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THE THEOSOPHIST



ANNIE BESANT
President of the Theosophical Society

(Latest photograph taken on September 7, 1931)

October, 1933

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No. 1

THE THEOSOPHIST

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

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

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

Edited by ANNIE BESANT, P.T.S.

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and formerly edited by ANNIE BESANT

A. P. WARRINGTON, Editor

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.

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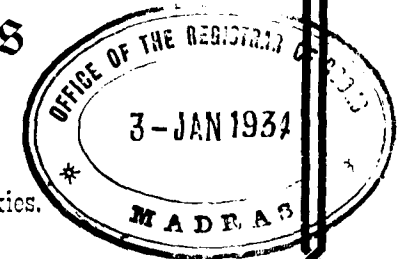
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Christmas

Joyful all ye nations rise,

Join the triumph of the skies.



Let no one think of Christmas as an exclusively Christian celebration. It is really a festival of the rebirth of the Sun-God from the clouds and storms of winter. It is an occasion of almost universal joy, goodwill and brotherhood. The Angel Hosts know this full well, and they know therefore that man is at that time more open to their influence than usual, and they take full advantage of it. Let us then respond to their feeling of love, and let that response show itself in increased love for our fellow-men. Heaven and earth are met together; let all the people rejoice and be glad.

C. W. L.



ANNIE BESANT IN 1917
previous to her "internment" by the Government of Madras



ANNIE BESANT

*President of the Theosophical Society
and Editor of THE THEOSOPHIST*

SUSPENDED HER WORK FOR A TIME
ON SEPTEMBER 20, 1933



RETURN TO US SOON, O WARRIOR,
TO LEAD US ONCE AGAIN!



ON THE WATCH-TOWER

By C. JINARAJADĀSA

*Arum. Basant. T. T. S.
The one & the only one*

THE TRIBUTE OF H. P. BLAVATSKY IN 1890 AND
HER PROPHECY

"The one and the only one"

SO wrote H.P.B. of Annie Besant in 1890, with prophetic vision. I was in London when H.P.B. passed away, and was one of the small band who travelled to Woking where the body was cremated. And I recall the sense of gloom in the countenances of those who had stood close to her as her inner circle, wondering what the future had for the Theosophical Society, since the Light-Bringer had gone. Annie Besant was in the United States, and as she had been in the Society only three years, she was quite a "youngster" in matters Theosophical. Nor had she shown to anyone the words on the envelope of a letter from H. P. B. to her, which I now reproduce for the first time. The letter is published in her *Autobiography*, but not a word is said there about the inscription on the envelope. For Annie Besant was shy and modest, and she would not then dream that the mantle of H. P. B. as the leader and teacher of the Theosophical Movement would fall on her shoulders. But H. P. B. saw: "the *only one*." From that day of passing on May 8, 1891, there has been indeed, after H. P. B., only one "only one". Nor was it a position given ungrudgingly to her by all; for there were some disciples of H. P. B. who could not but feel that "Annie" might be a splendid orator, but was—compared to them—an upstart, and besides she was too meek to be a leader!

Meek "Annie" bided her time at 19 Avenue Road, London. We all—some her devoted friends and others her critics—lived at those Headquarters, some helping and some obstructing. The lease of the house was hers, and one day she calmly announced that she had sold the lease! She cut the ground from underneath the feet of all, and we had to leave, whether we liked it or not. Thus she met her

opponents. That was Annie Besant's way of cutting the Gordian knot.

Swift in Action

Speed in action was one of her great characteristics. And in that she was a true disciple of H. P. B. Yet she was ever patient with those who would not travel at her speed. But there were times when, since the Work demanded it, she refused to have the pace set for her by others, and went on her road swiftly. Then she was accused of rashness. But if others would not sacrifice, she doubled, trebled, quadrupled her sacrifice, so that the end might be attained swiftly.

The editor of *The Hindu* of Madras has suggested that she wanted to be given recognition as the only leader, and showed a smallness when the Indian National Movement swept past her under the leadership of Gandhiji and left her "stranded". Swept past her? Aye, and *into the ditch*, where it now is. Was ever Mother India so humiliated?

"Soul enough for seven"

You have soul enough for seven;
Life enough the earth to leaven;
Love enough to create heaven!

So wrote of her the poet Gerald Massey in 1879. It was just that, that she poured out—Soul. Who will forget the way she held us with her wondrous phrases, luminous with intuition, when her oratory was not mere music, but as the opening of doors into a Beatific Vision? "Soul enough for seven!" That was because she sought the Eternal Truth of Things with passionate ardour, sacrificing all—especially sacrificing all her most cherished thoughts and feelings—for

the sake of Truth. The instant she knew she was wrong, she said it openly, inviting contumely. For Truth was to her as God Himself. I know no saying of hers so characteristic of this phase of her as these words: "I had rather be blinded by the light than sit wilfully in the twilight or the dark." It was because she dared to look with unwinking eyes at the Light that she had so much light to give us.

* *

"Our greatest Servant"

Thus spoke of her, only last May, her own Master. The passionate devotion which she had for Him was like a subterranean fire. She would not reveal it, but it was there. A tiny triangular locket she wore night and day and in it was His hair. During these last three years of her ageing, His picture by her bedside was the benediction she craved for. She remembered in this brain how nearly two centuries ago, when she was born in India, she was His grandchild who loved to cling to His knee; she used to tell us how He looked then even as He does now—the same face, the same tall majestic figure.

She was His servant—and of all those who with Him compose the Great Brotherhood.

What she wrote at the close of her *Autobiography* in August, 1893, remained the same in September, 1933:

In life, through death, to life, I am but the servant of the great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace.

That is why when one whom she loved dearly called upon her to tread a Way on which no Master is needed she refused to follow. "What am I but for Him?", was her reply.

* *

Who rekindled India's Fire

Our poetess of India, Sarojini Devi (Mrs. Sarojini Naidu), telegraphed to me: "In token of love and homage to her whose radiant spirit rekindled India's faith in her own ideals and destiny." It needed a poet—and a woman—to sum up a whole life's deeds so swiftly and so artistically. From on all sides this same thing is being said by speaker after speaker: She awakened Indians to a sense of their dignity, their heritage, their destiny. Dr. Alam, a Muhammadan, has just called her "the Mother of Mother India". But to-day I was at a chemist's shop in Madras and the Anglo-Indian (Eurasian) clerk commented, as he gave me my parcel: "She certainly did wake up India." The tribute of Gandhiji is as follows: "Whilst people will thank the Almighty for relieving Dr. Annie Besant from lingering illness by sending to her the Angel of Death, thousands will at the same time mourn the event. As long as India lives, the memory of the magnificent services rendered by her will also live. She endeared herself to India by making it her country of adoption and dedicating her all to it."

* *

The Tribute of H. E. the Viceroy

The following is the telegram received by me from His Excellency the Viceroy of India, the Earl of Willingdon: "Have heard with deep regret of death of Dr. Annie Besant. Shall never forget her friendly associations which I always greatly valued."

On her part, she never forgot the kindness towards her when His Excellency and the Countess of Willingdon were in Madras, Lord Willingdon as Governor. A few months ago, not once but at least half a dozen times, she mentioned them to me and said: "They are both so kind."

* *

The Tribute of a Comrade in arms

All in India know of the collaboration in political work which existed between Dr. Besant and the brilliant Madras leader of the Bar, Sir C. P. Ramaswami Aiyar, K.C.I.E. It was a collaboration that none could have forecasted, for in the famous "Alcyone" case (for the safeguarding of Krishnaji and his brother) C. P. Ramaswami Aiyar was the counsel who opposed her, using all his forensic ability to prove his case right and hers wrong. The following is his tribute :

In the history of freedom hers will be one of the most prominent figures of the last hundred years. Apart from her monumental labours in England in the cause of the oppressed and downtrodden and for the vindication of the rights of labour and of women, her contribution to the political history of India is unmatched. She sacrificed not only her material resources but dedicated her energies to the cause of Indian education and Indian political uplift. No other single person has done more to arouse the instinct of self-respect in India than she, and in her originated the idea of transforming Indian politics from the pastime of the leisured few into the preoccupation of the man in the village. It was my privilege to have been closely associated with her in the political sphere after having opposed her in a historic case, and no one can bear more intimate testimony to her unrivalled chivalry and faculty for organization and team work than myself. May her soul rest in peace.

"Who was for to come"

Why did Annie Besant become "the Mother of Mother India"? The answer to that gives us a glimpse into a wondrous fact.

There is on record a conversation which the Adept known as the Master Koot Hoomi had in 1881 with His Chief, the great Adept called the "Mahāchohan". In the letter which the Master wrote to A. P. Sinnett, He narrates what the Mahāchohan had said concerning the work for the uplift of the world through Brotherhood expected of the then young

Theosophical Society, and the work to be done by Theosophists in India. The Mahāchohan's words were as follows :

Oh! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.

No *man* responded, but a *woman* did! That is why Their wisdom was lavished upon her, and the Shield of the Highest on this our Earth was as an oriflamme in front of her, and His Star ever shone before her eyes to give her comfort in defeat, and decision when her wisdom seemed inadequate. Of *fear*, there was not one particle in her; that was why when He gave her her "marching orders" about her political work in India, and foretold the excesses of the masses which might result from awakening them, He said to her: "I need not say 'Have no fear'; but have no anxiety."

The Birthday of "The Theosophist"

October 1st is the birthday of THE THEOSOPHIST, as it was her birthday also. The 55th volume begins with this number; she edited it for 26 years. When September 20th had come, the day of her passing, all of the magazine had been "locked up," except these "Watch Tower" notes, which are always the last to be written and printed. That is why in this number there is no report of the great ceremony of her cremation, of the speeches of the Vice-President, Bishop Leadbeater and Mr. A. Ranganatha Mudaliar by the bier before the torch was set to it. These, and all the tributes to her that cannot be reported in this issue, will appear in our November issue.

Her Esoteric School

Many know that Annie Besant succeeded into the position held by H. P. Blavatsky as the leader and teacher

of a band of occult students called the "Esoteric School". The position was called "the Outer Head". On July 18, 1932, in anticipation of her passing, Dr. Besant appointed her colleague and co-disciple C. W. Leadbeater to succeed her as "Outer Head of the Esoteric School".

* * *

The Acting Editor

Thirty-four issues of THE THEOSOPHIST have been edited by me, on her behalf. The work has been a labour of intense dedication to serve the Theosophical Society and to proclaim what "Adyar" stands for. My task has come to an end, and the next nine issues (for it takes nine months to elect the new President) will be under the supervision of the Vice-President. I have already thanked Baroness J. van Isselmuder for her work as sub-editor; I have but to add some words of praise and thanks to her successor in the post, Mrs. D. R. Dinshaw, who has nobly saved for me much labour, so that I might be less burdened during my attendance upon Dr. Besant.

It might interest some to know that one exciting incident in the history of the magazine—the appearance of challenging or explanatory footnotes—was due to a suggestion of "O. E.," the "Eminent Occultist," who in the eighties used to add footnotes when H. P. B. was editor. The footnotes have irritated a few, but—to judge from the letters received—they have helped the vast majority of its readers.

Within three weeks I shall have left Adyar, if possible to recuperate, certainly to work as always. My travels take me to Brazil, with a brief halt in Italy. I have promised to be in Barcelona next Easter to preside at the Congress of the European Federation, and afterwards to visit various other countries of Europe.



ANNIE BESANT IN 1884

ANNIE BESANT—"WARRIOR"

By C. JINARĀJADĀSA

"**W**ARRIOR"—so she wrote after her name on the last four occasions when she put her signature to a message. Some of us who have known her as orator and teacher little know how much this "warrior" aspect is inseparable from Annie Besant, the beautiful woman and the protecting mother. Here in India, during the Home Rule days from 1914 to her internment by the Government in 1917, we did indeed see her as the fighter, who used law as a weapon to curb the unlawful deeds of the lawgiver. But long before 1914, she was the warrior.

Who remembers now how she championed the cause of Afghanistan in 1879; of the Transvaal in 1881; of Ireland in 1882 and afterwards; of Egypt in 1882; of the Soudan in 1885? For, all her life she has been a champion of the oppressed and the downtrodden, untiring in her fight for Justice against injustice—on behalf of voteless women, on behalf of defenceless animals.

And now, in this month of September, she is old, and lives in a wasted body that reminds one of the pictures of the slender young woman under her mother's wing. I write this during the period of my "watch" each night which ends at 2 a.m. She lies on the bed asleep; there is little that any one of us can do for her, for there is no disease and there is little pain. We must watch,

THE SECRET DOCTRINE

BY H. P. BLAVATSKY

VOL. I. ORIGINAL MANUSCRIPT OF 1885

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(Continued from Vol. LIV, Part II, p. 637)

“WE have just seen,” de Mirville says, “what the Moon and Crescent were in the ideas of paganism; the Moon goddess ‘treading under her feet the Sun whose spouse she becomes as Neith, as Hathor, as Isis,’ called by Pharoah Tootmes ‘the Mother of God and the Queen of Heaven’ (British Museum); as Cybele on a lion with her infant in her arms; as Semele, also ‘Queen of Heaven at the mention of whose name the demons trembled’” [as they now tremble in good earnest at the name of the genuine “Queen”]; “as Proserpine, Astarte, Mylitta, Hecate having dominion over the hells and power over the Manes . . . or again, as Maïa, the *virgin mother*, to whom the month of May was made sacred in Rome;¹ as Ceres, receiving at

¹ Later on that same Rome made the month of May, Maïa, sacred to the Virgin Mary. It is only a question of succession. The Greek Church has nothing of the kind.

Athens the epithet of the *afflicted Mother*,¹ *Αχάια*, and in India that of Dewaki, Amala the *immaculate virgin* with God Chrishna in her arms, etc.” Does this confessed adoption of the same *names*, titles, qualifications, disturb the writer? Not in the least; for this is what he says: Well? And how could any of these concordances between these “Moon goddesses, all these *maculations* and the really Immaculate Woman of the Apocalypse ‘*clothed with the Sun*, and with the Moon under her feet,’ affect anyone? Who can fail to see, that the planet which, in profane antiquity, centred in herself all the goddesses, as the Sun was blended with all the gods, has now to fulfil in the theodicy of old Catholicism, and in the person of the Christian Lucina, quite another mission? that [of]” the true *Queen of Heaven*, and the world, *the moon of Justice*, though sharing the same emblem and perchance [?] the same attributes as all others—to wit, those of tabernacle and association fulfils the same mission with regard to the true sun of Justice as the planet which reflects her light [?] fulfils with respect to the Sun?² Since then [the Christian era] not a doctor of Divinity, not a hymn, not a faithful son of that Church, or poet, that does not repeat with that Church, ‘The Moon is the type of the Virgin,’ and with St. Bernard: ‘Thou clothest thyself with the Sun, and he clothed thee with his beams,’ and finally with the Church herself: ‘Light that conceived the Sun and daughter of the Sun, thyself, *Aurora quæ solem parit, et ipsa solis filia.*’” (*Pneumat. IV. Theologie Chrétienne du Soleil*, 48—49.)

This must suffice. It is thus shown that the only point of difference between the exoterism of the Latin Church and that of the old Astrolators and even the modern Hindus and Parsis lies in the entirely arbitrary interpretation by the

¹ And at Rome, *Mater Dolorosa*; only a literal translation.

² [I have put “of,” as it seems to be omitted.—C. J.]

³ We had thought that the moon borrowed her light from the sun and not from the Virgin Mary. This is carrying the metaphor a little too far, one should say.

in case she wants something, and it is little indeed she wants. And as she so lies, hardly recognizable when compared to her old vigorous self, she is not to me the shrunken form of an old woman, but an exquisitely beautiful ailing child. For Annie Besant is not this form, but the poet, the orator and the warrior who has led tens of thousands to a Pisgah's height whence they saw the land of their dreams, the spiritual guide who has led hundreds to the feet of their Master.

Once or twice, in confidence, she has told us how every morning as her eyes opened to the new day, her first thought went to her Master to whom she dedicated that day in a brief prayer of offering. No one will understand the true Annie Besant till they get a glimpse of this Saint of God to whom God was always so near, even in her days of Free-thought and Secularism.

Once, years ago, when she was depressed because her Indian work seemed to proceed so slowly, I said to her a thing which made her eyes gleam. She pressed my hand when I said to her: "*You make men.*" That is the testimony of so many of us who have stood near her, rejoicing to be of her company of fighters. She has indeed "made" us, teaching us how to plan for victory after each defeat, how to trust in ourselves because she trusted in us.

So, once again, and perhaps for the last time as I write for her birthday, I will say of her the highest truth that I know: She made *men*.

Midnight, September 9, 1933.

AN OFFERING

DEAR President, how overwhelmed one feels
To contemplate your long, long Warrior's rôle!
Who battled for the weak, the wronged, in cause
Of Freedom, Justice, Truth, with silver tongue,
And mighty pen, and splendid statesmanship.
As pioneer, as leader greatly loved,
As sage, your lore and gifts, your work and ways,
All these are far beyond my pen and praise.

But may I make an offering of love
And dreaming, that the scent of roses, song
Of birds, and dance of fairies, love of friends,
Gods' smiles and Heaven's mirth may greet you long
On this your Birthday at the eve of life—
A life whose fragrance will endure an age.

D. R. DINSHAW

For October 1, 1933

churches of both the Christian and the pagan systems; especially by the Catholic, or rather Roman Church. Emblems, symbols, allegories and often even names being shown identical in both, we may proceed to point to a few more parallels in order to explain them in the light of esoterism. The Occultists have no desire to hurt anyone's feelings—the Theosophists least of all. They only claim the same privileges for themselves, that the Christians are monopolizing for nearly two millennia: common rights for all, mutual respect shown for each other's religions or—an equal liberty of opinion and right of interpretation as their opponents have.

2. *What the Occultists and Kabalists have to say.*

The Zohar—an unfathomable lore of hidden Wisdom and Mystery, indeed—is very often appealed to of late by Roman Catholic writers. A very learned Rabbi, now the Chevalier Drach, having been converted to Roman Catholicism, and being a great Hebraist, found fit to step into the shoes of Picus de Mirandola and John Reuchlin and to assure his new co-religionists that the Zohar contained pretty nearly all the Dogmas of Latinism in it. It is not our province to show here how far he has succeeded, or failed—save to bring one instance of his explanations and preface it with the following.

The Zohar as already shown is *not a genuine production of the Hebrew mind*. It is the repository and compendium of the oldest doctrines of the East, *transmitted orally* at first, and then written down in independent treatises during the Captivity at Babylon, and finally brought out together by Rabbi Simeon Ben Jochai, towards the beginning of the Christian era. As Mosaic Cosmogony is born under a new form in Mesopotamian countries, so the Zohar is a vehicle in which are focussed rays from the light of Universal Wisdom. Whatever the similarity found, the editors of the Zohar never had Christ in their minds.

Otherwise there would not be a single Jew of the Mosaic law left in the world by this time. This is self-evident. Again, if one wants to accept what the Zohar says *literally*, then any religion under the Sun may find corroboration in its symbols and allegorical sayings; simply because this Work is the echo of the primitive truths, and that every creed is founded on some of these, the Zohar being the veil of the Secret Doctrine. This is so evident, that we have only to point out to the said ex-Rabbi Drach to prove the fact.

In Part III, fol. 87 (col. 346th) the Zohar treats of the Spirit *guiding* the Sun, its "RECTOR," explaining that it is not the sun itself that is meant thereby, but the spirit on, or *under* the Sun. Now having every proof to the contrary, Drach is anxious to show that it was Christ who was meant by that "Sun," or solar spirit in it. In his comment upon that passage which refers to the Solar Spirit as "that stone which the builders rejected," etc. (Psalms CXVIII, 22), he asserts most positively that this "Sun stone (*pierre-soleil*) is identical with Christ, who *was* that stone," and that therefore, "the SUN is undeniably (*sans contredit*), the *second* hypostasis of the Deity,"¹ or Christ. The latter statement settles the question. If so, then the Vedic and pre-Vedic Aryans, Chaldees and Egyptians as well as all the Occultists past, present and future, Jews included have been Christians from all eternity. Either this, or—the modern Church Christianity is *paganism pure and simple exoterically*, transcendental and practical Magic or Occultism—*esoterically*. Because this "stone" has a manifold significance, and as dual an existence with its graduation as regular progression and retrogression. It is a "Mystery," indeed.

The Occultists are quite ready to agree with St. Chrysostomos, that the infidels (the profane rather), "being

¹ *Harmonie entre l'Eglise et la Synagogue*, VII, p. 427, by the Chevalier Drach.

blinded by Sunlight, thus lose sight of the true Sun in contemplation of the false one". But if that Saint, and along with him now, the Hebraist Drach chose to see in the Zohar and the Kabalistic Sun—"the second hypostasis," this is no reason why all others should be blinded *by them*. The Mystery of the Sun is the grandest, perhaps, of all the innumerable mysteries of Occultism. A Gordian knot, truly, but one that cannot be severed with the double-edged sword of Scholastic casuistry. It is a true *deo dignus vindice nodus*—and can be united only by *the Gods*. The meaning of this is plain and every Kabalist—if really one—will understand it.

(To be continued)

AND the reason that you cannot shake us in our belief in this is because H. P. Blavatsky helped us to knowledge, because we gained from her teaching that which none other gave, because she opened up to us ways of gaining further knowledge along the same lines, and from the same Teachers who had taught her. That is why we remain such fools as people think us, in clinging to her and clinging to her memory, for we owe her a debt of gratitude that we never shall be able to pay, and never shall stone be cast upon her grave which I will not try to lift off it, for the sake of the knowledge to which she led me, and the priceless benefits that she gave me in the teaching which she began.

ANNIE BESANT



Sincerely
Annie Besant

ANNIE BESANT IN 1893
wearing the ring of H. P. Blavatsky

DID MADAME BLAVATSKY FORGE THE MAHATMA LETTERS?

BY C. JINARAJADĀSA

(Continued from Vol. LIV, Part II, p. 668)

IN order to dispose of the theory that one of the writers of the K.H. letters was Damodar, let us examine Damodar's handwriting. There are several papers still in his handwriting, and I publish the last sheet of a letter written by him in October, 1882, to R. Keshava Pillai, of Nellore. (Fig. 7.) The letter was written on the usual thin paper at the time, and so the ink has eaten away a few words here and there, as will be seen from the illustration.¹

There are two letters from K.H., which for all reasonable people dispose of the theory that Damodar could have had anything to do with writing any of the K.H. letters. The first is a letter received by *Damodar himself* in the K.H. handwriting. It was of so precious a nature that when Mr. Hodgson was investigating the phenomena at Adyar, Damodar would not show it to him. Damodar was a young Mahratta Brahmin who, when barely come of age, came to H.P.B. and Colonel Olcott in Bombay and gave himself completely to their service and that of the Masters. His parents were living, and he was married, but his wife gave him permission to leave her and become for all practical purposes a Sannyāsi, and his father and the joint Hindu family undertook to provide

¹ A transcription of the full letter will be given in an appendix.

SECRETARY'S OFFICE OF THE THEOSOPHICAL SOCIETY,
Breach Candy, Bombay, India.

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advance, you must humiliate the
Demon that obstructs your path —
Read Bulwer Lytton's Lionel Lincoln and
you will understand my allusion better.
These are the few words of advice
of a friend and a Brother. Take heart
and let us see the opening of a
bright day for you. What more need
I say than what The Master says
in his letter. I have, however, to re-
-quest that you will kindly return
to me, as soon as possible, my Master's
letter to my address. You may keep
its enclosure, I mean your letter
and the advice to go thereon. But
I should like to have the letter to
my address as it contains priceless
instructions to me, at least, who am
an implicit believer in "Upāishā"
and my Master. Give your kind regards
to the Master.

FIG. 7

Letter by Damodar K. Mavalankar

for her. He was intensely devoted, but he was also extremely sensitive, and so was liable sometimes to depression. It was evidently on one such occasion far on into the night that he received the precious letter, on which in the corner he has initialled in ink the time of receiving it. It is most likely that his mood of despair was intensified by the fact that the two leaders to whom he was devoted, H.P.B. and Colonel Olcott, were no longer in India, and he was left alone to carry a heavy burden. The letter is in the blue pencil handwriting, and on thin paper. (Fig. 8.) Anyone who reads the touching message of encouragement to Damodar will see that it is utterly impossible that he could have written it himself, as would be the logical deduction from Mr. Hodgson's suggestion. It should be noted that at this time both Colonel Olcott and H. P. B. had sailed from Bombay. They sailed on February 20th; Damodar's memorandum at the corner—Rd. 5 A.M., 27-2-84—shows that he received the letter on February 27th, 1884. Damodar was one of the very few who saw his Master physically, that is, when his Master, who usually lives in Tibet, came to India. Damodar went and visited Him on November 25-27, 1883, at an Ashrama near Lahore where the Master was temporarily.

It is well known that on February 23, 1885, Damodar suddenly left Adyar for North India, stating that he was proceeding under the instructions of his Master K. H. to cross from India to Tibet. He told only a few whom he could trust, and of course H. P. B. was one of them, and she narrates in her letters something concerning his departure. A few months afterwards, after there had been no news of him, a rumour was spread that his dead body had been found in one of the Tibetan passes. But H. P. B. mentions that this was merely a supposition because some of his belongings had been found by the wayside; she herself had instructed him to so deposit them, so as to put off further

Do not feel so dejected, my poor boy, we need for that. As Mr. Sinnett rightly says in his Three Principles, the higher spiritual progress must be accompanied by intellectual development on a parallel line. You have used the best opportunities for doing that where you are working. For your devotion & unselfish labour, you are receiving help, silent tho' it be. Your time is not yet wasted. When it does, I shall be immensely indebted to you. Will then make the best of the present favourable opportunity to improve yourself intellectually while developing your intuitions. Remember that no effort is even lost and that for an occultist there

FIG. 8 (i)

K. H. Letter to Damodar K. Mavalankar, in blue pencil. Exact size. Front

is no past present or future, but even an Eternal now. Blessings.

H. H.

FIG. 8 (ii)

K. H. Letter to Damodar K. Mavalankar, in blue pencil. Exact size. Back

enquiry after him. As a matter of fact, Damodar did reach Tibet, being met by one of the emissaries of his Master who led him through the passes. But for over a year there was no news of him, and so one day a prominent Theosophist in Bombay, Mr. Tookaram Tatya, wrote a letter to Colonel Olcott as follows :

Bombay, 5th June, 1886.

MY RESPECTED BROTHER & SIR,

I have received yours of the 1st inst. There is no doubt that these constant references to you for improving matters must have tired your patience. You have enough to do and I hope in a few months more, we shall find ourselves in a very satisfactory position.

I am not sufficiently learned neither have I the time to prepare a hand-book which would be universally approved. But I am trying to collect some materials, and after arranging them I shall forward them to you.

In regard to the verses for the Oriental Library I wish you kindly to let me know, what should be the substance of the verses you want the Goozrathi poet to write. We shall have to assure him that there are satisfactory reasons to show that the Society has the means of raising up such a grand and universally useful library as you expect it to be.

Our respected Brother Mr. Shri Niwas Rao was living with me for two days and I had some interesting conversation with him.

I am sorry to say that I am unable at present to go to Madras. How long will you be staying at Adyar? I have received a letter from Pandit Gopinath of Lahore saying if you were again to visit Panjaub many good branches could be opened there.

I have certainly been thinking of poor brother Damodar. It is nearly a year and a half since he left and we have hitherto had no authentic news about him. If you have any recent information about him please communicate it to me.

Yours sincerely,

TOOKARAM TATYA

The letter and the envelope are both at Adyar. It will be seen that the letter was posted on June 5th, 1886, and it was delivered at Adyar on the morning of June 7th. The letter was written on thin paper because in India at the time the postage for letters was one-half anna for one-half tola,

which is one-fifth of an ounce or a little less than six grammes, and therefore correspondence was usually on very thin paper. The letter was written in ink, and when Colonel Olcott opened it, he found on one of the two blank pages the K. H. script in blue pencil, written diagonally with a message about Damodar. I give, first, the message reproduced in Fig. 9, so that all can read easily the message of the Master concerning Damodar. But I reproduce also a photograph of that page (Fig. 10), and it will be seen how thin the paper must be, since the black handwriting of Tookaram Tatya shows through the sheet, and so the deciphering of the blue pencil K. H. script is not easy in the reproduction, though it is clear in the original. In the lower corner there is in ink in the handwriting of Colonel Olcott: "Received and opened by me this 7th June 1886". That same afternoon the letter was seen by three leading Theosophists, who have countersigned in a corner on another page as follows (Fig. 11):

Seen, January 7, 1886.

T. Subba Rao

A. J. C-O. [A. J. Cooper-Oakley]

J. N. C. [Dr. J. Nield Cook]

FIG. 11

(enlarged twice)

The poor boy had
 had his fall before
 he could stand in the
 presence of the Masters. He had
 to undergo the severest trials that
 a neophyte ever passed through, to
 atone for the many questionable things
 in which he had overzealously taken part. Bring-
 -ing disgrace upon the sacred sciences and its adepts
 the mental and physical suffering was too
 much for his weak frame which I had been
 quite frustrated but he will recover in
 course of time. This might be a warning to
 you all. You have believed to be a warning to
 "well" I will look the gates of the mystery you
 trust not only lead a life of the strictest pro-
 -bity but learn to discriminate truth from
 falsehood. You have talked a great deal
 about Karma but have hardly realized
 the true significance of that doctrine. The
 time is coming when you must lay the foun-
 -dations of that strict conduct in the
 -dation of that collective body - which
 ever wakeful guards against con-
 -scious as well as unconscious de-
 -ceptions

R. H.
 Remond and Gurney
 this 7th June 1886.
 H. J. Olcott

FIG. 9

K. H. letter, concerning Damodar (i) exact size



FIG. 10

K. H. letter, concerning Damodar (ii) slightly reduced

A question naturally arose whether the K. H. script was on the letter when Mr. Tookaram Tatya posted it, and so Colonel Olcott, desiring information on this, wrote to him. We have not Colonel Olcott's letter on the subject, so that we do not know what were the particular questions on which he required information. The reply of Mr. Tookaram Tatya, which is at Adyar, does not give much information, but undoubtedly, as one of the most earnest Theosophists, he would have noted at once had there been any blue handwriting when he despatched it, as such an occurrence would have been to him one of the most precious privileges he could imagine. Mr. Tookaram Tatya is a typical Hindu in that he fixes at once upon the significance of the letter and the inspiration which it brings, and hardly notices the phenomenal nature of the appearance of the K. H. script in a folded letter in transit through the post.

Bombay, 14th June 1886.

MY RESPECTED SIR & BROTHER,

I feel extremely obliged to you for your kind letter of the 8th inst. handing me my own letter with the remarks of our Gooroo Dewa. I look upon this as a beginning of a new era in connection with our Society's movement. We must all heartily follow the invaluable instructions of our revered Master to place the Society on the firm rock of truth and never at any moment do or say anything that may bring discredit upon our Masters and their teaching. Really this new circumstance has put a fresh life into me to work without any fear of bad results hereafter. I quite agree with you that we are all imperfect and our zeal may sometimes unconsciously lead us to do things that may not be consistent with the strict rules of uprightness. I have one request to make to you not to show the letter with Master's remarks to any one except those who can be safely relied upon, for I find that even the best of men discredit such phenomena for one reason or other.

On the day I wrote letter of the 5th inst. I also wrote to Sarat Baboo (the English spy at Thebet) asking him to make a searching inquiry on his arrival at Thebet with the Mission about our poor brother Damodar and report the result to me.

I sent the letter to our brother Khandalawala. I am happy to state that both he and Ezekiel feel highly pleased and now state that they have no reason to doubt the existence of the Maharajas and their

connection with the Society. They promise me how to work out their ideas of Theosophy.

Please remind our worthy brother Subbarao of his promise to read or deliver five or six lectures at the meeting of the next Convention on the secret meaning of the Philosophy of the Bhagwat Geeta. If this promise be not fulfilled there will be great dissatisfaction amongst the brethren coming from a long way off at great expense and inconvenience.

I have written to our brother Mohini about securing the permission of Mrs. Sinnett to allow us to reprint her book "The Purpose of Theosophy" in a very cheap edition in order to have it largely and widely circulated all over India, I have received no reply as yet. Will you please write to her for the same.

I have another request to make to you. My Compendium of the Raja Yoga cannot be completed as the translation of the remaining portion of the "Viveka Chudamani" does not now appear in the THE THEOSOPHIST. I wrote to brother Mohini to send it to me, but he has not as yet complied with my request. You will therefore be pleased to write to him on the subject.

It has occurred to me that since the removal of the Headquarters to Madras no Anniversary is publicly celebrated in connection with our Branch. It is therefore proposed to hold it in the Framji Hall this year in Sepr. and the brethren are asked to prepare short addresses for delivery before the public. These addresses will be forwarded to you for your approval and corrections and addition before we fix upon a day for the purpose. How do you like this idea? It is our intention to have such a gathering every year. Please let me know if you have any suggestions to make in order to see this come out successfully. Brother Rastomji Master sends his best regards to you and all the brothers. My fraternal regards to Messrs. Oakley, Cook, Bhawani-Shankar and Ananda Baboo.

Yours obediently,

TOOKARAM TATYA

As H. P. B. was in Germany at the time when the K. H. letter about Damodar was received, the only other supposition is that possibly Colonel Olcott, on receiving the letter, wrote the script in the blue handwriting. Nowhere has Mr. Hodgson suggested that Colonel Olcott had anything to do with forging any letters, but in order to put aside even this possibility, I give in an appendix two specimens of Colonel Olcott's handwriting.

Having thus dealt with the K. H. script, noting how a letter in it exists from 1870, I pass on now to the other scripts in the handwritings of the Masters.

(To be continued)

TO A DYING BIRD

In the furrowed hollow of my hand, I hold you,
Little feathered friend of body fine and soft,
'Twas but a moment hence, your gentle warbling song
Carried my soul to yon blue sky aloft,
In ecstasy that such small creature could bestow,
Upon the rough and trying path of man,
An ever-expanding sense of oneness
And a glow of joy, of beauty, all enfolding!

In the furrowed hollow of my hand I hold you,
Little feathered friend, as priests hold reverently
The sacred chalice, when on holy mission bent;
And twixt my fingers, bloodstained, red and warm,
There ebbs away a life short lived—perhaps a day
Sufficed to give it purpose, goal.
I hold you thus, and deep within the sanctuary of my soul
I know the sky and you, the warbling song and I
Are each a part of one great symphony.

ELSE KLEIFOTH

THE ANGEL OF ADYAR

BY THE RT. REV. C. W. LEADBEATER

IN a recent article I happened to refer to the Deva or Angel of Adyar, and I find that a number of students are desirous of further information about him. Many inquirers, however, are evidently approaching the idea from a wrong angle, and apparently desire to come into touch with him in order to be helped by his influence or to receive something of his power; for a further question is asked as to whether there is a Deva in charge of each Theosophical Lodge.

I think that if we wish really to understand the position in such a case as this, we must not take too personal a view of it. We are, naturally, rather apt to do that—to regard everything as if it happened with a view to our benefit. We all know, theoretically, that there are other evolutions in this world besides our own, but I am afraid that practically we often forget that, and therefore fail in our comprehension of the scheme.

We are all aware that there is an inner and spiritual Government of the world, at the head of which stands the Spiritual King; we are also aware that there is a great Hierarchy working under Him—that He has His Ministers, His Servants, His heads of departments precisely as has any earthly monarch. We know in a general way of the existence of the seven Rays—that there are Chohans who stand at the head of each, and that They represent to a certain extent different departments in the Great Scheme. We have read, too, I am sure, that the Deva or angelic



ANNIE BESANT IN 1892
wearing the ring of H. P. Blavatsky

evolution plays a very considerable part in the working of these different departments.

Something has also been said in our literature about the Devas of the Nations, and I think it is fairly generally understood that there is a great Adept in charge of each nation or country, and also an Angel or Deva who may be said to share that responsibility. Each of these two Leaders naturally has a host of subordinates working under His direction, much as on the physical plane the governor of a province needs officials who are in charge of its subdivisions, and though in the nature of things most of us might see the chief authority but rarely, we do come into contact with his local representatives. So is it in what may be called the Deva department of the Spiritual Government, so that we arrive at the conception of local representatives at a much lower level, such as those to whom I recently referred as the custodians of a wood, a lake, a mountain, a river. We may in fact regard the whole surface of the earth as being mapped out into districts, so that no part of it can be considered as neglected, and naturally our Adyar estate comes in under the general rule.

It is considered the duty of an earthly government to look after the welfare, health and happiness of its people; but it hardly even professes to take into account the other kingdoms of nature. It may have certain regulations to prevent cruelty to animals, but they are usually by no means far-reaching or universally effective. We in England, for example, are supposed to be a humane people; yet we tolerate all the horrors of fox-hunting, of the shooting of deer, grouse, pheasants, partridges, etc., and even the still greater abomination of vivisection. Here in India, I hope, you are almost entirely free from that diabolical delight in wholesale slaughter; but on the other hand there is a great deal of cruelty in the treatment of domestic animals, and in their abandonment

in many cases when they become too old to work. In certain parts of the country you still permit the disgrace of blood sacrifices; those are not allowed in European countries, but I am afraid that that is more than counterbalanced by the hideous daily massacre of thousands of animals for food; so it clearly cannot be said that earthly governments are beneficent in their attitude towards the animal kingdom. They do legislate occasionally for the protection of the vegetable kingdom, so that too many trees shall not be destroyed, and so on; but even that is usually because such procedure would interfere either with the interests or with the pleasures of the human population.

The corresponding department of the Spiritual Government is very different, both in its objective and in its methods. This section of the work comes under the control of the Manu; and His concern is with the forwarding of evolution at all its different levels. It is He who regulates the broad outline of the evolution of humanity, so far as the physical plane is concerned. As you will have seen from reading *The Lives of Alcyone*, in His hands lies the arrangement of the root-races and their sub-races; and in studying that same book, we can hardly fail to note the exceeding care which He devotes to that business. He brings together certain races in order that they may intermingle; but when it is necessary to some part of His plan that they should be placed in juxtaposition, but yet it is not considered desirable that there should be intermarriage, He allows some caste or race prejudice to arise, so that the streams may be kept pure. It appears in the course of those *Lives* that sometimes He would need a very slight intermixture with some other race; and then we note that He brings perhaps one important immigrant (probably a Prince or some other great person) from the other side of the world if necessary, to give the desired tinge.

It reminds one somewhat of the experiments which chemists make—putting their drugs together, first in one relation and then in another, and then introducing just a trace of something quite foreign to enhance the ultimate result. So we may figure Him as trying in every way to forward evolution as a whole—giving attention certainly to the human element, but also bearing very strongly in mind the development of the far greater Deva evolution, and simultaneously caring for that of the animal and vegetable, and even the mineral and elemental kingdoms.

As the object of the Spiritual Government is so much wider in its scope than that of any earthly administration, it is natural that its methods should also be quite different. Most human laws are restrictive in their action; they follow the example of the Jewish Ten Commandments in that the keynote of most of them is "Thou shalt not". It seems a little curious that Christianity should still cling to that particular set of orders, since the Christ, whom they profess to follow, summarized them all in a positive command: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind; this is the first and great Commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself." In the case of ordinary human laws, there are but few that order definite action, and even they are mostly variants based on the great cardinal principle: Thou shalt pay incredibly oppressive taxes. The laws of nature are not coercive; they neither prescribe nor forbid, but they do show quite plainly what the result of certain actions will be, and they leave the application of that lesson to the slowly developing intelligence of the kingdoms concerned.

It is but very rarely that the Manu interferes forcibly with the evolution under His care, for it must always be remembered that His object is not to drive His subjects into

Right Action, but to awaken within them the desire to act rightly. Development, not coercion, is the line of progress. There are occasions when evil seems triumphant, when the success of the entire plan is endangered, and then, if the King permits, extreme measures may be adopted, as in the case of the sinking of Atlantis, and earlier still, of the greater continent to which we give the name of Lemuria, though its inhabitants usually shortened it to Mu.

It would be more accurate to say that the method of the Manu in dealing with His human kingdom consists very largely in offering opportunities. When these are taken, progress is rapid; when they are neglected, that entity or that race falls behind. Naturally the host of His lieutenants, whether they be on the line of Adeptship or on that of the Devas, follow His indication. Direct interference on Their part is also exceedingly rare; They may be thought of rather as hovering influences, steadily pressing in the direction of that which is good.

It will be seen, therefore, that the relation of the local representative of the Manu to his people is in all cases decidedly impersonal. Like all other occult workers, he is very careful to conserve his forces, and he would depart from that attitude of extreme impersonality only when he was reasonably certain that the investment of force would be a good one. I have myself seen cases in which he was comparatively little concerned with the human element in his district, because it had not yet reached the level at which he could do much more than shower general beneficence upon it. A very good instance of this occurs to me, which I myself witnessed in the hill-country in Australia. There is, of course, a vast amount of land in that country which is only very thinly populated, and what population there is consists of aboriginal tribes at a very low stage of evolution.

There is in that district a certain mountain locally supposed to be inaccessible—a reputation which naturally evoked from a party of young, but highly advanced Theosophical students, a determination to climb it then and there. This plan was soon put into practice, and the attempt succeeded, though I think the young adventurers found it rather more of an effort than they had expected. When they reached the summit they proceeded in the traditional manner to build a big fire, so that their friends below might see that they had arrived. I will here quote a few paragraphs from an exceedingly graphic description of what took place, written by one of the youngest of those who were present:

We built our fire, and then we recited a certain ancient Ritual; and it has never seemed more impressive than then, when we were far away from all other human beings, deep in the heart of nature. Before we left that central point, we formed ourselves into a circle round the fire, and all joined in an invocation to the great Angel who reigns upon this Mountain. We said something like this:

“O Holy Deva of this mountain, we salute you with reverent and loving greeting, and we bring to you the blessing of our Masters of Wisdom and Compassion. We also bring the blessing of the Great White Brotherhood which exists from eternity unto eternity. May the peace and the benediction of our Lord and our Lady be with you and upon all your work on this mountain and its surrounding valleys.”

We all felt a great and gracious response, which invigorated us for the next stage of our journey . . .

During the night we all went over again astrally and interviewed the Angel of the Mountain. He had been greatly surprised and much pleased at our greeting, and he wanted to know a great deal more about us. His whole attitude was unexpected, and revealed a condition of affairs of which we had previously had no idea. It seems that he has been in charge of that mountain, and has acted as Overlord to a great stretch of surrounding country, for more than a hundred years; but during all that time he has known practically nothing of the human race, as the only members of it who ever came within his purview in the earlier days were aborigines who engaged in obscene and disgusting tribal rites.

All these Arupadevas have a glorious life of their own on the higher mental plane, just as egos have, and the work which they have to do on the physical plane is a very small and insignificant part of their existence; and this particular gentleman had apparently

confined his activities on this level to receiving reports from his subordinates, and exercising a somewhat perfunctory supervision over them.

Those understrappers had been doing their best for the animal, vegetable and mineral kingdoms, but they saw very little of the human, and considered it hopeless to try to do anything with it. They seem to have regarded those aborigines much as we look upon snakes or scorpions—as unpleasant creatures which are no doubt all right among themselves as a separate evolution, but to the rest of the world are nothing but a dangerous nuisance. When later on, they encountered a very few white men—probably those who worked in that deserted coal-mine—they saw little to induce them to change their opinion, for these people destroyed the trees and animals which the Devas were appointed to guard and to help, and also radiated from themselves the most loathsome emanations of tobacco, alcohol and lust. Not flattering to our race, but you can see why they thought so.

The Great Angel said quite frankly that he had never known before that there were human beings such as we, sufficiently intelligent to understand him or sufficiently interested to invoke him. He remembered the visit of two of our members to the fringe of his mountain some years before, but they were so very different from any human beings that he had ever seen that he supposed them to be some foreign kind of Deva, taking on the appearance of humanity for some purpose of their own, as nature-spirits so often do. He knew in a general way that the Seventh Ray was now dominating the earth, and that instructions had been received from on high that the Deva evolution was to co-operate with humanity where possible; but he had not hitherto seen any way in which he could apply those instructions. We have introduced him to the great Angel who presides over our life at our Centre, and to the Deva in charge of National Park, and have really opened up to him a new line of thought and a new section of the world, in which he is immensely interested.

I think that little story (which is only a small extract from a most interesting account of the expedition as a whole) will give our readers some conception of the work and the attitude of these representative Devas.

(To be concluded)



ANNIE BESANT AND HER MOTHER IN 1867

DR. BESANT

BY LOWELL THOMAS

Extract from "India: Land of the Black Pagoda"

BY a window overlooking the Adyar River sits an aged woman with silvery-white hair. She sits cross-legged, in Eastern fashion, on a masnad. Behind her is an embroidered bolster. Over the masnad is spread a Persian rug. She is dressed in white shawls with a border of royal purple, and the surroundings are as unmistakably Indian as her appearance is Irish.

Why does she sit here, like an Eastern queen? The answer to this question is a romance difficult to parallel in this materialistic age. This woman, who has long passed threescore years and ten, is an authoress, editor, orator, political leader, and the head of a religious movement whose forty thousand adherents are to be found in every quarter of the world.

As an authoress she has made her mark wherever the wisdom of the East is studied. As an editor, she has, through her paper, *New India*, a faithful public. As an orator she holds great audiences wherever she goes. Among the learned bodies she has addressed is the grave and ancient Sorbonne. As a political leader she has bitter enemies, and followers who idolize her.

More than half a century ago, when scarcely out of her teens, she was the wife of an Anglican clergyman. She

became a Roman Catholic,¹ and left him. Then she became an agnostic and for several years worked in close association with the English reformer, Charles Bradlaugh. During this time she was an energetic materialist. Then she met Madame Blavatsky, the Russian spiritualist, and with characteristic courage threw her old opinions overboard. From earnestly believing nothing she came to believe almost everything, with equal enthusiasm! She gave up her work in London, where she had gained a reputation as an able speaker and a trenchant writer on social problems, and sailed for the East. From that time she has been a loyal disciple of Blavatsky.

In India she had to make her life anew. First she settled in Benares. Later she moved to Madras, and on Colonel Olcott's death she was elected the second president of the Theosophical Society, a post which she has held from that day to this, having been twice re-elected.

This is her life-story in baldest outline. To tell of her trials and successes, of her friends and enemies, would need a volume. She is Irish and—saving her presence—she enjoys a fight. But she wouldn't admit this for a moment. Always she tries to turn the other cheek, but at times the ancient Eve will out. . . . She is a very gentle lady. There is nothing small about her. She never did a mean thing in her life, we feel quite sure.

Of the wisdom of her activities there has been much question; of the purity of her motives, none. Nor can her ability be disputed, even by her enemies, of whom she has plenty. Annie Besant is a world-figure.

At a time when the big-whiskered undergraduates were wondering whether they dared follow Newman or not, a little slip of a girl, (oh, the madman her husband must have been not to realize the treasure he held!) brought up in sheltered

¹ This statement is of course utterly erroneous.—C. J.



Photograph by

ANNIE BESANT IN 1921

Swaine, London

surroundings, gave up home and faith and husband to follow the light of Truth, as she saw it. She had hardly any money. She earned her living by writing for the newspapers. Through slough of despond and over uplands of hope she followed the light she saw, until at last, after many ups and downs, it has brought her here, to Adyar.

She is a tireless worker. When the Indian dawn is breaking over the Bay of Bengal, she is to be found sitting here just as we found her, cross-legged, surrounded by her work, writing, planning, dealing with the letters her secretary brings her, giving instructions to the officers of the Theosophical Society, giving advice to aspirants to the "kingly wisdom" and "kingly mystery," administering affairs that not only circle the earth, but "step from star to star".

Mrs. Besant has none of the false modesty of the unknown. She has seen too much of the world to object to facing the camera. Yet she has none of the airs of a high priestess, none of the moods of a mystic. She is simple and direct, a person of singular charm. Her favourite mottoes probably are, "For God, for King and Country" and "There is No Religion Higher than Truth," for these two adorn the walls of her room. Every one who knows her, not Theosophists only, will tell you that she has lived these ideals throughout her strenuous and striking career. Among her followers (many of whom, by the way, believe her to be an incarnation of the famous Italian philosopher, Giordano Bruno), she is believed to be rather a despot (and they surely need to be galvanized with the fear of God occasionally, for, like all such bodies, this one contains a proportion of people that the world would call cranks, or something harsher), but to us outsiders she is a delightful, soft-spoken, cultured old lady. And in her bright brown eyes there is a hidden fire.

WHAT IS RIGHT WITH THE THEOSOPHICAL SOCIETY

I

By MIGNON ROMA GIBBS

IF one considers that all is right with the Theosophical Society, one must necessarily omit much in an attempt to enumerate merely some of those "things" that are right.

The primary Object of the Society, "To establish a nucleus of the Universal Brotherhood of mankind without distinction of race, sex, creed, caste, or colour," is surely the first thing that is right with it, for what other organization has so truly fulfilled such an object as has this Society? The second and third Objects have aided in that fulfilment.

The utility, rightfulness and beauty of all forms of religion in their pristine purity as elucidated by the untiring workers in the Society, almost from its inception, and the beauty revealed by the knowledge of the inner significance of one's own faith, no matter what that faith may be, are of inexpressible value, as such knowledge engenders tolerance—and without tolerance Brotherhood were impossible.

Since Truth is not to be found on any one path alone, then all that helps to a greater realization of Truth is of value; for if one's Purpose is to grow, then one's

Purpose is also to help others to grow, and this ability only comes of one's own understanding.

The wider and ever-widening outlook that the study of Theosophy (made possible through the Society and its leaders) puts before the merest enquirer is indispensable to the freeing of that understanding. To grow wiser means an expansion of consciousness which enables one to see (in a measure commensurate with the extent of such expansion) the relation of the parts to the Whole, and to comprehend something of the Divine Plan.

Karma and Reincarnation as theories—since they may not be certain knowledge for many of us—must have brought Light to many who groped in darkness; they must also have given courage to many who had little for which to hope, and given direction to aspirations which perhaps were vague till came the understanding that these beliefs brought. Realizing that

The Soul of Man is immortal, and its future is the future of a thing whose growth and splendour has no limit.

The Principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment—

the seeker finds it possible to give to persons and events their rightful place in the scheme of things.

To those who have always loved Beauty in Nature, the Theosophical Society (through its publications of members' investigations of the subject) has added immensely through the disclosure that the "Kingdom of Faerie" and the Deva evolution are so closely linked with this form of manifestation. Life is realized as One, the multitudinous forms serving as varying expressions of the One Life.

Then through the Theosophical Society comes the knowledge of how to work more efficiently—of how to serve more

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efficiently. In its postulation of the existence of Super-men, of Perfected Men, who remain with Humanity to aid and guide it in its struggle toward the Light, lies the vision of the possibilities of service that may be ours in the future, since all service rendered for its own sake, with the desire to be ever more efficient and to help always, must inevitably bring greater opportunities for service.

The Theosophical Society, too, points the way of approach to the Masters, for in serving mankind one best serves Them. And in trying to live according to the highest Ideal, in trying to express more fully the Beauty and Nobility, the all-encompassing Love and Wisdom revealed to one through the Society, one endeavours to be a worthy member of it, and repeats with the poet :

Purge Thou our sight and give us understanding,
Grant us the vision of Thy Perfect Plan.
So shall we humbly strive to serve our brother,
Revealing Love and Peace on earth to man.

II

BY THE REV. JOHN BARRON

"An', O Lord, gie us a guid conceit o' oorsel's," prayed an old Scotch elder. Not a bad thing to have when hampered with an "inferiority complex". The Acting Editor writes: "I have yet to receive a contribution to THE THEOSOPHIST on the theme, 'What is *right* with the Theosophical Society?'" I think I am justified in saying that the world wouldn't be worth living in, without it. It is not the size of it, the ebb and flow of tides of success, and all the developments in the way of activities that rise out of it, that are the main matters of interest concerning it, especially to those who by the very nature of their circumstances cannot be much in touch with these; but the chief thing is the steady stream of life and force

that comes through it, that magnetizes the very pages of this journal, and that, whatever the outward changes and storms may be, there is because of the T. S. influence always a song at one's heart. The Theosophical Society means H.P.B., and Colonel Olcott, and Annie Besant, and C. W. Leadbeater, and those to-day who carry the "fire" with them wherever they may be. Every Lodge Room a centre of peace and power, so that it doesn't seem to be of much importance what is being said there, but just simply it is good to be there!

The Psalmist perhaps after he had broken his best harp-string and said "Selah," and felt he wanted tuning up himself, says: "Then I remembered the days of old." We may be told that that's not a good thing to do, or to look ahead at the days to come, but that we ought always to be concentrated on the present moment; but, yesterday and to-morrow are in the Eternal Now as much as the present moment. There were days when "Theosophy" was a word to make one's heart jump, and *The Key to Theosophy* a book to be handled with the greatest reverence, and there was the pleasure in quiet country-roads of reading passages to an old friend, who said that this was what he ought to have had, forty years ago. The very air seemed vibrant with Theosophy. But "the solitude of quiet wilds" is only for a short time, and one's life-work demands contact with all sorts and conditions, and in unlooked-for ways opportunities come, and "we cannot but speak forth that which we do know".

The Countess Wachtmeister was surprised to find the name of a lady she knew, on the roll of the Theosophical Society, not having the least idea that her acquaintance was interested in the least in Theosophy, and when next she met her, asked if she would like to read any books. "My dear!" was the reply, "I never read a book in my life, and I don't want to read any of your books; but I think that your Society with its idea of an Universal Brotherhood is the most

glorious thing in the whole world." Is not that as true to-day as it was in the beginning? and evermore shall be, world without end, and that is what is *right* with the Theosophical Society! So many new Lodges have been formed, and so many Lodges have lapsed. Even so, what of it? The old members never had the idea that the Theosophical Society would become a large society; but it grew beyond all their expectations, and though in H. P. B.'s day it was small compared with what it is now, yet even then the Theosophical Society had accomplished a great deal; and she was able to say that if during those brief years of the Society's existence so much had been accomplished, what might not be expected in the course of the next (the present) century? When the Teacher comes in the last quarter of the present century, will he not find ready to his hand, an organized society, a literature and a terminology, which will enable a work to be accomplished which shall redeem the world? That is what is *right* with the Theosophical Society.

TAKE another image. An embassy comes out from the King and carries his message to some far-off land. An embassy does not exist for itself; it exists for the sake of the King who sends it, for the sake of the country to which it carries his message. It is a message from a King to a friendly people. Such an embassy to all the religions of the world is the Theosophical Society in its meaning; it brings a message from the great King; it comes to a country in order to tell its message; it has no object to gain for itself, no reward which it can claim for obeying its Ruler; it carries its message and proclaims it, and leaves it to be accepted or rejected as the particular nation wills. Such an embassy from the Masters of the Race is the Theosophical Society to the religions and nations of the world.

ANNIE BESANT

THE YOGA SŪTRAS OF PATAÑJALI

BY MANJERI VENKATA RAYA IYER

PREFACE

MY object in translating the Yoga Aphorisms of the great Rishi Patañjali, when there are other translations at hand, is twofold—to render the Aphorisms as they are into English, and not as coloured by the commentaries, and to show that, when this is done, the Aphorisms are mostly intelligible and naturally fall in with the Theosophical system of teaching, which is the only system that explains coherently the phenomena connected with the physical and super-physical planes of consciousness. The Aphorisms, as they are intended to be committed to memory, are very terse, and I have rendered them as literally as I could. The word or words which supply elisions in the original are put within round brackets. The words within square brackets are the meanings of words which immediately precede them. Under those Aphorisms which are not very plain as they stand and under those which admit of being interpreted in the light of Theosophical teachings, I have added my own explanatory notes which may be found useful in stimulating further thoughts relating to the Aphorisms. Their meanings come out fully only when they are meditated upon by a student of Theosophy, who knows something of the finer bodies of man and the planes of consciousness in which they

function. As Yoga is a practical science, the real significance of these Aphorisms is seen only by students who make some attempt to control the functions of the Mind.

I hope the translation will be a help to those students of Theosophy who do not know Sanskrit in understanding something of this only extant authoritative work on the Science of Rāja Yoga, which does not quote any further authority.

॥ पातंजलदर्शनम् ॥

THE VIEW OF PATANJALI

॥ समाधिपादः प्रथमः ॥

The First Quarter of Samādhi [Poise].

अथ योगानुशासनम् ॥ १ ॥

1. Then (follows) instruction on Yoga.

Then—After the attainment of the four primary qualifications of Discrimination, Desirelessness, Good Conduct and Love (at least to a certain extent).

योगश्चित्तवृत्तिनिरोधः ॥ २ ॥

2. Yoga is the inhibition of the (automatic) functions of the Mind.

Yoga is the restraint on the fickle transformations of the “Chitta”.

Chitta is, radically, the vehicle of *Chit*, the Cognition aspect of Consciousness. This vehicle is the Mental Body of man. The Ego, in the Causal Body, is the Thinker, and the Mental Body is the vehicle of his (concrete) thoughts. They express themselves in the Mental Body as vibrations, waves, whirls, forms and flashings of colour. These are the *Vrittis*, functions or transformations (of the Mind). In Yoga the

Mental Body is calm and quiet, and shows no colour or agitation of any kind. For,

तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥ ३ ॥

3. Then, (during Yoga), the Seer's abiding in his own Form [Nature].

The “Seer” is the controlling Self—the Ego in the Lower Yoga and the Monad in the Higher. *His own Form*—a synthesis of his past experiences. In the Lower Yoga the Personality is transmuted into the Ego. In the Higher, the Ego is absorbed into the Monad. The fusion of the lower self into the Higher Self is called Yoga.

वृत्तिसारूप्यमितरत्र ॥ ४ ॥

4. Otherwise, His conformity with the functions (of the Mind).

In the absence of Yoga, the Higher Self identifies himself with the functions of the Mind. Changes occur in his consciousness corresponding to the vibrations, etc., in the Mental Body. These changes are either automatic or induced from without, but not caused or controlled, by his will, from within. (See under I, 45.)

वृत्तयः पञ्चतयः क्लिष्टाक्लिष्टाः ॥ ५ ॥

5. Functions (of the Mind) are fivefold—vague and clear [injured and uninjured].

Every mental function, except sleep, in its ultimate analysis, can be resolved into sensations experienced through one or other of the five sense-organs. The world exists only as perceived. What the world is, apart from our perception of it, none can say. *Vague and clear*—*Kliṣṭa* and *Akliṣṭa* mean “injured” and “uninjured”. In extant translations, they are rendered into “painful” and “not-painful,” which are not quite correct. These latter meanings may apply perhaps to the functions of the Desire Body, as

Pleasure and Pain do not enter into purely mental functions. An "injured" function of the Mind is a blurred image or conception and an "uninjured" function a clear one. But Patañjali includes "feelings" as well in His "Vrittis".

प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥ ६ ॥

6. Evident, measurable or verifiable Conception, False Conception, Supposition, Sleep and Memory (are the five functions of the Mind).

Every mental function can be considered as one or other of these five.

प्रत्यक्षानुमानागमाः प्रमाणानि ॥ ७ ॥

7. Direct Perception, Inference and Tradition are the verifiable (conceptions) [Evidences].

Direct Perception is observation and experiment. This is the primary evidence upon which every other secondary evidence depends. In fact, it is the only evidence for the scientist as well as for the Yogi. It is a clear mental "impression" produced by an external object or event (through one or other of the five senses).

गृहीतसंबन्धाङ्गिगालिगिनि सामान्यात्मनाध्यवसायोऽनुमानम् ॥ ८ ॥

8. From the nature of the known relationship, the general conclusion (arrived at) is Inference.

Inference is the conclusion arrived at by the Mind from observation and experiment. It is a conviction that the same changes occur under the same conditions when actuated by the same causes. Or, Inference is the conviction that the same causes produce the same effects under the same conditions.

आप्तवचनमागमः ॥ ९ ॥

9. The utterance of "the attained" is Tradition [Gospel].

It is vicarious or Scriptural Evidence, which is verifiable by one's own experience. It is *Parokṣhajñānam*, knowledge through the eye of another.

विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥ १० ॥

10. False conception is (born of) illusory knowledge, not based on (the true nature of) the Form [object or event].

Example: The notion that the sun is going round the earth. Most of our "knowledge" belongs to this category, as is evident from the "progress" of science from theory to theory.

शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥ ११ ॥

11. Supposition [fanciful conception] goes with (mere) Word-knowledge with no reality (corresponding to it).

Example: "The curvature of a straight line" or "the horns of a hare," which are mere words with no reality behind. Or it may take another form as "the Mass of Matter," which is only a fanciful conception or supposition inasmuch as Matter is Mass and Mass is Matter. If its Mass is taken away from Matter nothing of Matter remains behind. Hence, Mass is not something apart from Matter.

अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥ १२ ॥

12. Sleep is a function (of the Mind) depending on the perception of the absence (of all functions).

Sleep occurs when the vehicle of consciousness is unable to respond to outside impacts and cannot call up internal images when the Centre of Consciousness shifts from it to a higher vehicle. It is a condition in which the mental functions have ceased to operate—the unconscious state of the Self in which *nothing is known*. It is not a state aspired by the Yogi as some persons erroneously think. It is a mode or transformation of the *Chitta* or the vehicle of consciousness, as Patañjali rightly considers. (See under I, 42).

अनुभूतविषयासंप्रमोषः स्मृतिः ॥ १३ ॥

13. Memory is non-losing (the impressions) of the objects experienced.

It is not a faculty of the Thinker; but its strength depends upon the clarity of the original image or "impression" and the amount of attention the Thinker or the Ego has bestowed upon the image. Whether the "impression" inheres in the Mind or in the "Seer" is not certain. It seems highly probable that it inheres in both. Memory is the effect of "Inertia" or automatism of Matter—its resistance to change its condition or state of motion or its persistence in maintaining its state of motion—its *tendency* to repeat the vibrations transmitted to it. The vibratory tendencies of the constituents of the various vehicles of consciousness inhere in their respective "Permanent Atoms" which are the nuclei or the vibrant centres of attraction, round which the vehicles are built up or automatically formed. Patañjali considers *Smṛiti* or memory and *Saṃskāra*, "impression" or "tendency," identical. (See Aphorism IV, 9.)

Matter seems to be at once a queer mixture of stubbornness and submissiveness on which depend the glorious achievements of the Yogi. The whole secret of evolutionary progress lies in these two fundamental and seemingly anomalous properties of Matter.

अभ्यासवैराग्याभ्यां तन्निरोधः ॥ १४ ॥

14. Their control, by Practice and Desirelessness.

These are the only two methods of gaining control over the Mind.

(To be continued)

THE JOYS OF THE INNER LIFE

By H. BOSMAN

IT has been said with profound truth that the object of all man's efforts is happiness, however selfish or altruistic may be both the incentive and the manifestation. But, when the inner life of a man opens out, when all idea of self lies dead at the door of his present state of spiritual evolution, when he works as an instrument in the loving hands of the One, then he begins to understand the real meaning of the word joy. Jesus Christ said: "He that loseth his life for My sake shall find it." To lose one's life for His sake is to overcome the lower self and the transient, material joys it engenders; consequently it is to lose the feeling of selfishness, the sense of separateness, the notion of the isolation of the self. To find one's life is to realize what real service means, to accept such service lovingly and gratefully and so to become a conscious part of all that is.

But service can only be a real and undiluted joy, a profound and heart-felt happiness, when we are sincerely eager for it, and when it is taken up by all that is best in us. The question of how we can best serve is not for us to decide, and a submissive attitude, which should not be difficult for us brought up in the Christian religion, is the real one. There is a great need for willing hands, and therefore we may rest assured that our offers to serve

will be answered as soon as possible and in the way most suited to our capabilities.

It is an error to think that a social worker for instance necessarily renders greater services to humanity than, let us say, a successful business man. It has often been pointed out that all depends upon our attitude, upon the motive behind the action; it is not so much what we do, but how we do it, which really matters. A man who makes a great deal of money, largely with the object of spreading happiness around him, is certainly nearer to the heart of the One than a social worker, driven by personal pride or ambition.

Christian teaching, as expounded by its adherents, urges self-sacrifice, but such teaching stops short at the threshold of a higher truth, and is in fact contrary to the message of Christ. There is no real question of sacrifice; just as it has come to be realized by all civilized races that the sacrifice of animals, etc., belongs to a previous period of evolution, which we have outgrown, so many of us have come to understand that a deeper truth lies hidden beneath the idea of self-sacrifice, namely that it is a matter of giving up lesser joys to gain greater ones, as was stated by Christ in the passage quoted above. Paradoxical as it may seem, the incentive to lead the higher life, when reduced to its simplest expression, is a selfish one; it is the joy of living in and of being filled with the love of the One, to which no other joy is comparable. It is, as is so beautifully expressed in *Light on the Path*, to "listen to the song of life". It is to be able to hear the loving messages unceasingly poured into our ears, to feel and understand, so far as our limitations will permit, His love and to send out our hearts to Him.

Listen to the song of life.
Store in your memory the melody you hear.
Learn from it the lessons of harmony.

KRISHNAMURTI'S WORLD OF THE INTUITION

By C. JINARAJADĀSA

I HAVE just had the privilege of receiving from Mr. D. Rajagopal summaries of the twelve talks given by Krishnaji at the Star Camp at Ommen this year. I should like to describe briefly my "reaction" to them.

Krishnaji is always fascinating; even if what he says may have been said by other teachers, they have not said it in the manner in which he is saying it. There is certainly an "individual uniqueness" in his phrases; they are often aphorisms out of which others can educe long discourses. His teaching is dazzling, and perhaps this quality has been greater this year at Ommen than ever before. I doubt if any but a Hindu brain could body forth such subtleties of thought as he shows this year.

He asks his audience once again to approach his thought free of all traditions or prepossessions of heart and mind. He asks us to leave all behind, and most particularly to leave behind our mind, if I may so put it. The moment our analytical mind is used to examine his teaching, we fix upon the part and not the whole. We note separate and distinct contradictions to what we know—not merely believe from others—as Truth; and so we develop a spirit of challenge. Yet he does not want to dispute with us; he only wants to give us his vision, or rather, to open our eyes to a vision of Truth and Being which is other than that of the mind.

In this I think lies his great significance—the indicating to us a vision of life which to most of us is utterly strange, and therefore revolutionary. I know I am treading on dangerous ground in trying to “expound” Krishnaji. Still, having something of a mind, and a fund too of experience of sorrow and joy, the attempt is not altogether a rash one. I propose, following Dr. Besant, to call Krishnaji’s outlook that of the Intuition. To get some idea of how different the intuition is from the mind, let me try to show how different the mind is from the emotions. Thus surveying backwards, we may understand how to look forwards.

