

M. 91

THE THEOSOPHIST

OFFICE OF THE REGISTRAR OF C.D.S.
4-JAN 1934
MADRAS



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

V. MUHAMMADANISM

(As according to Islamic tradition no image must be made of the
Holy Prophet, an inscription in Arabic in praise of the Koran is placed
in its stead.)

January, 1934

VOL. LV

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No. 5

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)

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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October 1, 1931.

My Birthday Resolution

*On each day & all day long,
during this 85th year of my
present incarnation,
I will patiently try to tune
my daily life into fuller harmony
with that of the
Divine Master
who lives within my heart.*

Lucia Besant

The above is offered as a New Year's resolution for us all. If we shall succeed in fulfilling it well, the world will be the better for it.—A. P. W.



ON THE WATCH-TOWER

By A. P. WARRINGTON

To the Delegates to the 58th Convention of the Society, who will be assembling very soon after this issue of **THE THEOSOPHIST** goes into the mails, there are offered the hearty greetings of the Editor and his staff, the Society's officers and the residents of Headquarters. Likewise to Mr. Krishnamurti and those arriving with him for the course of talks to be given by him immediately after the Convention.

At the time of going to press (December 13) no names have been added to those of Dr. Arundale and Professor Wood, as nominees for the Presidency of the Society. There remain seven more days before nominations are closed, and by that time the present issue of **THE THEOSOPHIST** will be in the mails. So this cannot be considered a final statement, such as will be posted to the General Secretaries by the same mail, including full instructions for taking the votes of the members. A secret ballot is desirable.

My remark in a Presidential circular published in THE THEOSOPHIST for December, that manifestoes of the candidates might appear in this number, was based upon the rule of "all or none". Professor Wood had already offered a manifesto for publication. Although the magazine is not for the discussion of political matters but for the propagation of Theosophy, I at first thought the impartial publication of the statements of all the candidates for the Presidency once in seven years need not seriously affect the general policy of the magazine. But it later developed that Dr. Arundale, the only other candidate, when approached, declined to issue a manifesto, and therefore my aforesaid rule of "all or none" leaves nothing now to be published.

* *

There was a happy gathering at the new "little theatre" at Adyar on December 1st to celebrate (a) the opening of the theatre and community club-rooms; (b) the 25th anniversary of the acquisition by the Society of the building in which it is established (Blavatsky Gardens Bungalow); (c) the birthday of Dr. Arundale; and (d) the return on that day of Dr. and Mrs. Arundale from their world-wide tour for Theosophy.

The programme included amplified gramophone selections; brief introductory and concluding remarks by the President *pro tem*; a welcoming address to our returned world-wanderers by Bishop Leadbeater; responses by them; and then refreshments to all on the broad verandahs, shaded by day by the great Banyan Tree.

Bishop Leadbeater, in his address, brought out the point that it is very important that there should be able lecturers in the field; for, he said that although people may sink back into their accustomed channels of thought and feeling soon after experiencing the upliftment of an inspiring Theosophical

lecture, yet such an experience does always cause some degree of expansion, so that one never can be quite as limited as before; and that stands to the credit side of good.

Dr. Arundale, in his response, made the point, among others, that however greatly we may differ in views (and we all ought to have individual views of our own) we should learn to remain friends and brothers in the real sense; or, as I have heard it said: We ought always to keep our hearts together, but our heads apart.

Mrs. Rukmini Arundale said she had very recently been wishing there were a theatre at Adyar, only to come and find one almost completed. She spoke on the great need for an emphasis upon the arts, claiming for them that they rank with the highest efforts made to improve civilization.

So, a new work will now be started here, however simple the first steps may necessarily be. Mrs. Hamerster has been asked to head a committee to carry this on through music, drama, lectures, social gatherings, etc., to the end that Adyar may perhaps no longer be subject to the charge by the younger ones that it is too monastic and monotonous with provisions made only for the elderly folk. Dr. Besant, shortly before she passed, spoke to me of how she hoped young people would be encouraged to come here to learn and to grow.

During the evening a telegram was read from "Pearse President," reading: "Annie Besant Lodge, Birmingham, celebrating twenty-fifth anniversary, with Jinarājadāsa present, sends loyal and joyful greetings to Headquarters"; for which Headquarters is duly grateful.

* *

In *The Canadian Theosophist* published within the Society, there recently appeared appreciative articles devoted to the memory of Dr. Annie Besant. Many beautiful and even tender things were said, which do the authors fine credit.

Was it Brotherly?

It is regrettable, however, that they should have destroyed the value of their expressions by taking occasion to throw stones and mud upon one whom the late President loved as a brother; for whose powers and abilities she entertained the highest regard, and with whom she for years worked in the closest harmony. It was indeed a poor tribute to her intelligence, as well as her character, to have assumed that she could have been deceived as to his real nature; for in the long years of her close association with him, she had every opportunity to know him as he was. I can well remember hearing her say, more than once, that Bishop Leadbeater was the purest person she had ever known. And she who said this had spent the best energies of her marvellous life in the endeavour to discover and to live truth. How strange, then, that those who had had no such opportunities could sit in judgment upon one who (even had they ever seen him) was never so placed that they could personally judge of the truth or falsity of that which they now claim.

I am sure that our late President, who fought many a battle in the name of justice, would rise and defend her brother in words of powerful eloquence and finality, were she but here. There are very many throughout the length and breadth of the world who, as she did, look upon him, now in his ripe old age, with reverence and devotion, not only for the epoch-making pioneer work he has done in original research into the conditions of the higher planes, but also for bringing hope and happiness into the lives of thousands, both through his personal touch and his public work. Among these, I find myself. Him have I known for a third of a century; for periods I have had the privilege of a more or less close personal relationship with him and very many of his pupils, at one time seeing him almost daily in the performance of his ceaseless tasks; and nothing

have I ever found that would justify any thought of him save that which was of the highest and noblest.

There has been widely published the admirable proposal of the Roerich Peace Pact, which is a noble effort to preserve from destruction in future wars the world's priceless achievements in the realms of Art and Science and in general cultural values. Last month there was held a Convention in Washington in furtherance of the acceptance of the Roerich Banner of Peace to be flown over cultural institutions in times of war or local disturbance, as a sign of immunity from violence. Representatives of thirty-two nations unanimously passed a resolution recommending the adoption of the Pact by all nations. The name "Roerich" should be sufficient to mark the high character of the undertaking and to assure its ultimate success, so far as success may be possible. It is another and a beautiful mode of drawing people's minds to the contemplation of the blessings of peace, and every such effort helps in the erection of that great thought-structure of Peace, which one believes will in time dominate the thought and actions of the world as the peace-lovers persist and work for it harmoniously and zealously.

It is reported in the press that an American naval captain, having made an extensive study of the bottom of the Pacific Ocean, announces that he has discovered a submerged continent twice the width of America. On the map made by him there appear mountains higher than Mt. Everest, and great depths six miles to the bottom. There are valleys making great rivers, broad plateaus and submerged volcanoes still active. Off Japan the bottom falls away to 5,501 fathoms, forming one of the greatest ocean trenches ever discovered. This creates no surprise in the Theosophical mind, which has absorbed

The Roerich Peace
Pact.

Is it Lemuria?

information obtained by clairvoyant research concerning the lost continent of Lemuria. It is this continent that Dr. Besant believed would gradually come to the surface again in the centuries before us, and she was always interested in any news of discoveries in that region, especially by way of new islands reported as appearing in the wide spaces of that vast body of water.

* * *

Mr. C. F. Andrews, speaking recently to a large gathering of students in Delhi on "Asia, Europe and Africa—Their Contribution to Civilization," is reported to have said that unless Europe learns from Asia the synthesis of life—the lesson of divine unity pervading the whole universe—it is sure to go to pieces by virtue of its analytic ways carried to the extreme. Mr. Andrews described Asia as the mother of all civilizations, and India as its heart and soul, and thus the diverging point of all civilizing influences. The peculiar gift of Asia to the civilization of the world was, he said, the fibre of the essential unity of life which ran through its whole length and breadth. This was the most characteristic feature common to all the great religions which had their origin in Asia. Thus one is reminded again of the very great importance of a vigorous propaganda in the West of Theosophy which is so firmly based upon this principle of the unity of life. How much of foolish and futile struggle could be avoided if this principle were only realized and put to practical use in the relations of man to man and nation to nation! All analysis and no synthesis makes the world a painful place.

* * *

As an example of the cut-throat individualism that has so long been rife in our world, there is the exchange evil. (Happening to be abroad, I have had occasion to observe it in the variations in the home

Unity the Solution.

cheques.) Here we have a condition which benefits no one except selfish financial interests and speculators. If the world statesmen had a practical conception of the truth of the essential unity of the human family, they would not only get together and banish every possibility of warfare in a civic sense, but would see to it that this and all other commercial incitements thereto were eliminated from the world.

* * *

It is well known that one of the most prolific causes of war has been the commercial interests. The world's States do not seem to understand adequately these interests or to be able to control them effectively. While commerce or business itself has evolved remarkably in some of its aspects within recent years, and some of the finest and noblest efforts on behalf of the human family in general can be credited to its influence and practical activities, yet for the most part it acts in ignorance of the principle of human unity. Nevertheless, commerce has become in places more enlightened than the States in this respect. Besides many others as striking, one of the things it has learnt is that beauty pays in hard coin. This is a great step forward. And one of the most important things it has now to discover is that to work for the good of all will likewise pay better than a selfish policy. This was discovered years ago by "Golden Rule Nash" who, about to go into bankruptcy, suddenly adopted in his business the policy of *Do unto others as you would have them do unto you*, and became a millionaire.

When the happy day of the Golden Rule shall come for all, one of the things we shall no longer see will be this international outrage of currency going up to-day and down to-morrow, swinging back and forth according to the timorous absurdities and ignominious practices of selfish interests (called by some a law), blind to the sins they

Warfare and
Commerce.

The Exchange Evil.

are committing against the human family in this and a hundred other ways; but we shall instead witness the proper authorities establishing intelligent systems for all the people, and among such systems an international medium of exchange which will be stable and firm throughout the world for long periods of time. Easier said than done of course; but where there is a will there is a way; and it would all be so sane and practical. That that would be one of the many needed steps towards insuring the universal welfare of the people can scarcely be doubted. It is the people's right to be happy, and they should not be made to "pay the price" so universally and continually, because of the selfishness and thoughtlessness of those who have the power to do such splendid things, and yet abuse their high privileges so ignorantly.

* * *

Some say that Universal Brotherhood or the practical application of the unity of life is a long way off, even though it may be a fundamental yet obscure fact in Nature. But they are wrong. It is only just around the corner, because it is a fact in life and not merely a theory.

Can it not be seen that this is a creative world, that every man is a creator on his own, and that that which we have created, whether in the far-off past or in the present, is what we have brought upon ourselves? We have only to realize this with open eyes and seize upon this creative power and determinedly create a new world for others as well as for ourselves, putting all heart and genius into the making of that which will enable the great human family to enjoy the thrill of living according to the obvious plan of the great Creator, which is loving-kindness and meticulous consideration for the welfare of all. And then the great corner will be turned.

ANNIE BESANT, 33°

SERVER OF HUMANITY AND APOSTLE OF TRUTH

(FROM *The American Co-Mason*)

RECENTLY through the newspapers we learned the sad news of the passing to the Eternal Grand Lodge, at the age of nearly eighty-six, of our beloved co-worker, The Very Ill. Bro. Annie Besant, First Lieutenant Grand Commander of the Supreme Council, and Representative of the British Federation.

Gone from our midst is a great soul, gone from a physical field of usefulness so widespread that all its far-flung ramifications may never be known. The versatile genius of a Michael Angelo or a Leonardo da Vinci can be better evaluated than can the influence of this burning flame we call Annie Besant, editor, political leader, educationalist, organizer, author, orator. What volumes about her can be written! Yet it is not to her talents or achievements in any of these fields that we shall attempt to pay tribute to-day. The world will do that, for the world, recognizing her outstanding ability, even if it did not always approve her aims or beliefs, frankly conceded to her the only woman's place on the list of the ten greatest people of this century. No, it is to the qualities of mind and heart and soul that made her a liberator and pioneer in untried realms; it is to her passion

for helping the human race, equalled only by her passion for Truth, that we bow in humble reverence as we say: "Well done, O worthy Mason!"

"Tremendous," "leonine," "epic," "terrific" are terms used by those who had the privilege of working with her or for her, when they try to describe her giant intellect and capacity for work, her heroic spirit and her indomitable quest for Truth. Yet, masculine as is the impression these words convey—and "superman" though she was called—there never was a more womanly woman with more tender sympathies, and more charm and delightful "whimsy" than this simple, unassuming, unobtrusive little lady, with her delicious Irish humour and friendly, spontaneous smile. As one of her co-workers has put it, "with all her magnificent power, with her wonderful light, her great achievements, she never lost the slightest touch of femininity in her gestures, her speaking, or her manner of treating others and of being treated by them, while her luminous amber eyes had that wonderful gentleness that is born in the truly great". Another admirer places the emphasis differently: "She was amiable, kind, loving and gentle, but the amount of coiled power in her presence was overwhelming."

"Coiled power" gives some idea of the positive and creative force of her personality. Nothing in her was negative, except her openness to Truth, when a new angle or a larger conception presented itself. It was this coiled power that made her the tremendous crusader she was for the poor and oppressed, made her battle ceaselessly and relentlessly against the injustices, cruelties and wrongs meted out to the labouring classes, especially those involving women and children. Starvation wages, extortion, an unjust system of fines, insanitary workshops, mutilation because of unfenced machinery, "sweating," the lack of legal defence for those unjustly treated, vivisection and

cruelty to animals—all these and many more industrial and social evils this tireless crusader first personally investigated—often spending whole nights in the slums to get her evidence, and then attacked with all the vigour of a trenchant pen, a compelling tongue and, above all, a mighty purpose.

Loving the people with passionate devotion, mothering all helpless children—curing, as she said, "the pain at her own heart by soothing the pain of others," she could not sit idly by and listen to the oft re-echoed phrase of weak-kneed amiability in the face of a bad condition: "Someone ought to do something about it, but why should I?" No, hers was the cry of an earnest servant of man, eagerly springing forward to face some perilous duty: "Someone ought to do it, so *why not I?*" No task was too strenuous or too gigantic for her self-sacrificing devotion, for she worked for Love's sake alone, asking only to give, and not to take.

Valiantly and mightily as she strove to right the wrongs and injustices she saw about her, just so valiantly and mightily did she pursue Truth. For, behind her secular work to uplift humanity there seethed a passion to discover and cure the cause of human ills, a "passion to help and inspire the human race to throw off the shackles of the flesh and rise to the glory of its Divinity". When finally she read *The Secret Doctrine*, she found that the way to uplift was through the approach of consciousness on its higher levels. Realizing then that it is the foremost duty and concern of every mortal to devote himself constantly to the cultivation of the inner Light, she transferred her tremendous power of leadership to the things of the spirit, to leading people to new spiritual vistas and a new understanding of Life. Her voice was never raised save to move her hearers to some higher plane of thought and action.

Her vision of eternal values was so clear and her logic so keen, that when once she became convinced of a truth,

nothing under Heaven could shake her loyalty, for her loyalty was to Truth itself. For this prize she was willing to pay the toll, willing to renounce everything, and equally willing to give all the Truth she won to the service of man, keeping back no shred for herself. When, after reading *The Secret Doctrine*, she became convinced that her former philosophy was based on a false premise, and was therefore wrong—the philosophy of Materialism for which she had fought and lectured and written with all the fiery conviction of her soul, until she had conquered public prejudice and won through to a fairly smooth road ahead—when she realized she had been utterly wrong, this honest, courageous soul, with full consciousness of the withering scorn she would call down on her own head, dared to “take the plunge into the new vortex of strife, and make herself a mark for ridicule worse than hatred—*dared* to fight again a weary fight for an unpopular truth,” *dared* publicly to confess she had been wrong—“misled by intellect to ignore the Soul”.

Through storm and agony of heart and mind she learned the pettiness and worthlessness alike of praise and blame, of popularity and ridicule. Harder to face than the ridicule of the crowd was the fact that she would have to leave the staunch little “army that had battled for her so bravely, and that she would hurt the friends who through all brutality of social ostracism had held her dear and true”. Yet—for Truth she dared face even this. Writing of this situation, she says :

But here, as at other times in my life, I dare not purchase peace with a lie. An imperious necessity forces me to speak the truth, as I see it, whether the speech please or displease, whether it bring praise or blame. That one loyalty to Truth I must keep stainless, whatever friendships fail me or human ties be broken. She may lead me into the wilderness, yet I must follow her ; she may strip me of all love, yet I must pursue her ; though she slay me, yet will I trust in her ; and I ask no other epitaph on my tomb but

“SHE TRIED TO FOLLOW TRUTH!”

Thus spoke a great Co-Mason, one whose long, active life bore witness to the light of her spirit. To our regretted Bro. for whom service to humanity and loyalty to Truth were the very life of her being, the Co-Masonic Order is greatly indebted. We cannot find a better way to honour her memory and prove our appreciation of her devoted service in so many fields of endeavour, than by making a sincere effort to follow in her footsteps to the extent of our limited ability.

THE RETURNING STAR

{To Annie Besant}

BRIGHT Star of Eve, that shone with crystal radiance
While daylight ebbd away !
You have sunk down beneath the far horizon,
And ended is the day.

Twilight, and then the darkness unilluminated
By you with silver light :
We must seek home without that lucid guidance,
This cloudy starless night.

But you return by dawn as Morning Star,
The herald of the day !
When all the mists will be dissolved by sunrise
And shadows flee away.

F. H. ALDHOUSE

ANNIE BESANT: SUPER-WOMAN

BY MARGARET E. COUSINS, B.Mus.

AMONGST the thousands of tributes to the supreme greatness of Annie Besant that are being written this month, called into expression because she has laid aside her earthly vesture, there are sure to be many from women, for she was a revealer to the world of Womanhood at its highest. What John Stuart Mill, Mary Woolstonecraft and Dr. Anna Kingsford had visioned, in an age of the subjection of women, as the ideal and the possible for woman to achieve, Dr. Annie Besant demonstrated herself to be in all the multiple activities of her life as a leader of world-thought and world-action. All women are indebted to her. We bow in homage to her. She has glorified our sex. She is veritably the Super-woman. Remembering her, no one need ever again think that being born a woman prevents a soul from soaring to the heights in spheres of service generally considered the monopoly of men.

Her early life showed her bitterly how heavily the dice was loaded against women, how the conventional thought of her time had excluded women from equalities of opportunity with men, under the law, in politics, industrialism, religion, social customs. She proved herself victorious over all these unnatural, artificial obstacles.

It is very noteworthy that "Woman's Right to the Vote" was the subject of the first public lecture Mrs. Besant delivered. Her apprentice days as orator and warrior were self-consciously spent in the service of the advancement of her own sex. That was in 1874; in 1918 she was one of the chief members of the deputation which waited on the Viceroy and the Secretary of State for India to make the first request to the British Government that the women of India should be enfranchised in the promised Reform Bill. Her long life allowed her to see women not only vote in the West and the East but become Members of Parliament, and see a woman Cabinet Minister in the Labour Government of Britain and an Indian woman Deputy-President of the Madras Legislative Council.

