who is in India the Agent of the King Himself. That is no real exception, because the Consciousness of the Great Ones is a single Consciousness, and fragments of it seem separate to us because we do not know the whole. Hence, we cannot fit in many of the parts, any more than we can fit in pieces of a puzzle, if all the pieces lie mixed on the table. You are able to see the whole picture, when they are all fitted together; then the picture becomes visible.

On the other hand, there is one advantage I have and that is that anything He says does not trouble me. When He says: "Throw away your forms," it does not affect me; because I do not use any form, if it is not an instrument of a certain piece of work. I use it exactly as the switch by which we turn on the electric light. I have not yet learnt how to make electric light for myself out of the electric

reservoir; I need an apparatus. So I use the apparatus. If anybody said to me: "Throw away the form," I should take it that he was not talking about the switch which turns on the light; but every useless form can go. For a form which is not an expression of the Real is absolutely worthless. It is interesting to notice one phrase he used in London, which I believe shocked a good many people there. He made a stop between the first clause and the second. He said: "There is no God" and stopped. Then he went on: "except as manifested in man." He¹ is always to let the first form break and then you will be able to see the second form that has a new aspect. Life and form in a world like ours are always found together until the form is nearly worn-out, and then the life begins to make another. You know very well the term *Nāmarūpā*; you cannot have the *nāma* without the *rūpā*; the *rūpā* without the *nāma* is useless. But just as in chanting a mantram, if it is badly chanted it does not have the proper effect, so with² a form which in itself is inaccurate has no usefulness. If the sounds are not the right sounds, if it is mispronounced by the ignorant, it is useless. There is another phrase in the New Testament which fits Krishnaji. "Whose fan is in his hand and he will thoroughly purge his floor."³ It is exactly what he does. He has a fan that he uses very very vigorously and all the chaff flies away and the grain remains. If the chaff flies away, you will never be troubled about the iconoclastic things he says. There is a phrase that was quite lately used by the Head of the Hierarchy Himself: "outworn forms." That is what he breaks—breaks them all into pieces if the people cling to the form. But the life recreates a form fuller, more significant, to be more full of life itself.

¹ So in manuscript. The meaning evidently is: it is always necessary to let the first form break, etc.—C. J.

² So in manuscript. Leaving out "with" gives the sense.—C. J.

³ See Matthew iii, 12.—C. J.

If we are sticking to the old forms which are worn out for us, then we cannot let the new life recreate them, then we shall lose a great deal of the Life. Do not let any of these things trouble you at all. You can understand them by your own strength, encouragement and learning. He says: "You shall not build temples to me while I am here." He knows quite well that many temples will be built after He has gone from us. It is inevitable. These things have been done over and over again in the world's history.

There is perhaps one thing that you might wisely remember and that is that his message is very much more for the new world which is being born than for the old. The World Teacher comes to a new sub-race such as is now developing in California, but there are also members of it scattered all over the world. I find these children very different from other children. It is for all these that his message is really intended in its full meaning—the new generation. We who belong to the old generation have to take exactly as much of it as we can, within the limit of our power to grasp. One reason why we should associate with the young people as I do, is because intuition is the quality which is being born in the new children, and we are thus able to watch its working. They are very very impatient with logic and reasoning and argument, which appear to them mere waste of time, and they won't listen to it. A phrase that was used to a teacher by one child in California in a class was very significant: "Why do you talk so much about it, we can see." That is the condition of things. It is idle to grumble that we cannot see in this way; that troubles some people. But when you have had to learn over and over again, how mistaken you were before an enlargement of consciousness, then you do not mind the changing values of things. The World Teacher never makes forms, it is the disciples that make them after He is gone. That, I think, is one of

the reasons that Krishnaji calls the religion¹ the "frozen thoughts" of man. His phrases are extraordinarily vivid. The whole message is one of joy and happiness. He tries to speak through the God within us, breaking away all the forms that cabin Him and shut Him in. There is a phrase which my Bro. Jinarājādāsa uses, which is very expressive: it is his significant and favorite word, release; release the God within you. That is all He needs. Take away the obstacles, clear away the rocks and stones that are in His way, let Him shine out, and His light will come to you as the Light of the world.

I account it a great joy and great privilege to have been able to some extent to smooth His way, to learn things by service. Only remember, that service is very good for all of us who render it; we do not help Him—He does not need any help. Doing thus, I think you will understand the true meaning of much of what he says, and will find the key to happiness. Follow the "tyrant" within you. Krishnaji does not want to be a tyrant outside. The tyrant in you is the God within you. It is to help us to hear Him that Krishnaji bids us all to listen. If we can take that message from him, as he gives it to the world, as intuition, not intellect, can recognise it, then we can help to make the world outside understand Him far better than now, and the more we know, the more shall we be devoted to Him.

¹ So in manuscript, evidently for "religions".—C. J.

COMPACTS

BY THE RT. REV. C. W. LEADBEATER

(Concluded from p. 532)

I MENTIONED a second modern case to which my attention was drawn, and I will now proceed to relate it. But I must premise that it came to me merely by hearsay and not upon first-hand testimony, though the evidence seems good. No names were given, for members of the family concerned were still living, and very naturally did not wish to be associated with so strange and uncanny an event. The story was told to me precisely as I set it down here, years before the foundation of the Theosophical Society, by a well-known lecturer and writer, a man of the highest probity, and entirely above suspicion as to veracity and accuracy. He repeated it as having happened in a country house in England belonging to the squire of the district or parish, a man of old and distinguished family. It seems to me absolutely different from any other story of this character; it stands in a class by itself.

The tale runs thus: One of the squire's sons, the eldest I believe, was a fine-looking presentable young man, always very kind and friendly to all, rich and poor alike, and it seems that one of the maidservants of the house fell secretly in love with him. Reprehensible of her, no doubt; it is always wiser to confine that particular variety of affection within one's own caste or class; but these things do happen occasionally. Readers who are old enough to remember

The Moonstone will recollect Rosanna Spearman and Franklin Blake. In the case that we are considering, the girl seems to have been distinctly superior to most of her class—a farmer's daughter, truly, but unusually refined, quiet and capable, and quite well educated for her position. Still, she knew well enough her station in life, and having, as we have said, a fine character, she uttered no word to anyone of her infatuation, and never allowed the slightest sign of it to show itself in any way. She tried to conquer her feelings, but they grew ever stronger, and the perpetual strain kept her always miserable, and at last began to affect her health; she was really pining away. Needless to say, "the young master," as they called him, knew nothing of all this, and took no more notice of her than the kindly smile with which he greeted them all.

Affairs being in this condition, one day when the girl was going upstairs about her duties, she met a stranger dressed as a clergyman coming down. This surprised her (for in country places we all know one another for miles round) and she wondered much who he could be, and how he had come into the house unnoticed; but it flashed through her mind that he must be someone come from London to see the squire. Her surprise however made her look at him more attentively, and she thought she had never seen anyone so benignant and fatherly in expression. He astonished her still more by stopping and speaking to her:

"Why, Mary," he said (and she wondered how he knew her name), "you are looking very sad and miserable; can't I help you in any way?"

"No, no, sir," replied the poor girl, "no one can help me."

The clergyman looked at her searchingly, and said with great emphasis:

"I know what is the matter with you; you have fallen in love with your young master."

He looked so wonderfully friendly and reliable that the maid's feelings overcame her altogether; she broke down, burst into tears and half admitted it. The stranger said, most gently and sympathetically:

"Now, Mary, you must not despair and suffer like this; I think I can help you in this matter. Just take me into any empty room for a few moments."

The girl felt as though acting in a dream; she could not resist, she never thought of resisting, one so gracious and compassionate. She led him into the nearest room, and he continued:

"I am sure I can do something for you; I can influence your young master; I can open his eyes. But in order that I may do so, you must first sign an agreement that if you are successful and marry him, twenty-one years after the marriage you must come to me."

If I am remembering accurately (and I think I am), his words were exactly as I have given them; certainly there was no reference to her soul, to anything satanic, or even to her death; simply "come to me"—it might have been for a visit!

It is exceedingly improbable that the girl had ever heard of compacts with the evil one, nor was there the least suggestion of anything evil. She somehow felt that she could trust this person, and she was probably so torn by her emotions and so excited by his promise that she would have signed anything. She did sign the document, and without reading it, for there was nothing of any kind to arouse a doubt. The strange clergyman took it, put it into his pocket, bowed and went away, leaving her in a half-dazed condition, almost inclined to think that it might have been all a dream.

But from that time onward there was a decided change in the attitude of the young squire; he began to take notice of her, to pause and say a few words whenever he encountered

had been decent when young—brought up as a Roman Catholic; but, having a little money left to her, she ran wild and became practically an adventuress. At the time when this story begins she was living in an expensive flat, far beyond her comparatively moderate means. She seems to have retained sense enough, amid all her extravagance, never to touch her little capital; but she was really dependent upon what she could make out of casual admirers, who were perpetually taking her out to dances, theatres and suppers; and she acquired in this way not only much money, but a large amount of valuable jewellery.

In that way these two met; the man was attracted by her, and presently monopolized her to a great extent; after a time there came to be an understanding between them—almost an engagement, so that they were constantly together. She seems to have loved him in her way, but was utterly selfish and extravagant, goading him into reckless expenditure on her behalf, pushing him into questionable and even dishonest methods of making money, and playing off another man against him when his ardour showed signs of slackening.

At last she went too far even for him; a bitter quarrel ensued, and he definitely cast her off. But after all he too had loved her in a way, and he plunged into wild dissipation in his endeavour to forget her, taking on in her place a woman of far lower type, a thoroughly bad, unscrupulous person, who soon dragged him down into abysses of degradation, and was, indeed, steadily ruining him, body and soul.

His earlier associate, seeing this, was at first stirred by savage jealousy; she *had* loved him, after all, however much her emotion had been corrupted by selfishness; and she was surprised to find how strong was the feeling aroused within her by the spectacle of his terrible downfall. She tried to console herself by indiscriminate flirtation, but it was useless.

He had cast her aside, he had humiliated her, and she had hated him for the wound to her pride; yet had she herself been blameless in the matter? Had she not given him some cause for indignation? Might she not have saved him from all this if she had behaved differently?

And so, strangely, unexpectedly, paradoxically, in this callous heart remorse arose, and as it grew she gradually began to realize the horror and the wickedness of it all, and she was overwhelmed with shame when she contemplated her handiwork, and full of pity for her victim, as she now considered him to be. Now indeed Nemesis descended upon her, for she found herself truly loving this sick man whose disease she herself had caused, this wastrel whom she had made—loving him in quite a different way, a way that was new and startling to her—the way of unselfishness.

Long and sadly she brooded over her action, and within her developed the determination to atone, if indeed atonement were possible. But what could she do? She put herself in the man's way at some of their old haunts, but he took no notice of her or passed her with a nod, and the evil woman who was always with him grinned derisively. At last she absolutely thrust herself upon him, demanded to speak to him, forced him to listen, and upbraided him for his obvious deterioration and drunkenness.

But he had become too decadent and debased to respond to her remonstrance; she had utterly lost her influence over him; he even twitted her with the fact that, if her accusations were true, it was she and none other who had set his feet upon the downward road. She fully acknowledged it, she humbled herself, she made a passionate appeal to him to try once more, to return to their old relations in order that she might devote herself to his reform. It was all useless; he was hard, he spoke roughly and coarsely, and drove her away with contumely.

her, and presently to make occasions for meeting her. There really was much charm about her, and this occasional dalliance soon developed into true and strong affection, and in due course he electrified his family by announcing his intention of marrying her. Naturally enough that family arose as one man in condemnation, and there was a terrible outcry; but the young man stood to his guns, and declared that he was quite willing to be disinherited if his father insisted upon it, but he would not give up his chosen bride. Eventually the family gave in, and the wedding took place.

By all accounts the marriage was a great success; the bride took special pains to fit herself in every way for her new position, and filled it most creditably. The husband and wife lived in great accord and happiness, and brought up a large and flourishing family. The squire (for by this time he had taken his father's place) was anxious to celebrate the twenty-first anniversary of their wedding by a ball on a lavish scale, to which the whole county was to be invited; his wife agreed, though remembering vividly the agreement which she had signed, and therefore feeling a little nervous and uneasy. In the intervening years she may possibly have learnt something more about compacts, though the story is silent as to that. The ball was a splendid affair; but when, exhausted by her exertions in entertaining so large a company, she retired to her room for a few moments' rest, she did not return to her guests; and when her daughters went to look for her, they found her on her bed, dead, with an expression of ineffable peace upon her face, and in her hand the document which she had signed more than twenty-one years ago, which the strange clergyman had carried away with him.

So ends the story, and it is difficult to know what to make of it. Practically the only points it has in common with the others are the compact and its fulfilment. A compact with the devil it cannot be, for there is nothing

diabolical about it. Its object was apparently wholly beneficent, its results entirely good. It would be of the deepest interest to know the terms of the agreement; but my informant had not seen it, and could tell me nothing of them. We know only the broad facts—the deliverance from a very miserable, an almost impossible situation, followed by twenty-one years of happy and useful life on the one hand, and on the other its abrupt termination, which, as it was apparently painless and peaceful, cannot surely be regarded as an evil. The story is beautiful, and we might well class it as an angelic intervention to relieve terrible suffering; but *why a compact?* What strange karma can have required that? We can but speculate; the true solution is shrouded in mystery, and seems likely to remain so.

I have, however, encountered another case, an instance of undoubtedly angelic intervention, in which, though there was no written compact, a definite promise was exacted as a condition of help. To say "undoubtedly angelic intervention" is perhaps going a little too far, for I do not exclude the possibility that the helper may have been a human inhabitant of the astral plane whose attention was attracted by a frenzied appeal, or by observing the desperate need of the suppliant; or he may have been sent as a messenger by some much higher power—even by the World-Mother Herself.

One side of the story is common enough, I suppose, and unpleasantly sordid, but I venture to think that the other side, the final outcome, is sufficiently remarkable to compensate the reader for the somewhat long and unsavoury introduction that is necessary to explain the circumstances.

The dramatis personæ in the tale were a man and woman moving in fashionable society, though in that unattractive and distinctly doubtful section of it which is sometimes called "the fast set"—haunters of gambling saloons and night-clubs. He of fairly good family; she too

Yet her remorse still grew, and with it her love for this man, in spite of the scurvy manner in which he had received her advances. The remembrance of his condition became an obsession to her; she could think of nothing else; she fell into a state of extreme despair and hopelessness. Casting about her for anything whatever that might offer even a remote chance of help, she recollected the prayers of her childhood, and her mother's assurance that God or Our Lady would always hear, and would send an Angel to relieve the need of the petitioner.

She had long forgotten these things; but she had heard that there was hope for the vilest sinner if he truly repented. There might after all be some truth in her old faith; as a last resource she would try this plan. She wanted nothing for herself; she did not care in the least what became of her, if only this man could be saved, if his downward course could be arrested.

All unaccustomed as she was, she actually began to pray, and as she did so a mighty rush of emotion overcame her and seemed to fill the inmost recesses of her being with its intensity. She threw her whole soul into her wild petition, repeating it over and over again in a sort of frenzy of entreaty. She never knew (she said) how long this supplication lasted; it seemed like hours, but she lost all count of time. At last she suddenly awoke to the fact that she was not alone—that a shining form stood before her, regarding her sternly yet pityingly. Startled, she cried: "Who are you, sir?"

"That matters not," he replied; "I come in answer to your call; what is it that you want?"

Tremblingly, borne down by awe before his gaze, she explained the situation, and begged for help. With steady austere countenance he demanded:

"Have you deserved this help which you ask? This is your own doing; what you have sown, that you are reaping; was it not you who spoiled this man's life?"

Overwhelmed with remorse, regret and shame, she fully accepted all blame, but declared that her one burning desire was to atone for this, that for that end she would sacrifice herself to any extent; she would gladly die to save him. The expression of the Messenger's face changed.

"Your death would be useless," he said; "but will you live to save him, which will be much harder?"

Again she asseverated that she would do anything, however hard it might be. How must she begin?

"You must begin by changing your whole life; you who would purify another, you must first be pure yourself. There is still jealousy in your heart; conquer it. You have lived as a parasite, exploiting the folly of men; you must live an honest life, dedicated to good. Live to serve others, not to prey upon them. Be no longer a harpy, but a helper. Prove your repentance thus, and I will give you such aid as I can. But the way is long, hard, toilsome; can you tread it?"

With all her heart she replied: "I will."

A smile broke over that stern face, and he continued:

"This very night you have an opportunity to prove your resolution, for he whom you love is in great danger. Urged on by a conscienceless strumpet, a very demon in human form, he has thrown away his wealth like water; he has spent recklessly, madly; he has been robbed by her vile accomplices; at her instigation he has cheated, he has forged; and now has come the day of reckoning. Exposure hangs over his head like the sword of Damocles; he is broken, ruined, desperate; at this very moment he sits in his room alone, trying to find courage to end his miserable life. Go you to him now; take charge of him, dominate him; find some way to rescue him at any cost from this emergency. He has behaved abominably, but he is not all bad. I will be with you, I will help you; and so, with your love and

self-sacrifice poured out upon his body, and I working always upon his mind, perchance even yet we may save that soul alive. Try to think kindly and hopefully of him; but you must give yourself wholly; you must hold nothing back."

"Be it so," she said; "Let us go."

So they went forth together; they found him alone in his room in uttermost despair and degradation, just as the Messenger had said, too far gone, too completely overwhelmed even to resent the presence of his former comrade. He seemed hardly to understand her; she charged him with the intent to commit suicide; he admitted it, adjuring her to leave him that he might do it now. Gradually by very slow degrees she coaxed him back into some measure of sanity and comprehension, and brought him to disclose the amount of his indebtedness. She solemnly promised him that this should somehow be met immediately, extracting from him an equally solemn promise that every debt should be discharged, and that when thus set free he would live a worthier life. Of course he vowed most fervently that the awful lesson which he had received had been far more than sufficient, that he would make every effort to reform. She turned to ask the Messenger: "Dare I accept this promise?"

But the Messenger had vanished, though his voice yet lingered as an echo: "Yes, I think you may."

So she left him, assuring him that she would return next day with a solution of his problem, he pledging himself to abandon altogether the cowardly idea of suicide. She went home and slept, worn out with the storm of unfamiliar emotion through which she had passed; but she dreamt that the Messenger came again, smiled upon her and blessed her, exhorting her to be of good courage.

Next morning she made a calculation, and soon saw that the amount required was far more than the moderate little fortune which had been left to her. In order to meet the

demand, she must not only sacrifice her capital, but must also pawn her jewels as well. She did not hesitate for a moment, but when she tried to pawn them she speedily realized that even that would not be enough; she must not pawn them, she must sell them. Buoyed up by her faith in the word of the Messenger, she parted with everything, jewels, stocks and shares, thus obtaining a little more than the required sum; so she was able to keep her promise to her comrade.

He shamefacedly accepted the money with many protestations of entire reform; but she flatly refused to tell him whence it came, beyond assuring him that she had come by it honestly. Nor would she say a word as to her plans, or make any engagement for a future meeting.

In the course of a few days he honourably discharged his various debts; but when he sought for her to tell her so, she was nowhere to be found. She had totally disappeared from the society that knew her; he tried for a long time to trace her, but without success. In the course of his inquiries he began to catch some glimpses of the tremendous sacrifice she had made for him, and he vowed to himself that it should not have been made in vain. So he forced himself to take up humdrum, honest work, and though he never regained anything like the fortune which he had squandered, he was able to make a decent living, and to lay by a little for future contingencies.

When she vanished from the world that knew her, she retired to a suburb where she could live cheaply, and began to look round for some work by which she might earn a small income. She found the task difficult, for she had never learnt anything practically useful, and so was really fit for nothing. After many vicissitudes and a near approach to penury, she managed to obtain a position as assistant in a local public library. She took an interest in her work there, and did it well; and later on, when the librarian retired, she

succeeded her in the post, and so found a permanent though comparatively humble niche in life.

All this time she never forgot to pray daily for the man whose life she had saved ; and he in turn thought constantly of his vast obligation to her, and gradually grew to regard her more as a kind of patron saint than as his old comrade. During this time she often "dreamt," as she said, of the Messenger, which in this case obviously means that she met him in the astral world, and was able to bring through a remembrance.

It was not until after nearly ten years that these two, who so constantly thought of one another, actually met on the physical plane, apparently by chance ; when that happened, naturally they at once drew together again. Each really was a new person, purified and ennobled by suffering ; yet also at the same time they were the old comrades, linked, perhaps for all time, by that magnificent act of self-sacrifice.

According to the custom of fiction, this story of real life ends with a wedding—a very quiet wedding ; but the Messenger, in full materialization and in broad daylight, was seen all through the Service sitting in the front seat, a stately and benevolent old gentleman ; and when at a certain point in the ceremony the officiating Priest asked :

"Who giveth this woman to be married to this man ?" he stepped forward and said in a clear resonant voice : "I do." But when after the ceremony was over the clergyman sent for him to come into the vestry and sign as a witness, he had already disappeared.

A strange chapter in the history of a soul, is it not ?

DID MADAME BLAVATSKY FORGE THE MAHATMA LETTERS ?