All of us intelligent human beings to-day proceed to understand the world with our mind as the instrument of cognition. We start with “ideas,” that is, with measuring rods of the mind, in order to know life. Soon after we are little children, who are moved purely by the animal functions and by the emotions of like and dislike, our life gets put into a framework of the mind. Like the lines of latitude and longitude on a map of the world, we use ideas given to us called religion, history, ethics, idealism, and so on. When we watch any event, at once these ideas come up as measuring rods, and we say: sensible—foolish; useful—useless; logical—illogical; scientific—unscientific; and so on. What are called categories become the longitudes and latitudes of our mental world.

Let us now try to imagine a condition of life where mind is absent in an individual, where every reaction in him produces only emotions. His latitudes and longitudes will be: pleasant—unpleasant; to be sought—to be avoided; expanding-my-self—contracting-my-self; and so on, all emotional. He can live a very full and complete life (so far as *he* knows) with these categories only.

Suppose then an intellectual person comes to this individual who lives only with the criteria of the emotions,

and says to him: “My dear man, your conception of the world and its possibilities is futile. You cannot make your personal likes and dislikes the standard of living. Your individuality and its needs must not be made the centre upon which the universe revolves; you are only a unit in a community, and the community must be made the centre and not yourself. There are laws of logic; there are the facts of Nature; and these things must guide your judgment, and not whether you react to events pleasantly or unpleasantly.” At once there will arise a great clash between the two standpoints, because for a person who has only the categories of his emotions, the mental concept of life is unreal and futile. He will see no reason why what has served him so efficiently, that is, the use of the pairs of opposites—I like, I dislike, and others—should be given up in favour of something that is called logical or scientific thought. The world of thought will appear to him unreal and not satisfying the needs of his life.

On the other hand, to the individual who lives by the mind, the person who lives by the emotions lives in a contracted world and one that is full of error. The man moved by ideas is impelled continually to denounce one whom he looks down upon as his inferior in evolution. This so-called inferior may take such a standpoint as the following: “There is no reason why 2 and 2 should not make 5 in my world, if it helps me to be more happy in my world.” Immediately of course his opponent will say: “There are fundamental laws of the universe which prevent 2 and 2 from making 5, and there is no possibility of happiness for you until you give up your foolishness.”

And so back and forth the arguments will go, because there are fundamental differences in the two standpoints. There is no question that the standpoint of the mind, based upon the categories of logic, natural science and philosophy, is fundamentally more true than the standpoint purely of the

emotions. But this does not necessarily mean that life as contacted by the emotions is always a lesser form of life than life as contacted by the mind. There are certain phases of purely mental activity which limit the individual, and give him less of "Life" than what he would get if he were to develop his emotions irrespective of categories of the mind. Certain aspects of the emotions lead man to a wonderful height of understanding. Consider, for instance, the discovery of life by the man who "falls in love". Looked at from the mental standpoint, he may seem to be senseless and acting foolishly; yet on the other hand he reaches a fullness of living that a person absorbed in working out a mathematical problem will not contact. It is undoubtedly true, as Coventry Patmore says beautifully, that sometimes this experience of falling in love is "all the light of all their day" for many men and women :

Love wakes men once a lifetime each,
They lift their heavy lids and look;
And lo! what one sweet page can teach,
They read with joy, then close the book.
And some give thanks, and some blaspheme,
And most forget. But either way,
That and the child's unheeded dream
Is all the light of all their day.

The two opposing standpoints of life could scarcely be better contrasted than the reactions to life of two people, shall we say, on a pleasant summer day in England. If we think of one young person, full of vitality, who feels bored, and of another young person who is absorbed in the fascination of a detective story, the former might say to the latter: "Come out; it is a lovely day; don't sit there frowsting with your book. Don't you want to *live*?" The reply would be a negative one, if the young person with the book felt an intense reality of life through the mind as he read his story; he would brush aside as valueless the sense of life through

the emotions which a game of tennis or some similar form of outing might provide.

I have contrasted the two standpoints of the emotions and the mind in order to show that there are two distinct worlds of the emotions and the mind, and that the person living in the mental world will undoubtedly denounce all who are absorbed in their emotions and refuse to leave them, and do not realize that there are categories in life which are more true and so more useful than the categories of the emotions. In exactly the same way, there is a new world different from that of the mind, with categories also so different that the mental world seems futile compared to that world. This is the new World of the Intuition—a world very difficult to describe because it is only slowly being discovered to-day by a few select ones in humanity. Just as there is a clash between the standpoint of the mind and that of the emotions, so there is necessarily, especially at the beginning, a clash between the standpoint of the intuition and that of the mind. This, it seems to me, is exactly what is taking place just now in connection with the teachings of Krishnamurti. He is offering an outlook to life which is not that of the mental categories, but of certain other categories which are of the Intuitional World.

Just as, in my description, the person of the mental world will completely denounce the type of life lived by the person of the emotional world as futile, illogical, based on error, etc., so will the person who lives in the Intuitional World denounce the life lived by those in the mental world. From the standpoint of the intuition, there is no other possible understanding of the world except with its own categories; every other standpoint, however buttressed by the greatest authorities in the world, is simply not true.

There is of course a higher standpoint still, that of the *Ātman*; whoso possesses the vision of that World of the

Spirit will say even to Krishnaji's vision as did the Rishis of India: "*Neti, Neti*"—*Not so, Not so*. From the standpoint of the Ātman, there is no other.

The difficulty now comes in trying to describe what is the Intuition World, and what are the reactions of a person living in it. Most of us have had only the experiences of the Intuition World by fits and starts, so to say, because our life is guided by the categories of the mind. But it has always been the declaration of Theosophical teachings, from the commencement when they were given by the Masters, that Manas or Mind, even the Higher Manas, is not only different from Buddhi but is a principle of the Ego at a lower manifestation. We have always been taught to recognize that just as Kāma or desire comes "below" Manas, so Manas comes "below" Buddhi. The astral world is a vast world of life and activity, but it is a different world from that of the mental world, and a lower one, because consciousness in it is more limited. In exactly the same way, in the Theosophical scheme, the world of Buddhi is a higher world than the world of Manas. But so far, to most people, Buddhi is an unreal faculty of consciousness, whereas thinking and action in the light of Manas is a real mode of living. But we have to-day Krishnaji pouring out a mass of teaching concerning life as lived from the standpoint of Buddhi. No wonder, therefore, that his teaching produces a confusion in those who have had no experience of Buddhi. It is a type of confusion which would be produced in the person who lives in the world of the emotions by someone insisting that his world is all wrong, since there is a truer world, which is that of the mind.

When Krishnaji began his teachings, Dr. Besant made the illuminating remark that his teachings were for the new sub-race, the Sixth, which, according to the Theosophical classification, will be in a striking fashion the sub-race of the Intuition, just as the Fifth sub-race is the sub-race of the



ANNIE BESANT IN 1902
enlarged from a snapshot by C. Jinarājāśa in Genoa, November 7, 1902

Mind. In the article published in the last THEOSOPHIST, she mentions how Krishnaji's teachings are for these Sixth sub-race egos, and how some of them are appearing even now in various parts of the world. We can therefore understand why there should be at the moment much confusion in the minds of those who cannot as yet see that there are other categories different from those of the mind. Also we can understand why Krishnaji is utterly dogmatic, even verging on fanaticism, in denouncing every other standpoint than that which he proclaims to be the only possible one. Of course it is fanaticism of the type of the sculptor Pr  ault who said: "Art! It is that star. I see it. *You do not.*"

We have thus in Krishnaji's teachings, poured out with vigour and enthusiasm, a proclamation of life as viewed from the standpoint of the Intuition, the Theosophical Buddhi. If one has had any experience of Buddhi, Krishnaji's teachings are utterly logical, including even the quality of denunciation in them of all other teachings. For to one who lives in the world of Buddhi, life is completely different from the mental world. For instance, to take one example, if I were to mention the letter G, instantly our mind thinks of F which precedes the G, and of H which follows. When we try to understand G, then, by long association, the mind thinks the relation of G to F and to H a necessary factor in understanding G. But the characteristic of Buddhi is that Buddhi can understand G *directly*, without any reference to the relation of G to anything which precedes or succeeds. It has been explained by Theosophical teachers that this direct knowledge of G comes by *identification* of the knower with the object to be known. For when one exercises the faculty of Buddhi, the object to be understood becomes one with the knower, for it becomes a part of himself; it is understood directly, and not as related to what precedes or succeeds. Naturally, therefore, for one who exercises Buddhi,

the faculty of being logical, philosophical, being "four square to fact," being scientific in thinking, using the ascertained experience of experts, etc., are of no use whatsoever; he can come to a knowledge of life and its possibilities directly for himself by union with the thing to be known. He needs no teachers or traditions.

There is only one point on which some of us most distinctly differ from Krishnaji, and that is when he insists that all the categories, except those which he establishes, are useless, since they are erroneous. While it is perfectly true that a fuller knowledge can be gained by exercising the faculty of Buddhi, nevertheless such knowledge as can be gained by the trained mind is also knowledge. The categories established through long and careful investigation of the mental world are not vitiated because there are other categories in a higher range of consciousness. Furthermore, the strange thing is that sometimes the categories of the lower world can bring us more quickly to Truth than the inexperienced use of the categories of the higher. It is this which Bergson has pointed out with regard to the workings of instinct and mind. There are occasions when instinct "gets there" more swiftly than mind, which with its process of trial and error delays coming to a conclusion. So too we have the remarkable fact that when desire leads to powerful emotions, and the emotions are made selfless, they become surcharged with light from the World of the Intuition. This of course is the reason why poets and artists can give us a summation of life more true than what the logician and the scientist can give.

To sum up, Krishnaji is giving to us a vision of life which is that of the Intuition. Already two writers, Bergson and Croce, have written much to show how there needs to be a new evaluation of life in terms of the Intuition. Krishnaji outstrips these his precursors by pouring out a flood of

knowledge concerning what life is as lived in that World of the Intuition. Of course his teaching is for all, because we have all to live in that world some day,¹ though in the normal process of evolution the easiest way of so living will be for some in the Sixth Root Race which is still to come, and for the mass of mankind, in the Sixth Round, which will be particularly the Round of the Intuition. But there are always some who can go faster than the slow current of evolution which sweeps all mankind onwards, and it is these who will spring forward to live ahead of time, when they are given the message of Buddhi. But however true are the categories of the World of the Intuition, they do not negate the categories of the world of the Mind.

It is for each to select such categories from either world, or from both, as will enable him to discover the highest in himself, and for himself. This is the ancient teaching which the Masters of the Wisdom have ever taught. The teaching of Plotinus as to a "flight of the alone to the Alone" is the Ancient Way that is ever new to each who treads it. It is the "flight of the alone" which is being emphasized by Krishnaji. It is the flight "to the Alone" which was emphasized by Christ and Shri Krishna.

¹ Some may be interested to read a lecture of mine, delivered in 1911, called "The Vision of the Spirit," where I sketch the evolutionary stages through which the individual passes: 1. The Vision of the Separated Self; 2. The Vision of the Mind; 3. The Vision of the Emotions; 4. The Vision of the Intuition; 5. The Vision of the Spirit. The lecture appears in the book *How We Remember Our Past Lives*.

MAN KNOW THYSELF

BY B. W. ALLEN

THE separate entity contains latently the whole quality of life in totality, and the expansion to realization is the purpose of individual existence. That expansion can only be brought about by continual contact with the objective world.

The earlier experience is slow, as the response from the life within is only very small; but as the ages roll on, gradually there is a greater awakening as Kingdom after Kingdom is experienced. With man the early response is again slow, viz., when he first becomes consciously affected by outside contact. The storms of life, however, continually beat about him, and he is swayed hither and thither like a young sapling in the forest, for the life within him does not function sufficiently strong to ward off the effects from without. So he follows illusions in various directions having not yet learned that within him, if properly developed, is the power to direct and control all contact from without.

The way is hard but as time passes on gradually he learns to turn his mind to self-examination. He ceases to only look for fault in others, but looks for the weaknesses within himself, and when wise enough or sufficiently developed will from within adjust in an adaptable way the life within himself to the life pulsating without. He then realizes that life in its totality without can be realized by the life in its totality within himself. Once that conception is

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reached a new world is opened up, for he sees that every manifestation of life without has its part in the totality of life as a whole and it is his purpose to find out and adjust himself to it accordingly. Conduct of the right kind naturally follows, directed by the conscious life within.

The organizations of the past made by man in the form of Churches, etc., have played a part in stimulating from without that life within man, but with such institutions there is a grave danger that through the limitations of those who have formed them a narrow channel is constituted that will not permit full contact with life in totality outside. This is evident to-day all around us; very few of our existing religious institutions permit the full freedom necessary for absolute contact with life outside; in consequence they create illusions for the individual adherent and build up prejudices that wall off and prevent full expansion within man; this unfortunately retards rather than stimulates, notwithstanding that the promoters and sustainers of such institutions may have acted with the best of intention. Dogmas of any description, whether religious or political, have a narrowing effect and end in only partial understanding.

A great deal of the chaos of the world to-day has been caused by such procedure, and the remedy lies in individual freedom, with man facing himself fearlessly. Instead of leaning on someone else or some organization he must learn to face the open plane of life with all its storms, trusting life to adjust him accordingly.

The shelter-houses in the form of churches and other institutions can be used perhaps as fingerposts, but they will never in themselves bring to man that conscious expansion that will make him realize, make him feel and know life, make him see the Divine in every objective thing around him. He must tune his life within to harmonize with the life without, no matter how beautiful, no matter how repulsive,

because every expression irrespective of degree plays its part in the totality of life as a whole. Such is the goal for man—it is then that the pairs of opposites cease to worry him, for behind the form he sees the same Divinity and knows life in all its completeness.

In examining the cause of individual misery as existing around us all over the world to-day, much of it can be traced to the blind following of unscrupulous leaders. If individuals realized that they should trust only the voice within themselves, a great deal of the trouble could be avoided. Prejudices are inflamed by outlook directed in specific ways for the purpose of gratifying the selfish ambition of some other individual, and the ultimate consequence is misery for all concerned. The only direction necessary for man as a separate entity is that which will point him to understanding firstly himself; then conduct will follow that brings harmony out of discord, for in knowing himself he knows all, for the all is within him in correspondence with the all without. When man achieves such an exalted state he is one with God, "Life in totality".

The struggle may be long but sooner or later it will have to be faced, and why not now? For once realized and attained, the goal will bring a conquering of time and the Eternal Now, a realization knowing no yesterday or to-morrow, such limitations being then transcended. Constant awareness of all causes of action by others can only be understood when a man understands himself in all completeness; then tolerance is naturally extended under all circumstances, for he knows that all wrong action is born of ignorance and lack of development. To be able to realize life as manifested in a saint, a scavenger in the street, a crude savage, or a dying tree, is a possibility within the heart of every man and that should be his goal—a goal only attainable by constant examination day by day, yea, minute

by minute, of every experience that life can give to him. Finally the realization will be reflected in the man's conduct to all with whom he comes in contact. His understanding will radiate a love knowing no limits, because it is centred in the kernel of all things and naturally flows to every material manifestation that arrests his attention irrespective of degree.

The mad rush of youth the world over to-day in their quest for sensation can be laid to some extent at the door of organizations of the past, who with cast-iron rules housed people in by fear, thus not allowing for gradual individual expansion through experience of life in all its departments. Parents have little control to-day because of this reaction, and broken hearts are in every street; but let those parents take heart. Life externally is the great teacher and the more indulgence in seeming vice the greater the reaction, and out of that reaction will come a stocktaking of individual weakness, and adjustments will be made that will carry the individual farther on than all the Churches in the world could ever possibly achieve.

Out of this complexity as viewed to-day will flower to-morrow a humanity far greater, consisting of individuals who are self-reliant; born of experience bitter in the extreme, but knowing themselves individually, they will compose in the aggregate a people in unity radiating love and understanding, transcending the chaos of to-day, and constituting a brighter and happier world.

ALL you have to do is to take the marble of the lower self, and with the chisel of will and the hammer of thought to cut away the matter that prevents the Beautiful within you from being seen; to let the God within you shine out in glory and lighten the world in which you live.

ANNIE BESANT

SELF-MAKING

By KATE SMITH

THE human ego is a figment of the imagination, which has grown into an association-complex. In each human life there is a moment at which it begins. Somewhere about four years old each child suddenly thinks to itself for the first time: "I am me." Often, but not always, there is at the same time a feeling: "I do not like it much." That feeling: "I do not like it," is quite right. The consciousness of being oneself is not pleasant, it is rather disagreeable in itself and is likely to grow into a source of numberless distresses.

Psychologists have found that this discovery of oneself is engendered by the pressure from other persons. During the earliest years of one's life, one can live quite happily without noticing at all whether one is oneself or not. The happy infant never notices who or what he is. After a while people begin to be tiresome, there is conflict, and tensions are set up which result in a sudden noticing: "I am me; I am myself; I am this person; I am what lives in this body." It is a mournful discovery. When the thing is started, one begins to take an interest in it. One reconciles oneself to belonging to one's own body and none other. From this time forward one gives more attention to this precious, uncomfortable, newly-discovered self than to any other. One makes a hobby of it, takes a pride in it. Part of one's mind is definitely given to working for the welfare of

the self. One builds a permanent thought-form of interest in the self.

It is worth while to think out very clearly and exactly how the thing begins. There is nothing unusual about it, nothing special or peculiar. Just as in later life when one "takes up" a new language, or a new art or handicraft, one simply tells oneself one is interested in it, and, as a result of thinking so, one is interested. The mind builds a thought-form of interest in the subject from the moment of taking it up. That thought-form automatically draws one's attention to everything bearing on the subject, and collects memories of everything to do with it. The more memories the mind can collect in a given subject of study, the more the thought-form of interest in that study will grow and become powerful. The more powerful it grows the more successfully it can claim one's attention, to the neglect of other interests. This permanent interest thought-form is called an association-complex. One can have an association-complex for anything in or under heaven, from unicorns to bi-metallism. Everything seems to have a personal interest for someone, nothing proves interesting to every one. All interests are possible, none are necessary.

The extraordinary thing is how few people have thought through the subject far enough to see clearly that the association-complex we have built about our self is no different from any other in its nature. We started it casually, almost accidentally, without much thought, as we might have started stamp-collecting, and we have allowed it to grow and fed it with memories until it has overrun practically the whole of our lives. Yet it started life as a simple thought-form of interest like any other. It need not have taken up any more room or time or attention than any other.

We can do a great deal towards loosening the tentacles of the self upon our minds by pushing far enough back from

it in intellectual honesty to be able to see it for what it is—a thought-form of especial interest that we have made—a fixed idea that we have cultivated. Hard, clear thinking can demonstrate the folly of perpetually adding to the personal equation. Yet that is what we spend our lives in doing, until we can do nothing but roll round in circles like huge cones of swollen fat at one end.

Stand back and look at the process. The animals began it, when by effort they pushed consciousness into self-consciousness and started an individualization. No one expects much judgment in an animal. Having done it once, the same impulse is repeated by habit in the human kingdom. In this very life we are now living we have each of us done it again. It was innocent and harmless in the child to make the simple recognition: "I am I, I am this person." The mistake has been in adding to it so much all the time. "I am a good little girl, or boy. I am dreadfully naughty. Daddy loves me. Or why doesn't he? I like French lessons. I hate sums. I want to marry. Or maybe I don't. I am Mrs. Abbas Cedef-Wixyz. Or Miss or Mr. as the case may be. The Cedef-Wixyz are quite a family. I have to keep up my position." And so on and so forth, and so it goes.

Until he reaches years of discretion the individual is not to be blamed for his egoism. Home, family, friends, schools, churches and society at large bring all their skilled experience of centuries to bear on every girl and boy to increase it. Every one you know wants you to be somebody, to make something of yourself, to be a considerable person. Aggressiveness and greed are fostered in the supposed interests of separated nations, by military and commercial propaganda. Vanity is taught and cultivated to raise the status of the family, the school or the church. Appearance is the great demand all society makes on us. Reality is utterly lost sight of. Every one has to hunt out Reality all by himself in the

secret recesses of his soul. In order to hunt for Reality one has to be free-moving. No one will ever get anywhere while rolling in circles round the self. We must cut out the personal equation before we can trust to our own observations. It is merely an accidental and as it were geographical bias from which we suffer. We have to find out exactly what it amounts to, so as to deduct it from our conclusions.

The first thing to recognize is that everything we have added to the "me," since we first had it in childhood, is purely fictitious. All these voluntarily invented preferences, likes, dislikes, fears, ambitions and disapprovals have no existence. We simply pretend them all. In our secret heart of hearts we know it already. We are perfectly aware that our actual "me" is quite different from our position in life, "I, me, myself" am not "Mr., Mrs. or Miss Abbas Cedef-Wixyz" walking about in a certain body that bears that name; but a bit of real, warm, intelligent affection living in that body. That was all the child found there. That is all there is really there to this day. If we want to appreciate reality we have to drop all the rest overboard, as an invention of the devil, and allow our own natural, intelligent affection to come out for a walk and see what it can do.

ALL that we are is the result of what we have thought.
It is founded on our thoughts.
It is made up of our thoughts.

Dhammapada

RESPONSIBILITY

BY EDITH FAIRCHILD HOLT

A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
 . . . Therefore am I still
A lover of the meadows and the woods,
And mountains.

WORDSWORTH

THE hills were very beautiful. In the spring they were dark and light green interspersed with patches of colour from the flowers and foliage which covered them. They seemed like vast Oriental rugs; their beauty made an instant appeal; their colour refreshed and stimulated; their contour and proportion exalted. Later they became brown and velvety, and cattle and sheep grazed contentedly, wandered up and down their slopes, or lay beneath the trees which here and there grew from base to summit.

Such beauty had a meaning; somewhere it was imbedded in Reality. It held within it the key to understanding; it had been born of responsibility for the well-being of forms of life upon the earth, that they might receive through sense or materiality that which it had to give. The Supreme Responsibility which creates beauty of form and colour imbues it with the necessary elements to produce, to create. Everywhere there is responsibility, interdependence of life, union.

Responsibility is a response to need; a willingness to assume a helpful or protective attitude so that others may

with less strain gain certain results or achievements. It may be of the mental type, where a wise and careful guidance is given, without dominance, coercion, or dictation; or it may be of the emotional type, where there is tenderness or love in its various forms.

In either case, if the responsibility is real, if its roots are in Reality, it is a form of service invaluable to certain individuals not yet sure of their ground, uncertain or unsteady in their trend. Whether it is accepted through thought or emotion, it may and probably does have the ultimate effect of promoting union and increasing the perception of consciousness through vibratory cohesion, first through individuals, then with the All or Eternal Responsibility.

If one is to arrive at or pierce through into Reality, it would seem that there is value, up to a certain point at least, in the acceptance of responsibility, when the need is brought to one's notice. The question is when or where should it begin or end; how far is it helpful, how far a hindrance, an undesirable result?

An Italian in great distress called at the door. He had seven children, was unable to work, a racking cough pestered him; money was given. By that act responsibility for him and for his family, in a certain sense, was accepted; double responsibility, giver for receiver, receiver for giver, no chance to escape the Law. The thought of distress awakened the emotion of pity. It was a flood which battered down the barriers and understanding came to both. At some time it may deepen, or it may gradually disintegrate. If the responsibility was old, born long ago of an act of charity, it has been paid, leaving freedom to both. If he had been turned aside, the responsibility would still remain to be paid at some future time.

Every contact which involves exchange, physically, emotionally, mentally, spiritually, incurs some responsibility.

We are so bound together in oneness that it would seem that our evolution depends upon the understanding and acceptance of such. Being part of one another, how can we escape the Law? If we are only paying our just debts and obligations through responsibility, then new ones there are not, because we are responsible to the whole, not necessarily to the individual, and at a given period all must be paid and responsibility cast aside. It would seem that there are no new responsibilities. In our human relationships we are so dependent upon one another for inspiration, stimulation, the give and take of contact which sharpens perception, increases creative power, and gives a temporary standard from which to make a fresh ascent, either through physical powers, creative, emotional, mental, or spiritual insight.

It is possible then that here and now with increasing responsibility, which promotes a closer bond or union, we may come to perceive the Eternal. If we have accepted our responsibilities, have attempted to analyze their meaning, have tried to be wise, kind and understanding, to give only that which can be given to those served in some form of service to others; if we have refused to be held or retarded by the acceptance of responsibility and have utilized it as a doorway through which to pass, or a window through which to see—we may, walking with those whom we have served and who have served us, find that our powers have enlarged, our vision become stimulated, our vibration quickened, and that our perception embraces the whole in an ever-expanding, increasing progress which is Reality.

Responsibility is one channel which is open to all. None have succeeded in escaping its net. Whether one accepts or rejects its claims it follows him as a constant companion. If one presents ideas or opinions by word of mouth or written articles, there are those who, stimulated by the expression, or antagonized, as the case may be, unite themselves with

his mental material or his emotional outflow, and become another part of his responsibility. If one lives his life according to his particular standards, there are those who find his example alluring or attractive, and following it, are a part of his responsibility.

It would seem that the responsibility of The Supreme for His creation has vitalized our responsive current, and through this current the life of the Spirit may ascend and descend in the process of evolutionary eternity.

“TAT KARMA, TAD ASMI”

“WORK with all thy might!”
So spake the Sage of old,
So shalt thou find the Light
And God behold.

Work will not thee deceive,
By work thou shalt perceive,
Through work thou shalt receive
Illumination.

By work comes revelation,
Through work grows realization,
In work is the consummation
Of human life.

For work is the surest way;
On this road man will not stray,
By this alone he may
Attain the Goal.

“Work with all thy might!”
So spake the Man of sight,
So shall man find the Light
Which he desires.

THEOSOPHY AND THE THEOSOPHICAL SOCIETY

BY KEWAL MOTWANI, A.M., PH.D.

OUR Society has a magnificent record of fifty-eight years' achievement to its credit. H. P. B., through her monumental works, waged a relentless war with the materialistic phases of science in Europe and America; Colonel Olcott revived Buddhism in Ceylon and saved large sections of the Buddhist population from relinquishment of their religion; Dr. Annie Besant saved India from Occidental secularism, reinterpreted Hinduism and gave it a new life. While these leaders of our Society have changed the religious contours of nations, Theosophy has been making slow but steady inroads into the mental atmosphere of the world, though this is neither widely known nor openly acknowledged. It, therefore, behoves every lover of our Society to study the situation to-day, to see what can be done to help it in its crisis.

For a crisis there certainly is in the Society to-day. The nature of the crisis, as I see it, is twofold. Firstly, there is a certain disturbance in the mental atmosphere. Certain circumstances have compelled the members to think and to think deeply and quickly. The calm placidity of pre-War conditions no longer exists. All over the world, men are confronted with situations that call for immediate and decisive action. The post-War problems have carried away the individual from his settled moorings. Disturbed political conditions, economic debacles and social upheavals we have,

all around us. Our Society being a dynamic organization, it cannot fail to reflect, in some measure, this unsettled condition of the world. This condition has compelled our members to ask of our Society a new view of life, a new guidance toward appreciation of the essentials.

The second part of our crisis is the continued loss of members. We have lost during recent years forty per cent of our members, as was pointed out by one national lecturer of the American Section¹; and if this continues, the Society will be extinct in a few years. Of the two aspects of the crisis, we shall take up first the quantitative aspect.

1. I believe that the main blame for this loss of membership must be laid at the doors of science. Every one knows that since the late War, the spatial mobility of mankind has been considerably accelerated. Science has made it possible for more peoples of the earth to know each other, by direct observation and travel, by means of radio, wireless, telephone, and also through the medium of current literature. This quickening of communication makes it possible for the world to come together at every turn to-day. There is practically one uniform culture-pattern.

This quick communication has increased the number of religious organizations. Europe and America have more of Hindu Swāmis, Vedānta Āshramas, Bahai organizations, Christian Science Churches, New Thought Temples, and Theosophical Societies (of different allegiances) than they had a few years ago; the Orient, on the other hand, has witnessed a new rush of Christian missionary enthusiasm. All these organizations are engaged in mutual competition, conscious or unconscious, with the result that some have more members to-day, and others less than they had yesterday.

2. While science has helped to increase the number of religious organizations, it has done everything to help the

¹ But last year our Society in Spain increased its membership considerably.—C.J.

individual to avoid them. By means of radio and cheap current literature, it lures him away from the ties that bind. To-day, hundreds of thousands can listen to a lecture by a great thinker, or to symphony orchestra in a large city, from across the sea, at the cost of a fraction of a penny, invested in the radio. Chautauqua, once the most potent agent of liberal education in America, has been almost blotted out of existence. Musicians are wandering in Europe and America penniless, because radio has snatched away both their instrument and their skill from their hands. There are more popular magazines dealing with psychological, sociological, religious, scientific, political and cultural problems, and they also compete for the individual's attention. The result can be easily guessed. The average person stays at home and accepts the best that the world can offer him for the widening and deepening of his cultural sympathies.

3. He is helped in his stay-at-home attitude by the economic conditions that are almost alike in their effects all over the world. Membership in the Society means annual dues to Headquarters, monthly dues to the local Lodge, regular contributions toward expenses of visiting lecturers, and toward various other calls that emanate from the Headquarters from time to time. Membership in an organization is a privilege, but gratitude must be shown by sharing the burden of its upkeep. In the present times when jobs are uncertain, taxes heavy, education of children expensive, and exigencies of occupation demand a maximum efficiency, one has to economize. Economizing apart, some people really have not enough to pay, however much they might want to. Institutions are losing their members on this account. Ours is not the only one.

4. Questions of losses in membership and poor attendance at meetings are not characteristic of our Society alone, but common to all religious organizations. This, it has been

sometimes remarked, is due to loss of religion and religious control. The fact is really the other way about. People are living religion to-day and not merely thinking thoughts about it.

The Theosophical Society is a part of a wide world. Its membership is affected by the social situation. This social situation, I see as a synthesis of the scientific, the economic, the cultural and the religious trends of life.

5. Krishnaji's repeated statements that organizations are not necessary, that they often hinder rather than help the realization of Truth, and his disbanding of the Star group, have led many members to resign their membership in the Society. This could not but be so since our members had learnt to associate Krishnaji and his utterances with the World-Teacher. By virtue of this place of spiritual eminence as the Teacher, his utterances assumed an authority which he did not mean to impart to them. They became *ipse dixit* for many members. Many did not stop to analyze what Krishnaji meant by "organized religion" though our leaders, particularly Colonel Olcott and Dr. Besant, have devoted their lives to combating "organized religion"—religion that is a mere form and has no life in it.

6. Another factor that has militated against the membership of the Society, I believe, is the cessation of active work by our beloved President. I do not mean to imply by this that she should have been in the field so as to keep up the membership! Not at all. Her services to the Society have been wonderful and we owe her a deep debt of gratitude. What I mean to say is that Dr. Besant has various facets and she shines to each member according to his needs and understanding. She is the one person in our Society who commands love and reverence of both the members and the outsiders. Her silvery eloquence, her encyclopædic knowledge of men and things, her marvellous powers

of clairvoyance, her researches in science, her leadership in India's religious and political regeneration, and her statesmanship that has drawn admiration even from Lord Haldane, have been our assets in the Society. She has a universal appeal, but where shall we find her equal? She has been a cementing bond between members and the Society. Till we restore that bond, the ranks of our Society must continue to be thinned.

These, then, are the causes that have led to the reduction of members of our Society. Well, what are we going to do about it? Is there anything that can be done to improve the situation?

First, is the question of numbers something to be alarmed at? Are numbers the sole criterion of progress? No, an emphatic No. In fact, numbers can become a weight on the life of an organization. All evolution protests against size. The primeval animals had gigantic systems of bones to carry their enormous volume of flesh; the third root-race man was much larger than his prototype of to-day. This law operates in all the realms.

Our Society has expanded with marvellous energy. Within the fifty-eight years of its existence, it has become a very large spiritual League of Nations. Now it must consolidate its position. It has dug for itself a channel, it must now deepen that channel. Loss of membership is something like the subsiding of a flood. The river comes back within its banks which do not hinder but help its flow. We must now concentrate on strengthening the life-side of our Society. One of our Masters said that His blessings would be on our Society if only three sincere members were left in it. He was warning us against undue emphasis on numbers.

But strengthening the life of the Society is not possible unless we are thinking in terms of the world and its needs

at the same time. The world and the Theosophical Society are two inseparables. What affects the one affects the other and vice versa. During recent years, we have become somewhat inward-turned. This is not bad in itself, but what I am trying to say is that we have got out of step with the world at large.

We must understand the needs and the problems of the world and talk in the jargon which the world understands. Our leaders are in the right direction when they give their time and thought and sympathy to the world and its problems. How efficient, I might say powerful, in service some of the T. S. members are when they combine, with a thorough background of Theosophy the knowledge of the mental currents of the world! Dr. James H. Cousins is one. His stay in America has been a blessing to all around him, in the Universities and Colleges as well as in the Theosophical Lodges. Another member is in charge of the T. W. U. Having been educated in two leading Universities of America, she knows and understands what contribution Theosophy can make to the two fields of study in which she has specialized. She is making some contribution herself, by word of mouth as well as by writing, in her fields, and inspires others to do so in their own fields. Another is a professor of sociology in a very large college in the north-west of U. S. A. He is an old student of Bishop Leadbeater and has a Ph. D. of the University of Chicago. I believe his usefulness to the cause of Theosophy, (as distinct from that of the Society) unknown and unrecorded though it be, far transcends that of ten Theosophical lecturers touring through the country, at an enormous cost to our organization. American thought to-day, as every one knows, is dominated by a mechanistic philosophy. These two friends are slowly and steadily proving to those who come within the orbit of their acquaintance and teaching, that there is something more than the

machine which we call man. And they use the language of the person they are talking to.

One feels grateful that Krishnaji is not using Theosophical terminology in his lectures. If he did, his message would be limited to members of the Society, and the world at large would remain the poorer for it. As it is, his writings are widely known and studied. Dr. Howard W. Odum, an eminent American, closes his book, *Man's Quest for Social Guidance*, thus :

Jeddu Krishnamurti has published in March 1927, a little volume, *The Kingdom of Happiness*. He discusses intuition, enthusiasm, personality, experience, great men, mind, sacrifice. Discuss the part which these forces have played in the lives of some economists, historians, political scientists, sociologists.

The world is in the throes of a stupendous struggle. It needs Theosophy and the Theosophical Society. Our message will go deep and wide if we can assume the rôle of guides and leaders, and not be unduly concerned about the decrease in membership. In plain language, we should be concerned with Theosophy, and the Theosophical Society will take care of itself. Our lecturers should be taught to specialize. They will awaken no enthusiasm in the general public that can get its mental and spiritual food elsewhere, and perhaps in a more easily digestible form. Let the reader think of the training and preparation that the debating teams in colleges and universities have to go through, the research they have to undertake, the clarification of the issues they have to make, prior to their meeting the opponents! Our lecturers should be given a regular training in their work. They should be given opportunities to expand their universe of discourse; by doing this, they will extend their universe of influence.

Toward this end, we should revive the Brahmagyda Ashrama or some similar institution in which our future lecturers could get a liberal education, with Theosophy as the

background. Two years would be enough to give them a good grasp of Theosophy and the Theosophical point of view. After this, they should be sent for a regular four-year course at some University to study one particular subject in which each feels interested, to learn the academic jargon, and above all to earn a degree which would entitle them to receive the attention of the public. During the course of academic instruction, each would correlate Theosophy with his own special field and make some contribution at the same time. When he is ready, he should be sent out into the world, and he will receive a hearing. Each National Section should be urged to undertake the financial responsibility of training one such lecturer every two years for ten or twelve years.

If each Section had five or six such lecturers, devoted to the cause of Theosophy, touring about, infusing life into our Lodges, making them veritable centres of culture, we would not only *not* lag behind, but be in a position to give the lead which the world justly expects of us, since our claims are so high, and our accomplishments of the past justify, in some measure, those claims.

Another cause of mental disturbance in our Society is the emphasis on the doctrines of Karma and Reincarnation. It has been sometimes remarked that our usefulness to the world will increase if we discard the mention of these and other tenets of Theosophy. This is a very doubtful proposition. Mental honesty and logical consistency would demand that we present our point of view with no intellectual tricks or mental reservations. These two doctrines have been the solace of millions of people, they have solved the mystery of life for many, and they are needed to clear away spiritual and mental complexities from which the world is suffering to-day.

But in a dynamic world in which we are living to-day, people are interested in *doing* things, not finding explanations. To stop a man, when he is ready to begin a mile-race, and

explain to him the muscular, the nervous, the glandular functioning of his organism, and their reaction on his mind, and then give him a lecture on *Mens sana in corpore sano*, would be not only unnecessary but irrational. If full facts were revealed to this runner of the race, it might paralyze his enthusiasm and even jeopardize the chances of his success in the race. So the necessity of laying emphasis on these doctrines is relative. It varies with time, circumstances and persons.

Our lecturers cannot pass over these doctrines. But they should emphasize the fact that these doctrines are mere *explanations*, and *not origins*. The theory of Karma does not compel us to act, nor does it assign punishment. It states the functioning of a natural law. Such clear-cut statements will save us from outsiders' ridicule, and also from mental and physical inertia which sooner or later must overtake those who will insist on denying the life for the fictitious authority of form. India is a classic example of that inertia, of distortion of these sublime doctrines into mere dogmas. We must not create such a comatose condition in the minds of the members and the outside world.

In brief, if we try to be up-to-date in the method of presentation of our philosophy, in the problems that are facing the world, in giving a lead to those that are outside the Society, and in imparting a certain enthusiasm to those that are in it, I believe we shall solve the twofold crisis with which we are confronted.

Our problem is the spreading of Theosophy. The world needs it. But we shall not get results commensurate with our labours and expenses if we do not correlate our ways with the modernized methods of communication, scientific and vocal. We must keep pace with the world on its level. This, I am convinced, will go a long way in forwarding both Theosophy and the Theosophical Society in the lives and minds of men.

TRUE INDIVIDUALITY

*A Talk broadcasted from the Theosophical
Station 2 G B. Sydney*

By R. E. BENNETT AND M. St. JOHN

R.E.B. In philosophy and psychology one frequently comes across the words "individuality" and "personality". Many people apparently regard the words as interchangeable. Can one distinguish between the two?

M.St.J. According to an etymological dictionary, individuality is given as "separate and distinct existence, oneness, distinctive character"; whereas personality is given as "that which constitutes distinction of person, individuality".

R.E.B. That does not seem a satisfactory differentiation to me; it is confusing and gets one nowhere, and for all intents and purposes, the person who was responsible for that description believes that they might be one and the same thing; surely the words themselves indicate that is not so. What have you yourself to say on the matter?

M.St.J. I shall have to fall back on Scripture which is very definite on one point, *viz.*, that there is an eternal immortal part of us, sometimes spoken of as the soul but which is, in actuality, the spiritual man who is part of the one great Life. Surely this is the true individuality.

R.E.B. Yes, yes! but where does the personality come in, what are its functions, as say, apart from the individuality?

M. St. J. Its functions are obviously meant to be serviceable to the eternal immortal part of us, that is the true individual.

R. E. B. I think I see your point. You consider that man has, as it were, two parts to himself—the one, which is eternal, immortal and is called the “individuality,” and the other which is the instrument used by the “individuality” and is called the “personality,” which consists of the mind, the emotions and the physical body.

Assuming then that these are the true definitions of “individuality” and “personality,” does it not occur to you that there seems to be a fairly constant antagonism between the two—a kind of warfare?

M. St. J. That is so, and that is undoubtedly part of the training for the individuality to master its tools. We must never lose sight of the fact that the personality is not eternal; on the contrary, it is ephemeral, for, a part of it, the physical body, after a certain amount of use, invariably dies and disintegrates.

R. E. B. But what of the other aspects of the personality which survive the body, that is, the emotions and the mind?

M. St. J. They only do so for a certain duration, but neither belongs to the real man except as instruments or tools, as his physical body was for the period of one incarnation in physical matter.

R. E. B. I do not see how you can prove to a person of ordinary intelligence that emotions and mind are not part of the eternal immortal being's make-up.

M. St. J. On the contrary, it is comparatively easy to do so to a person of average intelligence. You must admit that during life man experiences a great variety of emotions aroused for the most part by externals, but in the less evolved of the human kingdom, from physical attributes mainly. Some of these emotions are good and others decidedly the



Photograph by

Judith Fletcher, Sydney

ANNIE BESANT IN 1922

reverse. Do we not restrain our tempers and control our appetites from indulging in excesses, which are sometimes termed vices, and are not such excesses occasioned from the pleasure afforded by some kinds of indulgence? On the other hand, the same thing is evident in the case of religious and other fanatics, who are known to be uncontrolled in their attempts to carry out what they deem to be good or beneficial to humanity.

R. E. B. One can but admit this, but in what way does it *prove* that the emotions and the mind are not an integral part of the eternal man?

M. St. J. Because the controller and that which he controls cannot logically be one and the same; in other words, the spiritual immortal man has to control the emotional part of his ephemeral personality, whether he is or is not functioning in a physical body at the time.

R. E. B. Admittedly, but when it comes to the mind, that is another matter; surely what you have said does not apply to that?

M. St. J. Yes, it does and is easier to prove, for, if the mind is your real eternal self, it would always act in conformity with and be amenable to that self. That it is not, you can quite easily prove, especially as we have less control of the mind than of any other part of the personality.

R. E. B. Tell me exactly how to set about obtaining that proof.

M. St. J. That is easily done. Shut yourself in your room and be free from any interruption, get into a comfortable chair, and order your mind to concentrate on something which does not ordinarily interest you in the least, for say ten minutes, during which period (it is quite a short one) prevent your mind from entertaining any extraneous thoughts and do not permit it to wander from the set subject for even a fraction of time. This will clearly prove most conclusively

that it is the most uncontrolled part of the personality, for, before you have gone very far, you will find the mind thinking of something quite different, generally of something far more attractive. Try this experiment and you will agree with me entirely.

R. E. B. All this seems to indicate that the immortal eternal man is to all intents and purposes not in control or, to be more correct, in very partial control of his personality. One so often reads of instances of misbehaviour, ungovernable temper, murder and no end of actions aroused by passion, and, in the light of what you have said, one can see the reason for such—it is merely a matter of the individuality failing to control the personality.

M. St. J. All mankind will one day gain absolute control of the personality, and when that is achieved, it will be more than man. In scriptural parlance man "will have attained to the measure of the stature of the fulness of Christ and will go out no more".

R. E. B. Do you think then that the purpose of the life of every human being is to learn to harmonize the personality and the individuality—that one would then have achieved complete happiness and have no reaction of sorrow?

M. St. J. Most certainly, unity and complete harmony have to be attained before the true individuality becomes an accomplished fact.

R. E. B. How do you consider this purpose is fulfilled?

M. St. J. Everything is accomplished by means of experience: for the old Latin proverb, *Experientia docet*, is as true to-day as it has always been. It should never be lost sight of that every man and woman in this world is seeking one thing, that is happiness, and because we are constantly in error in thinking that certain mistaken actions and unimportant things will ensure that, it is through experience

afforded by such mistakes that we acquire wisdom, and have no reactions which so often cause intense suffering.

By means of numerous experiences we shall at length learn to desire rightly, thereby ensuring harmony, complete harmony between the personality and the true man, and the unfolding of that Divinity which is potential in each one of us.

R. E. B. This conception fits in with what a great philosopher and teacher has stated, namely that "it is the individual that matters," whereas most of us think more of the personality and satisfying its whims—its erroneous desires or its mistaken desires.

Another great teacher, as recorded in the Gospel according to St. John, was stated to have uttered these words: "Is it not written in your law, I said ye are Gods," and, surely if we know this, we should make the effort to make that latent Divinity active now.

M. St. J. Precisely, that significant word Now is of great interest, because it implies Now, Ever and Always, the everlasting and the eternal in which our Divinity actuates.

R. E. B. In this sense there can be no Time, which only applies to our disharmonious personalities; the true individual is beyond the temporal, for he has entered upon his heritage of eternity.

The thing to do then is, in the present, always for the personality to co-operate with the individuality; then man will express his true individuality and will be liberated from all suffering which comes from a conflict of the personality and the individuality.

This, of course, will require a constant awareness, alertness, and will necessarily result in absolute unselfishness.

The world-problem at any time is the individual problem; hence, if each person would express his true individuality, we should avoid all the present chaos and unhappiness, which is mainly a result of selfishness and uncontrolled personality.

FOUNDATIONS FOR A POLITICAL PHILOSOPHY

By T. H. REDFERN

IT is common to decry the discussion of politics in the Theosophical Society for the reason that this subject gives rise to partisan and acrimonious argument, with disastrous results to the spirit of Brotherhood. Yet if we are unable to discuss the merits and demerits of comparative methods of government, is there not something radically wrong with us? Can our Brotherhood be said to have any roots, if it will not stand political exchanges?

Many years ago I was asked to define my political position and replied that I had Socialist ideals, Liberal instincts and Conservative sympathies. The statement still seems to form a basis for that synthesis of ideas at which the Theosophist, as a comprehensive truth-seeker, must expect to arrive.

The Conservative primarily seeks to preserve the heritage of knowledge and culture passed on from preceding generations.

The Liberal is concerned with establishing and maintaining the fundamental rights of liberty, experiment and enterprise, without which any nation will stagnate and become decadent.

The Socialist seeks an economy which will eliminate waste of time and energy. By the co-operative and

organized planning of Industry, he seeks to accomplish the production and distribution of the material needs of the race, with the minimum of human effort and the maximum of leisure.

These three major political impulses are each valuable. Each has its importance, and needs to be kept in due balance with the others. The Conservative is primarily concerned with the preservation of the past; the Socialist with conservation in the present; the Liberal with developing the future.

The Conservative attitude to the future is a desire to carry forward the past suitably modified. The Socialist attitude to the future is to develop an increasingly perfect present. Whilst the Liberal seems concerned with keeping eternal principles alive in changing conditions so that the accretions of obsolete traditions may not choke the evolving life.

The Idealist, then, may make his home in any of the three parties, according to the clarity of vision, and influenced by the balance of the *gunas* in his nature. Or he may judge, according to the need of his country, the party whose point of view is being least emphasized and is most needed to restore balance in the State. Or he may stand apart as an active spectator and commentator.

Without such comprehensive Idealists in the various sections, each will lack wise leadership. The Conservative branch of any State may destroy it for lack of vision, as also may a Liberal branch for lack of stability, or a Socialist branch from excess of formality and routine.

The tamasic quality of the Conservative is liable to be exaggerated. So also is the rajasic quality of the Liberal, or the sattvic quality of the Socialist. Then arises the worship of the past with the consequent ruttiness and bondage to old ways: or the excess and over-officiousness of a bureaucracy: or the chaos of a revolution caused by too sudden changes.

A comprehensive politician, on the other hand, seeks to combine in himself a due sense of the folly of destroying the serviceable institutions which have been created by our forerunners in previous generations ; a due sense of the need for adjustment to changing conditions by altering institutions and creating new ones, without which progress the seeds of discontent ultimately burst forth into sedition and revolution ; and also a due sense of the goal of the general well-being of all and that economy of effort which will release the maximum of time for educational and cultural pursuits on the part of all citizens in the State.

TAKE what is happening in the world at the present time. The strong, the violent, the powerful, the rigid, the men of power and strength are at the top, and the weak, the tender, the struggling are below. Now put that in contrast to the tree whose sustaining power, whose strength lie in its deep roots, which are all hidden away below, and on the top there are the delicate leaves, the tender shoots, the weak branches. In human society as it is at present constituted, the strong and the powerful are supported by the weak, whereas in Nature, the strong and the powerful are below to sustain the weak. So long as you look at every problem with a twisted and a crooked mind. . . you will accept the present conditions ; whereas I look at the problems from the other point of view.

J. KRISHNAMURTI

OCCULT EFFECT OF AN ECLIPSE IN INDIA

BY THE RT. REV. C. W. LEADBEATER

LAST Monday (21st August) there was an eclipse of the sun which was visible over almost the whole of India. Unfortunately for us it was only partial here, rather less than half of the sun being obscured. Up in the north of India it was annular, which is of course much more interesting.

The multitude here has what seems to us a very curious attitude towards eclipses, whether of the sun or of the moon. They make a great occasion of them ; no work is done, and shops and offices have to be closed, unless they happen to have European or Eurasian workmen. It is not easy to arrive at the real reason for this, for opinions seem to differ very widely. It has always seemed rather strange to me that, although all priceless wisdom comes to us from the East, it does not appear to penetrate to the lower classes in the Orient ; but such is the fact. In China, I have read, the theory of an eclipse is that a dragon is trying to swallow the sun, and the people are kind enough to come to the sun's assistance by beating pots and pans and creating a veritable pandemonium of noise, in the hope of frightening away that dragon !

I have not heard of anything quite so crude as that in India, though something like it may exist among the hill tribes.

I am told that the fundamental idea is that the period of the eclipse is a specially suitable occasion (*why* no one seems to know) for receiving instruction from a teacher, for making offerings to the dead, and for general purification and the remission of sins. But as far as I have been able to see, even those ideas are very vague in the minds of the enormous crowds which assemble on the sea-beaches and the banks of the rivers to carry out their conception of the appropriate ritual.

The salient points of this appear to be that no food shall be eaten, or even cooked, until the eclipse is over, and that every one should bathe (in the sea if possible) before and after the phenomenon. They do this as a matter of tradition, of custom—because their fathers and grandfathers did it; hardly any of them seek for any further explanation beyond this. The occult effect of the performance was consequently rather negative. From most of the great popular festivals here there arises a wave of joyous feeling, and a certain influence of upliftment—not at a very high level, perhaps, more emotional than spiritual, but unquestionably beneficial to the people concerned. In this case, judging from the huge crowd on the Madras beach, that result was not achieved; the throng pouring homewards was damp, bedraggled, hungry and on the whole rather miserable! Perhaps it is just as well that eclipses are so rare!

I had expected that the immense gathering on the sea-shore would awaken some enthusiasm among the tritons and nereids, who are generally very ready to respond to the jocundities of bathers, but in this case there seemed to be no such reaction, and the marine hosts were scarcely affected at all—if anything, they disliked the general gloom of the crowd that bathed in the sea.

OURSELVES AS OTHERS DO NOT SEE US

By MARY LOUISA OGILVY

WHAT do we know of ourselves, within or without? And what do other people know of us? As little as we know ourselves. All that people see of us, speaking physically, is the integument that covers. There is all that is beneath that covering, and what is concealed by that covering is so complex that volumes have been written about many of its parts and functions. We have organs, muscles, fat, blood, bile and a long list more, all doing something. Each organ has a life of its own, a duty to discharge. They are individual, yet interdependent. Some marine organisms are complete in themselves. They absorb food, and grow, and reproduce their kind. By and by a number of these coalesce, and a new organism is formed which takes in food, grows and reproduces its kind; of the organisms which make up the new creature, some perform one function and some another. Our organism is somewhat similar. Each organ has its part to play, individually and collectively.

Each of these organs is composed of millions of cells, and each cell is composed of millions of atoms. Books are written on the study of the atom alone; and when one has studied it to its ultimate point, lo! it is nothing at all, but a vortex. The physical atom is not the ultimate atom. It can be reduced to a finer and finer medium. Everything we see is built up

of these atoms. The physical atom consists of a nucleus with electrons circulating round it on their appointed orbits, like trains keeping to their tracks, or as the planets in our solar system revolve round the sun. An atom is, in fact, a solar system. Since, as the scientists say, objects can be subdivided as greatly as they can be multiplied, one might suppose that the electrons may be populated with creatures, or men, composed of atoms in their turn, and of these atoms the same remarks might be made.

All these beings, living on these electrons, within the atoms composing our organs, which are part of ourselves, are held together by a force. It rather reminds us of "the house that Jack built". All the ideas, brought to our notice in that nursery rhyme, are connected together and associated in our minds by the rhythm of the words. We also, and our organs, our atoms and our electrons, were brought into association by a word, and are kept in association by rhythm. "God spake, and it was done"; God said: "Let there be," and there was.

All these parts of us, that I have mentioned, are held together in association by our life. Their associated life, as part of us, depends upon our life. Their welfare is surely very much our responsibility. One would think that upon our sensible way of living much of their welfare would depend. Perhaps, when we lead well regulated lives we may be fulfilling more responsibilities than "our duty to ourselves".

I have not yet referred to our military forces, the phagocytes in our blood, a most important part of the activity of our organism. They live, so to say, by the sword. When poisonous microbes invade, as they constantly do, these well-trained fighters fall upon and destroy them. Indeed, they live and increase their species by the spoils of war. Is it wrong to make war? Well, if it is, perhaps, we might avoid

the necessity, by living lives so simple and hygienic that the enemy would not be tempted to invade, or find anything in us worth fighting for. This army has periods of activity and inactivity. The periods of inactivity are perhaps due to their desire for rest, recuperation and sleep. One cannot always be engaged in battle.

The blood is a wonderful organism in itself. Steiner says that, many ages ago, before mind was developed, when communication and travel between races and nations did not exist at all, and every nation lived within itself, we depended upon our memory, where now we should be depending upon our reason. Aged men were looked up to because they had more to remember. At that time all that happened to a man was mirrored in his blood, like a photograph, and could be recalled. Not only his own experiences were pictured in this way, but the experiences of his father, too, and those of his grandfather. When nations began to mix and intermarry, this faculty began to wane. Incidents ceased to be mirrored in the blood, and reason began, by slow degrees, to assert itself. A sort of second sight was associated with this sort of memory. We see something of that still among races which keep to themselves, the gypsies for instance.

Speaking of the populations living in the electrons in our atoms, what size would one suppose them to be? Well, I should say that, in their own eyes and those of each other, they seem just like you and me. What, after all, is size? As Einstein says, it is a purely relative thing. We should know nothing about size except by comparison. There was a time when animals were turned out in larger moulds than they are now, and human beings were probably correspondingly large, and no doubt the vegetation was of proportionate size. To each other they did not, one supposes, seem large. It must be that, in the sight of creatures hundreds of times larger than ourselves, we seem as insignificant as the

populations of our electrons seem to us. But, I should not say "in their sight," for they could not see us at all. But Einstein's conclusions, in this respect, belong to the phenomenal world, the world of the unreal. In the world of the real is there any large or small at all?

So what place have we in the scheme of things? We must be all of equal importance, every created organism.

Now these atoms, so infinitely small, shew an independence hardly to be expected of them. They have their own ideas, and their own preferences, and are able to make their own choices. Some of them are strongly attracted to each other, and others are as strongly repelled. Those that are attracted to each other aggregate together, form clubs, so to speak, just as we do. This association of atoms forms a molecule, having the same freedom and independence as the atom, and these again unite into other forms. So is the universe built up. Atoms, like people, associate together impelled by community of interest.

Speaking of the aggregation of atoms into molecules, and these again into larger forms, culminating in man, or in something more complex still, we see something like this happening in the world of ideas. The world is full of ideas—God's thoughts, as Rawson says. They have existed always. We take in an idea which appeals to us and we feed it with sustenance congruous to it. We put to it other ideas. We talk over this combination of ideas with other people, receiving from them something to enrich and amplify these thoughts. Our friend, with whom we speak, and our neighbour to whom, perhaps, we never talk at all, receive our idea and put something to it. We think that the idea is ours. He thinks that the idea is his. It did not originate with either of us. Several people, having similar ideas, form associations to spread them. And sometimes they assume great proportions. This is creative work, taking

simple ideas, and combining them into something more complex. In such a way is born the national spirit, the spirit of tolerance or intolerance, the spirit of brotherhood, the spirit of war, the spirit of peace. These become mighty forces. Thus is thought-creation carried on in something the same way as the creation of forms.

What is the force which holds atoms together for the building of forms? It seems to be analogous to the quality of love. Love attracts, dislike repels. The atoms which cling together have probably the same rate of vibration, or rates of vibration harmonious to each other, like a chord.

The atoms which are part of us must be evolving at about the same rate as we are, and our evolution helps them, as their evolution helps us. We are outside their consciousness, as they are outside ours. Yet we are related. To them, if they suspect our existence at all, we must seem to be as God, the Unknowable; as we are inherent in some larger life of which we know nothing, but believe in. Our progress must affect the larger entity of which we are a part. As Younghusband says, "we are as necessary to God as He is to us".

Our love, sympathy and understanding must help to keep our atoms in close association, resulting in the health of our vehicles. And our prejudices and dislikes must loosen the attraction of our atoms to each other, resulting in the ill-health of our vehicles. What a great responsibility is thus thrust upon us. We are responsible to those tiny parts of us which we never see, and we have a responsibility, also, to the greater organism which, perhaps, never sees us.

May it not be that the time has come when we may consciously co-operate with that great Being, whose evolution marches with our own, instead of, as hitherto, unconsciously? Can we not "see what she is at," so to speak? What is her plan? Why did she bring about, through us, the French

Revolution, the European War, the persecution of the Jews, the terrible impasse we have now reached of millions of destitute people who can never be absorbed into the industrial system? These events are leading to something. To understand what the subject is, is to take a very great step along the line of co-operation with the ideal.

All things considered, it seems clear that the idea is that all the old codes must be broken up—religious dogmas, designed for a previous age, moral codes, designed for a period when we had not reached the age of liberty and freedom, social codes and class distinctions. It seems almost as if our Mother, the earth-consciousness, has reached an enlargement of consciousness, an initiation, a new phase of expansion and freedom. She is shaking off her shackles. She is trying to make us see that our old shibboleths are rotten and obsolete. "If a man does not work, neither shall he eat," for example. We shall soon, if we advance with our times, see that it is not for us to say what another man may do, as long as he does not interfere with his neighbour.

And, after a long period of stress and conflict, disappointment and shattered hopes, we receive, from the ocean of thoughts about us, an idea which seems to meet the need of the time, and to give hope of reconstruction. We adopt this idea, work upon it, and throw ourselves into it. Thus, by turning our attention to the needs of others, and ceasing to be concentrated upon our own difficulties, our sympathies are enlarged, and our spirits are healed.

Perhaps it is only through the slough of despond that we ever can reach the wider life, throw down our burdens, as Christian did, and reach the Heavenly City.

THE THEOSOPHICAL FIELD

THE RUSSIAN MEMBERS OUTSIDE RUSSIA

BEING General Secretary of the Russian T. S. outside Russia, I have much correspondence to do. Geneva is our headquarters where I have to preside over our Council meetings. The Russian Lodge "Giordano Bruno" meets twice monthly under the presidency of Miss C. Helmboldt. Twice monthly, too, we have a meeting for enquirers, and from time to time a lecture for the Russian colony. Twice monthly also our publishing staff meets. We issue regularly our official organ, "Vestnik" (Messenger). The Council keeps in touch with our Centres and Lodges and organizes the Annual Convention; also as far as possible a lecturing tour each year.

The International Theosophical Centre was founded by the European Federation's Council in 1928. I am its President and Organizing Secretary. We have a lecture weekly (sometimes twice a week), and a committee meeting once a month. In autumn and spring there is a series of international receptions. (Meetings of the East and the West.) There is much correspondence with lecturers from abroad.

The World Peace Union, with the help of other pacifist bodies, organizes a Peace Week in Geneva in November. (I am General International Secretary of the Union.) We have a weekly meditation for world peace with representatives of various religious and social movements. And we have organized an International Fellowship of Religions.

We help also the work of the Prisoners' Friends Group, of which Miss Helmboldt is President. It has been affiliated to the Howard League for Penal Reform.

Having a chair in the Genevese University, I conduct there three courses of lectures on (1) Introduction to the Comparative Study of Religions, (2) Vedism and the Bhagavad-Gita, (3) The Philosophy of Beauty.

Our last Convention was very successful. Our honorary President, Bishop Arundale, sent us a message from Huizen, and our Mother-President, through him, from Adyar. So we are very happy.

ANNA KAMENSKY

WARRIOR OF PEACE

TO ANNIE BESANT

THE battle is over. The weapons of war have been deposited in the dark and deep armoury of the Infinite. Over and again, down the dale of years, the foes were foiled in their frenzied attempts to wrest from thy hands the flag of truth which, in the long ago, in the Temple of Dawn, thy Master entrusted to thy care.

To-day, in the fragrant breeze, from the golden spire of the Temple, the flag flutters with riotous felicity. The conch-shell of victory is discoursing sweet and sonorous strains to welcome thee back to the bosom of thy Master.

"Well done, Warrior," says He of the sunny smile, "thou hast upheld the honour of the House of the Guardians of the Human Race."

And every one in the Temple endorses His enlightened opinion, and exclaims exultingly: "Well done; well done."

It is night. Outside the Temple, on the sea-shore, there is a solitary shell which in the moonlight—or is it a reflection of the light of His face?—shines forth like a pearl of great price. Who knows what mellifluous melody is being sounded in its ears!

Ask the jasmine and the rose, O wayfarer, they will tell thee of the secret of the sea-shell.

WAYFARER



ANNIE BESANT, AGED 16

HEALTH AND VACCINATION

By EMILY E. TRENERRY

IN the recent discussion on vaccination in the pages of THE THEOSOPHIST, March and June numbers, certain points of view seem either to have been unknown or to have been disregarded.

The attitude of independent thinkers and pioneers along health lines, both among the qualified practitioners and the experts of the Nature Cure School of healing, has been identical.

A doctor, with large Indian experience, has similar views. He says that "the talk about 'the white man's burden' is nothing but pure nonsense". Also that "malaria, dysentery, liver abscess and other tropical diseases can be abolished, and residence in tropical and sub-tropical climates made quite safe".

The point of view presented is that that which has hitherto been regarded as disease is not disease proper at all, but is the throwing out or cure of the disease conditions which have been lying dormant or concealed within, and which have always been a possible source of danger, even as is a powder-magazine. Whether it be a small-pox germ, an influenza germ or some other germ which acts as a match to the rubbish inside, the real cause of the conflagration is always the rubbish within. If in our bodies we keep the soil on which disease thrives it is better to clean the inside than the germs may not find the means of subsistence.

The Nature Cure School of practitioners, both qualified and recognized, advance one or two points of view which are worthy of consideration. They are: (1) The manifestation of disease (so-called) is really the effort of a strong body to throw out its internal rubbish. (2) It should be helped by rest of the body, inside even *more* than outside, which means fasting. It should also be helped by fruit and vegetable juices, water treatment and enemas. (Germs are terrified of lemon juice!) (3) In so far as it is inconvenient to have a number of people ill at the same time it should be noted that *vaccinated people are liable to be a source of infection*. Dr. Valentine Knaggs goes so far as to say that if a person with a particularly unclean inside is vaccinated it is sufficient to cause an epidemic. The unvaccinated

would of course be blamed. Suggestion: Isolate all vaccinated persons.

There is a growing feeling that such arbitrary methods as introducing vaccines, etc., into the blood-stream as a means of gaining health constitute one of the predisposing causes of cancer. Certain practitioners have satisfied themselves that cases of encephalitis and meningitis have been directly caused by these methods. The British Medical Association has also somewhat tardily come to a similar conclusion.

"The British Medical Association... is of opinion that the time has arrived when the question whether greater protection of the public against small-pox would be afforded by voluntary rather than by compulsory vaccination should be considered... It has been shown, also, that vaccination is not entirely free from the danger of encephalitis." (*Daily Telegraph*: 24th June, 1933, "B. M. A. and Vaccination".)

One wonders how many cases have come to the notice of the B. M. A. before such a conclusion is recorded! Correspondence on the matter has been considerable. One of the most interesting letters is from Dr. H. Tudor Edmunds and reads as follows:

"It was with great interest that I read your leading article on 'A false move by the doctors,' in which you disagree with the British Medical Association when it throws doubt on the wisdom of compulsion in vaccination.

"May I point out that your attitude is due to a very common misconception in which vaccination is regarded as being perfectly harmless on the one hand, and a certain preventive of small-pox on the other? Vaccination is far from harmless, as can be seen by the official records of the Registrar-General.

"Small-pox in clean countries like our own is a very mild ailment and does not disfigure people in the way it used to do when sanitation was bad. It causes far fewer deaths than even chicken-pox does.

"It is utterly unjust to force a healthy child born of healthy parents to run the risk of serious disease in order to prevent small-pox which, when it does occur, is one of the least harmful of all our infectious diseases. Yours, etc."

With regard to the two daughters of a Theosophist who were pock-marked, I can name two doctors with considerable experience who say that treated on right lines small-pox should leave no marks.

If we actually saw the animals in the agony necessary to provide our so-called cures it is very much to be doubted whether we would accept health at such a cost. Meat-eaters would certainly diminish if each had to take his turn at doing the killing.

GREETINGS TO THE PRESIDENT

U. S. A.: "Convention sends love and loyalty to President; greetings to Leadbeater, Jinarajadasa and Warrington, and gratitude for invaluable assistance rendered Section by Doctor and Mrs. Arundale."—COOK.

NORWAY: "Norwegian Section in Convention expresses its heartfelt love and gratitude to the President."

RUSSIANS IN

EXILE:

"Dear friend Mr. Jinarajadasa, in the name of our Russian Convention I send you our loving greeting. And our thanks to the President with our love. Please give it to her at a favourable moment."—ANNA KAMENSKY

PEACE

CALLED forth as it constantly is by harassed and suffering souls, rests in sublime beauty in the great forest, in the soft setting of twilight. Peace—indeed a priceless possession! As the individual holds within his heart its quiet power, he begins rapidly to perceive that which is really meant by the beginning of the way. Peace he must surely possess if the dawn of the *great awakening* is to become a part of his being.

As he begins to feel this power unfold within himself, he learns to recognize the wondrous and unspeakable splendour that lies within. The turmoil through which he has passed ceases to proclaim itself, and through the glimmering of the innermost depths of his being, the light of his *true self* begins to shine forth and he begins to *listen* with keen perception to the whispering of this small inner voice.

As quietude prevails and Divine Peace suffuses his being, the exiled soul gradually finds his way into that all-abiding Peace whose faint glimmer he has zealously and diligently followed. We

would say, Hold firmly to this great virtue, for it holds within itself the key to many virtues and is potentially one of the great keys to the inner mysteries of being.

The opposite of this virtue is Annoyance. And its subtle potency causes much of the sorrow to which mankind is heir. Great hatreds, quarrels and deep sorrows have had their beginning in this small and subtle way. Guard then the portals of your life from this besetting evil of man! The virtue of Peace which we have described will be of untold value in finding and keeping the path. So now in the quiet sanctuary of your hearts, resolve to diligently press out of your lives all that would have relation to this negative condition of Annoyance.

Oh Thou who doth dwell
In the uttermost caverns of Earth,
Teach us, we beseech Thee,
That utter humility of thought and action,
That knows no taint of selfishness,
And is one with all that is.

Teach us the quiet and simple beauty
Of Thy all-embracing Love,
That we may know and understand
Our Brother's need,
The perceiving of which
Shall make us one in sympathy and understanding.