It was through a woman suffrage meeting that I first had the honour of conversing with Dr. Besant, now nearly thirty years ago. My husband and I were on our first visit to London after our marriage, and were waiting in a crowd for the doors to be opened to a meeting of Mrs. Pankhurst's when a woman wearing a "Votes for Women" button started chatting with us and told us that meetings were being addressed that week by Mrs. Annie Besant and advised us to go to them. One was a *conversazione* and at it we were introduced to her by a mutual friend. I well remember how her piercing gray eyes seemed to look right into and through me, and linked me in fealty and service to her for the remainder of our lives.

She visited Ireland only three times. On the second occasion she was the honoured guest of my home. She seemed then to me to be almost non-human—just a machine for work, writing, lecturing, travelling. She had no time for small talk, for social amenities. I had to grow myself to realize her greatness.

I heard her speak a number of times in London and different English cities. She was the only leader for whom an audience stood up as she came on to the platform to speak. That spontaneous rising was always an impressive sight. It was significant of the intense respect and honour in which the public held her. All other men and women were "speakers"; she alone was an orator. She never referred to a note. She never had to pause for a word. She piled up her thoughts and her sonorous periods to great climaxes, and carried you with her. Then she would work up the next line of thought similarly to a crest of conviction and eloquence. There is no one now with whom one can compare her as she was in her prime. Her powerful and musical voice was like an organ, and filled the largest hall without effort. Those are memories to treasure till death.

Until 1916 I had heard her lecture on Theosophy only. For the sake of its spiritual message she who had been accustomed as Free-thinker to audiences of thousands became willing to speak to groups under a hundred! I well remember her cautioning us to be ready for new interpretations of Reincarnation and Karma, and any or all of the teachings of Theosophy, when the new World-Teacher would come. And fifteen years later, Krishnamurti, whom she believed to be that Teacher, is re-valuing indeed all these details in his passion for realization of Immortality Now!

At her invitation my husband came to India to act as her literary sub-editor of *New India*. We were taken straight from our disembarkation in Madras harbour to greet her in her small office high up in the premises of *New India* office. That was November 1st, 1915, so I knew her in India primarily as the politician, secondarily as the educationist, both based on her international position as President of the world-wide Theosophical Society, and leader and inspirer in a score of other nation-building

movements—President of the Women's Indian Association, Scout Commissioner for India, Labour leader, socialist, supporter of Juvenile Courts and their Children's Homes, lover of animals, anti-vivisectionist, social reformer in all aspects;—in everything a loosener of chains, a builder of good.

It was my privilege to live at the Theosophical Headquarters in Adyar, Madras, for eleven years, and to feel her influence as Mother of the community there. Spirituality was the root of her nature and the motive power of all her actions. Not merely the political freedom of India was her aspiration but the spiritual freedom of the whole world, and she believed that the freeing of a country so spiritually minded as India would expedite world-salvation. Her love of India for its own sake was ever evident. For forty-five years she worked unceasingly for the restoration to India of her former greatness and freedom. Her industry was unbelievable. I once happened to say to her: "I could never work as hard as you." Her reply was unexpected: "The Irish were always dreamers!" She used to work continuously from 6 a.m. to 10.30 p.m. without any midday siesta, taking time only for a short drive before sunset. To us in Adyar she was Amma, Mother, the President; to her nearer workers, the Chief. Some of us were always present at the entrance of the Headquarters Hall, morning and evening, to receive her heart-warming smile at her goings and comings. How we loved her short sturdy figure, her small fine hands and feet, her starry eyes, noble brow and crown of wavy white hair!

I recall her commanding power and personality on four special and historic occasions—as President of the Indian National Congress in Calcutta in 1917; at the Central Station at Madras on her return from her period of internment when she was hailed and worshipped by the populace; as President of the Jubilee Convention of the Theosophical Society in Adyar in 1925 at the roll-call of 3,000 delegates under the

noble banyan tree; as orator concluding the sessions in Delhi of the second All-India Women's Conference for Educational and Social Reform with the late Begum Saheba of Bhopal in the Chair and H. E. Lady Irwin and Shrimati Sarojini Naidu also present. How she towered on all these occasions!

I remember her genius, her patience, her skill in harmonizing elements in smaller but historic groups—the Drafting Committees for the Commonwealth of India Bill, the Senate meetings of the National University established by her, sessions of the Young Men's Indian Association, an Anniversary of the Madras Women's Home of Service, a visit to Madanapalle College, to a Panchama School; above all, the depth of her expositions to her esoteric students. Despite her small stature she was always head and shoulders over everybody.

Every action of her daily life, small and great, was an object-lesson in skill and wisdom to anyone desirous of learning. She told me once: "The way to gain success in politics is to see your next point of attack clearly, and then hammer, hammer, hammer unceasingly on it." She was as careful of the proper placing of commas in proof-reading as she was in drafting an important resolution. She wasted no atom of mind-stuff. Her mind was like a great searchlight which she turned by her will to illumine dark spot after dark spot, but having used it on one problem and switched it on to the next, woe betide you if you tried to bring her back again to the former! I shall never forget a blunder of mine once in that respect, and her remark: "You told me that before." It made me feel as if I had tried to reverse the magnetic currents of the earth! I learnt specially from her to think of public work, and express it, in terms of joint workers, no matter how personal the activity might have been. She never said: "My committee," "my scheme," "my University"—it was always "our" or "the". She was too wise to be possessive.

She felt great happiness at the emergence of Indian women into responsible citizenship and social freedom. Yet she was not a "woman's woman". She worked almost entirely with men, her greatest friends were men, she thought in terms of men. She knew this and once said to me: "You can work better with women than I can, you know them better." Yet never did she say a word to disparage her sex, or to hint if it limited her in any way. On the contrary I well remember the meeting at which she said the words: "The sex to which I have the honour to belong." Even as the Irish and English elements were balanced in her, so were also the masculine and feminine qualities. I have called her a Super-woman in the same sense as Nietzsche speaks of the super-man. In so far as we are all "candidates for humanity," I might rather have called her "a pioneer Human," a "Femaculine" (to coin a new word), an individual in whom sex is forgotten because feminine and masculine are so blended as to become sub-conscious.

The Hindu people often use the phrase: "You are my father and my mother." Truly Annie Besant was "our father and our mother" in India, which she loved and served so devotedly.

Just before I left Adyar in May, 1931, to join my husband in New York, I called to say good-bye to her. I did not think I should ever see her again and it has proved so. Her last words to me were so typical of the exquisite attitude she had to all her co-workers that I must share them: I had tried to express my gratitude to her for all she had been to me. She took my hands between hers in blessing and smilingly said: "We have helped each other."

THOUGHT-STREAMS AND MEMORIALS

BY THE RT. REV. C. W. LEADBEATER

AT a recent gathering of students some points emerged that I think would be of general interest. A question arose as to what would be the difference in the life after death between the condition of the student of Occultism and that of a good man who had lived an exemplary life in the world, but knew nothing of the higher planes. Some of us had done a little mountaineering in younger days, so the analogy of the difference between the climber and the guide naturally suggested itself. The climber may be just as strong physically, just as full of enthusiasm, just as eager to reach the summit as his guide; but the guide knows the way, and the climber does not; he also knows how to meet all sorts of possible emergencies, how to avoid dangers; he knows from long practice the quickest, easiest and safest way to do whatever has to be done, and so may be of the greatest use to the tourist. The analogy is by no means a bad one.

We must never for a moment forget the importance or minimize the effect of a good and useful life. It is the greatest thing that we can hope to achieve—to make our lives really good and really useful. There is no difference in that respect between the student of Occultism and another man who, living a decent and clean life, has devoted his energy to helping his brethren, except that the former has studied a

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particular side of the subject which the latter has not and, knowing more about it, can be more useful. If we can impart our knowledge to that other, we are giving him an inestimable boon, doing for him the greatest favour that can be done for anybody.

As to the effect of a good life after death, we must define our term a little more closely. In speaking of a good man, one might mean a pious man, a man who is exceedingly careful as to the doctrines of his religion and its ceremonies, visiting temples or attending churches and (here in India) going on pilgrimages. Such an one would certainly be called a good man. But if we add the further qualification of being useful, we call up a mental image of one who is full of good works, who spends his life in constantly helping others, and in his case the result would be a little different.

I do not say that these two types would not be equally happy. The pious man in his astral life would be in a constant attitude of devotion, going round and visiting all the shrines and absorbing their magnetism, just as he did in the physical body. He would be very happy in doing that, and all the time he would be radiating out good, devotional thought, and so doing useful work, though without specially intending it. There are two Latin proverbs which link these two lines of action: *Laborare est orare*—to labour is to pray; and *Bene orasse est bene laborasse*—to have prayed well is to have worked well. Both these sayings are true. The man who has devoted himself entirely to prayer and meditation has been sending out a good influence all round him, and so is of use to the community because he is raising its general average of thought. Looking round upon the world as it stands to-day, we must admit that the majority of its inhabitants are thinking of business or of pleasure most of the time. The number of people doing that is so enormously greater than the number devoting themselves

to lives of meditation that it needs much counterbalancing, and so the average thought of the race is raised by every genuine yogi.

Frankly, a life entirely devoted to meditation is not the work of the majority at the present stage. If all the world were yogis, the population would die out, and we should have no food to eat. The yogi lives on the gifts of his fellows, and yet his livelihood is not unearned, as many Western people might think. The fact that he is doing that work of raising the level of thought is benefiting the community; but his very existence depends upon there being many others doing the practical work of the world. We cannot all be "sons of Mary," as depicted in the story of Lazarus. We are told on very high authority that Mary chose the better part, but one can hardly avoid the question: "Who would have cooked the family dinner if Martha had taken the same line?" As Kipling puts it: "The sons of Mary have cast their burden upon the Lord, and—the Lord He lays it on Martha's sons!"

The meditative man goes on doing the same thing on the astral plane, and afterwards in the heaven-world; he still lives a life of a devotional character, and is very happy in it. The heaven-world is a world of happiness, and merely to be there is to be at the utmost summit of bliss. The amount of happiness of each individual varies according to his capacity; but since each has all that he can hold, he is more than content.

The man who has been good in a practical way still goes on trying to be helpful. He is like a man without a guide at first, and does not quite know where to begin or what to do. Probably he devotes himself at first to trying to inspire people living on the physical plane. When he reaches the heaven-world he continues to dream magnificent schemes of helping the world, and may be able to put some part of his schemes

into the minds of living men, to inspire them. So he is doing the very best work he knows how to do.

What advantage, then, has the occult student? This—he knows all about it beforehand, and already in his sleep has been practising work on the astral plane; therefore he knows without experimenting what he can do, and is therefore fit to be the guide. If the ordinary good man knows that, he comes to the student for advice, and can then set to work much sooner and more certainly. We must beware of thinking of ourselves as better because we know more. We must not have the least touch of superiority over someone else because he is not exactly as we are; our attitude must be that of thankfulness that our Karma has given us the opportunity to help.

That is the main difference—that the occult student knows exactly what to do and how to do it, from having had practice beforehand. The good man has to learn all that, and wastes some strength in learning, as men learning to swim waste their strength at first, and expend in a few yards enough effort to carry them for a mile.

A question that has often been asked is whether it helps a good man in his progress if statues or other memorials are erected to him. I think that depends upon the circumstances of the case. For example, are the statues of our Founders in the Hall in any way useful to them? The answer must be in the affirmative. Every time we look at the statues, we think kindly of our Founders; we send them grateful thoughts. If we have in our rooms a portrait of Madame Blavatsky, whenever our glance happens to fall upon it, we think: "There is the great Teacher who did so much for us"; and such a thought always produces two definite effects. It arouses in the thinker a strong feeling of gratitude, which is unquestionably good for him; and it sends a wave of kindly thought towards its object, which is equally unquestionably good for *him*.

You may say: "But the Founders do not want help; they are both back in incarnation." That is beside the mark; it is not a question of that kind of help, but of surrounding a person with a beautiful atmosphere of love and gratitude. When we look at the statue, we feel love, and there is no doubt that Madame Blavatsky in her present incarnation is reached by that wave of feeling. I do not say she *needs* it, but it certainly helps to make a purer and sweeter atmosphere surrounding her all the time.

You ask: "What of the statue of Sir Subramania Iyer, outside in the garden?" I do not doubt that he is enjoying the heaven-world by this time; but the heaven-world is on the mental plane, and your thoughts reach it. He is a man who knows what he is doing on that plane, who can use his mental body freely and can travel about in that higher world as you can on the astral plane. When one can leave the astral body behind on the bed with the rest of the lower vehicles, one can do much more work in the same time. Those who knew him, as I did, when seeing his statue, must surely think: "I knew him and loved him; in such and such ways he was helpful to me and to our great Cause." And you need never doubt that that thought will reach him.

Whenever anything reminds us of our friends who are still on the physical plane, we send them a thought of love; and so in the same way in the case of a good man or a great person, a statue would be helpful, just in so far as it reminds people of him. I doubt whether those who erect the statue or memorial have thought of that. They think: "This has been a good man; out of gratitude for the work he has done, we will perpetuate his memory, and hope that others will try to imitate him." But they rarely understand that, in addition to that, every kindly or admiring thought which is evoked in anyone by the sight of the statue sends to its original a very definite impulse, a wave in mental matter—maybe also in

astral matter if the spectator knew the man and felt affection for him; and that that impulse will reach its object whether he be what you call dead or alive, still in the same incarnation or in another, on whatever plane he may happen to be functioning.

We see many statues and portraits of Kings and Queens; what effect do they produce on us, or we on them? It depends greatly on who the Monarch is or was, and what we know of him. Take my own case, for example. If I see a statue or portrait of Queen Victoria, of King Edward VII or of our present most gracious Sovereign, it at once arouses in me a strong feeling of love, loyalty and reverence. Why? Because I have seen and known them all, because I know the good which they did for the country over which they ruled. But if a statue of King George III be shown to me, I cannot feel at all the same enthusiasm; he was before my time, I never saw him, and I have not heard of any particular good that he did for his country. The memory of Queen Elizabeth arouses some feeling in the heart of every Englishman; that of her sister and predecessor Queen Mary does not. It is so much a question of what we know of the person.

But think of a very different case—that of our late beloved President. There will be many statues and memorials of her erected in many countries, for she has helped thousands of people in all parts of the world, not only by her actual presence but by her writings and through the workers whom she has taught; for the Karma of that comes to her also. She is constantly with us here and now, and she is always the centre of a great halo of devotion and beautiful thought. Those who live at Adyar may think themselves happy to be living near and coming into such a splendid globe of thought, such an aura, as that. That will continue to follow her, wherever she may go; and wherever it is, she will still be working at high pressure and sending out that tremendous will-power

of hers, and your loving thought will still continue to surround her. She cannot escape from you, any more than you from her, because of the influence she has had over your lives.

If we draw people around us, then to those people we are bound for evermore. We cannot even individualize an animal without making such a link with him that he will turn up in some future life to be our pupil or servant. It is the strongest possible link that can ever be made, that of the helper and the helped. Wheresoever our great President may be or may go in the future, there our loving thoughts will follow her and make things a little easier and happier for her. We shall contribute just a little, give her a little more strength to do the splendid work which she will assuredly be doing; and in that very act we shall receive from that far stronger nature tenfold more than we can give.

It is not difficult to see what benefits will be derived from statues or portraits of her; many people will be constantly reminded of her, and will in that way partake of the blessing which she constantly radiates.

There are, as we all know, other forms of memorials which are not statues or portraits; have they any similar reactions? Not quite in the same way. For example, we hope presently to be able to erect here a building to be called The Besant Memorial School, because we know that the project of such a school was one of her most earnest wishes, very near to her heart; we know that she would infinitely prefer to have such a piece of work as her memorial rather than any mere monument, however beautiful. Therefore it will be done, and none can doubt its utility; but the magnetic link will not be quite of the same nature as that with a statue. We have already a house here and a part of the estate named after her; but in a way that becomes merely a name, and when we mention Besant Gardens, it does not necessarily call up an image of her

in our minds, any more than to speak of an address in Mount Road necessarily calls up a picture of St. Thomas' Mount. To secure the full effect that we desire, we should have to combine the two ideas, and have a fine statue of her in the central hall of her school.

We who are Theosophists ought to be intensely practical people; but I think we must be careful that our practicality is not that of the physical plane only. Utility certainly must be our first consideration, but it is well to remember that beauty also must be taken into account, because that very beauty itself has a distinctly practical effect which we cannot afford to ignore. I suppose that the most beautiful memorial in all the world is the Tāj Mahāl at Agra. That was, as we all know, erected as a tomb for Mumtaz Mahal by her loving husband; I do not know what proportion of those who visit it and admire it are led thereby to think kindly of the lady for whom it was built, but of this at least we may be absolutely sure—that every visitor who allows the wonderful peace and beauty of it to sink into his soul is for ever after better for that experience. In that case at least the beauty radiates an influence of its own, entirely apart from its associations. The proverb which says that a thing of beauty is a joy for ever is absolutely true, and it is very well worth while taking the influence of that beauty into account.

There is no reason whatever why that which is useful should not also have its measure of beauty; and if it costs a little more to secure that, at least the result will justify the extra expenditure. There is, as we know to our sorrow, a cult of ugliness in these modern times, but it is directly inspired by the Darker Powers, and is deliberately intended by them to do as much harm as possible in the world. It may be argued that a factory building, for example, can hardly be otherwise than ugly. I cannot believe that it is beyond

the power of modern science to beautify even so unpromising an erection as that, and I feel very emphatically that it ought to be done. We know something, or we should know something, of the power of thought; every time that a person looking at that building shrinks back thinking: "How horrible!" he adds a little to the dreariness, the drabness and the discomfort of the place. Thousands of thoughts such as those soon give it a definite atmosphere which reacts upon the unfortunate workers who see it perpetually, and causes a vague sense of dissatisfaction which it would never occur to them to connect with its real cause. If, on the other hand, such a structure can be made passably beautiful, each person who looks upon it will have a sensation of pleasant surprise, and once more the multiplication of that impression will make a comparatively cheerful atmosphere which will be mildly uplifting instead of thoroughly depressing.

The so-called practicality which condemns a building to permanent ugliness for the sake of saving a few pounds or a few shillings is short-sighted to the last degree, for better work would be done when the workers are contented, and the general atmosphere of the whole place would be greatly improved. If from our studies we know something of the power of thought, and of the result produced by the constant pressure of ideas, whether pleasant or unpleasant, we shall realize that it is not only well worth our while, but that it is even a positive duty to draw round us and our workmen reminders of the Divine Beauty—to show that what some might call daily drudgery may be done cheerfully as part of our duty to the Master Craftsman, for His sake and in His Name.

THE common course of life,
The daily round we plod,
The tasks that seem so wearisome,
May all be done for God.

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

(Continued from p. 274)

Ninth Talk, August 10, 1933

WE have an idea that completeness or the totality of Life can be understood through a part. We think that through solving our particular problems, we shall come to an understanding of the whole of life. So we take up an idea and try to apply it to the solution of our particular problems, in the hope that by accumulating understanding through their solution, we shall arrive at the realization of that completeness.

To me, that is a wrong way of looking at life. In fully understanding a single experience or a problem, and not by the process of gradually gathering in understanding, can the whole be realized. In making an effort merely to be rid of a hindrance, we create a new barrier, whereas in the very movement of life, in action itself, there is a full awareness of the hindrance and its cause, hence freedom from both. To get rid of a hindrance or to conquer it is merely to run away from it, like a fish trying to escape from a net. There is no understanding in that.