BY C. JINARAJADĀSA

THE general impression which remains in the minds of many of the public is that H. P. Blavatsky invented the Mahatmas, and that she buttressed this invention with various forms of impersonation and trickery, including among them the concocting of letters in various handwritings supposed to be written by the Adepts. When the now notorious report of the Society for Psychic Research was published in 1885, the public accepted the report as absolutely reliable, for much evidence seemed to be carefully presented. But even at the time those who were well informed knew that *all* the evidence had not been considered, for in many cases Mr. Richard Hodgson flatly refused to examine, as having the value of evidence, instance upon instance of facts which simply would not fit in to his conception of H. P. Blavatsky as a trickster.

There were given to the S. P. R. a few letters of the Master K. H. in order that the investigators might see that they were not written by H. P. Blavatsky. But the handwriting expert consulted by the S. P. R., Mr. F. G. Netherclift, finally decided that there were such similarities in the handwriting between the presumed writer K. H. and that of H. P. Blavatsky that the Mahatma letters were forgeries.

I have written "finally decided". When Mr. R. Hodgson submitted to Mr. Netherclift some specimens of the

K. H. writing, "Mr. Netherclift, in the first instance, came to the conclusion that these K. H. documents were not written by Madame Blavatsky". (*Report*, p. 282.) But Mr. Hodgson had made up his mind to the contrary, and suggests a reason why Mr. Netherclift decided otherwise. "The K. H. writings which had been submitted to Mr. Netherclift were written after Madame Blavatsky had had years of practice. I therefore re-submitted to him the K. H. writings belonging to Messrs. Massey and Myers, which we still had in our possession, together with the series forwarded by Mr. Sinnett. The result was that Mr. Netherclift came to the conclusion that the whole of these documents were without doubt written by Madame Blavatsky. Mr. Sims, of the British Museum, who had originally expressed the same conclusion as Mr. Netherclift, similarly changed his opinion after inspection of the documents furnished by Mr. Sinnett." (*Report*, p. 283.) In the conclusion of his report, where Mr. Netherclift asserts the K. H. letters "as being positively written by Madame Blavatsky, are undeniably hers without disguise," he puts in the strange sentence: "If she intended any of them to be in a feigned hand, I can only say that the disguise is so flimsy that any Expert would not notice the attempt." Yet this "expert's" first report was that the letters were "not written by Madame Blavatsky."

The lamentable failure of Mr. Netherclift as an "expert" is well known in connection with the Parnell case in 1888—four years after he pronounced that Madame Blavatsky was a forger. The *London Times* claimed to have a letter in the handwriting of the Irish leader, Charles Stuart Parnell, involving him in the Phoenix Park murder in Dublin, where the Chief Secretary for Ireland, Lord Frederick Cavendish, was shot. Mr. Parnell denied that he wrote the letter. The *Times* had received it from a certain Richard Pigott. Mr. Netherclift testified under oath that the letter

1883 DID MME. BLAVATSKY FORGE MAHATMA LETTERS? 657

was genuine. Soon after, not only did Mr. Pigott privately confess to the forgery, but he fled from England and committed suicide in Madrid on the eve of his arrest. In 1895, the same Mr. Netherclift and his colleague, Mr. Inglis, duly swore that certain letters and cheques were forged by a Dr. Bynoe, and the latter was condemned to nine years' penal servitude. But after the supposed culprit was in prison, letters in the same handwriting were received by various persons. No wonder that the late William T. Stead, commenting on this case in his pamphlet, *Wanted; a Sherlock Holmes*, remarks:

But after this and other demonstrations of the worthlessness of expert evidence, it is not surprising that the man in the street is coming more and more to a decided conclusion that it would not be right to hang a dog upon the sworn testimony of all the handwriting experts in London.

Now, the Mahatma letters were received from several Adepts in different handwritings, and it is possible to-day to give reproductions of them so that anyone who is really dispassionate in investigation can come to his own conclusions on the matter.

The six handwritings are:

1. The handwriting of "K. H."
2. " " " "M."
3. " " " "Serapiu."
4. " " " "the Old Gentleman."
5. " " " "Hilarion."
6. " " " "the Disinherited," Djual Khool.

I shall reproduce these several handwritings. Letters in the first five scripts are at Adyar; one in the sixth script is with the present owner of the "Mahatma Letters" reproduced in the book *The Mahatma Letters*, edited by Mr. A. Trevor Barker.

There was one line of evidence presented to Mr. Richard Hodgson which he brushed aside as valueless, and this was the

precipitation or the mysterious arrival in some phenomenal way of letters at a spot when Madame Blavatsky was hundreds, if not thousands, of miles away. He took for granted that in each such case some confederate of hers had arranged for the phenomenal appearance of the letter. Whether that conclusion of his can be held as true may be judged from certain facts which I present now. They are not new, as they were known among the Theosophists in 1885 and afterwards, but the novelty of my presentation is that I give illustrations for the first time.

At the time of the report of the S. P. R., with the general conclusion that every letter of the Mahatmas must have been concocted in a forged handwriting either by Madame Blavatsky or by Mr. Damodar K. Mavalankar, the aunt of Madame Blavatsky, Madame Nadejda Fadéef, wrote to Colonel Olcott that she had received in the year 1870—that is, *five years before the foundation of the Theosophical Society*—a letter in a handwriting which evidently is that of the writer "K. H." At the time Madame Blavatsky had been away from her family for a considerable time, and her relations had received no news of her. Writing from Paris on June 26th, 1884, Madame Fadéef wrote to Colonel Olcott as follows:

Two or three years ago I wrote to Mr. Sinnett in reply to one of his letters, and I remember telling him what happened to me about a letter which I received phenomenally, when my niece was on the other side of the world, and because of that nobody knew where she was—which made us deeply anxious. All our researches had ended in nothing. We were ready to believe her dead, when—I think it was about the year 1870, or possibly later—I received a letter from him whom I believe you call "Kouth Humi," which was brought to me in the most incomprehensible and mysterious manner, in my house by a messenger of Asiatic appearance, who then disappeared before my very eyes. This letter, which begged me not to fear anything, and which announced that she was in safety—I have still, but at Odessa. Immediately upon my return I shall send it to you, and I shall be very pleased if it can be of any use to you.

On her return to Odessa, Madame Fadéef sent to Colonel Olcott the letter referred to. It is now at Adyar, and I give

*À l'Honorable,
Très Honorable Dame—
Nadejda Andreevna
Fadéef.*

*написана въ Одессѣ
ноября 7, 1870 г. Н. А. Фадеевой
Дружески и искренно —
" 1, 1870 г. К. А. Фадеева*

FIG. 1

The K. H. Letter of 1870
(exact size)

*Les nobles parents de Mad. H. P. Blavatsky
n'ont aucune cause de se desoler. Leur fille et
nièce n'a point quitté ce monde. Elle vit et desire
faire parvenir à ceux qu'elle aime, qu'elle se
porte bien et se sent fort heureuse dans la
retraite solitaire et inconnue qu'elle s'est choi-
sies. Elle a été bien malade, mais, ce l'est plus:
car grâce à la protection du Seigneur Sang-
-yos elle a trouvé des amis dévoués qui lui
prennent soin physique et spirituellement.
Que les dames de sa maison se tranquillisent
donc. Avant que 13 leurs nouvelles se
levent—elle sera revenue dans sa famille.*

FIG. 2

The K. H. Letter of 1870
(exact size)

a reproduction of it. (Figs. 1 and 2.) First, the material of the paper is unusual, as it is what is known as "rice paper" in North India and among the Tibetans. The size of the envelope is 15 cm. $\times$ 12½ cm. and the writing on the envelope and on the slip of paper inside is in ink. There appears on the envelope at the left bottom corner, and written in pencil, an inscription in Russian by Madame Fadéef. As the envelope has been partly eaten away by the destructive insects common to tropical countries, there are gaps in her handwriting. The inscription of Madame Fadéef translated from the Russian reads: "Received at Odessa, November 7, about Lelinka, probably from Tibet. November 11, 1870. Nadejda F." *Lelinka* was Madame Blavatsky's pet name (presumably as *Nellie* is often the pet name in England for *Helen*).

Translation

To the Honourable,
Most Honourable Lady,
Nadyejda Andreewna Fadeew,
Odessa.

The noble relations of Madame H. Blavatsky have no cause whatsoever for grief. Their daughter and niece has not left this world at all. She is living, and desires to make known to those whom she loves that she is well and quite happy in the distant and unknown retreat which she has selected for herself. She has been very ill, but is so no longer; for under the protection of the Lord Sangyas¹ she has found devoted friends who guard her physically and spiritually. The ladies of her house should therefore remain tranquil. Before 18 new moons shall have risen, she will return to her family.

The significance of this letter, received by Madame Fadéef in 1870, can only be understood when we compare it with the letters of the Master K. H. received later. We can compare this letter of 1870, written by *someone* when Madame Blavatsky was thousands of miles away, with those received by various correspondents later.

¹ A Tibetan name for the Lord Buddha.—C. J.

Philad:
3420 Sanson St.
West Philad.

General Leppitt.

My dear General.
I am glad you like Pokoy's pictures but you must not call him a Duck, for he is a noble dear Spirit and loves you much. It's nobody's fault, if you did not see him till now, as he is, on reality, and always thought him to be like the old Jewish half materialized pokoy. You were generally treated to at the Holmes. In London only, he appears as he is, but bearing still on his dear countenance some likeness to his respective medium, for it's hard for him to change completely the features drawn by him from various vital powers now

FIG. 3

Handwriting of Madame Blavatsky, 1875

12. ^{removed infinite}
 one eternal Truth, and one ~~eternal~~ ^{eternal} changing Spirit
 Love and Wisdom as ^{for all}
 of Truth in the Universe, one possible light in which
 we live & move & have our Being.... We are all Brah-
 ma. Let us then love, help, & defend mutually defend
 each other
~~outdoors~~ against any Spirit of intellect or deception.
 notwithstanding without distinction of race, and colour."

FIG. 4
 Handwriting of Madame Blavatsky, 1885

Beyond asking you to
 tell Mr. Sinnett that I have
 received all his letters (that of
 Feb. 15th included) but have had
 not even a moment's time
 to give him. I have nothing
 of the nature of a "commission"
 for you to execute at Lahore.
 That, of course, is ill. I pro-
 vince; and he has, under the
 orders of the Usha Chohan,
 left you the widest discretion
 in the full knowledge that
 you will vindicate the policy
 of the Society.

If you will recall our
 conversation of the second
 night at Lahore you will

FIG. 5 (i)

Letter of K. H. in 1884

by the appearance of Mr. Lane
 Top of the powers you have
 given to the Board of Control
 we have been doing some phre-
 -nomena at Adyar since H.P. left
 India to protect Upasika
 from the conspirators.

And now act discreetly
 under your instructions depen-
 ding rather upon your notes
 than your memory.

The above was by us
 at London on the 7th
 April 1884.

F. Arundale

I wrote in railway carriage April 5
 1884 - as I was making a list of letters
 from L.L. members about the King's
 Smith's quarrel. This letter full just as I was
 making a para in B. Keightley's letter
 about the Mahatmas. Present in the
 railway carriage only Mahini & myself

Fig. 5 (iv)

Seven lines at the bottom are in Colonel Olcott's handwriting; also in the
 middle, to the left, a memorandum in his handwriting but signed by Miss F. Arundale.

Bainobdar has undoubtedly many faults and weaknesses
 as others have. But he is unselfishly devoted to us and to the Cause
 and has rendered himself extremely useful to Upasika. His presence
 and assistance are indispensably necessary at the Headquarters. His
 inner self has no desire to decline, tho' the outward acts now
 and then get that coloring from his excessive zeal which he
 indiscriminately brings to bear upon every thing, whether
 small or great. It must however be remembered that inadequate
 as our "instrument" may be, to our full purpose, they are yet the
 best available since they are but the evolutions of the lives. It
 would be most desirable to have better "instruments" for us
 to act thro'; and it rests with the well-wishers of the
 Theosophical Cause how far they will work unselfish-
 ly to assist in her higher work and thus hasten the
 approach of the eventful day - Blessings to all the faith-
 -ful workers at the Headquarters.

K. H.

Fig. 6

Letter of K. H. in 1884 (exact size)

As I reproduce the letter of 1870 in the K. H. handwriting, let me reproduce two specimens of the handwriting of Madame Blavatsky, the first written in 1875, and the second in 1885. (Figs. 3 and 4.)

When we come to the K. H. letter of 1870 (Figs. 1 and 2)—though it is not signed “K. H.” but by a strange letter or symbol—there are to compare with it a mass of letters in that script received by various persons from 1881 onwards, and signed K. H. Of those at Adyar I give one received by Colonel Olcott in a moving train (Fig. 5), and another by Dr. Franz Hartmann phenomenally at Adyar in 1884 (Fig. 6), when both Madame Blavatsky and Colonel Olcott were in Europe.

If Mr. R. Hodgson were living he might hold that it was Damodar K. Mavalankar (who was then at Adyar) who wrote the letter. We must therefore see what Damodar’s handwriting is like. And then we shall see a letter in the K. H. script *received by Damodar himself*, and of so intimate a nature that not much common sense will be required to come to the conclusion that the K. H. script is not Damodar’s handwriting disguised—as Mr. Hodgson held.¹

(To be continued)

¹ These two will be reproduced in our next number.—C. J.

THE INNER VOICE

By H. BOSMAN

MUCH has been written about the inner voice, the voice of the Spirit, but perhaps an attempt to give further explanation of its connection with some of the essential principles of Theosophy may be justified. How comes it that this voice, when heard, is unmistakable, that its dictates are the result of no laborious process of reasoning, and that its message is definite, direct, essential, going, as it does, with incisive clearness to the heart of the question? The exquisitely poetic manual, *Light on the Path*, with its wealth of occult intuition, admirably explained in Yogi Ramacharaka’s commentary, provides us with many helpful suggestions on this question, but it is for each of us to work out the details.

The most advanced occultists have found it extremely difficult, not to say impossible, to give a precise explanation of the relationship between the Spirit of man and the One, with the result that, for the student, a thin veil of obscurity hangs over this all-important aspect of the matter. However, for the purposes of our subject, it is not necessary to consider it in detail. To whatever extent the Spirit of man, in its essential purity, may or may not partake of the Omniscience of the One, it is certain that, in so far as its own activities are concerned, it *knows*. Independent of time or space, it has a knowledge of the matter under consideration, which is as complete as it is instantaneous, and which therefore must come direct from the Source of all.

This inner voice, which puts us into intimate and immediate contact with the One, is the alpha and omega of every form of mysticism, whatever explanation (Christian, Oriental, etc.) may be given of its particular nature; it is the most striking and the most conclusive evidence, which is given to us during our earth-life, of our close dependence on the One. It is when we constantly hear this voice, the voice of Eternity, that we are able to realize definitely and fully our kinship with the One. Jesus Christ, living, as He did, in almost uninterrupted contact with the Father, was the most consummate mystic; He was indeed the Messenger of the inner life, which He called the kingdom of heaven; and how admirably simple, how full of sublime joy, were the explanations He gave of it! He realized His complete unity with the Father and always lent a most attentive ear to His inner voice. It is when this voice becomes familiar to us, that we are in a position really to help others; with the power to help comes the loss of the sense of separateness, the loss of the sense of loneliness.

A great deal of excellent advice has been given regarding the manner in which we can succeed in living by the Spirit, and each must follow the line most suited to his needs and tendencies. Doubtless the best advice of all was given by Jesus Christ, when He said very briefly and very simply: "Watch and pray."

SOMETIMES I think that every earthly thing
Holds the three seeds of prophet, priest and king.

MASEFIELD

THE INDWELLING GOD

THE STORY OF EVOLUTION

BY NITA DAVIES

In the beginning was the Word, and the Word was with God,
and the Word was God.

The same was in the beginning with God.

All things were made by Him; and without Him was not
anything made that was made.

In Him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness
comprehended it not...

THE Eternal One whose body is the Life of Light, and whose nature is Love, ever desires to give. This great and boundless Love must give of Itself because of Its nature, thus giving, creating and manifesting, and in manifesting, ever limiting some part or parts of the Great Self. This giving, creating and limiting Itself forms the "Law of Sacrifice". The love being perfect, the sacrifice must be absolute and limitation complete.

To this end a spark from the body of Light plunged into utter darkness. It was sent forth in Love, and in Love It will ever be guided and protected. As It was formless It must enter that which cramps and confines. It, whose motion was swifter than lightning, drew around Itself the immovable. The pure Spirit took as Its dwelling-place the heaviest and grossest of matter.

Thus the "Spark," the "Son," is equal to the Father in Godhead but not in manhood.

observe that Everything has happened at London as foretold. There have always been in that quarter latent potentialities of destructive as well as of a constructive nature, and the best interests of our movement required the bringing of all to the surface. As your charming new friends at Nice, who frequent Monte Carlo and the gambling circles would say, the players have now - carter sur table. Those who have been so perplexed & puzzled over our policy as regards the London Lodge will understand its neces-

FIG. 5 (ii)

Letter of K. H. in 1884

= 0 Ty better when they become better acquainted with the very occult art of drawing out the hidden capabilities & propensities of beginners in Occult Study.

Do not be surprised at anything you may hear from Adyar. Nor discouraged. It is possible - tho' we try to prevent it within the limits of Karma - that you may have great domestic annoyances to pass thro'. You have harboured a traitor & an Enemy under your roof for years, & the missionary party are more than ready to avail of any help she may be induced to give. A regular conspiracy is on foot. She is unadvised

FIG. 5 (iii)

Letter of K. H. in 1884

Wishing to grow in wisdom and knowledge, to know all things, to accomplish all things, It found Itself turned out of the Garden of Eden. The gateway into the garden was barred by an Angel with a flaming sword, so that re-entry was now impossible until all was accomplished and It was able to say: "It is finished."

Being naked or pure Spirit, It wished to clothe Itself, so drew around Itself a garment which would hide It completely.

The Divine Urge (sent by Love to accompany the pilgrim on his journey) is the child of "Bliss and Pain". All things are in pairs. One without the other cannot manifest. The great Urge desires one end, and that is "Manifestation," and in manifesting It takes innumerable forms, and having innumerable forms, gains all experience whereby "That" which set out on Its pilgrimage shall clothe Itself in Light. From Light It came and to Light It is ever striving to return.

The child of Bliss and Pain being of the nature of "suffering" used this Urge as the great force whereby this end would be accomplished. Ever to escape "suffering" It sought for a more and more evolved dwelling-place. Suffering has in itself, equally blended, the two powerful elements, "Bliss and Pain". Bliss is the Substance of the Father, and Pain that which always accompanies the coming forth into manifestation; the breaking of the bonds, the severing apart of that which binds; the giving up of the cherished form.

The young pilgrim, at the commencement, is limited to the utmost. "That, That Is," lies bound, buried and imprisoned in darkness, oppression, heaviness, gloom; apparently alone, blinded into unconsciousness, bound by the weight of the heaviest and densest matter. Æons of time pass in this sleep, and in this sleep It dreams of Its home of Light. In striving to awaken, we can imagine It treating

the matter which held It as Its enemy, and crying as David did:

Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison, that I may praise Thy name. . . .

In striving to cast off the weight of heaviness, crying in agony of soul:

I seek to move and I cannot move; I cry for light, and all is darkness.

Hear my prayer, O Lord, give ear to my supplications: in Thy faithfulness answer me, and in Thy righteousness . . . For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness . . . Therefore is my spirit overwhelmed within me; my heart within me is desolate. I remember the days of old; I meditate on all Thy works; I muse on the work of Thy hands . . . Hear me speedily, O Lord: my spirit faileth: hide not Thy face from me . . . Quicken me, O Lord, for Thy name's sake: for Thy righteousness' sake bring my soul out of trouble.

Those who ever answer the cry of the oppressed sent to the "Lords of Flame" to send their Fire-Angels to rend the earth asunder and open the prison-doors, that Life might pass into fuller and greater manifestation. Ever obedient, they came to the aid of "That," which was to pass outward. The earth trembled and shook, and cried with a loud voice; for great and mighty were the birth-pangs of the released one: but the hills clapped their hands for joy; for Pain is ever intermingled with Bliss.

The Guardian Angel of the awakening Life said: "Thou hast learned the great lesson of endurance; thou hast received the 'Baptism of Fire,' so now thou shalt reflect the Light."

Finding that the great darkness had vanished, and that Its new form was clear and shining, the Life within sang for joy. It sparkled and flashed and reflected the Light, until It was blinded by Its own radiance, little dreaming in Its new-found joy that Its brilliant home was a veritable prison-house.

The Divine Urge ever wishing to arouse the blinded consciousness (this time blinded by light instead of darkness) sang to It a song of Hope; of the possibility of Its being able to weave Its form into steadfast manifestation. The gorgeous colourings, It was able only to reflect; and Its dwelling was a prison whose walls, however beautiful they had appeared, were fixed and immovable. Thus was suffering caused.

The Angel sang of a time when It would be cramped no longer, when It would be able to cover all things with Itself; make of Itself a covering for the old prison-house, and use it as a stepping-stone to higher things. The Angel who loved the soul of the jewel, sang: "Pass on, pass on, Thou hast learned the lesson of Beauty, pass on into fuller manifestation."

In Its great desire to cover and beautify the earth, It manifested chiefly in the colour of hope and sympathy. With the power of changing Its form more rapidly, It had many joys, but oh! so many more difficulties. To enable It to expand Its form, It found Itself dependent on many things. It had to learn to absorb the rays of the sun; to withstand the deluge of rain and the mighty wings of the wind. It had to learn to fasten Itself firmly to the rocks, and through these anchors, to draw sustenance to Itself. Through suffering It was urged to greater and greater development. The great suffering going hand in hand with Bliss, or Creative Energy, taught It to reproduce Itself after Its kind.