We bow in Divine humility
Before that Throne of Power,
That knows only the giving forth
Of Divine Love.

L. R.

THE AGONY OF THE ASPIRANT

WHO can solve the riddle that perplexes my heart? O God! I have questioned Science and Philosophy; I have questioned History and Poetry. All promised to solve my problem, to define my duty, to prescribe my ends, to embody my hopes. But their answers were divers and distracting, and plausible too and persuasive. They filled not the void in my heart, though they allured me with glittering hopes for a time. Weak am I, low and frail, poor in spirit and sore of heart. My trials have been many and crushing, my wanderings

have been giddy and vain. My soul hath known no Sabbath. For years my head hath been honeycombed with doubts. Quench them and conquer them, my Father! and give me Thy beloved peace and Thy burning light. Knowledge of Thee have I none, I can only cry in the dark like a benighted child. They tell me Nature is cruel and relentless, that Thou, her Author, art slow to hear and hard to please. I am worn out in body and worn out in mind. I know not what to think. I can only feel and look up for help. Leave me not then to my own resources. O listen to my cry of grief and cast out the Furies that haunt me. Sinful am I and ignorant—dispel my doubts.

O Lord of Light! illumine my soul, inform my feelings, inspire my thoughts and chasten my heart. Teach me how to love Thee—teach me how to understand Thee. My light is low, my faith is dry, my love is seared, my well of living water choked to the brim. Guide me, then, my Heavenly Father, to purity and bliss. Renovate me, transform me, cleanse me, enlighten me, forgive my erring ways, and take back to Thy bosom an erring child, and let me for ever and for ever love Thee with a love pure as the crystal stars and deep as the sea.

DAYARAM GIDUMAL

GODS

I FAST and pray and go to church
And put my penny in;
But God's not fooled by such slight tricks,
And I'm not saved from sin.

I cannot hide from Him the Gods
That revel in my heart,
Nor can I find an easy word
To tell them to depart.

God's alabaster turrets gleam
Too high for me to win
Unless He turns His face, and tells
Me bring my own Gods in.

COUNTEE CULLEN
(An American Negro Poet)

BRETHREN, BEWARE!

A CAUTIONARY CHRONICLE

By W. WHATELY CARINGTON

ONCE upon a time, a group of Earnest Souls decided (and who shall blame them?) that this old world was not good enough, and they made up their minds to go somewhere better.

So they had a beautiful ship built, and called it *Advancement*. Not only was it very beautiful, but it had every modern improvement, from direction finders by nescience to inverted lights. The powerful engines were by Hope Brothers, and much fuel of high calorific value was supplied by Enthusiasts (Limited). Moreover, the crew consisted almost entirely of Skilled Navigators, each of them a Certified Expert in Celestial Geography and guaranteed to get from anywhere to almost anywhere else. A Pilot was engaged in case of emergency.

The Great Day came at last. The Stokers sweated and the pressure rose to inordinate heights; as the sun set, the Captain gave the signal Full Speed Ahead. The crew cheered, for they said: "Now we shall soon get somewhere better."

In the morning they eagerly scanned the horizon to find out where they had got to and were seriously perplexed to find themselves exactly where they were. In desperation they consulted the Pilot, showing him all the beautiful arrangements of the ship and expatiating on the power of the engines and the high quality of the fuel.

"Very nice," said the Pilot, "very nice indeed; but why don't you get a move on?"

"But that is just what we are trying to do," they replied. "There must be something wrong somewhere. Will you not help us?"

The Pilot walked to the bows of the ship.

"How can you get on," he asked, "when you are still anchored? Do you not see those thick cables woven by Tradition and Precedent, Preconception, Authority and Fear—the oldest Firm in the world? If you cut all that lot you may have a chance of getting somewhere

better; otherwise you will only go round and round in very small circles."

"What! Cut the cables!" cried the crew. "But they are the most important part of the Ship! The builders particularly told us that if ever we cut *them* we should be instantly wrecked."

"Well, you can't get anywhere *with* them, and that's a certainty," answered the Pilot, and he began hacking at the cables with an axe.

"Madman!" groaned the crew. "He will destroy our beautiful Ship. Safety first, Brothers!" and they began to scramble for the shore.

"Cut the lot," cried the Pilot, "and trust to the sea," and he went on hacking relentlessly.

"Safety!" screamed the panic-stricken crew.

The last strand parted, the last man jumped.

STOP PRESS News indicates that the ship is making good progress with only the Pilot on board.

INTERNATIONAL ASTROLOGICAL STATISTICS

THIS is a scheme drawn up with the following objects:

1. Working along strictly scientific (empirical) lines, to place astrology on a proper footing by collecting statistical data, so that it must eventually be officially recognized.
2. To stimulate a greater interest in the study of astrology, by supplying experimental material.
3. To further international co-operation in astrological circles, by means of its connections at home and abroad.
4. To offer those persons the opportunity of forming ties, between whom there is an affinity, not only spiritually but also as regards character and circumstances, in consequence of their having similar horoscopic influences.

For details of the scheme write to G. V. W. F. Goelst, Poortstraat 11, Utrecht, Holland.

CORRESPONDENCE

Krishnaji's Words

IN the *Star Bulletin*, July-August, 1933, "Talks at Adyar," appears the following:

Only when the mind is free from the limitation of ideas is there the understanding of the eternal. This is the joy of meditation—not the adoration of a picture, nor the repeating of words, nor the deep oblivion of self in the pursuit of a system, which is but the utter destruction of mind and heart.

This is so much less disconcerting than the too abbreviated excerpt from it in *THE THEOSOPHIST*, for February, 1933, page 581, that I think members may be glad to see the above passage in full, to clear up a widespread misapprehension.

KATE SMITH

Vaccination

I am very disappointed and also somewhat disgusted at the Vaccination controversy in the pages of *THE THEOSOPHIST*. I have followed the course of the controversy with deepening surprise and wonder at the attitude taken up by Mr. Jinarājadāsa. His *First Principles* was a joy to me, lending the final touch which decided me to join the Society. His other books I have read with pleasure and profit. Consequently, his apostasy of the law of brotherhood, as it relates to animals, is to me incomprehensible. I read Mr. D. S. Iyengar's article with agreement. Having been shown by him the great underlying laws of Karma, Reincarnation and something of the constitution of the Kosmos, an endeavour, by vaccination, to avoid the consequences of broken laws of health is the last thing one would have expected. Is the Society rotten at the core, and is this the cause of decline and falling membership? Would Dr. Besant sacrifice principles through fear of consequences? I imagined that the leaders of the Society had got past such weaknesses. In the June number of *THE THEOSOPHIST* are brave and altruistic sentiments uttered by the writer of the Watch-Tower, and a mean, short-sighted, uninspired footnote or two to Mr. Iyengar's article. One's dislike

of his sentiments is only tempered by admiration for his courage in putting out so weak a defence.

I do not believe in vaccination or that it protects in any way. I think it violates the principles of brotherhood with animals, has no sound logical basis in medicine or in health-culture, and prevents progress in the science of healing on sound lines. Mr. Jinarājadāsa should study the diseases caused by vaccination, also the numbers who die in England from small-pox and from vaccination. The last is, I believe, slightly the larger number. No member of my family is "protected" by vaccination. I believe that a carefully chosen vegetarian and fruit diet and sanitation will give every one clean healthy bodies over which disease will have little or no power; this is the strongest safeguard. This is our experience.

H. J. ARCHER

Note by the Vice-President

Mr. Jinarājadāsa realizing, as I feel sure he did and still does, what Mr. Srinivasa Iyengar calls "the essential problem, the inevitable trend of these remedies, and the horrors they would lead to," stated in his *First Principles* the means whereby such "horrors" could and should be avoided. But all such investments in the Future are always made subject to many an inevitable payment that is relentlessly demanded along the wayside by the Present, in whose grip one is held as by iron.

In this case, what have been the payments demanded of him? Vaccination, as the price of an important lecture tour wherein he was successful in awakening a widespread enthusiasm for Theosophy. Again, the price of fulfilling what he deemed to be his duty to the small world over which he was exercising the protective principles of rulership. No one has ever been more consistent in opposing vaccination than our President; but can you imagine her sitting complacently by, watching the residents of the Headquarters compound die off in an epidemic of small-pox and refusing all medical assistance? Did she hesitate to advocate defensive fighting in the late War, she who has taught so sincerely: "Thou shalt not kill"?

Such prices have to be paid in this topsy-turvy world where sometimes consistency is but the easy resort of weaklings and fools rather than the wise. These prices have to do with the rights and immunities due to others. It is a very great question, indeed, to be decided at times as to how much of oneself ought to be sacrificed in relation to the Future in order that one may the better serve one's fellows of the Present. That every one must decide for himself and no one can justly sit in judgment upon his action, for it concerns deeply the inner life. I, too, wonder with Mr. Jinarājadāsa what those five pock-marked young women feel towards their parents for their unnatural and fanatical consistency.

I myself have indulged in very many pet fanaticisms, such as near-to-nature living, vegetarianism, raw-food-ism, anti-alcohol, anti-tobacco-ism, anti-vaccination and the like, and have always lived under almost hyper-sanitary conditions—especially since coming to Adyar where my wife, having had rigid training as a nurse, keeps house as she would an up-to-date hospital. And yet I am the person Mr. Jinarājadāsa refers to as the case appearing "absolutely in the middle of everything, right under where Dr. Besant is living". In spite of having done even more than Mr. Archer lays down as the best protection against disease, I become its victim. Why? I am aged 67 and have not been vaccinated since childhood. Some days before the fever attacked me, I had visited one of the near-by villages to inspect some social welfare improvements being made there. Most doctors would say this was the obvious explanation. So long as I remained under sanitary conditions, as Mr. Jinarājadāsa says, I was safe. But when I went where the dust of an insanitary village was flying (and dust is said to be the carrier of the as yet unseen small-box germ), I fell a victim to the disease.

I think Mr. Archer forgets that all any of us can do is to express opinions, or at least it comes to that; and one of the cardinal principles of Theosophy is Tolerance—more for one another's opinions than anything else. To fail in this is a far greater breach of Brotherhood, I opine, than yielding to a human need at the expense of a future ideal.

A. P. WARRINGTON

Hitlerism

Might I be allowed to thoroughly endorse the sentiments of the writer of the letter under the heading of Hitlerism in your July issue.

I feel utterly ashamed to see the heirs of such a "bonnie fighter" for the underdog and the disinherited, as Mrs. Besant always has been, supporting and upholding the "state of things as they are," especially where they are so horrible as Hitlerism, with its attitude of the bully towards anything weaker than itself (as witness its treatment of the Jews, Socialists, Communists and Austria) and its surviving insincerities with regard to peace (as represented by Hitler's speech after the World's Conscience had been revolted by von Papen's sabre-rattling outburst a few days previously).

If the "inspired" writers in THE THEOSOPHIST cannot give a better lead to those coming along than eulogies of such slave states as are represented by Hitlerism and by efforts of self-appointed superior people to subject others to their silly notions of culture, I suggest they leave the old Warrior's standard flying over the stricken field and leave us to read of current events in our sensational Press.

H. SMALLEY

Theosophists and World Economics

In THE THEOSOPHIST for August, 1933, there is an article by a New Zealand F.T.S. entitled "Theosophists and World Economics". Following this there is, on p. 567, a "Note by C. Jinarājadāsa" in which the writer says: "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."

Has Mr. Jinarājadāsa missed the *real* Douglas? The Douglas presentation, to my mind, is 90 per cent ethics, and this is its chief value. Certainly half to two-thirds of his book *Social Credit*, and a large part of other books by him deal with the philosophical and ethical point of view. To this extent his philosophy definitely is "Seek ye first the Kingdom of God". The philosophy is of supreme importance. The Douglas *Solution* of the economic paradox is secondary to this; it is merely the mechanism by means of which this "Utopia" may be realized. Indeed that is already knocking at our doors.

Further, it should be clearly realized that there is no need to await the co-operation of other nations, as appears to be presumed in all proposals of the League of Nations, to deal with this problem. The Douglas *Solution*, without the Douglas *philosophy*, is the form without the life. Have other solutions that "life"? And will Mr. Jinarājadāsa give us his own proposals, that we may know of them also?

S. R. NORMAND

A Suggestion

It would be interesting to publish occasionally articles concerning any well-known authors *outside the Theosophical camp*, who throw light in their works upon the truth of Theosophical teaching. I have in mind that delightful author, Dr. A. T. Schofield, who has written many books concerning neurology, the new psychology and on research work in Palestine. He is a determined opponent of both Theosophy and "Spiritism" or Spiritualism as it is usually called. In his book of Memoirs called *Behind the Brass Plate* will be found a chapter dealing with the auric colours, in which he evidently firmly believes. Also there are instances of psychometry and other occult phenomena. Apart from all this, the book is one I thoroughly recommend. I said to a friend of mine: "If you don't believe in the existence of the astral body as many certainly don't, read that book of Schofield's, and you will find that, in spite of his being against Theosophy as shown in his book *Spiritism*, the evidence which he adduces points in just that direction and no other." No doubt one could find other similar instances.

V. LEIGH SMITH

The Persecution of Jews in Germany

I

It is beyond the comprehension of any right-thinking man, let alone a Theosophist, to read Professor Verweyen appealing for "Wisdom, Brotherhood and Justice," in THE THEOSOPHIST for September, and in the same breath discountenancing the competence "of a member of the English nation to judge that the sufferings imposed on Jews are unjustified," thus reserving to himself and Hitler, as Germans, the right to judge themselves.

How little Professor Verweyen is informed of the affairs of his own country, and how feeble is his sympathy with the persecuted Jews, contrary to his profession of it in the body of his letter, is obvious from his allegation that "all those sufferings Jews receive their salaries, only their spoiling influence upon politics, arts, and so on is taken away from them". The fact is that Jews of long years of administrative and civil services were not only heartlessly dismissed without pension or compensations, but the large funds remitted from abroad for the relief of destitute Jews in Germany long remained confiscated by the "Aryan" Government, to say nothing of the deprivation of most of the Jews of their rights of citizenship and their properties.

The late General Secretary for Germany writes that "the so-called persecution of Jews in Germany has not been a primary act, but is in answer to the persecution of non-Jews by Jews, that means their predominance in theatres, literature, commerce and so on". It beats my "wisdom" to understand how predominance in theatres and literature can be called persecution—jealousy-provoking should be the appropriate term—and how can the one persecute the ninety-nine.

It is inconceivable that a Theosophist, who has pledged himself to Universal Brotherhood, allows his political bias to stand in the way of constructive, humanitarian work undertaken by his fellow-Theosophists by dubbing it with the elusive name of politics.

I hope, in conclusion, that there will come about a change of attitude on the part of the Professor and his sympathizers, if any, to help the German nation to rise from its present parlous moral situation and to return to prosperity through the spiritual path of real "Wisdom, Brotherhood and Justice".

S. S. COHEN

II

The key-note, which Annie Besant gave in all her provocations at the beginning of the War, seems still to be fatally alive in the Indian Theosophical Society. I want you kindly to note, that if these tactics go on, we are compelled to make them public.

For your information I also wish to tell you, that in spite of all the lies, spread in foreign countries, there is absolutely no Jewish pursuit in Germany. The motif, after which the German people are now ruled, "public-interest before self-interest," is causing a strict removal of all corruption, as well as all impure, ignoble, self-interested sort of trade. That this mode of acting is followed by a panic flight of Jews out of Germany is only natural.

In the interests of racial hygiene also, great care is being taken that this strange race may no longer hold a position, which does not belong to her, in a country not her own.

Anybody, who is able not to think only personally, but in the mind of the race as a whole, will fully agree that all these measures are more than justified, especially as they are carried out with the utmost consideration for those members of the Jewish race, who rendered service to Germany in any kind.

I trust you know that our new Government succeeded, in the very short time of its reign, in diminishing the enormous number of the workless, and is therefore leading the German people to a new great joyful rise.

In the interests of the whole Theosophical Movement, we should be very thankful if you would succeed in urging upon your public speakers the "principles" of the Theosophical Society, as very important; therewith the Theosophical Society may preserve the dignity of mankind, which was given in its hand, in the same holy way as it was given.

With theosophical greetings,

HUGO VOLLRATH,

*Die Theosophische Gesellschaft, Leipzig.**By C. Jinarājadāsa*

According to the *Statistical Year-Book of Prussia (Statistisches Jahrbuch Preussisches Reich)* of 1932, there was in Germany in 1910, i.e., before the influx of Jews into Galicia at the outbreak of the War, a population of 64,925,993, of whom 60,811 (that is, 0.93 per cent) were Jews. During the War, no fewer than 93,000 Jews fought to save the "Fatherland"; of these some 12,000 lost their lives; promotion was granted to 23,000; military decorations were given to 35,000.

The attempt made to-day by the Nazis to make the Jews in Germany into a population of *helots* as in Sparta is certainly "politics," but no one who is committed to the ideal of "Universal Brotherhood without distinction of race" can look upon such "politics" with dispassion. What is one a Theosophist for, except to denounce such crimes against the root principles of humanity? I for one am not disposed to keep my Wisdom in one pocket and my Brotherhood in another.

Rectification

(We publish gladly the following rectification. Herr Hugo Vollrath, who styles himself President of "The Theosophical Society" (Die Theosophische Gesellschaft), belongs to one of the minor organizations which have adopted the name of the Parent Theosophical Society. The original Theosophical Society in Germany founded by Colonel Olcott in 1884 (chartered as a Section in 1902) of course still exists in Germany. Its acting National President and Recording Secretary is Herr Martin Boyken.—*Editor.*)

In the article "Who is for us?" by C. Jinarajadāsa, in THE THEOSOPHIST for April, it is said that a Theosophical Society in Germany, led by Hugo Vollrath, belongs to those societies which, on the occasion of a quarrel over the leadership between Judge and Olcott, decided for Judge. This statement is due to a mistake. The Theosophical Society, Headquarters at Leipzig, has been in existence since the outbreak of the World War. It is based on the historical statutes of the Theosophical Society. Therefore it acknowledges liberty of cult, dogma and exterior authority, and it never participated in disputes about leader-personalities. Its working-standard is:

Make yourself free from all form and customs
And come to ME, as your sancturay. (*Bhagavad-Gita.*)

The Masters are for us no matter of scepticism or speculation, but a sacred, earnest knowledge, for each Master is a revelation of TRUTH, and TRUTH alone is able to liberate mankind. Work at kernel-building and community-formation must coincide with building at the hearts of the members. Those members, who gain admittance to the depths of their hearts, will never doubt the MASTER, for:

A MASTER liveth in the midst of all the Creatures,
He has in human heart His throne.—(*Bhagavad-Gita.*)

HUGO VOLLRATH

REVIEWS

The Initiate in the Dark Cycle, by His Pupil. (George Routledge & Sons, Ltd., London. Price 12s. 6d. Post free.)

This is the third of a series of books which began some years ago with a volume called *The Initiate*, by His Pupil. This third volume seems to me to have more story in it than its predecessors, and there is a distinct Theosophical flavour in many of the conversations. It is evident that the writer is well acquainted with the magnificent system which we usually label as Theosophy; but in saying that, I do not at all mean to insinuate that he has merely borrowed the teaching from older books. Madame Blavatsky introduced the system to the Western world, and showed us the way in which her statements might be verified. Some of us, following her directions, have verified for ourselves an enormous number of those statements, and have thus proved to ourselves that the system is truly described—that the great facts of nature are as therein stated. That is, of course, no actual proof to anyone else; but it is a piece of evidence which any impartial critic ought to take into account.

But those facts of nature exist for the investigation, examination and study of anyone who will qualify himself for that arduous work; they may be seen, and undoubtedly have been seen, by many who for various reasons have not enrolled themselves among her pupils or joined her Society. We must beware of the illusion that we alone possess the key of the Mysteries, that none can have access to the great Masters of the Wisdom except through this one Theosophical channel. There are many pitfalls in the way of the investigator, many possibilities of deception or delusion; we may perhaps venture to claim for ourselves that those who have devoted half a century to the close study of these subjects, and have been specially trained to avoid those pitfalls, are on the whole less likely to stumble into them than the less experienced inquirers; but that, I think, is the most that can be said.

Regarding the book for the moment merely as a novel, one would say that it is clever and brightly written; some of the characters are very lifelike and well-portrayed. Many interesting remarks are made, some of which one would unreservedly endorse, while others one would receive with considerable caution; but they often express a new and striking point of view. I am glad to notice that our author mentions both Madame Blavatsky and our President (Dr. Besant) in a respectful and appreciative manner.

A point which is arousing some controversy is that he has a good deal to say about Krishnaji also, with much of which I cannot quite agree, though there is some truth in it. He seems to think that Krishnaji has failed in his mission, has been largely left to himself, and will soon be superseded by a female teacher, who is to draw the whole world into her train. I do not know anything about this lady, but I do not consider that Krishnaji is a failure. I admit that some of his statements have been inaccurate, a little fanatical, and not always tactfully put; but he is doing a difficult and important piece of work to the best of his ability.

(I should recommend all our members who are interested in this part of the subject to read with great care a remarkable article in the earlier part of this magazine, headed: "Krishnamurti's World of the Intuition.")

I do not know the name of the author of this book; there was a persistent rumour that Bishop Wedgwood was the Initiate, and Mr. Cyril Scott the pupil; the first part of that story, however, is explicitly denied in this volume. It is clear that the author belongs to a certain group of students, one of whom has recently written a book which he has entitled *Through the Eyes of the Masters*, which will probably also attract some attention. It contains several chapters, each of which is supposed to have been written or dictated by one of the Masters. There is nothing harmful in them, though somehow they do not quite "ring true," and are hardly up to the level one would expect. They are accompanied by nine illustrations, intended to be portraits of our Masters; some of them are quite good faces, but they emphatically do not resemble those Great Ones whom we know so well. I cannot recommend that book, because the portraits are all inaccurate, and I cannot but doubt the alleged authorship, though I feel sure that the writer fully believes in his own impressions and visions.

It must also always be borne in mind that *all* attempted portraits of the Great Adepts are necessarily drawn from memory, and must

therefore represent the seer's impression of the Face; and the impression of one man may differ quite widely from that of his brother student. *All* attempts to reproduce on this lower plane those wonderful Faces are foredoomed to failure, though one may come nearer to success than another. One portrait alone we have which was painted with ordinary physical colours in the house of, and in the actual presence of, the Master whom it represents; but even so His pupils are by no means satisfied with it!

But *The Initiate in the Dark Cycle* is different from this; it reminds me in some ways of Mr. Sinnett's novel *Karma*; there are many nice passages in it, and I think on the whole it will do more good than harm.

C. W. L.

The New Background of Science, by Sir James Jeans. (Cambridge University Press. Price 7s. 6d.)

This book treats of "the new knowledge" in physical science; it surveys the whole ground, from relativity, continuum, least interval, curved space, to quanta, wave-mechanics, waves of probability, indeterminacy and events, all "concepts which we can neither picture, imagine, nor describe," and therefore the despair of the older generation of scientists, and even of some of the younger, who

have tried, by introducing a multitude of small changes here and there, to modify the old view of nature so that it could meet the new demands upon it. But they were trying to confine new wine in old bottles; their efforts met with no success, and the main stream of scientific thought followed a very different course . . . Those who did not adopt it were simply left behind, and the torch of knowledge was carried onward by those who did. This new line of advance has led us to a science which is no longer in flat contradiction with our intuitions and the experiences of everyday life; the physicist need no longer feel that his laboratory door divides his life into two watertight compartments—as scientist and as human being. In particular, mechanism, with its implications, has dropped out of the scheme of science . . . The law and order which we find in the universe are most easily described—and also, I think, most easily explained—in the language of idealism . . . At the farthest point science has so far reached, much and possibly all that was not mental has disappeared, and nothing new has come in that is not mental . . . The final direction of change will probably be [ever farther] away from the materialism and strict determinism which characterised nineteenth-century physics.

Space forbids me to enter into details, but the above quotations may suffice to give an idea of the general trend and revolutionary tendencies of the "new knowledge". And though perhaps "the whole investigation is extremely speculative"—as Jeans warns us himself in a special case—it is therefore not the less stimulating, for it evokes healthy doubt in some of the old scientific prejudices, as well as in some of the new speculations.

A. J. H.

The Systems of Hindu Philosophy and Religion ("The Mystery of the Mahabharata" Series, Vol. II), by N. V. Thadani. (Bharat Publishing House, Karachi. Price Rs. 8.)

In this volume, devoted to the systems of Hindu Philosophy and Religion, the author continues his subtle philosophical interpretations and the correlation of the ancient and modern principles. We shall give a few samples. "The Gods of the Vedas refer to the different ways in which we can examine and understand the creation of the Universe." Then the cell is considered as a picture of the Vedic Gods and the various stages of cell growth are compared to the doings of the various Gods. Then these latter are considered in relation to Hindu Philosophy. Other chapters deal with the essence of the Upanishads, Shatapatha Brāhmaṇa or creative sacrifice, the theory and systems of Hindu Religion, etc. Everywhere there is original thinking, e.g., "when God creates water or a woman out of Himself, we have the idea of the Vedānta; when a God or a sage (Rishi) sees a woman or nymph (Apsara) and his vital energy flows out and he creates, Yoga is personified. When he is filled with desire and the two are united together in physical contact, we have the Vaiśeshika" (p. 301). In the opinion of the author the ancients understood History in the sense of growth of civilizations, progress of science and arts, conflict of ideas and systems of thought, and personified all the permanent ideas of history under the names of their heroes. "It is in this sense that Rāma and Krishna and Buddha are historical persons embodying real ideas which filled the minds of real, living men in historical times" (p. 308). "But it would be impossible to deny that great teachers of different systems of thought and religion rose in India . . . and in course of time . . . they were transfigured in the idealized form of their own ideas and teachings" (p. 309).

There is very little consideration of the *Mahabharata*, which will be best understood, after this consideration of Hindu Philosophy and Religion, in a third volume. The whole book is full of original thinking and it is difficult to offer any criticism. One can only try to understand it with deep respect to the author for his labour of love.

P. B. N.

The Path of the Lord or Self-Realization, by Sri Vishwa Ranjan. (Arsha Vidya Niketan, Benares. Price Re. 1.)

This little book, with its foreword written by Mrs. Laura Finch, who is well known to Theosophists in India and France, is likely

to prove of great help to all who are attempting the task of mystic self-unfoldment. True it is that there are many such manuals, but this one bears on it the impress of a singularly sincere and beautiful soul, who would share with others out of the abundance of his own realization.

He divides the path into three stages, which he calls respectively the Practice of Existence, the Practice of Consciousness and the Practice of Bliss. Only the first is described in detail, as for the other stages, he declares that the guidance of a Master is necessary for their practice, in which the use of a special mantram plays a great part. The first is truly the practice of the Presence of God, very much as Brother Lawrence prescribed it for mystic Christians.

H. V.

Studies in Symbolism, Theogonic and Astronomical, by Marguerite Mertens-Stienon. (T. P. H., London. Price 4s.)

This book aims at "elucidating the link between traditional Astrology, on the one hand, and the constitution of the Universe and of man, as expounded in H. P. Blavatsky's *Secret Doctrine*".

The book makes us feel that we are but pawns in the great Cosmos. That "we are ruled by our stars" is not surprising but rather that we are in any way capable of realizing our oneness with them. The book is evidently one for advanced students of Astrology, and will be specially appreciated by those who have not the time or perhaps the ability to study *The Secret Doctrine*. The author gives us the root of the matter which students less profound than she can work out for themselves. The diagrams and notes are excellent and make the subject more lucid. The natures of Saturn and Mercury are particularly well worked out.

Professor J. Emile Marcault tells us in the Introduction that the book contains only a small part of the excellent work its author has done for our Theosophical University; we join him in hoping that it will be followed by further contributions to the science of Symbology.

A. J. M.

Youth and Survival, by C. S. Collen-Smith. (The C. W. Daniel Co., London. Price 1s.)

This booklet, by a Lecturer and Medium for the Survival League, describes, in a simple and direct fashion, how a young man who was a Materialist and saw no hope of escape save death from the terrible

sufferings around him, was led to investigate Spiritualism, and thereby not only became convinced of man's survival after death, but has himself become a medium and finds he is able to bring consolation and belief in survival to others.

One merit of Mr. Collen-Smith's book is that he does not try to hide the risks that attend mediumship, e.g., in describing the first materialization which took place through him, when an observer saw "the clouds of ectoplasm moving in front of my body," he confesses :

I felt very depleted after the sitting, and felt a sharp pain in the stomach, no doubt caused by the extraction of the ectoplasm.

To some it will seem surprising that whilst recognizing such dangers, the writer carries on Developing Circles. In his following conclusion probably most Theosophists would be in accord.

Mediumship, if properly and impartially examined, forces one to admit that there is undoubtedly a vast field of phenomena which cannot satisfactorily be explained . . . What is true is that we are surrounded here and now by the spirit world . . . why are psychologists as a whole so reluctant to investigate further ?

The Survival League of which Sir Oliver Lodge is a member is doing a useful work and may perhaps in time draw into its ranks more scientists whose record as such will be a guarantee to the honesty and thoroughness of their investigations.

E. M. W.

Maulana Shibli and Umar Khayyam, by Rustom Pestonji Bhajiwalla. (The I. P. Mission Press, Surat. Price Rs. 4 or 8s.)

This volume contains a sketch of the life of the Muhammadan scholar Shibli, and a translation of his review of Omar Khayyam's poetry and philosophy. There is an appreciative and erudite foreword by Dr. Sir J. J. Modi to Mr. Bhajiwalla's efforts.

Of chief interest are Shibli's estimate of Omar and the translator's handling of the quatrains quoted in the review. We learn that Omar's celebrity as a poet in the West is out of proportion greater than his Eastern reputation. Yet some Sufi poets might well have equalled that fame had they found a Fitzgerald to re-create their verse.

Our new translator gives us efficient versification and remarks that he has taken conscious care to avoid plagiarism. Compared with Fitzgerald's these lines lack his lovely imagery and afford little purely æsthetic satisfaction. However, the wit, the surprising turn of thought and the self-mocking scepticism occurring occasionally in Fitzgerald are found here abundantly.

The following is a fair sample of Mr. Bhajiwalla's pithiness in translation and of the real Omar's distaste for hypocrisy :

A monk addressed a harlot: " Drunk thou art,
Thou'st lost thy all to play a wicked part."
" Yea, monk," she said " I'm what I seem to be ;
Art thou so holy in thy inmost heart ? "

This volume has additional recommendations to the student in its extensive bibliographies of Oriental and Western references to Omar.

R. W. C.

The Sunrise, by Suryanarayan Sadhu. (People's Printing and Publishing House, Triplicane.)

This is a pretty collection of fourteen short poems—thirteen lyrics and one narrative piece—with a flavour of Indian atmosphere. Though the themes are varied, all reveal the touch of the artist. What the great poets are doing at higher levels and in infinite capacities, Suryanarayan Sadhu has shown in his own way though in small proportions.

R. V. M.

Tales from Shakespeare (in Sanskrit), by M. Venkataramanacharya. (V. Ramaswamy Sastrulu & Sons, Madras. Price Re. 1-8.)

The author is a Sanskrit Pandit in Maharajah's College, Vizianagram. There are appreciative notes in English by B. Seshagiri Rao, M.A., Ph.D. and the Rt. Hon. V. S. Srinivasa Sastri. The book gives "Lamb's Tales" in simple narrative Sanskrit. It is a good piece of work done, and should be pleasantly useful to Sanskrit students in schools and colleges.

D.

The Blavatsky Bibliography. First Edition, 1933. (The Blavatsky Association, London.)

This will be published annually. "The present First Number is not entirely comprehensive of everything that has yet been written." It is arranged in four sections: Section I gives a list of original unaltered editions and translations; Section II, of subsequent altered works; Section III, of reprints of letters and articles; Section IV, of biographical books and articles.

A quaint error is the name "Charles" Jinarajadasa. His "C." is the first initial of the "family name" never used except in legal documents (being the name of a property) and is Curuppumullagé. The Bibliography will help the student of H. P. B.'s books as well as those who make it their business to collect and make permanent all the works of H. P. B.

D.

MAGAZINES RECEIVED:

Advance Australia News Service	...	...	August.
The American Theosophist	...	...	August.
The Bharata Dharma	...	...	August.
The Buddhist	...	...	September.
The Calcutta Review	...	...	September.
The Canadian Theosophist	...	...	August.
The Christian Theosophist	...	...	September-December.
The Hindustan Review	...	...	July.
The Indian Review...	...	...	September.
The Liberal Catholic	...	...	September.
The Modern Review	...	...	September.
The Non-Subscribing Presbyterian	...	...	August.
Persatoean-Hidoep	...	...	September.
De Pionier	...	...	September.
Star Bulletin	...	...	July-August.
Stri Dharma	...	...	September.
The Temple Artisan	...	...	June-July.
Teosofia	...	...	August.
Teosofisk Tidskrift	...	...	June-July.
Theosophie in Ned.-Indië	...	...	September.
Theosophia	...	...	September.
Theosophical Society in Central South Africa (News-letter and Special Jubilee Number)	...	...	
Theosophy in New Zealand	...	...	July.
The Young Builder	...	...	September.
The Young Theosophist	...	...	September.

BOOKS RECEIVED:

- Splendour in the Night*, by a Pilgrim. (The Mosher Press, Portland Maine.)
Child Psychology, by M. W. Barrie, M.A. (The Christian Literature Society for India, Madras.)
The Practice of Homœopathy, by Dayaram Gidumal. ("Young Builder" Press, Karachi.)
Dayaram Gidumal, by Nagendranath Gupta. (Karachi.)
Vegetarian Menus, compiled by Clara Louise Bemister. (T.P.H., Adyar.)
Notes on the Gospel According to John, by H. P. Blavatsky. (T.P.H., Adyar.)
Adyar Pamphlet (No. 172) for April. (T.P.H., Adyar.)
The Sayings of Ramdas, compiled by Dr. M. K. Shukla. (Anandashram, Ramnagar.)
Sri Shivanka (in Hindi), by Hanuman Prasad Poddar. (Gita Press, Gorakhpur)
Mi Religion, por Ernesto Escalona. (Mexico.)
Principios sobre Alimentacion, por J. Z. V. (Mexico.)
Bhagavad-Gitâ, new verse translation by N. V. Thadani. (Bharat Publishing House, Karachi.)



ON THE WATCH-TOWER

By A. P. WARRINGTON

UPON the passing of our revered President on September 20th, I as Vice-President fell heir, under the Constitution, to the duties and responsibilities of the Presidential office. The interregnum over which I am now to preside is an administration sandwiched in between those of two popularly elected Presidents, past and future. The period of my tenancy of the office, therefore, and as Editor of this journal, is to last only until a new President can be nominated by the General Council and elected by the vote of the members, all which ought not to require more than nine months. The papers for nominations were dispatched to the members of the General Council within twenty-four hours of the President's passing.

May I ask the members graciously to bestow upon me their blessings and to help me in every way that opens before them during my brief administration?

In assuming the editorial control of THE THEOSOPHIST, as now I must, I am keenly aware that the rare talents of my predecessors in office have made it very difficult for me. H. P. Blavatsky, that much

The New Editor.

misunderstood human comet that flashed blazingly through our orbit for a time and then disappeared, founded this magazine and wrote as no one has been able to do since. Every word from her pen seemed to sparkle with a vital, magnetic energy which marked her out as one who knew the wisdom and had unusual power to impart it, albeit in guarded terms as is the immemorial custom of those who know. H. P. Blavatsky stands alone and will ever be known as the Messenger who revived Theosophy in the nineteenth century and gave to it a great impetus forward and upward.

Came then to the editorial chair her beloved colleague and Co-Founder of the Theosophical Society, Colonel Olcott. In him we had one who created a vehicle through which Theosophy might reach the world; and therefore, as has been said, since it is H. P. Blavatsky whom we have to thank for the bringing of Theosophy to the world, it is likewise Colonel Olcott whom we have to thank for its vehicle, the Theosophical Society. Steadily and forcefully he pursued his editorial duties, shedding an inflammable enthusiasm over the whole world of Theosophy but for which the natural difficulties surrounding the Society in his day would have extinguished the light of Theosophy at many a critical juncture.

Then came Mrs. Annie Besant and for a quarter of a century the rare talents of this remarkable world-figure found partial expression in these columns. In her we had the organizer, the brilliant student, author and eloquent speaker, who caught the truth from the soul of things and succeeded in placing it in more understandable forms than those left by many spiritual Teachers who brought their Messages in great flashes of truth less formalized.

Following her, yet before she passed, came Mr. C. Jinarājadāsa, late Vice-President and, for the past few years, President's Deputy and acting Editor. In him we had

scholarship, a practical love for the beautiful, a gentle directness of power and a devotion to his President of a rare and beautiful kind.

* * *

Shortly before these lines shall appear in type, Mr. Jinarājadāsa. Mr. Jinarājadāsa will have taken his departure for a greatly deserved and much needed rest. But his rest will, I suspect, be only such as naturally comes from any happy change of environment; for he has mapped out for himself an extensive lecture tour with Brazil as the first objective, pausing briefly in Italy, *en route*, "to brush up my Italian" as he has said. After Brazil he may wish to visit one or two other South American lands. But he will be due in Barcelona for the European Theosophical Federation at Easter time; after that many other European Sections, it has been officially indicated, will wish visits from him.

One remembers well the storm of enthusiasm that was aroused in South America when Mr. Jinarājadāsa visited there in 1928, and I am sure that our warm-hearted friends in that great land of the future will eagerly welcome his forthcoming return.

* * *

At the recent birthday celebration of our late revered leader, who lives in our lives as if still to be seen, reminiscences were related by Bishop October 1st Celebration. Leadbeater, Mr. and Mrs. Jinarājadāsa and myself, of quite an intimate and personal character. Those the Bishop related touching their occult investigations together were most interesting.

Mr. Jinarājadāsa mentioned a few of her clever and witty sayings and suggested that it would be well if someone were to make a collection of them. (Will the reader please note and send me any such he may have). Mrs. Jinarājadāsa

mentioned the occasion when she first heard Dr. Besant speak and how then Dr. Besant had seemed so very tall, but how, when she afterwards met her, she was astonished to find her so short. Afterwards the Bishop said it was remarkable how many others had seen the same phenomenon, a physical illusion, I presume, due to the expansiveness of her inner bodies. My own reference was to certain very effective modes of training sometimes adopted by her which perhaps may not be very well known.

Early in the morning the platform, on which stand the statues of the Founders, appeared beautifully decorated with a large painting of Dr. Besant in the centre bearing a garland done in the Home Rule colours which she regarded with so much affection.

* * *

Condolences have poured in continually since the day of

Condolences.

Dr. Besant's departure from this plane : from high and low, rich and poor, from political, social, religious and educational groups. At first they took the form of cables and telegrams, later of letters. The Viceroy, the Council of State and the Legislative Assembly immediately sent telegrams. There followed sheaves in each post. So far the record shows communications from 30 Municipal Boards; 37 Citizens' Meetings; 6 Bar Associations; the Indian Journalists' Association and various editors; 29 schools, colleges and libraries, several declaring they owed their existence to her; 15 Scout Associations (she was Honorary Commissioner for All-India); 6 Young Men's Indian Associations (she founded this organization), Young Men's Muslim Associations, Young Men's Buddhist Associations, and various Young Men's and Youths' Clubs; 38 Miscellaneous organizations; All-India Women's Conference, Oudh Women's Constituent Conference and many Indian Women's Associations as well as other women's organizations

all over the country. The Round Table of England ordered flowers for the cremation ceremony by cable, and various Indian Round Tables sent messages. The Ramakrishna Mission, the Vivekananda Mission, many Hindu sanghams, Islamic and Buddhistic organizations; the Maharashtra Association; the Kshattriya Club; Burma Indian Association and other Burmese and Singhalese bodies; such social service groups as the Humanitarian League of Rangoon, Trivandrum Humanitarian Society and the Bombay Social Service League; industrial groups, as the Madras Labour Union, Tuticorin Textile Labourers, Depressed Class Federation.

Then representing her work in spiritual fields: the Supreme Council of Universal Co-Masonry, Paris, and 7 Chapters and Lodges of Co-Masonry; 26 National Sections of the Theosophical Society; 7 Theosophical Federations; 156 Lodges and Centres of the Theosophical Society; and various Groups of her Esoteric School.

Press notices include the names of very many distinguished persons in politics and elsewhere, paying their respects to the great personage just passed away. Among the hundred or so individuals communicating direct with Adyar was Mr. Sapru, the distinguished Liberal leader who would walk hand in hand with England towards Dominion Status for India, and who telegraphed:

India can never repay debt of gratitude to her, and humanity is poorer by passing away of such a soul.

Mr. G. A. Natesan, famous editor and publisher of Madras, wrote at length of Dr. Besant's services and sacrifices for India and of her splendid personal qualities. The Raja of Sangli; the Prince and Princess of Lathakin, Burma; Moulana Shaukat Ali; Mr. Jamshed Mehta, Mayor of Karachi; Mr. and Mrs. J. V. Joshi; Bhikkhu Nilwakke Somananda; and Mr. N. D. Khandalavala, pupil of Madame Blavatsky and one of the oldest Theosophists in India.

Special mention was made of the tributes of Sir C. P. Ramaswami Aiyar, Mrs. Sarojini Naidu and the Viceroy, Lord Willingdon, last month.

A donation of Rs. 200 has been received from an Indian lady, who wishes her name to be withheld, but whose donation will later appear in the Treasurer's published acknowledgments, as from "A friend, per C.J.," for the purpose of starting a fund for "a monument or memorial" to the memory of Dr. Besant. Also an inquiry has come from another friend reading:

Now we are thinking of taking up the work of raising funds for a suitable memorial for Dr. Besant, I should like to know whether it should be on All-India basis, or Provincial basis or Local basis. Mrs. . . . is in favour of All-India basis for the memorial.

My answer would be, it should be on an All-World basis, centralized at Adyar; for there will be devoted friends of our lost leader from one end of the world to the other who would feel honoured to have a part, however small, in so joyous an undertaking. But such a wide effort must first be thoroughly organized and every donor must be informed precisely what his gift will be used for, so that as far as possible no shadow of disappointment may come across the thought of any of them. My own thought at the moment is, that whatever is done should be clearly for a *Statue or Monument to be erected at Adyar*, with full authority reposing in the administration here to make all decisions; and that all contributions should be sent to the Treasurer of the Theosophical Society.

There already has been formed a Besant Memorial School Fund by Dr. George S. Arundale and these two must not be confused. Therefore, those giving to the "Statue or Monument Fund" would do well to avoid the use of the word "Memorial" to prevent confusion with the other fund.

Many local efforts are already being made in India, both by non-Theosophists and Theosophists, to perpetuate the memory of Dr. Besant in some form of memorial. Word comes from Allahabad that the Lodge there resolved to name the public library, which it is going to build as part of the new library building, the Besant Memorial Library as a tribute to her memory. The citizens of Bezwada have

resolved to place an oil-painting of the late Dr. Annie Besant in the hall of the local Ram Mohan Free Library and Reading Room and name one of the streets after her in grateful recognition of her services to the people.

In Erode it was

resolved that the memory of the late Dr. Besant be perpetuated by the erection of a suitable building under the auspices of the Theosophical Lodge to be named after her.

The Convention Lectures which were to have been given on "Occultism" will now be given on "Dr. Besant and Her Life-Activities."

Under the changed programme the following have been invited to speak: The Rt. Rev. C. W. Leadbeater on "Dr. Besant and Occultism"; Professor Ernest Wood on "Dr. Besant and the Theosophical Movement"; Babu Hirendra Nath Datta on "Dr. Besant and Indian Religious Revival"; Mr. Manjeri S. Rama Aiyar on "Dr. Besant and Social Service"; Sir C. P. Ramaswami Aiyar, K.C.I.E., on "Dr. Besant and India's Political Awakening"; and the Rt. Rev. George S. Arundale on "Dr. Besant and Education". Other speakers we hope will address the Convention on other topics and these will be mentioned in the completed programme.

The first two nominations for the Presidency have been received at the Recording Secretary's office—one, that of the Rt. Rev. George S. Arundale, accompanied by his telegraphic acceptance, and the other

that of Professor Ernest Wood, who has resigned from the Recording Secretaryship, in order to be able to accept nomination, Mr. Henry Frei taking his place. Both Mr. C. Jinarājādāsa and I have declined to stand, he giving his reasons on another page, and I feeling that there is no vital need for me to enter the race. If other nominations should come in mention will be made of them.

* * *

"World
Theosophy."

The following telegram has been received as we go to press :

Since we have fulfilled promise to Doctor Besant to publish magazine in West as long as she lived and special appeals have been by Leadbeater, Raja, Arundale and yourself to help THE THEOSOPHIST, please announce we shall cease publication *World Theosophy* after December and urge our subscribers to aid THE THEOSOPHIST. We shall mail special appeal to our list of nearly three thousand persons urging subscriptions for THE THEOSOPHIST. Hearty greetings.

HENRY MARIE HOTCHENER

Thus goes out unfortunately a lighthouse of Theosophy which has shone brightly for three or more years. Such publications can ill be spared in these days of the world's crisis, and I greatly deplore the decision. There is room in our movement for more magazines than THE THEOSOPHIST, and *World Theosophy* was particularly well fitted to reach the inquiring public. Carefully and thoughtfully edited and attractively published, it was a credit to the movement. And what is more, there was behind the effort a devotion to service and spirit of sacrifice which ought to have met with a greater response in terms of subscriptions. I feel that if our late President were writing, she would express to Mrs. Marie Hotchener, the editor, and to Mr. Henry Hotchener, the publisher, her gratitude for their prompt answer to her call to service and would feel the urge to bestow her helpful blessing upon two such helpers who can be relied to do Their work so well.

THE PASSING OF OUR PRESIDENT

DR. ANNIE BESANT passed away from her physical body finally on September 20, at 4 in the afternoon almost exactly to the minute. She was at that time lying in her bed-room, the room which H. P. B. had occupied. Since 9 o'clock the previous night her condition had been critical, the heart showing signs of dangerous weakness at intervals. At about 3 in the early morning of the 20th there was a time when it seemed almost about to stop; but she was better a little later, and for some hours before noon that day and till 3 in the afternoon she slept peacefully, giving the hope that the end might not be so close as was feared. At 3 in the afternoon she began to show signs of discomfort, such as difficulty in breathing, but these subsided after some time and she seemed to rest again peacefully. She was in this condition at 4 when Mr. Jinarājādāsa, who was holding her hand, found that her pulse and breathing had completely stopped. Others who were present there at the time were Bishop C. W. Leadbeater, Miss Willson and myself. Dr. Srinivasamurti arrived from his School in Madras within five minutes after the event. He examined the body and confirmed the fact that it had entered upon the last stage preceding its end.

The body was kept in her room till the next morning, when at 7 o'clock it was brought down to the Headquarters Hall by Dr. Srinivasamurti and others who assisted him on

a bamboo bier, built in the simple Indian style. The bier was laid upon the platform in the centre of the Hall where the statues of the two Founders stand, and the body, which was dressed in one of Dr. Besant's favourite gold-embroidered Benares white silk saris, had as a covering for its upper part a silk cloth bearing the emblem of the Society, and on its lower part the red-and-green Home Rule flag with which her political activities for India were associated. There was a large gathering in the Hall, filling every nook of it, many of them having come from the city of Madras to pay their last respects to her. Those present filed past the body, laying upon it a tribute of flowers, which very soon covered it entirely, except for the face. There was a garland of flowers encircling her face and magnificent head with its snow-white hair, as the head reposed on one of her own white silk cushions.

At 8 o'clock the religious part of the ceremony commenced with the recitation of the prayers of the religions, each by one or more of its representatives—prayers which have been used, since the Jubilee Convention of the Society in 1925, at all major Theosophical gatherings in India to inaugurate the day's proceedings. These ended as usual with the invocation to the Hidden Life written by Dr. Besant some years ago for use in a Brotherhood campaign, and on this occasion it was followed by the pronouncement of the First Ray Benediction by the Rt. Rev. C. W. Leadbeater on all those present, also written by her. Few of the Theosophists present could have helped the turning back of their minds to the occasions in the Hall when, foremost among those assembled there and standing by the steps to the Founders' platform, they used to witness the venerable figure of the President leading their spiritual devotions and inspiring them by her mere presence.

As soon as the prayers were over, the body was taken in a procession, the honour of carrying the bier being shared by

a number of our earnest members and her faithful Benares servants, Lakshman and Bhagelu; it went first along the main road from the Headquarters building up to the Bhojanasala; thence it was taken along the Founders' Avenue of mahogany trees planted in 1925, each tree on soil from one of the National Sections and now for this occasion made to look as effective and impressive as possible, as a route for the passage of the body, with the flags of all those Nations. Thus 56 Nations having National Societies or Lodges were represented by their flags. Along with these flags set out in a regular row on either side, were the Boy Scouts' flag, waving there in honour of their erstwhile All-India Commissioner, and the red-and-green Home Rule flag by the tree planted by her, and two Theosophical flags with the inscriptions, "H.P.B." and "H. S. Olcott". From the Power House at the further end of the avenue, the procession cut across the public road into Besant Gardens and there took a path parallel to the road, made for the occasion, to the Co-Masonic Temple. Here the non-Masons had to wait outside, while the Masons were inside with the body, bidding adieu to their most illustrious First Sovereign Lieutenant Grand Commander, the Deputy of the Supreme Council of Universal Co-Masonry for the British Empire. When they came out, the procession started again, now with the Masons clad in their regalia walking just behind the bier. Dr. Besant's own Masonic regalia were carried on a cushion at the head of the Co-Masonic column by myself, as an official of the Order, Mr. Jinarājadāsa walking by their side. Bishop Leadbeater and the Vice-President, in order to avoid the difficulties of tramping through the sandy path, had gone on ahead by car to the cremation place. The route now lay across the public road and then along a path leading almost straight from the Masonic Temple, through an avenue of shady casuarina trees forming a spacious grove in this part of the estate; it ended in the spot selected for the cremation,

where the foundation of Sūryāshrama had been laid in 1917 by Dr. Besant herself, a spot near the Adyar river, between Leadbeater Chambers and the sea. For the information of those who may not know for what the foundation was laid, it may be stated here that it was meant as a Memorial Hall for the use of the "Brothers of Service," an organization of which Dr. Besant was the head and to which reference has been made by her more than once in her Presidential addresses to the Theosophical Conventions. It was dedicated with solemn Masonic rites on the Vaisākh Full Moon Day of 1917 by Dr. Besant "to the glory of the Supreme Teacher". Those present then will recall that the ceremony then performed was a specially imposing one and the route taken by her and her attendant galaxy of Masons was the very avenue leading from the Masonic Temple to Sūryāshrama through which her body was taken on September 21st, 1933, more than sixteen years later.

The bier was placed on a sandal-wood pyre, with the head to the north, as it was Dr. Besant's custom always to sleep with her head to the north, according to the Indian tradition of Yogis and Sannyāsins. The number of visitors had swelled by this time and on all sides among the casuarina trees one saw little groups and clusters of men and women exchanging remarks about the great and remarkable personage who had presided at Adyar. Then came the tributes of Mr. A. P. Warrington, on whom as the Vice-President of the Society her Presidential duties had devolved, Bishop C. W. Leadbeater, her closest friend and colleague in Occultism, and Mr. A. Ranganatham as a representative of the political side of her work in India, personally devoted to her. [These speeches are printed below.] All of them spoke with deep feeling; but most deeply moving of the incidents here and at the Masonic Lodge was the farewell of the aged Bishop—aged even more than Dr. Besant—who occupied a position

unique in relation to her, whose depth of feeling broke through his voice and made it falter at places. Mr. A. K. Sitarama Shastri chanted in his sonorous voice a few verses from the 2nd chapter of the *Bhagavad-Gita*, where Shri Krishna speaks of the eternity of the Spirit, chosen for this occasion not only because of the appropriateness of the passage but also in memory of the very special attachment which Dr. Besant had to this Scripture, which she made known to thousands all over the world by her translation of it into English. The pyre was lighted first by Bishop Leadbeater and then by Mr. Jinarājadāsa, Dr. Srinivasamurti and others, including Dr. Besant's two Benares servants.

As Dr. Besant's passing away had been anticipated, it was possible to make the arrangements for her cremation and the preceding ceremonies not only orderly but also expressive in a dignified manner of her connection with the important causes with which she was specially associated, and of the deep affection, reverence and gratitude entertained for her by members of the Society all over the world and thousands of others whom she had helped by her generosity, inspiration and example. This part of the work was in the hands of Mr. Jinarājadāsa, who had been acting as her Deputy for the administration of the Adyar estate and was also her chief personal attendant during her illness, and it was therefore done in a manner wholly befitting the event.

N. SRI RAM

TRIBUTES

I

The slow fading away has reached its end. The great body that held on to life by the merest thread for so many months has now released its hold. No longer will the hand

of that renowned form guide a pen in tracing words that will live as long as printing. No longer will the voice bring forth words of musical depths that shall move men by thousands to noble action. No longer will crowds gather to do honour to an elderly lady with a crown of snow-white hair as she passes by. All now is still—gone into the realm of imperishable memory.

For one of those whom humanity never forgets has just passed this way, tarrying awhile to bestow blessing after blessing upon Earth's people and then vanishing into the darkness, who knows where? But she knew. And told us. Over and over again has she come and gone. Each time she has left behind some knowledge that others too might know as she has known. Wherefore has she come and gone from age to age.

It has been said that ere long the darkness will once again give up its priceless treasure and some shall see her again walking with the children of earth as of old, leading, teaching, uplifting.

Therefore, who would grieve? Such lives recognize no grief save that which they come to assuage. What then would she say at this moment were we to forget and fall into grief? Would it not be something like this? "*Turn your grief into power. Heal the sick, visit the imprisoned, raise the poor, educate all.*" That substitute would she counsel in fullest measure.

She taught that life is one, life is all. Then let us live life to the full till its cup brims over in love and service and understanding of all. And so shall we help to the end that the blessing of her beautiful life shall more widely fill the world whose needs are so great to-day—this afflicted world to which she gave her all in a life of noblest service. SHANTI, SHANTI, SHANTI.

A. P. WARRINGTON,
Vice-President of the Theosophical Society.

II

Brothers: We are met together on a very great occasion; some might think it a *sad* occasion, for we come to say farewell to the physical body of a very great teacher, to celebrate the casting off of a vehicle which we have all loved. But we should be very poor followers of that teacher if we took that view. Her departure from this visible world is no doubt a heavy blow to her Society, for it has lost a bold and sagacious Leader, the most magnificent orator in the world, one of its keenest intellects, a glowing example of strength and spirituality which is not often seen in these days. And I who speak to you, what have I lost? The most loyal of comrades, the most faithful of friends for more than 40 years, the most fearless and accurate of investigators—one to whom I owe more than to anyone else save the Master who taught me. And yet I say to you with all the emphasis that I can that we have *not* lost her, that she has *not* deserted us, that she stands among us still, here and now—not in the pathetic weakness of the last few months, but radiant, rejoicing, strong, in all the power of her palmiest days, ready as ever to help, to advise, to inspire, giving us all the opportunity to rise to more exalted heights than we have ever yet attained. Brethren, let us rise to that opportunity; let us show ourselves worthy sons of this great Mother. She has left us a flag round which to rally, a work to carry on; in her name and in her memory let that flag of Theosophy be ever our oriflamme; let us work with redoubled energy at that task which she has so nobly begun. So shall we keep her memory green, so shall we best testify our gratitude for all that she has done for us.

C. W. LEADBEATER

III

If, on this occasion, there were present here representatives of all the 56 countries in which our Theosophical Society has its Branches now, nay, of other countries as well, if any, in which our Society has not made its way yet, every one of them would have nothing but words of praise and gratitude for all the good derived by him and his country from the magnificent work done by our Chief, whose body we are about to restore to the elements from which it was formed. If this is so as regards other countries, what should be the feeling of India which she adopted as her Motherland, and in whose service she laboured hard and unceasingly for over forty years?

Turn in whichever direction we may, there is not one field of work on which she has not left her impress. The results which we are witnessing now in every such field of work were made possible by her untiring labour. She made Religion once again a living faith for us by her matchless exposition of our Scriptures and the truths enshrined in them. In the sphere of Education, institutions founded by her like the Central Hindu College, which later became the nucleus of the Benares University, gave a practical demonstration to people how education, to be of real value, should be planned to make the youth grow into good and patriotic citizens. In Social Reform, such as the uplift of women, the training of young boys and girls on right lines, and the eradication of many an evil which owing to lapse of time and the thoughtlessness of its members has been allowed to creep into Hindu society, her sympathetic guidance succeeded where other methods of work had proved or were likely to prove futile. The great Boy Scout Movement in India, the Young Men's Indian Association, and numerous other activities were all due to her initiative, and their continual progress is due not a little to

her sustained interest in them. If, to-morrow, India has Home Rule (and who knows but that it has not been already fought for and won in the higher worlds), it will be because of her. For even those who have had political differences with her sincerely recognize that her glorious work and ready suffering for the Great Cause, in days when workers were few and risks many, made the subsequent agitation easier for them than it would have been otherwise.

One who has laboured so long and so effectively will doubtless have many memorials which people will erect in her honour. A school and a college here in Adyar, which received her benediction in her lifetime, may become accomplished facts ere very long. And there will be many another memorial. But to my mind, the best memorial and the one most acceptable to her would be this: That we who are left behind should serve, even more devotedly than before, the Society she loved so well and deeply, and make Adyar, her home and that of her Master, a centre from which strong and beneficent influences may spread all over the world; and that we should live a truly brotherly life among ourselves, and if possible, in the world.

On an occasion like this, it is but natural and right to express our heartfelt gratitude and affection to our dear brothers Jinarājadāsa, Srinivasamurti and Sri Ram, and sister Miss Willson, for the more than filial love and devotion with which they ministered to our great President's needs during the long months of her bodily infirmity.

O Mother! help us to live as you would that we should. Farewell, Mother, farewell until we meet again!

A. RANGANATHA MUDALIAR

THE ASHES

ON the morning of September 28th, the ashes of Dr. Besant's body, enclosed in a silver vessel presented by her physician, Dr. G. Srinivasamurti, were placed on the platform of the Hall at Headquarters, Adyar, where residents gathered to pay final homage to their departed leader. Led by the Vice-President, each approached the urn and laid a flower by its side. This finished, the urn was taken by Mr. D. K. Telang, General Secretary for India, and for very many years a devoted and close associate of Dr. Besant in her political work, who had come from Benares for the purpose of carrying out the last wish of his great friend, that her ashes be placed in the sacred River Ganges. Mr. Telang was accompanied by her faithful servant Lakshman. The ashes were taken to the station in the Rolls-Royce which had borne the President many a thousand miles.

At Bombay the ashes were deposited in the rooms of Blavatsky Lodge, where from 4 to 6 p.m. members, friends and admirers came to present flowers. At the meeting which followed, Mrs. Sarojini Naidu, the poetess, made a stirring speech; then the sacred remains were carried in procession to Victoria Terminus and so on to Benares.

At Benares the silver jar was deposited in the Theosophical Hall, and a last tribute was paid in this her Indian home by many a friend and fellow-worker of the old days, including Pandit Iqbal Narain Gurtu, now

Vice-Chancellor of the Allahabad University, but long Principal of her Theosophical College at Benares and General Secretary of the Indian Section. The ashes were then conveyed by Dr. Bhagavan Das, accompanied by a great procession, to the Ganges and placed in a boat decorated with flowers, the urn itself having been covered with wreaths and national flags by Mr. Sampuranand on behalf of the National Congress. The boat moved slowly out-stream, and the ashes were immersed in the holy river. There followed a crowded meeting at the Town Hall, at which Dr. Bhagavan Das presided, and speeches were made by Professor Puntambekar of the Benares University, Mr. B. Shiva Rao, Mr. D. K. Telang, Mr. I. N. Gurtu and others. A telegram from Pandit Madan Mohun Malaviya was read, paying tribute to the great services rendered by Dr. Besant to the Indian cause.

ALTHOUGH I was quite prepared for the news of her (Dr. Annie Besant's) passing away, the tie between us was so close that her demise was too great a shock for me to express in words. I always regarded her to be one of the greatest women of the country. She was certainly one of the glorious beings who visit this earth at rare intervals for the uplift of humanity. She was undoubtedly one of the greatest orators I have heard. Although the whole world will mourn the loss, India must feel it most as she served India more devotedly and more whole-heartedly than any other country. Personally, I have known her for the last forty years, and during this period there seemed not a day when service to India was not uppermost in her heart. But India has not really lost her, for wherever she is and whatever her future destiny, she is sure to serve India again with all the fervour of her noble nature.

G. N. CHAKRAVARTI

DR. BESANT'S WORK IN INDIA

[*The Times of India* of Bombay, one of the leading newspapers of India, but one that represents the interests of the English community, and so might have been expected to pay only a grudging tribute to Dr. Besant, wrote what follows on September 22, 1933. It is a most accurate description of her work in India.—C. J.]

BY the death of Mrs. Annie Besant after a lingering illness, India has lost one of its greatest champions in the cause of political freedom, the Empire a notable figure, and Theosophy one of its greatest exponents. There are many facets to Mrs. Besant's career, but the one of widest interest to this country was her tireless advocacy of India's right to Home Rule within the Empire. To the realization of that object within a measurable distance of time she subordinated everything else, unmindful alike of what her associates in the world of Theosophy felt about her incursion into controversial politics, or of what a section of Indians themselves thought of a foreign born woman trying to lay down their ideal for them. We are too near events to judge in the correct perspective the extent to which Mrs. Besant's whirlwind campaign really helped the country's cause, but there can be no denying the greatness and constructive nature of her work. Her claim that India was her adopted land made an excellent appeal to the imagination of thousands of Indians. Her powers of organization and oratory, her skill as a journalist and her knowledge of the correct methods of agitation learnt in England at the feet of Bradlaugh, accomplished the rest and gave her a hold on the intellectual

section of the community, far more powerful in its ultimate effect than the one which Mr. Gandhi has been trying to establish over the masses.

Mrs. Besant succeeded to the extent she did because her ideals and theories left no room for doubt. The Home Rule she contemplated was Dominion Status within the Empire. She had no use for people who indulged in talk of independence. Her political programme had a social as well as a religious background, and she insisted on the preservation of India's ancient traditions and culture, seeking only to adapt the western democratic system to modern Indian conditions. She would not hear of dispossessing the Princes or abolishing their order, and actually walked out from a convocation of Benares Hindu University as a protest against certain observations derogatory of the Princes made by Mr. Gandhi. Her Home Rule movement did far more to consolidate the forces of nationalism in this country than the Congress had achieved in the preceding thirty years. The Great War was her opportunity. Side by side with day-to-day insistence on the righteousness of the British cause and on the obligations which rested on this country to give of its best in seeing the struggle through, she organized the Home Rule movement. In a misguided moment the Madras Government interned her and this "martyrdom" brought her at one bound to the forefront, and compelled the late Mr. Montagu to order her unconditional release in order to ensure a peaceful atmosphere during his visit to India for the preliminary inquiry which preceded the Reforms Act of 1919.

Mrs. Besant repaid that gesture of goodwill by supporting the Montagu-Chelmsford scheme through thick and thin as the first step in the transfer of power to Indian hands. But she was unable to control the forces which she had let loose. Militant Indian nationalism had no more use for her; her power and influence gradually began to wane. But with rare

courage she kept up, at times almost single-handed, the fight with Mr. Gandhi's doctrines of non-co-operation and mass lawlessness. On the morrow of a particularly ferocious outbreak of mob fury, directly traceable to non-co-operation, she did not hesitate to declare in the columns of *New India* that "brickbats must be answered with bullets". Left wing nationalists never forgave her for this advocacy of strong action on the part of Government, but subsequent events proved that she was right in her appreciation of the terrible dangers of mass lawlessness. Mrs. Besant tried hard to prevent the national movement from flowing into wrong channels, and her failure in that direction must be regarded as the greatest tragedy of her amazingly varied life.

THOUGH born in England, Mrs. Besant worked in India for the emancipation of a brown race. She was a combination of Parvati, Lakshmi and Sarasvati—Parvati for power, Lakshmi for love and Sarasvati for wisdom.

SAROJINI NAIDU

THE SECRET DOCTRINE

BY H. P. BLAVATSKY

VOL. I. ORIGINAL MANUSCRIPT OF 1885

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CHAPTER I

ON EASTERN AND WESTERN OCCULT LITERATURE

(*Continued from p. 16*)

Contra solis ne loquaris was not said by Pythagoras with regard to the visible Sun. It was the "Sun of Initiation" that was meant in its triple form—two of which are "Day" and the "Night-Sun". If behind the physical luminary there was no mystery, that people instinctively sensed, why should every nation, from the primitive people down to the Parsis of to-day, have turned during prayer toward the Sun? The *Solar trinity* is not Magdean, but universal and as old as man. All the temples in antiquity were made invariably to face the Sun, their portals to open to the East. See the old Temples of Memphis and Baalbec, the Pyramids of the Old and of the New (?) Worlds, the round towers of Ireland and the *Serapeia* of Egypt. The Initiates alone can give a philosophical explanation of, and a reason for

it, its mysticism notwithstanding, were the world ready to receive it, which, alas, it is not. The last of the *Solar priests* in Europe was the imperial Initiate Julian, now called the *Apostate*. He tried to benefit the world by revealing at least a portion of the great mystery of the *Τρηπλᾶσιος*,¹ and—he died.² “There are three in one,” he said of the Sun—the central Sun³ being a precaution of nature: the first is the universal cause of All—Sovereign Good and perfection; the second Power is paramount Intelligence, having dominion over all reasonable beings *νοερούς*; the third—the visible Sun . . . the pure energy of Solar intelligence proceeds from the luminous seat occupied by our Sun in the centre of the heavens, that pure Energy being the Logos (of our system)—the “Mysterious Word”. “Spirit produces all through the Sun, and never operates through any other medium,” says

¹ [This is what the MS. says, but there is no such Greek word.—C. J.]

² Julian died for the same crime as Socrates. Both divulged a portion of the *Solar Mystery*—the heliocentric system being only a part of what was given during the Initiation—one consciously, the other unconsciously, as the Greek sage had never been initiated. It was not the real Solar System that was preserved in such secrecy, but the mysteries connected with the Sun's constitution. Socrates was sentenced to death by earthly and worldly judges; Julian died a violent death because the hitherto protecting hand had been withdrawn from him, and no longer shielded by it, he was simply left to his destiny or Karma. For the student of Occultism there is a suggestive difference between the two kinds of death. Another memorable instance of unconscious divulging of secrets pertaining to mysteries is that of the poet, P. Ovidius Naso, who like Socrates had not been initiated. In his case the Emperor Augustus, who was an Initiate, mercifully changed the penalty of death into banishment to Tomos on the Euxine. This sudden change from unbounded royal favour to banishment has been a fruitful theme of speculation to classical Scholars not initiated into the Mysteries. They have quoted Ovid's own lines to show it was some great and heinous immorality of the Emperor of which Ovid had become an unwilling cognisant. The inexorable law of the death penalty, always following upon the revelation of any portion of the mysteries to the profane, was unknown to them. Instead of seeing the amiable and merciful act of the Emperor in its true light, they have made it the occasion of traducing his moral character. The poet's own words can be no evidence, because not being an Initiate, it could not be explained to him in what his offence consisted. There have been comparatively modern instances of poets unconsciously revealing in their verses so much of the hidden knowledge as to make even Adepts think them to be Initiates and talk to them on the subject.