In effort there is the idea of achievement, gain, conquest, which is ever in the future, whereas in action itself—that is, in the present, since all action is always in the present—you can be fully aware of your hindrances, of the fact that your actions are incomplete.

What gives vitality to our hindrances is memory, conscious or sub-conscious, and action proceeding from that memory. That memory is the ready-made background of the influence of others through tradition—social, ethical or economic standards, the idea of achievement and reward, and so on; and to that background we constantly react, hence our actions are ever incomplete.

Memory arises where there is incomplete action, and the many layers of memory create the self-consciousness or the “I,” from which most of our actions now spring. This “I” creates the background—of distinction and resistance, of duality and of the idea of achievement and time—for its ready-made reactions.

Our so-called actions, then, are but the reactions of the “I” which is the creator of illusions. Hence, a single experience, if rightly understood, will reveal the source of all illusion, and in the completeness of that understanding the various particular problems disappear. Not by merely solving a particular problem or a series of problems can we ever get at the source that creates the bondages, hindrances, or illusions.

I say, do not consciously attempt to examine your sub-conscious hindrances. Do not dig them up from a dead past or analyze them, but, by living in the present with a fulness of mind and heart, you will bring up the hindrances on your present action and you will know both the hindrances and their causes.

We meet fully and completely that in which we are interested. So, our constant escapes from conflict indicate

that we are not vitally interested in our conflict. In an escape there is effort, and effort emphasizes the particular, hence there is no comprehension of the whole.

All knowledge acquired with the desire to gain Liberation must disappear before there can be true understanding of what Liberation means. At present you can but imagine what is Liberation, which cannot be real. Hence you cannot know that which you are wanting. What you can know is your own struggle, pain, conflict. The other side of the picture—Liberation or Truth—is purely imaginary, to which in our conflict we try to escape. So I say, block up all escapes and then alone you will face the very centre of conflict and you will discover true values in themselves and become free of the false. Any other way demands an effort, a motive, and a mental picture.

Understanding or awareness is action. They are one and the same, and not apart. Action that is complete can only be born out of the harmony of mind and heart, which is understanding. In trying to become aware there can be no true awareness, like a virtue that one struggles to acquire which is then no longer a virtue. Awareness is the harmony of action in which there is no duality, as the controller and the controlled, the actor and the action.

Our present actions are incomplete, partial, through fear of social and other standards. I say, act fully and wholly in the harmony of mind and heart, and then you will discover that which is true. Take, for instance, jealousy. Intellectually we realize the stupidity of jealousy, yet emotionally we are eaten up with it, because of our craving for possession. It is of no use to struggle against it or to try to overcome it, but by

becoming mentally and emotionally aware of jealousy in our particular problem, we shall know its cause and become free of it.

Timelessness, like Truth or God, cannot be talked about; what is of importance is to find out why we are caught up in the idea of time. I say, it is memory, which is incompleteness of action, and that incompleteness creates the conflict and the many escapes from it through ready-made reactions. With this background of false values, we meet all experiences.

Time is action limited. Do not say: How can one get rid of memory? That would be to approach it wrongly. It is the cause that is important, not the effect; and the cause is the incrustation of layers of memory which create incomplete action, and hence the idea of time.

Tenth Talk, August 11, 1933

Action is ordinarily understood to mean a mere physical movement. I mean by action a completeness of thought, feeling and action, because to me it is a harmonious unity. Even a physical act has thought and feeling behind it, though in most cases without that harmony. To think is to feel and act; to feel is to think and act; and to act is to think and feel. There is true harmony, a completeness, only when there is no distinction or resistance in action in the psychological and physical sense; because action has not a goal, an end to gain, a finality. It is spontaneous, natural, rich, complete.

To most people, action is self-preservation, hence conformity, imitation, struggle, or reaching out for a result. They refine this false basis of action and give it a spiritual significance. Out of distinction, they give importance to one kind of action rather than another. So we think either

that the assurance of physical needs is essential to the understanding of the freedom of action, or vice versa.

So economically, in business, on this basis of action, we struggle to acquire property, power, security; conforming to this idea of power and security, we exploit and are exploited—through inheritance, laying up for old age, and handing down our name to posterity. Thus action is not harmonious, complete, because it is independent of what we really think and feel. Socially, also, we are trying to fit into a pattern of certain traditions and conventions, such as that of class distinction, and are becoming cogs in a machine. Likewise religiously, spiritually and ethically, acting from fear, we create the image of God or Truth; and we try to bring about religious ceremonies, spiritual authority, and the idea of self-immolation and atonement, in the hope of restoring the balance which we have upset in our conduct in life. For example, if I have been cruel to another, I indulge in some subtle form of self-chastisement.

All our actions, therefore, economic, social and religious, spring from the idea of self-preservation and are wholly unrelated to each other. Whatever the department of life, our action must be that of a complete human being, fully co-ordinated and harmonious. So our thinking and feeling has to be radically different from the manner to which we are now accustomed. Now we are concerned with the solving of our problems in the economic, social and religious spheres, and at the same time fundamentally maintaining them as they exist by conforming to them. So, whatever are our convictions in the social or religious spheres, we act in the business or economic sphere independently of them, because we do not wish to be submerged and destroyed by the economic machine; likewise in our social and religious relations, our beliefs and actions are at complete variance. We make our economic, social and religious life separate

and apart, each with its own standard to conform to. Thereby action becomes merely imitative, without the fountain source of individual thought and feeling. That is how we approach the whole from the particular, and think that we must put our economic structure in order, or our religious and social life, so as to live more completely. In completeness of living there can be no distinction between the economic, social or religious.

Out of conformity there is lack of fulfilment, and hence fear and the looking to the future for fulfilment. A complete action is infinite, and can only be known when there is no division of life into different compartments; that is when there is no conformity.

Our thinking at present is but a reaction to a pre-established background; hence there is effort. Effort is a strain, a reaching out for an end; there is effort in achievement, in conquering, in moulding and conforming to a pattern or an idea. We are secretly seeking power, self-preservation, and out of that we create Truth or an ideal. Hence we make effort, both economically and in our social and religious life. In understanding there is no effort. Understanding is born out of complete and harmonious action. When a problem is vital we make no effort, we come to a decision with our whole being, because we try to understand it, not to seek a way out or to reach a conclusion. There is no effort in normal growth. Because we are abnormal we make an effort to be normal—or what we believe to be normal.

I say you will not arrive at the normal through effort, but only by sowing the seed and letting it grow naturally. When there is disharmony in thought and feeling, do not be identified with either. Action must ripen in the warmth of thought and feeling. Now our action is merely the

sharpening of mind and heart, like a stick with a knife, diminishing and perishing in the process. Mind must be deep, and emotions full; they must be subtle and pliable, not sharp, to know the swift movement of Truth, which is the understanding of right values in life.

Now you do your thinking in layers, and put away what I say into a particular layer. Destroy all your layers if you would understand. You are unconscious of the existences of these layers, so I say: Become fully conscious of them. Your action is but imitation, your thinking a reaction to the background of conformity, achievement—a method, a technique. With these choking your mind you are now trying to understand. I say, do not try to understand me, but understand yourself. Become aware of your own thinking and feeling; then you will know what I am talking about. Think anew, instead of merely superimposing my words on your own false values, of which you are unconscious. Question what you have collected and do not add to your rubbish. And question it with your whole being, not just intellectually.

You make effort when you do not understand the full significance of your own thoughts and feelings. You try to be spiritual with haggard faces. Become aware of your shallow minds and constricted hearts. Become aware of your conformity, authority, effort and the lack of richness and completeness in your own lives. Become aware of this in action, in the harmony of mind and heart, not through the analysis of the past, because the dead cannot yield true understanding. Sorrow awaits round the corner in each experience that is not fully understood.

No action can lead to Truth. Action itself is Truth. Now you are looking through action to something beyond. If there is heaven through righteous action, then that action is no longer righteous. Love, service, work, righteousness,

accumulation of virtues—Truth is not to be approached through any of these gateways.

To solve a problem is to seek a way out, a result, not to know the cause of the problem. The cause is within yourselves—in the lack of richness and harmony in your own lives. So I say that in understanding a single experience rightly and fully, you come to the very source which gives rise to the many problems. Then there is the potency and plenitude of Life. The fulness and glory of Life, its richness and perfume, is not through action but in action itself.

(To be concluded)

Do we want to contemplate God's power? We see it in the immensity of creation. Do we want to contemplate His wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate His munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate His mercy? We see it in His not withholding that abundance even from the unthankful. In fine, do we want to know what God is? Search His Scriptures called creation.

THOMAS PAINE

THE YOGA SŪTRAS OF PATAÑJALI

BY MANJERI VENKATA RAYA IYER

(Continued from p. 303)

क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतृग्रहणग्राह्येषु तत्स्थितदङ्गनतासमापत्तिः ॥

45. Of the Mind whose (automatic) functions are governed, is the attainment of being "suffused" with the knower, the knowing and that which is to be known, as of a refined gem [crystal].

The Mind which is calm reproduces the known on the one hand and the knower on the other. This reproduction is called knowing. The ordinary restless Mind, like the ruffled lake, distorts the images of the objects presented to it. But, the mental image, it must be remembered, is not a mere reflection but a mould of the object shaped out of the material of the Mental Body. The knower is said to know an object when he reproduces within himself its mental mould, which is itself a reproduction of the object by the Mind. The knower is *Manas*, the Thinker. The Mind is composed of *Manas* and its vehicle, the Mental Body. The known is the mental mould of the object. The perfection of knowledge depends on the perfection of the mental image, which, in its turn, depends on the state of the Mental Body. Calmness of

Mind should be cultivated for two reasons. To receive correct impressions of external objects and to receive impressions or inspirations from the Ego or the Higher Self. The Yogi's Mind becomes "suffused" with the true natures of the knower, the knowing and the known, as a fine flawless crystal becomes suffused with the colour of the object placed near it. This state or condition of the Yogi's Mind is what is called "Conscious Samādhi," *Samprajñāta-Samādhi* or *Samyama* by means of which he gains a true knowledge of the external world.

तत्र शब्दार्थज्ञानविकल्पैः संकीर्णा सवितर्का समापत्तिः ॥ ४६ ॥

46. Therein, the argumentative attainment involves the distinctions of the Word, (its) Meaning and the Knowledge (thereof).

The meaning of a word is the object it denotes; and the knowledge thereof is the mental classification of the thing which it connotes, by comparison and judgment. In the non-argumentative attainment these distinctions disappear, and that which remains is the abstract idea or the "archetype" of the thing or the object denoted by the word.

स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥ ४७ ॥

47. When memory is pure, the shining forth of the meaning alone, as if devoid of (its) own form is the non-argumentative (attainment).

For memory to be clear, complete cessation of the involuntary (automatic) functions of the Mind should precede perception. The Mental Body of the Yogi functions only under the impulse of his will, but remains still when he is not using it. When he perceives a thing, he sees it as it is, as no "personal equation" enters into it. And when he remembers it, the reproduced image is as vivid as the original perception. Further, when he drops the mental

image, he transmutes the perception into "an abstract idea," works it into the Causal Body, and thus knows the whole "genus" to the "species" to which the object of perception belongs. This "idealization" of "perceptions" is the non-argumentative attainment of the Yogi. This is how the mind grows even in ordinary persons—by the generalization of "perceptions" into "conceptions" or abstract ideas.

एतयैव सविचारा निर्विचारा सूक्ष्मविषया व्याख्याता ॥ ४८ ॥

48. Even by this, that "with thought" as well as that "without thought," relating to the provinces of the subtle, is (also) explained.

This attainment is similar to that which is referred to in the previous aphorism, except that it relates to the Higher Mental Plane of Abstract Thought, and the Plane of Intuition. This latter attainment is the transmutation of "Abstract Thought into Intuition," of "logic" into "inborn conviction" or "Higher Instinct".

सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥ ४९ ॥

49. And the province of the subtle ends with the Absolute.

The Yogi has to conquer plane after plane before he reaches the absolute state of Being.

ता एव सबीजः समाधिः ॥ ५० ॥

50. Even these are (to be considered as modes of) Samādhi with "Seed".

Even with these attainments, (his mastery over the concrete and abstract planes of Thought), the Yogi does not become free of "the wheel of births and deaths," owing to the presence of the "Seeds" of "Karma" in him, still capable of germination and growth in time, though they may remain in abeyance even for a very long time, for want of favourable conditions. (See IV, 8, 9.) Even at

this stage many of the Divine Powers still remain only as "Seeds" in the Yogi.

निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥ ५१ ॥

51. In the mastery of "Samādhi without thought"—Peace of the Higher Self.

By conquering the plane of abstract thought or the Higher Mental World, the Yogi's consciousness touches the Plane of Intuition which lies closest to the Higher Self.

ऋतम्भरा तत्र प्रज्ञा ॥ ५२ ॥

52. The consciousness, there, is Truth-bearing.

There, in the Plane of Intuition or Buddhi the Yogi's consciousness embraces the consciousness of all beings in this and in the lower worlds, so that he can feel through any or all of them. There, there is no possibility of any mistaken impression. There, the wish and its fulfilment are the same. There, the will to do and the deed are coincident. There, whatever is seen is seen aright [*rtam*].

श्रुतानुमानप्रज्ञाम्यामन्यविषया विशेषार्थत्वात् ॥ ५३ ॥

53. Its province is different from those of consciousnesses either heard of or (could be) inferred, from (its) special import.

Though the Yogi in the Plane of Intuition knows himself as an individual different from every other being, yet at the same time he actually feels that he is all beings. He sees himself in every being and every being in himself. Intuition is instantaneous knowledge of Truth. It is the culmination of thought and feeling. Intuition is, as Śrī Kṛṣṇamūrti says, "the intense emotional awareness in which thought completes itself". (See aphorism III, 55.)

तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥ ५४ ॥

54. The impression born of it impedes other impressions.

The attainment of Buddhic or Intuitional Consciousness totally destroys the temptations of the three lower realms of Sensation, Emotion and Thought, and utterly overwhelms "the Samskāras," the tendencies, born out of them.

तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः ॥ ५५ ॥

55. On its too being subdued, from the subdual of all, Seedless Samādhi" (follows).

As a result of "the utter cessation of all raving," the Yogi attains the Supreme Peace of Nirvāṇa. In Him Nature fulfils the ultimate Purpose of Human Evolution. In Him "the Seed of Omniscience" becomes the full-grown Tree with flowers. Nothing can draw Him back to Samsāra, except His own will to return, out of compassion for his fellow-beings who need His help.

॥ इति समाधिपादः प्रथमः ॥

॥ ॐ ॥

Thus the First Quarter of Samādhi.

A U M

(To be continued)

To sit on rocks; to muse o'er flood and fell;
To slowly trace the forest's shady scene,
Where things that own not man's dominion dwell,
And mortal foot hath ne'er or rarely been;
To climb the trackless mountain all unseen,
With the wild flock, that never needs a fold;
Alone o'er steep and foaming falls to lean:
This is not solitude; 'tis but to hold
Converse with Nature's charms, and view her stores unrolled.

BYRON

NOTES ON THE FIRST STANZA OF DZYĀN

BY ERNEST WOOD

(Continued from p. 320)

THE ETERNAL PARENT

1. The Eternal Parent, wrapped in her Ever-Invisible Robes, had slumbered once again for Seven Eternities.
2. Time was not, for it lay asleep in the Infinite Bosom of Duration.

Sir Edwin Arnold, in the beautiful language of *The Light of Asia*, has ascribed to Buddha the advice: "Sink not the string of thought into the fathomless; who asks doth err, who answers errs; say naught." Sankarāchārya, exponent of the supreme value of thought, also said that thought could not reach to the infinite; it could only purify the mind from error so that the infinite might claim its own. And in later days Emerson said that life is a process of removal of illusions.

In the cyclic or meditative process the string of thought goes only to the end of the second phase, the dhyāna, which I described last month as following upon concentration. After that comes contemplation, beyond thought, and in that something appears that cannot be described in terms of thought.

We may speak of Brahma-jñāna (or Brahma-vidyā) or of Theo-sophia, but our words Brahma and Theos must be words of adventure and discovery, not words of definition having a predetermined meaning. Predetermination is fatal to samādhi; in meditation one should never fix the goal. Our knowing (jñānam or vidyā or sophia) also must not be imagined in terms of the second phase of the cyclic process of meditation, but must be placed in the third. It is not an ordinary mode of knowing through senses and reasoning. Therefore there should be no attribution within that third sphere of any characteristics of the first two phases, as to either the objects or the mode of knowing, both of which are properly "occult".

Yet we can say that Brahman or Theos is the cause and the sole cause operating at all times and in all places. It is the Parent—and more, the Eternal Parent. Eternal does not mean covering a long period, however long, but ever-present. To it we cannot attribute time-processes—past, present and future—because those are but the attributes of limited things, karmas or objects or effects. I know it is the popular custom to say that things exist *in* space and time, but that is an error to be shed, for space and time are the attributes of karmas or things and are subject to them. The time occupied or formed by the painting of a picture is determined ultimately by the painter. And the properties or qualities of all the materials that he uses, which determine the length of life of the picture after he has done with it, in their turn depend upon the will of the life operating in those materials as its karma, and upon the karmas of other beings who may use the picture as part of their apparatus for self-education. Meditate upon the subject of time and space as *attributes* of karmas, or effects, and at the end of your string of thought, when you come to the third phase of the process, where the string of thought cannot go, you will find in that contemplation the meaning of

eternity, or duration, or cause. Do not meditate on duration. Meditate upon time, in order to go beyond limited time. It will help us to realize the nature of time as karma, and the nature of karma as only effect, and never cause, if we remember that nothing exists or happens contrary to our inmost will.

For these reasons it is said in the Stanza that time was not, but only duration, when the act of concentration had not yet been performed for the new cycle.

If thought cannot rise to the third state, it is because that is more than thought, not less. If attributes cannot be ascribed to Brahman or Theos, it is not because it is divested of attributes, as one might whittle away the leaves and branches from a tree and leave merely a stick, but because that is more than all attributes. But its Robes are invisible—the more cannot be represented in terms of the less. There is completeness, not emptiness, a plenum, not a void. That plenum must touch this partial void at every point; that completeness this fragmentariness; that eternity this time; that archetype this ectype. There is no escape from that nirvāna. All limitations, all varieties of things having space and time—call them “planes” or what we will—are always in that but less than that, and never do they possess or show anything added to that. There can be nothing outside of it, no excrescency to be removed.

For the sake of illustration let us for a moment suppose that there is a series of “planes,” or groups of effects (or karmas) produced by beings in different states of consciousness, or rather activities of meditation. Let us forget for the moment that “everything is fluid to thought” and picture these “planes” as a series, one above the other, if not like shelves in a bookcase, at least with a material relativity of successive density, with nirvāna at the top. Then you may take it that nirvāna is all, and the “plane” beneath does not

contain anything new; it is only the same thing, but less of it, because an obscuration has taken place. Coming down to the next “plane” another obscuration occurs, and so on, so that even in what are called the lower “planes” nothing is seen but nirvāna, and nothing is added to that. Really there are no material “planes,” but only varieties of concentration with their appropriate effects.