The Angels who care for, and tend these sweet forms of beauty, ever aiding and teaching the Life to show Itself in more and more beautiful and complex forms, harkened to the sweet Song of Praise that Life sang:

I am happy, I have my roots firmly fixed; I am wooed by soft zephyrs; I am kissed by the cool dews.

I am loved for my beauty and sweetness; I am a child of my Father, for I watch His Face from the first silvery beam in the East, until the last rosy-gold cloud has vanished in the West.

Then I endeavour to close myself, for in the dark I am afraid.

When Hope entered my breast, Fear came also.

Without the aid of both I should have died; I was ever afraid of being lost, and strove under all conditions and circumstances to reproduce Myself. Thus have I gained great "Strength of Purpose".

Even yet I am not satisfied; for although I put out clinging tendrils to draw myself upward, ever upward, although I throw out mighty arms, I cannot reach the "Source of Light". It is Light, Light I am ever striving to reach—I am held back, I struggle ever with my enemy.

The Angels answer: "Having learned the great lessons of Endurance, Beauty and Strength of Purpose, Thou shalt now build a form for Thyself whereby Thou canst move from place to place; Thou shalt take on myriads of forms of every size, shape and colour, in which Thou shalt learn very many lessons, having also many more and greater difficulties. Now instead of feeling Thyself as one, Thou shalt learn the lesson of separateness, to teach Thee to protect and guard. For the young given forth from thy body will be helpless, and will depend on Thee for nourishment, warmth and shelter. Thou shalt learn to protect Thyself against heat, cold, wind and rain, make for Thyself weapons whereby Thou canst get Thy food, grow claws, teeth, eyes and ears. Thou must take whatever Thou canst to feed Thy young; give of Thy energies, Thy strength, courage and cunning; ever taking and ever giving, even to Thy form. This great Law of Sacrifice is immutable. Thou must ever be on Thy guard, must learn to fight; Thou shalt often be vanquished, but must ever strive to conquer. For this end Thou must ever manifest in pairs. When Thou crawlest in the dust, it shall humble Thee; when Thou soarest aloft Thou shalt be filled with ecstasy."

"Now (sang the Life) I shall reach the home of Light; I shall build for myself that by which I can perceive the

Light; that by which I can reach it; I shall spread myself, and soar in the air upward, ever upward. I shall sing morning, noon and night; I shall beautify myself; I shall grow strong and mighty and fearless. I shall dive deep into the sea, I shall run with swift steps on the earth. I shall hear my own when they cry to me, and I shall answer in sound, I shall lay me down to rest and shall awaken to fresh courage. At last I am free."

"Oh! Thou dear one, Thou who art ever blinded by Thy form, Thou hast yet the hardest lessons of all to learn. Thou must now come out and stand by Thyself, individually and alone. Although Thou hast to think of Thyself as separate for the building of character, now Thou must learn that there is no such thing as separateness. Thou must learn that all Life is One; and that Thy life is part of the great Life, the Source of all, . . . 'The Word became flesh . . .'

"Now, O Child of God, stand forth in Thy last and truly splendid form. Into this Thou shalt come back and back over and over again until all Life's lessons are learned; until Thou canst know Thyself from Thy form. Thou must learn to understand and obey the laws under which Thou livest. Thou hast had joy in the past, also sorrow and pain; these, now, shall be multiplied a thousand-fold."

Through long long ages, Life knew little difference in the change of form; but gradually It found It was gaining power over those forms of life through which It had passed. It was striving still to conquer, to get, and to hold for Itself. It must now learn, through great pain and suffering, to do all these things for others. Life, having striven through countless ages with matter foreign to Itself, treating it always as Its enemy (though perhaps not consciously), feeling sore and bruised from the chains of bondage, had developed and evolved what we call passions and evil tendencies.

In reality there is no evil. It is the great Urge ever pushing from within, and the unanswering quality of the form, that causes restlessness, chafing and irritability, which is inharmony. All so-called "sin" is "inharmony".

When the Dweller within, through countless ages of small successes and giant failures learned somewhat to conquer the "House of Illusion," He began to feel and know that He was Something greater than any or all of the forms which He had inhabited. He now was great enough to know that He could yet become greater. This was the turning-point, before Him the most difficult period of all His long journey.

It was at this stage His Guardian Angel spoke to Him. The Angel did not sing His message now His charge was no longer a child. He spoke in a firm voice, low and strong, vibrant with deep sympathy; for He knew the dark night through which the Soul must pass, before It entered into the perfect day. This was the Angel's message:

"Thou, O Soul of man, through countless ages hast been held in bondage built up of illusion. Thou must break the chains, pull down the walls, and scatter every particle to the four winds of heaven. Thou must come out naked and alone. Thou art great, Thou art in likeness and substance One with the Father. Thy true home is the Light. Thou shalt see, from time to time, glimpses of that Light. When Thou hast learnt to know Thyself One with all creation, dost feel deep compassion for all living things, and canst love all as thou lovest Thyself, Thou shalt be taken into the Eternal Splendour where dwelleth a great calm and a peace which passeth understanding. That which Thou hast sought through the ages shall be Thine."

Now, in vision, the Angel showed the Path which His feet must tread. He saw the thorns and rugged sharp rocks over which He must walk, barefoot and alone.

He saw, on the Mount, the cross upon which He must crucify all, all that was still precious to Him. He heard a voice that said: "I am the Light of the World; he that followeth me shall not walk in darkness, but shall have the Light of Life."

He was shaken to the foundations of His being; He bowed low before the Voice; then lifted glad, sorrowful eyes to the cross. As yet He only dimly sensed all He had to pass through, before He reached that cross. He often, often failed, and was bowed down with bitterness; He felt so desolate, so alone. At these times He was like a man devoid of the senses of sight and smell, coming into contact with a rosebush in full bloom. He perceived neither beauty of colour nor the sweetness of perfume, but felt only the thorns which encircled His brows.

All this pain was caused by the Christ within, striving to break through that which enclosed it. This was a conscious awakening; the attempt to raise Himself to His full stature, the stretching out of the arms which would fain enfold all living things. The travail and pain of the birth-pangs were great, and the suffering intense. The Path was to be one of suffering as well as of intense joy; until that last great agony when all the bonds were wrenched asunder, and the living conscious stricken "One" cried:

My God, my God, why hast Thou forsaken me?

In the dark agony the Spirit let go Its hold of everything that bound It, and received Its Baptism of Fire. In deep tones It breathed: "It is finished."

Lo! and behold! there was Light, Light Eternal, and Peace, Heavenly Peace, with Joy unspeakable.

ARE GURUS NECESSARY?

BY J. K. DAJI

IF a man understands what he is seeking, knows which road to take from his own inner knowledge, intuition and conviction, and fearlessly treads the path of righteousness with love and reason, loving more and more, and thinking more and more impersonally through experience, he needs no personal Guru; for he lives under the guidance of the "Divinity in Man that shapes his plan," and his intelligence takes him to the realm of pure consciousness, which is the consummation of human life. Such blessed ones are rare; most people do not know which road to take and therefore need a sign-post to show it. Competent personal Gurus are sign-posts; they open the mind's eye, make one see one's way and introduce one to the Guru of Gurus—the Truth within, the "Divinity in Man that shapes his plan".

As a rule, to which there are exceptions, Gurus are incompetent, some of them being "graceless zealots" or cheats, and some "cheat themselves and gain the world's assent". Some seek money, some followers, and some adoration. As a rule, to which there are laudable exceptions, the work of Gurus has been the materialization of spiritual ideas, the desecration of sacred ideas, and the maintenance of idol-worship, image-worship and hero-worship. The black magic of unduly developed psychic faculties is the secret of the influence of incompetent Gurus over their dupes. Moreover, some partly competent Gurus have made serious mistakes and taught some

methods of breathing and concentration that have ruined their followers in body and mind.

What to do without Personal Gurus?

How to seek Truth *per se*? How to serve God (Truth)?
How to find God (Truth)?

He serveth God, who serveth Man,
There lies no other way;
He findeth God, who findeth Self
Through service day by day.

How to find self "through service day by day"?

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.
Yet not for power (power of herself
Would come uncalled for) but to live by law,
Acting the law we live by without fear;
And because right is right, to follow right
Were wisdom in the scorn of consequence.

The above-mentioned words of English poetry are echoes of the following teachings of Religion:

1. Act (in the right way) without seeking fruit of action.
2. Worship without distinction (sense of separateness).

HINDUISM

1. Consider the various forms of impurity, and determine to keep away from them.
2. Consider the importance of serenity of mind and determine to keep an even mind under all circumstances.

BUDDHISM

1. Choose good, not evil; be good, not mean.
2. Purity-righteousness is the best good; is happiness. Happiness is to him, who is pure-righteous for Truth (highest purity-righteousness).

ZOROASTRIANISM

1. Weigh all things and hold fast to that which is good.
2. Cherish and work for "Peace on earth; goodwill to men".

CHRISTIANITY

Unseen Gurus

The Founders of the Faiths are with us and other unseen helpers are working with them for world-progress, for the

one far-off Divine Event
To which the whole creation moves.

They are watching and helping altruistic workers, some of whom have seen the form and heard the voice of their Love-Thought. All we have to do to secure their help is to work unselfishly for "the greatest good of the greatest number". Through their agency, as well as by the agency of the Guru and of the Law of Love-Thought, earnest truth-seekers now and then come across competent personal Gurus in waking consciousness, and spiritual Gurus in sleep, and get from them the guidance they intensely desire and think of.

Forty years ago, when I intensely desired to know what was in my way, a friend came to my dispensary to inform me about the wonderful clairvoyance of a newly-arrived Yogi and offered to take me to him. I went with him and asked: "What is in my way?" He replied without looking at me: "A man is unmarried. He is giving nice lectures. Giving good instructions to people is *very good*; but he desires people to love him in return for his good teaching. *That ambition* is in his way." Then looking at me with piercing eyes, he added: "Jab tag lobha hae, tab lag jog nahi" (While there is ambition, there is no union).

Five years ago, I felt there was something else in my way, and intensely desired to know what it was. During sleep I saw an august form passing by my side and said to it:

"Will you kindly tell me what is in my way?" It paused, looked at me with compassion, and replied: "With pleasure; *two things* are in your way—religion and caste prejudice. Religion was made for man, not man for religion."

Continuous Guidance

Continuous guidance by a personal Guru or unseen helper, or Antar or Inner Guru, is not necessary nor beneficial. Each one must feel and think for himself and act upon his own initiative. At times, one may need warning or guidance, and the less frequently he needs it the better for him. Antar Guru, unseen helpers and competent personal Gurus do not unnecessarily interfere with anyone's freedom of thought and action; incompetent Gurus and other graceless zealots do so, and by so doing, they do immense harm. Competent Gurus promote "Self-reverence, Self-knowledge, Self-control"; idol-worship, hearsay knowledge and guru-control constitute the curse of chelaship under incompetent Gurus, as well as that of the current coin of religion.

The following criticism of modern Christianity applies to all current religions:

Christianity is the life and teaching of Christ; Churchianity, the life and teaching of the Church; and the two are as wide apart as the Poles.

Back to the Founders

Let us return to the founders of the Faiths and live right lives as *they* teach, with freedom of thought and action, instead of changing the cage of incompetent Church-organization for the cage of incompetent Guru-organization; and when we deserve, we shall get the guidance of competent personal Gurus.

Concluding Remarks

"Our birth is a sleep and a forgetting"; and "the Soul is dead that slumbers," since "things are not what they seem". Hence a Guru is necessary to awaken one and prepare one to see, recollect and know oneself. To meet that requirement the "First Guru" is within ourselves, and "Unseen Helpers" known as sons of God, saviours and Masters are with us. They cannot help or save us unless we help or save ourselves, but they can show us the way to save ourselves, *viz.*, the way to "God, who is our Home".

Graceless zealots of various denominations, such as priests, Gurus and leaders of organizations spoil their blindfolded followers by coaching them, instead of suggesting intelligent freedom, and inculcating choice of right action (Nishkāma Karma, or Purity-Righteousness for Truth). That is why Krishnaji is opposed to current belief in God, Masters and Religions. He is not tearing the essential; he is tearing the veil of unessentials that has been covering and binding the essential. He says it is in consideration of the desire at the back that he is opposed to all that. The desire at the back is self-seeking and not altruistic. Man sees things upside down; that is why he is going down-hill, while trying to go up-hill. That is why religions, Gurus and organizations take him down-hill, and that is why Krishnaji is opposed to them.

Supreme and sole in shadowed lands,
The Fort of rule and habit stands.

People "servile to themselves obey" and keep themselves imprisoned in that Fort. Let us inspire people to come out of that Fort and be free to think, free to act, free to see and say the Truth, free to discern and do the Right, and the question of Gurus will take care of itself.

"Peace to all beings."

PREJUDICE

By H. VAN GELDER

IT is an amusing and perhaps tragic feature of modern Theosophical life to divide itself into factions of exceedingly intolerant opinion. This seems always to have been a characteristic of certain members of the Movement, but it has been greatly enhanced lately by the appearance of a new "Star" on the horizon, and a particularly upsetting one at that. Upsetting, that is, to the pet comforting notions with which many Theosophists have snugly cushioned their lives against the pricks of reality. Of course this arouses their indignation, for to have their cushions taken away forces them to rely on their own defences, to which exercise they are not used. It is a similar feeling as to having one's blankets pulled off on a wintry morning by a mischievous member of the household.

It is an understandable fact that most people do not like to think for themselves. They prefer someone else to do that for them, upon which they use those opinions as their own, an unconscious plagiarism, as it were. Of course, it is a common phenomenon anywhere, but in such a movement as the Theosophical, it seems rather strange and foreign to its ideals. After all, we ostensibly joined the Society for the purpose of studying Occultism (which necessitates thinking and not merely absorbing in parrot-like fashion) and living a life of Brotherhood. It is just in these matters that

1933

PREJUDICE

685

Theosophists seem to be extraordinarily deficient (extraordinarily, because it is their specific purpose).

I think the reason for this lies for the most part with the motive for joining the Society. Many joined with the idea of getting *something* personal from Theosophy, and not of giving something to it. This "something" differs with the various types, but in the majority of cases it was personal gain in "knowledge" or "position". This article is concerned only with the latter. "Position" may here be defined as spiritual authority. Naturally many of these people try to deceive themselves (successfully as it seems) into thinking that it was from altruistic motives, but if only they were honest with themselves, they would have to admit the truth of the above assertion. By perhaps an unfortunate set of circumstances, these were encouraged by some leaders in their efforts to gratify their personal ambitions in the hope of actually obtaining such a coveted "position" as that of a pupil of the Masters. Of course, their efforts were merely derogatory to themselves, because personal ambition is in the end a destructive force and recoils on the heads of those who are ruled by it.

Then their comforting notions were ruthlessly destroyed by one whose spiritual authority seemed illimitable, but who actually denied spiritual authority and denounced the fallacy of crutches, *i.e.*, depending on the authority of others with the consequences of development of parrot attributes. He forced these unfortunate people back on themselves. This upset them greatly, of course; all their pet theories, especially about the Masters, seemed to be crumbling into dust. They felt naked, uncomfortable, confused. With the really sincere people (with whom we are not concerned in this article) this had a salutary effect. They began to think over the teachings they had heard and formed conclusions for themselves, probably what their various leaders intended. There were

however several good earnest people, perhaps not so sincere, who took things in a different way. A panic swept over them. Some "sat on the fence" and watched the struggle to see how it would end. Some turned entirely around and denounced all their former leaders and views. Some banded themselves together to protect themselves against the pin-pricks of Truth. Among these last the most courageous, apparently, in America and a few in Europe published some books, which I shall not name, to prove that the spiritual authority of Krishnamurti (never claimed by him) was not valid, and that their old comfortable interpretations of the teachings of their leaders were correct.

Difference of opinion is very good to sharpen the wits with, when it occurs in good-natured, friendly debate. But not content with this, or perhaps, because it had little effect (another proof perhaps of their hankering after authority), they adopted personal tactics and some of them went even so far as to use the alleged authority of the Masters for their assertions. Of course these things are quite ridiculous, but they show the misconceptions people still have about the Great Ones and also that the spirit of Brotherhood has not sufficiently impressed itself on the minds of certain members of the Theosophical Society. It is strange that "unorthodox" opinions are violently denounced by some members while tolerance is one of the principles of the constitution of the Society. I wish to point out that this "sect" feeling is a symptom of a wrong motive for joining the Movement.

There have been written many books, articles, etc., on the Masters and Their work, but the sense of Their reality does not seem to have penetrated into many of the minds of our fellow-members. This goes to show that these people do not go to the trouble of studying any of these books, but prefer to accept what others tell them. Not that books are

the ideal way of learning things, but at least they give us the starting-points for our own experiences.

It is peculiar that the majority of people require an idol to satisfy their feelings of possession. They like to think of it as their very own; even if they have to bow down before it, they do that with pleasure. In the silence of the night they whisper to it their intimate and petty little secrets, expecting, perhaps, that their prayers will be heard. Such is the attitude some adopt towards the Masters. Others think of Them as mysterious high beings, quite remote from their daily lives. These hazy notions are of course quite useless and in many cases harmful. I have no wish to reiterate all that has been said about the Masters, but I would like to suggest to my fellow-members that the occult life must be regarded from a practical and common-sense point of view, and that there is no need for any purely theoretical and vague idealism. Just as common sense is needed in physical life, so is it necessary to spiritual life, only more so. There are some who, perhaps, having certain gifts denied to others, in their eagerness or ambition, may think themselves infallible, especially on the delicate subject of the Masters. But before they accept anything as coming from the Masters, let them examine it well with their common sense and if that approves, let them submit it, if such be their wish, to the judgment of their fellows. Do not let them state it as an authoritative assertion to be accepted without question. For it is human to err, and we are as yet far from being perfect. Do not let us accept anything in parrot-like fashion; it is understanding we need and not blind faith. So let us think things over quietly and come to a reasonable conclusion. All hysterical emotionalism merely disturbs our inner harmony, and it is only when that inner harmony exists that the still voice of the Intuition is heard.

The Masters are a reality, such a reality as can scarcely be realized by us, living a life among illusionary and impermanent phenomena. They have said that to reach Them and understand Them we should leave our world of irritation, confusion and illusion, to come to Theirs in which peace, harmony and understanding reign supreme. Let us forget our petty faults and personal prejudices. It is probable that much of the present confusion arises out of a lack of a sense of humour. Therefore, let us laugh together, and good-humouredly allow each one of us his or her beliefs. Let us cultivate a sense of humour and not indulge in wordy hysterics, which might prove amusing reading, but are rather undignified. And above all let us keep the much-abused names of our revered Masters out of the petty squabbles, in which some of us needlessly engage.

NOTE BY C. JINARAJADĀSA

There are many who join the Society because of its magnificent ideals of tolerance and high purpose in all that concerns human welfare. These have no thought of "position" or advancement or bowing down to idols. When I address the public I appeal to them to join the Society *not* because of Occultism, but because of the Society's ideals for human betterment. When denouncing the foibles of Theosophists, it is as well to remember that there is an appreciable number of members who *want* to be members, in spite of the quarrels of Theosophical groups, because the Society is to them a broad-minded, humanitarian organization.

THEOSOPHY IN SOUTH AMERICA

Resolutions at the Third Congress of the Theosophical Federation in South America

THE main resolutions adopted by the Congress, at Santiago, Chile, were the following :

"The Third Congress of the Theosophical Federation of South America, as a result of the consideration of the matters presented by the Federated Societies, determines :

"That in a firm adherence to the principles and fundamentals of the Theosophical Society and in their practical application is to be found the solution of all problems calling for solution. Therefore, the one obligation of every member of the Theosophical Society is to *live* its groundwork, that is to say, to make of Brotherhood a living and livable ideal, working for the purpose of :

"(a) Effecting and promoting the formation of fraternal nuclei, without distinction of creed, race, caste, sex, nationality, social position, etc. ;

"(b) Studying by comparative method the different philosophies, religions, sciences and arts, to the end of acquiring an understanding of the means of making livable the ideal of Brotherhood between the men and women who profess and practise them ;

"(c) Studying the occult laws of nature and the latent powers and faculties of all men, with the sole and unique object of employing one's own capacities and powers

in the service of Humanity, considering this service disinterested to the same extent as the activities of the fraternity.

"The Third Congress likewise declares :

"That within the present external structure of the Theosophical Society is comprised the emanation of related collateral movements, such as those already existing in the Theosophical Order of Service, Round Table, Practical Idealist, etc., capable of collecting the dispersed potential energies, and directing the same energies in order to obtain a development of the collective intellectual power toward more spiritual levels; and that a movement of the members of the Theosophical Society within that meaning, according to the temperament and idiosyncrasy of each of them, creating or augmenting those social organizations is comprised within the limits of activity which the world needs at this hour."

OF THE LODGES

"The Third Congress of the Theosophical Federation of South America reminds the Lodges which compose it that the maximum efficiency which they may attain is reached :

"(a) If the Lodges are centres of harmony in which the relations of the members are characterized by courteous dealing and by the culture which they exert themselves to acquire;

"(b) If they preserve in all its strength their adherence to the principle of Brotherhood as a fundamental principle of the Theosophical Society and maintain a complete autonomy of the Society and Lodges in their relations with closely related or subsidiary movements;

"(c) If they so manage that the fundamental teachings of the Ancient Wisdom and the lessons which may come from new inventions be presented to the public in clear and simple form, adapted to the needs of the average in which one lives ;

"(d) If they recognize that co-operation in work is the most efficient method and that it is necessary to remind members that the results of the labours of the Lodges depend upon discipline and the spirit of work ;

"(e) If they recognize that the principal end of study and work in the Lodges is that of developing a group of active and disinterested servants who express in their own lives the principle of Brotherhood.