This only shows the same poetic temperament is sometimes so far transported beyond the bounds of ordinary sense as to get glimpses into what has been impressed in the “Astral Light”. In *The Light of Asia* there are two passages that might make an Initiate of the first degree think that Mr. Edwin Arnold had himself been initiated in the Himalayan Ashrams, which is not so, however.

³ A proof that Julian was acquainted with the helio-centre system.

Mercury Trismegistus: “For it is in the Sun, more than in any other heavenly body that the (unknown) POWER placed the seat of its habitation.” “*Quia in sole saltem et non alibi uspiam, sedem habitations suæ posuit*” (MINERVA MUNDI). Only neither Mercury Trismegistus, nor Julian, an initiated Occultist, nor any other meant by this unknown Cause Jehovah, nor Jupiter either but that Cause that produced all the manifested “Great Gods” or *Demiurgi*, (the Hebrew God included) of our system. Nor was our visible, *material* Sun meant, for the latter was only the manifested symbol. Philolaus, the Pythagorean, explains, and completes Trismegistus by saying: “the SUN is a *mirror of fire*, the splendour of whose flames by their reflection in *that mirror* (the Sun) is poured upon us, and that splendour we call IMAGE.”

It is thus evident that what Philolaus meant by this is the Central SPIRITUAL sun, whose beams and effulgence are only mirrored by our Central Star the Sun. This is as clear to the Occultists as it was to the Pythagoreans. As for the rabble and the profane of pagan antiquity, it was of course the physical Sun that was “the *highest God*” for them, as it seems now to have virtually become for the modern Roman Catholics. If words mean anything, then the statement made by the Chevalier Drach¹ to the effect that “this Sun is, *undeniably*, the *Second Hypostasis* of the Deity” means what we say; as this Sun refers to the Kabalistic Sun, and that “hypostasis” means *substance* or subsistence of the Godhead or trinity—*distinctly personal*. As the author, who, being an ex-rabbi thoroughly versed in the Hebrew and the mysteries of the Zohar, ought to know the value of words, and as moreover, in writing this, he was bent upon reconciling “the seeming contradiction,” as he puts it, between Judaism and Christianity, the fact becomes quite evident.

¹ *Harmony between the Church and the Synagogue*, by Chev. Drach.

But all this pertains to questions and problems which will be solved naturally and in the course of the development of the Doctrine. It is not of worshipping under other names the divine beings worshipped by all nations in Antiquity that the Roman Catholic Church stands accused ; but of declaring not only the pagans, ancient and modern, idolatrous, but every other Christian nation also, that has freed itself from the Roman yoke ; whereas the accusations brought against herself by more than one man of science, of worshipping the *stars* like true Sabaeans of old, stands to this day uncontradicted yet. No star worshipper has ever addressed his adoration to the *material* stars and planets, as will be shown before the last page of this work is written, even though those philosophers alone who studied astrology and magic knew that the last word of those sciences was to be sought in and expected from the occult forces emanating those constellations.

NOTE BY C. JINARAJADĀSA

Owing to the many difficulties constantly encountered in getting this Manuscript of Volume I of *The Secret Doctrine* ready for printing, its further publication will be suspended during my absence from Adyar. The amanuensis who copied from H. P. B.'s manuscript is chaotic in the use of capitals, dashes and quotation marks, though I suspect the real offender in the matter was H. P. B. herself. H. P. B. knew the Greek and Hebrew alphabets, but evidently not the amanuensis, who copied blindly—*hinc illæ lachrymæ*, for me. I have never come across such an irritating manuscript as this to get ready for the printer. We are still in the introductory part ; naturally the real interest will begin when we come to the Stanzas of Dzyan.

Goodbye for a while, H. P. B.! I ask your pardon if I frequently lost my temper over your MS. But then you must admit it was justified.

C. J.

DID MADAME BLAVATSKY FORGE THE MAHATMA LETTERS?

By C. JINARAJADĀSA

(Continued from p. 27)

THE next group of letters best known are those in the script called "M" (Morya). There are very many letters in this script, and some of them quite long ones. I do not understand why, when Mr. Hodgson was examining the scripts of letters, no specimen of this important series was given to him for examination. How many of them were in the possession of Mr. Sinnett will be seen by consulting the work *The Mahatma Letters to A. P. Sinnett*, which published letters in three scripts.

The personality signing himself with the initial "M" was the Adept known as Morya, and was the Master both of H. P. B. and Colonel Olcott. It will be seen at once from an examination of His handwriting that it is not only totally distinct from that of the K. H. handwriting, but also from that of H.P.B. I give three specimens. The first (Fig. 12) is a brief note received at Bhavnagar in India one evening while a group of persons were talking about the Masters, and some of them expressing doubts as to Their existence. The letter, the

I wish all
 kinds of peace & happiness
 to you & your family.
 I am your affectionate
 father.

FIG. 12

M. Letter received at Bhavnagar (exact size)

story goes, fell from the air. The transcription on the envelope is as follows: "To all those whom this may concern—to the honourable and doubting company".

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

M. .

Who is for us—answer!

(Letter 76, *Letters from the Masters of the Wisdom*, Second Series)

In the same script is another letter, one received by Colonel Olcott, and it is illustrated in Figure 13 (i, ii and iii).

The letter reads as follows :

Last night I tried my best to awake you by usual means but to no effect. You do sleep like a two year old *echoot lay*, Henry. Sinnett has really lost nothing by his coming here, and it does seem foolish to hear you talk in the way you do accusing Lhin-ana of this that and the other. Except the costs of the journey—and perhaps not even that—your Sinnett will lose nothing. If he had not come there could have been no direct or indirect communication between K. H. and himself for a very long time. K. H.'s conditions are changed, you must remember, he is no more the "Kasmiri" of old. I want you to be in confidential correspondence with him as he may need your private counsel and you his. I'll help you when I think it worth while to interfere. Tell him that, and if he believes you not, show him this. I will also put her in a better state.

This business at Dralli Clippis— —Cha needs attention. I'll give you Rup. 172 more to send. Remember what you have to do in Pasdun Korale with Snanajoti Unnanse.

M.:

You can have three copies or four taken from my portrait and give them Sinnett one, Scott one, Tukaram one and Damodar one. Have six.

(Letter 35, *Letters from the Masters of the Wisdom*, Second Series)

The third letter was received by Mr. Sinnett in 1883, and is written closely on three pages of thin paper. I have reproduced the first page of it in exact size of the original.

Last night I tried my best to make
 you & by actual means but to get
 effect you do sleep like a true year
 rest-lazy Henry, Sankha-lai ready, last
 walking by his ^{Chair} ~~Chair~~ ^{Chair} it goes down
 fastest to hear you talk in the morning
 you do according to him - one of the best
 of the author, except the Editor of the Yearly
 - I, perhaps not can that - you & Henry
 will be nothing. If he had not come
 there could have been no direct or indirect
 communication between H. H. & himself for

FIG. 13 (i)

M. Letter received by Colonel Olcott (exact size)

A very long time. H. H.'s conditions
 are changed you must remember he is
 not more the "Wanderer of old" of I want
 you to be in Confidential Correspondence
 with him as he may need your assistance
 Counsel of your kind. I'll help you when
 I think it worth while to interfere -
 I am sure that if he believes you
 what I know him this. I wish also get
 her in a better state -
 This business at Kodaiki Cliffs -
 G - Cha needs attention I'll

FIG. 13 (ii)

M. Letter received by Colonel Olcott (exact size)

(Fig. 14.) I should mention that almost all the letters in this "M" script are in red, either in red ink or red pencil.

You will let the "Inner Circle" know what follows by showing and leaving with them this paper. If found difficult to read my handwriting, then make a fair copy.

(I) Should means be found to go on with Esoteric Teachings last year interrupted, and should Mahatma Kut-humi find it possible to resume his correspondence, the latter can pass only through the hands of Mr. Sinnett, as hitherto. He was the chosen correspondent from the first; he resuscitated the London Lodge and worked for the Cause of the Th. Soc.; it is but just that he should reap the fruit of Karma. The Mahatma, his correspondent, could not transfer serial teaching with any degree of justice to any one else.

(II) This being settled, remains the question, What means there are to correspond even with Mr. Sinnett? H. P. B. will not undertake the sending on and transmission of the letters; she has shown her willingness to self-sacrifice in this direction long enough, and unless she does so of her own free-will and without reference of the question to myself, even I, her Guru for many years have no right to compel her. Damodar K.M. has the same and even more unwillingness. Since the act pertains to Karma, K.H. cannot and will not compel him, as he must not meddle with Karma. Remains Mohini Babu! he has not reached that stage of physiological development that enables a chela to send and receive letters. His evolution has been more upon the intellectual plane, and just now a greater activity is beginning in the borderland between that and the spiritual, and his utterances will as hitherto be largely inspired by his Master. With every day he will improve. If his short-sighted friends do not spoil him by their foolish compliments and he does not yield to the seductive influences which converge towards him, there is a future for him—but he is not ready for physical transference. Moreover, when or if he once falls under the spells of the worldly life, his inspiration will cease and his name will be written on the "roll" as a failure. There is danger for him. His Master perceives it and—hesitates. There is still another person, but that person will, if even given such powers, conceal it to the last. Not every one is prepared to court and accept martyrdom which may well result in that great calamity, the interruption of one's studies and development.

(III) Whoever may be found—if one be found to transmit to Mr. S., K.H.'s letters, neither the "Inner Circle" nor even the L. L.¹ as a whole is in a position just now to either profit by or even calmly receive the desired instructions. A band of students of the Esot. Doctrines, who would reap any profit spiritually must be in perfect harmony and unity of thought. Each one individually and collectively has to be utterly unselfish, kind and full of goodwill

¹ London Lodge of the Theosophical Society.

Fig. 14
M. Letter received by A. P. Sinnett (exact size)

He has shown her will any way in a...
Long enough & unless she does so of her own free will & without
reference of the question to myself, even I, her Guru for many years
have no right to compel her. Damodar K.M. has the same and even
more unwillingness. Since the act pertains to Karma, K.H. cannot
and will not compel him, as he must not meddle with Karma.
Remains Mohini Babu! he has not reached that stage of physiological
development that enables a chela to send and receive letters.
His evolution has been more upon the intellectual plane, and just now
a greater activity is beginning in the borderland between that and the
spiritual, and his utterances will as hitherto be largely inspired by
his Master. With every day he will improve. If his short-sighted
friends do not spoil him by their foolish compliments and he does not
yield to the seductive influences which converge towards him, there is
a future for him—but he is not ready for physical transference.
Moreover, when or if he once falls under the spells of the worldly
life, his inspiration will cease and his name will be written on the
"roll" as a failure. There is danger for him. His Master perceives
it and—hesitates. There is still another person, but that person
will, if even given such powers, conceal it to the last. Not every
one is prepared to court and accept martyrdom which may well
result in that great calamity, the interruption of one's studies and
development.

towards each other at least—leaving humanity out of the question; there must be no party spirit among the band, no backbiting, no ill-will, or envy or jealousy, contempt or anger. What hurts one ought to hurt the other—that which rejoices A must fill with pleasure B. Is the L. L., or even its Inner Circle, in such state—which is required absolutely by our Rules and Laws? It is only owing to K. H.'s great kindness that, notwithstanding the deplorable state the L. L. was in for nearly two years and its lacking the said requisites, he still corresponded occasionally with Mr. S. The recent succession of domestic troubles would have been soon disposed of, and most of them avoided, had there been that true brotherly unity which moves a large body of men to act as one single man and as endowed with one single heart and soul. I am forced to say that only an entire change of feeling in the L. L. can bring out its potential usefulness to the great cause we have espoused. In its present state, we find it tending in the opposite direction. The L. L. is but a brilliant—most likely the *most* brilliant—orb in the Theosophical sky, but to the Parent Soc. it is an aristocratic outgrowth, an empire within an empire, which gravitating towards its own centre of fixed habits, prejudices and worldliness, throws into confusion the whole Body, whereas it might so easily become the rock of salvation, the safest harbour for the thousands of its members.

It will have to change its hitherto exclusive and selfish policy if it would live. It will have to become part and parcel of the "Universal Brotherhood" if it would be a *theosophical* body. It will have to act in full harmony with the Parent Body and promote the observation of perfect solidarity and unity of thought throughout the entire Society. No gossip, no slander should be allowed, no personal predilections shown, no favouritism if it would have us for instructors. Mahatma Kut-humi can, of course, as an independent Adept, in his own private capacity write to whomsoever he chooses—should he find the means of doing so without infringing the good Secret Law. But he will never consent to depart from that Law even though and for the satisfaction of those who have been to him the most devoted. Let the L. L. and especially the *Inner Circle* sift the grain from the chaff, for we will have naught to do with the latter. Let them listen to friendly advice.

See what an utterly barren record it made until Mr. Sinnett's return from India—and profit by the lesson. Ye who say ye know Karma, useless to point to the various scandals at Headquarters in Bombay and Madras in palliation of your past remissness; it is no excuse.

The Managers of the P.S.¹ have made, will make, many mistakes precisely because they are alone and left without help and protection, for they might have avoided such dangerous intimacies and have none to blame but themselves that their confidence was

¹ Parent Society.

abused. So might some of the L. L. who sinned through imprudence and enthusiasm. Human nature is exactly as weak at Adyar as in Chancery Lane or at Paris. It is truly a hard task to combine so much poor material into a strong and perfect organisation—yet the future of the Theosophic movement depends upon the members of the *Inner Circle*; if it be not organised as it ought to be, they will have to blame but themselves.

M. .

(Letter 3, *Letters from the Masters of the Wisdom*, First Series.)

(To be continued)

AGAINST MOMENTS OF DESPAIR

SIN not against thine own Divinity.

Thy spirit, though a caged bird below,
On high doth powers eternal know,
Unmarred by mortal man's infirmity.

Despair not of thy frail humanity.

Its very weakness makes the spirit grow;
Its mortal passions, its immortal foe,
Arouse thyself, who rul'st eternity.

Arise, draw out the strength that lies within;

Show forth the radiance of thy native sphere.
Conquer resplendent that which men call sin.
We be the Sons of God descended here.

Thou canst not lose thy heritage divine.

Thy Father's love, thy Father's worlds are thine.

MARY GRAY

THE ANGEL OF ADYAR

BY THE RT. REV. C. W. LEADBEATER

(Concluded from p. 34)

THERE is, however, another factor which we must take into account. I have said that the great Spiritual King has many Ministers working in various departments. The most important of those is the Head of the Second Ray—an office at present held by the Lord Gautama Buddha. He is indeed its Head and its great inspiration; but He deals with its work exclusively on the higher planes, and is represented in connection with all physical work by His destined successor, the Bodhisattva, the Lord Maitreya, sometimes called the Jagatguru or World-Teacher. This great Personage stands on the same level on the Second Ray as does the Lord Vaivasvata Manu on the First. The only other equal to Them, so far as we know, is our Lord the Mahachohan, who is often described as the Commander-in-Chief of the forces—representing and dispensing the power of the Third Aspect of our Solar Logos, corresponding to what in Christianity we should call God the Holy Ghost—the Arm of the Lord stretched out to bless, the Divine Power in direct action through the Five Rays over which He rules.

Adopting this form of symbolism, we may call the Bodhisattva the Minister of Religion and Education, for those

departments are under His guidance. We have then further to consider the fact that He in turn has under Him a vast host both of Adepts and of Devas; and Their work is far more directly associated with humanity from the point of view of its spiritual development. Under Him work all the founders and great exponents of the various religions, and it will be seen that until the evolving life reaches the human level, it can hardly be considered as greatly affected by His influence. Working there closely in connection with Him—hand in hand, as it were, in His efforts—comes the department of the World-Mother, who stands at the head of the angelic side of our evolution and is consequently described in many religions as the Queen of the Angels.

Let us now see how the practical working of this marvellous machine affects us here at Adyar. When Colonel Olcott bought the nucleus of this estate, Madame Blavatsky at once conceived the thought of making it a great centre of spiritual influence. So lofty an idea can be realized only by degrees, and many factors must be taken into account. A special atmosphere must be created; good influences must be invoked and strengthened; if there be evil influences of any kind within the chosen area, they must be eliminated, and an efficient guard must be established to prevent any intrusion from without. This involves a great deal of patient work, not only on high spiritual planes, but also on the astral, mental and physical. The area selected must be definitely delineated, and then thoroughly purged and purified at all levels.

In this undertaking, the help of a capable Angel with a host of well-trained assistants is invaluable, and this Madame Blavatsky proceeded to secure. The little estate, together with a considerable amount of adjoining territory, was then all under the supervision of a Deva who held his court at St. Thomas' Mount, and had not, so far as we could see, devoted any special attention to this corner of his domain, or expected

anything unusual from it, though he had of course done his duty as thoroughly here as elsewhere.

Madame Blavatsky interviewed him, and explained her plan; he was at once greatly interested and most enthusiastic, and promised the fullest co-operation in his power. He suggested, however, that for so magnificent an undertaking, it would be wise to petition the Authorities for the appointment of an Angel of much higher rank, who had had experience of such work and could wield the influences of both the Rays. He himself was more than willing to do his very best, but he felt that the contract was rather beyond his powers.

So Madame Blavatsky consulted her Master, and He proposed the name of an angelic friend whom she had known for years. That friend humbly and gratefully accepted the position, and has held it with honour and success ever since. The Angel of the Mount was deeply honoured and gratified by the advent of so august a neighbour, Madame Blavatsky was more than satisfied, and all promised well for the future.

The Darker Powers have naturally made the most strenuous efforts to destroy the Centre, and, as we all know, they found willing tools in the unspeakable treachery and villainy of some of those who should have been among the most grateful to our noble Founder. Other traitors there have been since, but none, I think, whose record has been quite so black and loathsome as that of those early delinquents.

Yet it is well to remember that those who seek to take part in so high an emprise as the work of a spiritual Centre should watch themselves very carefully, lest all unwittingly they should introduce undesirable factors into the tremendous currents which are constantly flowing through. Utter unselfishness should be developed, and that is no easy task, for behind each of us there lie hundreds of lives in the

earlier stages of which self-centredness was a necessity for the development of strength. It played exactly the part of the scaffolding which is used in the process of building; the house could not be erected without it, but as soon as the building is finished that previously necessary scaffolding becomes merely an obstruction which must be thoroughly cleared away. Just as it would obscure the windows, and to a large extent make them useless, so does selfishness obscure the windows of the soul and prevent its light from shining forth in blessing upon the world. As I have written before somewhere, the selfish person is not so much a wicked man as an anachronism; he is hopelessly behind the times, for he has not yet cleared away his scaffolding and begun his life of useful activity. So in our Centres we must aim at this absolute unselfishness, and also at definite devotion to the Masters' work. We should never forget that it is *Their* Centre and that the work done there should be that which They wish to have done.

There are many kinds of other good work of which They would heartily approve—such work, I mean, as is done by many of the Churches and also by various philanthropic associations. Some members have thought that all such work should indiscriminately have its place in our Centre, even though many of those who take part in it may differ widely from us on many points, and even be bitterly prejudiced and rabidly opposed to us. That, however, is not common sense from the point of view of the formation of a Centre; for that purpose the members should all be banded very closely together, so that the vibrations shall be entirely harmonious and there shall be no unpleasant cross-currents.

It is true, and it cannot be asserted too strongly or too often, that the Theosophical Society permits perfect freedom of thought in its members, and does not expect them to accept any dogma except that of universal brotherhood. Therefore

people who differ most widely in opinion are always welcome in our ranks so long as they will work for that one great ideal of brotherhood; but it does not necessarily follow from that that they would all be equally good material for the spiritual Centre. Personal jealousies and plots and petty little schemes to gain personal advantage are utterly out of place in such work, because they create at least mental disharmony, and pollute the magnificent stream of higher forces for the distribution of which our great Masters utilize these Centres.

So the Angel of Adyar will have none of these things; he is entirely one-pointed and his object is to make his domain not only a perfect channel for the forces which flow through it, but to develop within it a radiant quality which will add its small contribution to that wondrous flow—which will charge it, as it were, with a kind of special magnetism which shall make it more readily assimilable.

To take an illustration from an almost infinitely lower level, we know how our Masters send forth Their splendid energy through a number of individual Pupils, and sometimes even condescend to utilize such Pupils for the transmission of messages of advice or encouragement. Yet each such message bears the colouring imparted to it by the individual Pupil through whom it comes; we may notice that very distinctly in instructions which came through Madame Blavatsky or through her greatest pupil, Dr. Besant; the message comes through clearly, definitely, faultlessly, in each case, yet one who knew them both intimately would scarcely ever be in doubt as to which was the chosen channel for any given message. The imprint of the style is unmistakable; and that very style, as it were, endears the message to those who love the great soul through whom it comes—makes it more readily receivable, easy to comprehend and to remember.

Something like that, but far more refined and at an infinitely higher level, is the special colouring or form of

expression which the Angel would wish to impart. I hope that all these considerations may help us to understand a little better the great Angel of Adyar and his work. He is not here to help this man or that; the very desire for personal assistance from him would in truth be a sign of lack of comprehension. His business is to hover over the place as a whole; to bring to bear upon it all the strengthening, refining and uplifting influences that are available, to guard it so far as we will let him, and generally to promote its evolution in every way possible. *Its* evolution, remember, not our personal evolution. Of course we are a factor in the case, and our business is to be invariably a helpful factor; but we must not for a moment expect from him the personal attention which a Master gives to each of His Pupils.

It is unquestionably part of our duty to co-operate with him, but we can do that best of all by refining, uplifting and spiritualizing ourselves. No one should feel that there is nothing that he can do. Nothing sensational, perhaps, nothing spectacular; but each can always help just where he happens to be—help to make things a little better, to make someone a little happier. It needs constant attention and care and thought. Eternal vigilance is the price of freedom, it is said; it is certainly the price of anything like occult advancement. Watch the whole time. Never despise a little thing; in this business there is no small or great; everything matters. We must watch our own actions, our feelings and thoughts just as much as our deeds. A hard path, but it is the only way to attain. And we must do all the work ourselves. I believe, because it is the result of my own experience, that one can be helped very greatly by the right kind of outside influence, but it is absolutely true that no one can do the work for us; each one must take himself in hand. It is therefore not any kind of direct aid that we can expect from our Angel.

Let us think of him rather as a mighty brooding influence, always exercising a special and intensified variety of that steady, upward pressure which the Will of the Logos imposes upon the whole world. It is indeed a great and wonderful privilege to live thus within his aura; but it will benefit us only when we forget ourselves and think of that influence merely with the hope of helping it, not of being helped by it.

We can be of use to him if we can add in any way to the beauty and the happiness of the place; if by carelessness or slovenliness we mar that beauty, if by cantankerousness or unkind thought we disturb the harmony and happiness, then we are working against him, and we become obstacles in his path. Whatsoever we can do to add to the neatness and the loveliness of our physical surroundings is from his point of view a helpful action. Whatever will add to the general sense of happiness and brotherly feeling is also taking part in his work and making it just a little easier for him. The lack of funds on the physical plane often makes it difficult to maintain the neatness and the grace of our surroundings on the level which we should like, and of course that is deeply to be regretted.

Truly we should work with him, but remembering always that the greatest help we can give is to develop the highest within ourselves. To him we are as plants in his garden, to be watered and fed in various ways—sometimes perhaps to be vigorously pruned, but always with a view to our part, our place in the garden, so that the beauty of the whole may be enhanced. The trees, the flowers on the estate are also very prominent in his thought. He is always much concerned with the magnetism of the place, anxious always that it should be kept pure and clean and at the highest level yet possible for it. In that way I fear that we have failed him often by allowing the entry and the constant passage of

exceedingly undesirable influences. Far greater care should be exercised in that respect, but all these points are after all variants of the one great central theme—that we must utterly yield up personality and selfishness. We must learn to think not as units, but as a unity—not perpetually: “What do I wish to do?” but: “What is the best for this mighty organization of which I am but a humble fragment?” Each of us no doubt has his “individual uniqueness,” each must find what he can do best and then do it. Yet nevertheless it is also true that to do it as a member of a unity and to adapt oneself in the doing to whatsoever is best for the community, is a step towards the final Unity in which there can be no Will but one, because that one is the Divine Will. “Thus would I live; yet now not I, but He, in all His Power and Love henceforth alive in me.”

I KNOW that the earth exists,
It is none of my business why;
But if there are burdens I can lift
I am surely right to try.
One life is a brief, brief thing;
I am here for a little space,
But while I stay I should like, if I may,
To brighten and cheer the place.

I find myself in a home;
At least this much is sure—
My duty is to gladden it,
To keep it sweet and pure.
How soon we could raise the world,
How easily right all wrong,
If nobody shirked and each one worked
To help his fellows along!

Cease wondering why you came;
Search not for faults and flaws;
Rise up to-day in your might and say:
“I am part of the Great First Cause.”
However full the world,
There is room for an earnest man;
It had need of me, or I should not be;
I am here to aid the Plan.

ELLA WHEELER WILCOX

SUMMARY OF KRISHNAMURTI'S TALKS AT THE STAR CAMP, OMMEN

First Talk, July 27, 1933

TO find out what I am going to talk about, you must be sure of what you think yourself. What matters is not so much the fact that you are bound by traditions and systems, as to be unconscious or only half-conscious of that fact. It is only by becoming fully conscious of it, that you can be free of that which holds you in bondage.

What I am going to say is diametrically opposed to all conformity to traditions or systems in which you are now caught up. I do not want you to follow me, but I say that you cannot have a compromise between diametrically opposite points of view. If you are here in the hope that I can satisfy your longings, I am afraid you will be disappointed, because what you long for is, to me, an illusion, an utter destruction of life.

I am not addressing a group of people with one mind and heart, nor a nucleus of those with a set of definite ideas and beliefs and aims in life, nor those who come here in search of pleasure, nor the masses. I am not talking to reformers or to those who wish to be reformed and moulded

to a pattern. I do not consider myself a reformer because I am not out to reform. I disown you as a body of Camp people, though you may come here year after year. I am not fighting your sets of beliefs or dogmas. One cannot fight that to which one is utterly opposed. I am talking to individuals—you and I separately, not collectively.

To reform is to remould and reshape another to one's own pattern; to do patchwork with another. To be reformed is to imitate another, and we do it because it is easier to fit into a mental-emotional groove, and having done that we turn righteously to reform others. I have no pattern, hence I cannot reform you.

All that I can do is to indicate to you your own barriers, and it is up to you to release yourself from them—not to reshape yourself. In freedom from the bondages that hold the mind and heart, there is spontaneity of living. As we may have sprains or twists in the body, so at present we have many twisted and perverted judgments, barriers of which we are wholly unconscious. By becoming conscious of them we become automatically free of them. Whereas to reform is to alter the same thing by giving it a different shade, a different nuance.

For instance, you believe in reshaping yourself through discipline of some kind or other, but to me discipline is utterly destructive of mind and heart, whether it is external or self-imposed. Hence we do not meet on common ground and when I speak about the utter futility of discipline, you do not understand what I talk about. You merely try to modify or enlarge your ideas about discipline and thus remain in your cage.

Why are you all here? Leaving out the mere pleasure-seekers, to whom I have nothing to say, I think you are here either because you are weary at heart and bored by your old images, your ideas and your ceremonies, and so you

seek a change of gurus or teachers; or you are secretly seeking comfort and solace, that is, power and security through emotions and sensations, just as you seek it financially. So you are here either to look for a change of Gods or to seek power in various forms which will give you a decaying comfort. Like a butterfly gathering honey from flower to flower, so you think that you can gather Truth from a teacher. Life cannot offer you a security, because Truth has no security.

Security in its widest sense implies reliance on the power of money, the affection of another, and the mental defences of ideas and theories which afford us a shelter, all these and variations of these in their gross and subtle forms. Security is a treasure that we cherish and safeguard. In it we seek a refuge against the ache of loneliness within us. We constantly sustain and glorify it through the idea of progress and achievement, guarding it by the weapon of sincerity which we have raised to the status of a virtue. In its blatant form we may agree as to the stupidity of security, but in reality we want it, and out of that division within us, we create its opposite in the ideal of peace, wisdom, humility, service, love of humanity, pursuit of truth, devotion to leaders and so on. And to that mental creation of the opposite we try to be sincere, which in reality is but the secret worship of the power of security itself. And thus armed with sweetly sounding names we set out to reform others.

So, if you are here in search of security and the fun of illusion, then I say it is futile for you to come here year after year. There are others who will supply your needs. You cannot take what I say and add it to your own. You cannot mix oil and water, liberation and constriction.

So I say, question deeply and frankly what you are truly seeking, and then you will discover if it has any intrinsic

value. I say there is no such thing as security in life. But if you want security pursue it wholly and you will discover if it has any substance in it. Remove the anchors to your thoughts and feelings and you will then know the impediments and bondages that have been placed upon you. You will discover if you are seeking comfort through security, and also the true significance of that which you are seeking.

Second Talk, July 28, 1933

When the mind is suffocated with knowledge one listens to words and misses the significance that they are meant to convey. Forget what you have gathered from my words in past years, and listen with fresh minds.

I say that in each one of us there exists an aching void, an emptiness, and in order to fill up that emptiness we choose and differentiate. Thereby we merely cover up that ache temporarily, but the consciousness of the loneliness continues. This is because our choice is based on a want, and all want or craving is blinding. Hence, as long as there is choice, there is no true discernment.

To put it differently, want implies duality, and since all choice springs from a want, it creates the conflict of the opposites and perverts judgment. Hence action in the present, as long as it springs from a want, must necessarily be incomplete, and that incompleteness but emphasizes the aching void. Choice is ceaseless effort, a continual strain, and hence from my point of view, unspiritual.

Spirituality to you is a continual swing between the essential and the non-essential, based on a choice, a discrimination. Hence your conception of spirituality is, from my point of view, the very antithesis of what I regard as true spirituality, which is to live in a manner free from effort, pain and conflict.

To become fully conscious of the impediments in us, which place a limitation on our living, one has to be utterly frank with oneself. I say frank, not sincere. I put frankness in contrast with sincerity, because frankness has a depth and a fulness which in sincerity are lacking. To be frank is to be free, open, like a tree or a flower, whereas sincerity implies a duality. One establishes a purpose and one is sincere to it. So one can remain in an illusion with perfect sincerity. By establishing a purpose or an ideal in life, to which we ever try to be true and sincere, we make our life infinitely complicated. There is never the eternal renewal of life, because one is all the time trying to be consistent to one's established purpose.

Out of that idea of consistency arises self-discipline, which according to me, is utterly sterile. In it necessarily there is no understanding of the experiences of life; whereas, understanding comes only in living wholly, spontaneously, happily, naturally, and without the conflict of mind and heart.

Third Talk

Where action is born out of choice and the conflict of opposites, it is limited. Whereas liberation is freedom of the mind from this contrast of antitheses. Most of our actions are the result either of external influence—social, ethical, religious, economic and legislative—or of an internal self-imposed discipline based on one's own fixed standards of right and wrong. Hence it is inherently limited—conditioned. That is, what we call our actions is but a series of reactions to influences whether external or internal. Such action is not spontaneous.

When I speak of spontaneity I mean it in a definite sense. There is another sense in which action is said to be

spontaneous—as when one acts impulsively, in mere defiance of all restrictions. That is but action without consideration—thoughtless—and is based on a superficial sensation or craving. I am not referring to such action. To me, a spontaneous action is that in which there is the perfect harmony of mind and heart, hence it is complete, rich, with a joy of freshness.

True spontaneous action is born out of the comprehension of life, which can only come through the questioning of all standards and values—those of one's own creation as well as those imposed by society—and hence one discovers their true and intrinsic significance.

The discovery of true values demands an eager mind and an intensity of living. At present, we either accept all standards without a question, or, if we think they are false, we make a compromise with them, and so our life is either mechanical or else a continual compromise, and hence we never find out the intrinsic worth of anything.

Whereas, if we live intensely, then in the very movement of life we meet everything that comes up against our individual thinking and feeling fully and frankly, as though it were an intense problem—a personal crisis—and in that manner we face our religious or ethical edicts, our social demands and class distinctions, instead of, as we now do, examining them merely superficially, or reacting to them impulsively, which is but running away from them, and not confronting them with a mind unbiased by a want. As in a crisis we approach a problem wholly, not mentally or emotionally alone, but harmoniously; so, if we lived with mind and heart fully alert and awake all the time, then in that intensity alone we would know the true value and the eternal significance of all the experiences and incidents of our life, not with relation to the pattern of our standards, but intrinsically.

Take, for instance, the idea of possession or non-possession. The structure of our existing society is based on the idea of

possession. Government and legislation sanction and protect it, and we accept it and live up to it: unconsciously we are slaves to it. Then, let us say, a new form of government might come into vogue, emphasizing the idea of non-possession, of which we would likewise become slaves. In either case, merely living up to an idea imposed from outside, we do not understand the true value of possession or non-possession; we are slaves to either the one or the other.

In the discovery of right values, action is born out of the aloneness of true individuality. Such action, which is complete and harmonious action, is not achievement. Achievement has a finality: that which is achieved is not lasting. A complete action is infinite.

One of the questions asked was why Krishnamurti gave his teachings if, according to him, no one can help another to understand life.

Krishnamurti replied that understanding was a purely individual matter. He did not believe in reforming or encouraging others. What he was doing was merely to point out the barriers, the hindrances to understanding, and it was for each individual to remove them by becoming conscious of them fully. He was not there to give understanding. "When you have understood for yourself, that understanding is your own, not mine." Krishnamurti did not ask them to follow or accept him, but to understand, to come "with a mind that is choiceless, and not bound by the idea of consistency".

Another questioner thought that Krishnamurti was a sort of super-communist. Krishnamurti replied: "It is you who say that I am a communist or this or that. I say I am not. To take, merely as an example, the idea of possession: as long as one is caught up in the idea of either possession or non-possession, one places an emphasis on the one or on the other; hence these problems arise. But when a man is

complete in himself, they do not exist for him. I do not belong to any organization, political or any other. When one is completely human, one is divine."

Fourth Talk

We prefer the mystery of an illusion to the mystery of Reality, but it is only when all illusion is penetrated, that Reality or Life or Truth can be understood. There is no path to it, because Truth is an uncharted land; and one must come wholly unprepared, free, with mind and heart unanchored, naked, to that land of living ecstasy which is God, a timeless becoming which is not an end, but is continually renewing itself.

To penetrate the illusions in which we live, the mind must be free entirely of the idea of achievement. Truth is not to be gained, conquered, achieved. Most minds are crippled by the idea of achievement or success, which involves the idea of time, because that which one is going to gain or accomplish implies duration or time, a past and a future.

Achievement further implies an effort, which is volition, the developing of will and character. And where there is an effort, there is duality, the thing to be conquered and the conquerer, the reaction of pain and pleasure, which is conflict. This effort gives birth to the consciousness of "I" as separate from the "non-I," and hence the idea of time as past, present and future.

To overcome this conflict, suffering—the inevitable concomitant of reactions—we either resort to forgetfulness of the reality of suffering, or to its conquest through self discipline, which but further increases the duality and renews suffering, and thus we live in the continual strain of effort in our lives. This is because all discipline, external or self-imposed, involves an end to which it is directed, and the end

or purpose causes the mind to create the division of duality as the higher and the lower, the past and the future. Hence, the present—the immediate moment of action—is lost sight of in this continual conflict of duality.

This is not a theory. It is what actually takes place in the life of each one of us. We may get an occasional glimpse of that Reality, and we cling to it in the struggle and conflict of our daily life, hence action in itself has lost its significance to us altogether.

To me this is entirely erroneous. I say the establishment of a purpose—Truth or God—is utterly futile, because its comprehension is impossible until the mind is wholly free of illusion. The whole process from my point of view is erroneous, because it involves ceaseless effort, without understanding. Truth is born naturally, sweetly, spontaneously, not with the mind and emotions running after it, and hence all the time in a state of strain. In the removing of hindrances, by understanding their essential values, in the freedom from the barriers of duality which create effort and strain, Truth is born.

What creates the hindrances? It is action based on a want, and the consequent fear of punishment and reward. When the mind has a motive, action loses its significance. To me, Truth lies in action itself that is free and complete, not through action. Anything done with an eye to that which lies beyond action or through action, is an achievement which has a finality,

These hindrances therefore, according to me, are not to be overcome, conquered or transmuted, but understood in the movement of life itself. In looking to a gain, one is but looking to a sensation, hence such action cannot yield true discernment. If I am kind to another, because I want something in return, then my kindness has no value, though others praise me for it. Hence want or craving destroys

the perfume of life, which is thought, feeling and action together.

To me, a want is a hindrance, because it is blinding. Many of you probably agree with me mentally, but emotionally the want or craving for a sensation continues. Hence there is the continual battle to overcome, which we call spiritual effort; because in this conflict the mind suppresses the emotions through discipline in the pursuit of the accumulation of virtues and qualities, in order to strengthen that sense of security from which one continually acts in life.

In penetrating fully the many hindrances, by becoming aware of them in the daily contact of life, one discovers that they are false, and becomes free of them, not through control and domination. So, I say, approach life fully, as a human being, not as an individual split up and divided in himself. Then one gathers its true significance, for, like the morning mist, the hindrances soon disperse. There is no question in this of conquest or gain.

All that I am saying to you is, from my point of view, very practical. It will appear to you impracticable if you merely theorize about it and treat it intellectually, instead of experimenting with it. It will have no meaning to you, as long as you remain entrenched in self-discipline, with your minds already made up about it, and the idea of progress and gain, and of security and reward through achievement.

(To be continued)

THE YOGA SŪTRAS OF PATAÑJALI

BY MANJERI VENKATA RAYA IYER

(Continued from p. 48)

तत्र स्थितौ यत्नोऽभ्यासः ॥ १५ ॥

15. Practice is the Effort in (maintaining) that state (of Yoga).

Effort is indispensable in changing the old automatism of the vehicles of consciousness and in setting up new sets of tendencies in them.

स तु दीर्घकालनैरन्तर्यसत्काराऽऽसेवितो दृढभूमिः ॥ १६ ॥

16. That (Practice) surely (gains) a firm ground, being followed for a long time, without break, and with care.

A good deal of time and energy must be spent in conquering the inertia of the atoms and molecules forming the Mental Body and their automatism. As the Mental Body and the physical brain function *together* in the earlier stages of Yoga, reckless and violent efforts would shatter the brain and the nervous system, making Yoga impossible in this life. The opening of the new sets of spirillæ of the atoms, which naturally follows the effort, should be done with great care and will take much time.

Even a day's break in practice causes the atoms to revert to their old condition and the walls of the tubes of force to close up. Three more sets of spirillæ yet remain to be opened in the atoms, this being only the Fourth Round.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥ १७ ॥

17. Desirelessness is "the sign of control" of one without thirst for objects either seen or heard of.

Desirelessness is not abstinence, but is "the sign of control" over the "tendency" of the Desire Body to enjoy the objects which give Pleasure and to avoid those which give Pain. By Desirelessness the Yogi conquers the Astral or the Emotional Plane of consciousness.

तत्परं पुरुषस्यातेर्गुणवैतृष्ण्यम् ॥ १८ ॥

18. That (becomes) the Supreme Non-thirst for the qualities (of Matter), on the wake of the Vision of the Spirit.

The ineffable bliss of Self-realization casts every other enjoyment into shade.

वितर्कविचारानन्दास्मितारूपानुगमात् संप्रज्ञातः ॥ १९ ॥

19. The Conscious (Yoga) is (so called) from its being accompanied by Argument, Contemplation, Ecstasy and I-am-ness [Self-consciousness].

This Aphorism refers to the Yogi's consciousness gradually rising to the planes of :

1. Concrete thought (Lower Mental Plane).
2. Abstract thought (Higher Mental Plane).
3. Intuition (Intuitional Plane).
- and 4. The Ego (Spiritual Plane).

विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥ २० ॥

20. The other (Super-conscious Yoga) is "a residuum of tendencies" dominated by the practice of (maintaining) "the mode of cessation" (of the automatic functions of the Mind).

By repeated efforts made in the direction of controlling the wayward, automatic functions of the Mind, the Yogi succeeds in holding the Mind "still," with all its "tendencies" completely under control. Yoga is not a process of paralyzing the Mind; it is a process of transforming it into a perfectly pliable, flawless and efficient instrument in the hands of the Yogi. The "tendencies" remain "under control" and are not "killed out". Hence, Patañjali calls "the Super-conscious Yoga" as *Samskārāśeṣa*—"a residuum of tendencies," completely dominated by the purpose of the Yogi.

प्रतिपरिणामं च संस्कारः ॥ २१ ॥

21. And with every change "a tendency" (is set up in the Mind).

Consequently, the constant effort of the Yogi to control the Mind sets up a strong "tendency" in his Mind in the direction of control, completely dominating its other tendencies.

भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥ २२ ॥

22. "(The Yoga)" of those who are without bodies and of those who merge in Nature (becomes) the cause of "Becoming".

What Patañjali means by this aphorism is not quite clear. Perhaps, he means those "Yogis" who lose sight of the Supreme Goal in their hankering after occult powers and positions, or those who, by killing out desires, sleep in the higher mental world.

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इत्येषाम् ॥ २३ ॥

23. (The Yoga) of others is dominated by Faith, Energy, Memory and Consciousness (born) of Samādhi [Yoga].

Yogis aim at building strong "Imperishable Centres of Universal Experience" to enable them to play any part anywhere in the Mighty Scheme of Evolution planned by *Isvara*. They are Themselves *Isvaras* in the making. The Brotherhood of *Rṣis* belongs to this class. The attainment

of *Isvarahood* is the real *Puruṣārtha*, the Purpose of Man. The end and aim of evolution seems to be the building of strong, independent, Self-conscious Centres, so as to maintain Self-consciousness under all conditions of Being and Becoming with an unbroken thread of Memory stretching into the limitless Past, with an ever-increasing insight into the glorious Future.

Samādhi-Prajñā—Consciousness born of or gained by Samādhi. The word Samādhi comes from the root *ḍhi*, "to hold," with the prefixes "sam" and "ā". Hence it means the state or condition of the Mind in which it is "held well together" in such a way that it shows no image. It is a quiet, calm, collected state of the Mind maintained by the Will of the Yogi. Under such a condition, for want of an object of consciousness, the Centre of Consciousness shifts from the lower vehicle in which it normally is to a higher vehicle of consciousness. If the higher vehicle to which the consciousness shifts is sufficiently organized to receive impressions from the world to which it belongs, the sensations and feelings experienced by the man in Samādhi constitute his "Samādhi-Prajñā". In case the higher vehicle is so undeveloped as not to receive any impression of the higher world, the man remains in "deep sleep" and is said to be in *Yoga-nidra* or "Yogic sleep". He is none the wiser for his Samādhi, when the Centre of Consciousness shifts back to the lower vehicle as he "rises out" of his Samādhi. Such a state is not a state of illumination but a state of oblivion which is called "Mūḍha-Samādhi". The man in "Mūḍha-Samādhi" is on a par with the man under the influence of an anæsthetic, whereas the Samādhi of a true Yogi is characterized by Super-consciousness or *Samādhi-Prajñā*. (See under I, 42.)

तस्याभ्यासात्परावैराग्याद्भवत्यसंप्रज्ञातः ॥ २४ ॥

24. From the Practice of that (Conscious Yoga) and from Supreme Desirelessness, occurs the Super-conscious (Yoga).

"Conscious Yoga" is rapt concentration of the Mind on a single idea or image. "Super-conscious Yoga" is a state of the Mind, in which it shows no image and the consciousness shifts to a higher vehicle. It is Samādhi followed by superior knowledge and understanding which may or may not filter through the lower vehicle. The amount and the accuracy of the knowledge brought down depends upon the delicacy of the organization and the purity of the lower vehicle and its degree of "attunement" with the higher.

तीव्रसंवेगानामासन्नः ॥ २५ ॥

25. (Yoga is) near to those (who practise) with intense ardour.

The progress, to attain which Nature takes æons, is attained by the Yogi in a few years. The Yogi but quickens the process of Nature in him by the intensity of his effort. Adding power, he diminishes time. The Path of Progress is the Path of Rāja Yoga. It is the Path ordained by Nature. The post-mortem experiences of the disembodied souls are but conditions of progress imposed by Nature on the evolving individuals. The experiences of Purgatory have the same effect on the soul or personality as the *Pratipakṣa-bhāvanā* of the Yogi—his pondering on the consequences of "Vices". The experiences of the Heaven-world correspond to his contemplation of "Virtues" during the preliminary stage of Yoga. (See II, 11.)

मृदुमध्याधिमात्रत्वात्ततोऽपि विशेषः ॥ २६ ॥

26. (This intense ardour) is further characterized from its being mild, moderate or excessive.

The Yogi, by the excessive intensity of his ardour, outstrips many a soul on the Path of Progress as the Lord Buddha is said to have done.

ईश्वरप्रणिधानाद्वा ॥ २७ ॥

27. Or, from placing (the Mind) on the Lord.

The Aphorism hints at the possibility of attaining Yoga through the Path of Devotion or the Path of Mysticism. But Patañjali is mainly concerned with the systematic and the scientific Path of Rāja Yoga or the Path of Occultism. The aim of the occultist is his intelligent co-operation in the carrying out of the Mighty Scheme of Evolution planned by Isvara, by qualifying himself to become one of His agents to do His Will anywhere in His Realm.

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥ २८ ॥

28. The Lord is "a Singular Spirit" untouched by affliction, action, (its) fruition and (its) propensities.

The Isvara of any System, however vast, is an Individual and "a product" of evolution. He is Omniscient and Omnipotent in the System over which He rules. At a certain high stage of evolution, the Individual naturally brings forth other Individuals, or Monads, from His own being, as a tree produces seeds. It is the nature (*Svabhāva*) of the tree to produce seeds. Otherwise it would not remain a tree. Hence Patañjali says :

तत्र निरतिशयं सर्वज्ञबीजम् ॥ २९ ॥

29. There, (in Him), is the Seed of Omniscience unsurpassed.

He is an Eternally growing Tree of Omniscience ever unsurpassed by the countless "Seeds of Omniscience" He produces out of His own Being.

स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥ ३० ॥

30. He, the Teacher of even the Ancient, from not being cut off by Time.

The consciousness of the savage cannot even bridge the gulf of sleep. The ordinary man cannot carry

his memory back beyond his birth. Even the Perfect Man cannot maintain His consciousness unbroken through Solar "Pralaya". The consciousness of Isvara bridges even the gulf of Solar "Pralaya," and His knowledge constitutes the Eternal Veda or the Wisdom, which He transmits to His Mind-born Sons at the beginning of each "Kalpa" [Dispensation].

तस्य वाचकः प्रणवः ॥ ३१ ॥

31. His Expression is "The Sacred Syllable" [Aum, the "ever renewed"].

"The Sacred Syllable," Aum, is the *Bitja*, Seed, of all sounds, forms and colours—"the key-note" of all vibrations in Nature. It covers the entire range of articulate speech. It starts from the throat, rolls along the mouth, shuts the lips and continues as a nasal note. It symbolizes the Creation, the Maintenance and the Dissolution of the Universe. It is the perfect expression of the Nature of the Absolute. The word "Pranava" radically means "renewal" and as such indicates "the Perpetual or the Ceaseless Motion" of the Eternal Being or Life. Every being in the Universe expresses itself as "a chord," the resultant of its multifarious vibrations, which is its true "name," and which, when "uttered," evokes a response from it in accordance with its intrinsic nature. The sacred syllable "Aum" is the Name of Isvara, which expresses Him fully, and when pronounced evokes His response.

तज्जपस्तदर्थभावनम् ॥ ३२ ॥

32. Its utterance (and) meditation on its meaning (should be practised).

The meaning of the Sacred Syllable and its proper intonation should be learned from a qualified Teacher, and thence employed in accordance with his instructions.

(To be continued)

ANNIE BESANT

DR. BESANT was a dynamic personality, the embodiment of a world-force. Her greatness, many-sided as it was, rested essentially upon a serene recognition of realities. The spiritual background of her life was an ever-present consciousness of a Divine Purpose, to the furthering of which she dedicated her unequalled talents and inexhaustible energy. This explains her utter sincerity, her cheerful optimism, her equanimity in the face of difficulty and opposition, her perfect confidence in the triumph of her cause. She was a practical mystic; and because she served wider and more lasting interests than the personal and immediate, she was able to translate belief effectively into action.

She was in many ways an ideal leader—wise, far-seeing and constructive in aims and methods, skilful in organization, while scrupulously attentive to detail, masterful of nature and unhesitating in decision, keenly appreciative of others' efforts, while indulgent to their weaknesses and shortcomings, and capable above all of evoking intelligent, willing and enthusiastic co-operation.

India wants leaders of this type for the fulfilment of her destiny. Though the accident of race and sex stood to some extent in the way of Dr. Besant's personal influence being as effective as it might have been, her example, achievements and teaching will continue to inspire the coming generations to courageous and sustained effort to win the goal of inner and outer freedom. And when the banner of a truly self-governing India comes to be unfurled, one of the names prominently inscribed on it will undoubtedly be that of Annie Besant.

K. S. CHANDRASEKHARA AIYAR

WHAT TO DO NOW?

BY A. P. WARRINGTON

I FEEL, since our great leader has gone from our sight, that we must let the fullest possible measure of her spirit of zealous service descend upon us and work itself joyously into a kind of crusade for the spreading of Theosophy and the betterment of the world. Brotherhood is the key to the world problem and stands first and foremost in our Theosophical programme. Every failure that we can see round us to-day is due to a failure to employ Brotherhood, every success to the presence of the principle of Brotherhood; for this is the cardinal principle of human life and cannot be other than sound and permanent. It is the grand trunk highway leading to all that is best and happiest and most permanent for mankind.

And yet people never seem to think of it in their work-a-day plans, or if they do they seem to be afraid of it, afraid it is not practical, when it is the most practical and accurate chart man has ever had, or ever will have, for guiding the craft of humanity. For some reason people seem to wish to try every other path first—all the by-ways and back streets and slums of life. To test and reject is one way it is true, and perhaps a very thorough way, but it is a bit slow and painful, besides being rather foolish when the Happy Highway of Brotherhood is before us all the while.

The present is a moment in history when the opportunity to press Brotherhood upon the attention of the world as a practical basis for all their reorganizations is stupendous, and Theosophists stand in an unusual position in respect of this principle, for they are equipped with something more than a mere sentimental or pious reason for its practice. They have the fullest and most logical reasons to advance for it that can be found, reasons and facts culled from the wisdom of the ages. Hence the very great importance that much intelligent and intensive work for Theosophy shall quickly be done on the hustings, in the press, the salons, the home, the theatres, over the radio and everywhere that an opening can be found. As we rise to the great emergency now, so shall we prove ourselves fit to serve in important junctures in the future. But what is far more worth noting, as we do faithfully Their critical work to-day so shall we witness the results in a happy and progressive world of to-morrow. The World needs Brotherhood and Theosophy and suffers where they are absent.

the Religion of Ghosts"; though he disclaimed any share in it:

The Editor is not to be held responsible for any opinions expressed by a friend in the article appearing below.

Immediately this article was seized upon by the Hindu Freethinkers' Union and reprinted as a pamphlet for free distribution; and the ball of dispute was set merrily rolling, in spite of the editor's protest.

In the May 21st number of the journal, "V. V. N." attacked Colonel Olcott under the caption, "Colonel Olcott and Materialism". The June 4th *P. R.* (evidently the editor) says:

A very mischievous report is being spread abroad that, in consequence of our having recently joined the Theosophical Society, we have changed our convictions and our line of policy in the conduct of this journal . . . So much so that active measures are being taken to poison the minds of supporters of this organ . . . What we want at this juncture to impress on the minds of our readers is that we have by reason of our having joined the banners of the Theosophical Society found *no* reason to alter our *atheistic* programme.

Such was the stand taken by the atheistic F. T. S., editor of the freethinking *Philosophic Inquirer*, and many others, including (as we shall see) the Founders themselves; but, on the other hand, a large contingent of Freethinkers declared this to be an impossible attitude, and the leading exponents of Freethought at that time, Charles Bradlaugh and Annie Besant, took the latter position (as will appear).

The leading article of the June 11th issue of the now famous (or infamous, according to its reader's viewpoint) *Philosophic Inquirer* was "The National Secular Society and the Theosophical Society". And now Annie Besant entered the arena with "A Word of Advice to Hindu Freethinkers," in the *National Reformer* (England) of June 18th. As this was her first contact with Theosophy, and represents her first reaction to it, it is worth quoting in full:

The Theosophical Society seems to be attracting within its pale in India some of those who have been forced to give up ancient

FIRST CONTACT OF THE LIVES OF THE FOUNDERS AND ANNIE BESANT

BY MARY K. NEFF

IN 1882 the Founders, then living in Bombay, paid a visit to Madras, from April 23rd to June 6th; and while there they organized a Branch of the Theosophical Society, which enrolled among its members the editor of *The Philosophic Inquirer*, a weekly journal of Freethought. Colonel Olcott's public lectures on "The Common Basis of All Religions," April 26th, and "Theosophy," May 2nd, not only drew huge audiences but were also well reported in the city's newspapers.

In his second lecture the Colonel "vindicated the truths of Theosophy against the onslaughts of its enemies, of two kinds as he was pleased to class them, namely, the Bigots of all religions and the Atheists".¹ A heated discussion thereupon arose in the press between the adherents of Theosophy and of Materialism as represented by the Hindu Freethinkers' Union. The editor of *The Philosophic Inquirer* being a member of both organizations, the debate centred round him and became somewhat personal.

In the May 14th issue of his journal appeared a long article, signed by "V. V. N." and entitled "Olcottism, or

¹ Editor of *The Philosophic Inquirer*.

superstitions, but who are not strong enough to rest upon reason alone. The published explanation of its objects and principles conveys no very definite idea of the requirements for membership, beyond a dreamy, emotional, scholarly interest in the religio-philosophic fancies of the past. To India its members naturally turn, finding in Eastern literature satisfaction for their yearnings after mysticism. When the Society appeals, however,

"to all who, unsatisfied with the vain shows and pleasures of a worldly life, long for glimpses of higher and better things, and are prepared to make the sacrifices by which alone the knowledge of those can be attained,"

one would like a little exactness of definition. If "worldly life" means the round of fashionable dissipation, and "higher and better things" mean intellectual worth and mental pleasures, then the appeal is addressed to all the thoughtful; if the phrases mean depreciation of this world and longings for some other existence, then they can only apply to supernaturalists. The phrases are so closely allied to those of religious cant that I confess to looking upon them with some suspicion. Judging by an address from the President of the Society, Colonel Olcott, it does hold to some strange theory of "apparitions" of the dead, and to some existence outside the physical and apart from it. It desires to revive the "ancient religion" of India, and presumably to make it universal, and on this ground Colonel Olcott makes a special appeal to the Hindus for their co-operation. I trust that Hindu Freethinkers will not be led by his appeal, for while Secularists would have no right to refuse to enrol Theosophists, if they desired it, among their members, there is a radical difference between the mysticism of Theosophy and the scientific materialism of Secularism. The exclusive devotion to this world implied in the profession of Secularism leaves no room for "other-worldism," and consistent members of our body cannot join a Society which professes belief therein.

In due course Mrs. Besant's article was copied in the Freethought organ of Madras; but by this time there were two of these, the dispute having been carried to such a pitch that a second journal had been established, dissenting from the *Inquirer* and called *The Thinker*. The copy quoted above (taken from H.P.B.'s Scrapbook VIII, p. 212) has been clipped from *The Thinker* of July 16th.

The next week's issue, July 23rd, of *The Philosophic Inquirer* teems with opinions on the vexed question. "R. J." asks, and answers in the affirmative, "Can a True Secularist be a Theosophist?" and Colonel Olcott and Madame Blavatsky

take up the cudgels; but let us diverge for a moment, in order to understand the situation.

The Founders had left Madras June 6th, returning to Bombay; afterwards they had visited Baroda and again returned to Bombay; and on July 15th Colonel Olcott had sailed for Ceylon, to establish a system of Buddhistic education in the Island. But just before he left, matters had come to a climax in Madras between the Freethinkers and the Theosophists. The Hindu Freethinkers' Union precipitated the trouble by expelling, on the score of his being a member also of the Theosophical Society, the freethinking editor of *The Philosophic Inquirer*! At once the Founders flew to his rescue! The Colonel before sailing issued a letter to all Theosophists, which Madame Blavatsky sent under cover of one of her own to the editor in question, and both appeared in the July 23rd issue of that devoted journal, as follows:

FREETHINKING ORTHODOXY!

TO THEOSOPHISTS:

The Hindu Freethought Union, of Madras, have been seriously, but angrily, discussing the question whether or not "a true Secularist can be a Theosophist". This is an age of surprises verily, but who could have anticipated that a body of Infidels, boasting of their devotion to the principle of Freethought, would have been excommunicating one of their best members for putting their principles into practice? Yet they have done just this in the case of Mr. P. Murugesu Mudaliar, the Editor of that energetic paper, *The Philosophic Inquirer*. This gentleman, whose devotion to the cause of the Bradlaugh-Besant-Bennett party has been amply shown in the boldness of his editorial utterances; whose attacks upon orthodoxy in Hinduism have been so audacious as to bring him under the ban; has, it seems, overstepped the lines of Secular Orthodoxy. Sympathizing with the broad, non-sectarian programme of the Theosophical Society, and seeing in it the promise of moral benefit to his countrymen, he became one of our Fellows. His brother did likewise. Straightway he was abused, insulted and persecuted by his associate infidels, who gave him to understand that he might think as freely as he chose, so that he did not think differently from them. The dispute became so bitter that they have started a new infidel paper at Madras, which they prudently call the *Thinker*—it being apparent to them that the prefix "Free" was a misnomer as regards such a Union as theirs. They are

also doing what they can to ruin Mr. P. Murugesu Mudaliar and his journal; and by some kind of misleading reports to Mr. Bradlaugh and Mrs. Besant, have induced them to announce in the *National Reformer* that a Secularist may *not* join the Theosophical Society! If these foolish young fellows of Madras had their proper share of common sense, in addition to whatever else they may be able to boast of, they would have thought twice before making themselves the laughing-stocks of all sensible men who are in fact as well as in name FREE-thinkers. Our sympathies are with Mr. P. Murugesu Mudaliar—though we stand on different ground as to religious matters—and we hope that our Members will take in his paper, if for no other reason, to show that we are above such petty meanness and bigotry. Though a Secularist may not be a Theosophist, yet a Theosophist may be a Secularist, and live and die one if he likes. In proof of which we may add that a large number of our Members in America, France and Italy are thinkers of the boldest and freest sort as to the religions of the world.

H. S. OLCOTT

Bombay, 14th July, 1882.¹

SYMPATHY FROM THE FOUNDERS OF THE THEOSOPHICAL SOCIETY

TO THE EDITOR, *Philosophic Inquirer*.

My dear Sir and Brother,

I send you the enclosed letter from Colonel Olcott—who has just left for Ceylon—to be inserted in your journal. It is addressed to "Theosophists," and I hope sincerely, may do you good, were it but by showing them the sympathy their President feels for you—the latest victim of the Expurgatorial Bull of the *Freethought Union's* Pope. I also trust that our numerous Fellows of Madras and other parts of India will not, after reading it, remain indifferent to the appeal, but will endeavour to show that our Society is a real not a nominal "Union"; and that it stands on too high a moral platform for them to permit any of its members expressions and acts so redolent of sectarian intolerance and wretched bigotry as those we find in the abortive little stranger, called *Thinker*, the organ of the Madras "Freethought Union". Yes, as *free*—I fear, as Roman Catholics are to join a Masonic Lodge or take communion in the Methodist Church. Envisable Freedom indeed! Free to move, and think, and have their being, within the narrow circle of that *Union's* *By-Laws* and *Rules*; but forthwith excommunicated, the moment they dare to step outside that circle, to think for themselves, or forget their slavish allegiance to these great champions of mental freedom. Oh, poor sheep of the Panurgean flock; docile animals, obediently trotting

¹ *Scrapbook VIII*, pp. 257, 258.

in the track of their leading ram! And now your benighted Madras can fairly claim to have made itself a rival to old proud Venice, for it also has its "Dravidian" *Council of Ten*. Fancy only, a Council of hardly bearded Inquisitors and Senators, of lads masquerading as stern judges, inexorable as Fate itself, sitting in midnight Council and *refusing* to accept "the resignation," but "*removing*"—like a cancer from a healthy body?—the resigners. Such delinquents as Mr. P. Murugesu Mudaliar, our Brother, who have profaned the sanctity of the Madras H. F. U. by adding to their appellation of Freethinkers that of F. T. S., *i.e.*, who have become real, broad Catholic *free*-thinkers, instead of remaining the humble "personal attendants"—a kind of secular *javan*—of a "V. V. N.," ought to feel more proud than grieved at such a "*removing*". The word *removing* is good, and really ought to be adopted by all the freethinking "BA's" of the H. F. U. We have several real not *bogus* Freethinkers in our society at Bombay—the most inexorable among whom, as regards "ghosts" and "spirits," is Dr. Dudley of America, now its Vice-President and for two years its President. Upon reading that we were dubbed with the significant appellation of "Pseudo-Mesmerists"—"significant" in its insignificance, of course—they laughed over the H. F. U. to their heart's content; but doubted whether our American Freethinking F. T. S., some of the most prominent among whom have been Fellows of our Society from the beginning, would feel very proud of their Madras Colleagues.

Thus, I hope, Mr. P. Murugesu Mudaliar will survive the shock, and console himself with the thought that there are even more "pseudo" freethinkers than pseudo-mesmerists in this world of *Maya*; for the true Secularist has never yet aped the ways of the Romish Church. And the Freethinking editor of the *Philosophic Inquirer* may well take example from such noble-minded, liberal freethinkers as Mr. H. G. Atkinson; notwithstanding his utter disbelief in *Ghosts*, and spiritual communications,—a disbelief in which the Founders of the T. S. follow suit, and concur entirely with him—this broad-minded gentleman sent to Mr. W. H. Harrison, the editor of the London *Spiritualist*, *who does believe in Ghosts*—the following which we copy from *Psyche*, formerly the *Spiritualist*. Mr. Atkinson, the author of *Letters to Miss Martineau*, writes for publication:

"My dear Harrison,—You are quite welcome to use my name; it may indicate that non-spiritists are your friends, and appreciate your scientific purpose and philosophical freedom. I have always said that your conduct in editing *The Spiritualist* was most fair, enlightened and praiseworthy. Wishing you all success,

"Very truly yours,

"HENRY G. ATKINSON."

"Boulogne-sur-Mer, May, 1882."

Our firm belief is that Mrs. Annie Besant and Mr. Charles Bradlaugh, one—whose great intellect and remarkable steadfastness of purpose has made her respected even by her enemies, and the other—himself the victim of unprecedented bigotry—would rather side with Mr. Atkinson than the "V.V.N.'s" and his coadjutors of the H.F.U.

Yours fraternally,

H. P. BLAVATSKY,

Bombay,

14th July, 1882.

*Corresponding Secretary, Theosophical Society.*¹

The Thinker took up the query: "Can a True Secularist be a Theosophist?" and, of course, answered in the negative; while on the same day (July 30th) *The Philosophic Inquirer* once more declared in the affirmative. In the latter journal, August 6th, "R. J." considered "The Essential Qualifications of a Genuine Freethinker"; and the August number of THE THEOSOPHIST in a review of *The Philosophic Inquirer* discussed the matter.

And so the conflict went on, till once more *The National Reformer*, official organ of the Secular Society at its headquarters in England, intervened with a pronouncement. This fiat was directly opposed to the attitude taken by the Founders—that a man might be a member of both the Theosophical Society and the Secular Society. Whether or not it emanated directly from the pen of Annie Besant (as did the first warning quoted above), its policy must have been dictated by her and her colleague, Charles Bradlaugh. The copy pasted in H. P. B.'s Scrapbook VIII, p. 364, is a clipping from *The National Reformer* itself (not a reproduction in an Indian journal). It is dated September 3, 1882, and is as follows:

ROUGH NOTES

We have recently received many letters from Madras and Bombay with reference to the position of persons who, being members of the National Secular Society, also join the Theosophical Society.

¹ Scrapbook VIII, p. 257.

We should have preferred, if it had been possible, to avoid expressing any opinion, being content that those who sign our declaration of principles honestly intend to abide by such declaration; but, appealed to by both sides, it is our duty to speak plainly. As far as we understand the declarations of Colonel H. S. Olcott, the president of the Theosophical Society, that organization proposes, among other matters, to "counteract the drift of society towards Materialism". K. M. Shroff, the vice-president at Bombay, boasts that the founders there have produced a reaction against "the drifting towards Atheism prevalent there amongst the young men". N. D. Khandalavala, president at Bombay, says that its members "distrust and shake off scientific Materialism". M. Ramaswami Nayudu, president at Nellore, says: "The Theosophical Society has been the cause of making most of our young men in this district who were drifting away towards Materialism to look back at their spiritual selves." M. Singaravelu Mudaliar, B.A., president at Kristna, says: "The Theosophical Society is fast reclaiming this once glorious, but now degenerate, land from the gross Materialism into which it has sunk." Kishen Lall, B.A., president at Chohan, says: "It is stemming the tide of Western Materialism and Scepticism." We do not think that Theistic opponents of Scientific Materialism ought to join the National Secular Society. Theosophy is a sort of mysticism. Theosophists possibly understand their own meaning, but it is not quite clear to us how they can at the same time reasonably profess friendship to, and desire alliance with, us as a Freethought society, and yet declare their efforts to be in the direction of neutralizing and counteracting our work. We believe Colonel Olcott and Madame Blavatsky to be both very earnest and sincere. Our disagreement with their theologic teaching is not intended to imply personal hostility or antagonism to their independent work.¹

Meantime, notice appeared in *The Philosophic Inquirer* (August 20th) that Charles Bradlaugh had been prosecuted for blasphemy under an obsolete law, the object being to prevent him from sitting in Parliament. Naturally a storm of protest arose among Freethinkers everywhere. In Madras an editorial appeared in the *Inquirer*, and "Anti-Bigot" wrote about "Religious Bigots". A fund was started to enable Mr. Bradlaugh to battle with his enemies, and the Editor of the *Inquirer* organized the collection in India through his newspaper. The Theosophists hastened to contribute to this

¹ Scrapbook VIII, p. 364.

fund, and Madame Blavatsky sent the following letter with their first donation :

SYMPATHY OF MADAME BLAVATSKY FOR MR. CHARLES
BRADLAUGH

TO THE EDITOR OF *The Philosophic Inquirer*.