This is the principle of the archetypes, which are not abstractions but realities from which our ectypes are abstracted though not removed. What becomes manifest here is a part of the archetype. Its broad base is the support of innumerable triangles—but they are downward-pointing triangles. Alaya, quotes Madame Blavatsky, is the basis of every visible and invisible thing, and reflects itself in every object like the moon seen in clear tranquil water. It may be impossible to imagine such archetypes, but an illustration will help us to catch the idea of them. Suppose a sculptor has before him a block of stone. He may say to himself: “From this I will chisel away some portion and leave the image of a horse, or a dog or a cow.” He decides, let us say, to form a horse. With his mind’s eye he pictures in the stone the form of a horse—which is surely there—and then proceeds to cut away all the material outside, leaving only that form. He could equally have made a statue of a cat, which form was also there. Such is the archetype, which is complete, while the particular forms are only partial.

And just as there are all the statues of horses, dogs, etc., in the stone, though invisible to the limited eye, so may there be the Seven Eternities, the eternities or archetypes of the Seven Rays, within the stone of Eternity or Duration itself.

(To be continued)

THE LAMASERY AT NEW YORK¹

IT was with a feeling of intense curiosity and more than ordinary pleasure that we stood at the door of Madame 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. Ascending to the second floor, we were ushered into a tiny reception room, where Colonel Henry S. Olcott, the president of the Theosophical Society, greeted us with cordiality. We enquired if Madame was visible, and he sent a servant to enquire, who returned with a prompt and decisive answer: "No". We had arrived at a very unfavourable hour, it being in the morning, and were informed that it was almost an impossibility to gain access to Madame's presence in the day. Conversing, however, with Colonel Olcott, while he opened his eggs and took his coffee for breakfast, we questioned him regarding the aims and objects of this society which is becoming so well known, so much discussed, so well grounded on the basis of cultured and honourable men and women as members, and received for reply in substance the following:

The object of Theosophy is individual cultivation in the sciences and mysteries which Madame has given in a measure to the world through her book, *Isis Unveiled*. It is to initiate

¹ From H. P. B.'s *Scrapbook* IV, p. 38. Quoted from *The Hartford Daily Times*, December 2, 1878. Colonel Olcott has quoted portions of this article in *Old Diary Leaves*, Vol. I, but it merits publication in full.—M.K.N.

some chosen ones into the knowledge of those secrets which are higher and finer than anything now taught, and which are to eventually lift each member to the power and position of an adept. "In religion," he said, "we work to break down all dogmas and carping theologies, whether Christian, Brahmanic, Buddhistic, Jewish, Muhammadan or others, and to teach the undefiled religious philosophy which prevailed before even the Vedas were written, and which furnishes the grains of wheat in every mountain of chaff that has been piled up in any nation and labelled with the names above enumerated.

"In the state we wish to spread high notions of honour, patriotism, responsibility, and that international exchange of courtesy based upon the Golden Rule, which would make a *brotherhood of humanity*, if possible. In the individual we would purge away the vicious taste, the grovelling sensuality, the mean sordidness, the pettiness of aim, the obtuseness as to civil, social and moral obligations, which everywhere prevails under the patronage of the Church. This is a wide field, and were our labourers an hundred times more numerous, it could not be covered at once. We are not unreasonable or optimistic. We are quite content with the rate of our progress up to this time, and shall add to our roll of Fellows from time to time as they offer themselves (for we solicit no one), if they prove to be in sympathy with our work, and are willing to help us in these projects. And first of all, we who lead the movement mean to set an example of correct living and dealing, which will at least win the respect of the community."

"We presume that those who become members are bound by the most solemn oaths and are initiated by the most fearful and mysterious ceremonies?" we remarked inquiringly.

"The pledge we exact," replied the Colonel, "is that none who join us shall do anything to retard, by word or deed,

our progress. We are quite willing to leave your own conscience to be the monitor. We bind members by no oath whatever, saving their *word of honour*, to keep strictly secret those matters confided to them which should, in the opinion of their superiors, be kept sacredly private."

"But you have rules, by-laws, officers, etc., do you not?"

"Certainly! Its officers are a president, two vice-presidents and a corresponding secretary, a recording secretary, a treasurer, a librarian, and councillors. At first it was an open body; but later it was reorganized on the principle of secrecy, experience having demonstrated the advisability of such a change."

"But what are the benefits to be derived from such a membership? Can all members become 'adepts'?"

"By no means! To be admitted into the highest degree of the first section, the Theosophist must have become freed of every leaning towards any one form of religion in preference to another. He must be free from all exacting obligations to society, politics and family. He must be ready to lay down his life, if necessary, for the good of humanity, and of a brother fellow of whatever race, colour or ostensible creed. He must renounce wine, and every other description of intoxicating beverages, and adopt a life of strict chastity. Those who have not yet wholly disenthralled themselves from religious prejudice and other forms of selfishness, but have made a certain progress towards self-mastery and enlightenment, belong in the second section. Those only who persevere in these studies, who practise every virtue, and eschew every vice, who subjugate the body to the will, and throw off every tie which binds them to things gross, can become that to which even Madame Blavatsky has not yet, after all her long life of devotion, perfectly attained. We offer for your zeal, industry and loyalty, the reward of an approving conscience, the respect of a brotherhood whose

good opinion is well worth having, and the assurance that you are assisting to lay the foundations of a great society whose future is already an established certainty. Already you would be able to meet brothers in the remotest quarters of the globe; and before long the public will know that we have enlisted on our side some of the profoundest scholars and purest souls of the present day."

"This is only a branch society, we are told. There are other branches similar to this in New York, are there not?"

"We have already one established in nearly every country of Europe. It was only this morning also, that we had from Bombay full permission to announce our society as the American Branch of the Arya Samaj of India. This is a great organization founded by one of the holiest and most learned men of our age, the Pandit Dayanand Surswati. His preaching and teaching of ancient Vedic philosophy and ethics has created a profound sensation throughout the Indian Peninsula among the natives. He preaches against castes, idolatry and superstitious observances of all kinds. Many of the latter, originally devised by the priesthood to increase their power and emolument, have become accepted as of divine authority, after many centuries. Among these are *suttee* (widow-burning), sitting *dhurna* (a creditor deliberately starving himself to death at the door of his debtor), and others for which the Vedas contain no authority.

"What the pandit teaches is the identical, pure Wisdom Religion about which Madame Blavatsky discourses so learnedly in her *Isis*, and which was the primeval substratum upon which not only Brahmanism, Buddhism and Zoroastrianism were built, but which is the essence of Christism when the embroidered sere-cloths are unwrapped from its body. It teaches one Incomprehensible, Eternal, Divine Essence, out of which all things come, and to which all return, in a never-ending series of evolution and involution—'Days and Nights of Brahma.'"

"The correspondence for your society must be enormous. Who does it, pray?"

"Madame. She writes nine languages, and reads three more. She converses fluently and daily with her various friends in at least five. You may hear them any evening at her little receptions—but Madame has concluded to see you." The Colonel said this without having moved from his chair; no one had entered the room, the door was shut; there was no visible means by which he could have received this communication of Madame's pleasure. We were delighted as well as astonished, and only waited to ask one question before entering her parlour.

"There are so many rumors regarding Madame, Colonel, that one is almost driven to desperation, in trying to select which is most probable. Can you tell us how old she is? We have heard she is thirty, eighty, an hundred; that her countenance is so changeable that at one moment she seems a young girl, at another she seems an old lady. But the general tendency is to believe in her great age!"

"Perhaps my sister will tell you," laughed the Colonel, as he gave the requisite introductions to that estimable lady and two or three children who were entering. "Will you not say how old you think Madame to be?"

"I think it would be utterly impossible to determine; her age seems to me as mysterious as her character, for all I have known her so long and so intimately. Indeed, although I live in the same house with them," she added, "and see Madame at any time, there are some subjects on which she is as non-committal as the Sphinx!"

"What is your imagination of her person?" inquired the lady.

"We have thought she might be tall, with a thick, compact figure, cold gray eyes, a broad face, a high forehead and light hair."



Dining room and Drawing-room at the Lamastery, New York

"I declare!" exclaimed Colonel Olcott, "you must be *clairvoyant*! This is a very fair description."

Madame was seated in her little work-room and parlour, all in one, and we may add her curiosity-shop as well, for never was apartment more crammed with odd, elegant, old, beautiful, costly and apparently worthless things than this. She had cigarette in mouth and scissors in hand, and was hard at work clipping paragraphs, articles, items, criticisms and other matter from heaps of journals from all parts of the world, relating to herself, to her book, to the Theosophical Society, to any and every thing connected with her life, work and aims. She waved us to a seat, and while she intently read some article, we had a chance to observe the walls and furniture of this *New York Lamastery*.

Directly in the centre stood a stuffed ape, with a white "dickey" and necktie around his throat, manuscript in paw, and spectacles on nose. Could it be a mute satire on the clergy? Over the door was the stuffed head of a lioness, with open jaws and threatening aspect; the eyes glaring with an almost natural ferocity. A god in gold occupied the centre of the mantelpiece; Chinese and Japanese cabinets, fans, pipes, implements and rugs, low divans and couches, a large desk, a mechanical bird who sang as mechanically, albums, scrap-books and the inevitable cigarette-holders, papers and ash-pots, made the loose rich robe in which Madame was apparelled seem in perfect harmony with her surroundings.

A rare, strange countenance is hers. A combination of moods seems to constantly play over her features. She never seems quite absorbed by one subject. There is a keen, alert, subtle undercurrent of feeling and perception perceivable in the expression of her eyes. It impressed us then, and has

¹ No. "A large stuffed baboon, decked out with a collar, white cravat and pair of my spectacles, carrying under one arm the manuscript of a lecture on 'Descent of Species' and dubbed 'Professor Flake.'" says Colonel Olcott, in *Old Diary Leaves*, Vol. I, p. 421.—M. K. N.

invariably, with the idea of double personality; as if she were here, and not here; talking, and yet thinking or acting far away. Her hair, light, very thick and naturally waved, has not a gray thread in it. Her skin, evidently somewhat browned by exposure to sea and sun, has no wrinkles; her arm and hand are as delicate as a girl's. Her whole personality is expressive of self-possession, command and a certain *sang froid* which borders on masculine indifference, without for a moment overstepping the bounds of womanly delicacy. Very, very old! Impossible! And yet she declares it is so, sometimes indignantly, sometimes with a certain pride; sometimes with indifference or impatience. "I come of a long-lived race. All my people grew to be very old. One of my ancestors lived to be more than 100, and preserved all his faculties. You doubt my age? I can show you my passports, my documents, my letters for years back. I can prove it by a thousand things."

She began to talk with us in a friendly and cordial manner, tintured with foreign nonchalance and piquancy combined. We explained that our errand was to pay our devoirs to the author of *Isis Unveiled*, but our courteous speeches were hushed by a peremptory command to take a cigarette, which we gladly proceeded to do. The chat was naturally turned into that channel, which leads to the great ocean of the Unseen Mysteries, and we were astonished at the rapidity and fluency of her speech. Her English is far better than the ordinary run of conversation in America, however; for it is absolutely correct, bookish, in fact. Her accent is not very marked. She said: "I cannot get your English. I cannot pronounce it."

"Why, Madame," we replied, "there is hardly a scholar in New York who can equal your elegance of speech."

"Yes, yes, I know," she answered impatiently, "but your accent, I cannot get it!"

"How do you so preserve your looks, your health, Madame? What magic receipt have you to keep your freshness, and all these evidences of youth? Our women of forty, however fat and fair, would sell their eyes, almost, for the knowledge! You must have drunk of the fountain of perpetual youth!"

"That is what we study for," she replied quietly.

"Well, how long do you intend to live?" we added, laughingly.

"Oh! if no accident occurs, as long as I please; thirty, forty, fifty years perhaps. I don't know!"—in the most indifferent manner, as if it were a mere matter of her good pleasure.

"If all the stories we hear about you are correct, you must be the great mystery of the world, yourself, Madame! Why, do you know, we heard the other day that instead of having an immense library, as we had supposed it was absolutely necessary you should have, since you quote from at least a thousand authors in twenty languages, that you really have no library at all, but when you desire to make use of a passage, say for instance in some old Hindoo parchment, all you have to do is to will it to appear before you, and there it is ready to be copied! Then we have heard that it is not done in that way, but that you can send mental telegrams to brother adepts all over the globe, and they give you the desired information in the same way! Why, we presume, if an adept were in the planet Venus, and you desired his presence by your desk here, all you would have to do would be to mentally call him, and his astral body would cast its shadow on the floor!"

Madame seemed heartily to enjoy the speech. We defy, however, the keenest observer to have discovered whether we were, as one might say, "driving the nail home," or merely amusing her with our half-badinage. She evidently does not wear her heart on her sleeve.

"Whether these rumours may be true or not," she remarked, serenely, after a singular little smile to herself, "there is certainly nothing supernatural in what we teach. The wonderful things recorded in *Isis*, if they were produced at all, were produced according to the eternal laws. It is all natural, all scientific. You people do not know the laws of your own atmospheres, your own bodies, your own powers. That is all! We do. We have learned the mysteries of real wisdom from those who knew them before us. If you did but hold the key, you would see that there is nothing in our knowledge or our powers but what is natural and according to the plan of the universe. There never was a miracle, and never can be. What are called miracles were not so. They were produced by natural laws. One must have the gift of fine intellectual powers, moral purity and physical health to attain to the higher mysteries.

"Not all who live are immortal. Some will be annihilated. Their natural tendency is ever downward. It is inevitable. They cannot go higher; they must go lower. Change of some kind constantly takes place. There are two progressions—upward and downward. Those who go downward in virtue, in experience, in taste, will be eventually blotted out, and return into the elements. Those who live longest upon this earth and ever advance upward, will stand the highest when they enter the spiritual life. This is the preparatory school. There begins action!"

"Of course, you believe in Spiritualism?"

"We admit the reality of mediumism and mediumistic phenomena, but discourage them unless under very strict precautions, as we think they tend to degrade the medium. Our views are not original—only those entertained by Eastern psychologists. We say that for a pure person to passively submit to the domination of unseen, unknown and uncontrollable influence is to place himself in very great peril of corruption

and ruin. The passive medium takes all the chances of control by the worst as well as by the best of spirits; in fact, the former class are far more likely to take control, for they are the most intimately connected with the earth. You could not be a medium!"

"Why not?" we questioned.

"Because you are in such perfect health. The elementaries could not control you."

"Well, which is superior—to be or not to be a medium?"

"I can imagine nothing worse than to be one! They are always sickly, puny, with no will or character of their own! A poor, miserable set!"

Glancing at a pile of letters which the servant had just brought, we exclaimed: "What an immense correspondence must be yours, Madame! And in so many different languages! Tell us, what language do you *think* in?"

"In a language of my own, which is neither Russian, French, nor any you know."

"It may be in the Pythagorean numbers, who can tell? Or in some dead language employed by races who have attained to a civilization of which the present phonograph may have been but the merest commonplace to them! Who knows but Madame may sometime find a sheet of tin foil in some future museum of 'recent excavations,' which she will run into her little instrument here, and make it talk to her in the very language of her thoughts!" The Colonel said this with the mock solemnity of one very amusedly in earnest.

Madame laughed. When we write Madame laughed, we feel as if we were saying Laughter was present! for of all clear, mirthful, rollicking laughter that we ever heard, hers is the very essence. She seems, indeed, the *Genius* of the mood she displays at all times, so intense is her vitality. As she now opened her bag of letters, we immediately felt that this interview must end.

"You will be welcome to come any evening," she exclaimed, busily tearing open envelope after envelope, "and no doubt you will meet many agreeable people. I want to show you my album also, containing portraits of many of our friends in India," and here her face brightened, as a man's does when he is far away from home and speaks of the dear, beloved spot. "I want to tell you of them, and have you meet others who have lived in that grand country!" We accepted the invitation with pleasure.

(To be concluded)

CITY TREES

THE trees along this city street,
Save for the traffic and the trains,
Would make a sound as thin and sweet
As trees in country lanes.

And people standing in their shade,
Out of a shower, undoubtedly
Would hear such music as is made
Upon a country tree.

O little leaves that are so dumb
Against the shrieking city air!
I watch you when the wind has come —
I know what sound is there.

EDNA ST. VINCENT MILLAY

THE BEGINNINGS OF ENGLISH CO-MASONRY

BY C. JINARĀJADĀSA

TILL recently I was under the impression that the first Englishwomen to be admitted into Masonry by the Supreme Council of Universal Co-Masonry in Paris were those who went over to Paris to be initiated in the year 1902. The chief of this band was Dr. Annie Besant, but the document which I publish of Madame Maria Martin shows that there were four English ladies, besides Miss Francesca Arundale, who had already been admitted into Co-Masonry.

The reason for Dr. Besant joining Co-Masonry is interesting, and on many occasions she herself has described it. One of the most devoted disciples of Madame H. P. Blavatsky was Mrs. Isabel Cooper-Oakley. After H. P. B.'s death, she became deeply attached to Dr. Besant. Mrs. Cooper-Oakley was profoundly drawn to a personage whom historians have denounced as a charlatan; this was the Comte de St. Germain. She had read much concerning various mystical movements in the Middle Ages, and her studies showed her that the Comte de St. Germain played a very striking rôle in certain of the Masonic organizations during the time which preceded the French Revolution. She therefore devoted herself to historical research and travelled to several libraries of Europe, trying to consult original documents. Her thesis, which summarizes the investigations of years, will be found in her book, *The Comte de St. Germain, the Secret of Kings* (Milan, 1912). A brief synopsis of her thesis is as follows:

The Comte de St. Germain was in reality the elder son of Francis Rakoczi, the last Prince of Transylvania. The attempt of Francis to make his country independent of Austrian domination can be read in the old histories. They narrate that he had two sons who, at his flight when defeated, were taken to the court of the Austrian Emperor, to be there educated, but also partly to be held as hostages. It is known in history that, after his flight, Francis was in Turkey, surrounded by his small band, and that from there he tried to regain his country. About a year before his death at Rodosto, the elder son who was at Vienna escaped and joined his father. At his father's death, he proclaimed himself Prince of Transylvania; but as a price had been set on his head by the Emperor and as the Church had excommunicated him, matters came to a difficult pass. History then states that this elder son caught fever and died. There was an official funeral, and the Transylvanian movement for independence came to an end.

But Mrs. Cooper-Oakley holds that the young Prince did *not* die; the funeral was a camouflage. She upholds the thesis that the Comte de St. Germain was in fact the young Prince of Transylvania; since a price had been put on his head, he had to disappear off the stage with a funeral, and pass under another name. When many years afterward he comes into the life of European courts, those who know his real history receive him as one of themselves. One of the mysteries about the Comte de St. Germain is that if he was the impostor and charlatan that he is made out to be, how was it that the King of France and the great nobles treated him as one of themselves? This can partly be accounted for by the story of his possessing magical powers and the secret of alchemy, etc. But Mrs. Cooper-Oakley shows by documents that in reality his treatment and the conferring upon him of various secret missions by the French court was due to the fact that the King of France and others knew who he really was, though

of course any claim to the kingdom of Transylvania was out of the question.

Madame Blavatsky had mentioned to her disciples that in a previous incarnation she had lived at the time of the French Revolution and had worked with the Comte de St. Germain. It is said in occult tradition that the Comte de St. Germain was given by the Adept Brotherhood a very difficult task to accomplish. This was to change, if possible, the destiny of France so that the French Revolution with all its horrors might be avoided. The Count tried to instil a sense of Brotherhood among the nobles and upper classes of France by reviving various degrees of Masonry. He had many disciples through whom he worked, and one was the well-known Count Cagliostro. Of course, we know that the Comte de St. Germain failed to ward off the Revolution; the forces on the side of evil were far too great. Mrs. Cooper-Oakley publishes very striking historical material to show something of the secret plotting and counter-plotting in which the Count was the trusted messenger. As a matter of fact, he tried desperately hard to prevent the debacle, though he knew from his occult knowledge that he probably would not succeed.