"Therefore, the Third Congress exhorts its South American Sections :

"To pay special and pre-eminent attention to the study of the vital problems presented by the period of transition through which the world is passing, of the ambient in which it lives, analyzing and solving them in the light of the ideals of Theosophy and of the principle of Brotherhood.

"That the Theosophical nuclei interest themselves in all human problems, so acting that Theosophy and its intermediary, the Theosophical Society, be like sunbeams which illumine and vivify all without mingling with the illumined and vivified matter ;

"And finally, that the greater spiritual necessities of Latin America, which appear to adjust themselves to their collective Dharma are :

"The cultivation of the emotions and of sentiment by the spread of artistic culture in all social strata."

BECAUSE our Society is a spiritual Society and because it believes that man is fundamentally divine and not devilish, that reason is a precious possession and not a snare, that intellect needs freedom to investigate every subject, that the Beautiful, the Good, the True, have only to be seen in order to be loved, therefore we trust our Society to the inspiration of great Ideals, rather than to any narrow creed or code of laws.

ANNIE BESANT

A THEOSOPHICAL ACTIVITY

BY E. M. WHYTE

By their fruits ye shall know them.

ONE sometimes wonders what, when the time comes for a true estimate to be made of the life-work of Annie Besant, will appear to the thoughtful of that day to be its greatest achievement. Writing whilst she is still with us, but when her work on earth in this incarnation is probably finished, it is possible to glance at the forty-four years of her life as a Theosophist and to pick out the high-lights by which posterity will recognize her greatness. Amongst these *Education*, and particularly Educational Work in India, will surely claim a front place.

The Hindu University owes its existence to the inspiration and years of work put into the Central Hindu College and School at Benares. When this work with its great traditions, and fine prospects, had been safely handed over to its natural guardians, Mrs. Besant's inspiration set on foot another and a widespread scheme of education for Indian youth of both sexes. This was the Theosophical Educational Trust, a direct offshoot from the Theosophical Society, from which were drawn many of the teachers, as well as the sympathy and financial assistance which was necessary to start so great an undertaking. For under the T. E. T. a number of schools were started in different parts of India, as well as the still flourishing Co-Educational School at Letchworth, England. The first of these schools in India was at Madanapalle, the birthplace of J. Krishnamurti, where an already existing boys'

1933

A THEOSOPHICAL ACTIVITY

693

High School was taken over by the Trust, as its first unit, and designated the Theosophical High School. This opened a new era of educational activity under Theosophical auspices, with work which was of course seriously hampered, but never wholly extinguished, in the difficult years which followed.

To-day, indeed, it would seem that another cycle is beginning, and that we may look forward to great developments along the lines of Theosophical education, and the purpose of this article is to try to interest some readers of *THE THEOSOPHIST* in one—perhaps the oldest—of our existing institutions. To many Theosophists the surest and safest method of propaganda is to offer such light and wisdom as we may have gained through its study, to the opening minds and hearts of those in younger bodies, offering it in the only way in which it is likely to be acceptable, by the living of the Theosophic life in their midst, which does not of course preclude frank explanations, in response to questions, of the specific interpretations of life which our philosophy gives. It is inspiration of this kind which appears to permeate the institution of which I write.

On July 21st and 22nd Madanapalle Theosophical College celebrated its entrance upon a new phase of its career, in a gathering of boys, past and present, teachers past and present, and visitors from Adyar and elsewhere. For two days, in the College compound, surrounded by beautiful hills, and with a freshness of air derived from an altitude of nearly 3,000 ft., boys and visitors alike enjoyed a series of delights, embracing meetings, in the dignified and beautiful (though as yet unfinished) Besant Hall—where every day the whole College and School meets for Morning Dedication; an exhibition of Physical Culture; the opening of the new Ladies' Hostel for the resident girl students, who are learning to study side by side with their boy comrades; a small Art Gallery in which are hung some gems of modern Indian

THE REAL MAKING OF THE INDIAN NATION

BEING A PLEA FOR A THEOSOPHICAL UNIVERSITY
AT ADYAR

By B. S. RAMASUBBIER

THE right lead in this noble task comes from our beloved Master K. H., and His assurance of strong protection by the "Brothers," in the extract given below, is worthy of attention by members of the Theosophical Society:

"And instead of doubting, thank heaven, if you have a patriotic heart beating in your breast, that there are a few 'Brothers' yet left to India, to watch over her interests, and protect her in hours of danger; since in their *hourly increasing selfishness* none of her sons seem to ever remember they have a *Mother*—degraded, fallen down, and trampled under the feet of all, of conquerors and of the conquered—still a *Mother*." (Italics mine.)

No stronger words of rebuke are needed for the sons of India to bestir them to action. Ever since those memorable words have reached us, are we many, sufficiently many, who can say with hands on our hearts that we have given a whole-souled dedication to work for the Mother? True, H.P.B., Colonel Olcott, Bishop Leadbeater, Mr. Jinarājadāsa, Dr. Arundale have atoned for the apathy of the Indians and

they are still intent on the cause so marvellously promoted by our great President, Dr. Annie Besant. Work for India must be a definite plank on the platform of any Theosophical programme, for does not Dr. Annie Besant symbolize Mother India in the hearts of many of her sons, and cannot India in a unique way bring down the blessings of the World-Mother to all the Nations on earth?

Who else than the Theosophist can give the necessary true re-orientation to the life in the world? There is no grander purpose than to make Theosophists out of men, and there is no better object, in my view, for which Adyar exists, if I may say so with reverence with regard to such an occult centre. The Theosophist need not be a spectacular man, but he will prove to be so in the long run, when the momentum gathers, as he begins his work from the plane of ideas; and a very potent idea is the Divine Motherhood of God.

The sublime concept of the Motherhood of God is of hoary antiquity, and one can say that in India it dates back to 3250 B.C. according to the latest archæological exploration in the Indus valley. But why is India to-day powerless in her own home? It is because of a lack of completeness in the extension of her spiritual culture amongst all the members of her own family. There are various religions within the pale of the Hindu Religion, such as Vedism, Vaisṇavaism, Saivaism and Śāktaism, and there are reasons to include within it the Jain, Buddhist and Sikh religions. Similarly it must not be difficult to take in the religions of the Parsis, Mussalmans and Christians, if the organization can come from within the heart of every Indian. Such an organization will never be a hindrance to the understanding of Truth but will facilitate it. This is not suggested as any temporary measure of political expediency, but as one for the lasting peace and good of mankind. Such an organization can be effected in the Light of *Brahmavidyā* or Theosophy, as we know that great body of

painting—the *Chitralayam*—where under the Principal's enthusiastic and informative guidance may be developed a cultural taste for and understanding of the beauties of Indian art; and other events which it would take too long to chronicle.

With characteristic Indian hospitality the guests were entertained at meals on several occasions, both in the *Bhojana-sala* or Indian dining room, and in Besant Hall where, at the Old Boys' Dinner, the rows of white-clad figures back to back, each sitting cross-legged on the floor in front of a beautiful green plantain leaf, on which were hospitably placed little heaps of the varied constituents of an Indian meal (and woe to the Westerner who ignorantly quaffs the innocent-looking beverage, which he afterwards finds to be pepper water)—was a sight to be remembered.

But perhaps what struck one most during the whole week of our visit was the spirit of perfect friendliness and *camaraderie* which seemed to prevail between Principal and staff, and between masters and students. Rigidity, timidity, formality were all conspicuous by their absence, and yet the profound reverence and admiration of the students for their Principal was at all times evident; and withal was ever an eager watching for the comic story or the kindly joke which might be counted on to lighten more serious talk.

For those who know Dr. Cousins it will not be necessary to say that in him the College has found an ideal Principal, one who can share in the aspirations and desire for progress of the most studious, but who also brings the touch of cultural beauty; who can unseal the fountains of true emotion, and can open the eyes of youth to see and appreciate the good, the true, the beautiful in directions where they have not before sought for it.

Truly the spirit of Theosophy, in its widest sense, broods over this centre of young life; and perhaps no surer way exists of spreading that spirit amongst the Indian youth of

to-day, in whose hands will be placed the great destinies of the next fifty years, than that of helping on the physical plane to preserve such an institution. For alas! the life of the Madanapalle Theosophical College is threatened, and unless it can obtain—or show fair likelihood of obtaining—within the year a lakh of rupees, (between £7,000-8,000) it is threatened by the University of Madras with having its status as a College withdrawn. Such an event would be disastrous, so that friends who desire to avert it should quickly get into touch with the Principal, and see whether they can help in some of the schemes being set on foot to raise the required funds.

I cannot better conclude this brief account than by quoting from the College Magazine (Reconstruction number) the words of one of the masters:

Yet the College, as we know it, is not so much the buildings and the prospects as the varied life of the community that forms the College. It is far more than the place we see and its goal is much greater than the tale of what has been.

For though its riches are yet the unrealized wealth of dreams and aspirations, it is an offspring of noble minds and devoted hearts, growing with a race that is to be. Strange and mysterious have been its ways, like those which attend life in the flesh; but the streaks of a fresh dawn are on it, and "the glad signal is broad in the sky" . . . Life in the College is, in one phrase, "Work and Worship".

NOTE BY C. JINARAJADASA

In the description of Dr. Besant's educational activities, mention ought to be made of the organization by her of the magnificent scheme of the Society for the Promotion of National Education, with its University with Rabindranath Tagore as Chancellor and Dr. S. Subramania Iyer as Vice-Chancellor, with its Training College for Teachers, and Agricultural and Commercial Colleges. It had on its Board nearly all the National leaders. The T.E.T. became a part of the S.P.N.E. The whole magnificent scheme lost ground when the Non-Co-operation movement began, because Dr. Besant was against it.

Teachings handed down to us through our Theosophical worthies by the great Masters of Wisdom and Compassion and expressly mentioned as the "Mother of every old religion". No proselytizing attempt is hereby suggested, but a clear understanding, in a spirit of Brotherhood, of the teachings of each other's religion, so that the leaven of purity may do its work for world-peace.

The one central idea that keeps united the fourfold aspects mentioned above of Hinduism, together with Jainism, is this *Brahma Vidyā* given in a nutshell for the three twice-born castes of *Brāhmaṇas*, *Kṣātrīyas* and *Vaiśyas* in the form of the sacred *Gāyatrī* Mantra. One must meditate upon it constantly, whenever one can recall the mind to it, whether bathing, eating, walking or sleeping. It is the birthright of every one within Hinduism to use the Mantra as an instrument of power for the spiritual upliftment of the world, and of any individual, Hindu or non-Hindu, as its meaning shows it to be of universal applicability. It is a formula of words of high syllabic potency and meaning. It enjoins on its possessors to lead a life of Truth, Action, Will and Wisdom, Power, Love and Blessing. When once any individual establishes true contact with such a powerful and beneficent Mantra, he cannot but be a living plume of fire for the benefit of mankind. The process of purification begins from the inner recesses of the heart and works its way out to the whole frame of one's being, and the creative springs of life are opened. The *Gāyatrī* Mantra is not for individual salvation—that is but a side-issue; it is for collective effort of thought, emotion and action under one common inspiration, of which the Light of the Logos (Sun), is a sublimely natural symbol, patent enough to be presented for meditation to any child, that it may generate its own sunshine and power for good. It is therefore a pity that the sacramental value of *Gāyatrī* is not realized in all its

implications, so as to focus all its rays for burning the dross in Hindu religious practices. The women and the labouring classes have a right to know the *Gāyatrī*; a Tantra says that a mother's teaching of the *Gāyatrī* to her son is eight times more powerful in its effect, than otherwise taught.

The still prevalent dark practices of child-marriage of girls, of animal sacrifices in temples, and of *yajñas* are attributable to the fact that the light of the *Gāyatrī* has not been allowed by its so-called custodians to shed its lustre even in their own lives. The symbol of Sun, Light and Fire has not been popularized to a sufficient extent. It is high time that our temple authorities and religious heads began to hold special services to bestow Fire, Light, Sun and Water sacraments to big congregations irrespective of caste, creed, colour or sex. Such services must be orderly and solemn, impressive, even to children, and held on any week-day in the big open courtyards of temples and Maths in their possession; and the Mantra should be taught in some form to every individual, exhorting him or her to the necessary purity of life, with affection, understanding and compassion. Otherwise the temples lose the significance of their existence. They are intended to help the unilluminated, and according to the degree of unillumination, should people's spiritual interests be cared for. The daily worship of the *Bhārata Samāja* Temple of Light initiated by Krishnaji is full of value as such an instrument, and immense use is made of it in all annual and other periodical gatherings of the members of the Theosophical Society in India.

The great Regent of India, Rishi Agastya, has taken such a keen interest in the enlightening of the Indian masses that He is greatly venerated as *Bhaṭṭāraka* Guru in Hindu temples in the East Indies. We cannot do better than strive at Adyar to establish a University that will send out right individuals, who will work for the purification and unity

of Indian religions and with it the ennobling of all social and political ideas.

What shall be the national religion of India? To me it is the question of questions. In India the fountain-source of power for unity and peace cannot be tapped except through religion. When the co-operation of all religionists is secured for the right kind of an educational institution at Adyar, where are the temples of worship of various religions and a beautiful hall, and the Adyar Library dedicated to the religions of the world, and not less to Science in its higher aspects, the whole world will be greatly benefited, as it already is, by it, even now.

At any rate Brahma Vidyā is worthy of being taught in such an institution by example as well as by precept; then the great concepts of the Fatherhood and Motherhood of God, the Brotherhood of Man, the existence of Rishis, the Brotherhood of Religions and many other fundamentals implied in the sacred formula of the Gāyatri will not be lost to the world by the soulless system of education prevalent in India to-day. It was this Gāyatrī or Brahma Vidyā in the form of Sun-worship that endowed the ancient nations with power and glory.

To sum up, the real making of the Indian Nation, therefore, can be by the establishment of a Theosophical University, call it *Brahmavidyāśrama*, if you will. For International Peace and Goodwill and at the same time for the national needs of culture, unity and utility in India, this may be one of the most, if not the most, fitting memorial to our great President, as a great servant of Rishi Agastya.

GRANT us the will to fashion as we feel,

Grant us the strength to labour as we know,

Grant us the purpose ribbed and edged with steel

To strike the blow.

JOHN DRINKWATER

THE MACHINE IN EVOLUTION

By EGON VIRÁNY, PH.D.

IN ancient times, during the first periods of Evolution, beings consisting of one single cell settled together in order to master the difficulties of living physically, and thus to enable them to use more time and care for the higher aims of their development. The many-celled beings' existence is made possible through experiences so gained. Differentiation of labour and integration of labour proved greatly advantageous to the individual, saving labour and showing greater resisting power due to their larger mass. Up to that time every individual cell had to do all kinds of work, and each cell's own consciousness was called upon when it became necessary to combat or to defend, to find nourishment, or to reproduce the race.

A long and steep path has been left behind by the human body in its development until now. For all the functions of the body distinct organs were developed, and all over the human body many bases can be found, able to do different work of higher kind, or prepared for further development. How miraculous it is that all things working the different functions of the body have sunk below the margin of consciousness. The consciousness takes notice of the needs of single or manifold cells only if an interruption occurs, or if it seems expedient to call the aid of the spiritual leader, because the automatism of the body is not able to tackle uncustomary, exceptional occurrences. And when the consciousness of the next higher collectivity of that human body

becomes free, it will be possible for it to be appropriated by higher needs, loftier thoughts. No more will it be necessary for the consciousness to be on the look-out for harmonious functioning of the differentiation or integration of labour within the human body.

The human individual strives on a higher plane of development, toward another differentiated unity, that of Humanity. As the human individual became aware of the advantages of the differentiation and integration of labour, human technical genius made the gaining of these advantages its ruling and basic policy. The miraculous creature of human genius, the Machine, should have brought about conditions like those in the Garden of Eden, but the spirit of the machine asks for a change in human ideology. The machine was called upon to satisfy the needs of the masses and she compels tyrannically the creating of such demand, its development and continuous existence. Once started, she wants to be used to the limit of her capacity, always working, this being the embodiment of the idea for which she stands. Otherwise power, out of which she was born, would be lost, and what is more important still, the calculation nerve-strings of its own private economical life broken. Whenever man is unable, for whatever reason, to set the necessary mass of demand opposite the production capacity of the machine, crises, disturbances of the functions, will occur. Similarly a disturbance will occur, if a group of cells, or a part of the body, unnecessarily decide upon overwork, or if, due to a stoppage of the connecting channels or of the harmony between parts of the body, it becomes impossible to conduct or to distribute impulses for the necessary functions of the body as a whole. Mankind has not yet understood this particular requirement of the machine. Payments are still being exacted from man, payments of a kind that is impossible for him to give. As if, for instance,

the stomach could reasonably exact anything but legwork from the legs. Men demand money for the products of their machine, money that expresses but purchasing power. If they keep on with such demand and do not succeed in finding the necessary buyers able to pay them, the producers will be materially ruined by their machine. They must choose between getting rid of their property rights in the machine and curtailing their production to the limit of the buyers' paying capacity. A corresponding procedure in the human body would mean that a leg gained super-capabilities, and renounced its carrying capacity. For the whole body it would mean greatly lessened speed, on account of the person's inability to utilize the heightened production capacity of the leg, whether acquired by training or otherwise.

Branches of occupation are growing fast in the field of economics, wherein a relative over-production exists, and therefore no profit can be made. In such occupations it does not pay the individual to work to supply the needs of others, because of inevitable loss in money, both of income and capital. Such branches of production will therefore, logically and compulsorily, eliminate themselves from the world of initiative activity of individuals. But, because they still remain needs of primary importance, impossible to be left unfulfilled, they will have to be done by the collectivity, the State or Community. Even during the development of the capitalistic era, the supplying of those demands, out of which the individual could not make a profit, was left over to the collectivity. This was the case, too, wherever losses were unavoidable, or where the instinct toward material gains would have stood in the way of the ideal satisfying of the demand. For instance, firefighting, watersupply, sewerage, mail, police, public health service, etc. It cannot be denied that such services could not be maintained better

by private interests than by the collectivity, even if a possibility of earnings were discovered. Supposing that there was no profit in the production of wheat by private interests, for the consumption of others, it is logical and unavoidable that, with the exception of the automaniac's production of wheat, the collectivity would have to take care of the production of wheat for those otherwise occupied. Similarly, the fire department is called in haste, as the firefighting capacity of the individual proves to be insufficient, or as he is occupied at a different task. This calling on the co-operation of the fire department, or the use of the sewerage by the individual, is done without the paying of any fee. Other activities of the collectivity, like the mail, hospital care, etc., ask for fees fixed by the collectivity, still it is open for anyone to act for himself in any branch of the collective activities. If he so desires, he can deliver the mail himself, he can subject himself to the judgment of a private tribunal, draw water out of the well, and so forth. Supplying oneself is not forbidden, but it is perfectly clear to every one that all advantages would be lost therewith of the differentiation and integration of labour. Also that the machinery of the collectivity can produce better and cheaper than the individual. The consciousness of the individual is care-free as long as the collective activity is being used. The supplying of many demands of the individual having been left to collective activity, because no profit could be derived by similarly directed private enterprise, no one will worry about what kind of mechanism is being started, whenever he touches the telephone, or turns the spigot of the water-supply. Accordingly the single consciousness will remain undisturbed, if the collectivity should take over the duty of producing the daily bread for its members, demanding from them only sufficient taxes or co-operation, to keep the necessary apparatus going. The individual's consciousness will remain as untouched as

it is in the case of the army service, health service, or the cleaning of the sewers.

The human consciousness will be set free from the worries of providing food, and men will have to provide only their share of the costs, in money or co-operation, for the big industry will take over the production, and well-planned scientific procedures produce the maximum of products, with the use of the least corporeal human fatigue; thus will the individual pass into the heaven of satisfaction of material needs, after a negligible period of the necessary investments. Their consciousness will be freed gradually from all the worries and services in connection with the crudely materialistic life, considering that all the goods that men use in one year can be produced in hardly more than two hours of daily labour co-operation, when everything has been mechanized. All work can be performed by the machine, not to mention that section of humanity who delight in mechanical work, and who would enjoy to do the work of others besides their own too. So the consciousness of humanity, freed from all its day-cares, will be able to devote itself to new aims. A few crude signs of this have pushed already to the surface: sport, travel for pleasure, urge of education and culture; even drama and art activities are taking up more and more space, because, even now, in the midst of the world-crisis, even while he has to suffer the worst need, man is unable to use up his leisure.

If we recall how great a labour has to be performed unconsciously by the human body to maintain its organism, how much energy is being used to be aware that the apparatus of breathing, the circulation of the blood, the nourishing of the nerves and the glands, etc., are in working order, then only can we realize, how great a part of the way has been left already behind in the development of men. Because consciousness is the organ of Evolution, within it will be tackled the problems of to-morrow, that still await their solution.