My dear Sir and Brother,

I was very ill for the last two or three weeks, and could not therefore attend to business as I ought to. But I have read Mr. Bradlaugh's case, and I feel unable to do justice to my feelings in saying only that I am profoundly disgusted with the shameless, barefaced plot resorted to against him by his enemies. It would be sufficient to turn any honest Christian for ever from Christianity and to plunge him into the deepest "heathenism" and atheism, that bare fact that otherwise he would have to belong to the same creed that actuates such men as Sir Henry Tyler and the *totli quanti*. I respect and admire Mr. Bradlaugh for his fearlessness and the good he does to all who fight for the cause of intellectual freedom; though of course, I cannot as a metaphysical Atheist or Buddhist sympathize with his and your extreme views. But whether as H. P. Blavatsky I do or do not sympathize with his *all-denying* philosophy, as a Theosophist I am bound—as every other true Theosophist¹—to help him in his deadly fight against bigotry, intolerance, dogmatism, and especially against those unprincipled men who would make *right of might*, and disgrace the majesty of the Law and Justice, by making it serve their own tricky, sectarian ends. Will you then oblige me by adding our humble contributions to those already received for your "Fund to enable Mr. Bradlaugh to fight the Bigots". Our society is poor and has no fund of its own. Otherwise had it but the income the Salvation Army gets in one month, I can assure you, the Theosophical Society would have changed every pound Sterling into £1,000. So far we can do but the following:

From H. S. Olcott	...	Rs. 10
" H. P. Blavatsky	...	" 10
" Damodar K. Mavalankar	...	" 5
" Seven Poor Theists—(Theosophists)...	...	" 10

Bombay,

15th September, 1882.²

It is strangely appropriate that the first point of confluence of the lives of these three great F. T. S. (for

¹ This in spite of his verdict against Theosophy.

² *Scrapbook VIII*, p. 361.

H. P. B. called Annie Besant in 1890 "Annie Besant—F. T. S. The one and the only one") should be India, the common field of so much of their endeavour; and strange too that they should be engaged in a common struggle for freedom of opinion, yet find themselves on opposing sides.

All this occurred seven years before the heavy tomes of *The Secret Doctrine* were handed to Mrs. Besant by the late William T. Stead, in 1889, with the remark: "Can you review these? My young men all fight shy of them, but you are quite mad enough on these subjects to make something of them." Whereupon she plunged into the subject of Theosophy, the Ancient Wisdom, to emerge a Theosophist. Adhering to her expressed opinion of 1882, she still felt that she could not consistently be both a Theosophist and a Secularist; consequently she said farewell forever to Secularism and joined the ranks of the Theosophical Society, to cast a lustre upon its name equalled only by that of the Founders.

A TRUE STORY

REPEATED BY GEOFFREY HODSON

A CERTAIN American lady instituted in her home music lessons for school children during vacation. Free at first, the response was so great that financial assistance became necessary. The children themselves were asked to contribute one penny—American—per lesson, the work being designated "Joy for a Penny". Each member (in good standing!) received a polished penny attached to a card which read "Joy for a Penny," and this constituted both badge of membership and card of admittance.

Much enthusiasm was shown, especially for the group dancing and singing lessons. At the close of a demonstration to parents and friends, the organizing Lady Bountiful asked the children (mostly 4 to 8 years old) for a definition of freedom. After a pause a little voice piped: "It sings." Touched almost to tears, she waited and at last the definition was completed by another childish treble: "But with joy."

And so we have a definition of freedom. "It sings with joy." Verily, out of the mouths. . .

WHY I DO NOT STAND FOR PRESIDENT

FOR some time past, I have had requests and appeals that I should stand as a candidate for the post of President of the Society. Some have taken as a matter of course that I shall be the next President. I desire to explain why I do not propose to be a candidate.

So far as I am concerned, the matter is very simple. For me, the question is: How can I serve the Cause of Theosophy in the best way? I have been the Vice-President of the Society for seven years (1921-28) and during the last two years and a half I have been the "Deputy" of the President at the Headquarters at Adyar. My tasks have been such as our late President performed at Adyar: first, the supervision of all the departments of the Headquarters Estate and Community, the editorship of *THE THEOSOPHIST*, advising in the management of the Theosophical Publishing House and the Vasanta Press. So I know fairly well what are the duties of the President.

But while I have performed these tasks as Dr. Besant's Deputy, many other kinds of work have necessarily been left undone. I am the recipient of hundreds of letters each year asking for counsel, guidance or comfort. I am a Theosophist not for myself, but to give what those who need ask of me. But during the last three years at Adyar, all my strength and

time have been so taken up by Adyar duties that I have left undone most necessary tasks. The accumulation of correspondence on my tables has been appalling; yet I had to leave most of the calls for help unanswered, because I had to do my utmost to carry out Dr. Besant's instructions to make Adyar a "Flaming Centre". Were I President, it would mean that one part of my work would be left undone. These appeals for instruction and help come to me in four languages, and except the replies in English, which I can dictate to my helpers, all the others have to be written by hand.

Also, I have been especially directed by Dr. Besant to give all possible help to her successor as the Head of her Esoteric School, Bishop Leadbeater. He is 87 years old, and while still active needs many assistants, for he is not robust.

Furthermore, I am most particularly keen to develop a work which I feel certain will be one of the glories later on of the Theosophical Society: I refer to the wonderful work in Occult Chemistry done by Dr. Besant and Bishop Leadbeater. The latter is willing to do all he still can, but I must be his assistant. For several years the third edition of *Occult Chemistry* has been delayed. I believe that after him I shall myself be able to make direct observations, provided I can be left a little free to work along that especial line.

Dr. Besant worked from 6.30 a.m. to 8.15 p.m., with half an hour's interval for her midday meal, and half or three quarters of an hour for tea and chat. She took her supper at 8.30. If the work at Adyar has to be done efficiently, the next President will have to imitate her in this matter of hours of work. I know I cannot be so herculean. On July 30 of last year, as I put the final corrections on the last page of the Olcott number of *THE THEOSOPHIST*, and the Press was waiting for my proof, I thought I should fall off my chair, for my heart was doing strange things. Matters since then have

not improved and now many times each day I know exactly where my heart is in my anatomy. Two years ago I put a temporary handrail to the western staircase of Headquarters—the easier of the two—to help Dr. Besant to pull herself up (our simple lift was not then installed). I am thankful that the handrail put up for her still remains. One day, as she was painfully pulling herself up I said to encourage her that H. P. B. used to come up that staircase. She replied in a pathetic voice: “Oh, poor dear!” It is my privilege now to think of *both* as I come up that staircase.

It is not as if to-day no one else were fit for Presidential tasks but myself! To think so would show little realization of what Theosophy has done for our workers.

The above are some of the reasons why I shall not be a candidate. Yet I shall give more fully than ever the best of myself to the cause of Theosophy and the greatness of our Theosophical Society.

C. Jinarājadāsa

IN the place of Mr. Sinnett I nominated as Vice-President Mr. C. Jinarājadāsa, not only for his great personal and individual qualifications, but also because he is the figure known by his visits to more of our National Societies than is any other of our leaders. He has travelled so much, and lived so much in foreign countries; that the circle of his personal acquaintances is, I think, larger than that of any other except my own. From all parts of the world I have received letters of warm congratulation on his appointment, and to myself he will be a helper on whom I can absolutely depend.

ANNIE BESANT in *The Theosophist*, February. 1922

C. JINARĀJADĀSA

BY THE RT. REV. C. W. LEADBEATER

I AM asked to write a short biography of my dear friend Mr. Jinarājadāsa. I have been closely associated with him in various relationships during many lives in the past; in his present body I met him for the first time in 1888, when I inaugurated in Colombo the Buddhist Boys' School which has since expanded into the Ananda College. We began with only 55 boys that first morning, I remember, and Mr. Jinarājadāsa was one of them. Though only thirteen years old, he already showed keen intelligence and determination to learn; and two years later he evidenced great courage and independence of thought in his readiness to abandon the life with which he was familiar, and take a plunge into the unknown by accompanying me on my journey to England, in spite of the strong opposition of his family and relations—in spite, too, of a wonderfully deep and beautiful affection which he had for a schoolboy friend. He suffered terribly, I know, in the separation from that friend; he has described something of his feelings in the last chapter of that marvellous little book, *Christ and Buddha*. Yet, as he so truly says, this was for him the beginning of a new life.

We reached London the day after Christmas—a glorious season of happiness and goodwill, no doubt, but hardly the best time of year to transfer a boy from the splendid sunshine of Ceylon to the chilly fogs of London. We were, however,

received at once into the ever hospitable home of Mr. and Mrs. Sinnett, who were then living in Ladbroke Gardens, and we soon settled down into this very different order of things. I was to act as tutor to Mr. Sinnett's son, and of course Raja, as we called him, shared in those lessons, as, a little later, did he who is now Bishop Arundale; and I think we were all very happy in our work together.

At the first opportunity I presented Raja to Madame Blavatsky, who was then staying at 17 Lansdowne Road, and she received her future Vice-President very graciously. A year or two passed quickly and pleasantly, and then came Madame Blavatsky's death, Mr. Sinnett's removal to Leinster Gardens, near Hyde Park, and shortly after that, his ruin through some of the financial operations of Mr. Horatio Bottomley. That broke up our little household, and turned us adrift, and we began a less comfortable existence in various furnished apartments. By that time Raja was beginning to prepare for the London Matriculation, working first with the University Correspondence College, and then with their Tutorial Branch in Red Lion Square.

It was during this period that the cat Ji came into our lives, and was for years a prominent factor in them, for she accompanied him everywhere in all his journeys—to the University, to Ceylon, to Adyar, to Italy, until her death, when her body was buried in the garden of a member of a noble family of Milan, Donna Mina Sala Trotti. All should read Mr. Jinarājādāsa's own account of this episode, on which he writes so exquisitely in the booklet already mentioned, *Christ and Buddha*. It was a most interesting experience, and we both learnt much from it.

In 1895 Mrs. Besant most kindly invited us to join the Headquarters staff, which was then established in her house at 19 Avenue Road, St. John's Wood, and we resided there

until she sold the lease at the end of the century. It was during this period that Mr. Jinarājādāsa went up to Cambridge. He joined St. John's College, and took up the study of Sanskrit and Philology. It was his intention to qualify in Law as well, but unfortunately his health failed, and he was unable to appear for the Law Tripos examination, though he had done the requisite study and had gained a high place in the "Mays," the trial examination conducted by the College. He also bore a prominent part in another side of the University life, for he joined the Lady Margaret Rowing Club, and steered his College boat one year in the Lent races to a fourfold victory, thereby winning for it the headship of the River. He took a very good degree in 1900, and almost immediately afterwards returned to Ceylon, as we had had the idea that his life-work might lie among his own countrymen. He seems to have been well received, for he was shortly made Vice-Principal of the Ananda College, but I fancy he soon found that there was but very limited scope there for his talent, and felt that he could do more effective work in Western countries.

In December, 1901, he attended the Adyar Convention for the first time, and I presume that it was in consequence of several conversations with our great President on that occasion that he decided to take up Theosophical work in Italy. He left Ceylon for that country early in 1902, and spent nearly three exceedingly useful years there. He has a wonderful faculty for acquiring languages, and was soon able to lecture fluently, so that he was of the greatest assistance to our Italian Section. For two years he studied at the historic University of Pavia in the branch of that University, the Academy of Literature and Science, which was in Milan.

In 1904 Mr. Jinarājādāsa was called from Italy to the United States, where he was appointed as National Lecturer—a post which he held until the middle of 1906, when owing to an incomprehensible misunderstanding

(connected with his manly and outspoken defence of one who was unjustly accused) he was actually expelled from the Society for which he had worked so nobly and strenuously. He then returned to Europe, and he and I spent some quiet months together in the lovely island of Sicily. It will be remembered that our President-Founder, Colonel Olcott, died in February, 1907, and shortly after that Dr. Besant returned to Europe. I met her at Brindisi, and travelled up to Trieste with her—a voyage during which many mysteries were explained.

A little later in that year Mr. Jinarājādāsa and I were with her at Weisser Hirsch, near Dresden, and a great part of the very intricate and complicated research in connection with Occult Chemistry was done on that occasion. All through those researches Mr. Jinarājādāsa acted as the scribe, the calculator, the secretary, and his assistance in the work was invaluable to us. In the same year Dr. Besant went to America, where her wonderful power, her keen discrimination and inflexible sense of justice soon corrected the wrong done in the previous year, and triumphantly reinstated Mr. Jinarājādāsa in his true place in the Theosophical Society. In 1908 he returned to the United States as a National Lecturer, and worked there and in Canada with great success until September, 1911, when he left America for a three months' holiday—which, however, was destined to be indefinitely extended, for in November, when in Italy, he was suddenly summoned to Adyar by the President.

He arrived here on December 2nd, and met for the first time Mr. Krishnamurti and his brother, J. Nityananda. He was asked by the President to act as companion and tutor to the two boys during their stay in England, and left for that country with her and with them in February, 1912. He was with them until December, 1913, when he once more returned to India and settled at Adyar early in the following year. The life of a prominent Theosophical worker is rarely allowed to

become monotonous; his destiny seems somewhat akin to that of the wandering Jew; so in 1916 Mr. Jinarājādāsa was uprooted again, and sent to England to assist in the President's campaign to gain Home Rule for India. It was during this visit that he and Miss Dorothy Graham were married.

He returned to Adyar some time in the following year, and remained working there until in 1919 he received an invitation to visit Java, where he had a very successful lecturing tour, passing on afterwards to Australia and New Zealand. He was again in Adyar early in the following year, and was appointed Vice-President of the Theosophical Society in 1921. He reappeared in Australia in 1922, along with Krishnaji, Nityananda and Mr. Fritz Kunz, and a few months later the President also joined them in Sydney. He visited those Antipodean lands almost yearly at this period, for we find him there in 1924 on his way to the United States, and again for a short period in 1925 when he travelled with Krishnaji and his brother. In 1927 he visited Iceland, a place rarely included in Theosophical itineraries.

In 1928 he was again in Sydney, and after the Easter Convention there, he once more departed for the United States. In August he crossed to London to meet our President, who promptly sent him on a tour through South and Central America and the Antilles, which occupied him for twelve months. His lectures in Brazil required a Portuguese interpreter, but with his amazing facility for picking up languages he was very soon able to read his lectures in Spanish to his vast audiences, and from that it was but a step to speaking extempore with fluency. That tour produced an enormous effect on the South American Sections, and awakened a living interest in Theosophy which will no doubt be greatly intensified by the short visit he is now about to pay.

In May, 1930, he accompanied our beloved President to England, and returned with her to Adyar in October, and from

that time remained in constant attendance upon her. His deep devotion to her can be fully appreciated only by those who, living here at the Headquarters in intimate relation with her, have seen it in daily operation during the last two years of her life. Every moment, day and night, he held himself utterly at her disposal; night after night was he called from his bed to minister to her, often twice and three times in the same night, yet he was always ready, always cheery and helpful. Only those who were present can realize the tension and anxiety of that long, long strain; those of us who watched, powerless to help except by thought and sympathy (for in those later days she would have no attendant but Raja) feared that his body must break down under the trial; but his love carried him through even that. That that love was appreciated and returned let the following note bear witness. It was written more than two years ago, before the worst of her illness, in a copy of the little book of her birthday messages which she presented to Raja:

To Raja
with a Brother's love, & with
deep respect for past work &
reverence for future greater
achievements.

Annie Besant

For myself, I can but echo the sentiments she so beautifully expresses; I can but say that I have found him ever the kindest of friends, the most loyal of comrades, constantly

but unobtrusively showering upon me all kinds of little attentions, watching always for an opportunity to give pleasure or help. Brothers we have been in the past, but more than a brother Mr. Jinarājādāsa has been to me in this present incarnation. May all blessing rest upon him!

Now at length comes to him the possibility of a little rest on board the steamer; I am sure we shall all send him our hearty and loving good wishes that the voyage may be prosperous and the rest complete, for indeed he has earned it, if ever man did.

He has written many books, of which perhaps the most important is *First Principles of Theosophy*. Many of us have tried at various times to compose an Introduction to this wondrous system of philosophy and science, but the task is one of exceeding difficulty, and the endeavour even to arrange one's material for it brings us face to face with some thorny problems. Whether any of us have fully succeeded is open to question; Dr. Besant's *The Ancient Wisdom* is magnificently poetical, but can hardly be described as easy; Madame Blavatsky's *The Key to Theosophy* was the first attempt of all—a very fine attempt, though to my mind, if I may venture to say so, it suffers somewhat from the catechetical form in which it is cast. On the whole I have found *First Principles of Theosophy* the most satisfactory work to put into the hands of an inquirer who is entirely unacquainted with the subject, partly because of the scientific form of its presentation, and partly because of the abundant diagrams, which are very helpful to some minds when dealing with these complex problems.

Another exceedingly valuable contribution of his to our literature is *The Golden Book of the Theosophical Society*, which is really a short history of our Society illustrated with portraits of many of its oldest workers and reproductions of various important documents. This volume is a monument of

patient industry, and should unquestionably be on the shelves of every Lodge Library in the world, for it contains a vast amount of information which is not to be obtained elsewhere, or only by laborious research among many musty documents.

Mr. Jinarājadāsa is a man of intensely artistic temperament, and he has done yeoman's service to Theosophy by showing us its relation to and its expression through Art. This manifests especially in such books as *Art and the Emotions* and *Art as Will and Idea*, but it also illumines every page of the series of exquisite little booklets which he has issued from time to time, beginning long ago with *Christ and Buddha*, to which I have already referred. We have also to thank him for the careful selection and editing of three books containing the letters and early teaching of the Masters of the Wisdom, and for many other interesting volumes which I have not time to enumerate.

He has a style of his own; I know of no other Theosophical writer who shares it, and it seems to me to present an aspect of the teaching which is very necessary in our literature. The art of the world is just now in a parlous condition; never has it sunk so low; and it is surely one of our duties as Theosophists to do what we can to raise it from the mud into which it has fallen—no, let us have the courage boldly to face the facts—into which it has been intentionally *dragged* by those Darker Powers which are just now making such strenuous efforts to throw the net of their evil influence over the world. Mr. Jinarājadāsa has seen that menace, and in his writings and speeches he has always championed the gospel of beauty, purity and light as against the horrible modern cult of ugliness, sensuality and darkness. May he live long to uplift that banner, to carry on that determined resistance, to remind us that the Supreme Love manifests itself through Beauty as well as through Wisdom and Power!

L'ENVOI—TO C. J.

[On Sunday, October 8th, the residents of Adyar gathered socially, under the Banyan Tree, to bid farewell to Mr. C. Jinarājadāsa, on the eve of his departure for Europe and America. The gathering was under the auspices of the Adyar Lodge, Theosophical Society; there were several entertaining items, and the Secretary of the Lodge read out the following:]

O CAPTAIN true! beneath your rule
We of the good ship ADYAR,
Have weathered seasons, hot and cool,
And grieved at parting sadly are!

We crave your pardon if in aught
We made your burden heavier,
And have not always singly sought
To render service steadier.

At least our hearts have been with you,
Though heads at times might wisdom lack;
And now you turn to labours new,
But don't forget we want you back!

To brothers all in distant lands
We speed you forth fraternally.
Behind you staunchly Adyar stands,
Your earthly home eternally.

H. V.

DISCIPLESHIP: A JOB TO BE DONE

BY ORLINE BARNETT MOORE

THE widespread strife and chaos in the world during the past few years has challenged the thought of all earnest people, but students of the Ancient Wisdom should be in a position to extend their thought to a very penetrating extent, striving to read fundamental causes and to find practical methods of alleviation. Because of this, the Great White Brotherhood is constantly searching for those who can help the onward march through this transitional period of the world's civilization. There are many groups of people who might qualify in one way or another, to be of valued service in the social evolution of humanity. The Theosophical Society is by no means the only group, nor is it particularly more spiritual than another group, nor more "chosen". Its value lies not in comparison, but in inherent qualifications, qualifications which are uniquely its own, as a person's temperament is uniquely his own. It is not a question of whether the Theosophical Society is superior to any other group of occult students, or more brotherly than any other group of idealists, or more cultured, or more favoured by the Masters. It is a question of whether you and I are of any use, not whether our brother, Mr. Jones, is of more use than we, or whether we are of more use than Mrs. Smith.

There are two aspects to consider in the matter of both the world's chaos and our individual chaos. First, the conditions

at hand, and second, the means of alleviation. Out of these two considerations, the immediate problem of ourselves and our relation to these two aspects becomes important.

The principle behind the evolution of a planet and the evolution of a human being is the same. If we reason from underlying principle, we not only get closer to a true comprehension, but we avoid the confusion and complexity of a myriad different manifestations. It is like teaching a child geometry. You present him with a theorem. He memorizes it and gives you an accurate recital of it. You then present him with a problem based on the same principle, but he is lost. He does not know what it is all about, and he says in despair that he cannot work "originals". He did not understand *why* he took a single step in the proof of his theorem; it meant nothing to him although his mind had grasped a jargon of statements that hung together and formed apparent comprehension. Had he grasped the underlying principle he could have proceeded to many expressions of it, even to the invention of different methods of proof from the one in the text-book.

In studying the Ancient Wisdom, we are too often like that child. We contact myriad facts of occultism and are so carried away by their world of wonder that we fail to consider the laws behind them. Hence, the spectacle of people half-baked in occultism, dabblers in the ancient science, glib talkers about Reincarnation and Karma, about astral visions and forces and gurus, about the stars and destiny, about food fads and fetishes! We talk a learned patter and strive to unravel problems by a formula. We go to astrologers and ask them what we should do. We consult clairvoyants to find out who and what we were in former lives. We dump our anxieties on the Master. Everything, anything, to keep from thinking. And through it all, we consider ourselves a superior breed. The Master has called us to be a member of His

Society, He inspected us when we signed on the dotted line, and we are on the high road to direct relationship with the Great White Brotherhood.

If we are honest, we shall, all of us, find that we are tainted with some of the above. "Oh no! my thought is to serve. I love my fellow-man, I only want to lift, a little, the heavy burden of the world." This is probably also true, especially of those Theosophists who have really made sacrifices for the Society. Nobody is purely, or solely, anything. We are mixtures, both of composition and of motive. There is no question but that there is much genuine aspiration, much genuine desire to serve, much actual, spontaneous giving. But there has been too much self-consciousness in all of it. First, because we have concerned ourselves too glibly and too easily with effects, neglecting the underlying causes, taking our Theosophy by the lip method, and second, because we are, at base, self-centred.

The proof of this lies in the fact that when somebody like Krishnaji comes along and forces us, by the sheer clarity of his own thought and feeling, to think the matter through, we are upset. He shows us up, both as individuals and as groups. *He* is not content with effects, with things-as-they-seem, with formulas. Ask him whether or not the Masters exist. He will say: "Why do you want to know?" Ask him whether Reincarnation is a fact in Nature. He will say: "What does it matter?" And the thoughtless questioner will go away and say: "Krishnaji is so unsatisfactory. He does not answer our questions." But the thoughtful questioner will go away and ask himself why Krishnaji replies as he does. And he will discover how much more important it is to know why one wants to know, or to find out of what importance such confirmation is. Is it not obvious that the reason for one's wanting to know whether or not the Masters exist is the important thing? For out of that will flow all

one's thoughts and feelings and deeds, out of the essence of one's nature and interests will come all the reality one can encompass. The existence of the Masters is a fact in Nature, but the essence of *what one* is determines one's place in Nature. One's motive in asking about Reincarnation is the indicator as to whether or not Reincarnation is merely a fact, in one's consciousness like the knowledge that water flows downhill, or whether it is a mental-emotional prop. The chances are that if it stands merely as a fact in Nature one would not ask the question.

But it is very difficult to search out one's motive; it requires too much hard thinking, and far too much uncomfortable honesty. The fact remains that we are individually in chaos; and the world collectively is in chaos. Yet, though we are in chaos, we do not cease to act, to enter into associations with other individuals who are also in chaos, and thus make confusion more confused. The same happens to nations and peoples of the earth collectively. And the hope of a way out lies certainly not in creating more chaos, but less, and we cannot create less until we have greater understanding. Meanwhile, throughout the period of adolescent humanity, there stands the Great White Brotherhood in the rôle of protecting parent, guiding, helping, that the self-willed youngster, Humanity, may not destroy himself utterly.

Now, there is the Brotherhood *as it is*, in itself, in essence, in reality, and there is the Brotherhood *as it appears to us*. What it really is we cannot hope to know until our individual consciousness has come into realization of Life, or God, or Reality, or Truth—call it what you like. Nobody can apprehend anything except to the extent of his powers of apprehension; that is obvious enough, and yet we rashly talk about the Brotherhood and the Brothers when at most we cannot touch more than the fringe of Their consciousness.

The best we can do, in our human predicament, is to understand what the Great White Brotherhood *seems* to be from our present point of view. And fortunate we are if we even know of its existence.

There is one aspect of the Great White Brotherhood that we can comprehend and share. That is its work for humanity in the fabric of the world's civilization of which we are a contributing part, whether we are conscious of it or not. This aspect includes the actual work which the Brothers Themselves do, and all the activity which They inspire. It is a wide field, for it covers, not only the political and social development of the world, but the culture, the religion, the art, even the physical types of races and individuals. *But it is all action in phenomena.* Organizations, groups, wars, famines, seismic catastrophes, culture movements, art, science, invention, economic and trade conferences, explorations—everything among the movements of the world constitutes tools for Their use. One can imagine the Great White Brotherhood regarding the forces engendered on this earth, the forces of collective passion, or of individual passion, of collective devotion, or of individual devotion, of collective effort and ambition, or of individual effort and ambition, considering them, and using them, as means to an end, just as a chemist or a physicist combines and uses forces in his laboratory. Impersonal tools all; tools for an evolutionary work among the manifested "pairs of opposites"; implements for doing a great job.

Krishnaji is not talking about this job; Krishnaji is talking about the reality behind the job and how to realize that reality. We, as Theosophists, aspire to work with the onward development of humanity, to help in the Plan. We want to relieve, if we can, the intolerable suffering which, although born of our own chaos and ignorance, is, none the less, terrible. Suppose, in our eagerness, we have proved that we have some capacity to help, here and there, and that

because of that capacity and the sincerity of our desire, one of the Masters has considered us worthy of His effort toward developing in us a greater capacity to serve. Suppose this Master takes us as His pupil. While our relationship to Him is personal, the work in hand is a job to be done. What he does for us in a personal way is done with an eye to our usefulness; the direct relationship is one of action; the training is for *technique in action*.

If you hire a book-keeper, you require a certain knowledge of figures as a qualification for his job. If the Great White Brotherhood, or an individual Master, takes you on, there is also a requirement for the job. The qualifications must, of course, be of a high spiritual standard, for reasons obvious to all students in the Theosophical Society. But the qualifications are incidental to the job, and if, in the past, we have exalted the personal stature which exists in the relationship, we have erred in perspective, and it is time we corrected our proportions. The realization of Truth, of Life, of Reality, of God is a matter which nobody else can do for you and in which no crutch or Master or friend or beloved can help you. If we examine this to its ultimate, we shall see that it is so. In exactly the same sense, it is impossible to teach Truth to another.

In the meantime, we are by no means resting inactive. We do the best we can where we are. One does not have to have realized Liberation in order to feed a hungry child, nor to have penetrated Reality in order to put out a fire. That the Ancient Path exaggerates the I-sense is true, but only in the sense that it must be fully awakened in order to deal with it. The much-written-about woes of the Path of Discipleship exist because of an exaggerated I-centre. All woe does, because the I-sense arises from conflict. These matters, about which Krishnaji talks, are not technical psychological problems. They are everyday experience. Look at any simple

unhappiness and find out whether it is not, in essence, bound up with one's sense of individuality.

If, as a disciple, one thinks of one's status of discipleship, of high and low, of near and far, of younger brothers and of elder brothers, of privileged and unprivileged, of holy and less holy, of chosen and not chosen, of virtue and weakness, of suffering and of joy, then one has forgotten the work to be done. For that is what discipleship to a Master in the Great White Brotherhood means. A disciple is a Worker who helps to execute the far-flung plans for the races of the earth. The Brothers of the Great White Lodge are Workers. The Great White Lodge itself is an organization, bound together for efficiency in group action because more can be accomplished by many, unitedly serving a common task than by separate individuals who do not consult one another. That is only a part, an aspect, of the reason for the existence of the White Brotherhood, but it is quite true, as far as it goes. There is much more, of course. There is the fact that the consciousness of the Brotherhood is one. Its members, as individuals (regarded from our point of view), know by Their own experience that there is only One. And that Consciousness behind its labours places the Great White Brotherhood uniquely in a category different from any other organization in the world. In a similar way, the spiritual awareness of any individual renders that individual proportionately more effective in action and unique among other workers. The important point is that we can only realize the Consciousness of the Brotherhood when our own consciousness has freed itself from the fetters of the little "I," whereas we can understand the work, the activity, of the Brotherhood at once, and share in its splendid scope.

So the conception of discipleship as a "job to be done" by no means excludes a conception of the disciple's growth in consciousness, for work well done implies a worker and the worker must be adequately skilled to his task.

THE DOUGLAS SOCIAL CREDIT SCHEME

AN OUTLINE

By MARY GRAHAM

THIS scheme for the economic reconstruction of the world appeals to many to-day. An engineer has cut through the jungle of figures which confuse the professional economist and has given humanity a sane logical plan for the conveyance of money tokens to all persons. The object of this article is to state the scheme briefly without technicalities, but a study of the works of Major Douglas is urged on all students of present difficulties.

We are faced with a famine of money in all countries. There is no lack of goods, no lack of human beings who need those goods. The only requirement is a proper system of money tokens which would fill the gap between the consumer and the goods he requires. There are three chief causes for the poor distribution of money tokens, as follows :

1. The increased use of machinery together with the introduction of electricity as its motive power. This has resulted in the displacement of human power to work the machine, and millions of workers have been thrown out of the industrial system. Very little notice has been paid to their plight, except in the form of a small dole, which does not

enable them to buy the product of the power-machine to any great extent. Thus the machines do not work to full production for fear of causing a glut of goods.

2. The private monopoly of the issue of money in the form of credit to industry. The sovereign right of a country to issue its own credit to its own people for development of the country has been allowed to pass into the hands of a limited number of persons, who trade in money for private profit, by lending it out at interest. Governments are placed in the position of begging for their own money to pursue their own enterprises, and are forced to pay dearly for the privilege. This usury is exacted from the community in the form of taxation and other evils.

3. The idea to which many stubbornly cling, that human beings are inherently wicked and must not be allowed to have anything free, that they must be coerced into action by working for a wage or otherwise starve to death. This ancient belief fails to take note of the actual displacement of workers by the introduction of the power-machine, which has conquered the age of scarcity when men were compelled to work hard for their living.

Each of the above statements requires much study for a complete re-orientation of our stale old ideas, but when once the light is seen the scales appear to fall off the eyes. Millions are now living in the hope of the new era as planned in a scientific manner by Major Douglas, which, he tells us, will be based upon absolute economic security.

Major Douglas discovered a flaw in the accountancy system of industry, and worked out a method based on mathematics for its remedy, which is the famous A+B theorem. Avoiding technicalities it is briefly this: Industry has to recover all its costs and profits from the consumer, whilst only paying out a proportion of those costs as wages.

salaries and dividends, thus curtailing the spending power of the masses who are *wage-earners*.

The cost of an article for sale has to be arrived at by placing on it a proportion of the labour involved in its manufacture plus the cost of the raw material to the manufacturer, and the wear and tear of buildings, machinery, etc., known as depreciation costs, plus rent, taxes, profits and dividends plus *interest* on initial loans from banks.

Under the present world system the only money distributed to individuals is in the form of wages, salaries, dividends and the manufacturer's own private profits. It is taken for granted that some of the dividends in the form of savings may be put into circulation in a future cycle of production, as a certain portion of money included above has appeared in past cycles of production, before the total sum borrowed from the banks can be returned to them for cancellation.

All money issues as a debt to the banking system, a debt on which interest must be paid. The manufacturer tries to repay his debt in order to lessen his interest charges and when he does so the bank *cancels the amount out of existence*, thereby reducing money which might be available to purchase more goods produced by that manufacturer or another.

The accumulation of *interest charges* by banks on loans represents their private profits, it is money which never was in existence at any time, as no bank issues interest money at the same time that it creates a loan, yet interest charges have to be extracted from the sale of goods. Out of this system has grown the struggle for the world's markets, involving bitter conflict and inevitably leading to war.

The position has been aggravated by the introduction of the power-machine, which ought to be a blessing to man, yet has proved his undoing. By installing power-machines to effect a reduction in working costs as wages and salaries,

wage-earners no longer receive money wherewith to buy the goods produced by the machines. *No one gets the wages of the machine.*

Governments have shown themselves helpless to cope with the situation, for they have allowed the manufacture of credit to slip out of their hands into those of a limited number of individuals, who jealously guard their privilege and keep money in short supply. To enable us to buy goods which machines can produce in abundance, Major Douglas has devised the *Just Price Scheme*.

Consumers are to be allowed a discount of 25 to 50 per cent on their purchases. The difference to the retailer will be made up by the State which will create a new issue of credit to him, on production of proof of having sold his goods. Banks to-day create money out of nothing as stated in the *Encyclopædia Britannica* and by all the leading bankers; therefore the State can create money at will. According to the Douglas plan a unit of goods will be valued at its cost price, taking every factor into consideration, and it will then be sold at a fraction of its cost, which will be known as the Just Price. The difference will be re-imbursed to the retailer as stated. This money will be issued free of interest, and the purchasing power of the community will advance in accordance with its ability to produce goods. Prices will tend to lessen as power-machines are capable of vast production.

It will now become apparent that by the introduction of electric machinery, and the consequent displacement from industry of workers, these latter will possess no money tokens to buy goods even at a Just Price discount. Therefore a new method of providing purchasing power has been devised by Major Douglas known as the National Dividend.

This is based on the inherent right of every one to share in the wealth of the world, as an heir to all the previous ages of development which have resulted in the civilization

of to-day. The world's wealth will increase correspondingly to the development of the earth's resources by hydro-electric schemes, and all new inventions. Opportunity for creating new wealth, new culture and scientific discoveries will be open to all beings, and money tokens of exchange must be so devised that all may share in the new kingdom. The National Dividend will be based upon the commercialized value of the population, which can be arrived at in any country. America worked out the estimate of the value of one citizen to be £10,000. The basic principle of the scheme is Equation of Production by the issue of money tokens free of interest which is usury.

"The banking system will be regarded as an agent handling the community's credit, all loans made by it will be regarded as loans from the community, the banks to act merely as agents in the transaction and to receive a commission. All loans made and repaid to be reported to the National Credit Authority, and the banks to be held liable for the outstanding sum of loans."¹

A study of the method of releasing money by the banks is essential before one can understand the Douglas Scheme. Under the present system, money is used for trading purposes as if it were wealth-in-itself possessing magical properties, and gold is revered as a Deity. Man has allowed himself to become disinherited from his share of the world's goods, because he has looked upon money as his saviour. Banks keep money, which is the life-blood of people, in short supply, because by so doing they can charge higher rates of interest for the use of it and so reap higher profits, which go into the pockets of a very small number of shareholders.

The masses in all countries are now beginning by reason of their sufferings to question: "Who gave the monopoly of the issue of financial credit to private trading

¹ From *The New Economics*, Australia.

firms to use as they choose, to limit or expand at their whim, causing dislocation of trade and untold misery to millions?" They are beginning to learn that money is not a commodity at all. It is a ticket system representing goods supplied and services rendered, and should be used in such a skilful manner that for every unit of goods produced an equal unit of new credit should be created to effect an equation. This would be achieved by putting the Douglas Scheme into operation, but vested interests are opposed to the introduction as they fear a loss of power.

Once let individuals realize that financial credit, which banks loan to Governments, has no meaning or purpose unless backed by real credit, which is the power of humanity to create and to produce, and they will quickly demand that the local Government should resume its function of issuing money free of interest and of taxation. The Douglas proposals ensure that a scientific system based upon mathematics for the equation of production, by the creation of purchasing power, will replace the present chaotic system, which disregards the needs of human beings and magnifies the power of financiers to oppress and exploit nations.

These proposals are: (1) The cash credits of the population of any country shall be at any moment collectively equal to the total cash prices of the goods on sale in that country, and such cash credits shall be cancelled on the purchase of the goods for consumption. This removes the possibility of inflation of money tokens.

(2) The credits required to finance production shall be supplied, not from savings, but shall be new credits relating to new production.

(3) The distribution of cash credits to individuals shall be progressively less dependent upon employment, that is to say the National Dividend shall progressively replace the wage and salary.

Results: (a) Taxation will become a thing of the past.

(b) The death-knell will be sounded of interest and usury which form deadly means of exploiting persons.

(c) The burden of national and industrial indebtedness will disappear.

(d) The inferiority complex set up by the practice of borrowing in order to live will also go.

(e) "For the first time since creation man stood up straight before God."¹

A great improvement in the status of women would follow, as they would be entitled to an equal share with men and the grand vision of Bellamy would become actual fact.

The chief argument in favour of the Douglas Scheme is its simplicity. No revolution is needed to put it into practice, no persons need lose anything they possess in the form of wealth or property. The banks remain, but the accounting system would be changed. Compulsion and coercion are quite alien to the scheme. For the first time in history we find adherents of the cause working in hearty agreement and co-operation.

THERE are many things more valuable than money—time, energy, and material are worth more than money, because they cannot be purchased by money. It is a rather strange arrangement of Nature that only the most precious values can be wasted. You can waste time, you can waste labour, and you can waste material, that is about all—you cannot waste money. You can misuse money but you cannot waste it, it is still somewhere.

HENRY FORD

¹ Bellamy's *Looking Backward*.

G. R. S. MEAD—A RECOLLECTION

A PARAGRAPH in *The Hindu*, Madras, of September 29th stated, without giving particulars, that Mr. George Mead had died. Reading it one was carried in thought to the 90's of last century when Mr. Mead was one of the most prominent figures amongst European Theosophists. His devoted services to H.P.B., and the lustre shed upon the Society by his scholarship and literary researches, entitle him to a high place amongst those who spread the knowledge of Theosophy in the Western world.

Soon after leaving Cambridge, George Mead came into touch with H.P.B., then living in Lansdowne Road, London. His intuition caused him to respond at once to teachings with which he must have been familiar in many lives; he threw up the scholastic profession on which he had embarked, and placed his services at the disposal of H.P.B. who was then wrestling with the first edition of *The Secret Doctrine*. In the preparation of the second edition, which quickly followed the first, George Mead did valuable work, his literary gifts enabling him to verify quotations, and to set right many things which the author had had neither the time nor the training to present correctly. Working as one of the band of pupils whom our Founder gathered round her, and who became part of her household, when in 1890 she moved to 19 Avenue Road placed at her disposal by Mrs. Besant, Mead was undoubtedly a most valuable assistant to H.P.B.

In 1890 he was made General Secretary of the European Section of the Theosophical Society, and after the death of Mme. Blavatsky he revised and prepared for publication a

number of her articles scattered in various books. When in 1891 the British Section was formed, Mr. Mead was elected General Secretary, and was continuously re-elected to that office until 1898.

It was during the last decade of the 19th century that Mr. Mead became well-known to at least European Theosophists, and during those years also most of his valuable contributions to Theosophical literature were made. Who that knew "Avenue Road"—as the British Headquarters were familiarly called in those days—can forget the Lecture Hall, painted with symbolical, mostly Eastern, signs by Machell, one of H. P. B.'s pupils, with its rows of chairs facing the platform, from above which the strong face of our Founder gazed down, and on one side of which the Empty Chair reminded all that though invisible, she might very well be present in our midst.

After 1893, when Mrs. Besant—President of Blavatsky Lodge—started her yearly visits to India, and gradually spent more and more time away from England, Mr. Mead, as Vice-President of the Lodge, took the chair at the Thursday night meetings, giving place of course always to the President of the Lodge on her return.

It was the custom in those days for the Chairman to sum up a lecture after it had been given, and much interesting information came from Mr. Mead in this way, especially when the subject of the Lecture turned upon Gnosticism or early Christian writings. For it was in treating of the hidden Mysteries as revealed especially in Greece, that the true spirit behind the somewhat cold and critical personality, that most people knew as G. R. S. M., found expression. Perhaps not even Annie Besant who, from that platform, transported her hearers into other realms in such lectures as "In the Outer Court," "Birth and Evolution of the Soul," and many another, could more effectively break the bonds of

time and space, and lift the consciousness of those present for the time being into a world of Realities where Wisdom, Love and Beauty appeared as the true expressions of Life.

For this gift to his audiences, and for his untiring zeal in making available to readers of English many of the hitherto untranslated mystic treatises in other tongues, our gratitude as Theosophists is due to G. R. S. M. Of his ingratitude and utter failure to appreciate some, the latchet of whose shoes he was perhaps not worthy to unloose, it is not for us to write here.

In 1908 when, under the Presidency of Mrs. Besant, the British Section refused to be led any longer by an Executive whose policy was based upon defamation of character, and chose as its leader Mrs. Maud Sharpe, known for her fearless defence of truth, as well as for her loyalty to the President, Mr. Mead withdrew from any attempt to control affairs, and shortly afterwards—on the reinstatement of Mr. Leadbeater as an F. T. S.—resigned from the Theosophical Society.

He had married Miss Laura Cooper, another of H. P. B.'s immediate circle, and with her help he started the Society and Magazine called *The Quest*. Many people interested in Occultism, but not wishing to join the Theosophical Society, associated themselves with his work, and the magazine did good service in making known amongst cultured English people hidden traditions of other Religions. His books included translations of Gnostic and allied literature, such as *The Pistis Sophia*, *Thrice Greatest Hermes*, *Orpheus*, *The World Mystery* and treatises on Plotinus and Porphyry. He also collaborated with a Sanskrit scholar Mr. Chattopadhyaya in translating some of the Upanishads, and has left translations of Chinese, Buddhist and Hellenistic writings, which form valuable contributions to the furtherance of our Second Object.

E. M. WHYTE

THE RELATION BETWEEN THE RAYS

BY LEONARD BOSMAN

IN every individual, quite apart from the nature of the Ray he may be on, there are three Principles: Will which makes for independence and gives the very power to exist as a being, Love producing in him the idea of union, modifying the otherwise independent and separative nature of the Will, and Mind which brings understanding and comprehension. Thus man learns, as he evolves, not to overdo his separative tendencies, nor to lose himself in the flock or herd, to exaggerate neither independence nor conventionality. These three produce in the well-evolved man that balance which it is the purpose of evolution to develop, so that ultimately perfection may be gained by every individual.

The Ray, however, is something different—for it is not his own power which has produced it, but the Cosmic Life modified by some very great Being—the stream on which the human soul comes forth into manifestation and which, as it were, colours all his existence. The Ray expresses one particular quality above all others and this, even when the three qualities of the evolved human being are well expressed, or perfectly manifested in the individual, will somehow dominate his whole nature, his way of working in the world, showing the line upon which he will express his three qualities. The Ray will dominate or colour the whole tenor of all his lives.

It should not be imagined that each Ray expresses but one characteristic, for in every Ray there are the qualities which are found in all seven, termed sub-rays by H. P. Blavatsky. Thus though each Ray expresses definitely one particular quality, it yet represents in its sub-rays the qualities of the others, so that an individual has the power of understanding another on a different line by virtue of the sub-rays in his own Ray. By dwelling in thought upon the particular aspect in his own Ray, which he seeks to understand in another, he will thereby reach a kind of diagnosis of the individual he seeks to understand and help. If this were not so, there would be no power of linking up with others, and the world would become chaotic because of the static nature of the differences produced by the Rays.

As all Rays come forth from the One Life, so each holds within itself all the qualities of that Life, for each is really part of the One, and is only said to be separate for purposes of description and human understanding. In God's "Mind" there is no such separation, the One remaining always the One. Separation is, practically, an illusion, the Great Illusion which produces the "heresy of separateness," an illusion caused by the temporary obscuration of human life whilst the human mind and emotions are imperfectly evolved.

Though there are Seven Rays there are only Three Principles in all Nature. Hence it will be reasonable to understand that these Three Principles give rise to and manifest in the Seven Rays.

The Three Principles of Will, Love and Mind dominating the Rays convey thereby their particular qualities. These Rays are usually the 1st, 2nd and 3rd, and show forth respectively the qualities of the Three Principles, so that the 1st is the Ray of Will, the 2nd that of Love and the 3rd of Mind. They also show themselves through the 7th, 6th and 5th Rays in a kind of reflected or opposite manner.

Thus in the first three Rays we find Will, Love and Mind very definitely manifesting, but they are more "inward-turned," more brooding and not directed to matter, and are sometimes almost inclined to ignore it. The individuals on these Rays seem to will, love and think meditatively, rather than outwardly, not necessarily applying their powers to matter though using them in a conscious fashion.

The three Rays which reflect these same qualities, the 5th, 6th and 7th, show them in a different manner, as outward-turned and entering into definite relation with matter.

Thus there is a relation between the work of the 1st Ray individual and that of the 7th Ray man, for both represent primarily Will and so will sympathize and understand each other. Both express the Will-aspect of things, but each in his own way, the first using his Will regardless of obstacles, sometimes even ignoring them, the Will working almost blindly, brooding and determined, though very definitely directive, especially in its early stage in the unevolved man. The 7th Ray type, likewise using Will, relates it to form and matter in an outward-going manner, arranging, ordering, planning and acting with matter. The latter sees no obstacles, as it were, whilst the former sees them but makes of the very obstacles steps up which to climb, or forges instruments from them which he uses to clear the way.

Thus it is that the 7th Ray individual is the ceremonialist above all. In this connection Professor Wood states that this Ray is that of the artist and the craftsman, but he would seem to be in error, for these words have connotations connected with another kind of technique usually associated with the 4th Ray, which is said to be the true Ray of the artist. The artist may, of course, appear on any Ray, but there will always be a very great difference in his art according to the Ray on which he is evolving, and there will be one particular Ray

which will enable him to express imagination more perfectly than any other, the 4th Ray itself.

The individual of the 1st Ray generally expresses Will in Self, that is, as the idea "*I can and I will*," the capacity of being able. The 7th Ray man expresses Will in connection with Nature, co-operating with her and impressing his Will upon matter to produce the forms he needs for such co-operation. The 1st Ray individual relies more upon the Self within him, but the 7th Ray man though doing this depends more upon the forms he produces and through which he expresses his Will. He *uses* the form to attain his ends, whilst his brother of the 1st Ray *ignores* the form to attain his ends, though both definitely use the same quality of Will.

Thus the 1st and 7th Rays both express the Will-aspect of the Universe, though acting in opposite ways, the first more in Consciousness or Self, and the 7th in form. Each may easily work upon the line of the other by a determined effort of the Will.

The 2nd and 6th Ray individuals are similarly connected, even though very different in their way of manifesting Love which is common to both. The 2nd Ray man does not depend much on the form of the beloved, whether it be that of a human being or the Christ, whether God or man. The man of the 6th Ray, even when highly evolved, seems to need the focus in matter, relating his Love to form, bringing God down to earth. No one can say that either is wrong or right, for each has his perfect method and each is right in his own way, along his own line, and both will eventually attain to a perfect understanding of the point of view of the other.

The 2nd Ray individual at his best will express that Love which is wisdom, a kind of detached though still very affectionate feeling for all. The 6th Ray individual will likewise express the same quality of Love, but more in the sense of devotion to an ideal, a person or a great Being. He will not

care so much for the essential wisdom of the Love, but will rather appreciate the goodness which it may express in a world of forms. He applies his Love to the world and must see it expressed, seeing even God as Man, the Word made flesh and dwelling amongst us, God who is not aloof from His creation but actually sends His Son to take charge of it and become one with it. The higher type of this Ray is the Saint, who despite his high evolution still thinks in terms of form along his 6th Ray line of applied Love and sees God appearing to him in the form of Christ.

The 2nd Ray man's Love is expressed in a more abstract manner. The 6th Ray man may work towards union and co-operation by establishing Churches, Missions, Societies and all forms through which Love *may* be expressed. The 2nd Ray individual will not need any of these outer forms, being satisfied to express the Love which he has realized in the abstract. His Love does not have to be made into brotherhood, for it is already there, a fact in Nature. By his wisdom he realizes that Love *is*, and he seeks, therefore, to show the ideal of Love to all and does not attempt to build images or make concrete expressions of that Love.

A similar relation may be noted between the 3rd and 5th Rays, both of which represent Mind, definitely working in its dual ways. The former shows it in its contemplative state, the brooding, understanding Mind, whilst the latter expresses it in the Mind going forth as intellect, entering into and examining all things, turning itself outward and becoming acute and scientific in an analytical way rather than in the philosophical or contemplative manner of the 3rd Ray.

The 4th Ray stands apparently alone and unrelated, but careful thought will show that it is not really so, for it will be seen to partake of both natures, the inward and the outward-going. It is indeed an intermediate stage, balanced between both worlds, and connected with consciousness as well as with

form, with the world of the spirit as well as with ordinary everyday existence.

The 1st, 2nd and 3rd Rays are, as it were, reflected in the 7th, 6th and 5th, the reversed order showing the idea of a reflection. The 4th is a kind of no man's land, neutral or common ground between the two and related to both, showing both ways of manifesting, both qualities of inward and outward-turning in one Ray.

It should be noted that these are the three main characteristics of the Rays themselves, and one of them will always dominate the individual. On the other hand, it will be remembered that each individual has within him the three aspects of the Life of the Universe; as he evolves he will be able to use them in their inner or outer aspects, in terms of consciousness or in their application to form.

There are then three qualities of Will, Love and Mind. In their "abstract" working they are expressed in the first three Rays, and in their "concrete" activity they show forth in the 7th, 6th and 5th Rays.

The 4th being related to both the "positive" and "receptive" modes produces something different in its working to that manifested by the other Rays. It is probably for this reason that the Teacher Djwal Kul stated that the 4th Ray had as its characteristic the "Birth of Horus," the Son of Isis and Osiris, the result of the interaction between the world of spirit and that of matter. The 4th Ray man does, indeed, have to pass through a kind of marriage between the two called in this symbolism Isis and Osiris, Nature and Life. This relation gives rise to a new birth, a child who belongs to both worlds, as does the 4th Ray individual. This is the only explanation so far of the strange idea of the "Birth of Horus" which appeals to the present writer, who has had to evolve it himself as the authorities do not seem to know its meaning, or knowing it will not tell.

A MESSAGE FROM DR. ANNIE BESANT

(A week after the passing of Dr. Besant, Mr. D. K. Telang of Benares, the General Secretary of the Indian Section of the Theosophical Society, was at Adyar, and while here asked a number of us to contribute articles for the next number of his magazine, *Theosophy in India*, each to have reference to the life of our deceased President. We all seemed to have understood properly except Bishop Leadbeater, and in his case the misunderstanding occurred because of the way Mr. Telang asked for the article. He said he would like a *message* from him, meaning literally from *him*. But the modest Bishop was deceived by the word "message" and thought he meant a message from Dr. Besant, who had been a beloved co-worker with Mr. Telang in the political field for many years; and so he actually asked his departed friend for a message for Mr. Telang, an extremely rare thing for him ever to do, and the following is what he received.—ED.)

YOU ask for a message from me; what message can I send you but that which I have always given—that of brotherhood, goodwill and earnest work for our Masters? The Jews thought of themselves as a chosen people; no doubt they were; but so are you, for *every* Nation is a chosen people, chosen by our Lord the Manu to exemplify some virtue, to emphasize some quality which He sees that the world needs. India—my India which I love so deeply, my true Motherland and that of my Master—is she not also a Nation, are not her people a chosen people? Chosen, yes; but for what? Chosen to lead the world to spirituality, chosen to emphasize always the higher, the nobler, the less material aspect of life. Are they doing this glorious duty? There are still many who are but feeble and half-hearted in their pursuit of

it—many who are trying honestly but wrong-headedly, who seem to seek unity through disunion, brotherhood through hatred of their brethren. Assassination is not progress; senseless obstinacy is not progress. The true path to progress lies straight before you, and it is open to all; but it lies not through the morass of silly squabbling nor over the precipice of barbarous outrage, but through the smiling fields of tolerance, conciliation, goodwill and brotherly love. On *that* path you should every one of you be shining lights to clear away the mists of ignorance, bigotry and prejudice; on *that* path I say to you all, my comrades, press forward more strongly than ever, bearing aloft the radiant banner of Theosophy under which we have fought side by side so long; forward, ever forward; onward to victory; JAI MANAVE JAI!

“MODERN KNIGHTHOOD”

FROM time to time a Knight is born into the world, one whose very nature is *chivalry*. From the seeds he scatters spring up fair flowers of gentleness and courage and protection for the weak. The Order of the Round Table owes its existence to the inspiration of one such true Knight who has just passed from our vision—the Protector of the Order, Dr. Annie Besant. But she leaves behind her those whom she fired by her greatness. Amongst these are some who are trying to quicken in boys and girls the spirit that aspires to serve and to protect, and one fine effort in this direction is made by Mr. Ray W. Harden, of San José, California, Chief Knight of the Round Table in the United States. In his monthly paper, *Modern Knighthood*, Mr. Harden publishes pictures and information concerning the Order, the September issue giving the first of a series of articles, written some years back, by the Protector of the Order, and according to her instructions held over until the time came when funds admitted of the issue of the paper.

“Keep the articles; all will be well. You will need them” were her words in that time of depression, to the would-be editor. As he comments in the number under review: “Evidently she knew.”

This little monthly should do much to quicken in the hearts of young people that aspiration to do knightly deeds,

and that desire to protect the weak and to be active in service, which are so often innate, waiting only to be aroused. May the Order of the Round Table play an ever greater part in such quickening!

The Order of the Round Table is active in India also. The following is part of a letter from Mr. Kevalram Dayaram, the Organizing Knight for India:

DEAR COMPANIONS,

You must have all heard by now of the passing away of our Great Protector, Dr. Annie Besant, which event took place on September 20, 1933. I think many of you must have seen her at least once when she was amongst us. If so, you are not likely to forget how great she was. She was a worthy Knight in every sense of the word. She was lovingly called by thousands of people "Mother," and, as you know, a mother is one who is full of love and devotion. Her love extended to every living creature and she rendered service to all those who were ill-treated, injured, or insulted in any way, because she felt that to do so was to follow in the footsteps of the King, who is the ideal Knight.

Our debt to her is, indeed, very great. It is she who inspired us many years ago "to hitch our wagon to a star," to use a well-known phrase of Emerson. It is she who made us servants of the ideal, the ideal of Brotherhood. She blessed our Order when it was founded in London on July 5, 1908, by Knight Lancelot and ever since then, she remained associated with our Order as Protector. We who have not seen the King could form an idea of His greatness, although in an infinitesimally small way, from the life led by our Protector. She was so gentle yet so strong, gentle in her love for all, strong in her resolve to seek truth. Through her we have learnt that the King is Love as well as Truth.

What memorial shall we raise to her? Shall we build a statue and keep it on the shelf, or shall we get a picture of hers and hang it on the wall? Such memorials last but for a day. We can raise a lasting memorial to her in our hearts by trying to be like her. She was a flower of all the world, so should we aspire to be, for our Order was intended to be:

"A Table Round
That was to be for love of God and man
And noble deeds, the flower of all the world."

—Tennyson.

Our Protector is not dead. She lives, and will live for ever in our hearts. Long live Annie Besant!

E. M. W.

THE OXFORD GROUP MOVEMENT

By W. WADE BROWNE

HAVING read in the July number of THE THEOSOPHIST, editorial comments on the failure of Religion at the present time to have any regenerating effect on people's lives, I wish to draw attention to a movement in the Christian Church, which is working very remarkable changes both in individuals and communities, not in one country or continent only, but over the whole world. I refer to what is known as the Oxford Group Movement.

It was started, some years ago, by Dr. Frank Buchman, an American, and first took root among University students at Oxford and Cambridge. As in every religious "revival" there have been elements of fanaticism and emotionalism, but these have not been excessive, and they appear to diminish as the movement gathers weight. While it is easily open to criticism, the fact remains that thousands of lives have gained, and are gaining through it, a new orientation. Families which had been estranged are drawn together; antagonisms between employers and employed are broken down; and, (especially in South Africa,) the terrible bitterness between black and white races has been in some places largely wiped out.

This latter fact has drawn Mr. C. F. Andrews (a well-known friend of Theosophy) into the movement. In England it is confined to no one denomination. Some of the clergy stand aloof from it, but many (including several Bishops) are being drawn in.

The teaching put forward by the groups is the need for a personal surrender to Christ, and for a life of honesty, unselfishness and love. Its methods are a fearless sharing with others of spiritual needs and experiences, and a faithful dependence upon God's guidance in daily life.

While one may not personally care for the methods of the Groups, it is impossible to take part in one of their large summer gatherings at Oxford (lasting three weeks, and comprising a changing company of five or six thousand people) without realizing,

with some measure of awe, the amazing transformation which is being wrought in a vast number of lives.

Many orthodox Christians scorn the movement, but it does (to use a somewhat vulgar colloquialism) "deliver the goods" in a way that orthodox Christianity has conspicuously failed to do.

In case the reader should think that this slight account of the movement may be merely a personal and prejudiced point of view, I refer him to the Supplement to the British Weekly, of July 6, 1933, on the Oxford Groups, which gives views upon it by many people from many lands.

ABOUT THE WORLD'S FAIR, CHICAGO

A CORRESPONDENT writes:

You will see by the programme enclosed what representative men and women are gathered here. The Maharaja of Baroda, India, won all hearts by his noble face, his cosmopolitan manner and his masterful speech.

When Dr. Arundale spoke he must have been closely en rapport with his beloved Chief, for one had only to close one's eyes to hear and feel Dr. Besant and to follow *her* argument!

Manly Hall declared, amidst great applause, that the one man in the whole world who is consistently and honestly exemplifying brotherhood is Gandhi.

The Hon. Chaudry Zafarullah Khan, President, All-India Moslem League, gave a telling speech which was received with real appreciation.

The Buddhist Bishop from Japan had, to my thinking, the most pious and saintly face of all; I was deeply impressed by him.

And so I might go on!

There must be a great blessing over Chicago—if only we aspiring occultists had power to turn it in full measure to the service of the Great Ones!

CORRESPONDENCE

The Persecution of Jews in Germany

The last three copies of THE THEOSOPHIST (June, July, August) contain polemics about the so-called "persecution of Jews" in Germany, which have awakened severe protest among many members of the German Section of the Theosophical Society. The judgments expressed in these articles depend on inaccurate and wrong information, and the sharpness of several terms (brutal atrocities, brutalities!) is in no way justified.

Therefore I feel it my duty as acting General Secretary to call your attention to the fact that, on the one side, nobody will help by such polemics the Jews who are supposed to be treated unjustly in our country, but on the other side the members of our Society are brought into danger, for they may be made responsible for your publications and be called to account (or even to be imprisoned) because they do not oppose such disaffirmations or belong to a movement which makes such official publications.

You may be quite sure that the moment the German Government gets knowledge of these writings, the German Section of the Theosophical Society will be dissolved and Theosophical work no longer allowed. Therefore I ask you very urgently to omit such further publications with a view to the welfare of our movement in our country for which we have worked so many years.

Extremely dangerous too seems to me the plan of the Canadian friends, which has been published in the August number of THE THEOSOPHIST, to address a protest against the "persecution" of Jews in Germany to the League of Nations in Geneva in the name of the Theosophical Society. This step would without any doubt mean the end of our German Section and its work. So please use your whole big influence to hinder this plan!

I should be very much obliged to know that you understand me, and I thank you heartily for all the help you will give us in the above-mentioned direction. With all good wishes and kind greetings,

MARTIN BOYKEN,

Acting General Secretary of the German Section, T.S.

Some Suggestions

With reference to the invitation considerably extended to the members by you while closing the last Convention and recently repeated in the pages of THE THEOSOPHIST, I beg respectfully to present the following points for consideration:

1. The idea of Brotherhood should be allowed to occupy a prominent and foremost position in the Society's programme and announcements; thus our themes should be presented in some such manner as World-Problems in the Light of Brotherhood, the World in Distress: Remedy seen by an aspirant to Brotherhood. The public will thus be enabled to view us in our true light and not be led to regard us as one of the numerous religious bodies, with a crystallized creed. Moreover, the ideal of Brotherhood is relatively more objective than that of God-Wisdom, and one that can be tested in our conduct.

2. We may not claim, even indirectly, to be custodians of Theosophy—the fountain-head of all wisdom and knowledge. Let us be contented with the aim of studying the Science and Art of Brotherhood—our leading Object—to the best of our capacity and ability. We should lay stress on the value of understanding the Science of Brotherhood, and on the possibility of practising the Art thereof, by acquiring discernment through the comparative study of religions or the unfoldment of our own potentialities.

3. The loose and indiscriminate use of the word "Theosophist" leads to many complications and raises many obstacles in the path of our progress. Fellows should be advised to be precise in its use. This word may not be divested of its true meaning: it should not be synonymous with member or fellow of the Theosophical Society. We may remember, with benefit, that we are at most "philo-theosophists".

Vaccination

May I occupy a little of your correspondence space to commend the article on vaccination by D. Srinivasa Iyengar in THE THEOSOPHIST for June, 1933, and to say that your note at the end thereof makes difficult the task of such of us as are trying to carry on Dr. Besant's animal welfare department in the Theosophical Order of Service.

The doctrine of Ahimsa, with which anti-vivisection is bound up, is founded of course upon the necessities of the divine and not of the animal man. To "think of calves," as you stated it, only when we are safe and to acquiesce in their torture when we think ourselves in danger would be to negative Ahimsa by expediency, a doctrine which can always be invoked by the personality when its empire is threatened. If I do not think of calves when smallpox actually

threatens, then I need not think of my wife when the raft seems too small for both of us.

Vaccine is prepared through the torture of calves, and even if it were proved to be the only preventive, to use it would be to acknowledge that there is no higher law than the protecting of our physical bodies, and no avenue to knowledge save through cruelty. The protection of other people does not change the situation for us, and if we allow them freedom to use vaccine if they wish to, we have gone as far as we need to go.

As to the five unvaccinated children of Theosophists who were pock-marked, it does not follow that because five unvaccinated people get smallpox therefore all unvaccinated people get smallpox, nor because those patients are pock-marked that all unvaccinated patients are pock-marked. Marking depends upon the treatment during illness and not upon the violence of the attack and even a mild case will leave marks if the skin is not kept oiled and unscratched.

As a matter of fact very many vaccinated persons, vaccinated not in childhood only, have had smallpox. See *Horrors of Vaccination*, by Chas. M. Higgins, pp. 202-206, and *Vaccination a Curse*, by J. M. Peebles, M.D., pp. 56-88, where among very many other cases of smallpox in vaccinated persons there are mentioned the records of St. Saviour's Hospital, Montreal, in 1885, and the Bromley Hospital, London, in 1881. In the former, out of 13 smallpox patients 9 had been vaccinated; and of 45 patients in the latter, 16 of whom developed confluent smallpox, all had been vaccinated, and 3 re-vaccinated.

The matter is one of extreme importance, for if Theosophists are blindly to accept a remedy which Dr. Creighton, Professor Crookshank, and Alfred Russell Wallace, after long scientific investigation, all pronounced a superstition and a hoax, it is useless for them to pretend to be pioneers; and if they make use of a method which violates their own teaching of the law of harmlessness and the law of Karma, according to which evil cannot be overcome by evil, then they nullify by example the force of their precepts.

I do not see personally how anti-vivisection and anti-vaccination can be divorced, and I should be glad if you could remove to some extent the contrary impression made upon our workers by your recent articles and foot-notes. With all good wishes,

ROBERT R. LOGAN

[In the "Note by the Vice-President" (October number) I brought out two points: (1) that there is a duty to hold up the future ideal to be worked for in the present, and (2) that there are times when one is called upon to sacrifice oneself and one's ideal for the sake of others. But I might well have added that when that sacrifice is made, one deliberately takes the Karma of it without, in principle, receding from the ideal one otherwise is trying to live. This too one does in going to war.—ED.]

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 not registered by 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 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, both European and Indian, 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. H. Frei, 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.

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 October, 1933

H. FREI,
Recording Secretary.

REVIEWS

Culmination, by John Furnill. (Elkin Mathews. Price 7s. 6d.)

This book is in a way a sign of the times. It is on the one hand an attempt to forecast the immediate future; there have been many of those, mostly more or less catastrophic; among the best of them are Bellamy's *Looking Backward*, published half a century ago, and Wells's *In the Days of the Comet*. On the other hand, *Culmination* presents a new feature, in that it premises direct communication with the astral world, not through a medium, who may not invariably be trustworthy, but by means of a machine which anyone may use, to which all kinds of tests may be applied.

I am told that an endeavour is being made to realize this idea—that experiments are now being made in exactly this direction, with considerable hope of success. If, such a machine is really produced and if the price is at all reasonable (which it is not at all likely to be!) I shall purchase an early specimen. I hear that the instrument is called a chastaphone, and consists (in its present imperfect condition) of a closed box, with a circular hole at one end, and an oblong hole at the other. The interior is closed against inspection. The theory is that an ectoplasmic larynx is formed within the box—a kind of telephone-receiver by which etheric or perhaps astral vibrations can be transmuted into sound-waves. But surely ectoplasm demands the presence of a medium. However, the thing is not intrinsically impossible; I have myself seen a materialized form play upon a piano and operate a typewriter—but always in the presence of a medium, which is of course the weak point. I have also heard a recognizable voice (which I knew very well) speak from the air above our heads in the middle of a large field; but—I was walking with a medium! He could by no possibility have produced the sounds, but his mere presence would invalidate the phenomenon in the mind of the sceptic.

I do not see, however, that the discovery of such a machine as is suggested would necessarily cause such a world-wide upheaval as is described in the book; and the tremendous earthquakes and

general extinction of the wicked by providential interposition, though no doubt eminently convenient and desirable, seem a trifle improbable! Still, Lemuria and Atlantis were extinguished. Anyhow, the book is striking, though rather long and diffuse.