In connection with this period of history, one day Mrs. Cooper-Oakley talked with Dr. Besant regarding her difficulties of disentangling the various threads of history. The published documents were not sufficiently explanatory, and Mrs. Cooper-Oakley could not fully make out who were the principal agents of the Comte de St. Germain in his work. That same night the Master himself appeared astrally by Dr. Besant's bedside, and he gave her various names of those persons who were concerned with Him in His efforts to revive Masonry in France. She wrote them down, and among them was the name of Count de Zimsky, who was H. P. B.

It was on this occasion that the Master intimated to Dr. Besant that she might be of help to Him if she joined

Masonry. Dr. Besant knew that Masonry did not admit women, and so wondered how it would be possible for her to join that institution. A year or two afterwards, when talking with Miss F. Arundale on the matter she found, much to her surprise, that Miss Arundale was already a Mason in an organization which admitted women. Dr. Besant desired at once to join this organization, and the letter which follows is explanatory of the preliminary arrangements.

It should be mentioned that an elder sister of Miss Francesca Arundale was married to a French gentleman, Monsieur Martin (this is not Dr. George Martin who played such a prominent part in French Co-Masonry). Madame Maria Martin, Miss Arundale's sister, was a very prominent feminist, and was the first Grand Secretary of the French Co-Masonic Order. She founded in December, 1891, the feminist paper *Le Journal des Femmes*. Through her, Miss Arundale was introduced to Co-Masonry, and she became a Master Mason on August 16, 1896, and received the 33rd Degree on September 26, 1904.

LETTER OF MME. MARIA MARTIN TO
MISS F. ARUNDALE



Maria MARTIN
Gr. Chancel. Secrét.
31, Rue Francœur.

GR. LOG. SYMB. ECOSS. MIXTE DE FRANCE
LE DROIT HUMAIN

Or. de Paris, le

E. V.

DEAR FANNY,

I have waited to answer your last letter till I had seen Mme. Georges Martin. I dined with her yesterday, and this is what I am instructed to tell you. You are to initiate

Mrs. Besant and George¹ also, as well as any other person who may be willing to accompany you to Paris. You may and you should give them all the knowledge contained in the paper I sent you, that is to say, pretty well all except what can only be obtained by practice. When in Paris the Venerable will give them the consecration, and the Dr.² is of opinion that they shall receive the consecration separately from the other candidates who may be received the same day. But that is of no great importance to you. They would be very glad if you could decide some other person to come with you—the more the better—for you must understand that the great desire of the Ven.³ is not so much to receive Mrs. Annie Besant as to form a mixed lodge in London.

You know you are not the only lady Mason in England. I know of four, Mrs. Cobden Sanderson, Miss Gray, Miss Anderson and Mrs. Hutchinson.

The Dr. thinks it would be well for you to see Mrs. Cobden Sanderson (Cobden's daughter). Her address is 7 Hammersmith Terrace. You might write to her first and ask when you could see her. She seemed to me a nice person from the little I saw of her when she was in Paris. She is a subscriber to my paper.

As for Miss Gray I do not know where she is,—traveling somewhere for the Temperance Cause—poor good old soul, she was getting [on] in years when I last saw her. I do not know Miss Anderson's address but the Ven.³ thinks she can get it. Mrs. Hutchinson we have quite lost sight of. The most efficient would be Mrs. Cobden Sanderson.

The Ven.³ told me again to write to you how glad she would be to receive you *all*—you especially she said politely.

¹ George S. Arundale.

² Dr. George Martin, the husband of Madame Marie Georges Martin.

You have nothing else to do—no reports, no papers. You see you are founding a new Lodge—doing a little work on your own hook—and I do not imagine you will have any difficulty as *now* the Supreme Council settles all these matters—and the Sup. . . Coun. . . is a very serious and staid body, and understands things. . .

Your affte. Sister

MARIA MARTIN . .

THE Co-Masonic Order is distinguished from the rest of the Masonic world by the admission of women to Masonry on equal terms with men. In this it is introducing no innovation into the body of Masonry but rather restoring one of the ancient landmarks which was forgotten during the confusion of the Mysteries with the operative Masonry of the Middle Ages. In both Egypt and Greece, women were admitted to the Mysteries, and were able to penetrate into the inmost sanctuaries as well as men. The officials of the masculine Craft are for the most part against their admission to-day. They have been most strongly impressed, and quite rightly so, with the paramount importance of keeping the rituals and customs unchanged; but they quite wrongly regard the admission of women as a serious departure from ancient usage. Co-Masons are equally urgent in their respect for the traditions; but in this matter they prefer to follow the older custom, which has also the added merit of being logical and fair. Since reincarnation is a fact, there is no difference between the ego or soul of a man and that of a woman; and we do not see any reason why in a particular birth, because he happens in the course of his evolution to occupy a woman's body, that ego should be deprived of the advantage of initiation into the sacred Mysteries of Masonry.

C. W. LEADBEATER in *Glimpses of Masonic History*

THE KABBALAH

BY O. HARCOURT

ACCORDING to the Israelite tradition, Moses received on Mount Sinai not only the Commandments graven in stone, but also oral instruction in occult and mystic matters from God Himself. The teaching thus obtained Moses transmitted to his Elders, and it was passed on from one great leader to another through all succeeding generations of Israel, culminating at length in the Rabbinical Schools, where it was listened to with as much reverence and awe as the Law itself.

In order to understand what the Kabbalah is, one must know the origin of the Talmud, for the Israelite revelation is dual—one line is the Torah or Law, and the other is the mystic tradition or Kabbalah.

The Pentateuch, or Torah, seemed to the ancient Jews to need a great deal of exposition and commentary, which want was supplied by an immense amount of oral instruction. This work was most likely begun by Moses and the Elders during their long journey. Tradition maintains that it was written down until the days of Ezra, but it probably took place much earlier than that. Later, when the Israelites had consolidated themselves into a nation, there arose a body of men who studied, expounded and enlarged these commentaries. These were the scribes, men belonging to every kind of trade and

profession, who made of this work a religious hobby—the only example in history of such an undertaking.

When the first great catastrophe befell the Jews, the accumulated result of all this labour was of the utmost value. It may be as well to recall here the main events of the tragedy. In the year 66 of the Christian era, the inhabitants of Judea revolted against Roman rule, and the General Vespasian put them down with ruthless severity. Then, leaving his son Titus to carry on, he left for Rome, where he was later proclaimed Emperor. In A.D. 77 the Jews again revolted, and Titus razed the City of Jerusalem to the ground. The Temple, then the most magnificent building in the world, was utterly destroyed, the golden table of shew-bread, the seven-branched candlestick, the veil of the Temple, and the precious Temple copy of the Torah were taken to Rome and carried in the triumphal procession.

But in spite of this devastation, the Torah, or Pentateuch, the Psalms and the Prophets, together with a large body of commentary, were preserved, not only in script, but in the trained and marvellous memories of the Rabbis. With indomitable faith and courage the Rabbis set to work to gather all together again and caused their pupils to transmit it to memory, for fear of further disaster. During the following centuries they added a vast amount of literature around the Law and the mystic tradition. The result is the Talmud. This is the link which has sustained Israel through all its sorrows and vicissitudes, for in spite of the fact that they have no country, no Government and no leader, they have yet retained intact their racial characteristics, their customs, their genius and their magnificent religion, and this in the face of the most frightful and persistent persecution that has ever befallen any nation in the world.

The Kabbalah comprises, very strictly speaking, all the prophetic books of the Old Testament that were inspirationally

received, but which were not regarded as coming directly from the hand of God, as was the case with the Pentateuch. The more modern Kabbalah has sprung from the Talmud in the sense that the oral tradition which is recorded in certain parts of it is the origin and basis of Kabbalism. It consists, therefore, of works which elucidate and elaborate the esoteric tradition of Israel as distinguished from the exoteric doctrine.

The word Kabbalah means that which has been received. It is sometimes called the Massorah, or that which has been transmitted. The Hebrew word *Messiah*, or Messenger or Transmitter, is derived from the same root.

The dates of the various writings of the Kabbalah are not known. The time of its introduction into Europe is usually given as the ninth century, but it was in the thirteenth century that they were finally gathered together by a famous Rabbi to form an ordered whole. They contain matter that is infinitely old, as well as matter that has been used again. Among these writings are the *Books of Enoch*, *The Book of Wisdom*, *The Book of Noah*, *The Book of Adam and Eve*, *Pistis Sophia*, *The Book of Jubilees*, *The Book of Healing*—said to have been given to Noah by the Angel Raphael, the Angel of Healing—and many more. They deal with Theosophy, mysticism and a philosophy of the Universe. But the two outstanding books are the *Zohar* and the *Sepher Yetzirah*. At first sight these are an inexplicable mystery of numbers, list of Angels, and so on, and only if one possesses infinite patience and an efficient teacher does one begin to unravel the marvellous ethical meanings contained within these enigmas.

The *Zohar*, which word means Light (of a special kind), is an exposition of the Pentateuch, and is supposed to be a divine revelation vouchsafed to the great Rabbi Simeon Ben Jochai, born in the second century A.D.

The Kabbalah became quite a craze in the thirteenth and fourteenth centuries, when it was feverishly studied by

European scholars, but the fashion died out in time owing, it is said, to the influence of the Roman Catholic Church. But in the fifteenth century, two men rose up who put Kabbalism on a new footing. The first was Pico della Mirandola, who began life as such a marvellously learned child that he was famous all over Europe before he was fourteen. He studied the Kabbalah with a Jewish savant, and his phenomenal brain soon solved its riddles. He was enthusiastic about the evidence which he discovered within it of the Trinity, the Incarnation, the Divinity of Christ, the Heavenly Jerusalem, and the Fall of the Angels. As a result he wrote nine hundred theses on the Kabbalah, which he offered to defend in the presence of any or all of the scholars of Europe. The Pope was delighted, and caused parts of the Kabbalah to be translated into Latin for the use of students.

Mirandola introduced the Kabbalah to the famous German philosopher Reuchlin, who was a fine Hebrew scholar. He, too, was fascinated by the Jewish literature, and proclaimed that Pythagoras and Plato had derived their ideas from it, and that traces of Hebrew are to be found in the sacred books and rituals of all religions.

The *Sepher Yetzirah*, or Book of Formation, deals with the world of forms. The Israelites believed in four Worlds of Being: The highest is the home of Pure Spirit, of God the Absolute. The second is the World of Creation, the home of Idea. The third is the World of Formation, where the Ideas take form; this world is called Yetzirah, hence the title of the book *Sepher Yetzirah*. The last and lowest world is that of matter and action in which we live.

In the Kabbalah there is much told about the Universe being the Garment of God. In the *Pistis Sophia* there is a passage to the effect that this robe is involution and evolution, "a mystery which is beyond the comprehension of the inhabitants of earth".

It is frequently said that the Jews do not believe in immortality, there being no mention of resurrection in the Bible. Those who uphold this view have no knowledge of the fact that the esoteric doctrine of Israel is contained in the Kabbalah rather than in the Law. The life after death in a splendid body of light is frequently mentioned in the Kabbalah—life in the Heaven-world in a glorious light-body cannot occur without resurrection of the soul.

The Kabbalah speaks of four Adams: the Spiritual Adam, the Celestial Adam, the Terrestrial Adam of the Garden of Eden, and the Adam which is man as we know him. As William Blake said: "Four Mighty Ones are in every man."

These Four Adams refer to the Kabbalistic doctrine that the four elements, fire, water, air and earth, are the foundation of our souls and material bodies, as they are of the Universe as a whole. We find this idea in the Four Sacred Animals of the vision of Ezekiel. One reason for the great symbolic value of the lotus plant is because it is rooted in mud—otherwise the earth—has its stem in water, keeps its flowers in the air and opens them to the warm sunshine. It lives, in short, in all the four elements at once.

The doctrine of Reincarnation is certainly found in the Kabbalah, which teaches that as the soul of man came from God, it must return to Him in the end, but that it must first develop all the mental and spiritual qualities that have been put into it in the beginning in elementary form; and as the great majority of human souls develop slowly, they are allowed successive earth-lives in order to attain experience and purification.

The law of analogy is very prominent. In the language of Occultism, this is the law of "as above, so below," which insists that all things existent on earth have their counterpart in the Heaven-world, that all that the upper realms contain is found on earth as a copy, as it were.

The Jews do not seem to have a devil in their religion, but an Adversary to be overcome and put behind us. The old Egyptian Szatan and the Angel Samael are one and the same. When the Messiah comes in glory, says the Kabbalah, the name Samael will be changed. The first two letters, which mean venom, will disappear, and the two last, which spell one of the great Names of God, will remain. Thus the Adversary's name, which means the venom of God, will be changed into Divine Spirit by the coming of the Christ.

The Kabbalah is a stupendous monument of symbolism. Symbolism is the simplest and easiest way of handing on the great Truths. The early thinkers of the world possessed a sacred knowledge of Truth which they kept secret from the world. There are some who possess it still. Profound ideas are not for every one, and they are easily profaned by being made the common property of the foolish and superstitious. It is, therefore, expedient to put them into pictures and parables which they cannot fully understand, but which are revelation for the earnest seeker. Symbolism can be penetrated by anyone who makes the attempt with reverence and intelligence. In doing so one is not, as many believe, contacting silly or outgrown ideas, but interpreting the meaning of hidden but immeasurable wisdom.

THE GĪTĀ AND THE QURĀN¹

BY H. C. KUMAR

*Ik a-eyā-i nau jel men nazil hooi muj-par,
Gītā men hai Qurān, to Qurān men Gītā.*

A new verse was revealed to me in the jail :
If the Gītā contains the Qurān, the Qurān contains the Gītā.

Thus sang Iqbāl, in a moment of happy inspiration ; and though, alas, Iqbāl has fallen from the Truth, the revealed Truth stands. The teaching of the Qurān is really on all fours with that of the *Bhagavad-Gītā*, as we shall see.

Both the Gītā and the Qurān are inspired words of God, to their respective followers. The teaching of the Gītā was given through the lips of Śrī Krishna, the Avatara of Vishnu. The teaching of the Qurān was given through the lips of Hazrat Muhammad, the Prophet of Allah. When after the conclusion of the Mahabharata War, Arjuna asked Śrī Krishna to repeat to him the teaching He had given him on the field of Kurukshetra, Śrī Krishna pleaded His inability to do so, saying He was then in a high state of Yoga. Similarly it is on record that when the inspiration came to Hazrat Muhammad, He would shiver from head to foot, like an epileptic man.

The backgrounds, again, of the Gītā and the Qurān are similar, each a bloody field of battle. Śrī Krishna exhorts

¹ A lecture delivered at the Theosophical Lodge, Quetta, Baluchistan, on October 31, 1933.

Arjuna to "stand up and fight". The refrain of the Qurān is "fight against those who have fought against you".

This militant teaching is enough to fill a pacifist with disappointment. That any religion worth the name should call upon its followers to fight and to kill is a teaching he cannot swallow. He forgets that so long as human nature remains as it is, wars are a necessary evil, and will have to be fought. But there are wars and wars. There are wars of aggression, of greed and of aggrandizement, and there are wars for the eradication of evil and the establishment of righteousness. The wars enjoined both by the Gītā and the Qurān are of the latter type. In the very first verse of the Gītā, the battle-field of Kurukshetra is called *Dharma-Kshetra*, a Field of Righteousness. And in the Qurān the permission to fight is given on the express understanding that it is a fight "for the sake of Allah".

To sit in silence when we should protest
Makes cowards out of men.
The human race has climbed on protest.

The religion which the Qurān teaches is called *Islam*. It is expressly stated that Islam is the natural religion of man and is therefore as ancient as man. The Prophet Muhammad is commanded to say :

I am no apostle of new doctrines. (xlvi, 8)

Say, we believe in Allah and in that which has been revealed to us, and in that which was revealed to Abraham, and Ishmael, and Issac, and Jacob, and to the tribes, and in that which was revealed to Moses and Jesus and in that which was given to the prophets from their Lord. *We do not make any distinction between any of them.* (ii, 136.)

And Srī Krishna says in the Gītā :

This imperishable Yoga I declared in ancient times to Vivasvan, Vivasvan declared it unto Manu ; Manu to Ikshvaku . . . Thus has the teaching been handed down through a long line of King-Sages. (iv, 1)

Thus both the Gītā and the Qurān claim to teach an Ancient Religion, old as hills, universal in application, and

unconditioned by time and space. What is the essence of this Ancient Religion ? To surrender individual wills to the Divine Will.

Islam, this is the Faith : Thyself resign,
Soul, mind and body, to the Will Divine ;
The kingdom, the glory and the power
Are God's—and God's the government,—not thine.

(*Pearls of the Faith.*)

Merge thy mind in Me, be My devotee, sacrifice to Me, prostrate thyself before Me,—thou shalt come even to Me. I pledge thee My troth, thou art dear to Me. (*Bhagavad-Gītā*, xviii, 65.)

Again the Qurān :

Say, my prayer, my sacrifice, my life and death are all for Allah, the Substance of the Universe. (vi, 163.)

And the Gītā, in almost identical words :

Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity—do thou that as an offering unto Me. (ix, 26.)

There is another great idea common to both the Gītā and the Qurān, and that is the idea of being *in* the world and not *of* it. In the words of the Gītā, this is called *Nishkama Karma*, duty for the sake of Duty, work for the sake of Work, and not for any fruit, either in this world or in the next. Says Srī Krishna :

Therefore, without attachment, constantly perform action which is Duty, for by performing action without attachment, man verily reacheth the Supreme. Janaka and others, indeed, attained to perfection by action. Again, having an eye to the welfare of the world, also, thou shouldst perform action. (iii, 19-20.)

And as regards the Qurān, it is a most remarkable feature of its teaching that wherever there is a mention of *belief*, in the very same breath there is also a mention of *good works*, so that the impression left on one's mind is that *belief* in Islam is synonymous with good works, thus lifting Islam entirely out of sectarianism. Take, as examples the following verses :

God has promised to those who believe and do good works that for them is paradise and great reward. (v, 12.)

Verily, those who believe and do good works, their Lord will guide them by their faith. (x, 9.)

Whoso accepts Islam and is a doer of good works, there is no fear for them. (ii, 106.)

Those who believe and do good works, we shall surely blot out from them their evils. (xxix, 6.)

Good works can only be done by living in the world, not by running away from it. Both the Qurān and the Gītā are emphatic on this.

Belief in the Invisible is part of the teaching of the Qurān. It is also part of the teaching of the Gītā. The Qurān says the Angels are honoured servants of Allah. It was an Angel, Gabriel, who brought God's Word to the Prophet. The Gītā says that it is to our advantage to work in co-operation with the Devas, but reminds us that only the devotees of God go to God, the devotees of others go to those "others".

They who worship the Shining Ones go to the Shining Ones but My worshippers come unto Me. (ix, 25.)

In the same chapter, the worship of the Devas is called "contrary to the ancient teaching".

The Gītā and the Qurān are also agreed as to the mission of the perfected Beings, called Avatāras or Prophets. They come to teach the ancient teaching of the Oneness of Life, to restore the Law of Righteousness, to serve as Light-houses of Spirituality to erring humanity. The Qurān goes even further and says:

We make no distinction between Them.

Those who make distinctions, for them is ignominious punishment.