THE FUTURE OF SOCIETY

BY R. J. ROBERTS

THE community, if it is to come into being, must essentially be one of use. It may also be an example in miniature of the New Society. This society, to come into its general form possibly very many years after the birth of the community, will be the basis of a civilization new in many ways, and differing fundamentally from the prevailing civilization of to-day. The foundation of Western Civilization is possibly Christianity, but its framework structure is indubitably Roman Law, whereby the individual was first able to secure an independent status by the accumulation of property. It is not cynical to assert that a man to-day is judged, in the sight of his fellows, by the size of his income and by the amount of his possessions. It is a fact.

The outworn society of Rome and her time, which appears only now to be vanishing rapidly from the earth, was that of slavery. A Roman was judged by his power, actual or potential, to command a multitude of slaves; and Rome herself rose and fell by slavery. The slave himself was a chattel, a mere thing; but in modern society this very slave has risen to heights of great power by his capacity to accumulate things. By the extensions of this capacity he has also gained control, in a great measure, over the forces of Nature. A wonderful machine has been created, to which man is bound and fettered, as hardly and fatally as the slave in Rome was bound to his master.

1933

THE FUTURE OF SOCIETY

707

The New Society, embodying the New Civilization, will be that of men freed from the bondage of things. We are bound in the thralldom of things, and the prospect of their absence creates transports of fear, beside which the priestly terrors of hell pale into insignificance. The panic fear of the Greek has been reborn as the fear of poverty. From this must the New Society remove us entirely, otherwise could the pain and trouble of its generation be worth it?

The community, although hitched to the star of man's emancipation from material bondage, must live and grow amid the unfriendly environment of the older society. For this reason, and for this reason alone, its initial structure must contain elements of protection. It must protect itself from treason within as well as from assault without. The danger from without is readily discovered and, by rigid adherence to the external laws and traditions of the nation and people, adequate protection will be found. The danger from within is more subtle.

Roman Law, the Common Law of England, is a code of social values to which every one must conform. It is an imposed law. The New Society will have an accepted code of values superseding and destroying the older imposed ones. As the basis of the older code is property, the new one will contain standards of value wherein property will have a very small, if any place at all.

It is said that even the wildest animal will not wantonly attack another (even man) which does not fear it. Similarly, it is common experience, an evil understood is an evil no longer. Commonly the universal social urge is greed, the inheritance of centuries of social chaos where the prospect of hunger and want was an ever-present possibility. The fear of need, and the incapacity to meet it, provokes a desire to put by for a rainy day; and this tendency, amplified by mass emotion and unrestrained by comprehension, becomes greed.

DR. WELLER VAN HOOK

WE have to record the death of Dr. Weller Van Hook, General Secretary of the American Section from 1907 to 1912, at the age of seventy-one. He had been in serious ill-health for a year owing to partial paralysis.

I think that perhaps my close association with Dr. Van Hook for five years gives me the privilege of saying something about his life and work. When I met him in 1906, he was Professor of Surgery in the North Western University of Evanston, Illinois, and Chief Surgeon at its Hospital in Chicago. After graduating at his university and early practice as a surgeon, he completed his studies in Berlin, Paris, London and Vienna. When I met him, he was recognized as one of the most brilliant surgeons in Chicago.

Mrs. Anne Van Hook had been a member of the Theosophical Society for several years, but Dr. Van Hook was too absorbed in his work as professor to be drawn into other interests. Strangely enough, it was the difficulty in the American Section in 1906 over "the Leadbeater affair" that brought him into Theosophical circles. After my resignation as lecturer in the American Section, Dr. and Mrs. Van Hook offered me the hospitality of their home for several months. During this period Dr. Van Hook allowed me to attend all his operations and took special interest in informing me of the technique of each, and also enabled me to follow up each case. It was my first close association with

a highly trained doctor, and it gave me a very great insight into the high ideals of the medical profession.

In 1907 the members of the American Section who were dissatisfied with the action taken by its Executive Committee put forward Dr. Van Hook as a candidate for General Secretary, and he was elected with the cordial approval of the President, Dr. Besant. Immediately Dr. Van Hook threw himself into building up the Section, which had been torn in two. When he became General Secretary the membership was 2,821 and this number was raised to 3,368 in 1912, in spite of the turmoil.

Dr. Van Hook was a fervent believer in the destiny of his people. His family, originally of Dutch extraction, had lived in the Southern States for several generations. He saw immense possibilities for Theosophy in America, and considered that under proper organization the Section could grow rapidly. He threw himself with the utmost self-sacrifice into building up the Section.

Seeing the need of a Section magazine that was really expressive of the Movement, and seeing that such a magazine could not be printed with the funds then in hand, he invested a large part of his capital in building up a printing business. He knew nothing about printing; but all alone he put up a small building, purchased linotype, printing, binding and folding machines, etc., to make an up-to-date small press. His intention was to make the press pay its way through commercial jobs, and intersperse into the printing various Theosophical leaflets and pamphlets, which could be printed at the same time as the commercial jobs on the same machine, so that the charge to the Section would be only the price of composition and paper, but not the cost of the machine work.

Anyone who will look into the *Theosophical Messenger* of the time will see what a large amount of material he packed into it. Having a press at his command, he printed thousands

To-day, however, the wolf at the door, as a universal social reality—quite apart from the extremes of greed—has become a very shadowy thing. We have the power, and Nature lays at our feet a superabundance; but Greed steps in and says: "I want more than my share, I want an abundance, far beyond the possible needs of myself, my family, my friends." Property, the fruit of greed, has, through usury and law, become its instrument also.

Obviously almost, by destroying the need, as well as the opportunity, to accumulate property we may eliminate that urge to greed, which, once the angel of the Victorian Era, is the devil of the Georgian. Common Law, because of its non-applicability, would vanish from within the community, if personal property were no longer tenable. The individual, within the community, would become socially free; but, when the community has become only a part of the nation, his freedom will have no social limit, in the New Society. Every new idea will destroy an old one, by superseding it. Greed will not remain an internally destructive element in the community, if only personal property, and the personal tendency to save, be known, understood and thereby rendered innocuous.

The most dangerous spring of treason, however, is not this obvious greed. For centuries, man has been trained to consider manual work as his real and most proper occupation. Leisure, or its utilization for play, has long ceased to be recognized as a universal capacity, and its social importance has been neglected. Men, and women too, are known by the work they do daily with their hands, and not by the riches of their minds, or by the graces of their personalities. With the establishment of the community, and still more in the development of the New Society, there will soon arise a condition, wherein only a small portion of a man's or a woman's waking time will

be required for the provision of the necessities of food, clothing and shelter. How will the remaining leisure be utilized? Will all men sink into luxury, and pander to the cravings of the senses? Savages might well be left to go this way; but civilized men, capable of discriminating among comparative values, will find other activities. Physical exercise of all kinds will not provide a universal outlet for the urge to live greatly and finely, that lies in the heart of every one. The community can and will achieve economic security without great difficulty. It has been done throughout centuries of want, and to-day should prove a much simpler task in an age of plenty. Security, economic and social, however much extended, can but remain a static ideal, insufficient and unworthy as a goal for Life. The great ideal, one which may contain a whole series of progressively successive goals for any community, is that of "The Free Man". Security is undoubtedly the initial and necessary stage; but, unless the vital desire, to understand and utilize to his full capacity by any individual, be recognized in the basic structure and society of the community, then that community might as well not be founded, for it will fail. The study of leisure, and its healthy utilization, will early become of greater importance than the study of work and production.

The great work of man, for the purpose of which he builds his civilizations, is the freeing of the individual; and this can be done only by permitting him to develop through his own individual uniqueness.

MAN is neither master of his life nor of his fate. He can but offer to his fellowmen his efforts to diminish human suffering; he can but offer to God his indomitable faith in the growth of Liberty.

VICTOR HUGO

of extra copies, charging the Society only for the paper. In all kinds of ways he developed the idea of propaganda. This work was done for several years, and the whole burden on the financial side was shouldered by him alone. His Theosophical work presently necessitated that he should devote about eight hours a day to it. He had at the same time his profession; but slowly he found that he must stand by the Theosophical work, at all cost to his professional career.

It is worth putting on record that almost immediately after he was elected General Secretary he resigned his Chair as Professor of Surgery. This may seem a minor matter, but it was of the utmost consequence for his career; for as professor he was continually in touch not only with the medical faculty, but also with all the young students who graduated each year and went off to various parts of the West with vivid memories of a brilliant surgeon. This meant that patients came to him from them; but the moment he gave up his Chair, naturally he slipped into the background in the consciousness of the students, because thenceforth all his operations were private operations, not those of the Professor of Surgery performed in the great clinical theatre of the University.

His resignation was dictated by a certain loyalty to Theosophical principles which he accepted. It was the rule in the Medical College that, before a graduate could finally pass, he must perform an operation on the intestines of a dog, joining together two severed parts. Dr. Van Hook explained to me that many young doctors would go to out-of-the-way parts of the country, where living was still somewhat turbulent, and shootings were not so very uncommon in times of excitement. They might often be called upon to perform the serious operation of perforated intestines, and it would easily be a matter of life and death for the patient unless the young doctor knew how to perform it. For this reason this

particular operation was considered necessary as a part of the young doctor's training.

But after Dr. Van Hook became General Secretary, he had to consider the matter from a new standpoint. He did not modify his judgment as to the need of the young doctors' performing this operation on the dogs as the only way of learning the technique necessary; but he felt that as a Theosophist he could not endorse such a part of the curriculum. He therefore resigned his Professorship, leaving the responsibility to be borne by his successors.

It was in close association with Dr. Van Hook and by discussions with him of various cases and the methods and possibilities of cure, that I gained a great deal of information concerning the development of technique in surgery, and how practically in every advance in medical method experiments on animals have been involved. He explained to me the deep anxiety of a doctor having patients before him for whose maladies greater knowledge was required, and how it was the duty of the doctor in order to help the patient to get that knowledge. While the humanitarians might preach against the experiments on animals, the doctor who deals with cases of excruciating pain has the urgent duty of thinking out ways and means of gaining knowledge so as to put an end to that pain in the human being.

It goes without saying that it is scarcely possible for a surgeon with his profession to maintain to become General Secretary of the American Section and also to make a success of a printing business. He found the experiment finally not a success; and though he kept on the business for some years after he resigned as General Secretary, his resignation was due to the impossibility of his realizing certain dreams he had for the development of the American Section's work.

In conversation with me he outlined his dream of making a great Centre for the United States in Chicago. This Centre

was to be on the Lake front, and he purchased a small house near the place, and had all ready an "option" on certain land for the building of the future American Headquarters. At this time Mr. A. P. Warrington had already set on foot the establishment of the Krotana Centre, in California, at the request of the President. It was obvious that there was not enough money in the Section for two schemes at the same time. Dr. Van Hook asked the President if matters could be so arranged that his scheme should have preference for a few years, while he built up the Headquarters in Chicago. Her judgment was not in his favour, and the Krotana scheme gained the "right of way". Dr. Van Hook found it was impossible to carry on the work as he had planned, and so he resigned his office and Mr. Warrington was elected in his place.

It was very strange that one trained as strictly as he was in scientific method should suddenly develop in psychism. While sensitiveness to other worlds of being gave him a larger consciousness, it surrounded him with new dangers. He was alone in his psychic life (except the few years I was associated with him) and there was none with whom he could analyze or discuss. Adyar was far away. I left the U.S.A. at the end of 1911, and my communications with him were few and far between. At all times he was terse, and mostly uncommunicative about his private thoughts. Yet he drew out from those who knew him a great affection. In 1913 Dr. Besant received directions from the Masters to help him in an especial way. Following out her orders, she raised a large sum of money to get him to Adyar for a short time and to recoup him for his serious loss in income during his absence. Dr. Van Hook came to Adyar, but unfortunately for him, she was plunged in the Alcyone case and could give him little attention. However he saw something of Bishop Leadbeater for the first time during his brief stay at Adyar.

Dr. Van Hook however was over-rash in several of his occult pronouncements, which could not be endorsed by his older colleagues. Nevertheless Dr. Besant instructed that all that he cared to send to THE THEOSOPHIST should be published without comment, for he had earned the right by unusual service to speak.

Soon after Dr. Van Hook became General Secretary, he organized in Chicago the Akbar Lodge. He was its President for many years, and was almost its sole lecturer year after year, giving a discourse each week at its meeting. Dr. Van Hook had a most lovable nature, in spite of his reserve; and many are those who came into touch with him who will recall his kindness to them in difficulties, both material and spiritual.

"Rest in the eternal grant unto him, O Lord: and let light perpetual shine upon him."

C. JINARĀJADĀSA

SERVICE

SWEEP, wind, sweep, through all the chanting trees.
Sing, birds, sing, to bring the world heart's ease.
Play, elves, play, upon your flutes of Pan.
Dance, fays, dance, beyond the sight of man.
Work, men, work, to serve your mother earth.
Laugh, child, laugh, till echoes carry mirth.
Run, streams, run; refresh our woods and fields,
Grow, plants, grow, till each a blossom yields.

Love, men, love, and all your grief shall cease.
Give, men, give, so shall ye win release.
Serve, men, serve, as serve the angel bands,
And ye shall know both joy and peace in all your native lands.

MARY GRAY

TWILIGHT

BY THE REV. F. H. ALDHOUSE

THERE is a moment before sunrise, and after sunset, when there is a hush of expectancy over all things. They await the miracle of dawn and the miracle of dusk. There is almost a belief that a cosmic bell will sound as the sacring-bell rings when a priest elevates the Host. The change from twilight to dawn and from the glow of the setting sun to the sombre shades of evening is a very solemn thing. I think that when Milton wrote: "Myriads of spiritual creatures walk the earth," his experience was acquired at dawn or dusk. He felt as others have that the change of light and darkness brings a moment of spiritual vision.

I was passing over St. Dominic's Bridge back to my home at Dunore after school one spring evening. The sun had just set and some of the birds at Ball's Grove were singing their evensong before going to their nests. A few carts were going back from Drogheda where they had been leaving farm produce, but there was no one on the bridge that I noticed till the boy suddenly appeared, apparently from nowhere and spoke, wishing me good evening.

"Where on earth did you spring from?" I said rather irritably. "Why, I thought you were a ghost for a moment."

"Oh," he answered, "it must have been the shadow from the Dominican Church and the glare of the sunset that hid me. It is a glorious evening. The sky to the west is a wonder. Every shade of gold and of red is over to the west, the Boyne looks as if it were on fire."

1933

TWILIGHT

717

I looked at the many-coloured clouds, and the hills and river all reddened by its glow, and forgetting my momentary annoyance I and the boy had a conversation which continued till I came to our gate. He would not come in though I pressed him, telling me he was in a hurry. After that I often met the boy. He never joined me if anyone else was with me and I could never persuade him to enter my home.

I had a great liking for him and yet there was a something. Really I don't know what to call it—perhaps the rather uncanny way he first made himself my companion, but I had an odd kind of shock sometimes when he joined me.

"I wish you would tell me more about yourself, Pierci," I said. "Where do you live? What do you do all day? I never see you till the sun is gone down and then you always make off in a few minutes. Who are your father and mother?"

The boy appeared a little embarrassed by my curiosity, but after a moment's hesitation he said: "Please Terry, don't be offended if I can't tell you what you want to know just now. I stop not far from here, but my parents—well, they died some time ago. As to my surname it is O'Hanlon. As to what I do . . ." he hesitated.

"Perhaps," I laughed, "you are one of the descendants of Count O'Hanlon who fought against Oliver Cromwell who caught him and hanged him over this bridge. I don't know if he had a family. The only relative I ever heard he had was his young brother whom they hanged at the same time. He was about your age I remember . . . well, what's wrong with you?"

I might well ask for Pierci had suddenly grown quite pale and clutched at his throat.

"Oh nothing," he said rather lamely. "My throat is a little sore, I think I'll leave you now."

The O'Hanlon's were members of our family. I was sorry I had touched what might be a painful memory and after a

moment's reflection, turned to express my regrets to Pierci who had left me. I ran back to the turn, it was only a few steps, and looked, but my companion was gone. There were only the flat fields between the Ramparts' (as we call them) walk and the Boyne on one side, and the high wall to the fields of Ball's Grove on the other. Where could he have got to? I called but got no answer. I did not see Pierci for some days after that, and was careful to say nothing more to him about what had happened for fear he might take offence and come no more. I had really great pleasure in his company and liking for himself.

Then one day in winter the accident happened. They had been repairing the bridge which is, as you know, very old, and I trod on a loose board and went head first into the chilling waters of the Boyne. I seemed to sink down, down a vast distance into the dark river. I cannot swim, and as I rose again and caught a glimpse of the setting sun I realized it was my last sight of the beauty of evening in this world.

It was at that moment I saw Pierci coming to my aid. He caught me by the shoulders and though he held me firmly and guided me to shore I was amazed to find that I could not touch him, for I tried to hold his hand and caught nothing but the empty air. As we reached land he let me go.

"There is no use pretending any more, Terry," he said. "You know now I am what people call a ghost. I was Count O'Hanlon's young brother who was hanged over that bridge. They threw me in the river when all was over. I've been earth-bound ever since. I was only fifteen at that time, but those who as the songs say 'rode with Count O'Hanlon' had to forget they were boys and kill Puritans like men. I've tried to get acquainted with boys, that I might live the boyhood I gave up to be a fighter. Most found me out and ran screeching from me, some would not."

make friends for they felt there was something weird about me. Because you loved me you helped me greatly; and now you have given me the chance of helping you and thereby winning Peace. If you had not loved me I could not have done anything but watch you drown. It is our affection that has united us so that I could out of the Beyond come to your rescue. By it I have rescued myself too. Bless you, dear brother, pray for poor Pierci O'Hanlon who will always pray for you."

He kissed my forehead and as a twilight shadow dissolves, so he vanished.

What is time, a dream, an hallucination, the years had not separated me from one whom I shall always miss and always remember with gratitude and affection.

Ora pro anima Pierci O'Hanlon. Dona ei requiem Domine.

A CHILD'S VISION

HERE'S a secret no one knows !
There's a fairy plays with me,
With me on my walks he goes,
Dark or bright his face I see,
For he is a living light,
And he shines when it is night.

Many games we play together ;
He is very kind and gay,
And in black and rainy weather,
When I stay at home all day,
Oh, the wonders he can tell
Of the realm where fairies dwell !

There is no thing ugly there,
No unkindness, no one sad,
Everything is sweet and fair,
All who dwell in it are glad.
Perhaps, some day, he'll let me come
With him into fairydom.

F. H. A.

THE SPIRITUAL SIGNIFICANCE OF DON QUIXOTE

BY C. JINARAJADĀSA

THOSE who see Chaliapine and George Robey as Don Quixote and Sancho Panza will undoubtedly enjoy the new film, and have a thoroughly good time. But I wonder if the film has any touch of what makes Don Quixote such a living figure still in the consciousness of all Spanish-speaking peoples (and there are some twenty separate nations who speak Spanish). We have coined the word "quixotic," meaning by it any plan which is admirable in theory but is utterly impracticable or unlikely to be realized in our generation. In fact, our phrase "tilting at windmills" comes from Don Quixote, and we feel superior and charitable towards those who indulge in the pastime.

But the strange thing is that to the Spanish mind Don Quixote is not just a mere pathetic and ludicrous figure, one whose crazy doings rung the death-knell of knight errantry. Of course Sancho Panza is popular because he expresses the common-sense, the "canny" standpoint of us all towards things in general, concerning any dream of betterment. Sancho's creed is:

"Not a deed would he do, nor a word would he utter,
Till he weighed its relation to plain bread and butter."

There is a bit of Sancho in each of us to counterbalance our phantasies.

But the Spanish mind has always an element of reverence when thinking of Don Quixote. I recall four years ago in a small town in Mexico going to the local fair on market day, to see the sights; and there were for sale statuettes, large and small, of Don Quixote. They invariably showed him as tall, thin and cadaverous (Chaliapine used to be thin once, but evidently he is that no longer to judge from the film), and with one stocking down, absorbed in reading a book on chivalry, or dressed in armour to go out on his journey of redemption.

For it is just that one thought of redemption which is absent from the English reader's mind, as he reads *Don Quixote*. He does not realize that Don Quixote is still so popular a figure in Latin

America because he was partly a protest against the ecclesiastical callousness towards misery and oppression, and partly because he was a proclaimer of that larger humanity which Jesus Christ made the kernel of His message. Again and again, throughout the book, Don Quixote comes back to the one idea which is driving him on to his adventures. Never for one instant does he forget his ideal—crazy though he is—which is, to forget one's self, to help the oppressed, play utterly fair, and never take advantage of an opponent. For this is the only life for a man who seeks honour. Often we find on his lips, in talks to Sancho, the theme, and sometimes the words too: "For I was an-hungered and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me."

Poor crazy Don Quixote but tried to imitate his Master: and we have now made him a joke. But not in Latin America. His work is a text-book in the higher classes, not merely for its style, but because his figure is inwoven with much of the idealism of the Latin race. Let me quote some verses of Rubén Darío, a famous Spanish poet of Nicaragua—I wish I could give his whole poem in praise of Don Quixote, but it is too long.

"King of all nobles, lord of all who are sorrowful, who breathe strength as thy breath, and seest only dreams; whose helmet is a golden head-dress of illusion, whom none has yet vanquished, for thy shield at the breast is of purest of phantasy, and the lance in thy socket is all heart through and through;

"Noblest pilgrim among pilgrims, who sanctifiest for all their highways by thy hero's majestic onslaught against all the certitudes and beliefs and laws and sciences, against lies and against truth;

"Knight-errant *par excellence* of knighthood, stoutest among the brave, prince among the doughtiest, peer among peers, Master, all hail!