Another aspect of the volume is the endeavour of "John" (the spirit-guide or mentor) to explain in a quasi-scientific manner the conditions of the astral world, the existence (or non-existence) of the ether, his conceptions of space and time, etc. Several books aiming in this direction have been published lately, generally representing attempts by dead people to communicate to the world the new theories on these subjects which they have formed since passing over. We cannot always endorse all their conclusions, but at least they are coming much nearer to facts than did the old hypotheses. And science from its side is making remarkable advances from its previous materialistic and atheistic attitude. Some leading men are now convinced of the existence of the Great Architect of the Universe, and if they have not yet accepted Plato's Grand Geometrician, they recognize Him as a Grand Mathematician, which after all comes to much the same thing. The latest attempt at a definition which I have seen is that of Sir James Jeans: "The universe can best be pictured, although still very imperfectly and inadequately, as consisting of pure thought—the thought of what, for want of a wider word, we must describe as a Mathematical Thinker."

On the Edge of the Etheric, by Findlay, is not a story, but I mention it here because it is another of these recent spiritualistic efforts to explain super-physical science; from our point of view, its author misuses his terms, and only half understands; but at least he approximates to facts, and therefore his book has done good.

C. W. L.

Gita Sandesh, by Ramdas. (Anandashram, Ramnagar. Price As. 12.)

There are 18 chapters in this book summarizing the 18 chapters of the *Bhagavad-Gita*. The language is easy and the book will prove useful to those who cannot read the original and cannot study the bigger commentaries. It will not help much a deeper student.

P. B. N.

Finance and Economics. (The World Chaos and the Way Out Series, No. 1), by Ernest Kirk. (Author, Bangalore. Price Re. 1-8 or 2s. or 50 cents.)

This is the first of a series by the same author which he entitles "The Way Out Series," the second being on Science, the third on Art, and the fourth a work of fiction.

"Finance and Economics" is what everybody is interested in to-day, since the collapse of the essentials of daily living invites all to do some fundamental thinking and to propose plans that will hereafter prove reliable. This little book approaches the subject from a truly fundamental standpoint by showing that there is an inner solution for man himself that must go with the outer if there is to be success. The author holds that "much of the muddle in man (the basic cause of the muddle without him) is due to his failure to square his actions, in relation to the outer part of the problem, with what he *knows* to be the highest and best within him"; and that this inner and outer must go hand in hand, else there will always be failure. When a great expert in finance like Mr. Montagu Norman, Governor of the Bank of England, can say, as he did at a recent bankers' dinner: "The economic problem is too great for me," it shows that some great and important factor is being lost sight of, the absence of which has brought on the world chaos. Can it not be this inner side? Since the author has dealt with the problem as having an inner as well as outer side and has insisted that they are really parts of one problem, he can readily say: "The inner or more human factor . . . is pushed far away into the background. That of course effectually queers the pitch for finding a solution."

The author tackles his thesis in a way that reminds one of the Four Noble Truths of the Buddha—sorrow, the cause of sorrow, the ceasing of sorrow and the way to that ceasing: for first he deals with the problem, then the cause of the problem, and finally the remedy thereof. The table of contents shows the titles: Introduction; The Problem in Perspective; False Values; Economic Spiders and Cobwebs; True Wealth and Its Measure; Nature's Measure of Wealth; Failure of Mechanistic Methods and the Russian Experiment; The Basic Remedy; How the Solution Works; Some Objections Answered.

The reader will find in these titles much to arouse his interest if not enthusiasm, and the prayer of the reviewer is that more and yet more writers may soon tackle the problem from the same basic standpoint.

A. P. W.

Purusha-Sakta, by Dvijadas Datta, M.A., A.R.A.C. (R. R. Chakraborty, Comilla. Price Re. 1.)

The author tries to prove that the *Rigveda* is the oldest and true Veda and that there is no caste in it. He holds that the two verses

in the *Purusha-Sakta*, "Yat purusham," etc. and "Brahmanosya mukham asit," etc. are spurious. He says that the verse "Chaturvarnyam mayā srishtam" was written by its Brahman author for his kith and kin. He argues that "Svapaka" or Chāndala is placed lower than a dog because he is mentioned after the word "dog".

Readers of this book will not be prepared to agree with all that the author says. The Orientalists agree that the Brahmins took great care and adopted various means to prevent interpolations in the Shrutis and succeeded in keeping them pure. But one may agree that the verses have been wrongly interpreted and that there was no caste in the present sense in early Vedic times. The *Bhagavad-Gita* verse refers to the natural divisions due to qualities and professions found everywhere. The Manu Smriti expresses the feelings of the Brahman Empires before the Christian era. The age of authority is passing away and the sacred books have little appeal.

The book will interest people as revealing a beautiful passage in the *Rigveda* which shows the symbology of the self-sacrifice of the Great Spirit in bringing forth this manifested universe.

P. B. N.

The Uttara Gita. Text and translation and notes by B. K. Laheri. (T. P. H., Adyar. Price As. 8.)

The translation appeared in *Lucifer* in 1892. It is too free; a more faithful translation would have made the text clearer in places. The translation in verses 1-3, 5, 36, 46, and a few others is faulty, as either a part of the original is not translated or the translation does not convey the exact sense of the original. Proof-reading has sometimes been defective, for instance, सारस्य on p. 44 should be भारस्य and प्रातरसुत्र on p. 47 must be प्रातर्मूत्र, तत्त्वं on pp. 23 and 45 should have been translated as "Truth" and not as "Tattvas". Yet the book places a rather difficult Sanskrit text within the reach of English-knowing readers who can study the teachings of Yoga and Vedānta with its help.

P. B. N.

Yoga-sāra-Sangraha of Viṣṇu Bhikṣu, Sanskrit text with English translation by Gangānātha Jha, in Two Parts. (T. P. H., Adyar. Price: Boards Rs. 2-8. Cloth Rs. 3-8.)

The learned translator truly remarks: "In the whole course of my study I have not come across a better treatise to be placed in the hands of either students of or aspirants to Yoga." The original book

is a very illuminating and authoritative essay on the main points of the Yoga Sutrās of Patānjali, mostly in easy Sanskrit. The translation is good. Every student of Yoga Philosophy will find new light on his subject in this book. The book is recommended for perusal by all interested in the study of Yoga.

P. B. N.

MAGAZINES RECEIVED :

The Advance Australia News Service	...	September.
The Beacon	...	September.
Boletín de la Sociedad Teosófica Española	...	August-September.
Boletín Oficial de la Sociedad Teosófica Sección Mexicana	...	August and September.
Buy Indian	...	September.
The Calcutta Review	...	October.
Gnosi	...	May-August.
The Indian Review	...	October.
The Kalpaka	...	August.
The London Forum	...	September.
Machinery	...	July-August.
The Maha-Bodhi	...	October.
The Modern Review	...	October.
The Non-subscribing Presbyterian	...	September.
Perstoean-Hidoep	...	October.
De Pionier	...	October.
Stri Dharma	...	October.
The Suddha Dharma	...	September.
Teocockh Beeth	...	No. 3.
Theosophie in Ned.-Indië	...	October.
O Teosofista	...	July-August.
Theosophy in Central South Africa	...	August.
Theosophy in India	...	August-September.
Toronto Theosophical News	...	September.
The Vaccination Inquirer	...	September.
The Vision	...	October.
World Theosophy	...	September.
The Young Builder	...	October.

BOOKS RECEIVED :

- A Survey of Mystical Symbolism*, by Mary Anita Ewer. (S.P.C.K., London.)
From Intellect to Intuition, by Alice A. Bailey. (John M. Watkins, London.)
Report of the South Indian National Association and Ranade Library, 1920-32.
(Pamphlet.)
The Twelve Healers, by Edward Bach. (The C. W. Daniel Co., London.)
Into the Sun, by Frieda H. Das. (J. M. Dent & Sons, London.)



ON THE WATCH-TOWER

BY A. P. WARRINGTON

I SEND to all friends and co-workers throughout the world my heartiest Christmas greetings. May all blessings be yours and may your work for "the noblest Society on earth" during the New Year bring greater results than ever before. The Recording Secretary, the Treasurer and the Outer Head of the E. S. heartily join me in this Christmas greeting.

Foundation Day was celebrated quietly at Adyar. The usual small mound of flowers was placed in the Hall; and from this members throughout the morning, as they came into the Hall, took a handful and placed it before the statues of the Founders and the portrait of Dr. Annie Besant. In the evening Bishop Leadbeater spoke on the early days of the Society and the causes leading up to its foundation. The President *pro tem* read the following telegram from Dr. Arundale :

May our Society ever continue worthy of blessing of Founders by steadfast devotion to great ideals proclaimed in Objects and loyalty to spirit of Blavatsky, Olcott, Besant.

Twenty-five years ago, on November 17, the title deeds
 25 Years Ago. to the estate formerly owned by the Prince of
 Arcot and now known as Blavatsky Gardens
 were handed over to the Society by the President, Mrs. Besant ;
 and also a tablet to be inserted in the wall of the bungalow,
 bearing the inscription :

Presented to the Theosophical Society, in loving memory of H. P.
 Blavatsky, by some of her grateful pupils to whom she brought the Light.

A part of the bungalow is now being remodelled into a
 little theatre with funds bequeathed to the Society for such
 purpose by the late Mrs. Isabella Stead ; and we hope to have
 the work finished by Convention time. Henceforth there
 will be a meeting-place within the grounds nearer to the
 "centre of population" and especially a place where radio,
 amplified gramophone, piano and Indian musical entertain-
 ments may be given, as well as little plays and pictures.
 Mr. Schwarz bequeathed to the Society, besides a generous
 gift of Rs. 15,000, his piano, gramophone and all his fine
 records and screen pictures. Mr. Zuurman, who is an expert
 electrician and who with his wife will hereafter be the
 custodian of the building, will see to it that there is no lack
 of interesting entertainments, even if the instruments are not
 very modern. This all means more to us in this quiet end of
 the world than perhaps it may to you who live so intimately in
 touch with the best gifts of our closely packed civilization in the
 cities of the West. Recently we were promised the very latest
 model of phonograph with all the most useful improvements of
 the times ; but without doubt we may not now look for the ful-
 filment of this promise because of the world-wide "depression".

The article in the present number entitled "Angelic
 The Mysore Co-operation" by Miss Kellett with notes by
 Dasara. Bishop Leadbeater will, I am sure, prove
 most interesting to many. It was particularly interesting

to me for the reason that one year ago I also attended the
 gorgeous Dasara celebration in Mysore, and had on the open-
 ing evening what might be called a mystical experience that
 proved very striking to myself at least.

I had been seated in the gallery looking down upon the
 colourful throng below when my attention was arrested by
 the quiet entrance of the Maharaja and his attendants. As
 the Maharaja became seated upon his throne, I suddenly felt
 the impulse to give a certain blessing, which I believed I had
 the right to do. Before I could finish it, I seemed possessed
 by a flowing force which seemed to come down from above
 and pour out through me and down upon the gathering, with
 a special focus upon the Maharaja. This of itself was not
 unusual, for I had felt such a passing of force many times
 before. But in this case, in some strange way, the force
 itself seemed to be articulate, although I heard no words or
 sounds. Let us say it was permeated with thought. As I
 now recall and unravel the thought it would seem to have
 been somewhat as follows :

"The Maharaja is a spiritual man, an example of what
 the spiritual Rulers in the far-off past were—full of devotion to
 the Highest and ardently desiring to do the best for their
 people. Mysore as a State promises to be an example to all
 other States in India, and if it rises to its highest opportunity
 it may have a profound effect upon them. In so far as
 Mysore grows in spiritual power and in practical efficiency, so
 will India grow and will thus have an assured influence upon
 the statesmanship of the rest of the world. So that, what is
 occurring before you is evidence of a spiritualizing process in
 statesmanship that bids fair, in course of time, to spread over
 the world at large."

Later during my visit, I had the honour of being
 received by the Maharaja and told him of my impressions,
 which he received most graciously. To show the kind of

man he is as a Ruler I shall quote below his reply to an address delivered to him by the Catholics of Mysore on the occasion of the laying of the foundation-stone by the Maharaja of a new Church in Mysore to be dedicated to St. Philomena.

I believe with deep conviction that religion is fundamental to the richest and strongest life of the nation. There are divers religions in this land of ours, and frequently there exists a most irreligious hostility between them. But we have gradually been coming to understand that the unity is much deeper than the differences; that while in creed and custom we are far enough apart, in worship and in aspiration we are one. This being so, the creed and custom of each religion among us is surely worthy of reverent study by the followers of every other.

One great problem in India is the communal problem between the Muhammadans and Hindus; but in this State it is at a minimum, for the Maharaja's Prime Minister or Dewan is a Muhammadan and was a schoolmate of his, and the friendship between them is strong. The Dewan is an able and admirable statesman, one whom I feel it an honour to have known. There is much promise for the future in this State of Mysore.

* * *

The General Secretary of the Theosophical Society in England informed me recently that Reuter's agency had stated in forty papers that the future of Theosophy was uncertain. I brought this information to the attention of a prominent Theosophist in Bombay, who at once saw the proper representatives of Reuter's in that city. They agreed to contradict this erroneous information with regard to the status of the Society, and I hope the contradiction will appear in the same papers as the misstatement referred to. The contradiction agreed upon read as follows:

With reference to a Reuter message issued in London from Bombay to the effect that the future of Theosophy was uncertain, that prominent Theosophists in Bombay believed that it was now at its lowest ebb, and that without Dr. Besant's activity the number had dropped in the last few months by thousands, Mr. F. J. Ginwala, President, Blavatsky Lodge, and Chairman, Bombay Theosophical

Federation, states: "The future of Theosophy is as certain and clear as before, none of the Theosophists in Bombay believe it is at its lowest ebb and the numbers have not at all dropped even by hundreds, much less by thousands without Dr. Besant's activities. There is not a single resignation since the passing away of Dr. Besant, so far as Bombay and Blavatsky Lodge, the premier Lodge of Bombay, are concerned. The number has kept up and we are receiving fresh applications for membership. All Bombay members are standing solid behind Headquarters at Adyar."

* * *

Every one is watching the operation of President Roosevelt's new deal in America. For it there is either to be success or failure, and whichever way the trend shall take, it will affect every land of the world. In so far as the President shall aim towards erecting a structure wherein hereafter no man, woman or child shall ever suffer from want of food, shelter or clothing, so shall he build soundly; otherwise there will be no real cure for the world's perennial illness.

* * *

Dean Inge, according to *The Madras Mail*, preaching recently in England, gave the British people his idea of how their personal lives should now be formed to meet the emergency of the future. His warning, which I quote in part, may well be considered by all peoples:

A grim time lies ahead of us (he declared) which will test our national character perhaps even more severely than the War itself. In every field it is difficult to predict what the future will bring forth.

The next 30 years must be a time for recuperation. We must keep our eyes not so much on the immediate future as on the generation which will inhabit England when we are gone. For them we must make sacrifices.

To take one example, we must work out a reform of education which will place the choicest treasures of our ancient glorious civilization within the reach of all who can appreciate them.

Even the richer class must realize for their own sakes (the Dean proceeded) that if they are to exist at all it can only be by

continuing those habits of self-denial which most of them learned to practise bravely and cheerfully during the War. They will have to choose between simplifying their mode of life or withdrawing altogether. Artistocracies that fall upon evil days generally die out.

I earnestly hope that our upper and professional classes will choose the better way.

When one visits a public school or university and looks at the boys—perhaps the finest specimens of the human race that can be found anywhere—one feels what a loss to the country, and the world, it would be if their class were to disappear. But the danger exists, as all know who have studied vital statistics, and the causes of it will go up. The only remedy for it is to adopt, voluntarily, a standard of living suitable to the changed conditions under which our children will have to live.

* * *

We have no information from the World Fellowship of Faiths—a Second Parliament of Religions—recently concluded in Chicago, save in the form of a programme that has come to hand covering the Culminating Convention Period, August 27 to September 17. In examining this, one notes that Srimati Rukmini Arundale spoke on “India, Her Past Contribution and Present Power for World Progress”; the Rt. Rev. Charles Hampton, Bishop Auxiliary of the Liberal Catholic Church in the United States of America, on “Religious Strife Mocks World Peace”; the Rt. Rev. George S. Arundale on “Theosophy, Its Light on Living To-day”; Mr. L. W. Rogers, Past National President of the American Theosophical Society, on “The Evolution of the Soul”; and Dr. F. Homer Curtis, B.S., M.D., President of the Universal Religious Foundation, Inc., (1) on “Mysticism,” (2) on “Creative Thought,” and (3) on “Survival after Death,” the latter two illustrated. The East seems to have been well represented. Not only did the Maharaja of Baroda deliver the opening address, but there was Raja Jai Prithvi Bahadur Singh, a Prince of Nepal; and among others, seven Japanese names, ten Indian, one Persian and one Korean. And of course

there were very many speakers from the West on aspects of the one great theme of Unity.

It is said there were nearly 45,000 attending the first twenty-seven lectures. The audiences read regularly the Prayers of the Eleven Religions and sang such hymns as

The Anthem of the Universal

One Cosmic Brotherhood	Anger, Resentment, Hate,
One Universal Good,	Long Made us Desolate,
One Source, One Sway,	Their Reign is Done.
One Law Beholding Us,	Race, Colour, Creed and Caste,
One Purpose Moulding Us,	Fade in the Dreamy Past,
One Life Enfolding Us	Man Wakes to Learn at Last:
In Love Alway.	All Life is One.

It would be difficult to exaggerate the importance of such notable gatherings as this: the World Fellowship of Faiths has done “a big thing,” one deserving all praise and support. The world is still angry inside, and all confused and without true leadership in most countries. The steadying spiritual hand, such as this significant world gathering, is needed everywhere that it may help to hold back from utter collapse a staggering civilization, whose opportunity now is to shake off the selfish shackles of old and to come forth into a new day of Brotherhood wherein the rights of man will be more universally assured.

* * *

I recently attended a public meeting in Madras called by the Sheriff and presided over by the Mayor of the city. The announced purpose of the meeting was “to express the citizens’ appreciation of the services rendered to the country by the late Dr. Annie Besant and to take steps to perpetuate her memory”.

A Memorial Meeting.

The programme was rather full, with many prominent speakers; but no speaker impressed me so much as Diwan Bahadur A. Ramaswami Mudaliar Avergal, M.L.A., who in

an eloquent address said that although he was not a political associate of hers, nor a follower in her religious work, it was fitting that he, a political opponent, should express the gratitude of the men and women "of this country" to Dr. Besant for her great services. He then proceeded to pay her one of the finest tributes I have heard or read. The meeting unanimously passed a resolution that the Honourable Raja Sir Annamalai Chettiar of Chettinad, Sir C. P. Ramaswami Aiyer and over sixty other prominent citizens of the city form themselves into a committee "to take steps for raising a suitable memorial in appreciation of the services of the deceased lady and to invite and collect subscriptions therefor".

The meeting took place in Gokhale Hall for which Dr. Besant herself had provided the funds and in which her ringing voice had been heard many a time, teaching, pleading, or urging understanding or action in some cause she held dear to her heart. And now that great voice is silenced, in her place there was this array of well-known speakers, friend and foe alike, "singing her praises". One wondered if the effect of the gathering were not to draw her to the meeting and if she were not pouring out blessings upon the people as she was wont to do in the past.

In the last paragraph of Miss Neff's article in the November issue, she quotes Mr. Stead's remark to Dr. Besant, made when he gave her *The Secret Doctrine* to review. In a publication afterwards issued by Mr. Stead, entitled *Portraits and Autographs* (1890), there appears a photograph of Dr. Besant under which, in her own handwriting, is the following: "I am immersed in Mme. Blavatsky! If I perish in the attempt to review her, you must write on my tomb: 'She has gone to investigate the Secret Doctrine at first hand.'"

"The Secret
Doctrine at
First Hand."

ANNIE BESANT

ADDRESS AT THE FELLOWSHIP OF FAITHS MEMORIAL
MEETING IN THE CITY TEMPLE, CHICAGO, OCTOBER 2, 1933.

By L. W. ROGERS

STRONG evidence of the inherent Divinity of the race is that humanity venerates greatness. We revere wisdom and virtue, we are attracted by nobility and devotion, because they are attributes of the Deity from whom humanity springs. And so by a common impulse we have come together to-day to testify to our appreciation of the saintly qualities in human nature that are leading the race onward and upward in the eternal quest for a higher and more abundant life. As lofty mountain peaks rise above the hills in the valleys below, so some human beings evolve virtues so far above the average in human development that they kindle the flame of reverence in the multitude. When such a soul lays down the heavy burdens of a useful life and passes beyond the veil of time, we can reduce our loss by drawing inspiration from the record of noble deeds well done.

Some human beings are born to be a light for others—to illuminate the way, to demonstrate the unconquerable power of the soul, to prove the mastery of the mind, to show that truth can triumph over error, to destroy enslaving superstition,

to dispel the gloom of death, to light the tomb with reason's torch. Such a soul was Annie Besant.

She was destined to a tragic life. With a deeply religious nature, with remarkable breadth of view, with keen sympathy for all suffering, with the spirit of sacrifice and a passionate devotion to truth, it was inevitable that she should pass swiftly from ultra-orthodox belief to Free Thought, and then onward to Theosophy where she found that a return to the simple faith of her childhood was consistent with the truth she sought and with the reason and logic that her great intellect demanded.

Born just 86 years ago, she took up the serious problems of life at an age when most human beings are still children. At twelve she was reading Milton's works and was memorizing hundreds of lines of *Paradise Lost*. At sixteen she was studying deeply the works of the Christian Fathers and the New Testament.

Her very eagerness in religious studies and the reasoning of a logical mind led to perplexing problems, of which the contradiction of the love of God for man and yet eternal punishment after death seems to have been the most difficult. When she took her troubles to a learned churchman only to be sternly told that her very thought was blasphemous, that she must not reason but accept, that she must remember that "blessed are they that have not seen yet have believed," there could be but one course for the passionate seeker for truth unable to blindly believe what reason denied. For nearly a dozen years she had been the most exemplary of devotees, venerating the saints, fasting and praying, ardently conforming to all the usages of the ultra-orthodox Church; and now at the age of twenty-six the rebellion of reason, the revolt against the monstrous teaching of eternal pain, had grown to the point where she must make a tragic choice: she must renounce reason, she must accept the

impossible belief of a vengeful God, if she was to remain in the Church. Worst of all she must be a traitor to the truth she was seeking and must, at the very least, become a silent witness against it.

It is not easy to-day to picture the power and the intolerance of religious opinion in England sixty years ago. In many things the Church was more powerful than the Government. It shaped the trend of thought in literature and determined policies in national affairs. To be outside the Church was to lose respectability and to be regarded as "lost" by friends and relatives. The distracted young woman saw her world suddenly reshaped into two worlds, of which she must choose one. In one of them was the Church, her home, the pleading face of a dearly loved mother,—but also the living of a lie that would perjure her soul and mislead others. In the other was the loss of relatives and friends, the anguish of separation from all she had held dear from childhood, social ostracism, the scorn of respectable people, unknown poverty and hardship,—but also the satisfied conscience of the unfaltering devotee of truth. With the courage of the martyr she followed the white flag of her conscience and entered the world of Free Thought.

For eleven years she was associated with the National Secular Society, writing and lecturing, and the gist of her teaching was the ethical growth of humanity and the duty of man to man. She taught an exalted morality of practical application. She clearly saw that ethical evolution must be emphasized in a materialistic philosophy. She declared that the elevation of the human race and a lofty system of ethics was more important than a logical conception of the universe. The condition of the working people in those days was dreadful almost beyond belief. Collective bargaining was then almost unknown. Unions of workmen were being slowly organized with utmost difficulty. In London, women

in the sweatshops were earning the equivalent of from a dollar to two dollars and a half a week in badly lighted and ventilated rooms in an environment as terrible as their wages. Annie Besant became their champion on the platform and in the press.

She cared nothing for politics except in matters of human welfare. She drew no lines between the masses in England and those of other nations and against all foreign aggressions of her country she spoke fearlessly.

It was contact with the bitter problems of life that proved to Annie Besant that the philosophy of materialism is not sufficient. Again she was at the parting of the ways. Again she must be false to the truth as she saw it or she must lose some of her nearest and dearest friends, the comrades with whom she had worked since leaving orthodoxy behind her; and she unhesitatingly paid the bitter price.

The persistent seeker for truth always at last reaches the goal. She met Madame Helena Blavatsky and thus came into touch with Theosophy, which is sometimes called the wisdom-religion of the East. Annie Besant says of *The Secret Doctrine*, Madame Blavatsky's monumental work on Occultism: "As I turned over page after page the interest became absorbing. . . . In that flash of illumination I knew that the weary search was over and the very truth was found."

In the brief time to which each speaker is necessarily restricted it is quite impossible to even outline the astounding number of achievements that Annie Besant crowded into the sixty years of her public life. Eleven years she gave to Free Thought, five to Socialism and forty-four to Theosophy. She aroused India to a sense of national greatness, drafted a proposed constitution for India as a member of the British Commonwealth with the same status as Canada and Australia, and founded several schools for the education of India's young men and women.

Annie Besant was essentially the iconoclast. With the weapon of her logic she shattered the idols of ignorance and freed men's souls from the slavery of superstition. She was always upon the unpopular side as pioneers in thought must be. Her love of truth, her sympathy with suffering, her pity for the oppressed, brought her the hatred of the cruel and selfish—but also the undying love and gratitude of the lowly.

That eloquent voice is silent now, but in the minds it enlightened and in the hearts that it won Annie Besant will be immortal. There is no need of a monument on which to write the story of her good deeds, for the love and gratitude that so great a soul creates will live when all monuments are dust and all languages are forgotten.

MORE THAN MOTHER

It is but a few hours since the sacred fire consumed the physical frame of one so inexpressibly dear to us. Dr. Annie Besant, friend of humanity, fighter of forlorn causes, inspirer of great thoughts and noble deeds, is no more. In a beautiful spot near her Indian home, where the Adyar river rushes to join the sea, we watched the flames shoot up from her perfumed bier. Yet, it is difficult to realize that her voice has been stilled in death, that she will soon be a memory. Many of us have lisped her name in childhood, and, through boyhood, youth and early manhood, learnt to love her as more than a mother and to reverence her as a leader. She was the mother of a nation, nursing it into strength and tenderly watching over its destiny. Many tributes are being paid her, and many memorials will be erected. With every Indian her memory will abide as a precious possession. Her constant regret was that she was not born an Indian; but which Indian could claim that his love for India was greater than hers? During the long months that she waited for the call, like Bhishma the warrior of ancient India, her one desire was to be reborn in India and carry forward to a crowning triumph her great work for India. May she soon return!

Triveni (Madras)

A GREAT SOUL PASSES

WHEN Annie Besant left the frail but lovely shell, which for months past had held her spirit by the slenderest of threads, many over the world, in and out of the Theosophical Society, felt the thrill of a great event. Her passing cannot have an association of sadness for any. For her joyous way has been to live fully, strenuously, to do that which appealed to her conscience as right and then to take the change of death willingly, happily, as a prelude to further and more satisfying activity.

Her appeal to thousands upon thousands was as many-faceted as her marvellous array of talents. Author, educator, psychologist, lecturer, political leader, mystic—she directed her vast energies into many channels for the betterment of the human race—"the Great Orphan, Humanity"—to whom she dedicated her life at an early age. Her brilliance as a statesman is internationally acknowledged. Lloyd George is quoted as having said that if India ever gains her freedom she will have Annie Besant to thank. She ranked as one of the greatest orators of the day. As a champion of free speech she fought battle after battle in the English courts, always with perfect courtesy, with entire impersonality but with the determination to establish one of the fundamentals of human liberty. Sister of the poor, she lived the plain and strenuous life of one of them, owning nothing, not even the house in which she died, but holding all things entrusted to

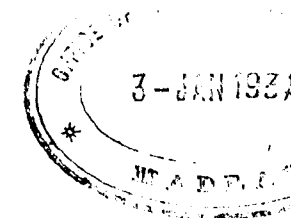
her for the good of the work which she believed would alleviate man's misery. When the oppressed needed a champion—be they London match girls or Hindus deprived of national rights—Annie Besant was ready, as a stalwart warrior.

Her social, literary and political achievements, however, were dimmed by the lustre of her bravery in declaring in a materialistic age her experiences in higher realms of consciousness than are known to the general run of men and women. Simply but with a dignity and conviction which shook the scepticism even of those who could not bring themselves to believe, she gave out the teachings of those whom she called the Masters—and whom she described as graduates of the human race. She who had borne ridicule and persecution for many causes did not flinch when the world at first mocked. For dearer to her than all else—friends, family, fame—was the support of that which she believed right and true. She tried many things and held fast to that which she found to be good. A hero soul and one beloved and revered the more for its beautiful humility. She once said that the finest epitaph she could hope for would be these words: "She tried to follow Truth."

The Ojai (California)

I DO not think that we should grieve
 When such great story ends at last;
 A future grows from every past;
 If for a time our work we leave,
 We shall return with greater zest,
 After a time of sleep and rest.
 And so, dear Mother, dream awhile
 To see each hope you hoped come true,
 Until new morning dawns for you.
 All that occurs is for the best,
 A greater task is your reward,
 And for all servers of the Lord.

F. H. A.



SIR TEJ BAHADUR SAPRU'S TRIBUTE TO DR. BESANT

[Sir Tej Bahadur Sapru's tribute to Dr. Annie Besant is reproduced here, not only because of his eminence as a political leader in India but also because of his close personal association with her. She regarded him with much affection and had trust in his political judgment. Whenever she went to Allahabad, where Sir Tej Bahadur has his home, or to Delhi or Simla during his sojourn there as Law Member of the Government of India, she made it a point to stay with him as his guest.—N. S. R.]

THE death of Dr. Besant marks the disappearance of a world figure of unprecedented vigour, intellect, physical energy and beauty of character. For us, Indians, it is difficult to think of her as anything but an Indian, so completely had she identified herself with Indian life, Indian thought and Indian aspirations. A richer life it is difficult to conceive. Whether we look to her achievement in the realm of thought or in the realm of politics, we are bound to admit she exercised a profound influence upon contemporary history, both in England and in India, particularly in India. Nearly seventeen years ago, it was she who lit the torch of Self-Government or Home Rule in India. She was a great deal more than a mere agitator. She was a teacher and a prophet. Those who were privileged to come into close touch with her recognized that hers was the faith which no defeat could shake, and a voice which nothing could drown. Her place in the history of the struggle for political freedom in India is as secure as it is in other departments of national life. I mourn her passing away as a national loss.

IN MEMORY OF DR. ANNIE BESANT

THE Kashi Tattva Sabha¹ held a meeting in the Hall of the Indian Section on the morning of October 1st in memory of Dr. Annie Besant, to which the members of the Arundale and Youth Lodges were also invited. Dr. Besant's portrait was placed on the platform surrounded with garlands; and Mr. D. K. Telang, who had arrived from Adyar the evening before bringing her ashes for immersion in Ganga, placed them on a small table in front of the portrait, covered with flowers.

There was a large gathering of members and friends, including some of the older members of the Theosophical Society, notably Mr. Bertram Keightley, who was not only one of Mrs. Besant's oldest friends, but who is also well known to all as having been the first General Secretary of the Indian Section. In a brief but forcible address he paid tribute to the great services Dr. Besant had rendered to the Society in its early days, when by her magnificent eloquence she won a hearing for Theosophy, breaking through the bitter prejudice and hostility that then existed against it. It was her work in those early days that completely changed the position of the Society, gaining for it the respect of the more thoughtful and broad-minded, and making possible the influence that it has exerted during the last forty years on the thought of the world.

¹ The oldest Theosophical Lodge in Benares, where Dr. Besant had her home till 1907 when she became the President of the Society.

After Mr. Keightley's address the President of the Sabha gave a message to the members from Sryt.¹ Upendranath Basu, one of Dr. Besant's closest and dearest friends, who was unable to be present owing to illness. He said that he associated himself fully with his fellow-members in paying homage to this great soul, and that they could best show their gratitude and love to her by trying to realize in their lives the ideals she had set before them, as indeed she herself had always striven to do.

Sryt. Bireswar Banerji, who was one of the original Professors of the Central Hindu College, spoke of the way in which she brought back to the youth of India an understanding and appreciation of their Scriptures and their ancient traditions; and of her work for education, especially in connection with the Central Hindu College, which owed its prosperity, if not its very existence, to the help she gave to the small band of Hindus who had conceived the idea of it.

Tributes were paid to other aspects of her character and her work by Pandit Jagadish Chandra Chatterji, who is well known for his services in Oriental research, and by Sryt. N. S. Rama Rao, Principal of the Theosophical National School for Boys. Dr. Phansalkar, Secretary of the Arundale Lodge, expressed the reverence felt for Dr. Besant by the members of his Lodge; and Sriman² Gurudas Phansalkar, President of the Youth Lodge, told how her sweetness and purity had influenced the young people who were fortunate enough to come in touch with her, calling out the best that was in them and inspiring them to high endeavour.

Miss Edger, President of the K. T. S., referred to Mrs. Besant's work for the uplift of India, especially the emphasis she laid on the need for combining the ancient ideals with the modern movement for reform, so that India

¹ Sryt. is a contraction of Sriyut, an Indian equivalent of Mister or Mr.

² Sriman is a variant of Sriyut.

may fulfil her true function as the spiritual teacher of humanity.

The following resolution was passed in silence, all present standing while it was read :

We, the members of the K. T. S., wish to put on record our deep sense of the irreparable loss sustained by the Theosophical Society and by the world at large through the passing of Dr. Annie Besant. The purity and nobility of her character and life, no less than the self-sacrificing work she has done for the uplift of humanity, and especially of India, place her apart as one of the great souls of the world; and we offer her our loving homage for what she has been and for what she has done. We especially, in whose midst she spent so many years, feel her passing as a personal loss, for her long residence in her Benares home, her membership of our Lodge and constant attendance at our meetings brought her very close to our hearts, and her loving and tender care endeared her to us more than any words can express. We rejoice that she has lived, and look forward to the time when she will come again to continue the work so nobly begun for the land she loved so well. May we prove ourselves worthy of all she has done for us, and of the inspiration her example has been to us, and so live that when she comes she may find her way prepared.

The members present also authorized the President of the Lodge to send to Miss A. J. Willson, who had served Dr. Besant for many years in various capacities, and was in constant attendance on her in her last illness, their loving sympathy and gratitude, which was embodied in the following resolution :

The members of the Kashi Tattva Sabha, Benares, wish to express to their dear old comrade, Miss A. J. Willson, their deep and loving sympathy with her in the present sense of grievous loss, which affects her so much more personally and intimately than anyone else, leaving, as it must have done, an utter blank in her life; and also their keen appreciation of and heartfelt gratitude for her selfless and devoted service for so many years to our beloved President.

The meeting closed with the offering of flowers by those present to the portrait of Dr. Besant, and also to her *asthi*.¹

LILIAN EDGER,

President, K.T.S.

¹ Ashes; strictly translated, bones.

SUMMARY OF KRISHNAMURTI'S TALKS AT THE STAR CAMP, OMMEN, 1933

(Continued from p. 173)

Fifth Talk

MOST persons in their lives seek the help of another. They seek it either to cover up their sorrow or conflict, or to find a solution to their problems, or to gain a satisfaction of achievement. And then they proceed to bring others to the particular point of view which they have obtained, which they consider as helping the world, though in reality they are but concerned with transmitting to others their own attitude of mind. Help thus sought is transient and worthless, and life thus lived is but a copy, moulded to an external pattern.

In such action the main concern of the mind is with the result, so that action loses all significance in itself. This is the process of formation of a sect, whether it comes to be visibly crystallized as such or not. Whereas, if your basket is full, and your hands are full, you are concerned only with the sowing, not with the result of sowing. Your basket and your hands are the harmony of mind, heart and action—not isolated feverish energy, nor the inaction of a recluse which captures the imagination of others. To be occupied with the

manner of sowing, in order to reap a certain result, indicates a limited mind and an incomplete action; hence, there is no swiftness of wisdom.

True action is infinite; the result of action is ever transient. To seek a solution is but to run away from the central cause of the problem. Hence, if you come here either to gain something, or to seek a certain result, or to get a solution to a definite problem, you will be disappointed. All striving after achievement is founded on the desire for comfort—a sense of security. We call it search after Truth, but it paralyzes action and robs it of all its intrinsic worth.

The search for the result of action arises from emptiness within oneself. In completeness there is no idea of the result. Because we cannot meet life, that is, the experiences and incidents in everyday living, completely, spontaneously, with freshness and eagerness, therefore we seek achievement, which has a finality.

Our minds are jaded with the memory of the conflict of yesterday; hence, in meeting life with minds thus burdened, our actions are but the ready-made reactions born of that conflict. In action itself is contained its own worth and significance. That is wisdom.

Wisdom is not contained in books, nor can it be transmitted to another. It is born in the freshness of action in life, when mind and heart are free from craving for a result, that is, when action is not urged by motive.

Do not say to yourself: "I must not seek a result, a shelter, an achievement." Thereby you merely emphasize the opposite, remaining ever in duality, by creating a new security in "I must not". Become aware fully in action, with your mind and heart intense as in a crisis, of the fact of your craving and search of a result; this is not self-analysis—self-analysis is destructive. Your action now is based on a motive, so become fully conscious of this fact

which holds the mind and the heart in chain. In that awareness of the cause of suffering, the mind and the heart in action will be free of the result. Thus, action itself will reveal Truth.

In completeness there are no opposites. A mind that is caught up in duality cannot understand life. In freedom from opposites there is enduring action. We create the opposites because we live continually in choice, and since all choice is based on like and dislike, there is no direct discernment.

When we are caught up in a sensation, a joy, a happiness, we endow the world with that particular sensation, hence all seems well with one's self and with the world. That is, we look at the world through that film happiness.

Most people have their minds filled, like a wastepaper-basket, with worthless rubbish, and hence, their action is futile. So, in becoming conscious, fully aware of the rubbish, and action born out of it, you discover true value in that rubbish itself. You do not take up another wastepaper-basket to fill up with new rubbish.

I say there is eternal or true value in life, in freedom from slavery to any standard. But no one can transmit the comprehension of that Reality to another: When you have removed the barriers to its comprehension, then you will act with an ecstasy from that aloneness, sufficiency and wisdom, which is swifter than all action that is limited.

Sixth Talk

Confronted as most people in the world are by sorrow, suffering and the ache of insufficiency in themselves, they go out in search of Truth or God. From my point of view, this very search is inherently not true, because it is always away from that which we are. For instance, because we feel our

troubles and sorrows in life unbearable or impossible to cope with, we conceive of God as possessing the characteristic of omnipotence; because we feel greedy, possessive in ourselves, we conceive the idea of virtue as consisting in the opposite, and assign to it a divine quality. That is, our search for Truth is born in our conflict with life, out of the opposites, hence that which we discover can never be true; because Truth is without qualifications. Hence, from my point of view, the man who seeks Truth, and the man who describes it, are both caught up in illusion.

All search is but an escape, and action born out of an escape from conflict cannot yield the comprehension of Truth. Conflict arises out of fear and conformity, which create the problems, and our whole life is directed to the search for the solution of those problems. Hence our living has no inherent value, being ever based on a motive. That is, we look to the effect of our action rather than to action itself, to the sensation derived from our action—of gain, achievement, success, recognition, praise or reward; whereas in action itself, which is free from all motive, is contained the whole of Eternity.

This desire to seek a reward out of our actions, creates the conflict of suffering and the many escapes we invent in order to forget or overcome it. Therefore discipline, righteousness, love of another or of one's country, service of mankind, etc., are valueless, since they are based on a desire for reward. Truth cannot be known through these nor through anything else. In discipline and analysis there is ever present the duality of the observer and that which is observed, and the more one analyzes action, the less complete and spontaneous it is. Likewise do not seek shelter in the opposite, because the opposite contains that from which one tries to escape.

Will is but the exertion, the effort to overcome conflict. Conflict arises through the false idea of progress, success,

and of perfection through a series of achievements. Conflict also arises through the consciousness of loneliness; hence, reliance on another for one's own happiness, hence also choice. Therefore will, which is created through the resistance of choice, cannot lead to true discernment, which is choicelessness. In wanting to develop character, and possess qualities and virtues, there is effort and hence will. A man of character and will cannot understand Truth, because he always meets life at an angle, not wholly and fully. In him is always a sense of distinction, and where there is distinction, choice, there is no comprehension. To develop virtue, or character, is to dam the waters of life. In removing the dam there is the free flow of water. Choice is calculation. When in a crisis we do not weigh and calculate, but act vitally with a full heart. So in living always as in a crisis our actions are free of choice, hence there is understanding and the cessation of conflict.

To me there is no remedy away from the conflict itself. No panacea can lead to the understanding of Truth. So I say, become aware, fully, with mind and heart as a whole and undivided, of the fact that our actions at present are thus actuated by motive, ever seeking a reward of one kind or another, and that consequently they are always conditioned, limited, incomplete. Then in that awareness, with the whole of one's being and not as a mere intellectual conception, the mind and the heart become free of both the cause of the conflict as well as the effect. This awareness is not arrived at merely by mental effort, e.g., through self-analysis or the analysis of the subconscious, but in action itself, in the very movement of our actual living. In that awareness the past memories and hindrances as well as the sub-conscious come into activity, without the effort of analysis, and the hindrances dissolve and disappear. Thus, in the moment of action itself—and by action I mean the interplay of thought and emotions taken

together, and not the outer or visible act alone, if there is one—with the full consciousness of all the significance of action, lies the understanding of the inherent value of action.

Seventh Talk

There is Immortality, an eternal ecstasy of living, a timeless becoming. It can be comprehended by the mind and heart that are free from all limitations. As long as there is self-consciousness, or the consciousness of individuality in time, which is a limitation of the heart and mind, there can be no realization of Immortality. Self-consciousness is the sense of duality, the actor as apart from action. In duality there is a motive, a strain and an effort, which is conflict. And thus we live for the greater part of our existence. Hence we conceive of Immortality as the continuous prolongation in time of the "I," the particular.

From my point of view, the "I" is but the result of resistance, conflict, selfishness; and to perpetuate the "I" in time is to live ever in conflict, which we hope somehow will cease or become transmuted into something else. Now selfishness cannot be perfected, nor conflict replaced by harmony, merely by prolonging it in time; hence our conception of Immortality and our pursuit of it are utterly false and must remain false as long as the cause of the conflict itself continues. We cannot mentally conceive of Immortality or theorize about it. It must be understood and felt.

Liberation is an infinite becoming, which is impossible of comprehension by a mind conditioned by the idea of time; and time must exist as long as there is effort and the battle of choice born of the conflict of opposites in self-consciousness, which places a limitation on the understanding.

To understand the transient is to realize the Immortal. A mental picture of Immortality or Liberation cannot give an

understanding of the transient. So, do not seek the permanent, but become fully aware of the significance of the impermanent, the transient. Lack of awareness causes the mind to cling to an occasional glimpse of the Reality, which is but a way of escape from true understanding, because that to which the mind clings cannot yield its significance. In the transient lies the cause of the conflict which prevents the understanding of Immortality.

Hence we must face the transient in which we live; that is, sorrow and conflict, desire for mental and emotional sensation of comfort, our longings, hopes, fears and anticipations, craving for possession and exploitation, the pursuit of success and achievement, the idea of progress, reliance on another, the glamour of the unknown. In the understanding born of the fulness and harmony of mind and heart, of the true value of all these, which at present make up the conflict of our daily lives, lies true discernment and the comprehension of Immortality; because Immortality lies in the freedom from the transient values which are in the present, not away from it. To discover true values in life, the mind must be extremely alert, pliable and subtle, and feelings must have the great profundity of detachment. For wisdom is swift.

Self-discipline is born of memory and consistency. An experience in the present, not fully understood, creates memory, which acts as a standard for future action. The self-disciplined mind always acts as a guard, a watcher who dominates, and the resulting action becomes thereby limited and without any intrinsic significance; whereas in living in each experience wholly, with thought and feeling, action is ever fresh, open and spontaneous, without the scar of memory or the idea of consistency to a past or a future. As long as the mind is occupied with the result of action, or is being moulded through consistency and imitation, or escapes

through fear, there will be effort and struggle and hence discipline.

Where there is unrighteousness, there ceremonies arise. From my point of view ceremonies have no true significance, they merely act as a drug, as a means of escape from understanding of conflict. They are created out of fear and supported by the desire to be sentimentally elevated and gratified, and a secret hope that somehow they might lead to Truth.

Eighth Talk

Most people in the world are impelled by the desire to seek a certainty in life, and this establishment of certainty creates the necessity of constant choice and thereby increases effort. All action, all decision in one's conduct in life, is measured and judged by the standard established through this certainty. That is, all present action is continually referred back to this standard and actuated by it, with an eye to the result which is ever in the future. Hence all action oscillates between the past and the future and is never wholly in the present. And this differentiation between the essential and the unessential, through continual choice, we call progress, evolution. Evolution, from my point of view, is nothing but a ceaseless process of gathering in, through incomplete action, and therefore without understanding—both in the material sense and in the psychological; because that which is not completely understood becomes a burden which vitiates thought and emotion.

As a consequence of this accumulation, whether of material possessions or of virtues, qualities and ideas, we are afraid of losing the result of that which we have assiduously gained. This is one of the main reasons of the

fear of death and of comfort in the idea of the hereafter. Out of fear and its complement hope, we create the certainty or the security in a mental picture of the opposite—divine peace, harmony, light, the higher consciousness, intuition, truth—which acts as a goal.

This certainty prevents doubt and questioning. By doubt I do not mean suspicion, which is smallness of the mind, but a pliable condition of the mind. In doubt there is no choice; doubt prevents choice. To seek a certainty is to keep doubt in abeyance.

The desire for certainty also leads to a spiritual guide, a guru or a priest, and above all a method by which to be assured of attaining Truth. To me, Truth has nothing to do with certainty, because it has no method, no technique, no way to it. Out of certainty also arises discipline, which encourages the idea of security. Certainty petrifies and destroys the constant renewing of thought and emotion, and their pliability, subtlety, swiftness and harmony in which lies the discovery of wisdom. This applies equally to the man who accepts a security in life, as well as to the man who offers it. Certainty is an illusion, inherently false. Time, fear of death, a longing and an end, are involved in the idea of security. It creates a shelter in which the mind stagnates through crystallization.

To understand completely the illusoriness and worthlessness of certainty, mind and heart must come together. Now they never meet, hence there is effort. Do not let either become identified with the idea of certainty or its opposite. To seek the opposite is also an effort. There is no process, no technique, for true awareness. The difficulty is our excessive knowledge. The man anchored to the certainty of knowledge can never discover wisdom. You can only know that which is static, not the dynamic; and Truth is dynamic, ever moving, infinite. It cannot be known or put into a

frame, because it is not an end, a goal, a finality, but a continual renewing. So I say, beware of the man who says he knows; that is, beware of yourself, because it is you who create him as your exploiter.

The idea of tolerance is a subtle invention of the mind. When you love someone, you love him—you do not tolerate that person. Out of tolerance you create the idea of brotherhood, and invent the theory that all paths lead to Truth, and in that theory you take shelter. We are only tolerant towards one who thinks differently from us.

From my point of view understanding has nothing to do with tolerance. There is either illusion, or Truth which is the absence of illusion. A man who understands Truth is not tolerant with regard to illusions. To him they are illusions. Each one wishes to pursue unhindered and to safeguard his individualistic point of view—whether as a nationalist, a communist or a priest. Hence the invention of the word tolerance in order to keep within decent bounds. To believe in, and practise brotherhood, or to be tolerant to another, is to love with the mind. In that there is no real kindness, pliability, true affection or love.

To me, religious ceremonies have no validity. They are born of fear, the search for consolation and sensational gratification. I do not hold that they can have value to some temperaments though not to others. To me, they are an illusion. A man of temperament and particularity cannot understand Truth.

Life becomes simple if treated simply. It is only when one tries to get something out of it that it becomes complicated.

The idea of disciples—of Master and pupils—is utterly false from my point of view. Whether the Masters exist or

not is of very little importance ; but the idea of discipleship fundamentally implies the wish to be assured of the desired effect of our efforts, of guidance by another to Truth.

In former times they butchered an animal to please a God, now we do it differently : we butcher our own integrity of mind and heart to gain a reward.

Where there is authority there is no understanding ; whereas, if you understand authority—which is not to throw it overboard and escape to its opposite—then action is no longer born out of authority—whether in the material world or in thought and feeling. Because we are not rich, complete in ourselves, we are afraid that external authority will hinder the integrity of our own thought and feeling. In understanding the true significance of our pursuit of security, there is freedom from authority, as well as from its opposite, humility.

(To be concluded)

THROUGH joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself ; then begins the task of learning the laws of life, that the discords may be resolved, and the harmony be restored.

H. P. BLAVATSKY

SOME THOUGHTS ON MR. KRISHNAMURTI

HIS METHOD AND HIS MISSION

BY NETTIE E. OCKENDEN

[F you sit down to read Mr. Krishnamurti's writings or listen to his Talk with a set, logical, argumentative mind you find little you can understand ; but if you try to clear your mind of preconceptions, prepare yourself to listen to a new presentation, refrain from mental argument during the period of the lecture, and open your mind to *his*, you find your mind raised to a slightly higher power. His fine abstractions *we*, they become more real than the people and things about you ; for he is not only a lecturer and teacher—he is *Helper of the People*. His mission seems to be of a double nature—he teaches with his words, but also he assists his listeners to understand his words by stimulating their power of Intuition. He places before you a mode of life that to the ordinary mind is impossible of achievement, yet helps you to feel you can achieve the impossible.

Mr. Krishnamurti is a Reformer ; and when we wish to perceive the value of a Reformer's teaching we must become acquainted with the conditions he tries to reform. Obviously a Reformer's work is *determined* by the conditions of his time. So if we would grasp the meaning of Mr. Krishnamurti's utterances, we must understand the minds of the

people to whom he addresses himself. We all know that members of the Theosophical Society formed the majority in all his earlier audiences, so let us for a moment turn to the teachings of the Theosophical Society that we may know something of the minds of the people he addressed.

We must keep in mind that most of us were born into a very different set of philosophical and religious ideas and had to pass through a crisis before joining the Theosophical Society. In some cases it was the death of a loved one that forced us to search for something more than the Church could tell us about the life after death. In others, it was the apparent injustices of the Creator. Was God either impotent or merciless? If not how could these things be? But whatever the form of the crisis, many of the people, immediately preceding their study of Theosophy, had been affronted intellectually and consequently starved spiritually; but *they were more aware of the intellectual affront than of the spiritual starvation*. So they were hungering for *knowledge*. They wanted to know about consciousness in super-physical forms, the laws of super-physical Nature, the condition of the "dead" and, above all, their own past and their own goal. They found information on all these and many other subjects in our Theosophical literature. At last the *mind* was satisfied. Reincarnation and Karma enabled "justice" to be seen; humanity's past and future lay as an open book, and the great company of Perfected Men became known. What more could one ask?

Surely nothing, if through all, the students had been able to maintain a balance between *knowledge* and *experience*. This was the weak point upon which Mr. Krishnamurti put his finger. He found himself speaking to thousands of people versed in the processes of Creation; able to explain the Trinity; acquainted with the history of Atlantis and Lemuria, and able to speak of the Offices in the Superhuman

Hierarchy with terrible familiarity. May it be that such easy familiarity with such mighty facts tended to keep the knower of all these things from a realization of LIFE—the Life which is every humble thing about us, is All? So to Theosophists Mr. Krishnamurti came. He said he had identified himself with Life, that he had reached Liberation from all limiting forces. He came to *help his hearers* to a fuller realization of Life, but could he help those who were *saturated* with knowledge? If Mr. Krishnamurti's mission had been to help people to believe what is true, his task would have been easy, for his first listeners were indeed well instructed. But this was not his aim, it was not to help people to *believe* what is true but to help them to *discover* what is true. If belief and discovery had kept pace with each other, if the perfect poise had been maintained, then no doubt Mr. Krishnamurti's mission would have taken a different form. But things being as they were, his fundamental effort during the years of his mature work has been to take from his listeners the prop of *authority*. Here was a teacher challenging us to forswear authorities and to *identify* ourselves with Life, the Divine Principle, which is universal, so that we might never again be separated from any living thing!

On one occasion, when trying to help one from whom death had taken her life-long and devoted companion, he showed how these two (artists) had unwittingly shut out the world because of their own complete affection, and had thus allowed a wall to separate their life from the Great Life. Then, in his inimitable way he spoke of Life—that informs alike Humanity and Nature, the Angel Kingdom and the several Planes, the living and the "dead"—and he showed his questioner that she was identifying her friend with a certain astral body and herself with a physical body, but that if she would identify both with Life, *then there would be no death*.

This incident *illustrates* the whole of Mr. Krishnamurti's teaching. Any other person, knowing the conditions of the life after death between one incarnation and the next, would probably have comforted that sorrowing questioner by describing her friend's probable state of consciousness—the beauty of her surroundings where she could still pursue her art, the certainty of meeting her at night while the body slept. All this would have been true and probably more comforting—certainly more immediately practical, but Mr. Krishnamurti makes no effort to give one comfort, he disregards all that is subject to birth, decay and death. Nothing interests him that is not Eternal and Indestructible. Yet he would not lead one away from the practical duties of life, rather he would have you discover the hidden element of Immortality in all the activities of daily life. Thus he leads one to see the immense importance of Action. Contact with Mr. Krishnamurti makes one more practical, not less so, but it helps one to perceive the Life hidden within all people and all things, and urges one to identify oneself with it.

Many people are distressed because Mr. Krishnamurti challenges many beliefs that are true. In this way he has challenged almost every belief held by members of every religion. He has spoken in this challenging way of the value of Meditation, of Reincarnation, of the Great Hierarchy of Perfected Men and a score of other points that he knows are true. When we feel distressed at this we forget that his effort is not to help men to believe what is true, but to *discover* what is true. He and we know that there are some things that he cannot knock down; but he hurls his challenges with great force, knowing that any belief that he *can* knock down was, for us, only a belief based on authority. When you have practised meditation you *know* its value and no one can persuade you that it is useless, you

have the knowledge of experience. In the passage where Mr. Krishnamurti discloses his attitude he says :

For me Reincarnation is a fact and not a belief; but I do not want you to believe in Reincarnation; on the contrary reject it, put it out of your mind.

The method of the Theosophical Society has been to teach men what they did not know; to explain to them the facts and laws discovered by occult investigation, to show the reasonableness of the statements and how they solve the great problems of life, and then to ask people, if they find the theory logical, helpful, practical and *inspiring*, to adopt it as a working hypothesis until they have themselves the power to prove it true. And who shall name the thousands whose faith in Divine Justice has been restored and whose lives have been transformed by the teachings of the Ancient Wisdom?

But Mr. Krishnamurti found people too prone to be satisfied *without* proving for themselves, and it seems as if his work is to awaken a higher power than Logic—the power of Intuition. His position is made clear in the words :

I want to make people think for themselves. I want them to question the very things which they hold most dear and precious, so that after they have invited doubt only that which is of eternal value will remain.

Truly Mr. Krishnamurti's standard is too high for us to reach, and to have it presented to us startles and disturbs us. Yet even though we may see it only as a goal towards which we may work, I venture to think that henceforward we shall be ashamed to feel afraid, ashamed to react to flattery and blame; we shall be somewhat more *aware* of Life, and a little more sensitive to essential things. Above all we shall try to make our home (as Theosophists try to make their Lodges) a place where the intellect is free from authority, where Life is revered, and where Love and Understanding combine to enable us to lighten the burdens of one another.

DID MADAME BLAVATSKY FORGE THE MAHATMA LETTERS?

BY C. JINARĀJADĀSA

(Continued from p. 155)

THE third script in which letters exist, stated to have been written by one of the Adepts, is in many ways the most important, regarding this question whether Madame Blavatsky was the real author or not of the Mahatma letters. This group of letters was received by Colonel Olcott, and the writer signs himself "Serapis," or by the initial "S" written over a triangle. The larger number of letters in this script were received by Colonel Olcott in the year 1875, in New York; a few short notes were received by him in India after his arrival in February, 1879.

The Serapis letters are especially important because they deal with the affairs of Madame Blavatsky in 1875, and strict injunctions are given to Colonel Olcott by the writer Serapis that Colonel Olcott is not to show them to her. In my book, *Letters from the Masters of the Wisdom* (Second Series), I have narrated the story of these letters, partly from the letters themselves, and partly from what Colonel Olcott has written about them in his *Old Diary Leaves*. Briefly summed up, Madame Blavatsky at this time was in desperate straits; she

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had gone to the United States to start a spiritual movement (which later became the Theosophical Society); she had come to the end of her resources; she had married an uncultured Albanian whom she detested, but who had professed a devotion to her, claiming from her nothing but the privilege of making for her a home, where she could write and gather round her a circle of friends interested in Spiritualism and Occultism; this second husband was about to desert her and leave her stranded; the ruin of all her plans stared her in the face and she was in deepest depression. She had already met Colonel Olcott, and, as is narrated in *Old Diary Leaves*, he had promised to help her in her work. The individual signing himself "Serapis" now enters upon the scene to help Madame Blavatsky, through Colonel Olcott. The greatest tact was required, as she would have rebelled were she to know that help was being provided for her; it is for this reason that Serapis orders Colonel Olcott to maintain secrecy as to the instructions received by him regarding her affairs. I need not continue the further history of the letters, because we are chiefly concerned with their calligraphy.

How difficult the Serapis handwriting is to decipher will be seen from Fig. 15, which is a reproduction of the conclusion of one letter. In Figs. 16 and 17 the handwriting is easier to read. There is at Adyar a long memorandum of Colonel Olcott's, and written across it by Serapis; it is almost impossible to decipher the Serapis script in parts, for it is so narrow and close-packed; as the red ink of the script is now faint, it is impossible to reproduce it, without much re-touching. The three Serapis letters which I reproduce are in black ink, two of them on green paper, and one (Fig. 16) on white parchment.¹

¹ In the book already referred to, *Letters from the Masters of the Wisdom* (Second Series), I reproduced the conclusion of another Serapis letter received by Colonel Olcott.

The letter of Fig. 15 is as follows; I have placed an asterisk to mark where the first word of the reproduction appears in the letter.

My Brother is wise in not allowing the bright flame of his Faith alit to flicker like the uncouth fire of a taper candle; his faith will save him and crown his best hopes. My Brother understands that once the germs are sown they must be left to themselves and Nature; any too impatient hand that will interfere with them daily, trying to help to their growth by pulling them upwards, and will not leave them quiet, is more than likely to bring them to wither, dry up and die for ever. Thy task in Boston, Brother, is finished for the near present—until thy lectures . . . done; depart from hence in peace and try to utilise thy time. Brother John will see to the Philadelphia problem¹; she must not be allowed to suffer through the impurity and disillusion of character of the miserable wretch. She may in her despair and present straightened [*sic*] circumstances be tempted to return to Philada. and her spouse. Do not allow her to do this, Brother mine. Tell her you are both going to Phila. and instead of that take the tickets to New York City, NOT FURTHER. Once arrived in that port, find for her a suitable apartment and do not let one day pass away without seeing her. Induce her by reasoning to remain therein, for if she finds herself once for a few hours with that polluted mortal her powers will greatly suffer, for they are at present in a state of transition and the magnetism must be pure around her. Your own progress might be impeded by any such interference. She will want to go to Philada., allow her not, use your friendship and exertions. As I told before, you will not suffer, Brother mine, any material loss through it; one grain will produce a bushel in harvest time. If you succeed to bring her out before the world in her true light, not of an adept but of intellectual writer and devote yourself both to work together the articles dictated to her, your fortune will be made. Make her work, install her, lead her in practical life as she must lead you in the spiritual. Your boys, Brother mine, will be provided for,² fear naught for them, devote yourself to your main object. Clear out the paths of both of you for the present which seems dark, and let the future take care of itself. Use your intuition, your innate powers, try, you will succeed, watch over her and let her not come to harm, our dear Sister who is so careless and thoughtless for herself. She must have the best intellects of the country introduced to her. You must work both on their intuitions and enlighten them

¹ Madame Blavatsky, before she left her husband, was living in Philadelphia, at 3420 Sansom Street.

² The two sons of Colonel Olcott.

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bring her out before the world in her true light, not of an
adept but of intellectual writer and devote yourself both to work
together the articles dictated to her, your fortune will be made.
Make her work, install her, lead her in practical life as she must
lead you in the spiritual. Your boys, Brother mine, will be provided
for,² fear naught for them, devote yourself to your main object.
Clear out the paths of both of you for the present which seems dark,
and let the future take care of itself. Use your intuition, your
innate powers, try, you will succeed, watch over her and let her not
come to harm, our dear Sister who is so careless and thoughtless for
herself. She must have the best intellects of the country introduced
to her. You must work both on their intuitions and enlighten them

FIG. 15
Serapis Letter received by H. S. Olcott in 1875
(reduced to three-fourths)

as to the Truths. Your distant future is at Boston, your present in New York. Lose not a day, try to settle her and begin your new fruitful lives together. Keep your room, you may feel me there some time, for I will be with you every time your thought will * be upon me and when you need me. Work hand in hand, fear not the immoral man who claims her, his hands will be tied. She must be honored and respected and sought by many whom she can instruct. Try to dissipate in her her gloom, her apprehensions for the future, for they interfere sadly with her spiritual perceptions. The germs will grow, Brother mine, and you will be astonished. Patience, Faith, Perseverance. Follow my instructions—let her regain her serenity through you. She will make you acquire knowledge and fame through herself. Do not let her despond one moment, the dreaded———¹ she passed will bring their reward. God's blessing be upon you, and in your hours of black despondency think of me, mine Brother, and I will be with you. Try to have her settled by Tuesday Eve—and wait.

SERAPIS

(Letter 11, Letters from the Masters of the Wisdom, Second Series)

The letter that follows is reproduced in its entirety. One can gather from the context that Colonel Olcott had carried out the instructions given to him to the satisfaction of the Master. The reference in the concluding paragraph is to a young man, Elbridge Gerry Brown, who was the editor of the *Spiritual Scientist*, published in Boston. Both Madame Blavatsky and Colonel Olcott helped the editor with money and articles.

As Colonel Olcott has narrated, the Serapis letters received by him in New York were mostly received through the post, in envelopes posted four of them in Philadelphia and one in Albany, as the postmarks show. Others however were received differently, one communication appearing suddenly on the table in his room. Colonel Olcott has marked the date of receipt, June 11, 1875.

* This is the first word in the reproduction.

¹ Two words follow which I cannot decipher.

Brother Henry—Greeting!
 "Be courageous and hopeful...." Blessed words! The divine, ever working Law of compensation whose humble-ministry in me has not overruled the joy that, cast by the charitable hand of our brother on the soil of the future harvests—of good and evil—the above words will come back to the brother. When first created—happiness—and happiness must be created unto thee. The seed will grow and thrive, and under the beneficent shade of the heavenly shrub planted by their own hands will then one day seat thyself with thy beloved boys—and may be find rest for thy weary head.
 Brothers—wise beginnings ought to grow in size as in beauty. Advise thy youngest brother of the city of Boston "to try" and increase his paper—to XVI pages!.

June 11/75

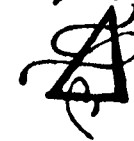


FIG. 16

Serapis Letter received by H. S. Olcott on June 11, 1875 (slightly reduced).
 The memorandum "June 11/75" is in Colonel Olcott's handwriting

Brother Henry—Greeting!

... "Be courageous and hopeful" ... Blessed words! The divine, ever working Law of Compensation whose humble ministry we are has not overlooked the tiny seed, cast by the charitable hand of our brother on the soil of the future harvests—of Good and Evil. The above words *will* come back to thee, brother. Thou hast created—happiness—and happiness must be created unto thee. The seed will grow and thrive, and under the beneficent shade of the heavenly shrub planted by thine own hands will thou one day seat thyself with thy beloved boys¹ and may be find rest for thy weary head.

Brother—wise beginnings ought to grow in size as in beauty. Advise thy youngest brother of the city of Boston "to try" and increase his paper to XVI pages.

S.

(Letter 7, *Letters from the Masters of the Wisdom*, Second Series)

The third Serapis letter which I reproduce (Fig. 17) is a short communication; it is easily legible, once one is accustomed to the handwriting. In it Madame Blavatsky is referred to as "Sister". The "English seer Emma," who is there mentioned, is Mrs. Emma Hardinge Britten, a lady well known then as a voluminous writer on Spiritualism. On the evening when the Theosophical Society was founded in New York, she and her husband were two among the seventeen present at the meeting.

I pray thee, Brother mine, to take necessary steps to adjourn the meeting until Saturday which will be. Sister has a labour to perform. Be *friendly* to the English seer Emma, for she is a noble woman and her soul hath many gems hidden within it. Begin not without our Sister. Unto the regions of Light I send for thee my prayer.

SERAPIS

(Letter 20, *Letters from the Masters of the Wisdom*, Second Series)

(To be concluded)

¹ The two sons of Colonel Olcott.

Pray the Brother mine to take necessary steps to adjourn the meeting until Saturday which will be. Sister has a labour to perform. Be friendly to the English seer Emma for she is a noble woman and her soul hath many gems hidden within it. Begin not without our Sister. Unto the regions of Light I send for thee my prayer.

Serapis

FIG. 17

Serapis Letter received by H. S. Olcott in 1875 (exact size)

ANGELIC CO-OPERATION

THE DASARA FESTIVAL AT MYSORE

AN ACCOUNT BY HEATHER KELLETT

(Annotated by the Rt. Rev. C. W. Leadbeater)

MYSORE during the Dasara festival carries the Western visitor into a new world; for a time he must forget the rush and hurry of his city, the noise of swift traffic, the constant effort to overtake time, and the "commercial depression" which comes so easily to every one's tongue. He is watching the India of immemorial tradition, of ancient culture, and of almost unlimited wealth. The whole atmosphere is so entirely different from everything that we know that Europeans find it difficult to adjust themselves to these surroundings; but unless this is done, unless the visitor enters into the Indian attitude of mind, he must inevitably lose much of the impressiveness and dignity of the spectacle.

[Note by C. W. L.—It occurred to me that it would be of interest to watch the inner side of a great public function, such as the Dasara celebration at Mysore; and a very kind offer of hospitality from a friend residing there made a visit possible. But the passing away of our late beloved President threw upon my shoulders certain additional responsibilities which made it inconvenient that I should be absent from Adyar at that time, so I asked my secretaries, the Rev. H. Frei and Miss Kellett, to be so kind as to represent me on that occasion, and to take full notes of all that happened on the physical plane—I undertaking, on my part, to be present astrally whenever I could, and to report the effects on the inner side of things. The account which follows is the result of our combined labours.]

I ought perhaps to premise that what most especially engaged my attention was the fact that a reigning monarch took a leading part in all the ceremonies. Having studied occultism for half a century, I have learnt that there is a tremendous inner reality behind the idea of "the divinity which doth hedge a King," and that, though probably he hardly ever realizes it, he is just as truly set apart and consecrated for his position under the august Head of the First Ray as is an Archbishop for his quite different work on the Second Ray. Through each there flows the influence peculiar to his Ray; for each there is the same distinction, so little understood, between the power that *may* flow and the power that *must* flow. Let me try to explain what I mean.