Lastly, both the Qurān and the Gītā emphasize the idea of personal responsibility for one's action, and no "vicarious" salvation.

Let a man raise the self by the Self . . . for verily is the Self the friend of the self, and also the Self the self's enemy. (*Bhagavad-Gītā*, vi, 5.)

Verily, Allah doth not do the least little wrong to anyone, but men do wrong to their own self.

Whosoever commits sin, commits it against his own soul.

The blind and the seeing shall not be held equal, nor they who believe and do good work, and the evil-doers. How few of you consider this. (Qurān.)

No wonder the last words of the Prophet to his beloved daughter were:

Fatima, my daughter, work ye out your own salvation, for I, verily, have no power with Allah to save you in any wise.

And yet some followers of Islam teach, and credulous masses heartily believe, that the worst Muhammadan is superior by far to a saintly Gandhi. Let us finish with the remaining portion of Iqbāl's couplet with which we began:

*Kiyā khub hooi ashteyi Shaikh O Brahman,
Is jāng men akhīr na yah hara, na woh jita.*

What a happy reconciliation between the Shaikh and the Brahman!
In this war, there is no victory for the one, no defeat for the other.

OUR COVER

THE inscription in Arabic is in three parts. Above and below is the profession of faith of Islam: "There is no god but God, and Muhammad is His Prophet." In the middle is an ornamental scroll describing the Koran. It reads: "This is a Revelation from the Lord of the Worlds. Touch it not except with cleanness."

C. J.

INITIATION BY A HINDU MYSTIC

BY RAI BAHADUR PANDA BAIJNATH

[There are many teachers of Yoga in India, and it is conceivable that there are many differences in their respective teachings. Certainly, the methods of this particular one are not those of the Masters of the Wisdom as indicated in the works on Occult Science written by members of the Theosophical Society.—ED.]

IT is well known that in India there are many schools of Yoga, each having its separate system of training. Vijay Krishna Goswami was a very great mystic and Yogi of Bengal and the following is an account of an initiation by him, given to me by the initiated pupil himself, a learned friend of mine, an M.A., for whose veracity I can vouch fully. I give the account in the words of my informant:

"This high Yogi had sent a messenger, who was a disciple of his, to tell me that I should be initiated at 10 a.m. the next day positively, although I had not approached him for the initiation, nor had I the least intention to get initiated by him. It was wholly an act of grace on his part to extend this offer to me. When I received the message at 11 p.m. the previous day, I felt greatly distressed; for my idea was that I must not take on myself the responsibility of the decision as regards the initiation. But under the circumstances I felt that I must make the choice one way or the other. I could not reject the offer because that involved an act of responsibility, specially in relation with

a great person like my Guru who was reputed to be a Siddha Purush (an Adept) and who had distinguished disciples whom I knew. Nor could I accept the initiation because that meant acceptance of the responsibility in the matter. In this deep distress of the soul I looked up to God earnestly for help as to what to do in the circumstances. It was midnight when I fell asleep.

"As the clock in my room struck 1, I heard a voice telling me in my dream not to be so arrogant as no decision had to be made by me; the whole responsibility was with the Guru and not with me, for if he was a true Guru he must be able to take me to God, and could he not then drag me to his place, a distance of three miles, whether I was willing or unwilling? So I was eased in my mind and went back to sleep. But the next morning when I woke I was in a dazed condition as if I had been under a stupor, so much so that although I tried I could not recover my mental powers for the time being. I mechanically went through the usual morning duties, and when the messenger called at 8 a.m. to take me I almost mechanically accompanied him, for my thinking power had not returned even then.

"We reached the Guru's place just as it struck 10 a.m., having been delayed on the way. That very instant the Guru rose and led me into a small room inside, where were seated some other people, already initiated. I was asked to be seated on a particular seat in front of the Guru about five feet from him. I was still under the stupor and could not raise my eyes from the ground and looked vacantly at his feet. The Guru sat silent with eyes closed and in deep meditation (samādhi). This continued for some 15 or 20 minutes or more. During this period I had strange experiences within myself although I was still under the old stupor. With my eyes closed, I distinctly saw that within myself a beam of light was slowly moving up the spinal column and after reaching

very high up it moved down slowly to the seat. This up and down movement of the white beam of light repeated itself more and more rapidly during the time of the Guru's samādhi. As the process was going on I felt the world of matter fast disappearing, and then gradually the world of mind also vanishing. As these two worlds disappeared I felt intense joy supervening, so much so that when only the feeling of 'I' remained the joy was almost at its height. I wished that this 'I' feeling should also disappear in order that I may lose myself in the ocean of joy. But instead the movement of the light slowed down gradually. In this process of gradual slowing down I felt the world of mind reappearing, and after a time the world of matter also reappeared, till at last I felt that the beam of light was no longer inside me and my eyes opened. The stupor had gone and I saw face to face my Guru sitting up and looking at me.

"I came afterwards to know that this was the process of the transmission of divine energy (शक्तिसंचालन) into the disciple which was intended to rouse the dormant *Kuṇḍalinī* of the disciple. When the Guru was out of samādhi he told me that his own Guru was present at the ceremony (in a finer body of course) and that it was under his instructions that I was receiving the initiation. Then he gave me the *mantra* to recite, saying that the invisible Guru present gave it. It was not whispered into my ear as is ordinarily done at such occasions. Everybody present could hear the *mantra* given. Then he explained to me the full meaning of the *mantra* in detail, and told me that whenever the *mantra* was recited its meaning should be borne in mind. After that he taught me a particular form of breath-control (*prāṇāyāma*) which was special to this form of *sādhana* or spiritual exercise."

Different pupils of this Guru remembered different experiences of similar initiations. One lady, an evolved soul,

went into samādhi at the time of this power-outpouring during her initiation. This teacher's initiations were given after the pupils were duly prepared on the higher planes. Some took six months, some more, and in one case two and a half years of preparation were required. This Guru was very particular that Karma should not be interfered with, but should be settled in this very life if possible, so as to leave no balance for future working. He said there would be no initiations in his school after his death.

NATURE is but a veil behind which is shining the eternal smile of God. And think what it means if Nature is to you not a soulless mechanism but a living organism; if God is no longer an abstraction of theology but a Living Spirit, the Friend and the Lover of Men; if He is no longer to you a Name but is a Life. That is the glory of the Mystic; that is the joy of the one who knows. Wherever you go you see Him shining; wherever you look you recognize the traces of His being. You look at the wonder of Nature spreading out before you and in the whole of that manifested beauty, as in the tiniest fragment that you can take in your hand, you will see it all irradiated by the Perfect Beauty that is God. You see Him in the blue of the sky or the ocean; you see Him in the radiant snow on the mountain peak; you hear Him singing in every bird; you see Him smiling in every flower; and most of all you see Him in the heart and in the intellect and in the love of men. You see Him in the love of the mother for the babe; you see Him in the love of the youth for the maiden; you see Him in the strength of the athlete; you see Him in the patience of the saint; you see Him in the righteousness of the most holy, and you see Him hiding in the heart of the basest, illuminating it now and then with some touch of human love, which is the nearest of all things to God, whose very Nature is Love and Bliss.

ANNIE BESANT

MESSENGERS OF LIGHT IN AFRICA

BY L. E. TRISTRAM, M.A.

BROTHERHOOD, realization of which is the First Object of our Society, in truth of course includes all humanity, indeed all creation. All are tenderly cared for by our Supreme Lord, all are under the watchful guidance of the Great Ones whom He has appointed to rule our earth. The Religious Department cares for the needs of the Black races just as equally as the White or Brown, and sends its Messengers among them when needed. It is possible to find historical evidence of these appearances, in the same manner as we pursue research into the lives of Buddha, Jesus, or Muhammad.

The Ba-Ila peoples of Northern Rhodesia relate that a long time ago there descended from the skies in the country of Lusaka a man who proclaimed that he was Mwana Leza, the Child of God. He was kind and gentle, and went about doing good and telling people to stop fighting. After a while the people killed him. Leza is the Ba-Ila name for the Creator, and Mwana Leza is regarded as being his son. Smith and Dale, explorers of these people, say :

This was one of the most remarkable occurrences we have experienced among the Ba-Ila. It will be said at once that the story of Mwana Leza is nothing but a corruption of the teaching of the

missionaries. In the district where we first heard of it there were no missionaries, nor in the district of Lusaka named . . . Moreover there is every sign that the story is much older than the advent of the missionaries among the Ba-Ila. Mwana Leza is a figure introduced into the folk-tales.¹

The Rev. E. W. Smith informed the writer that he was certain that the story of Mwana Leza was the Ba-Ila's own story.

The spirit of Mwana Leza enters into prophets and helps people. Leza created all, and does good to all at all times. There is no evil in him of any kind, and there is no idea of sin against him. His praise-names include "the Creator, the Moulder, the Artificer, Infinite, Age-lasting". He is the Guardian, all-powerful Fate, He from whom all things come.

The Shilluk, a tribe living on the upper reaches of the Nile, believe in a Creator named Juok, who is formless, invisible, omnipresent, so supernal that he cannot be worshipped directly. Juok had a grandson, named Nyakang, ancestor of the Shilluk nation,² who used his creative powers to produce men from hippopotami, cattle and beasts of all sorts.³ Nyakang did not die, but disappeared, all the kings of the Shilluk are descended from him, and his spirit overshadows each of them, and is immanent in them. It is only through Nyakang that men can approach or worship Juok, and thus the whole working religion is a cult of Nyakang.⁴

The Baganda believe in a Creator named Katonda, called the Father of the Gods, because he created all things and is the apotheosis of all goodness, but who is too far off to have much to do with this world, though he can interfere when occasion warrants. He has delegated the task of ruling to lesser beings with varying degrees of power. These are the

¹ *The Ila-speaking Peoples of Northern Rhodesia.*

² Manu?

³ Individualized animals "before the door was shut"? It must be remembered that the Negroes are a mixture of the third and fourth root-races.

⁴ Notes furnished to Dr. A. C. Haddon by the explorer C. G. Seligman.

lesser Gods of the Baganda. The most important are Mukasa, the God of plenty, and Kibuka, the God of war. From legends still current it appears that Mukasa was a man who because of his benevolence came to be regarded as a God, and went about healing people and doing good, and had nothing to do with war. He had an annual festival, at which time the king sent him nine specimens of each of seven objects; nine cows, nine goats, and so forth. When it was necessary to rebuild his temple, the material was assembled along twelve roads specially constructed for the occasion.

The Baganda relate that all their Gods, with the exception of Katonda, once had an earthly existence as men, during which they became recognized as Gods, because of the wondrous deeds they performed or the marvellous characters they possessed. After the death of one of these great beings the jaw-bone was removed from the skull and preserved. Thus the jaw-bones of the Gods are preserved each in its own temple. The Rev. John Roscoe obtained possession of the relics of the war-God Kibuka, and transported them to Cambridge, where they rest in the Fitzwilliam Museum. When investigated, the relics were found to contain a real human jaw-bone, as well as other parts of a man's anatomy, showing that Kibuka had been a real man. Anthropologists estimate the jaw-bone to be at least a thousand years old. Kibuka, the God of war, is said to have flown in the air over the heads of his enemies in a battle, and to have shot down sheaves of arrows from the skies.¹

It can be seen that at least some Negro tribes have a highly developed religious system. The early Christian missionaries, while very earnest and devoted men, were not intellectually capable of understanding the Negro ideas, and still less able to relate them to the occult, thus in some instances reporting that the Negros "had no religion".

¹ J. Roscoe, *The Baganda*.

Modern anthropologists believe that there are no peoples who do not believe in God or Gods.

A conspicuous instance is furnished by the Tshi, Ewe and Yoruba peoples of Ashanti and Dahomey, of whom many missionaries reported that "they possessed no Gods". It was left for Colonel A. B. Ellis, a man of high intellect and enquiring mind, to discover that these tribes possess a religious system perhaps more complicated than any other known to material science.¹

These people of the West African coast have undoubtedly been considerably influenced by degenerate beliefs originating in the southern part of the island of Poseidonis. The Tshi bowed in allegiance to two Gods, one black, called Tando, "the Hater," the other white, named Bobowissi, the God of wisdom. The centre of the worship of Tando was at Coomassie, capital of the kingdom of Ashanti, and the abominable human sacrifices in this city were renowned all over West Africa, and aroused resentment in Europe. The White God held sway in the southern territory near the coast, but the adherents of Tando, governed by the King of Ashanti, were gradually conquering the districts near the sea and the adherents of Bobowissi, and converting them to the black faith. Wonderful indeed are the ways by which the great Hierarchy asserts its rule, and bends men to its purpose, and supremely interesting it is to watch events unfold. In 1897 the King of Ashanti declared war against Great Britain, and General Sir Garnet Wolseley led an expeditionary force which fought its way to Coomassie and annexed the country, a true crusade against the dark forces, though perhaps the English were ignorant of the true purpose of the expedition. The Tshi regarded the episode as being a great victory for Bobowissi, the White God, as indeed it was, and the worship of Bobowissi is now supreme in that country.

¹ A. B. Ellis, *The Tshi-speaking Peoples of the Gold Coast*.
 " *The Yoruba-speaking Peoples of the Gold Coast*.
 " *The Ewe-speaking Peoples of the Gold Coast*.

It may be that the study of Negro religions can lead us to a better appreciation of the religious methods employed by the Initiated in Lemurian days, and increase our wisdom by attending to the Second Object of our Society. It should certainly show that Truth is, and has been, available to all peoples.

EGYPT

HARK to the bells of the camel trains
As they wend their way through the dusk,
Laden with spices and cinnebar,
Ivory, amber and musk.

Far from the South they bring their loads
To the city of Pharaoh's might,
Their great slow feet spread wide and soft,
As they cross the sands by night.

There by the river the city stands
With its temples against the sky,
And through the pillars the chanting comes
Of the priests of Ra, Most High.

The silver stars rise over the Nile,
And the marsh-birds shrill their call,
As the ships of the desert come to rest
At the gates with even-fall.

The years have passed and the city has gone
And the temples stand roofless alone;
The altars are dead, the kings are dead,
And the idols are only stone.

The blowing sands cover gardens and pools,
And the ancient glories rust,
While only the marsh-birds shrill their call,
As the city turns to dust.

The camels pass through the desert sands,
But they pass the city by,
For gone is the glory of Pharaoh's might,
And the priests of Ra, Most High.

Hark to the bells of the camel trains
As they wend their way through the dusk,
Laden with spices and cinnebar,
Ivory, amber and musk.

MARY GARY

IS THE THEOSOPHICAL SOCIETY REALLY DEMOCRATIC?

BY MANJERI VENKATA RAYA IYER

THEOSOPHY is a great body of knowledge concerning the means and methods of the evolution of Life and Form, known to a few highly evolved Beings on earth, who, having completed Their human evolution, are on the various rungs of the ladder of Superhuman Evolution. These form a Hierarchy of specially trained Adepts, efficiently organized into different departments to guide and direct evolution on our globe in accordance with the Plan in the Mind of the Great Architect of the Solar System of which our planet, with its various planes of Spirit and Matter, forms an integral part. In a word, Theosophy is "the knowledge of the Divine Plan" of the evolution of Life, which is a perpetual process of Individualization of Spirit and Organization of Matter on an ever-ascending scale.

The Theosophical Society is an offshoot of this Hierarchy into the world of men and as such is an organization similar to it. It was started by some of the Adepts Themselves through Their disciples, Madame H. P. Blavatsky and Colonel H. S. Olcott, in order to guide and direct human evolution on earth on lines already chalked out in the Divine Plan. Any man or woman who is willing under Their guidance to offer

his or her services in carrying out that Plan without any further expectation is welcome as a member. The field of its work is so wide and varied that any real knowledge or power that a member may gain by his or her individual effort will be used to the fullest extent in the carrying out of that Plan. When thus used, the member will find his or her knowledge and power gradually increasing and his or her field of activity gradually widening in direct proportion.

The Theosophical Society, in reality, is anything but a democratic institution in the accepted sense of the term. Its policy, instead of being such as can be decided by votes or by casting lots, is the policy of Those who actually know how to work out the Divine Plan in human evolution. Hence, any member, before he or she knows something definite about this Plan, has simply to obey and work along lines laid down by Those who know. The life of the Society is thus the knowledge of the Adepts regarding the Divine Plan behind human evolution. A Society constituted without the Adepts, who possess the Divine Wisdom to guide evolution, cannot be "Theosophical," whatever else it may be. Hence, the Theosophical Society cannot live without Them, or at least one or two members within its ranks who are in direct touch with the Adepts, to guide and direct its activities. Schools and Colleges may as well get on without teachers, or an army of free and independent soldiers may as well carry on war without commanders and generals, as the Theosophical Society without the Adepts or at least those who are in communion with Them. Dreams of democracy vanish into nothing when once war is declared, and ballot-boxes go to pack provisions for the troops fighting in the trenches. The Theosophical Society is essentially an autocratic organization (of the wise) whatever may be its declared Objects, for verily "the autocracy of the wise is the salvation of the foolish".

There is no crisis, at present, in the Theosophical Society which threatens its life, as some people seem to fear. Such a crisis can never come unless the Society as a whole lets go its hold or belief in the Adepts. Those who fear a crisis suggest a remedy that will indeed take the life out of the Society and leave it "a soulless corpse," which will soon disintegrate into dust.

If from the Theosophical Society is taken away the knowledge revealed by the Adepts through Madame Blavatsky, Dr. Besant and Bishop Leadbeater, it can be nothing but an amorphous group of men and women "groping in ignorance, thinking themselves wise and learned, going about deluded, getting (themselves) knocked (at every turn) like the blind led by the blind".

The modern idea of democracy is, in reality, based upon the utterly false "scientific notion" that the world is but "a fortuitous concourse of atoms and molecules" without any intelligent direction. It is a wonder how the scientific mind could bring itself not only to believe but to assert vehemently that things, quite inert and unintelligent in themselves, when brought together by chance, acquire the qualities of spontaneous movement and intelligence. Science seems to believe in miracles which, indeed, beat all those that are recorded in the Bibles of the world. That a colony of idiots by putting their empty heads together can create wisdom seems to be the basic idea behind democracy. The opinion of a million men regarding a subject of which they know nothing cannot have any value beside that of a single man who knows the subject. Even in the so-called democratic States, the power of ruling and legislation is still in the hands of a few comparatively wiser individuals, who cannot really be said to represent the (comparatively ignorant) majority. Democracy is really rooted in materialism, selfishness or separateness, which emphasizes individual rights instead of

individual duties. The divine conception of a State or society is biological or organic, in which fight for individual freedom finds no place. The very existence of an organism depends on the perfect and harmonious performance of the functions of the different members constituting it. This is the fundamental principle that underlies the First declared Object of the Theosophical Society and not that of individual independence or freedom. Nothing can be free or independent in a realm of law. Democracy should adopt this principle if it is to survive. Otherwise, it shall be, ere long, a thing of the past.

In an organic body the power of an organ is always commensurate with its functions. So also, in a society, as the functions of an individual increase, his powers also should naturally increase in the same ratio. This is the principle that is behind the Third Object of the Theosophical Society, and not individual domination or scrambling for power. The truth underlying the Second Object is the universality of application of these fundamental principles of organic existence according to the stage and the surrounding conditions of the evolving organism.

Every organic body always subserves a Life of a higher order and forms a vehicle for its expression. The Theosophical Society is an organic body, a vehicle for the Masters of the Divine Wisdom to work through and subserve Them who are its Life. Apart from Them it can have only one end, and that is inevitable decay, death and complete destruction. Therefore: "Arise! Awake! and having approached the Elite, learn!"