"Hail, for I think to-day little remains of thee midst the laughter and the scorn, and the wreaths and the compliments and the asinities of the multitudes.

"Pray for us, who are an-hungered for Life, whose souls are in doubt with a vanished faith, who are in anguish and live in a sunless world, whose upstart souls in our large empty trappings mock at the Knight of Mancha, the most generous of men, the most Spanish in Spain.

"O pray for us thou, generous and pitiful, fiery, chaste and pure, heavenly and valiant; intercede for us, supplicate for us, for we live as if without sap, without budding, without soul, without life, without light, footless and wingless, without Sancho, without Quixote, and without God!"

JETWAN

ABOUT the site of the Jetwan Grove, where the Lord Buddha lived for 19 years, some Buddhists have opened a school and named it "Jetwan Anglo-Pali-Sanskrit Vidyalaya". The aim of the school is to impart free education to boys irrespective of caste and creed. It prepares students for High School examination (Matriculation standard) in English; and Prathama and Madhyama examinations in Sanskrit and Pali.

The initial difficulties in launching out upon any such enterprise are always great. Then there is ever the problem of funds. For the Vidyalaya depends on donations for all its expenses—to build or rent a house, find remuneration for the teachers, provide moffusil and poor students with cheap or free board and lodging, etc. The Principal of the school appeals for help in the following words:

"I appeal to my countrymen in general and benevolent individuals in particular who have the cause of Buddhism dear to their hearts, and wish to rehabilitate Buddhism through the diffusion of education to its pristine glory, to contribute their mite in this noble cause and give me their unstinted support in my venture. All donations, large and small, will be thankfully received and acknowledged. Remittances are to be sent to the Ven: U. Nyana, (Principal and Pali Professor), or S. P. Sahgal, (Manager), Jetwan Anglo-Pali-Sanskrit Vidyalaya, P. O. Balrampur, District Gonda, India."

THE Blavatsky Lodge, Theosophical Society, Bombay, has passed the following Resolution on the sad demise of Brother Albert Schwarz on July 3rd, 1933, in Switzerland:

"This meeting of the Managing Committee of the Blavatsky Lodge places on record its deep sense of sorrow at the sudden passing on of Brother Albert Schwarz, the Hon. Treasurer of the Theosophical Society, who rendered conspicuous, loyal and valuable services to the Society and gave magnificent gifts to the Society and other allied organizations."

BHUGVANDAS VITHULDAS,
Hon. Secretary.

CORRESPONDENCE

THE PERSECUTION OF JEWS

I

From the ex-General Secretary, Germany

HAVING been General Secretary of the German Section for five years, I cannot omit to send you some serious words about the article of Mr. Jinarajadasa in the June number of THE THEOSOPHIST. I am very afraid to read his passages on the "Persecution of the Jews" in Germany, and I am not able to acknowledge that it is in harmony with wisdom and brotherhood that he writes on this very difficult subject. Not in harmony with wisdom, because one must not judge the problems of another country without knowing exactly the facts. Newspapers are not a pure source for truth. Also not in harmony with the idea of brotherhood is it to accuse our present leaders, without any knowledge of the political reasons for which they do not permit the Jews to have the same influence in German public life as before.

I ask Mr. Jinarajadasa and every one who is of the same opinion as he:

1. Why do you not remember that the Theosophical Society is not a political society?
2. If you forget it, why do you begin to become critics of the matters of our German country, especially of the persecution of Jews? Why not begin with criticizing the political leaders of France, especially the terrible and inhuman so-called Peace of Versailles, which is against all simple law of brotherhood and justice?
3. Why do you not follow the same method and write about the persecution of the Indian and other people by the British Government?
4. Why did you never protest in the name of Wisdom and Brotherhood against all the pamphlets and Jewish wits (for instance the *Jüdischen Witzblätter*), coming into our country, and into others, which spoiled the youth?
5. Why do you not write one word to acknowledge the enormous work done by Adolf Hitler and the "Hitlerism" which

saved our country—and perhaps Europe—from Bolshevism and chaos? I assure you—knowing perhaps the situation a little better than you living in India far away from us—without Hitler we would now have a terrible chaos in Germany, and not order and progress in the matters of inner politics and a successful fight against all corruption.

6. Why do you speak about the obsession of Germany by the "Dark Powers," without saying a word—I repeat it—about the Dark Powers, who are perhaps much more terrible on the side of those who let Germany suffer till to-day under the barbarous conditions of the so-called Peace of Versailles?

7. Where have "those who lead Germany to-day" proclaimed "the hatred" of Jews? We have, for instance, at our own university now, just like before the revolution, a Jew as professor of history! Please will you acknowledge that this fact would not be possible if "hatred" were to-day the principle of official Germany? Of course one of our other professors lost his position, not as a Jew, but as a Communist and active friend of Russian Bolshevism. The so-called persecution of Jews in Germany has not been a primary act, but in answer to the persecution of non-Jews by Jews, that means their predominance in theatres, literature, commerce and so on.

Secondly, the persecution of the Jews was provoked by the fact that Socialism and Communism have been inspired by the Jews since the days of the Jew Carl Marx. Therefore the persecution of the Jews is associated with the persecution of the Socialists and Communists. When our present leaders finish the enormous ancient influence and predominance of Jews in the political, artistic and economical fields, do they hate them? And is a member of the English nation able to judge that "the sufferings imposed on Jews are unjustified"? I think one must be German to judge this very difficult matter! In every case, Wisdom and Brotherhood and Justice should be harmonized.

And so very intensely I beg the editor of THE THEOSOPHIST to give up in future every judgment on Germany which is not based upon a sufficient knowledge of the facts, and I beg you to follow the ancient line of Theosophy, which is not the line of politics.

There is no doubt that if such a chapter were read by one of our political leaders, the German Section of the Theosophical Society would be dissolved in the next moment for ever.

I think it is not necessary, but perhaps useful, to assure you that there can be no doubt about our human and Christian compassion with all who suffer in this world, therefore also with all Jews suffering under the new situation in Germany. But I think it is—for instance—not inhuman to send away a professor, who conspired with Russian Bolshevism. What your newspapers do not tell is the fact that all those "suffering" Jews receive their salaries, only their spoiling influence upon politics, arts and so on is taken from them!

Perhaps the immediate future will show—already the present shows—that Hitler, who put his work expressly under the protection of Divine Providence and upon the basis of a positive Christianity, is worthy of being called the regenerator of the German Nation.

Please will you print this letter, dear President, in the next number of THE THEOSOPHIST.

Mr. Pieper, our German editor of many Theosophical books, is of the same opinion as that expressed in this letter.

J. M. VERWEYEN

From C. Finarājadāsa

The late General Secretary of the German Section voices his strong protest on behalf of all the members of his Section. But there are some of its members who are Jews, and I wonder what they would have to say in the matter. And I very much wonder if he knows *all* that is happening in his own country, since the German press is controlled. The *Manchester Guardian* is a paper well-known for its traditional friendship for all nations, and for the accuracy of its information on continental matters, striving to promote international understanding. Its correspondents are not sensation-mongers, nor those of the *London Times*. Their reports make ugly reading. We have had in Indian newspapers a *direct* report by an Indian gentleman who was arrested by the Nazis and what he saw. He was later released on protest by the British ambassador. "Where have 'those who lead Germany to-day' proclaimed 'the hatred' of the Jews?" asks Professor Verwey. The following are passages, in the authorized English translation, of Chancellor Hitler's book *Mein Kampf*.

If the Jew, with the help of his Marxian creed, conquers the nations of this world, his crown will be the funeral wreath of the human race, and the planet will drive through the ether once again empty of mankind as it did millions of years ago. Eternal nature takes inexorable revenge on any usurpation of her realm. Thus did I now believe that I must act in the sense of the Almighty Creator: by fighting against the Jews I am doing the Lord's work . . .

If we review all the causes of the German collapse, the final and decisive one is seen to be the failure to realize the racial problem and, more especially, the Jewish menace. The defeats on the field of battle of August, 1918, might have been borne with the utmost ease. It was not they which overthrew us; what overthrew us was the force which prepared for those defeats by robbing the nation of all political and moral instinct and strength by schemes which had been under way for many decades; and only these instincts can fit nations for existence and justify them in existing. By ignoring the question of maintaining the racial basis of our nationality the old Empire disregarded the one and only law which makes life possible on this earth.

It was not a British interest, but in the first place a Jewish one, to destroy Germany, just as to-day the destruction of Japan would serve British State interests less than it would the far-reaching wishes of the controller of the hoped-for Jewish world-empire. While England is exhausting herself in maintaining her position in the world, the Jew is organizing his measures for its conquest.

I deal with this subject elsewhere, in the "Watch-Tower". There is also in "Reviews" a review of a pamphlet on the same topic.

II

(Translated from the German)

When this sad persecution of the Jews in Germany began, we, especially those who love our Fatherland sincerely, were thereby extremely disturbed and deeply shocked.

I wrote immediately to my Comrades to inform me about these events. I can assure you that among these ten German women (and in our greater circle we count hundreds), for whom it is dangerous publicly to speak one's mind, there was not one who spoke with hate against the poor persecuting people, but all with infinite compassion.

Among them are two, who are badly hit themselves, the one being the wife of a Jewish judge, she herself being a German Christian, loving her husband; the other is the co-worker of a well-known Jewish cultural philosopher and author. Neither of these feels "hate" against their Fatherland, though they have to suffer.

We all know that "official Germany" and "German people" are two quite different things.

You may pity Germany—who not long ago has given the world an example of great inner power—because of its present leaders, but you have not the right to put the German people to the pillory. Your vision of the "millstone round the neck" is a horrible vision.

"Judge not that ye be not judged." With beating heart and tears I have read your terrible words. Especially for you I have had so much sympathy; through your style ran a good bright laughter; it is therefore a pain to me to see you like a Pharisee with finger outstretched pointing at my Fatherland.

And what you are saying there of Germany's past gives me the right to say to you: "You are an Englishman before you are a Theosophist!" When you think of England, and her treatment of Ireland, India and many other things, do you not then see there a millstone? Do you know any adult who has the right to throw a stone?

Yes, it is sad what is happening now in Germany—one suffers, when one sees a beloved brother do wrong. But one does not make him abhorred by the whole world, on the contrary one does what one can to bring him with love to his senses.

And if Germany has to wear a millstone, as you say, I am ready in God's name to help bear it in my heart, and I assure you I am doing it now already, since your dark vision has pierced with pain into my soul.

July 7, 1933.

(The place is not in Germany.—C.J.)

From C. Jinārājadāsa

The words which the correspondent denounces are as follows, from "On the Watch-Tower," for June:

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.

Do I not see a "millstone" round the neck of England when I think of Ireland and of India? There is a millstone round the neck of every country, as of every individual, who uses cruelty to gain their ends—whether it is in the name of religion, patriotism, or even so-called "progress". For Karma is the Law for all.

It seeth everywhere and marketh all:
Do right—it recompenseth! do one wrong—
The equal retribution must be made,
Though DHARMA tarry long.

It knows not wrath nor pardon: utter-true
Its measures mete, its faultless balance weighs;
Times are as naught, to-morrow it will judge,
Or after many days

III

A letter to the late Mr. A. Schwarz, received at Adyar

(Translated from the German)

Mr. Jinārājadāsa's notes in the Watch-Tower of June THEOSOPHIST have roused great surprise in large circles of our German T.S.

Surely Mr. Jinārājadāsa is falsely informed. The rumours, spread abroad, about the treatment of the Jews do not in any way conform to the facts. There is no question whatever of a persecution, it is nothing but the driving back (zurückdrängen) of a block, which has pushed itself too far to the front, as well as a purification from elements which have swamped Germany since 1914, mostly coming from Galicia. All old-settled Jews run their business as before. It would be interesting to learn what case has become known there (at Adyar) to justify such a criticism.

As to the "warlike tendency" of the new Government, I can only point to the well-known oration for peace of the German Chancellor, as well as to the repeatedly announced will of the whole German people for peaceful co-operation.

As leader of the Parsifal Lodge and representative of the Adyar Committee in Berlin, I beg you, dear Mr. Schwarz, to forward these lines to Mr. Jinarājadāsa. Of course I shall be glad to send any documents concerning these things to Adyar for purposes of further information. Remaining, with Theosophical greetings,

July 31, 1933.

JUTTA TODTENHAUPT

From C. Jinarājadāsa

1. A case has become known at Adyar, of a gentleman dismissed from his post simply because he happened to be a Jew. And see Communication No. II above, received by me by the same mail.

2. I said no word about any "warlike tendency" of the present German Government, in my Watch-Tower notes.

DR. BESANT AND DOMINION STATUS

I have read the first note under the heading, "On the Watch-Tower," in the August number of THE THEOSOPHIST with feelings of regret and surprise. It is hardly wise, I submit, to make Dr. Besant in her present condition the subject of a controversy which must deal not with principles but with personalities. In the year 1933 to expect the *ipse dixit* of anybody to be blindly accepted is to ignore those wholesome forces which are happily banishing gullibility out of the Theosophical Society. Truth compels me to say that sentiments such as those expressed in the note rightly expose the Society to a great deal of adverse criticism.

Where is the proof, I venture to ask, which would be acceptable to a man of ordinary intelligence and education that Dr. Besant "would have been free to go" if India had attained Dominion Status? Are we to believe that she will remain in this body as long as India does not get the status of a Self-governing Dominion? Then again, where is the authority for the statement that if constitutional methods had been pursued, India, ere long, would have been free and acquired Dominion Status? As far as I am aware, no responsible politician, either in India or elsewhere, howsoever mild and moderate, has expressed this view. I hope we shall be forgiven if we refuse to accept a statement in support of which no valid reasons have been advanced.

The note in question says: "If one fights at all, one fights to win." Need one say that in fights of this character success invariably is slow in coming? It is a mistake to be unduly influenced by the immediate result, what really matters is the ultimate outcome of the struggle. Moreover, should one forget the teachings of the *Gita* and fight only when success is certain?

I shall not enter into a discussion of constitutional agitation versus direct action in the pages of THE THEOSOPHIST. Moreover my love and veneration for Dr. Besant is too great to allow me unnecessarily to drag her into a controversy which is not only futile but also ill-timed. I need not pull down anybody to show my reverence for Dr. Besant to whom the world in general and India in particular owe a debt of gratitude impossible of repayment. I say so not only as a member of the Theosophical Society of much over a quarter of a century, but also as an Indian deeply interested in the freedom of India.

"If she were only fifteen years younger!"—exclaims the distinguished writer. I find myself in most perfect agreement with him. She would have taken a most important part in India's fight for freedom and the value of her contribution would have been simply stupendous. Moreover she would have rejoiced and inspired us by her soul-stirring notes in THE THEOSOPHIST.

ISWAR SARAN

From C. Jinarājadāsa

Mr. Iswar Saran has been long enough in the Society to know that members are not obliged to accept the *ipse dixit* of anybody, even of the President. But it has always been the policy of Dr. Besant in this magazine to express frankly what she believes to be fact, irrespective of whether anybody believes her or not. She has never been nervous that any statement of hers would expose the Society to criticism, if she felt that the statement was founded on fact.

I have been closely associated with her, and for the last three years have been in intimate touch with her almost night and day. I have been privileged to receive many of her confidences concerning herself, her dreams and her judgments; and it is basing myself upon these that I wrote my Watch-Tower notes which Mr. Iswar Saran criticizes. I do firmly believe that if Dr. Besant's policy outlined by her Home Rule League had been followed, we should have had by now the substance of Dominion Status, with that status definitely outlined and put on record by some royal proclamation.

Mr. Iswar Saran as a politician will recall the wonderful change which was brought about by Dr. Besant between the years of 1914 and 1917. Had the Indian leaders but gone on with her and developed the general constitutional work outlined by her, we should not have the present disastrous situation in the Indian National Movement. "There is a tide in the affairs of men," and that tide was strong towards achieving India's goal when she was one of the recognized leaders. But the tide passed; and though Gandhiji came on the scene and roused the masses, the forces that would have swept India to Dominion Status were absent.

THE FIFTY-EIGHTH ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

THE Fifty-eighth Annual Convention of the Theosophical Society will be held at Adyar, from December 25th to 28th, 1933. The programme will be announced later.

GENERAL INFORMATION

Delegates.—All members of the Theosophical Society are welcome as delegates. They must register their names not later than December 10th. Delegates unregistered before December 10th cannot be guaranteed accommodation on their arrival.

Non-Delegates accompanying Members.—Only the following non-delegates when accompanying a member can, as an exception, be accommodated during the Convention: father, mother, husband or wife, and children if under the age of 12. Boys and girls from 12 years upwards are eligible for membership in the T. S. Lodges of the Young Theosophists' Federation.

Registration Fee.—Every delegate, whether a visitor to Headquarters or a resident therein, must pay a registration fee of Rs. 2. Registration fee for non-delegates from 12 years upwards is Rs. 3. Children from 5 to 12 must pay a registration fee of Re. 1.

Requirements.—Delegates should bring with them bedding, mosquito nets, towels, soap, drinking vessels and travelling lanterns.

Payments for registration, accommodation, or special huts, to be sent with the order to Mr. B. Ranga Reddy, T. S., Adyar, Madras.

Volunteers.—Members who desire to give assistance are requested to notify their names as early as possible to the Inquiry Office. Volunteers must register as delegates and pay their own charges.

Inquiry Office.—All enquiries should be addressed to Mr. Ernest Wood, the Recording Secretary, Theosophical Society, Adyar, Madras.

Arrival of Delegates.—Each delegate, on arrival, should promptly report at the Inquiry Office and there receive his envelope of instructions, which will include his badge as a delegate.

The arrangements for both Indian and European Delegates will hold good from 18th December to January 8th.

1933 THE FIFTY-EIGHTH ANNUAL CONVENTION 731

ARRANGEMENTS FOR INDIAN DELEGATES AND OTHERS DESIRING TO LIVE IN INDIAN STYLE

Rooms in Bhojanasala and Quadrangles.—Only a few rooms will be available, Rs. 8 to 14 according to size. Preference will be given to ladies and delegates accompanied by their families.

General Accommodation.—The charge for accommodation in the general sheds will be Rs. 2 for each person. This rule also applies to guests of resident members.

Special Accommodation.—On previous notice being given, not later than November 15th, special huts will be erected as follows:

An ordinary hut, 10 ft. by 12 ft., at Rs. 12 with mats.

A large hut, 20 ft. by 12 ft., at Rs. 20 with mats.

No furniture can be supplied, with the exception of some cots and chairs, on hire at Rs. 2 per cot and Re. 1 per chair.

Meals.—During the Convention days, meals in the Indian style (two meals per day without chota hazri, lunch or milk) will be provided to all registered delegates, and they will be charged As. 6 for an ordinary meal and As. 7 for a chappatti meal.

Tickets for meals must be applied for at the Bhojanasala between 6 and 8 a.m. for evening meal, and 2 to 4 p.m. for the next morning meal. Those who omit to apply for tickets within these hours cannot be given a guarantee that meals will be ready for them. No tickets will be issued after the fixed hours. This rule will be strictly enforced. Members arriving by late trains should give previous intimation by post.

Refreshment Stall.—During Convention days a refreshment stall will be opened.

ARRANGEMENTS FOR EUROPEANS AND OTHERS DESIRING TO LIVE IN EUROPEAN STYLE

The charge for board and lodging, with meals at Leadbeater Chambers in European style, will be Rs. 5 per day. Separate rooms in Leadbeater Chambers, Blavatsky Gardens or in the special huts near Chambers cannot be guaranteed.

The charge for meals at Leadbeater Chambers, without accommodation, will be Rs. 4 for chota hazri, lunch, afternoon tea and dinner and Rs. 3 for lunch and dinner only.

Delegates who register under this arrangement must take their meals in the European Restaurant.

Adyar, Madras
17th August, 1933

ERNEST WOOD,
Recording Secretary.

REVIEWS

The Terror in Germany, by Ellen Wilkinson. (Anglo House, 1 Litchfield Street, London, W. C. 2.)

This pamphlet purports to be "an account of the Nazi outrages in Germany under Hitler, with photographs, compiled from witnessed and authenticated documents, medical certificates, and personal observation"; and is written "for the British Committee for the relief of the victims of German Fascism—*Chairman*, Lord Marley,—being the British Section of the Comité International d'Aide aux Victimes du Fascisme Hitlerien—*President*, Professor Albert Einstein."

In the Foreword Lord Marley claims that no reference will be found to any case save those which are typical of many. Although the Committee "has had certain well-authenticated documents placed at its disposal," some "given by journalists, others by doctors and lawyers who have special means of knowing the truth, but who cannot and dare not take any steps to have their information published in Germany," not to mention those "sent by disinterested social workers," and "party organizations which have collected signed statements from their members who have been beaten or otherwise ill-treated"; yet they "have not used the most sensational of these documents," only because they dealt with cases that were not typical of many. The Committee have even so far as possible "given cases of non-Jewish victims, simply because their plight has not been so well known".

However high and noble the fundamental purpose of German Fascism may be, and one must give that credit to those responsible for any determined effort to better the situation of the people at large, certainly this little pamphlet before us is a terrible indictment of the Fascism in Germany as it works out in the hands of the Nazi "storm troops," "without any warrants and on the flimsiest pretexts". "At first sight these tales of horror must seem just senseless, but the Terror is deliberate," says the author; and she claims that the well-authenticated stories "show that the pressure and terror, though not

so openly conspicuous, is tightening rather than lessening its hold". The author makes out a case for a Reign of Terror so cruel and inhuman, so intimidating to police, press, judiciary and people, in respect of those suspected of being Pacifists, Socialists, Communists or Jews, that one is forced to believe that Germany is far from having fully dissociated herself as yet from those forces of evil which, our President held, dominated that great land during the War.