I can do so best by employing an analogy, drawn in this case from Christian sources. The great majority of Christians accept the doctrine of Apostolic Succession; that is to say, they know that in order to perform certain ceremonies and to do certain work a Priest must be duly ordained. The power effectively to perform those ceremonies and to do that work is conferred upon him by a duly authorized official, and that power, once given, *cannot be withdrawn*. An ordained Priest may be, for sufficient reason, deprived of his position and its emoluments, if any, but he cannot be deprived of his priestly power. That this doctrine is understood and accepted by the Church may be seen by the perusal of the 26th of the Articles of Religion of the Church of England "On the Unworthiness of the Minister, which hindereth not the Effect of the Sacrament". This may seem startling to some, but is really logical and reasonable; he who wishes for an explanation of this is referred to *The Hidden Side of Things* or to *The Science of the Sacraments*, in both of which this matter is treated fully.

From this it follows, however strange it may seem, that a Sacrament may be effectually administered by a Priest who is far from understanding it, or is even of doubtful character; that is the power or influence that *must* flow through him because of his ordination. But it is obvious that along with this a great deal more *may* and indeed *must* flow through a really good and earnest Priest who is devoted to his holy work, and does it with full heart and understanding. Still more is this true of his superior officer, the Bishop or Archbishop; indeed, it is expected of the Bishop that he shall be a perpetual fount of blessing wherever he goes—a true follower and representative of the Head of the Second Ray.

What I wish to emphasize is that a precisely similar attitude is expected from a King—that he has a similar consecration (at the time of his coronation), a similar power, a similar duty; but with this very important difference, that his work lies on the line of the First Ray instead of the Second.

His function is to rule, to guide, to guard, and when necessary to restrain; the virtues on which he lays most stress are truth, justice, strength and courage, whereas those emphasized by the Second Ray are love, gentleness, and compassion. One is concerned principally with physical life and its circumstances, the other chiefly with spiritual development. Wisdom is equally necessary on both lines.

The special work of the Priest or the Bishop constantly brings him before the public in the exercise of his power to bless, so I have frequently had the opportunity of watching the mechanism of the Second Ray in action, even apart from my own work in the Church; but it is not so frequently that the chance comes in one's way to see the royal function in operation on a large scale. Also, not every King is aware of the full scope of his power, and so he may not use it intentionally.

The tongue of good report, however, had universally been heard in favour of His Highness the Maharaja of Mysore; every one spoke of him as an enlightened sovereign, religious by nature and anxious to do his duty to his people; so it occurred to me that it would be of interest to observe the play of forces around him on the occasion of this great public function. "Man proposes, but God disposes," as Thomas à Kempis tells us (though I believe the expression is far older than his day) and, as I have already explained, matters did not eventuate quite as I expected; and here is our joint report.—C. W. L.]

The Dasara is commemorated to some extent in many parts of India, but nowhere with such splendour as here, for, in addition to its religious and social aspects, it celebrates the uniting, in the 17th century, of a neighbouring State with the Kingdom of Mysore. The festival, however, is very much older than that, for it dates back through many centuries, and its original meaning is somewhat lost in the mists of antiquity. It serves now as an opportunity for all his subjects to see the Maharaja at close quarters, and to offer homage and loyalty to him.

In the old days offerings of gold or money were made by the dignitaries of the State to their monarch; but to-day this is merely a formality; as each passes before him and offers his tribute, the Maharaja, according to the graceful Indian custom, "touches and remits"—that is to say, he lays his hand upon the gift in token of acceptance and courteous

acknowledgment, but remits it again to the giver. Part of the semi-religious observance of this festival is that reverence is paid to books of learning, to the State elephant and horse (considered to be the special property of the Head of the State) and to all weapons, vehicles, machinery in general and even tools, as a kind of recognition of their usefulness to the human kingdom. For example, in the printing department they hang garlands on the presses, and in the office we are expected to decorate our typewriters.

Somewhere in the background there is another religious tradition, but as no two people seem to agree as to exactly what it is, one can hardly speak of it as popular opinion. The theory held in Mysore is that a certain Deity named Chāmundī, who is believed to be an aspect of the Goddess Pārvatī, the wife or *shakti* of Shiva, once manifested in the physical world and for nine days fought with the demons of vice, conquering them finally on the tenth day, which is the culmination of the Dasara celebrations. Behind the city of Mysore is Chāmundī Hill, which is supposed to be the site of this traditional struggle; a temple has been erected on the summit, where His Highness performs *pūja* regularly, and naturally it is visited by hundreds of pilgrims during this festival time. In the evenings during these ten days this hill is outlined with electric lights, forming a very picturesque background to the performances at the Palace.

[In the June number of this magazine I wrote some comments upon Chāmundī and her hill in an article entitled "Some Aspects of the World-Mother". I need not therefore repeat those comments here, but will ask those readers who have not read them to be kind enough to refer to that article.—C. W. L.]

The central figure in the whole festival is undoubtedly the Maharaja; not so much, it would seem, as a person, but rather as the holder of the office of Head of the State, and therefore as the representative of Divinity to his people, and yet at the same time as *their* representative before the face of Divinity.

Mysore city is built round the royal Palace, and is a city of wide streets and splendid buildings. During these celebrations the whole place had a very festive appearance—the buildings were decorated, and the streets crowded with visitors, all obviously in holiday attire. But it was at night-time that the city looked its best. Its electricity and water supplies come from the Krishnarāja-sāgara Dam some miles outside the city—one of the largest dams in the world, so Mysore can afford to be lavish with electricity. The Palace Square and the Palace itself were illumined by thousands of electric lights, and the effect of the Oriental architecture outlined in light against the dark sky was quite indescribable.

The principal daily ceremony of the festival took place in the evening in the form of a *darbar* or reception, when the State officials and a large number of Indian gentlemen offered personal homage to their monarch. The reception hall is like a huge gallery of a theatre looking down on a courtyard immediately below, and beyond that we see the long approach to the Palace, with the entrance-gate in the background. The throne is placed in the centre of this gallery, and on either side the *darbaris* are seated on terraced steps also enjoying the same view.

From our seats in a gallery we see the crowd of State and Court officials and attendants waiting below. One is immediately struck by the vivid colour everywhere; the hall is carpeted in red, and the velvet hangings are of the same hue, with a background of gilded and brightly-tinted pillars and ceilings. The Palace attendants are clad in red, and move about swiftly and silently, barefooted of course as always. Other officials appear in many and various uniforms, but all brilliant, and the whole place wears an air of joy, festivity and expectation. Outside in the courtyard and beyond it is gathered an enormous crowd of people, mostly, no doubt, from Mysore State, though I think there must also be many visitors from

elsewhere, who come to see and share in the general celebrations.

Punctually as seven o'clock strikes, the whole assembly rises to its feet as His Highness enters, accompanied by his brother, the Yuvaraja, and an escort of attendants. On the side which he is approaching are steps leading up to the seat of the throne. At the foot of these he stops, offers flowers and incense, circumambulates the throne, sprinkling flowers as he goes, returns to the steps and bows on the first of them in recognition of the responsibility of his office; then, mounting them, stands on the throne facing his people while the National Anthem of Mysore is played. (European readers must not be misled by the idea of a man awkwardly stepping up on to a high chair, for the Oriental throne is only a few inches above the level of the highest step, and the action described was simply that the King remained standing where he would a few minutes later be seated cross-legged). He is dressed in a long, tight-fitting coat and trousers of gold cloth, and a gold turban, showing the sparkle of many jewels. The throne is made chiefly of gold, and is beautifully carved and lavishly inlaid with silver and jewels. Above it is a circular canopy also of gold, resembling an umbrella.

[This entry was exceedingly impressive. The Maharaja certainly had an escort—in fact he had a double escort, one visible to all, the other and much larger probably seen by few. First, a distinct aura or wave of influence preceded him. He has a very fine aura of his own, this monarch; but it is not to that that I am referring. He was attended by various Devas, and the effect produced at the time of this entry was as though these Devas had thrown an enormous extra faintly luminous aura around him like a great cloud, so that it extended far before him, and as it were pushed its way into the vast crowd waiting for him. It seemed for the moment to absorb, or perhaps better still to infiltrate, all the auras of those present—not so much changing them as vivifying, intensifying, one might almost say electrifying them, undoubtedly preparing them more readily to receive other influences more personal to himself. He could have had no personal volition in manipulating this; it was done for him by those attendant Devas, but

it sent a thrill through the whole of that vast crowd, although some of those present were much more strongly affected by it than others.

When he himself came in sight, it was at once observable that he and his double escort (physical and astral) were walking in the midst of a globe of light of the same nature as the aura which had preceded him, but far more brilliant. This globe moved with the party, but was entirely distinct from the individual auras of the sovereign and the Angels and men surrounding him. Those auras are of course permanent, whereas the globe gave the impression of being specially formed for the occasion. When the Maharaja reached the foot of the throne he paused for a few moments, and then walked round it, which seemed slightly to check the flow of the force, but on the other hand produced a strong magnetic effect—a sort of preliminary cleansing.

Then he ascended to the throne, and as his gaze swept over that vast assembly, one felt that he was as it were entering into his kingdom, making a strong personal link with all who could respond to him, in an intimate way which had been rendered possible only by that preliminary action of his Devas in sending out the influence before him. One felt that thereby he held his audience within his grip, so that the active beneficence mentioned could be applied and materialized in their hearts. His Angel escort was industriously co-operating in all this, and its members contrived to keep up something of this feeling in many of his subjects all through the long ceremony which followed. Having made this link with their help, and sent a real wave of enthusiasm sweeping through the hearts of his people as they heard their National Anthem, the sovereign seated himself, and the crowd gradually settled down also.

Then the proceedings began as described by Miss Kellett; but meantime the Deva attendants who had been floating round and above the throne brought into action a curious astral construction, the like of which I have not hitherto seen. They produced an object which I can only compare to a gigantic, sparkling, diaphanous crown, perhaps six feet or thereabouts in diameter, the base of it being the usual circular ring, but the upper parts rising apparently into a number of points resembling rather an earl's crown than that of a King. This strange shape they held in the air some distance above the head of the ruler, so that it interpenetrated the golden canopy or roof of the throne. Into this there seemed to flow from above what I can describe only as a kind of stream of soft, liquid light, which seemed to be absorbed by—to charge as it were—the form seated on the throne. When the Maharaja stretched out his hand to touch something, a flash of this soft light passed from him to the person or object touched, and in the case of some of the recipients it evoked a certain

outpouring in reply; but this varied greatly in volume, in colour and in brilliance with different people—I imagine according to their receptivity. It was evidently this scheme which enabled him to endure the fatigue of the ceremony, and yet “to give unto the last even as unto the first”.—C. W. L.]

As the Maharaja is seated, his lap is piled high with flowers, so that he looks like an image of some Deity rather than a living being. I am told that he is a very pious man, and that during these ten days he lives the life of an ascetic, eating only one meal daily to assert the dominion of will over the physical body; remaining unshaven in token of the comparative unimportance of personal appearance, and performing many religious ceremonies. He is very dignified in appearance and carries with him a distinct influence for good—an influence of active beneficence and protection. As he greets his dignitaries one feels that he is able, through this attitude, to form a very close link with them.

During this time a number of side-shows have been in progress in the courtyard below—wrestling, sword-fighting, torchlight displays, acrobatic feats and so on. A number of bands, both Indian and European, have arrived here also, and one or other of them plays during the whole of the ceremony, for no words pass between the monarch and his subjects. Now His Highness's regiments approach from the entrance, advance down the courtyard, salute as they near the throne, and pass on. Most impressive they look, especially the cavalry, each regiment mounted on horses of exactly the same colour. The chief of these are the Mysore Lancers, on coal-black horses, with saddles mounted on beautiful leopard-skins.

Then come several elephants, their legs and trunks elaborately painted, wearing trappings of gold and richly embroidered silk. Behind them walks the State elephant, by far the most gorgeous of them all. In his trunk he waves coloured plumes, but relinquishes them as he approaches the throne. He plants his two front legs on a kind of platform,

and tosses into the air a mass of flowers as a salute, which is gravely returned by his master. Behind him comes the State horse, a beautiful white creature, wearing anklets and bridle of gold and rich hangings, who prances down the courtyard and bends his knees and bows his head as he reaches the front.

In the meantime the dignitaries in the hall have been garlanded, and presented with *pan supari* (betel-nut) to chew, a very ancient and universal custom of Indian hospitality. At the end of the ceremony these durbaris again pass in front of their monarch, and each receives a flower from the pile on his lap. When they have all dispersed, the Maharaja rises, as does the whole assembly, while the National Anthem of Mysore is repeated, after which he descends from his throne and silently leaves the hall.

The Durbar on the ninth night is the only one in which European guests participate. On this occasion they are presented to His Highness and receive from him a gift of flowers—garlands for the men and bouquets for the ladies. This night is more specially than the others a mere social function—there is about it less solemnity, because the Western element is so foreign to the surroundings.

[I can well understand this feeling of "less solemnity," for there was practically no inner side to this part of the function. The sovereign was attended by his usual Deva escort—I presume that is always with him—but that strange sparkling fairy-like, floating crown was not made, and the wonderful living light of yesterday flowed very sparingly, and received scarcely any response, save in one or two cases. The Maharaja was still every inch a king, but it was obvious that he was not *their* king, though quite genial and kindly disposed towards them.—C. W. L.]

The tenth day is the culmination of the festival—the word Dasara itself means the tenth—and is celebrated by a State procession from the Palace to a suburb some three miles away, ending in a torchlight parade in the evening. Crowds of people were gathered in the square outside the Palace

gates, and along the main streets. The procession was about a mile in length, and included elephants, camels, bullocks with gilded horns and rich trappings, cavalry, infantry, clowns on stilts, carriages of all sorts, from the ancient palanquin of Tippu Sultan to the State carriage of the present day, richly decorated with gold and crimson. Towards the end of the procession comes the State elephant—a figure of especial importance to-day, as he carries the Maharaja, the Yuvaraja and his son in a gorgeous golden howdah.

[This concluding procession was again a most interesting example of the whole-hearted co-operation of the Angel kingdom with the human. I do not know exactly from what point of view His Highness the Maharaja regards that procession, but I am able to say that the Deva helpers look upon it as a great final demonstration intended to impress permanently on the minds and hearts of the people the lessons which they have been trying to inculcate. Their efforts are always directed to the general upliftment of the masses whom they are trying to help, and they regard the affection and devotion which the people feel for their ruler as very important factors through which they can be influenced for good. All through the ten days of the festival they have been trying to strengthen such feelings where they already exist, and to awaken them where they do not, and they hope, through the emotion excited by the magnificence of this final procession to stamp these ideas so deeply upon their people that they will not fade out until the next great festival comes to revivify them.]

In trying to understand the work of the Devas, we have always to bear in mind that selfishness is absolutely unknown among them; they regard its frequent manifestation by humanity as a kind of terrible disease which must be eliminated at all costs. Therefore they are always working to increase contentment and fraternal feeling in humanity, and it is in that direction that they have been moving through all the days of this prolonged festivity. They see readily that there is much in the hardness and the competition of the daily life of man which by its constant pressure tends to deaden these finer feelings and gradually to erase them, and so they wish to use this culmination of the feast to retain the level just gained. Therefore the promoters of the movement call together a vast host of minor Angel friends to hover over and increase the joyousness of the procession, so that amidst a very surfeit of physical-plane attractions a shower of benediction may be poured out through it as it passes along. There is also the

idea of strongly magnetizing the road which is taken, so that it may continue to influence those who use it. Once more the Maharaja is the centre of all this influence, and it is through him that the greatest of the blessings are outpoured.—C. W. L.]

After the whole procession had left the Palace Square, the crowd dispersed, to reassemble at the grounds where the torchlight parade was to be held. The Maharaja appears for this function on the State horse, and with various high officials inspects his troops, after which they march past the saluting point before their monarch. The whole field is illumined with electric lights, throwing the performers into high relief against the dark background. Finally, after various ceremonies, the Maharaja returns to the Palace, and now four spotlights are carried by the side of his elephant, so that the occupants of the howdah are seen as clearly as at noonday, standing out in brilliant contrast with the surrounding darkness. So the ten days of festivity are brought to a close, remaining with us only as a pleasant and treasured memory, as of a glimpse into the olden times.

[What is there that we can learn from all this? Happily most of us are not called upon to bear the heavy burden of a royal crown; yet there are many among us who are kings in a small way—employers on a more or less extensive scale, heads of departments or offices. We cannot hope to wield the widespread influence of a monarch, but we can make happier or less happy the lives of those over whom we find ourselves temporarily in control, and we know of the promise that he who is faithful in small things will presently have the opportunity to extend that faithfulness to something greater. If we find ourselves in a position of authority, it is assuredly our duty to see that the work for which we are responsible is properly done; but that can be achieved far more efficiently by kindness and persuasion than by roughness. We must learn to work not through fear but through love; so shall we deserve the angelic co-operation, and, deserving it, be sure that we shall receive it.

It was extremely interesting to me to find so marked a case of this angelic co-operation. It seems to me to show that if ever we are happy enough to reach a stage in which all the world will work together in that way along similar lines, the help of the higher evolution will undoubtedly be extended to us in many ways of which at present we have no conception.—C. W. L.]

THE YOGA SŪTRAS OF PATAÑJALI

BY MANJERI VENKATA RAYA IYER

(Continued from p. 180)

ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥ ३३ ॥

33. Thence, even the attainment of inward consciousness and the destruction of obstacles (to Yoga).

"Yoga" is the act of coalescing the separate *Ahamkṛtis* or "I-nesses" in the various vehicles, beginning with the physical, into one "breakless consciousness" brought about by their purification and perfect attunement to one another. In an ordinary person, the "I" in the Physical Body does not know anything of the "I" in the Astral Body, or of the "I" in the Mental Body, although the higher "I" always includes the lower. The proper utterance of the Sacred Syllable calms and tunes the various vehicles of consciousness, making the practice of Yoga easier and more successful. Its careful and repeated utterance shifts the Centre of Consciousness to a higher vehicle and protects the neophyte from the "dwellers on the threshold," and ensures his safety during his unconscious passage through "the Laya centres" in the early stages of Yoga.

व्याधित्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थित -
त्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥ ३४ ॥

34. Disease, heaviness, vacillation, negligence, idleness, incontinence, glamour, disappointment, unsteadiness—the distractions of the Mind, they—the Obstacles (to Yoga).

Heaviness is the grossness of the constituent particles of the various vehicles or bodies. This may be removed by pure food, pure emotions and pure thoughts so far as the Physical, Astral and Mental Bodies are concerned.

दुःखदौर्मेनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥ ३५ ॥

35. Grief, worry, tremor of the limbs, (irregular) inbreathing and outbreathing—the accompaniments of agitation.

These originate mainly in the Astral Body of man. Patañjali considers both emotions and thoughts as functions of the Mind. And he is right inasmuch as the Mental and Astral Bodies of ordinary persons act in unison, and the Mental Body gets entangled with the Astral Body. Further, the Heaven-life of most people is intensely emotional as a consequence. But it should not be forgotten that each body expresses all the three characteristics of the Self, Action, Emotion and Thought, though in each a particular quality predominates. For instance, in the Physical Body, the Body of Action, Thought works through the cerebro-spinal system, Emotion through the sympathetic and Action through both. Hence each body is a complete expression of the Self limited by the conditions of the plane to which the body belongs. This fact makes *Yoga*, or perfect co-ordination of the various vehicles, a possibility.

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥ ३६ ॥

36. To keep these off, the practice of (concentration on) a single Truth [Ideal].

The Mind becomes dominated by the ideal and distraction is kept off successfully by the constant practice of maintaining the ideal.

मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्त-
प्रसादनम् ॥ ३७ ॥

37. The attitude of friendliness, pity, delight and indifference, respectively towards (another's) happiness, sorrow, virtue and vice; thence, cheerfulness of Mind.

This should be the guiding principle of the Yogi in his daily life which should ever be a life of "affectionate detachment," which alone brings lasting happiness to the individual.

प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥ ३८ ॥

38. Or, by "the throwing out" or "the holding in" of breath.

Reference is here made to *Prāṇāyāma*, the control of breath—an indirect method of gaining control over the Mind. This is a mere physical exercise and does not belong to *Rāja Yoga* proper. (See II. 49.)

विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धना ॥ ३९ ॥

39. Or, the arising of sensory perceptions holds the Mind steady.

These sensations are produced when the Mind is fixed on the terminal modifications of the appropriate sensory nerves. Though they do not induce Yoga, they may serve as incentives to Yoga by instilling faith into the neophyte. A few days' practice will convince anyone of the truth contained in the aphorism.

विशोका वा ज्योतिष्मती ॥ ४० ॥

40. Or, (the experience of) "the Joyous Light".

This experience is produced by fixing the Mind within the heart or on "the twelve-petalled lotus"—"the Cardiac Cakra"—opposite the heart on the surface of the Etheric Double or *Prāṇamaya-kōśa*. This should never be attempted without definite instructions from a qualified teacher. This experience is the result of the astral consciousness of the Yogi coming into direct touch with the Buddhist consciousness or Intuition by sympathetic vibration or "resonance".

वीतरागविषयं वा चित्तम् ॥ ४१ ॥

41. Or, the Mind intent on Those devoid of desire.

By fixing the Mind on the Masters of the Wisdom and Compassion.

स्वप्ननिद्राज्ञानालम्बनं वा ॥ ४२ ॥

42. Or, clinging to knowledge (gained) in dream or sleep.

This refers to the teaching received by the disciple when out of the Physical Body during sleep, from his Guru or His representatives. The Physical Body falls asleep when the Centre of Consciousness shifts from it to the Astral Body. If the disciple, after the usual momentary lapse of consciousness, wakes up in the astral world, he carries the memory of his physical life with him and his Physical and Astral "I's" coalesce into one. His astral experiences, while his Physical Body is asleep, can be considered as similar to "the Samādhi Prajñā" of the Yogi. If he succeeds in impressing on his Physical Body his actual astral experiences, as he wakes up in the physical world, these impressions would constitute his *real dream knowledge*. It is the lack of continuity of consciousness caused by the momentary "breaks," as the Centre shifts from body to body, that creates the distinctions of "the waking" and "the dreaming" states of consciousness. "The memory or impression"

in the Physical Body of a higher "waking" consciousness is dream-knowledge. When the Centre of Consciousness shifts from body to body without any "lapse or break in the continuity of consciousness" (*Prajñāviccheda*), there are no distinctions such as waking, dreaming or sleeping states of consciousness. There is only one continuous "waking state". For example, the unification of the physical and the astral consciousness would maintain a continuity of consciousness in a man "till the second death" or "the pre-devachanic lapse". Such a man is said to have conquered sleep. Perfect coalition of consciousness is only brought about by the vivification of the "Cakras," which are "the connecting links" between bodies, by rousing the power of "Kuṇḍalinī" that lies latent at the base of the spine. Patañjali scrupulously avoids reference to "Kuṇḍalinī," being fully aware of the grave dangers of the premature awakening of this tremendous power. It is "the Force" that creates and maintains the atoms and gets liberated in the "radio-activity" of the elements. The mutual behaviour of atoms which are maintained by "Kuṇḍalinī" manifests as electricity on the Physical Plane.

यथाभिमतध्यानाद्वा ॥ ४३ ॥

43. Or, from meditating as one likes [chooses].

But the beginner must be careful to choose aright. Otherwise he may find himself on "the Left-Hand Path" or *Savyamārga*. The object chosen should be pure and lofty.

परमाणुपरममहत्त्वान्तोऽस्य वशीकारः ॥ ४४ ॥

44. (The range of) his control extends from the smallest to the greatest.

From the atom to the Solar System.

(To be continued)

DIARY OF COLONEL OLCOTT

1878

- Jan. 8. H. S. O. wrote Ammi Brown ack. receipt of \$4 for T.S. dues for 1878.
- Jan. 15. H. P. B. wrote Dr. C. Carter Blake, 32 Grea Ormond St., W. C. London, in answer to his 3rd Jan. announcing his appreciation of *Isis Unveiled* and fact that he had written review in *Public Opinion* and *Pall Mall Gazette*.
- Jan. 19. Sent Otho Alexander, Corfu, Greece, his diploma as Cor. [responding] Fellow. Letter by H. P. B. Ans. Edgar Williams about comparative antiquity of Zend Avesta and Vedas. H. P. B.
- Jan. 21. Sent H. S. O.'s reply to Carpenter to Emily Kislingbury as registered letter.
- Jan. 25. H. P. B. answered Oxon's brief note enclosed in Emily K.'s.
- Jan. 29. Rec'd letter from Colby¹ about revival of *Spiritual Scientist* and authorship of attack on Miss Kislingbury² and us in *Religio-P[hilosophic] Journal* of Jan. 22nd. Also about propriety of an union between all Liberals against the common enemy—Theology. Answered by H. S. O.

¹ Editor of *The Banner of Light*.

² See following article, "Emily Kislingbury on H. P. B."

1933

DIARY OF COLONEL OLCOTT

305

- Rec'd letter from Jas. M. Stewart, Ed. *Franklin Register*, about publication of H. P. B.'s and Sotheran's letters. Ans. by H. S. O.
- Feb. 1. Ans. Oxon's plaintive letter about "platform" he must construct. Rec'd. letter from Colby. Wants H. P. B.'s stories for *Banner*. Indignation against Emily K.
- Feb. 2. H. S. O. rec'd letter and two copies of *The Rosicrucian* from Capt. F. G. Irwin, Bristol, Eng. Notifies H. S. O. he will be elected Hon. Mem. Rosicrucian College of Bristol, Eng. Evening. Visitors. Major Alfred R. Calhoun, F. G. S.³, late U.S.A.[rmy] and wife. Major C. presented Zuni Indian bowl; 3 arrows of which one killed a mail-rider named George White; Indian medallion in buckskin; and medicine pouch containing an herb the fumes of which staunch the blood from wounds. Note. Bought this Journal to-day, so that the record prior to this is very meagre.
- Feb. 3. Visitors. Leon Hyneman. C. Sotheran (stayed the night). Evening. Went with C. S. to hear Col. Robert Ingersoll lecture on "Hell". Crowded house, people turned away from doors. Paid \$1 each to speculators for seats, and some paid as high as \$2. Ingersoll an eloquent American stump-orator. Witty, forcible, logical, but not scholarly. That fiend of destruction, the negro servant Katy, broke my cup that was presented me by $\frac{1}{3}$.⁴

³ Fellow of the Geographical Society.

⁴ Probably one of the "Brothers" who visited the Founders in New York.

- Feb. 4. Rec'd letter from Aksakof of 4/16 Jan. Wants me to have Bloede show that Home authorized him to print his (H's) letter in Boston *Herald*. A. exceedingly friendly. Visitors. M. Marble (day); D. A. Curtis (reporter) to dinner; and N. Le Clear (painter) and W. O'Donovan (sculptor) evening. Mr. Le Clear in love with H. P. B.'s Muscovite nose at first sight. Wants to paint it in oil. Charmed with the artistic appearance of the parlor.⁵
- Feb. 5. Wrote letter of instructions to Mooljee Thackersey for organization of Bombay Theosophical Society. 11.35 p.m. went to Boston for Union Mutual Life Insurance Co.
- * Feb. 6. Shut up in the room H. P. B. and Isal. Mitra.⁶ Sotheran brings Richard Harte of the N. Y. *Echo*, insists upon H. P. B. writing an Editorial for Wednesday following. Entrance and visits forbidden. H. P. B. writes her correspondence for Russia. Letters received: From E. K.—to Moloney—sends back the astral letter. Dr. Bloede acknowledges his error as to his pitching into H. P. B. for accepting diploma,⁷ and Sotheran writing his letter to the *Banner*.
- * Feb. 7. H. P. B. writes letters all day. Letter from M.: Jun[ior]⁸ from Boston. Announces return home early on Friday morning. Wimbridge brings the *London Illustrated News*. Letters

⁵ The Founders were living at this time at "The Lamastery".

⁶ This sign means: Written by H. P. B., not H. S. O.

⁷ The latter part of the word "Mitra" is not quite certain, as the writing is very cramped. Probably another of the "Brothers".

⁸ Masonic Diploma from John Yarker. See page 315.

⁹ One of H. P. B.'s names for the Colonel.

from N. A. Fadeew—Odessa. Package of Sat Bhai from Yarker.⁹ Pope dead. Panic in England. Russians at Constantinople. Gortchakof hoodwinked Disraeli. I ...¹⁰

...
...
...
...

- * Feb. 8. Mol[oney]¹¹ home, brings grips from Boston. Holkar's first visit. Mol.'s indignation at the profanation of the Elephanta caves.
- Feb. 9. H. P. B. added P.S. to the letter sent to Hurrychand Chintamon. Enquiry about Holkar and Bhorthpure. Letter from *Franklin Register*, to say St. sends 50 copies !! of H. P. B.'s answer to Masons.⁹ *Rel.-Ph.* full of letters which pitch into us. H. S. O. mailed as registered letter Diploma of Hurrychand Chintamon, Charter for Bombay Branch; grip, signs, etc.; H. P. B.'s letter to H. C.
- Feb. 10. H. S. O. returned to Boston. H. P. B. finished 4th *feuilleton* for the *Pravda*.¹²
- * Feb. 11. D. Curtis called at 6. Had dinner at 4. Rosetta washing the whole day. Answered Emily and N. A. Fadeew. Curtis and Mrs. Mitchell.¹³ Harris brought his portrait. Went away at ten; and Dr. Wilder came in. Remained the

⁹ It had been announced in the papers that H. P. B. had been made a member of the Memphis Rite of Masonry, and the Freemasons had promptly denied the possibility of this. Her answer mentioned above to the *Franklin Register* will be found in THE THEOSOPHIST for March, 1923, p. 645. For the text of the Diploma see page 315. John Yarker had moreover sent her the Rituals of the Order of the Sat Bhai and had asked her as an occultist for comments and corrections.

¹⁰ Probably another "Brother".

¹¹ Another name for the Colonel, its counterpart for H. P. B. being Mulligan. For their origin see *Old Diary Leaves*, I, p. 457.

¹² Serial chapter for the Russian paper of that name, to which she was a contributor.

¹³ Colonel Olcott's sister, Isabelle, who occupied another flat in the same building.



THE LAMASERY

Where *Isis Unveiled* was written. Corner 47th St. and 8th Ave., New York

whole night. Mr. Mitchell came down sick. First day of seamstress.

- * Feb. 12. Letters from Franklin—sent in clips from papers and advertisement for H. P. B.'s fight with Masons. Second day of seamstress. Visits evening. Sotheran. Mrs. Winchester. Mrs. Ames. Mrs. Oliver. Wimbridge and Miss Bates stopped till 3.
- * Feb. 13. Olcott arrived at 8 in the morning. Bothered H. P. B. with fixing bells. H. P. B. went out with I. B. M.¹⁴

THE LAMASERY

"THE illustration shows the narrow front of the house facing Eighth Avenue, which is a business street running all the way from lower New York to 155th street. The building is what is known as a double flat, with a shop on the street level. The entrance to the apartments is on 47th street under the rear suites of rooms. H. P. B. had the flat which begins in the middle of the building, running to the front on Eighth Avenue and being immediately over the shop. Her writing-room was in front, taking in the corner window and the next two over the shop. Here *Isis Unveiled* was written, the astral bells were heard, and the stuffed owl stood and sometimes blinked."

W. Q. JUDGE

"On a business street, near a mammoth carriage factory, and next door to a barber shop, stands a large house dedicated to French flats. We are a little at a loss in selecting Madame's bell among so many rows as the door reveals. Noting our perplexity, a coloured man darts in from the barber shop, and indicates the proper one. A good-natured, non-descript servant girl answers our ring, and conducts us upstairs into a shadowy room." But some months later another caller says: "We stood at the door of Mme. Blavatsky's residence in New York, and awaited an answer to our ring. It soon came, and in an odd way, for the door was unlocked by no visible hand, and for a second we did not realize that it was done by electricity." And this was in 1878!

¹⁴ Probably the Isal. Mitra mentioned February 6th.

I wonder whether there is an
extra number of elemental spirits
with all this mass of waters.
I have never been able to sleep
more than 2 or 3 hours at once
here, & I always have strange
dreams. Although I only take a
light meal not later than 6 o'clock.

Handwritten in blue pencil:
It is wonderful! I thought I was
not a medium! I have been
in London for some time and have
not been able to sleep more than 2 or 3
hours at once. I have always had
strange dreams. Although I only take a
light meal not later than 6 o'clock.

EMILY KISLINGBURY ON H. P. B.

[Emily Kislingbury was Secretary of the British National Association of Spiritualists, London. As a result of overwork, she was given a holiday of some months, and went to the U.S.A. in August, 1877. She had been in correspondence with the Founders for some time, and they had made her a Corresponding Fellow in February of that year. From Niagara Falls she wrote to Colonel Olcott to announce her arrival in New York; and when the letter was received, he found in red pencil on a blank portion the message: "She is a sweet, truthful, sincere nature. Would to heavenly powers there were a few more like her in London. Teach her and take care of her. Tell her I was several times with her at Hdqrs." She returned to her work in London in November, and in December was asked to address the National Spiritualists' Association. In this speech she compared Spiritualism in England and in America, to the disadvantage of the latter; hence the attack on her and the Founders. The following article is the concluding portion of this address.]

Address delivered by our friend and Brahmabodhini, Emily Kislingbury, before the British National Association of Spiritualists in London, December, 1877. Complimentary bits from it—to poor H. P. B.¹

And now I think I have told you all my lesser experiences—at least, those relating to Spiritualism so called. The

¹ Thus H. P. B. has written above the clipping in her Scrapbook IA, p. 80, to which Colonel has added in blue pencil: (Poor Violet!).

greatest and most wonderful experience, perhaps, of my whole life, one of which it is impossible for me to speak here in adequate terms, is my acquaintance—my friendship—a friendship to last I hope for life² and for ever, with the being called Madame Blavatsky. I can designate her neither as a woman nor a man, for she combines in her nature the noblest attributes of both. For the proofs of her astonishing wisdom and her exhaustless stores of knowledge, I can only point to her great work, *Isis Unveiled*; and when you have fathomed some of its depths, I will ask you to imagine what its author can be like. The geniality, richness and the generosity of her character, joined to its uprightness and severity, are only equalled by the breadth, freedom and boldness of her thought. By her magical power I have seen her produce, irrespective of the hour, company or place, some of the effects for which mediums require certain given "conditions," and others which are unlike anything I have seen in the presence of mediums. Those who have known Madame Blavatsky longer than I have done, have related to me many striking instances of her marvellous power; but as a rule she objects to exercise it for the mere gratification of her friends. Two instances will, perhaps, suffice for the present occasion.

A gentleman (who related the facts to me) had been writing at a little table in Madame Blavatsky's room, and had laid his handkerchief at his side on the table. After a time he observed that there was a movement under the handkerchief. He raised it up, and there darted towards him with a hissing sound a small snake, apparently of a venomous kind. In his surprise and terror, the gentleman started backwards so suddenly that he fell over, with his chair, on to the floor. On rising he

² It did. Read her Tribute to H. P. B. in *In Memory of Helena Petrovna Blavatsky*, by Some of Her Pupils.

saw no more of the snake, and it was nowhere to be found. How did it come? Where did it go? Was it an illusion? Whatever it may have been, Madame Blavatsky claims that it was a magically produced phenomenon. The *modus operandi* is the magician's secret.

The other instance is of mesmeric power exerted upon myself. I was reading, in a position from which I could see into a mirror on the opposite side of the room, and I remarked to Madame Blavatsky that the wall which was reflected in the mirror appeared to be moving up and down. She said: "That is an atmospheric effect," and went on reading her Russian newspaper. I then began to watch the mirror intently, and I saw Madame Blavatsky look at me once or twice. I was aware that she had her eye upon me, but that was all. I continued to gaze, and presently the mirror became clouded, and I saw distinctly though momentarily, two different scenes. The first was that of a sea in motion, covered with ships, and might have been a port or harbour. This faded out, like a dissolving view, and was succeeded by a picture representing a group of men in Eastern costume, turbans and long garments, such as are worn by Hindoos.

The men seemed as if alive and conversing together. When I told Madame Blavatsky what I had seen, she said: "That is right; that is what I wished you to see; I am sorry I did not write it down, that you might have had the proof to carry away with you." Now, I have very slight mediumistic powers of any kind, and have never been *clairvoyant* in my life. It would seem, therefore, that some very strong power must have been exercised by her in order to produce such an effect the first time of trying.

And now, as to my conclusions in regard to that which I saw, heard and read in America, I think, first, that we may congratulate ourselves that certain wholesome checks have operated in England to prevent such catastrophes in

Spiritualism as are enumerated in an article in the last number of the *Chicago Religio-Philosophical Journal*; checks to be traced, I fancy, to the different social conditions existing among us generally, and to the more severe standard of criticism amongst English Spiritualists. Secondly, that we must continue rigidly to sift and probe our own facts, and to institute such measures as shall protect our mediums from the public, the public from the mediums, and the mediums from themselves. Thirdly that we must not rest content with explanations hitherto given and received, but must examine and question every new theory which promises to throw light on the sources of the phenomena, and above all that we must mistrust all communications which we have no means of verifying, coming from sources which have often proved to be deceptive and illusory; and lastly, I feel more strongly than ever that the phenomenal side of Spiritualism as we know it now, separated from the Spiritualist philosophy as it has been known from the most remote ages, is but a new form of materialism, and that the worst danger we have to guard against is a divorce between these two.

On the other hand, I am more than ever convinced of the important nature of our inquiry, of the worthiness of its pursuit by the best minds, of the necessity for their application of the best methods, and of the ennobling effect on human character of the truths brought home to us even by its objective facts, when these are seriously studied, rightly presented, and applied in the direction of self-culture and in the service of the spirit in its struggle for complete ascendancy over every form of matter.

MASONIC DIPLOMA OF MADAME BLAVATSKY¹

To the glory of the sublime Architect of the Universe: Ancient and Primitive Rite of Masonry, derived through the chapter of the Sovereign Sanctuary of America from the Grand Council of France.

Salutation on all points of the triangle.

Respect to the Order.

Peace, tolerance, truth.

To all illustrious and enlightened Masons throughout the world—union, prosperity, friendship, fraternity.

We, the Thrice Illustrious Grand Master General, and we, the Sovereign Grand Conservators, 33d and last degree of the Sovereign Sanctuary for England, Wales, etc., decorated with the grand star of Sirius, etc., etc. Grand Commanders of the Three Legions of the Knights of Masonry, by virtue of the high authority with which we are invested, have declared and proclaimed, and by these presents do declare and proclaim, our illustrious and enlightened Sister H. P. Blavatsky, to be an Apprentice, Companion, Perfect Mistress, Sublime Elect Scotch Lady, Grand Elect, Chevaliere de Rose Croix, Adonaite Mistress, Perfect Venerable Mistress, and a Crowned Princess of the Rite of Adoption.

Given under our hands and seals of the Sovereign Sanctuary for England and Wales, sitting in the Valley of London, this 24th day of November, 1877, year of true light 000,000,000.

John Yarker, 33 Degree, Sov'n G. M.

A. Caspari, 33 Degree, Grand Chancellor.

A. D. Loewenstark, 33 D., Grand Secretary.

H. P. B.'s Scrapbook III, p. 60.

From the *New York Sun*, May 19, 1878.

¹ For facsimile of Diploma, see *The Golden Book of the Theosophical Society*, p. 40; also *THE THEOSOPHIST*, March, 1923.

NOTES ON THE FIRST STANZA OF DZYAN

BY ERNEST WOOD

The Meaning of Dzyān

THE word dzyān is stated by Madame Blavatsky to be equivalent to the Sanskrit dhyān (dhyāna), which means meditation. Dhyāna is the central term of three, which are described by Patañjali as covering the entire process of meditation. That complete process is called sanyama, which means control. Sanyama begins with dhāranā, which means concentration, proceeds through dhyāna or meditation proper—the thinking part of the meditation—and goes on finally to samādhi or contemplation. I do not say that it *concludes* with samādhi, because one should never deliberately terminate a process of contemplation, but on rising should try to carry away the effect.

Now, the Stanzas of Dzyān given in *The Secret Doctrine* describe a period of evolution. The knowledge thus given in the Stanzas may be regarded as “obtained through meditation”. But that is only a part of the truth, for *all* experience results ultimately in knowledge. So the Stanzas are also “about meditation”. The term dzyān may thus be taken also to inform us that what appears to be an external process of evolution is *really* a psychological process or, more precisely, a process of meditation.

As everywhere and always there are cycles and sub-cycles, or wheels within wheels, the smallest operation of meditation by any person gives us a clue to the nature of a large cycle of meditation, or “evolution,” solar or presumably even cosmic. Examine the three-fold act of meditation in your own experience and you will see that the first portion, concentration, is an act of voluntary limitation of attention, and the purpose of that act of narrowing the field of attention is to obtain greater luminosity than before with regard to that limited field. Sometimes we hear quoted, with regard to somebody newly born: “Out of the everywhere into the here.” That is concentration.

Let your mind wander, and observe it while it is wandering, and you will find that you cannot discover a boundary to it. Material things are known by their outline or boundaries. The difference between a table, a chair and a bookcase lies in their form or external limitation. But thought reaches out in all directions, sometimes farther, sometimes nearer. Its centre at any time is where the will puts it, and the extent of its reach is also limited by the will. It has its centre anywhere (not yet everywhere) and its circumference nowhere. The beginning of the process of meditation is the establishment of a centre and a limit by an act of voluntary concentration, and that is true of a cycle of “evolution” as well as of a fifteen minutes’ meditation by an ordinary person who knows how to meditate.

But the meditation that one does with the eyes shut and the hands at rest is not quite the real thing. Meditation should proceed together with action, as it does for example when an artist paints a picture. First he brings his attention to the subject in hand; then he works at it and perfects it as fully as possible within the limits of the subject chosen; finally, when he can improve it no more, there is a kind of

contemplation in which he realizes something of beauty, or whatever it may be, which was not real to him before he began this piece of work-meditation. Later, when he commences another cycle of meditation upon another piece of work, there will be some quality in it which was not there in the previous cycle, and so it goes on. And so also in a solar or cosmic cycle the meditation is practical; it may be called work-meditation.

The object "created" in the course of a work-meditation seems so solid and definite because it contains the greatest degree of self-limitation by the will, something that can stand up against the rest of our psychic or mind process as an object of space and time, or in other words as a karma. There is no essential difference between ideas and objects, or between thought and work; their difference is only in degree. There is no essential difference between a game of chess played in the mind by a blindfold person, and a game played out upon the board, or between a musical composition flitting through the mind of a composer and the same played out upon an instrument; the difference is only in degree.

In the physical world we have the duality of action (or work) and objects (or karmas); in the mind there are similarly thought (or mental activity) and ideas (which also are karmas). In Sanskrit grammar it is the objective or accusative case that is called karma. In practical life it is the object set before us which is our karma. What is made is karma, not what makes. Karma means only effect, never cause, nor is karma "cause and effect". The cause is in the will alone, always.

So let us understand at the beginning that these Stanzas relate to meditation, that there is no such thing as external or material unfoldment or evolution, but only the will as cause of both the material thing and the apparent though delusive material change. Truly, if a painter makes one

picture after another, each involving a cycle of work-meditation, and if those pictures are set up one after another in a long gallery, and if then you study them in series, you will find something continuing in them. But the material thing is not self-sustaining, and it does not propagate itself into a continuum; further, it does not change, being by its very nature inert. The biologists have set up a series of skeletons just like such a set of pictures, and have found a continuum. But between each picture and the next there is a perfect material hiatus, an impenetrable darkness, a retirement of the creator to his base—as absolute as the black shutter which must come fifteen or twenty times per second between the static pictures of a cinematographic film, which seen in series give one the impression of motion. It is not that one form gradually unfolds or evolves, but that there is the shuttle of death and birth flying between the end of one meditation and the beginning of the next.

Truly, to understand either the doctrine of the monads or the doctrine of the worlds, the nature and operation of either life or form (which, however, are relative things), it is necessary to study them metaphysically, that is to say to look for no material causes at any point, but only for causality in the will. Let us then realize that the cyclic process is meditation, and that the most perfect meditation is work-meditation, not that mere thought- and feeling-meditation which is both lame and blind until the meditation becomes complete in daily life.

While on this topic let me refer to the Dhyān Chohans. Reference to these Beings in various parts of *The Secret Doctrine* shows that They are beyond the meditation that is forming a particular cycle of events. Though They may be associated with that cycle, and permeating it, in that They are in harmony with the monads which are creating that cycle or involving themselves in one karma after another, They are not makers

nature as now, it should be given to the entire nature, visible and invisible, every part of it receiving the most careful training and drilling by teachers qualified by proper experience and study so to do.

"The thing of importance is that the tools with which the higher self works down here in this lesser world should be sharpened. These tools are his various bodies—physical, etheric, emotional, mental. It is these that need the training, one by one, and not one of them should be neglected. For the most part it is now a case of a happy-go-lucky neglect.

"Beginning at the bottom, consider the physical body. If we had experts who thoroughly understood its needs (and few properly do) as to diet, exercise, rest and recreation, so that right respiration and circulation, right digestion, assimilation and elimination were assured to each according to his own nature and not according to some broad theoretical standard to be applied to all, such experts would be invaluable for the purpose of which I speak.

"Then the etheric body. Who knows anything of how to develop this to its greatest degree of tensility? Who knows how to make it the strongest possible vehicle of vital energy? Or who knows the laws that make for its closest association with its twin, the dense physical body, as against the rather loose association that often obtains in sensitive, or nervous temperaments? All this is essential in a proper scheme of training.

"And the emotional body, what training does that receive? What drills are established to sharpen and refine the colour sense, the tone perception, or the delicate response to subtle tastes, perfumes or fine texture? The senses should be trained to respond to Nature's finer forces, thus heightening one's capacity to express the higher self. This vehicle should be trained in self-control, in kindly good-will to all, as well as in the appreciation of all forms of beauty. Every

art and craft should be brought to its door and the expression of beauty in thought, speech and action should be made one's second nature.

"At present a training of sorts is being given to the factual mind, but that can be vastly improved. Certainly its methods have not been the best. A factual reservoir may have its uses, but the value to be placed upon a highly trained, thinking mind, is beyond computation. There are mental capacities still in latency that are undreamed of in conventional schemes of thought.

"Thus the four instruments of man as body (or personality) when properly trained and harmonized, become as a single, efficient vehicle of man as soul (or the higher self) whereby the latter contacts the denser worlds of being. Every development of these instruments adds to the ability of that inner self to become active in our earth life and to bring his genius and finer powers to bear upon the process of civilizing the personalities of the race. For every advance in capacity of the lesser man, there is a corresponding response coming down from his higher self.

"There is a natural bridge between the higher and the lower self which must be expanded and kept widely open. This can be done by right meditation, and by constant devotion and allegiance to the highest within. Daily practice should be established to make such attitude constant."

Here I asked myself if the yoga I was practising were not likely some day to be released for outer use in connection with this plan of training. The answer seemed to be:

"The principles of that yoga are in part exoterically known already. When exoterically introduced as you have them, a more esoteric yoga will be given the students to take its place. This is now waiting."

And so, I got the impression that the need of the future was, not the continuation of the methods of schooling

inaugurated centuries ago and very little improved *in principle* since ; but was an undisclosed system that would *take each of the lesser bodies of man, and one by one put them through courses of training by drilling, drilling, drilling* as, for example, is done for skill in the execution of a musical instrument.

Then there was something else about a process of harmonizing the bodies, so that all would work together as one, with none out of tune or balance with the rest, but of this later.

I rose from my meditation enthusiastic. I spoke to many of what had apparently come to me, but none seemed to take more than a very casual interest in it, and most took no interest at all. Recently I found one who appeared to be a bit keen. Perhaps there may be others. If so, I shall be glad I told my "dream" in type.

FROM "THE HOLY GRAIL"

AND some among you held, that if the King
Had seen the light he would have sworn the vow :
Not easily, seeing that the King must guard
That which he rules, and is but as the hind
To whom a space of land is given to plow.
Who may not wander from the allotted field
Before his work be done ; but, being done,
Let visions of the night or of the day
Come, as they will.

TENNYSON

THE MYSTIC AND THE RULER

By HEDWIG S. ALBARUS

NO intelligent observer of public life can fail to notice at present that in India, the land of saints and mystics, there is a crying need of a great ruler among her own people, who is to lead the country to Self-Government, along constitutional lines. And so the question has been asked, if not in so many words, yet by the activities of certain politicians : Why cannot the soul of the introspective type fulfil the task of the ruler equally well ? One answer among many may be found in the story of the Quest for the Holy Grail and King Arthur's attitude to this enchantment of his knights. The events leading up to the resolve of Sir Galahad, Percivale, Lancelot and others to go in quest of the Divine Vision, described in Tennyson's *The Idylls of the King*, are briefly as follows :

King Arthur was absent on a punitive expedition against robbers who had outraged a maiden, when the Grail appeared in the great hall. The miracle seems to have been brought about by Galahad sitting down one day in Merlin's chair, "the Siege perilous for good and ill," in which

No man could sit, but he should lose himself.

We read that the magician sat there one day and was lost, and this gives us the clue. Does this chair not symbolize the Hidden Science, Magic, worked by spells and incantations for lower purposes, but through which also the pure, the wise and the good obtain control over the powers of Nature ? Merlin, the mage, who was by no means an evil

character like Klingsor, the magician in Wagner's "Parsifal," had shared the fate of many enchanters in being overpowered by the forces he had raised. Galahad, on the other hand, had for some time deeply meditated on the wonder of the Holy Grail, having caught the inspiration from Sir Percivale's sister, the nun, to whom the Grail had become visible; he had unconsciously practised "white magic," and by intense concentration on the divine miracle had caused the Grail to appear to him in objective form, amidst thunder and lightning in Arthur's hall, while it was not distinctly seen by the other knights. Also Galahad had "lost himself," but differently from Merlin, as he was henceforth dead to his lower nature. The knights, including Galahad, now swear a vow to go "a twelvemonth and a day" in quest of the Holy Grail and tell this to the King on his return.

Considering Arthur's highly spiritual character and the fact that he had bound his knights by strict vows to great and noble ideals of life, one might have thought that he would have approved of their plan and sent them away with his blessing. But this is not the case; he is displeased that they should leave their self-chosen task of assisting him in defending the people against dangers from without and within and of raising them eventually to a higher level of civilization. He calls their undertaking "madness," because they are not fit for it, predicting that only Galahad will accomplish his purpose, the vision being for such as he is, but not for the others, and his predictions prove true. When the King meets his knights again after the Quest, except Sir Galahad, who had been crowned king "far in the spiritual city," and, although some of them had succeeded better than others, they all acknowledge their comparative failure; even Lancelot, the greatest of King Arthur's knights, before he fell from his high state, says that he saw the Grail covered and knew that the Quest was not for him.

Folklore has placed King Arthur among the solar deities, which is corroborated, not only by his achievements as a "culture hero," but also by the fact that his descent from a line of British kings could never be traced to the satisfaction of all his subjects—it being rumoured that he was "washed ashore by a wave illumined by a flame"; so it could not have been lack of spiritual development that made King Arthur disapprove of the Quest. He could not have been blind to the deep significance of the great venture, but his unerring intuition told him that only a pure knight like Galahad would succeed, the others not being equal to the undertaking. In Tennyson's great poem King Arthur even acknowledges to have visions himself, only he never lets them interfere with his duties on the physical plane. He knew that a king is sent into the world, in the first place, to be a helper, a protector and a guide to others and therefore cannot indulge in mystic dreams, however fascinating they may be to him. But in the intervals between his duties,

In moments when he feels he cannot die,
And knows himself no vision to himself,
Nor the high God a vision, nor that One
Who rose again . . .

such things are no longer mere "visions" to the King-Initiate, but become *realities*, which are the guiding inspiration of his life.

Galahad, on the other hand, the type of the mystic in *The Idylls of the King*, since the moment the Grail appeared to him in King Arthur's hall, had been followed by the vision, which experience he relates to Sir Percivale thus:

. . . and never yet,
Hath what thy sister taught me first to see,
This Holy Thing, fail'd from my side, nor come
Cover'd, but moving with me night and day,
Fainter by day, but always in the night
Blood-red . . . and in the strength of this I rode,
Shatt'ring all evil customs everywhere,
And past thro' Pagan realms and made them mine,
And clashed with Pagan hordes and bore them down,

spring from a source so tainted? Members should decide their minds on this matter, or retire from the scene.

If the affirmative is held, then the consequences should be equally candidly faced. The first of these consequences in importance and order, it appears to me, is the relation that the Masters *now* bear to the Society. Has this altered since the eighteen-eighties? If so, in what particulars? If not, then what is that connection and in what ways can we draw upon it?

I propose to deal with this issue here. But it will be essential first of all to make a point of immense importance, however briefly. This point is: What exactly is the character of a Master which distinguishes Him from mankind in general? By this I mean, that as man differs from animal by the fact of self-awareness, (accompanied by tool-using), and animal is other than plant by nobility (associated with thought and seeking), and plant is marked off from crystal by capacity for digestion and adaption in general (accompanied by feeling), so there is a definite *otherness* which is the true break between man and Adept. I have examined this important distinction upon purely reasonable grounds in a long series of lectures in New York recently.¹ I cannot repeat the extensive arguments here, but would like to point out that the constant attempt to describe the Masters in terms of a purer and nobler humanity *only* is bound to be misleading upon the one matter which is of critical importance. I am prepared to admit that mere intellection as regards the difference at issue is also sure to mislead; but at least concentration upon this matter warns the student to be expectant, whereas constant attention to moral grandeur alone may leave him in complete ignorance of the true situation. The real point is that Masters are not better men, as Masters; They must be considered primarily in Their state as demi-Gods. A great

¹ *The Men beyond Mankind*, which will shortly appear in book form.

deal of trouble has arisen out of this business from both friends and enemies of the Society.

Without examining this unique property further, I must declare somewhat dogmatically, but in accord with all the best traditions, that certain characteristics accompany the prime difference. These secondary characteristics can be enumerated, even though the prime factor is elusive. Among the secondaries is the fact that the Masters are free men, by which is meant They have no more personal Karma. They obey, like every manifested creature, the laws of the cosmos, but They have brought to an end "the ceaseless round," and with that cessation They have ended also the personal claims which may be made upon Them.

Ignorance of this simple fact has given rise to every manner of misapprehension as to Their relationship to the Society. We are to-day struggling with problems which stem from this very root-difficulty. Some have assumed that the Masters have altered of late Their relationship to the Society. But the truth of the matter is that those who make that assumption make it on a false premise, which has long misled them. The premise is that the naïve relation of the Masters to the Society which is set forth in the early literature is the true relationship. The Masters are conceived as having taken up a job in which They have personal feelings, wanting a direct success. In short, it is tacitly taken that They want the fruit of action. It should surely strike a reasonable person that if there are Beings who are entirely independent of all personal Karma—in the binding sense, They love and They think—such individuals would be exceedingly foolish to turn back on Their prime achievement of aloneness (*kaivalya*) and commit Themselves to attachment. In short, the notion is that the Masters founded the Society for Their own pleasure.

It is from this error that our troubles come. The fact is that the Masters, who are after all charged with the duty of

personally teaching, are not bound by Their own personal Karma—for They have none—but are instead limited by the personal Karma of Their volunteer agents. Once this idea is taken in, the notion that the Masters have abandoned the Society is supplanted by a true concept, namely, that Their relationship alters as leaders alter in character. In short, the tangible methods of a Blavatsky give way to the psychic methods of a Besant, not because the Masters have suddenly changed or left, but because the mask has been changed for a new one.

We must ask ourselves, in short, this: "How are the Masters to retain Their personal freedom, won at such cost by yoga, and yet help people personally? How are They to change peoples' lives personally without interfering in personal Karma, and hence binding Themselves anew to personal Karma, which They have by much effort equilibrated?" The answer is that They can act only through volunteers, and, *note well*, They must assent to be bound by the limitation of such volunteers. When Jesus weeps over an obdurate city, He weeps not because He has no power to act directly, but because there are so few to volunteer to represent Him. He does not weep from personal chagrin, in short!

In Their own letters the Masters make clear that They had to do the best They could with Madame Blavatsky whom some would like to deify, now that she is dead. They had to take such methods as she was fitted for. These happened to be what they were, but we must not confuse Madame Blavatsky's phenomenalism with the essential character of Those who employed her.

If all this be agreed, an interesting conclusion can be drawn. I shall proceed now to draw it.

The method determined upon, out of the character of H. P. Blavatsky, and that of her principal colleague, was that of arresting the attention of the world by displaying laws

denied equally by orthodox materialism and dogmatic religion, although these opponents pretended to be committed, the one to the investigation of new laws, the other to the championing of miracles. Few members of the Society seem to have noticed the real consequence of this method. It was that there was drawn around the two bold Founders a group of people, personally linked by Karma to them and by soul responsive to the method selected. For the natural consequence of physical phenomena was metaphysical study. When a ring hops out of a rose under your very nose, you are a fool if you do not ask what sort of world is behind this extraordinary episode. So we had a corps of Sinnetts and Humes and the like, and eventually a *Secret Doctrine*, a wonderful attempt to describe how something comes from the no-thing.

Then Madame Blavatsky died (but the Masters went on), and there had to be a shift to the Karma and character of Colonel Olcott. This put the whole outer method up a notch in the planes of Nature. For this interesting man had a vast fund of etheric magnetism for healing and like miracles, but not capacity for his former colleague's style of work by physical phenomena. And instantly a new type of person was attracted, deep in his soul, to the Society. There is a correspondence at a high level to vitality. It is generalized vitality, commonly called the Will. Hence the rapid growth of the Theosophical Society, as a movement.

Then the Colonel died, and new personages took the stage, and with them a new method, since the Masters must accept the limitation of the personal Karma of the worker at hand. The whole style changed. By psychic inquiry the centre of attention was shifted to the psychic worlds. Astral bodies were described, and psychic forms pictured. As a result a new kind of person came into the Theosophical Society. Metaphysics fell into the background, just as a matter of course. Virtue came forward. For when people hear what a sight an

astral body is they want to do something about it. Hence the recent era when people joined practically every movement launched, with the most virtuous intent. It cannot be said of this era that it was supremely marked by mental comprehension, because the upper correspondent of the astral world is the intuitive, and people flocked into the Society on that basis. It had the taint of authoritarianism naturally, as well. The leaders of this era in our work were, as much as Madame Blavatsky, dependent upon the wisdom of the Masters; but she had the advantage of phenomena which created in people the *illusion* that they knew. Psychic investigation has no such advantage and there has often been in consequence a strong and unreasonable revulsion against authority.

This period, now closing, had at least the advantage of quick action and solidarity and energy. The Society was manned principally by people who tried to lead a good life, becoming vegetarians, and what not, out of intuitive grasp of certain ideas and intuitive trust of certain people. But it must be candidly admitted that it was a time when folks believed rather than knew. And rebels were not exactly popular, even though they were polite and friendly in their scepticism! Indeed, many people one liked heartily one saw sadly grow bitter. The fault was theirs. For after all the corrective was to *know*, and no one can prevent anyone from knowing, except himself. It was a habit to place personal weaknesses and failure upon leaders, as if they stifled growth. That was all very sad, and bound up with many matters of purely personal disappointment, self-betrayal and the like. The Society, whatever the era, has no room for vaulting ambition.

With the passing of this intuitive-psychic era a new one is bound to arise, determined by the character of the leaders and their personal links of Karma. What is interesting is that it can be forecast. Note that the first period was

phenomenal, and the metaphysical was evoked. Thus the lowest world was linked with the highest in human reach. Then, toward its end, the etheric was linked with the highest vital, the so-called robe of glory. There followed a period of linking the astral to the intuitive. From this it follows, reasonably enough, that we are in for a time of binding together the higher and lower mental. That is to say, the scientific materials of our times will be brought before the bar of the eternal Ancient Wisdom, and there reorganized. I expect a period of scientific research, in which any intelligent person can take part, unlike psychic research, which is limited to a few as yet. I believe that psychic inquiry will be as little stressed shortly as phenomenalism was recently. But a vast growth of philosophy and science will, instead, take place.

For this we have been lately prepared. A great searching has been going on among people who have had their idols assayed for clay. Not only have the Masters been (supposedly) doubted, but the heavenly cow of Reincarnation has been brought upon the carpet! Could iconoclasm go further? The issue is simply to sort out those who mean to know for themselves. No doubt the mortality has been high. A considerable quantity of members have lost interest or left owing to mere discouragement. Another large group has shouted hurrah over the discovery that they have been depending on psychic authority and promptly proceeded to lean on a new authority. But I see signs everywhere of the righting of the boat again.

The principal feature of the recent storms has been the almost total loss of a sense of humour. We should first recover that. Next, we should face the fact of a new era. C. Jinarājadāsa's interesting little venture into *Theosophy and Modern Thought*, in his book of that name, and his general thesis in his *First Principles* have long seemed to me signs of the dawn of another day. I must say that I look with as

much eagerness to the next period as I feel a pensive mood of backward-looking toward the former. I suppose people who knew Madame Blavatsky (who died when I was three, and had thus no opportunity to meet me), felt a deep sadness over her withdrawal, and despised the rising powers of the day as unworthy. What we should keep well in front of us is the fact that the methods of the Masters are bound to change with the personnel. The new period will be exciting in its own way. People, in a way, will know something for themselves. This will be no substitute for the making of that angular change which is called the attainment of *moksha*—for the difference between man and Master is angular and dimensional, not linear or volumetric. The deep function of the Society will continue to make such changes in those who survive all outer change. Meanwhile the outer changes have much interest in themselves. The Masters remain the Masters; and, in a long view, the Theosophical Society with all its baffling character remains the Theosophical Society.

ONE comfort is that great men taken up in any way are profitable company. We cannot look, however imperfectly, upon a great man without gaining something by it. He is the living fountain of life, which it is pleasant to be near. On any terms whatsoever you will not grudge to wander in his neighbourhood for a while.

CARLYLE

THEOSOPHY

By JAMES H. COUSINS

(In February, 1932, towards the end of my sojourn in the United States of America, the President of the American Section of the Theosophical Society, Mr. Sidney A. Cook, delegated to me the work of putting a statement of Theosophy into 1,500 words for a projected book to be called *God's Lighthouses*, in which two writers proposed to give a survey-in-brief of world-religion—with a footnote that, though they knew Theosophy was not a "religion," they wished to present its teachings. Remembering that the Theosophical movement had produced a library of books on Theosophy (and had not yet taken the vow of silence that follows the last word) the task of squeezing the subject into a newspaper column did not seem particularly hopeful of accomplishment. Still, some one had to do it, and the doing attracted a mind that enjoys essaying the apparently impossible. The proposed book was dropped; and the scurry of events that landed me once more on the rostrum of Besant Hall as Principal of the Theosophical College at Madanapalle, in South India, put the matter out of mind. Recently, however, my file of the statement turned up: and a perusal of it at a distance gave me the feeling that the summary had done something that might be useful to others in presenting a bird's-eye view of essentials, if only as a provocation to them to try and better it. Hence its publication here.—J. H. C.)

THEOSOPHY is the sum-total of knowledge and experience; not an accumulation of details, but a co-ordination of these into a synthesis of essentials. It is a progressive statement of as much of the reality of the universe and humanity as has become possible of expression through investigation, discovery, speculation, application and revelation.

The modern Theosophical movement, through which Theosophy is given to the world, is not, as is sometimes

supposed, a recent peculiar outcome of peculiar people and circumstances. It has arisen out of a natural, inevitable, long-exercised impulse of normal human nature, the impulse to understand itself and its environment.

There is in the human mind a tendency to pull things to pieces in order to see the works, and a reverse tendency to put things together and watch them at work. This double tendency to analysis and synthesis is part of the outfit of all normal human beings. Its large-scale expression is seen in the history of religion as a common and continuous exercise of aspiration towards the association of the individual with the universal life, and in the history of the organized religions as its analysis through the prism of time, place and personality. The same is seen in art as a common creative impulse, and in the various arts as its analyzed expression; in philosophy in general and the philosophies in particular; in science and the sciences; in common human needs and satisfactions, and in the political, economic and social separations which an extreme yielding to analysis has brought about.

As a reaction against separations in human life, and the evils which they engender, the counter-impulse towards a synthesis of explanation capable of application to human life has arisen at various times in history. It showed itself in the Greek search for the unities behind diversity; in the monistic philosophies and accompanying disciplines of India; in the vital synthesis proclaimed by Jesus Christ; in the French Encyclopædists of the eighteenth century. In the nineteenth century it partially reappeared in Herbert Spencer's "Synthetical Philosophy," and with striking fulness in the movement which adopted the ancient title of Theosophy, that is, God-Wisdom, in the double sense of the most complete co-ordinated knowledge concerning the universal life and its manifestations, and of conscious individual participation in that life.

The modern Theosophical movement was begun in New York in 1875 by Madame Helena Petrovna Blavatsky, a Russian, and Colonel Henry Steel Olcott, an American, under the inspiration and teaching of certain Oriental spiritual Adepts. From later-founded centres in India, America and Australia, and their Lodges in every country, the movement has, by innumerable books, pamphlets and lectures, spread its message of an attainable complete understanding and technique of life.

The history of the Theosophical movement has shewn familiar human characteristics. Personal experience derived from Theosophical study and practice, with accompanying mental and emotional exaltation, have produced special emphases and expansions which in turn have produced protests and contractions. But, notwithstanding differences, the Theosophical groups give a common allegiance to three Objects which express the fundamentals of Theosophy. These Objects may be elaborated as follows.

Object One. The formation of a nucleus (one among the many nuclei) of the universal kinship without any distinction, based on the recognition of the unity of life cosmic and individual; a life fulfilling itself in rhythms of times and seasons, growth and decay, under universal laws (Karma) and progressive continuity (involution and evolution), through groupings of consciousness in the sub-human kingdoms of Nature which attain individuality in humanity, and proceed by means of successive lives and deaths, hells of experience, heavens of repose and assimilation, limitations producing evils and liberations producing good, to a state of individual enlightenment and purification (salvation) when incarnation becomes unnecessary.

The axiom of the unity of life behind and within its forms (God manifest in the universe) is the sole dogma of the Theosophical organizations. This naturally implies the

interdependence of the forms in which the One Life expresses itself, and the necessity for humanity, as it becomes conscious of this law of life, to adjust its activities and organizations to the fundamental unity in an integrated kinship accomplishing the highest spiritual and physical good of every unit, instead of the present disintegrated individualism with its unintelligent and heartless exploitation of both humanity and the animal creation. The Theosophical groups, therefore, work in sympathetic relationship with all activities that make for higher unifications of humanity, and the unification of humanity with all Nature.