THE THEOSOPHICAL SOCIETY

BY T. H. REDFERN

THE name of our Society carries the implication that we are seeking to discover God-Wisdom, and our Objects show that we think such Wisdom is to be found in the practice of Brotherhood, in comprehensive study, and in research into the powers of the mind and the nature of the Universe: or briefly, in friendly truth-seeking.

God-Wisdom is not to be found in fanaticism, in religious persecution, in the belief that there is just our road to Heaven, or in any crystallized and permanent creed. Rather is it to be found in a free growth of understanding through persistent effort to know. It is a development of thought and character and does not consist in fixity. It is brought to birth through active interest and wonder.

Wonder is a mental honesty of enquiry, interest beyond the circle of oneself, yet also an honest interest in oneself, in one's limitations, one's natural direction of growth, in one's abilities, estimating them as tools with which to work.

It is probably the general opinion amongst non-members who know little of our Society, that a Theosophist is one who believes in life after death, Karma, and the Inner Government of the world. This is not true. A Theosophist is one who honestly seeks truth. If amongst those who join the Society there is a preponderance of acceptance of certain concepts, it

may be considered as likely that these are truths, since those who seek usually find. But a man who believes in these ideas is not necessarily a Theosophist, and one who does not accept them may be.

It would be healthier for the Society to have more members who do not believe in the occult philosophy, so long as they are eager to know and are prepared to acknowledge truth, when it has been proved to their reason.

The tools for truth-seeking are the power to doubt without being unduly sceptical, the power to enquire and to learn, the power to have faith without being credulous, and the courage to rely upon reason and evidence and to back one's own judgment by acting on it with confidence. There are many who claim to seek truth in a limited sphere, but a true understanding needs to be comprehensive. Particulars cannot be correctly apprehended except in perspective with the whole, hence the sincere truth-seeker will be interested first in the more essential things.

A Theosophist then is one who is interested, who is eager to know, who is unashamed and unafraid of pondering on the vital problems of life, who wants to know the nature of man and his relation to the world. He is prepared to pay the price of effort and of the sacrifice of personal prejudices and inclinations in order to know. A Theosophist for example is not necessarily one who believes in life after death, but one who wants to know if man is immortal and is prepared to find it out.

The teachings presented in the literature published on behalf of the Society are not offered for blind acceptance, but for examination, for checking by experiment and testing by reason. He who accepts without being convinced in his reason, and he who denies whether from personal dislike of the ideas or from the desire to be different or to feel superior—neither is a true Theosophist.

It follows therefore that membership of the Theosophical Society is no proof that a man is truly a Theosophist. And a man may be a Theosophist without being a member of the Theosophical Society.

Why then should anyone join the Theosophical Society? No reason at all unless he feels consciously impelled to do so. You can work at the perfection of your own understanding and wisdom without joining any organization and, if that contents you, why join? Progress does not depend on membership of the Theosophical Society, but there is added power in co-operative work. The measure of the permeation of the world with Theosophic thought, which has been accomplished in the last sixty years, could not have been achieved without the organized endeavours of the Theosophical Society or its equivalent. Theosophical students, whether in the Society or not, are indebted to the Theosophical Society for the stimulation and inspiration which they derive through its literature.

Many one-time members have left the Society because they complain of the crystallization of ideas current in the Society into a creed. The complaint is not without an element of justification. Too many of our members and Lodges have fallen into the error of trying to convert the world to specific ideas, instead of seeking to evoke in others the spirit of impartial investigation, which is the only basis on which the certainty of knowledge can be established. Still, it is an ill-service to the Society (as well as to oneself) to leave it because of the faults in ourselves and our brother members. The Society needs Theosophists; it needs members who will revolt against crystallization and credalism.

And if this approach to the problem of life is one which you delight in; if you desire to test your capacity for the lively tolerance and humour which is the heart of brotherhood; if you can realize that you will frequently belie your

own ideals and hence will have no right to complain when your fellow-members fall short of perfection ; if you are willing to claim liberty of honest thought and of brotherly speech on behalf of others as well as for yourself ; if you will contend against any in the Society, whether in official positions or not, who in their ardour for truths which they have discovered or beliefs which enthuse them, would impose their ideas on others ; if you feel that the Society is doing a work so important and valuable that you are eager to add your strength to its labours and purposefulness in offering to all who are ready to listen a philosophy which nullifies the cruelty of fanaticism, and which, as it is perfected in the individual, leads man to co-operate with man, nation with nation and religion with religion ; if these purposes and ideals possess you, then join us if you will.

These things will result if one fulfils the spirit of one's membership. One's difficulties in life will increase, but the power to cope with them will unfold. Loneliness will deepen ; but the circle of acquaintances will grow wider. You will try to help others, but you will make mistakes ; and yet others will be aided through your activities even when you are not consciously trying to help them. The darkness will thicken around, and then will be discovered the glimmer of a Light within. You will contend with despair, yet a quiet sense of balanced humour will point your way to happiness. Then, sooner or later, you will tread that way.

WHEN the unit thinks only of itself, the whole, which is built of units, perishes, and the unit itself is destroyed. So it is throughout Nature on every plane of life. This, therefore, is the first lesson to be learnt.

H. P. BLAVATSKY

AT BORO-BUDUR

BY GEOFFREY HODSON

[During a recent visit to the great monument in Java, a request was made to the overshadowing Deva for His interpretation of the symbology of the shrine. The following was His reply as far as the author was able to receive and translate it into words. It need hardly be said that much of the deep wisdom and of the beauty of the reply is lost in the process. That which remains is here offered in the hope that glimpses of the light within may yet be caught.]

I

ENLIGHTENMENT

" TIMELESS and spaceless is the story of the Budh,
Eternally true.
Not of one man alone, but of all men ;
Not of one world alone, but of all worlds,
Even those invisible.

" All Suns have once been Buddhas ; indeed are Buddhas now ;
Shining not alone as did Our Lord upon a single globe,
But upon the many which are bodies of the Sun.

" Buddhahood is the consummation of all life,
The goal of all being ;
And of enlightenment there are degrees.

" Here enshrined in beauty, sculptured in stone,
Is the immortal drama,
The story of all enlightenment,
Of men, of worlds, of Suns."

II

THE WAY

- " All created things must first descend
From the realms of the eternal
Into the realms of time,
Passing through Maya, the eternal Mother,
As they descend.
- " Born into illusion, imprisoned in time,
The dwellers in eternity, win free,
Ride forth from the palace of dreams
Into the freedom of the Real.
- " The story of all Buddhas
Is the story of that travelling
From the illusory to the true,
From the fleeting to the eternal.
- " Each incident upon the Way
Is an experience which comes to all,
A stage which all must pass ;
For there is but one road to Buddhahood.
- " All who tread that road must meet the selfsame barriers,
Endure the same temptations,
Know the same strife and fatigue ;
As also in the end, all beneath the Bodhi-tree
Must reach supreme Enlightenment."

III

THE DESCENT

- " Though fashioned as a square,
The shrine appears as spherical
To symbolize the truth of the identity
Of form and Life :
The blending of eternity with time.
- " Thus is the shrine a universe in miniature,
A symbol of creation
And of all created things ;
But, above all,
A symbol of the Way.
- " The topmost point, the summit of the pinnacle,
Which crowns Boro-budur,
Symbolizes THAT from which all comes forth.

- " The stupa's shape displays most perfectly
The first form¹ assumed by life,
Entering the Maya of space.
- " Each successive gallery displays the stages of descent,
The basic numbers and the principles
By which the universe is built
And filled with life.
- " Each stupa represents,
Both in proportion, design,
An archetype,
The first expression, in the realms of time,
Of Truth which is eternal.
- " Therefore in each a Buddha sits,
Withdrawn from time and space, and yet within,
Silent and invisible,
Save to those who look within the form
And see the Life.
- " Thus is displayed the truth
That in every Budh the fleeting and the eternal meet.
- " The lotus of the fourfold base
Symbolizes matter fructified,
Space moulded to form,
Receiving from above
The impress of descending Spirit.
- " And from this sacred union
Buddhas are born.
Though here in archetypal realms
They still remain within the womb,
Awaiting their hour ;
Dwelling between two states
Of time and timelessness,
As every Buddha does,
Embodying the powers of eternity
Whilst living in the worlds of time.
- " Below the third of these great galleries
Eternity is left behind,
Though still attainable, still visible
To those who will look up
As they descend.

¹ The ultimate atom on each plane.

"The world of archetypes now disappears,
The worlds of form are seen,
The universal becomes the individual,
The essence specialized.

"Henceforth, succession occurs,
The drama of life begins.
When, therefore, man descends these steps of stone,
He treads symbolically
The selfsame road which once he trod
As he came forth.
When he ascends he climbs prophetically
The pathway of return.

IV

THE RETURN

"Many Buddhas have trod that upward road
And still remain to show the way.
Hence the many statues of the Lord
Which, tier on tier,
Adorn the shrine,
Symbols of those Enlightened Ones,
Who have attained.

"Each incident portrayed in Buddha's life
Is in truth a landmark and a stage,
A testing and a turning-point
Common to the life of all.

"Thus also in the monument
The individual is blended with the universal,
Eternity with time."

V

HISTORICAL

"The inspired one who first conceived the shrine,
Beheld these Truths,
Became illumined with the principle
By which all worlds are made.

"This he mirrored in Boro-budur
Which is a vision wrought in stone.

"Devoted to the Budh
By whom his vision was inspired,
The artist made this monument
In honour of his Lord's Enlightenment :
Chose the story of His life
To symbolize the Way
By which Enlightenment shall come to all.

"This offering Our Lord received,
Blessing designer on design,
Inspiring sculptor and builder,
As the noble edifice arose.

"A relic of His last life on earth,
A mighty talisman,
Lay buried underneath the centre of the shrine.

"Thus was the power of the Holy One
Established here
In symbol and in fact.

"Thus, through perfect art,
Numerical exactitude,
Just proportion
And harmonious blending of the many into one,
The peace of the eternal
Abides within this monument in time.

"Through the power,
Within the beauty and the peace,
The presence of the Lord of Light
Dwells in Boro-budur."

VI

TO VISITORS

"As you go forth again
Into the busy world of men,
Remember Boro-budur ;
For in that remembering
Its power, its beauty and its peace
Will enter into you
To keep you steadfast on the way
That leads to Buddhahood for you.

"Peace to all beings,
Peace, Peace, Peace !"

THE NAKED SOUL—IN THE MODERN WORLD

BY F. G. PEARCE

“GO and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven,” said Jesus to the rich young man, and though Theosophists should be the best equipped to understand the mystical meaning of this advice, it seems to me that we find it easier to follow literally than mystically. Those who divest themselves generously of material wealth for the sake of good causes have not been lacking in the Theosophical Society; but have our members, to an extent proportionate to the claims of the Society to seek Truth above all things and at all costs, shown themselves very different in spiritual matters from the young man who “had great possessions”? Mystically, what do possessions stand for, if not for the creeds and theories, ceremonials and worships, which, more subtly than passions and worldly possessions, encumber the man struggling to be free!

Do not many of us reach a point when it is not really the cruder desires for sensual satisfaction, for property or for power, that stand in the way of our progress, but it is our conventionality, a conventionality all the more dangerous because we belong to a Society which, in comparison with the orthodox Churches in which we were reared, is generally thought to stand for the unorthodox and the unconventional? In the early days, to become a member of the Theosophical Society was to take a step requiring considerable courage: it

implied, I venture to think, on the whole more disbelief than belief. In modern times, this can hardly be said to be the case with quite a large number of our members. In those days, if one moved in the society of orthodox Christians, to admit the possibility of the truth of Reincarnation was to court severe disapprobation if not expulsion as a heretic: I speak from personal experience. Early Theosophists among the Hindus had similar dangers to face. It is true that subconsciously the new beliefs may have been just as much of a prop as the old ones were, but consciously we were more impressed by the feeling of having knocked away props formerly relied upon than of reliance on the new. At least, such is my own recollection of what I went through twenty-five years ago.

Nowadays, it is quite often definitely and consciously a case of substitution of one kind of prop for a new and stronger one. The Christian Theosophist substitutes belief in “the Plan” for belief in the benevolence of a personal Deity, and devotion to a Master, a perfected human being, for devotion to the Deity incarnate. The Hindu replaces his “pūja” by meditation, his ceremonial by Co-Masonry or the Bharata Samaj. In passing these remarks I am not in any way condemning those who make such substitutions, for I have but little doubt, from my own experience of having done the same thing, that it is a stage through which one has to pass, though whether an inevitable one for all I cannot say. But surely it is not the chief aim of a Theosophist. Relative to the cruder possessions with which we were encumbered, such substitutions may be “treasure in heaven”. But relative to Freedom, to Truth, to the “naked soul following the naked Jesus,” are they not also things “where moth and rust doth corrupt,” gained only to be parted with anon?

Such substitutions *are* of the nature of props, consolations or external stimulants, (except perhaps to the very few to whom they have become *knowledge* and not belief). I

confess I remember having often said to myself, not so many years ago, something after this fashion: "If I did not believe in the Masters and the Plan, I could not carry on in my present adverse circumstances," or: "If I did not believe that we shall meet again some day, I could not face the thought of the inevitable parting with so-and-so." To how many Indian Theosophists has not the prophecy that "the end will be a great triumph" been a stimulant of which we felt sorely in need? Are there not still some whose only hope of our muddled world being extricated from the clutches of its capitalists and its communists, its Nazis and its Fascists, lies in their belief that, after all, Julius Caesar is waiting to step on to the scene at the appointed time? And have not many of us, when sore perplexed as to which is the best among the many rival schemes of social and political reorganization, found consolation (and saved ourselves the trouble of further study) in the thought that not so many hundreds of years hence, perhaps in our next life, the perfect example will be set from above by the establishment of the colony of the sixth sub-race? But now I ask myself, do such beliefs, so long as they are only beliefs, help me to grow strong?

I have often thought (even in the early days, though at that time the full significance of the thought did not strike me) that a man like Bradlaugh, with his complete lack of belief in the supernatural or in personal immortality, showed a far greater spiritual stature, a far grander strength of mind and heart, in persevering in his work for humanity to the very last breath of his body, than all those who preform deeds—perhaps equally noble in themselves—but with a belief that they will be rewarded in Heaven or at least may survive and return to see the fruits of their labour. Why did Bradlaugh act so? There is but one answer. *Because he could not help it.* Or, if you like, because

he would have been unhappy not to do to the utmost of his ability the things he felt he lived to do. It comes to the same thing. Naked, he was following the naked Jesus, following himself, the Christ within him, and within all.

Can a man do this, so long as he relies on props, consolations, stimulants, however exalted be their character? I do not know, I do not know whether a man can do it: but I feel that *this* man cannot. And I feel that nothing else in life is so *well worth doing* as this.

Verily, what else is there left to do? In a few centuries, nay perchance in a few years, there may be nothing left of that which we call civilization, save charred relics and twisted bars of steel. Who knows whether man himself will survive? And, such doubts need have no paralyzing effect, save at first sight. What difference does it make what the *future* may be, when the sole cause for action lies within? All other lights may fail, but not that. While life lasts, there is that one light to live by. It is enough.

Therefore, one challenges beliefs. Not scornfully, irreverently; not intolerantly nor with condemnation of those who need such possessions; not proudly, nor with a sense of superiority. But, humbly, because one *must*. As with the ascetic, trying to discover how few things a man need have to live by, so is it with the doubter, the discoverer in this case. Each thing he cherished he brings before the tribunal, and asks: "If this be taken from me, what then?"

And what remains? Is not *that* too only a belief? I do not know; but this I know, that it differs from all other beliefs in that it depends upon no external circumstance whatever. Destroy all Gods and heroes, it remains: shatter all hopes of Heaven and hereafter, it is not moved: perish the world, yet while life lasts, *THAT* does not die. That is the Light, the Truth, the Heart of Being. No other does one need.

RELIGION IN THE SCHEME OF EVOLUTION

BY SRI ANANDA BIHARI PANDEYA

ALTHOUGH evolution as the basis of all existence has yet to attain universal recognition, it cannot be gainsaid that it is persistently gaining ground, and thoughtful people, the world over, have come to regard it as the only solution for the apparent contradictions and anomalies of life. Where the idea of evolution has been clearly grasped, the most insignificant expressions of life fall into their natural grooves without a jar or flaw and present to one the sublime in its fulness.

If, then, the aim of evolution is the gradual unfoldment of the potentialities of a *Jiva* (Ego), and if retrogression is only exceptional, it stands to reason to believe that every moment finds beings further and further along the interminable line of evolution. The imperceptibility of this continual progress renders it a subject of speculation; and had it not been for Those who have reached a stage far ahead of us in the scale of evolution, it would have remained an undiscovered continent for the generality of mankind for ever.

As evolution is involution in its early stages called the *Pravritti Marga*, or the downward arc, the field of action is laid on the grossest plane of manifestation, the terrene, which is septenary, albeit the grossest; and a religion, however material, has its finer aspects along with it in consequence.

Man commencing his career on the *Pravritti Marga* can develop along this line only by involving himself more and more into matter on the descending scale of grossness, the aim being the attainment of distinctness or individuality. This is possible by developing selfishness, and divisions and subdivisions, *ad extremum*, bring this about very thoroughly. Here, hate with all it stands for is the ruling side. Pride, cruelty, lying, deceit, murder, rape, rapine and all the "worst" passions of the animal man, which in some religions are said to have originated from "Satan," have a place in the evolution of the Ego; for whose progress these form "virtues" on the *Pravritti Marga*, as opposed to their antitheses called "virtues" in our day, which stand for "vices" on that *Marga*. Here, then, is the justification of their existence in a world created by the All-Good from whom nothing that is not good can ever proceed. The student will now better understand the verses in the *Bhagavad-Gītā*:

The unreal hath no being, the real never ceaseth to be; the truth about both has been perceived by the Seers of the Essence of things (II, 16); I am the gambling of the cheat (X, 36); *Sat* and *Asat* am I (IX, 19).

Since downward has the same relation to upward as nadir to zenith, it is evident that "virtues" indispensable to the progress of the Ego on the upward arc (the *Nivritti Marga*) have to be antipodal to those obtaining on the other *Marga*, as also the aim of the *Marga* itself. Hence an Ego on the upward arc, who still clings to an ideal consistent with the downward arc, is said to commit "sin," otherwise virtue and vice are nothing in themselves as such. Manu's sadly misunderstood verse is clear in this light:

No vice attaches to indulgence in flesh, wine or sexual intercourse. These form the *Pravritti* of the Beings, the great end to be attained being *Nivritti* (non-attachment) from these (V, 56).

It will thus be seen that evolution proceeds from the downward arc and culminates in the upward; in other words, it is a descent into and ascent from the grossest form of matter; and so, that which spells progress on the one means retrogression, and nothing short of it, on the other. Under such heavy odds, evolving Egos are sure to slip and bungle at every third step if left to themselves. To them, therefore, is given a guide in the form of Religion, and as it is necessary for them along the whole range of the gamut, a multiplicity of religions is undeniably indispensable. These religions are the outcome of deliberate study of the problems with which the Ego at various stages of its evolution is expected to be confronted.