The headings under which the author presents the claimed facts before her are, The Hidden Terror, The Counter Revolution, Terror in the Factories, In the Torture Chamber, Violating the Red Cross, Unpunished Murder, Interference with Judges, Nazis and Women, Life in a Nazi Barracks, Relief Work in Germany, The Refugees, It Might Be You, followed by an Appendix of four pages of closely printed data.

The reviewer does not know anything of the horrors claimed in connection with the first days of Fascism in Italy, or Sovietism in Russia, or lathi beatings by the police in India, but certainly after all such post-bellum atrocities, the French Revolution can never again stand out as the last word in human savagery arising out of political revolution.

It is true that the case as presented is, judicially considered, but *ex parte* evidence; yet enough seems to have crept out to have aroused the humanity in vast numbers of people in the countries of the world, provoking great protest parades and relief movements in many places. At the same time it is not unusual that letters come from Germany saying that at last the people are living under a most beneficent rule! Time will tell.

Undoubtedly many humanists will be eager to see what this pamphlet discloses. It may be obtained at the address above.

Z. K. D.

The Expanding Universe, by Sir Arthur Eddington. (Cambridge University Press. Price 3s. 6d.)

The topic of the book is the seemingly incredible behaviour of the far-off nebulae, galaxies like our own Milky Way, island universes, of which there are a hundred thousand million in the whole Kosmos, each containing a hundred thousand million stars like our own sun, and each separated from the other by at least a million light-years. These objects of telescopic vision are *observed* to run away from us with a speed of about 400 miles per second per distance

The Buddhist	...	...	...	July and August.
Bulletin Théosophique	...	...	...	July.
The Calcutta Review	...	...	...	August.
The Canadian Theosophist	...	...	...	July.
En Avant	...	...	...	June.
Espiritualismo	...	...	...	April-May-June.
The Indian Review	...	...	...	August.
Kuntur	...	...	...	April-May-June.
The Liberal Catholic	...	...	...	July and August.
The Maha-Bodhi	...	...	...	July-September.
The Modern Review	...	...	...	August.
The Non-Subscribing Presbyterian	...	...	...	July.
The Occult Review	...	...	...	July and August.
Persatoean-Hidoep	...	...	...	August.
De Pionier	...	...	...	August.
La Revue Théosophique le Lotus Bleu	...	...	...	July.
Stri Dharma	...	...	...	August.
Teosofia	...	...	...	July.
Theosofie in Ned.-Indië	...	...	...	August.
Teosofisk Tidskrift	...	...	...	June-July.
O Teosofista	...	...	...	March-April.
Theosophia	...	...	...	July-August.
Theosophy in India	...	...	...	July.
Theosophy in Trivandrum	...	...	...	August.
Toronto Theosophical News	...	...	...	July.
Triveni	...	...	...	May-June.
The Vaccination Inquirer	...	...	...	July.
World Theosophy	...	...	...	July.
Yoga (Annual)	...	...	...	1933.
The Young Builder	...	...	...	August.
The Young Theosophist	...	...	...	August.

BOOKS RECEIVED :

- The Death of Materialism*, by Whately Carington, M.A., M.Sc. (G. Allen & Unwin, London.)
- The Expanding Universe*, by Sir Arthur Eddington. (Cambridge University Press.)
- Krishnamurti*, by Carlo Suarès. English Translation. (Les Éditions Adyar, Paris.)
- Sribhāgavatam*, Vol. III, by Diwan Bahadur V. K. Ramanujachari. (Author, Kumbakonam.)
- A Centre of Unity for India* (Pamphlet), by O. Kandaswami Chetty. (Author, Madras.)
- The Voice of the Silence*, translated and annotated by H. P. B. Artcraft edition. (David Mackay Co., Philadelphia.)
- Light on the Path*, written down by M. C. Artcraft edition. (David Mackay Co., Philadelphia.)

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 13th March to 10th June, 1933, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
Hongkong Lodge, dues of 6 old and 2 new members for 1933, £2	26	8	0
T.S. in England. 10% dues per January to April, 1933, £85-10-0	1,129	14	5
T.S. in Bulgaria, „ „ „ 1932, £1-2-0	14	7	3
Mrs. Sarah Townsend Deacon, dues per 1933, 19s. 8d.	12	15	0
T.S. in Germany, 10% dues per 1932, £8-15-0	115	15	0
„ „ Argentine, 10% dues per 1933, £3-10-0	46	2	11
Hongkong Lodge, dues of 7 old and 3 new members per 1933, £2-10-0...	32	14	2
T.S. in Scotland, 10% dues per 1932, £11-13-0	154	4	1
	1,533	0	10

DONATIONS

Hilarion Lodge of Limassol, Greece, "Adyar Day" Gift.	5	15	0
Anonymous (217-0-0 and 7-8-0)	224	8	0
Mr. C. S. A. Kuyper Loos, "Adyar Day" Gift, f25	36	13	0
Wimbledon Lodge, London	13	14	5
Claremont Lodge	26	8	0
St. John's Wood Lodge	28	6	11
T.S. in Austria	26	1	11
„ „ England	258	15	8
„ „ Scotland	55	11	3
To be carried	674	14	2

of $3\frac{1}{2}$ million light-years, the farther away the faster, the highest speed observed being 15,000 miles a second, at a distance of 135 million light-years. The only adequate explanation of this astounding fact seems to be the still more astounding hypothesis that we live in an expanding universe, which is "dispersing like a puff of smoke". "Like a fading breath," would be in accordance with the "Eternal Breath" of *The Stanzas of Dzyan*. "For completeness," Sir Arthur tells us, "we must add the possible hypothesis that the system once extended much farther than now, that it collapsed, and is now on the rebound." This also seems in agreement with the outbreathings and inbreathings of the Great Breath, or with the swelling and contracting of the Great Mother (Space), in the *Stanzas*. Another important idea, emerging from these speculations, is that the universe has a finite radius, because it is curved and closes up in the fourth dimension, much like the surface of a sphere curls up and closes in the third dimension. Einstein showed his genius by "abolishing infinity," when it would not fit in with his relativity theory, thereby truly acting in the spirit of Ancient Greece, for whom the unlimited was the imperfect, whereas the orderly and harmoniously limited was the beautifully perfect. According to Sir James Jeans' newest theories, the fourth dimension is not to be identified with time as such. Time is rather parallel to space, and enclosed by it, than constituting the dimension in which it is curved.

A. J. H.

Music: Its Secret Influence throughout the Ages, by Cyril Scott. (Rider & Co., London. Price 7s. 6d.)

"A certain type of audience," says the author, "does not go to hear the composition, it goes to hear the soloist."

On this point I fear I am guilty, but in another way, for in picking up this work I was attracted more by the name of its celebrated author, than by the title of the book. Yet a mere glance through the titles of the thirty-six chapters gives one so much to think about that after all one decides that one comes to read the book and not only to read the author; especially after noting the impressive bibliographical array of Theosophical, occult and mystical works supporting his thesis, seeing the frontispiece which is an artist's attempt to envision one of the great Masters of the Wisdom seated at an organ—a figure strikingly different by the way from that of my own conception—and reading the dedication to the Master by one believed to be His pupil.

The author steps out of the traditional and conventional ruts, and boldly asserts a power in music to mould the destinies of nations—a pretty large order surely. But he supports his contention by historical references and asks the reader to believe that according to the music of a people is the character of that people. Thus to him Handel exercised a pronounced influence upon the history, morals and culture of the English people. The historical data gathered by him in support of this are most suggestive. Then he deals with Bach, Beethoven, Mendelssohn, Chopin, Schumann, Wagner, Strauss and many composers since their days in the same way.

At first I was quite disinclined to believe that Handel, for example, should be held responsible for the Puritanism, priggishness and propriety of the Victorian age, or that the music of Greece and Rome was the influence that brought those nations to their downfall. And yet, when it was seen how sincerely and skilfully the author had developed his thesis and how his views on the composers he mentions were so exactly mine own, I found myself at length either accepting his conclusions or at least noting the striking parallels. But had I had the honour of seeing his MS. before its publication, I would have urged the author to have strengthened his remarks concerning the despicable jazz, by charging it with far greater responsibility for modern degeneracy than he has done.

If music be such a power in the hands of the Powers-that-be, we shall naturally be very keen to see who the music-Messiah will be to raise the world out of its present collapse. Will He come in 1975? Or sooner?

The book is excellent reading for non-Theosophists as well as Theosophists and is sure to bring conviction to all who realize the power of Nature's finer forces.

A. P. W.

MAGAZINES RECEIVED:

Acción Femenina	...	...	April.
Advance Australia News Service	...	...	July.
Alborea	...	...	April-May-June.
The American Theosophist	...	...	July.
The Bharata Dharma	...	...	July.
Boletín de la Sociedad Teosófica Española	...	...	July.
Boletín Oficial de la Sociedad Teosofica Seccion Mexicana	...	...	July.

x SUPPLEMENT TO THE THEOSOPHIST JULY

	Rs.	A.	P.
Carried forward ...	674	14	2
United States Adyar Committee, "Adyar Day" Gift, for Adyar Library ...	1,300	0	0
United States Adyar Committee, "Adyar Day" Gift, for Headquarters ...	1,286	6	0
Lodge Huizen, Holland, "Adyar Day" Gift ...	100	0	0
Krishna Lodge, Calgary, Canada, "Adyar Day" Gift ...	16	0	10
T.S. in Spain ...	26	6	0
" " Porto Rico ...	26	2	0
Dr. Max Lopez, Cuba, £2 ...	26	8	0
Mr. D. P. Kotwall, Karachi ...	50	0	0
Mrs. M. E. Edwards, London, "Adyar Day" Gift ...	6	9	9
	3,512	14	9

Adyar
10th June, 1933

A. J. HAMERSTER,
Hon. Acting Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 13th March to 10th June, 1933, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mr. Mavji Govindji Seth, Fort, Bombay ...	10	0	0
Mr. T. H. Redfern, Hyde, Cheshire, £10 ...	132	2	11
Mr. and Mrs. Reuben E. Ani, Bombay ...	49	14	0
Mr. and Mrs. Khedouri E. Ani, Basra ...	49	14	0
Dharma Co-Masonic Lodge, Benares ...	10	0	0
T. S. in Karachi ...	20	0	0
Mr. Abdul Karim, for "Food Fund" ...	7	8	0
Satyaprakash Lodge, Jhansi ...	3	0	0
Mr. M. H. Master, Godhra ...	5	0	0
St. Alban Co-Masonic Lodge, No. 125, Karachi ...	34	12	0
E. Haegsma, den Helder, Netherlands ...	12	15	0
To be carried ...	335	1	11

1933 SUPPLEMENT TO THE THEOSOPHIST xi

	Rs.	A.	P.
Carried forward ...	335	1	11
Mr. George N. Ragan, Manila ...	17	12	0
Miss I. Prest, London ...	45	0	0
Mr. E. Rall, Madrid, 100 Swiss francs ...	71	15	5
Mr. J. C. Walker, Shepperton, Victoria, Australia, £2 ...	26	8	0
Dr. C. Rama Kamath ...	1,000	0	0
Mr. Robert Davidson, Roseville, N.S.W., £4 ...	53	0	0
Miss S. Ware, Adyar ...	5	0	0
Mrs. F. A. Belcher, Toronto, Canada, \$8 ...	25	0	0
Poona Lodge ...	4	0	0
Gaya T. S. Lodge ...	10	0	0
U. S. Adyar Day Committee, "Adyar Day" Gift ...	500	0	0
Mr. A. L. Northam, Michigan, \$5 ...	18	10	0
Ahmedabad T. S. Lodge, White Lotus Day Collections ...	5	9	0
Olcott Lodge, T. S., Edinburgh ...	13	15	0
Mr. D. P. Kotwall, Karachi ...	25	0	0
Moradabad T. S. Lodge ...	5	0	0
Mr. C. Vasudevayya, Madras, per May and June ...	4	0	0
	2,165	7	4

Adyar
10th June, 1933

ERNEST WOOD,
Hon. Acting Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Manila, Philippine Islands ...	"Soliman" Lodge, T.S.	28-12-1932
Merida, Mexico ...	"Merida" Lodge, T.S.	3-4-1933
Dowlaiswaram, India ...	"Godavari" Lodge, T.S.	11-4-1933

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Merida, Mexico ...	"Zamna" Lodge, T.S. }	Nov. 1932
Merida, Mexico ...	"Mayab" Lodge, T.S. }	

Adyar
7th June, 1933

ERNEST WOOD,
Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are :

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

Editorial communications should be addressed to the Editor, THE THEOSOPHIST, Adyar, Madras, India. Rejected MSS. are not returned unless international postal coupon or coupons, covering return postage, are enclosed. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription *strictly payable in advance*:

India, Burma and Ceylon: Rs. 9, post free. Single copies, Re. 1, post free. America: \$4.50; other countries: 18s., post free. Single copies, America: \$0.50; other countries: 2s., post free.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to The Manager, Theosophical Publishing House, Adyar, Madras, *never to individuals by name*. The renewal notice, duly filled in, should in all cases accompany renewed subscriptions. All communications relating to subscriptions, non-receipt of copies and change of address should be addressed to the Manager.

AGENTS:

India: Theosophical Publishing House, Adyar, Madras.

Europe—(a) Great Britain: Theosophical Publishing House, 68 Great Russell Street, London, W.C.1, England.

(b) Netherlands: N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam.

America: The Theosophical Press, Wheaton, Illinois, U.S.A.

Dutch E. Indies: N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java, D. E. I.

Printed and published by A. K. Sitarama Shastri, at the Vasanji Press, Adyar, Madras

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

Editorial communications should be addressed to the Editor, THE THEOSOPHIST, Adyar, Madras, India. Rejected MSS. are not returned unless international postal coupon or coupons, covering return postage, are enclosed. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription *strictly payable in advance* :

India, Burma and Ceylon : Rs. 9, post free. Single copies, Re. 1, post free. America : \$4.50; other countries : 18s., post free. Single copies, America : \$0.50; other countries : 2s., post free.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to The Manager, Theosophical Publishing House, Adyar, Madras, *never to individuals by name*. The renewal notice, duly filled in, should in all cases accompany renewed subscriptions. All communications relating to subscriptions, non-receipt of copies and change of address should be addressed to the Manager.

AGENTS :

India : Theosophical Publishing House, Adyar, Madras.

Europe—(a) *Great Britain* : Theosophical Publishing House, 68 Great Russell Street, London, W.C.1, England.

(b) *Netherlands* : N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam.

America : The Theosophical Press, Wheaton, Illinois, U.S.A.

Dutch E. Indies : N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java, D. E. I.

Printed and published by A. K. Sitarama Shastri, at the Vasanā Press, Adyar, Madras.

TRIVENI

Journal of Indian Renaissance

EDITOR: K. RAMAKOTISWARA RAO, B.A., B.L.

'TRIVENI' is devoted to Art, Literature and History. Its main function is to interpret the Indian Renaissance in its manifold aspects.

Advisory Board includes Mr. C. Jinarājādāsa and Sir S. Rādhākṛishnan.

Published six times a year.

Subscription rates: India, Six Rupees; Foreign, Twelve Shillings or Three Dollars (post free)

Address: Manager, 'Triveni,' 9 Armenian Street, G.T.,
Madras (India)

Have you heard the echo of tributes paid to the resuscitated

HINDUSTAN REVIEW

India's oldest Monthly Journal of Sociology, Politics and Literature?

If not, judge for yourself by ordering to-day a copy of the latest Number.

"It appears in a new and improved form. For many years now the HINDUSTAN REVIEW has deservedly had a high reputation, not only in India but also in Great Britain and America, for the literary standard it has maintained and for having provided a comprehensive record of Indian progress and changes in all spheres of activity and a valuable indication of the trend of thought among educated Indians on political, philosophical, economic and social questions."—*The Pioneer*.

"As an exponent of the intellectual life of the country and as an advocate of political and economic freedom, the HINDUSTAN REVIEW did great service in the past, and we confidently hope that it will render still greater service to the Nation in the future by contributing to the cause of Indian freedom. The articles are well chosen and ably written by men who have established their claims to be recognized as experts on the subjects they have dealt with."—*Liberty*.

"Contains most of the attractive features of the REVIEW, its wide range of subjects, broad outlook on National life and excellent book-reviews. The HINDUSTAN REVIEW has been all these thirty years a worthy exponent of the general awakening of the country."—*The Bombay Chronicle*.

Most moderately priced—Single Copy Re. 1. Annual Subscription Rs. 6 only.

An excellent opportunity to advertisers—Charges Rs. 20 only per page

The MANAGER, "THE HINDUSTAN REVIEW"

7 Elgin Road, ALLAHABAD

1933

SUPPLEMENT TO THE THEOSOPHIST

xvii

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

Editorial communications should be addressed to the Editor, THE THEOSOPHIST, Adyar, Madras, India. Rejected MSS. are not returned unless international postal coupon or coupons, covering return postage, are enclosed. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

The half-yearly volumes begin with the October and April numbers.

Annual Subscription *strictly payable in advance* :

India, Burma and Ceylon : Rs. 9, post free. Single copies : Re. 1, post free. America : \$4.50; other countries : 18s., post free. Single copies, America : \$0.50; other countries : 2s., post free.

Changes of Address and complaints should be sent direct to Adyar. Agents are not responsible for non-receipt of copies by subscribers. Copies lost in transit will not be replaced free of charge, unless lost through the fault of the publishers. Remittances to Adyar should be made payable to The Manager, Theosophical Publishing House, Adyar, Madras, *never to individuals by name*. The renewal notice, duly filled in, should in all cases accompany renewed subscriptions. All communications relating to subscriptions, non-receipt of copies and change of address should be addressed to the Manager.

AGENTS :

India : Theosophical Publishing House, Adyar, Madras.

Europe—(a) *Great Britain* : Theosophical Publishing House, 68 Great Russell Street, London, W.C.1, England.

(b) *Netherlands* : N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam.

America : The Theosophical Press, Wheaton, Illinois, U.S.A.

Dutch E. Indies : N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java, D. E. I.

Printed and published by A. K. Sitarama Shastri, at the Vasantha Press, Adyar, Madras.

TRIVENI

Journal of Indian Renaissance

EDITOR: K. RAMAKOTISWARA RAO, B.A., B.L.

'TRIVENI' is devoted to Art, Literature and History. Its main function is to interpret the Indian Renaissance in its manifold aspects.

Advisory Board includes Mr. C. Jinarājādāsa and Sir S. Rādhākṛishnan.

Published *six times a year.*

Subscription rates: India, Six Rupees; Foreign, Twelve Shillings or Three Dollars (post free)

Address: Manager, 'Triveni,' 9 Armenian Street, G.T.,
Madras (India)

Have you heard the echo of tributes paid to the resuscitated

HINDUSTAN REVIEW

India's oldest Monthly Journal of Sociology, Politics and Literature?

If not, judge for yourself by ordering to-day a copy of the latest Number.

"It appears in a new and improved form. For many years now the HINDUSTAN REVIEW has deservedly had a high reputation, not only in India but also in Great Britain and America, for the literary standard it has maintained and for having provided a comprehensive record of Indian progress and changes in all spheres of activity and a valuable indication of the trend of thought among educated Indians on political, philosophical, economic and social questions."—*The Pioneer.*

"As an exponent of the intellectual life of the country and as an advocate of political and economic freedom, the HINDUSTAN REVIEW did great service in the past, and we confidently hope that it will render still greater service to the Nation in the future by contributing to the cause of Indian freedom. The articles are well chosen and ably written by men who have established their claims to be recognized as experts on the subjects they have dealt with."—*Liberty.*

"Contains most of the attractive features of the REVIEW, its wide range of subjects, broad outlook on National life and excellent book-reviews. The HINDUSTAN REVIEW has been all these thirty years a worthy exponent of the general awakening of the country."—*The Bombay Chronicle.*

Most moderately priced—Single Copy Re. 1. Annual Subscription Rs. 6 only.

An excellent opportunity to advertisers—Charges Rs. 20 only per page

The MANAGER, "THE HINDUSTAN REVIEW"

7 Elgin Road, ALLAHABAD



THE

THEOSOPHIST

A MAGAZINE OF

Brotherhood, Oriental Philosophy,
Art, Literature and Occultism

EDITED BY

ANNIE BESANT, P.T.S.