Object Two. The comparative study of human response to the reality of the universe, as expressed in religion, art, philosophy, science, individual action and social organization; in the certainty that, notwithstanding darkness, incompleteness and distortion in expression, "God's Lighthouses" will give a sufficiency of God's Light to guide humanity towards truth in thought, beauty in feeling and expression, and goodness in action.

But, while Theosophy will look for light from all light-houses, it cannot accept any one of them, or all of them, or even the contemporary version of expressed Theosophy itself, as the complete and final illumination. Without bias save that of inclusiveness, with no object save the exposition of reality, having no vested interest in creed or ceremonial, despite the predilections of individual searchers along Theosophical lines for experience and understanding, Theosophy records, examines, grades, co-ordinates and applies all contributions towards the clearer understanding and fuller enjoyment of life in action, thought, feeling, creation; and in extensions of these to achievements as far beyond the comprehension and experience of humanity's present rudimentary powers as the exploits of the airplane are beyond the comprehension and experience of the earthworm.

Object Three. A steady pressure from the known towards the unknown in the understanding and development of human capacities, and, consequently, in the increase of knowledge and the increased use of laws and powers of Nature and humanity that at present are unknown, obscure or unregulated.

Theosophy thus affirms that the translation of the vast utterance of God in the universe into the humanly comprehensible statement, which in its fullest form is Theosophy, must not only be made through a synthesis of human faculties (since thought, feeling and action, isolated, are futile), but through a synthesis of faculties developed to their highest possibilities. Such possibilities are far beyond present general attainment, particularly among the distractions and degradations of modern life. They require long-continued exertion, intense concentration, vigorous discipline, disinterested purity. But, says Theosophy, history is rich in records of such attainment in personages through whose extended powers the sum of human illumination, knowledge and experience has been from time to time immensely increased. At their head stand the founders of the great religions, who, at various stages of humanity's evolution, have demonstrated the possibilities of attainment so far beyond common reach that they have been regarded as superhuman. Yet the Teachers themselves have declared that such attainments were the destined fruition of life-experience; to all mankind in the inescapable progression of human consciousness (which, to Theosophy, is but the Universal Consciousness in self-imposed limitations); to some who, through effort in previous lives carried into suitable circumstances in the present life, are able to fulfil the unchangeable conditions of selflessness and purity which produce both spiritual and physical health.

Jesus Christ called his disciples and all mankind to the achievement of a purified love for all embodiments of the

universal life. This is the unification, or at-one-ment, of which He is the exemplar to the Christian era. It is also the First Object of the Theosophical Societies. He also assured His disciples that the Spirit of Truth (the Holy Ghost, or perfect spiritual illumination) would guide them into all truth, that is, into a perfect mental response to reality. The qualification for this illumination, aided by the clarity and poise of purified emotion, is the Second Object of the Theosophical Societies. Jesus Christ further promised His disciples that, through their extended powers, they would perform works such as He had performed, works which, because they go beyond common experience, are regarded as miracles, but which are quite natural when understood. The understanding and beneficent use of such powers is the Third Object of the Theosophical Societies. Anticipations of them are demonstrated to-day in extended seeing and hearing, in healing, in telepathy which science has accepted as a function of the human psyche.

Thus Christianity is good Theosophy. And Theosophy is good Christianity in accepting the law: "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you," and placing external powers, however excellent and useful, below selfless purity and spiritual illumination as objectives of the aspiration which is true prayer, and of the disciplined endeavour in action which is spiritual in impulse, method and purpose. This is the true Christian life. It happens also to be the true Muhammadan life, the true Hebrew life, the Buddhist Middle Way, the Zoroastrian purity, the Hindu Yoga. It is also the Theosophical life.

WHAT TO DO NOW?

By A. P. WARRINGTON

II

WHEN I said last month that the present is a moment in history when the opportunity is stupendous to impress Brotherhood upon the attention of the world as a practical basis for all their reorganizations, I said something that will bear repetition over and over again. For it is happily true that Theosophists have had the high privilege of becoming custodians of the Ancient Wisdom, which has been given as a guide to humanity in all its life-processes, formed both in secular and sacred connections—as a help on its journey towards its final spiritual goal. Therefore it ought to be possible for Theosophists everywhere to give a lead to statesmen, teachers, and religious leaders and reformers as to the most important principle to be included in all their plans for man.

Without this principle of Brotherhood, or the recognition of the inherent unity of all peoples, no system can ever permanently succeed. When a Ruler makes his plans with the one great purpose that no man, woman or child within his realm shall go without the bare necessities of life and culture, he builds on the firm rock of ages and his is a State that truly recognizes the unity of the human family. This

should be fundamental. In addition to food, clothing and shelter, opportunities for culture, medical attention and methods of training in efficiency and skill in all departments of life should ever be provided by the State as the irreducible minimum.

Such an ideal State we read about in the history of ancient Peru; and that description of it which has been given to us by Bishop Leadbeater as a result of his clairvoyant research is now very impressive and might well be useful for the Dictators and prominent statesmen of the world to study during the present time of change. It should be read and judged upon its inherent merits and in the light of modern advancement.

WHAT the true occultist seeks is not knowledge or growth, or happiness, or power, for himself; but having become conscious that the harmony of which he forms part is broken on the outer plane, he seeks the means to resolve that discord into a higher harmony.

This harmony is Theosophy—Divine or Universal Wisdom—the root whence have sprung all “religions,” that is all; “bonds which unite men together,” which is the true meaning of the word religion.

Therefore, Theosophy is not a “religion,” but religion itself, the very “binding of men together” in one Universal Brotherhood.

H. P. B.

BALANCE BETWEEN “THE OPPOSITES”

BY H. L. S. WILKINSON

THE task set to each one of us by Life is the great art of Balance. Life, whether walking, flying, swimming, acting, talking, or thinking, is an affair of balance between opposing forces. We have to learn to poise ourselves in the mean between two extremes, in all our experiences. By so doing, we rule the waves of circumstances, and so ride over them.

In planning our daily lives, we must neither be swayed by fear nor by hope, as regards outer events—only by reason and balance. If we seek this kingdom first, the rest will all follow, and Time will be our slave. To fear time is to be submerged by time. Doubt and fear destroy the buoyancy which carries our bark to its port; they make it unseaworthy.

The opposites are the Scylla and Charybdis between which we have to steer. Their reality is borrowed from ourselves. They are real if we submit to them, or are swayed by them; but if our will holds firm, they vanish.

A vibrating pendulum oscillates between two extreme positions, under the dual forces of action and reaction. In between these, it dwells for a brief instant in the mean position. If it could stay there, it would become a plumbline,

and could be used for building. Stability is the art, alike of masonry and of Life.

Day after day, we must learn to impose our will, and our faith, on the turbulent waves of life, and smooth them out. When we can accomplish this, we shall be able to walk on the waters of emotion without sinking, as Christ did.

If we are *ourselves* waves, we cannot *rule* the waves. Rule Britannia is a good song, as long as Britannia rules herself! Only thus shall Britons, or any other race, cease to be slaves.

Yoga is balanced living, skilled action. If we sing in our castle of illusion, let our song be of the Eternal, which knows no opposites. Then shall our melody be pure, with no undertone of "saddest thought".

Heat and cold, wet and dry, light and darkness, pleasure and pain—all these are illusions, belonging to the unreal sense-world. True life knows none of these oscillations: it is not a vibration.

This is not a cold, bloodless, stoical philosophy. It is the ecstasy of true living, as full of joy as the perfume of a flower, or the flight of a bird. It is all automatic and effortless. There is no "I ought" to do this, that, or the other. "I" is ruled out, and "ought" disappears with it.

The opposites are, really, incomplete thoughts, incomplete interpretations of life. Since we have the complete story of life within ourselves, and are living in an incomplete, fragmentary version of it, our business is evidently to supply the missing elements, and complete the picture. This is what Krishnamurti bids us do.

Living in this way, we can command events, because our world, being a thought-world, is modifiable by our deliberate and balanced thoughts, as distinguished from emotional reactions. So in times of crisis, if we keep our heads, we shall win through in the end.

ONE WAY OUT OF THE ECONOMIC CRISIS

(I have come across a solution to the world crisis, which certainly is final—provided it can be applied. It is in an article in *Christian Science Sentinel* of August 26.—C. JINARAJADASA).

WHY accept the unjust, untrue, and often terrifying statements one hears in regard to the untoward financial conditions of our time? Why believe that unemployment, penury, and limited means and opportunities are necessary occurrences? Progress out of the present economic situation seems slow because we, perhaps unwittingly, give hospitality in thought to the error of limitation and acquiesce in the belief that we must work out of a general inharmonious state of affairs which, rightly understood, has no reality. Human reason, spiritually illumined, leads to the understanding which detects these false assumptions of mortal mind, denies their validity, reverses their evidence, and re-establishes normal, healthful, prosperous conditions . . .

The entire web of materiality, with its false sense of pleasure and pain, its sin and sickness, its phases of unemployment, is woven in the loom of supposititious mortal mind, and has no more reality than has the fabric of a dream. The need of stricken humanity is for an awakening from the material dream through the enlightenment of spiritual understanding.

THE ROSE

BY THE REV. F. H. ALDHOUSE

THERE was an old moss-rose bush growing up the wall of our house in Baltray, County Louth. Baltray is beside the sea and the combined tang of salt in the air and the smell of the roses is one of my earliest recollections. I loved that moss-rose bush as child and boy; as I do now when time's frosts are greying and gristling my hair. For I have returned to the old home with a tolerable fortune and the rose blooms and perfumes the air still as in the dear dead years past. So much has gone out of my life, friends, parents, wife, but the moss-rose will last my time.

It was not only the colour and the perfume that I admired, the flowers were so perfect in their outlines, every petal exactly placed aright and contributing its own share to the loveliness of the whole.

I had one little sister and her name was Rosa. It is natural for brother and sister to love one another, but I think there were none that loved each other more than I and that beautiful child. She was of what is called "the fairy type," delicate and perfect, with jet-black hair, a wonderfully fair complexion which sometimes accompanies it, dark blue eyes and lips that always suggested to me petals of her namesake. I have never known a child that seemed so perfectly happy as Rosa was, her constant gentle laughter and the soft

sound of her little dancing feet are an undying memory of long, long ago. We played by the Boyne in scenes of beauty and the wonder of a mighty past whose stories of kings, druids, heroes and the Sidi were our joy.

I and Rosa were inseparable, we used to watch the wonderful sunrises out to sea, and the more magical sunsets out along the Boyne to westward. We knew the call of every bird, the many wild flowers were our friends, life was an enchanted life for us children, the sad and awful thing called human existence was known only to us as was the distant crooning of the waves. Great storms might break out to sea, and wash things ashore for our delight, queer people in Dublin might wage a civil war, but these were unhappy far-off things that only added zest by their very contrast to the certain peace and happiness in our rose-wrapped cottage.

And then, as suddenly as a storm breaks unexpectedly on the unwary mariner, the awful thing called Death burst on my happy boyhood like thunder in a clear sky.

I think I sensed evil as I cycled home from Drogheda where I had been at the Grammar School. It was a Saturday half-holiday, I always waited for the family lunch and did not lunch that day at school. My bicycle punctured badly when I reached Queensboro', and as it would not hold on even for a few minutes and I was anxious not to be late, I ran along wheeling it. I met an old woman whom we bought eggs from to supplement our own supply. She tried to talk to me but I ran on.

"'Scuse me, Mrs. Raferty," I cried, "I'm hurrying home." Then I saw there was something very much the matter with Mrs. Raferty and slowed down.

"Why, you're crying." I said.

"I am, Master Derrin," she answered. "Grief comes to all, to an old woman like me. An' maybe, sir, sometimes

to a young boy like yourself. I won't say more, avick, but I wouldn't hurry so fast, me dear there's plenty of time, an' we none of us know what's waiting us at our journey's end."

She hurried away and I slowed down a little, feeling uneasy and perplexed. I came to our door and smelt the perfume of the summer roses. It was not our servant old Meg or mother who opened the door to me, it was father. I saw his face was flushed and full of pain.

"I want to speak to you a moment, my child," he said in a curiously constrained and toneless voice. "Come in here, Derrin." I followed feeling sick with dread; what could have happened?

"Derrin dear," father said. "You are only a very young boy and your mother and I have shielded you as far as we have been able from anything that would hurt you." He paused. "From sorrow and loss—these come, my boy, to us all, to every one. I have something to say which I wish to Almighty God I had not to say, but it must be done. Derrin, Rosa has met with an accident—it was a bad accident—she is gone from us, my poor little boy."

I never saw a man cry before, and I had no power to weep myself. I felt my head begin to ache like the throbs of a drum, I ran out of the room sick.

I can remember little of what followed, of mother's caresses and what was said to comfort me—and did not, one thing kept singing in my ears "Rosa is gone from us" and "she fell into the Boyne".

Finally the doctor gave me something and the pain melted into a horrid sleep full of nightmare. In the early hours of the morning I awoke. I pulled up the blind to see if day was coming, a long ray of moonlight streamed into my little room and in the pillar of moonshine, oh wonder! poignant and exquisite floated Rosa.

"O Derrin darling," she said. "Oh don't cry like that, dearest, I am not dead, don't think it. I have gone back to my rose-bush. I am the Fairy of the Rose. I had to leave you all for a reason I cannot tell now, but I could never have grown up; we come as children and we go as children, it is our experience of mortal life. Derrin darling, every time you kiss my blossoms I will kiss you again. I can never grow old, and you will always be young too in your heart because we loved, we love, and we shall love."

Years have flown as clouds flee across the sky, but in the moss-rose my Fairy dwells. She tells me of her tearless life of joy and sympathizes and helps me. I kiss the rose-leaves and I feel a child's soft warm lips respond. Time, she tells me, is but an illusion, we are eternally young together, and when this old body passes a boy and a girl will walk hand in hand in a land where there is no parting or death or tears.

REEDS AND RUSHES

I HEARD the reeds and rushes at the breaking of the day!
They sang: "The sun is rising and the shadows flee away,
"But day or night, in gloom or light, the Fairies dance away."

I heard the reeds and rushes in the glory of the noon!
They sang: "In every passing breeze, there rings a Fairy tune,
"A harmony of winter tide, a melody of June."

I heard the reeds and rushes when up rose the evening star!
They sang: "The joys of Fairy Life, how wonderful they are,
"We grow, we know, in Fairyland; while your eyes gaze afar."

F. H. A.

ZOROASTER

From "Four Great Religions"

BY ANNIE BESANT

THE Iranians—coming forth from the same cradle-land as the first family, but spreading westwards over that vast extent of territory which includes not only modern Persia but the realm of ancient Persia—were led in their first migration thither by their great Prophet Zoroaster, who held to them the same position that Manu held to the whole original Aryan race. He belonged to the same mighty Brotherhood, and was a high Initiate of the same great Lodge, taught by the same Teachers, the Sons of the Fire. Many of you will have read in those most ancient records from the Book of Dzyan, given in *The Secret Doctrine*, of the Sons of the Fire, who were the Instructors of all the great Initiates, called in Their turn, the Lords of the Flame.

This first Zoroaster, in teaching again the essential principles which are the foundation of every faith, and in each faith are apt to be overlaid by later accretions, blended philosophy and religion in a remarkable way. Coming to found a civilization which had its own peculiar features, which was essentially agricultural in its character, which was permeated through and through with the idea of the practical side of life, which was intended to train men practically in a noble faith and sublime morality, He did not give a metaphysical philosophy and an exoteric religion, linking the two together. But He interblended the two.

Having foresight of the special civilization that was to grow up, He gave an immense amount of astronomical science interwoven with the philosophy and the religious teaching, and He gave that astronomical science—so necessary for people engaged in agriculture—in its occult form, and not in its poor dwarfed modern presentation. To Him the stars were not mere masses of matter, revolving by blind unconscious laws around dead unconscious suns. To Him the planets around the sun, and the mighty stars in the highest heavens, were but the bodies of spiritual Intelligences, whose will was their guiding law and whose knowledge ensured the stability of the universe. He taught astronomy not as of dead matter and soulless energy, but as of living Intelligences, moving in changeless order, because guided by perfect wisdom and unswerving will. He taught

astronomy as the living occult science of spiritual wisdom, expressed in the material universe, the lowest form of its expression.

At the head of the manifested universe stands Ahura-Mazdāo, sometimes translated as the living Wisdom, sometimes as the Lord of Wisdom, sometimes as the Wise Lord . . . Ahura-Mazdāo is revealed as threefold . . . from Him duality proceeded, Spentō-Mainyush and Angrō-Mainyush, two principles that had their root in Him, but that were unfolded in order that a manifested universe might be brought into existence . . . the third, the Wisdom, the primeval Wisdom, or Mind, by which the world was made. This is Armaiti . . . Next in order come the hierarchies of the heavenly Intelligences, led by the seven great Spirits, the Ameshaspentas, the seven presiding Gods; sometimes Ahura-Mazdāo is placed at Their head as one of Them; sometimes They form the lower septenary and above them is the higher Triad . . . In man are the two principles—spirit and matter—as in all else, and he can side with the one or the other.

Out of the teaching of religious philosophy and of science there grew up the ethic which down to the present day is the glory of the Zoroastrian creed. A perfect practical purity is the keynote of that morality, purity in every action of the personal life, purity in every relation to external Nature, honouring external elements as the manifestations of the divine purity, guarding, as it were, their spotless cleanliness as a homage to the Life wherefrom the whole proceeds.

Passing from that purity of external Nature, with which a Parsi must not only passively but also actively associate himself, we come to that famous axiom of their religion: "Pure thoughts, pure words, pure deeds." That is the constantly reiterated rule of the Zoroastrian life—and we notice that the three are placed in the occult order.

We now come to the Fire, the supreme symbol of God, the symbol of divine life, that which is called the son of Ahura-Mazdāo, the sacred symbol most revered by the Zoroastrians of to-day . . . What is the Fire? Ever, in every religion, has fire been the symbol of the supreme God; Brahman is fire; Ahura-Mazdāo is fire; the Jews worship their God as a pillar of fire; and the Christians proclaim: "Our God is a consuming fire." Everywhere fire has been and is the supreme emblem; for He who is glory is revealed as fire; it blazes out from That which "is dark by excess of light," and the whole universe is but the outcome of the living flame.

What nobler work for the Zoroastrian of to-day than to permeate his brethren with the ancient fire, to relight its blaze on the spiritual altar of their hearts? What nobler work than to study his own Scriptures, and to go forth and teach the ancient learning with the authority and power that can only be wielded by a man of the same faith with those he addresses? The fire is not dead, it is only smouldering on its ancient altars; white-hot are the ashes, ready to

reburst into flames. And I dream of a day when the breath of the great Prophet Zarathushtra shall sweep again through His temples, fanning the ashes on the altars of those ancient fanes, and every altar shall flash into fire, and again from heaven the answering flames shall fall, making the Iranian religion once more what it ought to be, a beacon light for the souls of men, one of the greatest religions of the world.

H. P. B. ON THE SOUL

Contribution à l'Histoire de la Société Théosophique en France, by Charles Blech. 1933. From this interesting book, recently published, we quote the following fascinating passage written by H. P. B.:

"I am Buddhist to my finger-tips, and I have declared it for years. I believe in the existence of the soul, but of a material soul which will ultimately disappear, as is natural to any honest soul, and to any fragment of matter for which neither form nor existence can be infinite, not, consequently, immortal.

"I believe in the eternity of matter as *principle*, not as forms which always are transient (temporary). I do not believe in the personal immortality of the soul or of the ego; but I believe in the immortality and the eternity of the Universal Spirit, of the impersonal Ego, impersonal and unique, which is Oneness. And it is there in that Great All that at last immersed and absorbed my poor little 'great soul' will find its annihilation, its Nirvana, and it will finally rest in the universal annihilation of its stormy and miserable existences. Feverish activity will be drowned in spiritual inaction, the poor tiny individual atom in the Universal All. And then the small drop of muddy water that once was H. P. B. will have become a boundless ocean without beginning nor end. This is my aspiration, my own. Never shall I be satisfied with the idea of ultimately settling in Nirvana or in the traditional Paradise, as an individual soul. Would it not be strange, truly, to see the souls of James, Peter and Susie enduring for eternity, their golden tooth-picks in their mouths and the escutcheons of the Gods on their carriage doors? Very philosophical the idea. My ambition is to become ultimately the All, to be attracted and absorbed in Nirvana as a wisp of vapour is attracted by the ocean; and there, losing my personal individuality, to replace it by the impersonal individuality of the Universal Essence which the Christians and other deists call 'God,' and that I and my school (which is not the Theosophical school) call the Universal Cause, a cause which has neither intelligence, nor desire, nor will, for it is Intelligence, Desire and Will in their Absoluteness." (p. 118.)—Translated by M.M.S. for *Theosophical News and Notes*, August–October, 1933.

IMPORTANT ANNOUNCEMENT

(To appear in November issue, "World Theosophy")

THIS is to inform you that with the December issue *World Theosophy* will cease publication.

About a year ago rumours reached us from Adyar that some considered *World Theosophy* competitive to THE THEOSOPHIST, published there, and that if we ceased publication the subscriptions to it would increase. We took up this question with some of our leaders and with prominent officers in this and other countries. Without exception, they all urged us to continue publication as they felt that our magazine was helping the public to come to a better understanding of Theosophy, as well as aiding the members in their study of the writings of our teachers. They were also of the opinion that the question of competition with THE THEOSOPHIST was not a serious one because the members, if they could afford it would naturally prefer the "home" magazine to the one which we were publishing.

Dr. Besant, when we last saw her at Ommen, was of the same opinion, and that was the reason she asked us to continue publishing such a magazine in this country. We promised her that we would try to keep it going in America as long as she lived. This promise, coupled with the opinion of some of our leaders that the magazine was really doing good work for the Society, decided us to continue.

However, some time ago we received a letter from Mr. Jinarajadāsa (then acting editor of THE THEOSOPHIST) which stated definitely that he considered *World Theosophy* competitive and regretted that more members did not support the Adyar magazine. Also in a recent issue of THE THEOSOPHIST Dr. Arundale made a very strong appeal for its support. Finally, in its September issue, Mr. Warrington, our Vice-President, laments the small number of its subscribers, regrets its heavy monthly deficit, and makes a strong plea for the members to aid it.

These facts, coupled with minor considerations, have decided us to cease the publication of *World Theosophy* with its December issue, the completion of its third year.

We have fulfilled our promise to Dr. Besant to publish a magazine here so long as she lived, and since THE THEOSOPHIST, according to Mr. Warrington's statement, is in financial straits, we shall do what we can to help it. In ceasing publication we wish to urge our friends who have not already done so to subscribe to THE THEOSOPHIST and thus help to put it on a satisfactory basis. Mr. Jinarājadāsa, with his able assistants, has made it a wonderfully fine magazine, one of great value to the Society.

We take this opportunity of thanking our subscribers, our donors, and our contributors for their constant support. They have been an unfailing source of encouragement and appreciation.

This has been a privileged and a joyous work, and with no less joy shall we serve Theosophy in the future. Our service is dedicated to our leaders and especially to the Elder Brethren at whose behest (as told us by Dr. Besant) this work was given to us.

MARIE R. HOTCHENER,
Editor.

HENRY HOTCHENER,
Publisher.

EXECUTOR'S NOTICE

NOTICE is hereby given that all creditors and other persons having any claims against the estate of the late Dr. Annie Besant of Adyar, Madras, who passed away on the 20th day of September, 1933, and the Probate of whose Will has been granted to the undersigned, are required to send full particulars in writing of their claims to the undersigned, or to Major D. Graham Pole, 146 Palace Chambers, Westminster, London, S. W. 1, England, on or before the 31st March, 1934, after which date the assets of Dr. Annie Besant will be distributed amongst the parties entitled thereto, having regard only to the claims of which the undersigned or Major Graham Pole shall then have had notice.

N. SRI RAM,
Theosophical Society,
Adyar, Madras.

CORRESPONDENCE

Mr. Krishnamurti's "Standpoint"

LIKE Mr. Jinarājadāsa, one is compelled to recognize that it is the standpoint of Mr. Krishnamurti that is all-important. It is no use trying to expound or explain what Mr. Krishnamurti says for precisely this reason. Only one speaking consistently from his standpoint could possibly express what he means, and there is no one who seems to be able to do that except Mr. Krishnamurti himself.

I feel that from many points of view Mr. Krishnamurti is deserving of attention and appreciation, apart from everything that has been said or claimed for him in the past. It is not that I wish to discount anything that has been said about him and the claims made for him. It is rather that I feel that, in the writings of Mr. Krishnamurti, there are clear indications of a true greatness that will command recognition some day quite apart from anything else whatsoever. Those who can appreciate real greatness in poetic literature will at once, it seems to me, see what I wish to convey. Mr. Krishnamurti is perhaps more than anything else a poet, but he is more than a poet, unless one is prepared to agree with Shelley about poets and poetry. To Shelley "a poem is the very image of life expressed in its eternal truth". Shelley also said that "poetry is a sword of lightning, ever unsheathed, which consumes the scabbard that would contain it". "Poetry and the principle of self," said Shelley, anticipating Mr. Krishnamurti, are "the God and Mammon of the world". "A poet participates in the eternal, the infinite and the one; as far as relates to his conceptions, time and place and number are not," wrote Shelley in his famous essay "A Defence of Poetry"; and yet in the same essay he maintained that "the true poetry of Rome lived in its institutions," and that "poets are the hierophants of an unapprehended inspiration; the mirrors of the gigantic shadows which futurity casts upon the present . . . Poets are the unacknowledged legislators of the world". The realization of the ecstasy of Life means that

you bring about order in the world of chaos . . . though you become a supreme individual in your aloneness, you have lost its particularity, and you are like the winds that move, that have no resting place; you are like the waters that fit into any jar. [*Star Bulletin*, September-October, 1932.]

The standpoint of the true poet or artist, in Shelley's sense, is that of the eternal, not that of time and space, and yet each form is an incarnation of the eternal spirit of beauty. Shelley, Plato and Mr. Krishnamurti have much in common. The poet "participates in the eternal" and for him, as such, time and space "are not". Compare Mr. Krishnamurti's beautiful saying:

Life is love's immortality. Life is thought's impersonality. Life has no time and space, but it acts freely through time and space.

As to the "principle of self" which to Shelley was as Mammon is to God, there are many statements in Mr. Krishnamurti's writings to show that there must be an absence of any consciousness of "self," and in one of his "Thoughts on Life" he says:

In describing to you the indescribable Truth, I am not expressing myself. There is no myself to express. Were there a myself, it would not be Truth. (*Star Bulletin*, September-October, 1932.)

"True action is possible only when the mind is wholly free from self-consciousness." It is "action without motive," and therefore action that is truly creative. So speaks Mr. Krishnamurti. He also tells us that true action has no reaction, and this simple statement has a world of implications.

Lord Haldane in one of his books said that science is concerned with distinctions of standpoints. The phrase is worth pondering over. Never was it more imperative that we should be concerned with such distinctions. Modern science itself has two definite and distinct standpoints that seem to clash with one another. The one is the abstract, non-time and non-space world of the mathematical physicist, and the other is that of the ordinary one of measurements and geometry. But the laws of the latter world, including that of gravitation, have no meaning and therefore no existence when viewed from the world of the physicist. Yet on the level of geometry and measurements nothing has changed, and all the laws of that level hold good, and cannot be discounted and denied. On their own level such laws are utterly true and their usefulness practically unlimited. Dr. Besant once remarked that whatever a triangle might look like on any inner plane of Nature, on the physical plane the truth about it was that it was a three-sided figure!

These things are worthy of mention in view of what Mr. Jinārājadāsa says about the "one point on which some of us most distinctly differ from Krishnaji, and that is when he insists that all the categories, except those which he establishes, are useless, since they are erroneous."

It often seems, and it is often shown, that the evidence presented strictly by means of our senses is proved to be mistaken in the light of the evidence given to us by our minds. Yet we go on saying that "the sun rises" as if it were not a manifest illusion, and that "it goes down" even when we know that it does nothing of the kind! The evidence of our minds is also contradicted often by what

is dimly yet unmistakably forced upon us by our intuitions. From a purely logical point of view no one can save his life by losing it, but that to the intuition is the most profound of truths. Truth in the world of poetry at its best belongs, to quote Shelley once more, "to those eternal regions where the owl-winged faculty of calculation dare not ever soar." Poetry is not like reasoning, a power to be exercised at will. Poetry "creates anew the universe, after it has been annihilated in our minds". . .

One might say of Mr. Krishnamurti, as is said of the enlightened Brahmana in the *Bhagavad-Gita*, that all the Vedas are as useful to him "as is a tank in a place covered all over with water". When he insists that the "Vedas," or shall we say "Gods and Masters," are of no value to the man who is seeking Truth, because they are in the "world of phenomena," we shall demur and even ask what is meant by "seeking Truth" in Mr. Krishnamurti's special sense as well as in other, and perhaps less abstract but none the less useful, senses? There need be no great difficulty in our minds as long as we can adjust our standpoints to that presented by Mr. Krishnamurti and, say, to that of representative Theosophical books. For some people, perhaps, this necessary adjustment of standpoint is difficult, and it reminds one of a story of the Oxford mathematical professor who, when reading Tennyson's lines, "Half a league, half a league, half a league, onward" said: "Why didn't he say a mile-and-a-half and have done with it?"

It seems evident also that it is quite useless to quote Mr. Krishnamurti in favour of tenets relating to what to him is a world of blank irrelevance, and in such a category are all the "forms" of teaching and formulated tenets of Theosophical thought. Do we not recall the famous line of the sonnets about "art made tongue-tied by authority"? A formula in the world of creative work and living is a stranglehold! From that point of view, Reincarnation is no more significant than a flower-pot, and no less. I have purposely placed "Reincarnation" and "flower-pot" in juxtaposition in order to try to give more emphasis to my suggestion. It would, in fact, seem just as useful and necessary to Mr. Krishnamurti to affirm the existence of Masters as that of mountains, and *vice versa*. That is a point of view that he tries in so many ways to make clear.

If we could get the standpoint of the higher animals clear in our minds, add self-consciousness to it, and regard it as a poor reflection of Buddhic consciousness, we might perhaps get at something of Mr. Krishnamurti's standpoint. The animals, at any rate, have no "self-consciousness," no "duality," no "memory" in the sense Mr. Krishnamurti speaks about it; the animals have no "conflict" within them, and it may be that in so far as they are free from any sense of "self" the animals are free from Karma. (In freeing ourselves from "I-ness," duality, we are freeing ourselves from Karma, says Mr. Krishnamurti.) But this is merely a suggestion to be considered. Perhaps one should say: add individual

uniqueness and not self-consciousness to the standpoint of the animals. In point of strict fact, the animals have no standpoint, and I am not sure that it is correct to speak about Mr. Krishnamurti's "standpoint". What is the "standpoint" of one who says:

Being free from the sensation of perception, you perceive without its enticements.

Have great intensity of emotion without being entangled in it.

Be free from all ideas, and yet be so pliable, so alert, that you are an ocean of ideas.

You are fully awake when you are not trying to avoid something, when you are not trying to escape the inevitable . . .

To a man who has lost touch with Life, there is Occultism and Mysticism as paths leading to Truth.

(*Star Bulletin*, September-October, 1932.)

D. JEFFREY WILLIAMS

Congratulations

DEAR MR. WARRINGTON,

May I offer my congratulations to you on now being acting President of the noblest Society on earth? Our beloved leader has gone to her rest and I am glad for her sake. Somehow I feel tremendously elated by her passing, as if she had raised humanity by living with us and taking with her the essence of a nobler type of human beings, as the result of her dwelling among us for so long—we step up higher because she raised our conceptions by what she achieved. I am immensely proud of belonging to the Theosophical Society, this pride is not personal, but arises from a conviction that through the Theosophical Society such power flows that all must benefit.

My pride is strengthened because the Churches, Roman Catholic, Anglican and Non-conformist are now beginning at last to respond to the Douglas Credit crusade. But it was a Theosophist, the English Secretary of the Order of the Star, who *nine years ago* began to preach the healing doctrine of absolute economic equality, which is the foundation of the new state of brotherhood. It is Theosophists everywhere who are leading this crusade which will elevate women.

From every side now the movement shows signs of great vitality—too many to weary you with, but I write to you in deepest joy and conviction that our Society is the channel for the Masters, that Their rules *do* elevate mankind, that the message of Krishnaji is that of the Lord Christ and very necessary for all, specially for Theosophists. May our consciousness of His message grow and deepen.

May you be strengthened physically for the task of being our President! I send you love and all the good wishes possible, and to your dear wife who is such a real help-mate.

I am full of joy in being a Theosophist and having had the privilege of being at Adyar. With all good wishes,

MARY GRAHAM

Memorial to Dr. Besant

Most certainly the idea has already presented itself to erect a suitable monument to commemorate the memory of our grand and beloved President, Dr. Annie Besant, who left us recently. I do not know, of course, if there are already suggestions as to what could be a worthy monument, therefore I should like to present the idea of an Obelisk.

In most cases, monuments are hideous things, only a very few represent beautiful ideas, but then they have been executed by great artists, and I fear that our Society does not excel in artistic geniuses. An obelisk however must always make the impression of something very stately, and I cannot think of anything better than this which would be an appropriate monument.

If perhaps you will take up my suggestion, I should suggest a fairly large one, about 30 metres high, otherwise it will look like a needle. I am quite sure that all the members of our Society will be very desirous of contributing towards such a monument, and perhaps we shall put an appeal to that end in our various Sectional magazines. Of course, I will not take any step before I get your answer.

A. J. H. VAN LEEUWEN,

General Secretary, Indonesian Section.

[No decision will be made for some time yet. Meanwhile I shall publish suggestions.—ED.]

Hitlerism

DEAR MR. JINARAJADĀSA,

In view of your comments on Hitlerism, the following from the *A. V. Federator* may interest you, as having a bearing on the constructive side of his work—I suppose the facts are authenticated.

Berlin, Wednesday.

Vivisection of animals of any kind is prohibited throughout Prussia as from to-day, by a decree of Captain Goering, the Prussian Premier. Anyone guilty of experimenting on animals from to-day will be placed in a concentration camp.—*REUTERS.*

The Governor of Anhalt and Brunswick complains of the number of cases of cruelty to animals. In future, he says, tormentors of animals will be put in a concentration camp.—EXCHANGE.

In this connection a very interesting letter appears in the August number of the "Abolitionist" from a clergyman who had written to Hitler about a report in the "Daily Express" that he intended to introduce compulsory inoculation into Germany, and had received a reply from which we quote the following:

"I feel it my duty to protest against this kind of unreliable and shallow journalism . . . The paragraph dealing with 'compulsory inoculation against all preventable disease' has no foundation whatever. Medical science has been profuse in working out other schemes than inoculation in order to prevent and combat disease. In orderly and clean surroundings diseases cannot spread. It is therefore more important to create healthy social conditions than to apply toxins, of sometimes doubtful value. So far as Germany goes, I don't see either against which diseases the population should be forcibly inoculated. Cholera, smallpox and spot-fever (hunger-typhoid) fortunately are completely abolished, and other vaccines (as for instance against tetanus, etc.) are merely applied in isolated and acute cases.

"So far as I know, the German school of medicine does not believe in the practice of pouring germs and sera into people's systems. Our doctors are much more inclined to rely upon the natural forces of the human body reacting normally against attacks of disease, and they find the force of this reaction a better proof of vitality than can be obtained from the contents of bottles of any description."

It may also interest you to know that some of my own German Jewish relatives, one of whom is a judge in a commercial court, and others stockbrokers, and the like, have been either reinstated, or else notified that they would be allowed to retain their positions. This would bear out what I have heard, that if a person were deemed to be a decent citizen (as distinct from the kind of person who lives in a country without ever becoming a member of the community), be he Jewish or not, he is allowed to carry on. I naturally agree with your strictures on any regime which causes or allows persecution; and there must obviously have been many gross abuses. But the other side is also interesting: one cannot help wondering whether the future of Germany will not be like the recent history of Italy, which, after passing through a state of terror and repression, as well as of dangerous nationalism, seems to be settling down to become a really fine, united and idealistic nation.

L. J. BENDIT

"*Nous Accusons*"

Theosophy, through its mouthpiece, the Society, has to tell the truth to the very face of Lie, to beard the tiger in its den, without thought or fear of evil consequences and to set at defiance calumny and threats. As an Association, it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications . . . A MASTER'S LETTER.

It is the duty of every member of the Theosophical Society who agrees with the stand taken by Mr. Jinarajadasa against the atrocities of the Nazi regime to give tangible evidence of their support by writing to that effect to THE THEOSOPHIST. Thus the world may know that this Society, whose First declared Object is

"To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour," speaks with no uncertain voice in condemnation of the acts of violence perpetrated in Germany against race, political opinion, civilization and culture. (Among the cruder of the attacks on culture which are not generally known are the burning of the works of Heine—which is as if England were to burn the plays of Shakespeare—and the denunciation of Goethe by Herr Esser, Bavarian Minister, as "internationally minded".)

There may be some excuse for those who live in Germany, where the press is censored and the radio controlled so that no utterance adverse to Nazi policy, whether from at home or abroad, shall reach the eyes or ears of the German people. I wonder whether the letters appearing in the recent issues of THE THEOSOPHIST are the free expression of the opinions of the writers, or whether they were written under pressure, as in the case of many business letters received from German firms, protesting against the spreading of "lies" and "exaggerations" in foreign countries concerning the state of affairs in Germany. There is no excuse for the attitude adopted by those whose views are expressed in such words as: "The Society is not concerned with politics"; "We have not sufficient knowledge to judge the position," in face of the evidence, complete and overwhelming, of the true nature of the Nazi rule. This evidence is so easily obtainable, the impartiality of its sources so obvious, that one suspects that those members of the Society who hold views such as the above live in a world divorced from reality, or they do not wish to acknowledge facts which, if faced, mean that they have to "do something about it".

Such members educe a variety of arguments for leaving well alone. One calls Hitler the saviour of Germany "and perhaps Europe—from Bolshevism and chaos". He will view with dismay the approaching diplomatic recognition of Russia by the United States of America, upon which the Editor of the English paper *The Observer* comments: "It promises to be one of the best and most helpful factors in a world where hope finds little scope." It means "that the past is buried, the future welcomed". "The recent reconciliation of Russia and Poland, Russia and France, now Russia and America . . . is a tremendous force for peace." Bolshevism therefore, is now accepted, even in quarters which formerly looked upon it with horror and distrust, as a factor making for the peace of the world.

That Hitler is a vegetarian and does not smoke is regarded by some as evidence of his greatness. It ought to be realized once and for all that personal and physical purity is not the exclusive hall-mark of spirituality. The Black Magician concedes nothing to the White in this respect. The sole criterion is the aim to which the powers dependent upon personal and physical purity are directed.

An argument usually regarded as conclusive is that the Theosophical Society cannot engage in politics. Colonel Olcott is often quoted as final and authoritative with haste and relief. The fact is that he is usually misquoted, his actual words being:

Our Rules, and traditional policy alike, prohibit every officer and fellow of the Society, AS SUCH, to meddle with political questions in the slightest degree and to compromise the Society by saying that it has, AS SUCH, any opinion upon these or any other questions.

But the Master's words quoted above are clear. If the First Object of the Society means anything at all, the Society, *as such*, cannot honourably refrain from stating, clearly and plainly, that it is opposed to activities which violate its terms and that, whatever its motives, the Nazi party have introduced and enforced in Germany all those distinctions of race, creed, sex, caste and colour, which it is the primary purpose of the Society to remove.

The First Object of the Society is the standard by which it and its members must judge the doctrines and actions of the economic and political movements of the age.

The Theosophical Society was founded by the Great Brotherhood of "Just Men made Perfect" to be the advance-guard of humanity, to march ahead of, not limp with, the crowd. To maintain that position it must exercise unceasing vigilance. Its gaze must be for ever onward and upward. Its First Object is not a theoretical article of belief; it states the conditions of a life to be lived *and if need be, died for*, by all true Theosophists. In other times the issue was joined on other grounds. Hypatia and Bruno died that organized religion should not strangle the freedom of the spirit. To-day men and women are suffering and dying, that political and economic creeds shall not succeed where organized religion failed. Their martyrdom is no less great, because to the world at large they are unknown.

If we hesitate, compromise, or *count the cost* of taking our place as Theosophists beside those who daily suffer and die in the name of Truth, we shall betray the Society, we shall betray the charge of the Great Brotherhood. Mene! Mene! will be our shameful epitaph. In the coming years our watchword must not be "Safety first," but:

Fight the good fight and if thou wounded be,
Fight on. Through death do some reach victorie.

LEONARD C. SOPER

Greek

In the November number of THE THEOSOPHIST, a foot-note by C. J. states that there is no such Greek word as *Τριπλάσιος*, found in H. P. B.'s original manuscript of *The Secret Doctrine*. The word is a misspelling of *Τριπλάσιος*, meaning "thrice-great," a variant of the well-known epithet *Τρισμεγιστος* applied to Hermes.

H. V.

REVIEWS

The Green Round, by Arthur Machen. (Ernest Benn, London. Price 3s. 6d.)

A new book by Mr. Machen is always an event for those who are interested in the study of that inner world which presses round us so closely, though most of us are blankly ignorant of it, and disposed to be indignantly incredulous when at rare intervals it manifests itself unmistakably. He is a past master in the art of creating an atmosphere, of making us realize how near we are to the unseen, how it is ever about our path and about our bed, and may when we least expect it suddenly put forth a hand and touch us.

Many authors can produce a gruesome thrill; Bram Stoker does it supremely in *Dracula*, William Hope Hodgson in *Carnacki*, Dr. M. R. James in *Canon Alberic's Scrapbook*, Henry James in *The Turn of the Screw*. Perhaps their methods are more obvious than Mr. Machen's; his masterpiece, *The Great God Pan*, stands out in my mind as unforgettable. I do not think that he has equalled that in *The Green Round*; we could hardly expect that, for I doubt whether it can be equalled.

The "green round" which gives the book its title is what is commonly called in the country districts a fairy ring, set in the midst of a grassy amphitheatre, sweet with the growth of the wild thyme. Such spots are usually regarded as centres of fairy influence, and sometimes the favoured few who are more sensitive than the majority have been able to watch the "little people" at their revels there.

This particular fairy ring, however, seems to have been endowed with abnormal characteristics. Not only was one who entered it liable to be subjected to the influence of that strange power of glamour with which fairies are universally credited, but he also laid himself open to the far more unpleasant possibility of attracting and attaching

to himself some kind of astral or perhaps etheric attendant, who might be merely a mischievous poltergeist, or might on the other hand prove to be a malignant and persecuting entity.

The incident which first drew attention to this remarkable state of affairs occurred to a man who had for some years been in the habit of spending his annual holiday in the neighbourhood of this green round, and often sat for hours in that beauty spot engaged in drowsy meditation. On arriving there one day, he was horrified to find it occupied by a new and hideous erection of red brick, surrounded by all the cacophonous revelry of a country fair, so that anything like quiet or rational enjoyment was utterly impossible. He was rash enough to write to the local paper complaining of this, and was met by indignant official denial that any building of that sort existed or that any such fair had ever been held there, and it was only then that he discovered that no one else had seen the building, and that, in fact, it did not exist! There was some evidence that others had heard the noise, but on the whole his story was, not unnaturally, discredited.

The greater part of the book is, however, devoted to following the adventures of another visitor, whose experiences differed widely from those of the first. He was subjected to no hallucinations in the green round itself, but he did somehow contrive to attach to himself an entity—possibly more than one—which arranged for him some unpleasant surprises. This attendant was protean, as they so often are; in some adventures visible only to the haunted man himself, in others visible to neighbours or friends, but not to the victim, in yet others invisible to all, yet capable of producing destructive poltergeist phenomena on a large scale. Eventually the sufferer succeeded in freeing himself from his tormentor, but only by abandoning his country and cutting himself finally adrift from all his old associations. The book ends with a curious story of fairy glamour quoted from a recent issue of *Light*. A strange book, but cleverly written and distinctly interesting.

C. W. L.

Ways of Escape, by Sir Philip Gibbs. (William Heinemann Ltd., London. Price 8s. 6d.)

We all recognize that the world is somehow out of joint; we have all in various ways been to some extent affected by this universal commercial depression; we hear from all sides of vast numbers of unemployed, of a general atmosphere of unrest, of gross outrages perpetrated in more than one country in the name of

progress; but few of us have any definite idea of the causes of all this trouble; few can suggest any really common-sense and practical method of dealing with the emergency. Theorists there are in abundance who offer cut-and-dried panaceas, many of which would quite possibly be effective if they could be introduced without destroying the whole fabric of civilization by a world-revolution.

To those who are somewhat bewildered about it all and do not see their way clearly, this book by Sir Philip Gibbs will, I think, be distinctly helpful. He does carefully analyze and sort out the various complications which have produced the present state of affairs, and when he has done that, he proceeds to offer certain remedies which, if they can be adopted, would go a long way towards ending the confusion, while they are at the same time obviously practical and possible of achievement.

All these remedies, naturally, require a certain amount of effort and enthusiasm, and, above all, of common sense and unselfishness on the part of the people who are to be helped; and these qualities are usually conspicuously lacking. But Sir Philip does not despair of arousing them. He points out how wonderfully many of the very same type of people responded to the call of patriotism during the War, and how quickly they were drilled into an absolutely new life, in which they acquitted themselves most creditably. Cannot this be repeated in the interests of peace, with the certainty of comfortable living for a goal, instead of the strong probability of a violent death? Sir Philip thinks that it can, if properly managed, especially if a flavour of romance and adventure can be infused into the idea.

He is no vague, unpractical dreamer; he publishes letters from men of weight and importance in various parts of the world who approve and endorse his suggestions, and are prepared to support him to the extent of their power. Careful organization would of course be needed, and public opinion must be awakened to the urgency of the case, and the necessity for prompt action; but that should not be very difficult. Theosophists might do worse than study the question and, if convinced, throw their energies into so promising a piece of work.

C. W. L.

A Survey of Mystical Symbolism, by Mary Anita Ewer. (Society for Promoting Christian Knowledge, London. Price 8s. 6d.)

This is emphatically not a book for every one; indeed, the authoress herself thinks it desirable to explain in the preface why

anyone should find interest in its subject. But the book bears such evidence of very wide reading and long and patient study that it cannot but command our respect, even if it were only on that account. It is, the writer says, an attempt to collate and compare the language in which many men of widely different faiths have tried to express, by means of analogy, inner experiences and ideas which are not directly and literally expressible in words. She thinks that study along this line is one gateway into whatever we may experience or hold by faith concerning supernatural reality.

It is perhaps fair to warn the reader that the book has nothing to do with what we ordinarily call symbols; it makes no attempt to explain the inner meanings of the circle, the cross, the double triangle, the serpent, etc.

She speaks very appreciatively of Mr. C. Jinarājadāsa's book on *The Nature of Mysticism*, and I am inclined to advise anyone who feels capable of studying Miss Ewer's book to read Mr. Jinarājadāsa's first, as an introduction to the subject. Miss Ewer herself is quite definitely and admittedly a Christian, though a mystically disposed Christian; and, as a Christian Bishop myself, I feel that she deserves the greatest credit for the carefully impartial and sympathetic way in which she treats all other religions. If there were more Christians of this high type we should the sooner arrive at the consummation for which so many hope, when *all* religious men shall stand together to defend their position against atheism and irreligion.

C. W. L.

Life of Christian Samuel Hahnemann, Founder of Homœopathy, by Rosa Waugh Hobhouse. (The C. W. Daniel Co., London. With 17 illustrations. Price 7s. 6d.)

Hahnemann (1755-1843) was born in a family of porcelain painters at Meissen, Saxony, which environment probably induced the love of botany and chemistry which always characterized him. Leaving school at twenty, with just twenty *thalers* in his pocket, he went to the University of Leipzig to pursue his studies in classical literature, the natural sciences and medicine, coaching and translating to maintain himself. He began hospital work at the Brothers of Mercy Hospital in Vienna, and at twenty-four commenced practice as a qualified doctor at Hettstadt in the Harz Mts., a copper-mining district which afforded him an opportunity to study metallurgy.

He was a sojourner, not an inhabitant, of the many cities where he worked—here as *locum tenans*, there as Medical Officer of Health, again as ordinary practitioner, everywhere poor and struggling, but always carrying on his investigations. The support of his rapidly increasing family was secured mainly by literary work; for his "increasing dismay at the methods of treatment then current led him to withdraw from practice". Indeed, "for forty years it was his custom to sit up the whole of one night out of four, working, translating, studying, writing".

An indefatigable student of chemistry and medicine, he wished to make available the collected knowledge of the race on these subjects, and translated work after work into German. His own original writings began about 1790 with *The Friend of Health*. There followed at intervals: *The Apothecary's Lexicon*, *The Medicine of Experience*, *Æsculapius in the Balance*, *Lesser Writings*, *The Organon of the Rational Art of Healing* (his greatest work), *Chronic Diseases, their Nature and Homœopathic Treatment*. He was a pioneer in various ways: in advocating garden cities, isolation hospitals and scrupulous cleanliness in epidemics, kind treatment and pleasant surroundings for the insane, and prison reform; as well as in opposing blood-letting and complex and drastic medicines.

While Hahnemann was translating Cullen's *Materia Medica*, he was not satisfied with the author's explanation of how cinchona (quinine) cured ague, and decided to try it upon himself. "He took accordingly," writes Brunnow, "at several times, strong doses of cinchona such as the physicians of the day prescribed. How great was his astonishment when he found himself suffering from a strong paroxysm of ague! Then flashed on his mind the lucid thought which gave him the key to all specific treatment: 'Does cinchona bark, which cures ague, produce the same?'" For years he tested this principle, with various drugs. All his medicines must be *proved*. He says:

In order to discover the true remedial powers of a medicine, we must look to the specific artificial disease it can develop in the (healthy) human body, and employ it in a similar morbid condition of the organism which it is wished to remove.

For this purpose a "Provers' Union" was formed—persons willing to test drugs on themselves. It included Hahnemann himself, four of his daughters and two of his sons, besides many doctors and assistants. Hahnemann named his method "Homœopathy," from the Greek words *homoion* (similar) and *pathos* (disease); that is, treatment by the "Law of Similars". Treatment by the "Law

of Contraries or Opposites" (examples: inflamed blood by venesection, constipation by purgatives, acidity by alkalis, pain by opium) he termed "Allopathy," from the Greek *alloion*, meaning of a different kind, or contrary.

Furthermore, he discovered the heightened power to cure by increasing smallness of dose; thus he cured scarlet fever by a dose of 1/432,999th of a grain of belladonna. "As clinical experience proved that the medicinal virtues were undoubtedly increased by the processes of attenuation, trituration and succession, Hahnemann called these processes *potentization*; that is, a making more potent for cure though less powerful for harm."

Another element of his method—and each new feature increased the opposition of orthodox physicians—was to prescribe only one medicine at a time, in order to learn what it accomplished. This was in absolute opposition to the custom of his day, when it was usual in a single prescription to include twelve, twenty, thirty or even more ingredients, "whilst doctors who did not wish to exercise their own selective faculties could buy the so-called 'magistral formulas' composed by physicians of note and kept in store by the apothecaries".

Hahnemann, again, "became the one historic figure in medicine at that time who insisted at all costs on" dispensing his own medicines, and this naturally brought down on his devoted head the persecution of the Apothecaries' Guild. At last the matter went before the King of Saxony, who arranged that "no further steps shall be taken against Dr. Hahnemann".

To those who would know of the career of Dr. Hahnemann and behold a picture of life in Europe during the late 18th and early 19th century, this book may be highly recommended; but for those who would merely trace the rise of Homœopathy the account is discursive, and might be condensed into much smaller compass.

M. K. N.

India under the British Crown, by Major B. D. Basu. (R. Chatterjee, 120-2 Upper Circular Road, Calcutta. Price Rs. 10.)

This book is a continuation of the author's *Rise of the Christian Power in India* but is somewhat less voluminous, consisting of 554 pages, whereas the earlier volume contained no less than 977 pages of quarto size. But the reader, if he knows something of Indian history already, ought not to mind their bulk, except for the difficulty of handling such volumes, because they are so written that

he can take up almost any chapter and read it by itself with both profit and pleasure. The greater part of *India under the British Crown* and of almost every page in it consists of extracts (clearly printed in smaller type than the rest) from either important documents or speeches by official representatives or non-official leaders, or works of historical note. The first chapter is entitled "Lord Canning," the Governor-General of 1857-1862, under whom the British possessions in India were transferred from the East India Company to the British Crown. Similarly each succeeding Viceroy has a chapter for his administration, the tale being carried up to the end of Lord Reading's regime.

The book is of an encyclopædic character, written from the point of view of an Indian Nationalist, and is exceedingly well arranged. For instance, there is a sub-heading in each chapter for every event within it, making it easy for reference. The book is illustrated with portraits of the successive Viceroys and important Indian leaders, including one of Dr. Annie Besant. It ought to find a place on the shelves of every school, college and public library in India.

N. S. R.

The October number of *Theosophy in India* is of a special character, because it is all about our President, being brought out as a "memorial volume". Among those who have contributed to it are some prominent Indian leaders, such as Sir P. S. Sivaswamy Aiyer and Mr. A. Rangaswami Aiyengar, Editor of the *Hindu*. It includes tributes paid to her at various public meetings in India held after her passing and notices and articles about her in the press. There are here and there some interesting references to personal incidents, as for instance in a speech delivered by Sir T. B. Sapru at Allahabad to the meeting of Dr. Besant with Lord Chelmsford, the then Viceroy, after her release from internment in 1917. Among others whose speeches or tributes are reproduced are persons who were closely associated with her in one department of her work or another or knew her well personally. The volume is adorned with two portraits, one showing Dr. Besant as she looked in her early Theosophical days, and the other a portrait taken two years ago when she had already become considerably weak.

S. R.

MAGAZINES RECEIVED:

The Advance Australia News Service	...	...	October.
Alborea	...	...	July-September.
The American Theosophist	...	...	September and October.

The Beacon	...	...	October.
The Bharata Dharma	...	...	October-November.
Boletín de la Sociedad Teosofica Española	...	...	October.
Boletín Oficial de la Sociedad Teosofica Sección Mexicana	...	...	October.
Bulletin Théosophique	...	...	Aug.-Oct. and November.
The Canadian Theosophist	...	...	October.
Central South Africa Newsletter	...	...	September and October.
Kuntur	...	...	July-September.
The Liberal Catholic	...	...	October and November.
The London Forum	...	...	October.
Modern Astrology	...	...	November-December.
The Modern Review	...	...	November.
The Non-subscribing Presbyterian	...	...	October.
Persatoean-Hidoep	...	...	November.
De Pionier	...	...	November.
Rationalist	...	...	No. 3.
La Revue Théosophique le Lotus Bleu	...	...	Aug.-Sep. and October.
La Semaine Religieuse	...	...	October.
Stri Dharma	...	...	November.
The Temple Artisan	...	...	August-September.
Teosofisk Tidskrift	...	...	October.
Theosophie in Ned.-Indië	...	...	November.
Theosophia	...	...	October and November.
The Theosophical Path	...	...	October.
Theosophy in Ireland	...	...	July-September.
Theosophy in India	...	...	October.
Theosophy in Trivandrum	...	...	October-November.
World Theosophy	...	...	October.
The Young Builder	...	...	November.
The Young Theosophist	...	...	October.

BOOKS RECEIVED :

- Some Experiments in Four Dimensional Vision*, by Geoffrey Hodson and Alexander Horne. (Rider & Co., London.)
- Mixed Pasture*, by Evelyn Underhill. (Methuen & Co., London.)
- The Bharnati of Vacaspati*, by S. S. Suryanarayana Sastri and C. Kunhan Raja. (T.P.H., Adyar.)
- The Tantrik Doctrine of Immaculate Conception*, by Elizabeth Sharpe, F.R.G.S., F.R.E.S., M.R.A.S., F.B.E.E., etc. (Rider & Co., London.)
- The Work Promethean*, by James H. Cousins, D. Lit. (Ganesh & Co., Madras.)
- Initiation Human and Solar*, by Alice A. Bailey. (John M. Watkins, London.)
- Kettle Drums*, by N. Ramabhadran, B.A. (Basel Mission Press, Mangalore.)
- In Quest of God*, by Ramdas. (Anandashram, Ramnagar.)
- Know Thyself*, by Swami Rajeswarananda. (Sri Santi Asram, E. Godavery.)
- The Howard Journal*. (Annual.)

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th September, 1933, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Cuba, 10% dues per 1932, \$10	31	3	3
Hongkong Lodge, dues and entrance fee of one new member, 10s.	6	10	0
Selangor Lodge, dues of one old and 3 new members per 1933, £2	26	8	0
T.S. in New Zealand, balance dues per 1932	37	9	0
T.S. in Sweden, 10% dues per 1932, £26-4-5	346	7	5
Singapore Lodge, entrance fee of Mr. Heng Seng Chiang, 5s.	3	5	0
T.S. in Wales, 10% dues per 1933 (till 30th June, 1933), £12-11-4	166	1	6
T.S. in Denmark, 10% dues per 1933 (till 30th June, 1933), £7-17-5	103	14	5
T.S. in Argentina, account dues, £1-15-2	22	15	0
T.S. in England, 10% dues per May and June, 1933, £27-3-10	359	6	10
	1,104	0	5

DONATIONS

T.S. in Norway, "Adyar Day" Gift	54	4	2
T.S. in England,	26	7	0
Miss M. Leggett, Bagnio, "Adyar Day" Gift, \$1	2	7	0
Mr. Robert Davidson, Sydney, £5	68	4	0
T.S. in Wales, "Adyar Day" Gift	39	10	5
Legacy of the late Mrs. M. E. Binns, £ 225 (part)	2,979	4	9
	3,168	5	4

Adyar,
11th September, 1933

A. J. HAMERSTER,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th September, 1933, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
T.S. Lodge Bussum, Holland, White Lotus Day Collections £2, ...	26	1	11
T.S. Lodge Bolton, England, 10s. ...	6	10	0
Mrs. S. A. Gilbert, New Zealand, 18s. ...	11	15	0
T.S. in Scotland, White Lotus Day Collections, £5-8-0 ...	71	8	0
Mr. F. Clayton, Whitton, England, £10 ...	130	9	9
Mr. H. Lorimer, Montreal, Canada ...	19	13	0
T.S. in England, White Lotus Day Collections, £34-1-11 ...	450	11	0
Mr. C. Vasudevayya, subscription for July ...	2	0	0
Atlanta Lodge, T.S., U.S.A. ...	3	1	0
Madura T.S. Lodge, White Lotus Day Collections ...	4	7	0
Mrs. Adelaide Northam, Lansing ...	15	3	8
T.S. in Wales, £4 ...	52	14	0
T.S. in England (Bristol and Birmingham Lodges), £2-11-1 ...	33	12	2
Blavatsky Lodge, Bombay, "Food Fund" ...	53	4	0
Mr. A. L. Northam, Lansing ...	15	7	0
"Anonymous," 100 guilders ...	142	6	0
Mr. M. K. Krishnaswami, Coimbatore ...	5	0	0
Mr. C. Vasudevayya, subscription for August and September ...	4	0	0
	1,048	11	6

Adyar,
11th September, 1933

ERNEST WOOD,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Manila, Philippine Islands ...	"Filipinas" Lodge, T.S.	12-3-1933
Nueva Ecija, Philippine Islands ...	"Munoz" Lodge, T.S.	5-5-1933
Tampa, Florida, U.S.A. ...	"Brahmavidya" Lodge, T.S.	7-6-1933

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Memphis, Tennessee, U.S.A. ...	"Memphis" Lodge, T.S.	30-6-1933
Lincoln, U.S.A. ...	"Lincoln" Lodge, T.S.	
El Paso, Texas, U.S.A. ...	"Latin Americana" Lodge, T.S.	
Rochester, N.Y., U.S.A. ...	"Iris" Lodge, T.S.	
Cleveland, U.S.A. ...	"Cleveland" Lodge, T.S.	
Cedar Rapids, Iowa, U.S.A. ...	"Cedar Rapids" Lodge, T.S.	30-6-1933
Tampa, Fla., U.S.A. ...	"Acacia" Lodge, T.S.	
Milwaukee, Wis., U.S.A. ...	"Universal Brotherhood" Lodge, T.S.	

Adyar,
10th September, 1933

ERNEST WOOD,
Recording Secretary, T.S.

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demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

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.

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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.

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Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

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 Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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Supplement

THE THEOSOPHICAL SOCIETY,

THE PRESIDENT'S OFFICE,

Adyar, Madras, India,

November 22, 1933.

TO GENERAL SECRETARIES
OF NATIONAL SOCIETIES.

DEAR COLLEAGUES,

In accordance with Rule 10 of the Memorandum of Association of the Theosophical Society, the Recording Secretary will, on 20th December, 1933, communicate to you in alphabetical order the nominations for the office of President from the Members of the General Council. It will then be necessary for you to take the votes of the individual members of your respective National Societies who were on the rolls at the time of forwarding your last Annual Report to the President of the Society.

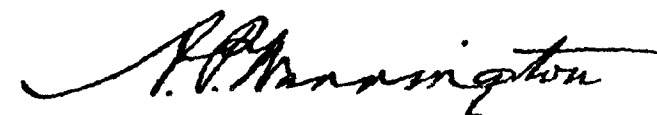
For your guidance the Recording Secretary will send you a specimen form of the voting paper which he will use for the members attached to Adyar. You will no doubt use a similar form, as no votes other than those given on a form officially prescribed by you should be accepted by you.

Kindly note that the result of your voting, i.e., the total number of votes for each Candidate, must reach the Recording Secretary at the latest on 20th June, 1934. The totalling of the votes from all the National Societies will be done at Adyar, and the name of the successful Candidate will be announced on June 21st. It will therefore be necessary for you to fix the date of closing your voting so as to enable you to post your results in time to reach the Recording Secretary not later than the 20th June.

If you wish to send your results by cable instead of by post, it is quite permissible; but in either case the names of all the Candidates should be mentioned, with the number of votes secured by each. Any cable not complete in this respect will be invalid.

Manifestos of Candidates may be printed in the January number of THE THEOSOPHIST.

Faternally yours,



President pro tem.

THE THEOSOPHIST

N 33.57-1-3

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And broke thro' all, and in the strength of this
Come victor. But my time is hard at hand,
And hence I go; and one will crown me king,
Far in the spiritual city; . . .

Here we have the seer and the saint, who is entirely dominated by a high and noble ideal. Dead to the trivial things of life, he is a destroyer of evil customs, like the Lord Buddha, in days of old, and a conqueror of unholy thoughts (represented as Pagan hordes) in his own heart. For, although Galahad is shown in the epic going about like a knight-errant, there can hardly be any doubt that his adventures represent inner experiences. Through the purifying influence of the vision he is finally prepared "to be crowned king, far in the spiritual city," but in no country on earth. Humanity as it is now could not be ruled by a Galahad, it requires the watchful eye, the constant attention of a great leader who is wide-awake on the physical plane. The ruler of to-day must have an intuitive insight into the characters of those whom he entrusts with important functions in his realm; he must influence public opinion, have the gift of ready speech and the indescribable charm of a great leader of men. He must be extremely versatile and many-sided and cannot be constantly brooding over one all-absorbing idea. The difficulty with mystics is that they often unduly emphasize *one* aspect of a problem, that they exaggerate matters and become rather fanatical. They are souls of tremendous strength, and would no doubt be great leaders in an ideal Commonwealth in the Seventh Round, when the forces of evil have been largely overcome, and there are not so many conflicting tendencies in the life of a nation, as in our time.

That India cannot be saved at present from her political troubles by a mystic, or a saint, also seems to be borne out by the fact that in the great Occult Hierarchy the functions of the Ruler and of the Teacher are still quite distinct, and have never been exercised so far by the same Great One.

THE MASTERS AND THE THEOSOPHICAL SOCIETY

BY FRITZ KUNZ

MEMBERS of the Theosophical Society are commonly recruited from the world at large by the sheer reasonableness of the philosophy. Frequently these members are ill-informed as to the circumstances attending the founding of the Society they have joined. They may be acquainted with some portions of *Old Diary Leaves*; or they may have read *The Occult World*. Upon experience of some thirty odd years of membership and work for the Society, I find that very few of these members have really and squarely faced everything implied in those books and the kindred literature connected with the launching of the modern Theosophical Society. Such ignorance is as embarrassing, eventually, to them as it is awkward to those deeply concerned with the forwarding of the Work. It is bound to find them out, and meanwhile it hampers others.

Either the Masters exist, or They do not. Either They founded the Society by the methods described in the books above cited, or They did not. If the negative is held to be the truth, then what are people who decide in that way doing in the Society? How can they associate themselves with something so fraudulent? And how can any valid philosophy

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of such karmas for Themselves. Rather They live in the law of the process, forming part of the living law that is behind rather than over all. They are of the will. To them, body and soul or mind are *both* clothing, not merely body, as with men; on account of which it has been said that the Ego of a Master is an illusion. But as all of them, though now free of the process, have been through it as men—that is to say, meditators—they are now Lords of Meditation, for dhyān is meditation and chohan means a lord. They are Masters of Meditation; They have completed Their course.

Perhaps I should add before closing this introduction, that as there are wheels within wheels, and the lesser wheels are of the same nature as the greater wheels, or in other words, as every portion of the Divine is divine, the same principle holds good for all, whatever their meditation, whatever their karma:—the best way of “evolution” (the best way to complete the meditation) is the way of the pure process, that is of faithfulness to oneself or to the will. The two enemies for all are parikalpita and paratantra—being directed and moved by externals, due to the attribution to oneself of the limitations pertaining to outside things, which are all effects or karmas and should be dealt with as such.

(To be continued)

AN ARMISTICE-BORN DREAM

BY A. P. WARRINGTON

LET'S call it a dream, although it was not a dream. After all, this convenient word has many uses.

It was on the morning of the twelfth of November, 1918. On the evening before I had driven to a California seaside village for a night's rest. The night passed in a dreamless sleep. Waking early, before the little village came to life for another day, I sat up in bed to get more fully awake, and soon found myself falling into meditation.

I was much startled by the first thought that came into my mind which was that the War had ended; that an armistice had been signed. This at least was news (news that happily proved to be correct when later I ventured out where the newsboys were crying their morning papers). Upon this startling information as foundation there followed thoughts which suddenly shifted to the training of young people. If I might set them down as if spoken by another (as well as I can remember them at this late day), they would run somewhat like this:

“Yesterday an armistice was signed; the War is ended. So, we (*sic*) are now relieved of service in the war zone and can give our thoughts to other matters. I wish to speak to you of education. In this the best is not being done. Instead of training given merely to a fragment of one's complex