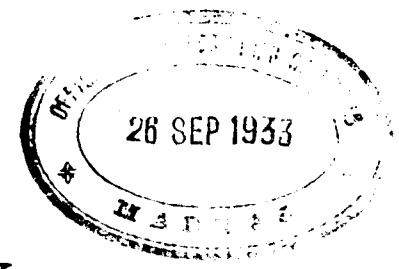
VOL. LIV

PART II. April to September, 1933

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

1933



INDEX

	PAGE
ABUL FAZL, The " Universal Faith " of Akbar	
Described by	160
Activity, A Theosophical, by E. M. Whyte ...	692
Activity in the Theosophical Society, Future	
Lines of, by H. V.	351
Ancient Wisdom, The, by Orline Barnett	
Moore	361
Angel of the Earth, The, by the Rt. Rev.	
C. W. Leadbeater	401
Appeal, An, by Young Theosophists...	371
Are Gurus Necessary ? by J. K. Daji...	679
Art Exhibitions and Their Value, by C. Jina-	
rājadāsa	212
Art of Living, The Place of Technique in the,	
by T. H. Redfern	88
Arundale, Letters of H. S. Olcott to Francesca	18
Asādhā (Asala), Vaisakh (Wesak) and ...	36
Aspects of the World-Mother, Some, by the	
Rt. Rev. C. W. Leadbeater	278
Atlantean Astronomy, by Edward Bennett ...	603
Aura in Hindu Literature, The, by B. S.	
Ramasubbier... ..	65, 220
Authority, by the Rt. Rev. George S. Arundale	192, 287
Autobiography of the Rev. Devamitta Dharma-	
pāla	487

	PAGE
BESANT, BERNARD SHAW AND ANNIE, by C. Jinarājadāsa	478
Besant and the Teaching of Krishnaji, Dr.	638
Besant's Birthday Gifts, Dr.	608
Besant's Occult Life, Dr.	15, 145
Besant's Work for Indian Education, Dr.	396
Besant—the Mother, Annie, by Gurdial Mallik	595
Blavatsky, The Childhood of Helena Petrovna Von Hahn, by Mary K. Neff	298, 422, 510
Blavatsky, An Old Tribute to H. P., by Annie Besant	144
Blavatsky and Her Society, Madame, by the Rt. Rev. C. W. Leadbeater	149
Blavatsky as Journalist, H. P., by Anna Kamensky	520
Blavatsky Forge the Mahatma Letters? Did Madame, by C. Jinarājadāsa	655
Books and Magazines Received 127, 253, 382, 496, 624, 735	
"Bo" Tree at Borobudur, A	117
Brotherhood, An Experiment in Practical, by E. M. Whyte	48
Brotherhood, Technocracy Evolving Universal, by Samuel C. Converse	199
Buddha, The Lost Teachings of the, by C. Jinarājadāsa	544
CALIFORNIA, Earthquake in, by Geoffrey Hodson	483
Century Gap, The, by the Rev. John Barron...	430
Child, The Selfish, by Harold Morton	226
Childhood of Helena Petrovna Von Hahn (Blavatsky), The, by Mary K. Neff	298, 422, 510

	PAGE
Christ's Dualistic Nature, by H. Bosman	368
Church and the Theosophical Society, The Liberal Catholic, by C. Jinarājadāsa	313
City, The International, by F. Milton Willis	571
Clairvoyance to the Rescue of Vaccination? by D. Srinivasa Iyengar	344
Compacts with the Devil, by the Rt. Rev. C. W. Leadbeater	522, 643
Convention Notice, The 58th Annual	730
Correspondence... .. 118, 241, 373, 488, 616, 723	
Cover, Our, by C. Jinarājadāsa	111, 482
Cover, Our, by G. S. A.	237
Credit Proposals, The Social, by D. B. L. Riddett	308
Crisis, The World's Economic, by Jas. S. McConechy	434
Crisis: Its Cause, The World, by M. R. St. John	95
Criticism, by George S. Arundale	62
Currency Reform, by I. Robertson, M.A.	613
DEFINITION of the Word "Thrill," by Annie Besant, P.T.S.	17
Devil, Compacts with the, by the Rt. Rev. C. W. Leadbeater	522, 643
Did Madame Blavatsky Forge the Mahatma Letters? by C. Jinarājadāsa	655
Distress, A World in, (Third Convention Lecture, 1932), by L. W. Rogers	26
Distress, A World in, (Fourth Convention Lecture, 1932), by A. Ranganatha Mudaliar, B.A., B.L., M.L.C.	161
Don Quixote, The Spiritual Significance of, by C. Jinarājadāsa	720
Dualistic Nature, Christ's, by H. Bosman	368

	PAGE
EARTH, The Angel of the, by the Rt. Rev. C. W. Leadbeater	401
Earthquake in California, by Geoffrey Hodson ...	483
Economic Crisis, The World's, by Jas. S. McConechy	434
Economics, Theosophists and World, by a New Zealand F.T.S.	561
Education, Dr. Besant's Work for Indian ...	396
Elements: The Periodic Law, The Genesis of the, by C. Jinarājadāsa	467
Era, Towards the New, by Robert Hack ...	230
Evolution, The Machine in, by Egon Virány, Ph. D.	701
Exhibitions and Their Value, Art, by C. Jinarājadāsa	212
Experiment in Practical Brotherhood, An, by E. M. Whyte	48
FIELD, The Theosophical	121, 248, 377
Fifty-eighth Annual Convention Notice, The ...	730
Finch, A True Story of a, by Esther Bright ...	370
Findings of a Seeker, Some, by B. W. C. ...	114
Future Lines of Activity in the Theosophical Society, by H. V.	351
Future of Religion, The, by S. M. Rahman, M.L.C. ...	357
Future of Society, The, by R. J. Roberts ...	706
GAP, The Century, by the Rev. John Barron... ..	430
Genesis of the Elements: The Periodic Law, The, by C. Jinarājadāsa	467
Gifts, Dr. Besant's Birthday	608
Globule, Oxygen and the Vitality (Occult Chemistry), by C. Jinarājadāsa	568

	PAGE
God, The Indwelling, by Nita Davies	671
Gods, Nature and the, by Geoffrey Hodson ...335, 460, 586	
Grail, The Mystery of the Holy, by Hedwig S. Albarus and C. Jinarājadāsa	99
Gratitude, by L. R.	372
Greetings to the President	376, 612
Gurus Necessary ?, Are, by J. K. Daji	679
HINDU Literature, The Aura in, by B. S. Ramasubbier	65, 220
Holy Grail, The Mystery of the, by Hedwig S. Albarus and C. Jinarājadāsa	99
Hope, by L. R.	615
ILLUSTRATIONS:	
French letter of 1870 in Master K. H.'s writing, The	659
H. P. B.'s bed-room in the palace of the Sirdar, Erivan, Armenia	to face 510
King's Instruction in Annie Besant's writing, The	147
Letter in H. P. B.'s writing	661
Letter to Colonel Olcott in Master K. H.'s writing	663-66
Letter to Dr. Franz Hartmann in Master K. H.'s writing	667
Note in Master Morya's writing	4, 7
"One eternal Truth" in H. P. B.'s writing	275, 662
Periodic Law, The	to face 470
Shaw's autographs, Bernard	479, 481
Shri Kaveri	to face 285
Tribute to Bhagavan Das in Annie Besant's writing	400
Indian Education, Dr. Besant's Work for	396
Indian Nation, The Real Making of the, by B. S. Ramasubbier	696

	PAGE
Indwelling God, The, by Nita Davies ...	671
Inner Voice, The, by H. Bosman ...	669
Instinct, Intellect and Intuition, by Leonard Bosman ...	597
International City, The, by F. Milton Willis ...	571
International Religious Conference ...	484
Intuition, by the Rt. Rev. C. W. Leadbeater ...	609
Islam ?, What is, by Ahmed Ali, M.A. ...	442
Is the Theosophical Society Obsolete or Obsolescent ? by M. Mehrotra ...	454
JAIL Life in India, by Twice-in-Gaol ...	53, 205
Jetwan ...	722
Journalist, H. P. B. as, by Anna Kamensky ...	520
KARMA in "The Secret Doctrine," by J. Kruisheer... ..	176, 326
Krishnaji, Dr. Besant and the Teaching of ...	638
Krishnaji's Visit to Ahmedabad, Some Impressions of, by G. B. ...	116
Krishnamurti as Philosopher, The Personality of, by C. Jinarājadāsa ...	414
Krishnamurti, The Philosophy of, by C. T. Srinivasan, M.A. ...	407
Krishnamurti, The Teachings of : VII. Meditation, compiled by H. C. Bakshi ...	305
VIII. The Relativity of Reincarnation, compiled by E. Marion Lavender, M.A. ...	533
LAND, The Pathless, by Ernest Wood ...	74
Letters of H. S. Olcott to Francesca Arundale ...	18

	PAGE
Liberal Catholic Church and the Theosophical Society, The, by C. Jinarājadāsa ...	313
Life, A Return to, by Della English ...	485
Living, The Place of Technique in the Art of, by T. H. Redfern ...	88
Lost Teachings of the Buddha, The, by C. Jinarājadāsa ...	544
Lotus Day Celebration, White, by Ernest Wood, C. W. Leadbeater and C. Jinarājadāsa ...	267
Love, by G. B. ...	486
MACHINE in Evolution, The, by Egon Virány, Ph. D. ...	701
Magazines and Books Received 127, 253, 382, 496, 624, 735	
Magic Tune, The, by the Rev. F. H. Aldhouse ...	214
Mahatma Letters ?, Did Madame Blavatsky Forge the, by C. Jinarājadāsa ...	655
Mother, Annie Besant—the, by Gurdial Mallik ...	595
My Son, by Clara M. Codd ...	592
Mystery of the Holy Grail, The, by Hedwig S. Albarus and C. Jinarājadāsa ...	99
NATURE, Christ's Dualistic, by H. Bosman ...	368
Nature and the Gods, by Geoffrey Hodson 335, 460, 586	
New Era, Towards the, by Robert Hack ...	230
Notes, Two Technical, by W. Whately Carington ...	589
OBSESSION, by L. J. Bendit, M.A., M.R.C.S., L.R.C.P., D.P.M. ...	554
Occult Chemistry (Oxygen and the Vitality Globule), by C. Jinarājadāsa ...	568
Occult Life, Dr. Besant's ...	15, 145

	PAGE
Olcott to Francesca Arundale, Letters of H. S. ...	18
On the Watch-Tower, by C. Jinarājadāsa 1, 255, 383, 497, 625	
On the Watch-Tower, by George S. Arundale...	129
Our Cover, by C. Jinarājadāsa ...	111, 482
Our Cover, by G. S. A. ...	237
Our Share of the Work, by the Rt. Rev. C. W. Leadbeater ...	37
Oxygen and the Vitality Globule (Occult Chemistry), by C. Jinarājadāsa ...	68
PATHLESS Land, The, by Ernest Wood ...	74
Paths, The Two, by T. Subba Row ...	108
Periodic Law, The Genesis of the Elements : the, by C. Jinarājadāsa ...	467
Personality of Krishnamurti as Philosopher, The, by C. Jinarājadāsa ...	414
Philosophy of Krishnamurti, The, by C. T. Srinivasan, M.A. ...	407
Place of Technique in the Art of Living, The, by T. H. Redfern ...	88
POEMS :	
Bargain, The, by May Kendall ...	532
Child's Vision, A, by F. H. A. ...	719
Loneliness, by F. H. Aldhouse ...	79
Magic Tune, The, F. H. A. ...	219
Ojai, The, by Mary Gray...	553
Promise for the Year, A, by R. J. S. ...	41
Service, by Mary Gray ...	715
Star Trails, by Mary Gray ...	495
Times are not Degenerate, The, by Ella Wheeler Wilcox ...	578
To the Woods of Adyar, by Mary K. Neff ...	458
Tree, A, by Joyce Kilmer ...	459
Trees, by D. R. Dinshaw...	459
Were I a God, by Alice Johnston ...	64

	PAGE
Practical Brotherhood, An Experiment in, by E. M. Whyte ...	48
Prejudice, by H. Van Gelder ...	684
President, Greetings to the... ..	376, 612
Prison-House, The, by C. Jinarājadāsa ...	173
Proposals, The Social Credit, by D. B. L. Riddett ...	308
REAL Making of the Indian Nation, The, by B. S. Ramasubbier ...	696
Reform, Currency, by I. Robertson, M.A. ...	613
Reincarnation as Fact and Illusion, by E. V. Hayes ...	80
Religion, The Future of, by S. M. Rahman, M.L.C.	357
Religious Conference, International ...	484
Religious Synthesis, Towards a, by James H. Cousins, D. Litt. ...	183, 320, 448
Resolutions re the late A. Schwarz ...	585, 722
Return to Life, A, by Della English....	485
REVIEWS :	
Adventures of Rex and Zenda in the Zodiac, The, by Esme Swainson ...	252
Adyar Pamphlets ...	251, 494
Besant Charitra, Dr, by R. S. Bhagwat, M.A. ...	494
Christ's Love for Animals, by the Rev. E. Francis Udny, M.A. ...	621
Complete Works of H. P. Blavatsky, The, Vol. I, edited by A. Trevor Barker ...	379
Essential Unity of All Religions, The, by Bhagavan Das ...	122
Expanding Universe, The, by Sir Arthur Eddington ...	733
Fifty-seventh Annual General Report of the Theosophical Society ...	250

	PAGE
Fountain of Life, The, by S. N. Agarwal ...	494
Gateway, The, by C. R. P. ...	126
Handgrips with the Infinite, by J. H. Oliver ...	126
H. P. B.—The Sphinx of the XIXth Century, by Pekka Ervast ...	621
In a Soul's Mirror, by Edith Serjeant ...	126
Introduction to the Study of Yoga Aphorisms of Patanjali, An, by Geo. C. Williams ...	494
Introduction to Yoga, An, by Claude Bragdon ...	620
Krishna Bai, by Ramdas ...	252
Maternité, by Georges Méautis ...	493
Misleidend Boek, Een, by W. A. L. Ros-Vryman ...	123
More Notable Nativities, compiled by Maurice Wemyss ...	253
Mount Everest, Its Spiritual Attainment, by George S. Arundale, M.A., LL.B. ...	618
Music, by Cyril Scott ...	734
Naked Ascetic, by Victor Dane ...	492
New Britain (Quarterly)... ...	623
Occult Glossary, by G. de Purucker, M.A., D. Litt. ...	381
Paths to the Fire, by Rudhyar ...	126
Pearls of the Faith, by Sir Edwin Arnold ...	491
Report of the Madras Vigilance Association, 1931-32 ...	381
Rigveda Samhita, The, by S. Padmanabha Iyen- gar, B.A. ...	125
Science of Social Organization, The, by Bhaga- van Das ...	122
Sermon on the Mount, The, by Pekka Ervast ...	619
Smithsonian Institution Bureau of American Ethnology Bulletins ...	124
Sribhagavatam, by Diwan Bahadur V. K. Rama- nujachari ...	622
Terror in Germany, The, by Ellen Wilkinson ...	732
Thoughts from the Gitā, by R. Krishnaswami Aiyar, M.A., B.L. ...	380
Tryst with the Gods, A, by M. M. Salanave ...	622
Vivisection of Dogs ...	381
What Colour Means to You, by Ivah Bergh Whitten ...	253

	PAGE
World in Distress, A, by A. Ranganatha Mudaliar, B.A., B.L., M.L.C. ...	251
SCHWARZ, ALBERT, by C. Jinarājadāsa and Peter de Abrew ...	579
Secret Doctrine, The, by H. P. Blavatsky 9, 137, 263, 391, 505, 633	176, 326
Secret Doctrine, Karma in the, by J. Kruisheer ...	226
Selfish Child, The, by Harold Morton ...	37
Share of the Work, Our, by the Rt. Rev. C. W. Leadbeater ...	478
Shaw and Annie Besant, Bernard, by C. Jina- rājadāsa ...	308
Social Credit Proposals, The, by D. B. L. Riddett ...	706
Society, The Future of, by R. J. Roberts ...	149
Society, Madame Blavatsky and Her, by the Rt. Rev. C. W. Leadbeater ...	278
Some Aspects of the World-Mother, by C. W. Leadbeater ...	114
Some Findings of a Seeker, III, by B. W. C. ...	116
Some Impressions of Krishnaji's Visit to Ahmedabad, by G. B. ...	592
Son, My, by Clara M. Codd ...	689
South America, Theosophy in ...	720
Spiritual Significance of Don Quixote, The, by C. Jinarājadāsa ...	214
Stories : The Magic Tune, by the Rev. F. H. Ald- house ...	370
A True Story of a Finch, by Esther Bright ...	716
Twilight, by the Rev. F. H. Aldhouse ...	

	PAGE
Work, Our Share of the, by the Rt. Rev. C. W. Leadbeater ...	37
Work for Indian Education, Dr. Besant's ...	396
World Crisis: Its Cause, The, by M. R. St. John ...	95
World Economics, Theosophists and World, by a New Zealand F.T.S. ...	561
World in Distress, A, (Third Convention Lecture, 1932), by L. W. Rogers ...	26
World in Distress, A, (Fourth Convention Lecture, 1932), by A. Ranganatha Mudaliar, B.A., B.L., M. L. C. ...	161
World-Mother, Some Aspects of the, by the Rt. Rev C. W. Leadbeater ...	278
World-Mother, The, by K. V. Sesha Aiyangar ...	551
World Passeth Away, The, by the Rt. Rev. C. W. Leadbeater ...	341
World's Economic Crisis, The, by Jas. S. McConechy ...	434

Qm no 2, 1972

N33.54.10-12



PAGE

SUPPLEMENT :

Financial Statement, Olcott Panchama Free Schools ...	ii, x
" " Theosophical Society ...	i, ix
New Lodges and Lodges Dissolved ...	ii, xi
Synthesis, Towards a Religious, by James H. Cousins ...	183, 320, 448
TEACHINGS of Krishnamurti, The :	
VII. Meditation, compiled by H. C. Bakshi ...	305
VIII. The Relativity of Reincarnation compiled by E. Marion Lavender, M.A. ...	533
Technical Notes, Two, by W. Whately Carington, M.A., M.Sc. ...	589
Technique in the Art of Living, The Place of, by T. H. Redfern ...	88
Technocracy Evolving Universal Brotherhood, by Samuel C. Converse ...	199
Theosophical Activity, A, by E. M. Whyte ...	692
Theosophical Field, The ...	121, 248, 377
Theosophical Society, Future Lines of Activity in the, by H. V. ...	351
Theosophical Society, The Liberal Catholic Church and the, by C. Jinarājadāsa ...	313
Theosophical Society Obsolete or Obsolescent ?, Is the, by M. Mehrotra ...	454
Theosophists and World Economics, by A New Zealand F.T.S. ...	561
Theosophy as I Understand It, by Ishvarinandan Prasad, M.A., B.L. ...	43
Theosophy in South America ...	689
"Thrill," Definition of the Word, by Annie Besant, P.T.S. ...	17

PAGE

Towards a Religious Synthesis, by James H. Cousins, D. Litt. ...	183, 320, 448
Towards the New Era, by Robert Hack ...	230
Tribute to H. P. B., An Old, by Annie Besant ...	144
True Story of a Finch, A, by Esther Bright ...	370
Tune, A Magic, by the Rev. F. H. Aldhouse ...	214
Twilight, by the Rev. F. H. Aldhouse ...	716
Two Paths, The, by T. Subba Row ...	108
Two Technical Notes, by W. Whately Carington, M.A., M.Sc. ...	589
UNIVERSAL Faith of Akbar Described by Abul Fazl, The ...	160
VACCINATION ?, Clairvoyance to the Rescue of, by D. Srinivasa Iyengar ...	344
Vaisākh (Wesak) and Asādha (Asala) ...	36
Value, Art Exhibitions and Their, by C. Jinarājadāsa ...	212
Van Hook, Dr. Weller, by C. Jinarājadāsa ...	710
Vision, George Washington's ...	238
Vitality Globule, Oxygen and the (Occult Chemistry), by C. Jinarājadāsa ...	568
Voice, The Inner, by H. Bosman ...	669
WASHINGTON'S Vision, George ...	238
Watch-Tower, On the, by C. Jinarājadāsa ...	1, 255, 383, 497, 625
Watch-Tower, On the, by G. S. Arundale ...	129
What is Islam ?, by Ahmed Ali, M.A. ...	442
White Lotus Day Celebration, by Ernest Wood, C. W. Leadbeater and C. Jinarājadāsa ...	267
Wisdom, The Ancient, by Orline Barnett Moore ...	361

(484)

BOOKS BY DR. BHAGAVAN DAS

The Essential Unity of All Religions. This treats of the world's "Need for Scientific Religion"—the ways of Knowledge, Devotion and Work, the one way to peace on Earth and Goodwill among men and the relation to the subject of Education of the Educationist. Over 450 passages from Sanskrit, Arabic, Persian, Urdu, Hindi and English sacred books are quoted in original with translation in English.

Rs. A.
Indian Edition Rs. 3. Export Edition ... 4 0

Krishna. A study in the Theory of Avatars. Revised and enlarged. Indian Edition Rs. 2-8. Export Edition ... 3 0

Laws of Manu in the Light of Atma Vidya (Theosophy). The Science of Social Organisation. Revised and enlarged version of a series of four lectures delivered at the Annual Convention of the T.S. in 1909. Vol. I Indian Edition Rs. 4. Export Edition Rs. 5. (Vol. II in the Press).

The Pranava-vada of Gargyayana. The Science of the Sacred Word. The first appearance in English of an ancient classic. A marvellous cyclopædia of strange origin. Dr. Annie Besant adds notes based on her occult knowledge. In three volumes.

Indian Edition Rs. 10 a set. Export Edition per set ... 12 0

The Science of the Emotions. Indispensable to students of Psychology. Revised and enlarged.

Indian Edition Rs. 4-8. Export Edition ... 5 8

The Science of Peace. An exposition of the first principles of the Science of the Self.

Indian Edition Rs. 4. Export Edition ... 5 0

BY J. KRISHNAMURTI

Towards Discipleship. Informal addresses to aspirants in 1924. Extremely interesting and inspiring.

Indian Edition Re. 1-8. Export Edition ... 2 0

Education as Service. The application to education of the teachings contained in "At the Feet of the Master".

Indian Edition As. 12. Export Edition ... 1 4

THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS, INDIA