The place of Religion in the scheme of evolution will thus become apparent. Religion is intended for him who has not, so far, evolved enough to determine the code of conduct for himself—a code that provides adequately for his development on all the planes of Nature with which he is so indissolubly connected. This stepping in of the planes, that are extra-mundane, into the life of an Ego, makes life itself a vastly complex affair indeed, and the plane of a given religion on the scale of human evolution is determined by the proportion of ethics in it necessary for the development of man in these higher realms of existence. For man has to evolve so that he may be able to work on all the various planes of Nature.

If we think of the two facets of Nature as representing Life and Form, Spirit and Matter, or *Purusha* and *Prakriti*, and both as indivisible and co-existent, one of the two must be grosser, else how could differentiation be possible? Students of Theosophy know that compared to Life, Matter is gross. Hence we can roughly put the order of development in some such way as follows, evolution proceeding from the circumference to the centre of course, and the distinctions being maintained in the following sequence

throughout: *Mula Prakriti*—the *Paramātman* or Over-Soul; *Parā Prakriti*—the *Ātman* or the Soul; and *Aparā Prakriti*—the *Jivātman* or the Ego.

While the physical body is developing, just as the case is with the majority of mankind to-day, Life is represented by the astral or desire body of the second plane, the lower mental body of the third plane acting as a synthesizing force. The religion intended to guide the evolution of the Ego at this stage must have nothing to do with realms of Nature that are higher than the lower mental, and of the lower mental itself as little as practicable. The God of this system has to be anthropomorphic, otherwise no attempt of an Ego at realizing the ideal can ever be successful. Here we shall find a code of morals at once simple and easy and a theology anything but complex. It sets a modest limit to its activities and aims at drawing out the finer possibilities of the evolving Ego ever so little. Recognizing a God that can be merciful to His own votaries while wrathful against all others, it sends Theogony to the right-about without much ado; and it will be admitted an act of mercy, else the budding intellectual capabilities of the Ego at this stage might be smothered out of all efflorescence. Indulgence, but with a higher aim, is here the rule, and abnegation the exception. An introduction of flexibility will obviously defeat the ends for which such a religion is evolved; and a definite air of rigidity, guarded by inexorable penalties, pervades its tenets.

Having begun its evolution on the first plane with the physical body as its master, the Ego finishes this course by bringing under control the physical body and being master of that plane. It steps, then, into the next division where Matter is represented no longer by the physical but by the astral body which ere this served as Life, while Life is now represented by the lower mental body, the synthesizing

element being the higher mental body. The religion required for the growth of the Ego at this stage will necessarily be nobler and purer and in every way much in advance of the preceding one. Abstruser elements will here step in, which had no place before, and the Ego must now be hedged in with greater and severer restrictions and renunciations, its exuberance towards grosser development arrested, diverted or transmuted into forces that accelerate the growth of the finer. If at the preceding stage the physical body initially "bossed the show," it is now the astral body that dominates the rest, its field of action lying on the second or astral plane. Here everything shall tend to develop the second aspect of energy variously called *Rajas*, *Rajoguna* or Activity, just as it was *Tamas*, *Tamoguna* or Inertia that developed on the physical plane.

The third and final stage for the development of the Ego, under "Religion," commences when the lower mental acts as the normal working body informed by the higher mental as Life and the buddhic body as the synthesizing factor. Here the third mode of Nature, *Sattva*, *Sattvaguna* or Purity will develop, enabling our Ego—the *Apara Prakriti*—to merge itself ultimately into the Soul, *Atman* or *Para Prakriti*, with all its potentialities in full working order.

It is easy to understand what the scope or aim of the religion designed for the Ego at this stage would be, or what sort of God would draw it into Divinity. The Sybarite has culminated in an anchorite, and the man who took a constitutional delight in bloodshed and practised cruelty with all his vigour in the name of religion upon his brethren without the least compunction or qualm of conscience will now subscribe whole-heartedly to humanitarianism and harmlessness; and he will wonder how people of the calibre of Nero, Napoleon or Nadir can exist at all. Naturally enough, the Sermon on the Mount, which had little attraction

for the Ego developing under the Tamas aspect, and was found by it eminently practical at the second stage, is replaced by a severer text on the third. It will thus be seen that if the scope of Religion enlarges with the requirements of an evolving Ego, no scheme designed for the betterment of man can honestly be called "Utopian". Religion has to be more and more abstruse and less gross with the advance of the Ego, till it finally merges into the Great Law of Sacrifice, the Eternal Law, *Sanatana Dharma* of the Hindu Sacred Books, as the Ego evolves into Soul or *Para Prakriti* which is *Gunatita*, beyond the attributes of energy. The Vedas of the Hindus are concerned mainly with the evolution of the three forms of energy. They can, therefore, be taken to be the basis of Hinduism or the Vaidic Religion. Their aim being the development of the *Apara Prakriti*, the God of the Vedas is Indra and the field of action the three grossest planes of Nature.

The Upanishads take up the unfoldment of man as *Para Prakriti*, and the *Bhagavad-Gītā*, as also the Buddhist Scriptures, deal with Universal Religion which is a sweet synthesis or winding up of all the divers religions of the world with never a false note in it to mar the transcendental harmony. This Eternal Law is the parent or the informing principle of all the religions that are, were or ever shall be extant in the world, though sadly "cribbed, cabined and confined," it has been made to represent the *Hindu* religion exclusively of late.

The God of *Sanatana Dharma* in its pristine sense is *Purushottama*, *Paramātman*, the Supreme Being, beyond whom nothing is, who, as Sat and Asat at the same time, is evolving his own *Para* and *Apara Prakritis* on this globe by sequence, through innumerable channels called *Bhutas* and is conducting this unfoldment Himself, as is only possible. Tennyson's line, "Yet I doubt not through the ages

one increasing purpose runs," will, it is presumed, be more comprehensible in this light; as also the extreme futility of a personality setting itself up as a detached refractory unit expecting to evolve *per se* under *Avidya* (non-realization of the fact of Purushottama Himself conducting the evolution of His *Prakritis* as aforesaid); and the utility of the various sorts of *Yoga*, or conscious co-operation, in the realization of evolution.

The reader will now see:

(1) How far it is admissible for a religion to denominate itself as the only true religion in the world.

(2) How far it is correct for it to maintain an antagonistic attitude towards the rest of the religions of the world at the present stage of evolution.

(3) How very absurd it is for one religionist to start missions to convert aliens by fair means or foul, by persuasion or force, to its faith, on the grotesque assumption that unless these are so decoyed into its fold they are bound to perish or suffer eternally in hell. It ought to be ludicrous in the extreme for one to be talking of saving souls when one is scarcely able even yet to understand what the Soul or its nature is.

(4) Whether the appliances that worked towards evolving the *Apara Prakriti* in man could answer equally well in evolving the *Para Prakriti* also, seeing that the trend of these *Prakritis* is antipodal. Krishnaji, to-day, is looking to the requirements of those among us who have evolved out of the three *Guṇas* and for whom the extant codes, which they have outgrown, are naturally inane.

NOTES ON ECLIPSE LORE

I. BY C. NELSON STEWART

THERE is a widespread belief that the time of an eclipse of the sun or moon is unpropitious except for the performance of works which are in themselves the negation of material enterprise: "*why*," Bishop Leadbeater remarks, "no one seems to know."¹

We are familiar with the idea of the unlucky ship, "built in th' eclipse, and rigged with curses dark"; and in *Macbeth*, the Third Witch adds to the cauldron "slips of yew sliver'd in the moon's eclipse". *The Garbha Upanishad* says: "From the impregnation formed during the eclipses of the sun and moon, children are born with defective limbs." On the other hand there is the Hindu belief that on a day of solar or lunar eclipse mantras have most effect.² Is there a physical or superphysical basis for these eclipse beliefs?

Observations have been made on the effect of the moon's shadow on the transmission of wireless signals. It was found that greater results were obtained before and after the passage of the umbra, and it is believed that this is due to an ionizing process.³

A more interesting line of speculation, however, is opened up by an idea put forward by H. P. B. somewhere in *Isis Unveiled*. Dealing with the superstition that the shadow of a

¹ THE THEOSOPHIST, October, 1933, p. 90.

² *Ibid.*, July, 1890, p. 546.

³ *Nature*, November 20, 1919, p. 324.

red-haired person is an evil contact, she says that the basis of the belief is the occult fact that the vital aura is projected by the solar pressure in the direction of the shadow, and hence to pass through the shadow is to bathe in the physical magnetism of the individual projecting the shadow. The interesting point is the statement that there is an elongation of the magnetic aura in the direction away from the sun. Might not the same be true of the earth and of the moon? We know that the tenuous tail of a comet streams away from the sun. Has the earth a "tail"? There is some reason to believe that it has. A peculiar phenomenon known as the *Gegenschein* has been explained just on that assumption. The *Gegenschein* is a small luminous area, rounded in outline, sometimes observed in the sky in the direction opposite to the setting sun; possibly a tail of hydrogen and other light matter repelled by the solar radiation, say the astronomers.

Following the line indicated by these facts and suggestions, it is easy to conceive of a solar eclipse as a time when some part of the aura of the moon penetrates that of the earth; and of a lunar eclipse as a time when the radiations of the earth reach the lunar aura, if not its actual body. In view of the moon's reputation as a "cosmic dust-bin" and home of old, unhappy, far-off things, it is not difficult to imagine these occasions of contact as full of opportunities for unusual evil.

In conclusion, a word about the acts for which an eclipse is propitious, *i.e.*, other than evil acts. If the "tail" idea is correct, then at eclipses the earth and moon form a duality, a blended pair, and the sun is the third, solitary one. Is there not here a parallel to the right and left breaths, and the statement that when the breath is passing through *both* nostrils, only spiritual works should be undertaken? When positive and negative are balanced together, then appears the third who is One, Shiva, the annihilator of forms.

II. BY N. J. SHINGRANI

With reference to the Rt. Rev. C. W. Leadbeater's article, "Occult Effect of an Eclipse in India," in the October number of THE THEOSOPHIST, I would respectfully suggest an explanation, which may elucidate some of the points raised by him. The explanation can be found in the books on Astrology, which propound a macrocosmic theory of the Universe. They say that the whole of the Solar System is the body of the Logos and the various planets in it represent different functions of human organism and consciousness. According to that theory, the Sun stands for vitality and knowledge, the Moon for *manas* or the lower mind, the Earth for material consciousness, and Rahu for the stage of doubt or difficulty, in the body of the Logos.

Now an eclipse of the sun takes place when the moon with Rahu comes between the sun and the earth. It signifies that the Light of Knowledge is cut off from the material or everyday consciousness of human beings by the doubting mind coming in between the two. Similarly, an eclipse of the moon takes place when the earth with Rahu comes between the sun and the moon. This means that the Light of Knowledge is cut off from the lower mind by the doubting material consciousness or consideration coming in between.

These occasions were looked upon as bad because it was considered that during such periods humanity did not receive the usual flow of the Light of Knowledge and inspiration from the parent body of the Logos, and hence there was likelihood of the growth of ignorance and sin. Therefore the people were enjoined to do *tapasya* or penance during such times and not to think of food and other comforts. Perhaps it was on that account that the occasions were considered suitable for receiving instruction from the teacher, because the Universal Light failed humanity, and the teacher remained the only guide, and individual effort the only *Sādhana*.

THE MESSAGE OF THEOSOPHISTS TO THE WORLD'S IDEALISTS

By C. JINARĀJADĀSA

JUST now in the affairs of men there are two forces at work, one of pronounced scepticism and the other of an equally pronounced idealism. The scepticism began several generations ago, when the work of scientists challenged certain fundamental beliefs concerning the genesis of things as stated in the Christian Scriptures. Every advance in science has been, until lately, to reinforce the main thesis of Materialism, that what is called the "soul" of man is nothing more than a temporary phenomenon due to various chemical, electrical and physiological changes in the human body. This general scepticism has been further reinforced by the pronounced failure of formal religion to give any practical solution to the various obstacles which confront civilization to-day, such as the struggle between capital and labour, the rivalries of nations which lead to a competition in armaments, and, as a crowning calamity, the general economic collapse throughout the world.

Yet in spite of all these depressing and destructive elements in civilization, a contrary current represented by idealism has been steadily gaining strength. The number of reformers who desire to bring in a Golden Age was never so great as now. The sense of Social Service is steadily growing, and the spirit of Internationalism is being fostered in practically every country by groups of idealists, in some places

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large, in others small. So that, while one aspect of the picture is gloomy, there is another aspect which is not only full of hope, but full also of definite promise that the world can be bettered, because there are more people than ever before, both men and women, who have pledged themselves to bring about that better world.

But many among these idealists have a profound dissatisfaction, because they are seeking a philosophy for their idealism and they do not find it anywhere. They feel in their inmost hearts that there is a "Power, not ourselves, which maketh for Righteousness," but it is difficult for them, in the face of the destructive philosophy of modern science, to state clearly to themselves how that Power works.

It is here that the work of Theosophists is of supreme importance. For in Theosophy we have a philosophy which can be offered to the critical mind, and especially to that mind when it is influenced by lofty ideals. For though many a statement of the Ancient Wisdom is beyond categorical proof, yet nevertheless all the statements in their general *ensemble* give a conception of the working of the universe which is utterly reasonable, and in addition that conception is suffused with a wonderful idealism. It is perfectly true that no one can prove to another where Truth lies. But he can so surround a seeker with facts, till the seeker begins to see with his own intuitions of what nature Truth must be. That is what Theosophists are striving to do through their studies and expositions.

If a person who is a reformer, and so is pledged to idealism, will examine Theosophy conscientiously, without prejudice, he will come to this conclusion at least, that if there exists anywhere a more satisfactory philosophy of life, it must at least include Theosophy. For the idealism of Theosophy accepts all the truly established facts of modern science, and yet at the same time places them in a setting which is

the very reverse of materialistic. In this setting of Evolution as shown by Theosophy, man appears not as the highest of the brutes, but far rather as the lowest of the angels. The proclamation that "the soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit," is not only stated by Theosophy as an inspiring doctrine, but it is also elucidated by an appeal to so many myriads of Nature's facts, that the Theosophical conception of man and of his possibilities appears inevitable and as the only logical one.

While Theosophy has its wonderful aspects as a universal philosophy, and one that can inspire the adherents of all the great religions of the world to-day, yet perhaps its special helpfulness just now is to men who are seeking less to justify their faith in God, but more to justify their deep intuitions as to a Golden Age which is possible for men. The idealism of Theosophy shows how, scientifically, with method and order, that Golden Age can be realized.

Though Theosophy may appear at first sight to the enquirer as a set of statements and beliefs, yet on a further examination he will find that they are like the statements of a text-book of science which he can examine with a critical mind. When so examined, he sees a vast process of Nature where not the smallest sparrow falls but is brought within a wonderful scheme of idealism. And in this scheme, man plays such a wonderful rôle as the reconstructor, not only of his own character but of all civilization, that it is impossible to think of any nobler rôle which could be given to man by any religion or philosophy.

Generation after generation, thousands of idealists will seek to understand what is the purpose behind life. The work of Theosophists is to lead those in search of Truth to the realization of the highest good within themselves, by presenting to them the truths of Theosophy.

WORK IN GENEVA FOR PEACE

BY DR. ANNA KAMENSKY

THE meetings of the League of Nations have come to an end and the Disarmament Conference is suspended for a time. There is much talk about Germany's departure and much disappointment as to the results of the Conference. But at the same time there is an intensified activity in the Peace movements and there was recently a great Peace manifestation in the big Reformation Hall, presided over by the well-known pacifist, Mr. W. Martin. Many speakers spoke on the problem of Peace and Lord Cecil was very much applauded. A Peace-hymn, "Voice of all Nations," was sung at the end. The meeting was so crowded that many people remained outside.

On Thursday, October 19, a meeting of representatives of all religions and spiritual movements was held on behalf of the Peace Conference, "Peace through Religion," an American movement led by Mr. Atkinson. This meeting was most interesting, as it showed some marked signs of the time. The chairman read fragments of the last speeches of the delegates at the closing meeting of the League of Nations, and in every speech there was the expressed thought that we needed a spiritual orientation, a moral basis for the social-political work. "We must learn to sacrifice something to our ideals, we must free ourselves from national selfishness." "Without religion's help such problems will never be solved." "We need a new spirit of love and self-surrender." "We want a spiritual leadership." Such were some of the sayings we heard at this meeting. One idea came out of all the speeches and it was that we must intensify our spiritual activity and create a sort of spiritual League of Nations behind the great political body, so as to help and inspire it. Speaking of the weakness of the present position, a point was made clear: we ought to fight against the selfish and false idea of *National Sovereignty* which paralyzes so many noble international efforts.

On this occasion, as the representative of the World Peace Union, I spoke of the approaching Peace Week and of our "Inter-religious Fellowship," which meets regularly and is composed of

representatives of divers faiths and spiritual movements. I expressed the view that a new era began always with the birth of a new consciousness; we could feel already its pulsations. Spiritual centres were needed now in all countries to prepare pure channels for the great spiritual force behind us.

The assembly agreed that we were on the threshold of a new era; we were living in a very troubled time, but it was transitory, and we could already see the dawn of a beautiful New Day. Therefore, as spiritual workers, we ought to get rid of all undue pessimism and speak bravely of the Light we see. The chairman was very pleased with the spirit of the meeting and he told us that everywhere he had heard the same conviction expressed in the approach of a spiritual revival of Europe. He had just made a tour and gathered such groups as ours in Paris, London, Berlin, Sofia, Vienna. All were in favour of a Congress of Religion with the motto: "Peace through Religion." But Religion was meant in a very broad sense, in the sense of the Inner God who lives in every heart and is the expression of the One Divine Life.

CORRECTIONS

I

REFERRING to my letter headed "Hitlerism" on page 108 of the October issue of THE THEOSOPHIST, please substitute "snivelling" for "surviving" in the tenth line, in order to make it read sense. My apologies for my terrible writing.

H. SMALLEY

II

In the poem "At Boro-budur" in this number, page 467, line 9, read "and" for "on".

CORRESPONDENCE

Pluto

HAS any correspondent of THE THEOSOPHIST, since the discovery of the trans-Neptunian planet, now called Pluto, pointed out, in connection therewith, the following?

1. Madame Blavatsky maintains that Neptune does not belong to our solar system.

2. That by Bode's law Uranus conforms (mean orbit 19'9 as compared with 19'6 from Bode), but Neptune does not (mean 30'07 as against 38'8 from Bode); whereas Pluto *does* (39'60 comparing closely to 38'8).

FRITZ KUNZ

Vaccination

I

As one of the oldest members of the Theosophical Society—having had the privilege to join before the death of H. P. B.—may I be permitted to express my appreciation of the article and letter in the October number of THE THEOSOPHIST on the subject of Vaccination by Emily E. Trenerry and H. J. Archer? Also to voice my surprise and regret at the extraordinary opinions and statements made by A. P. Warrington under "Note by the Vice-President"? Surely, he has no grounds to support his suggestion that our late beloved President would have ever tolerated what she considered wrong (even in order that "an important lecture tour" should not meet with opposition)! All members of the Theosophical Society who are also vegetarians, anti-vivisectionists and those who are still "indulging" in similar "pet fanaticisms," should read, mark and learn what A. P. Warrington and others think of our humane movements! I trust, while realizing that "one of the cardinal principles of Theosophy is Tolerance—more for one another's opinions than anything else," they will never tolerate cruelty.

ELLEN C. WORLEY

II

I shall be glad if some of the antagonists of vaccination will give me a satisfactory explanation of the following fact: In an epidemic involving some forty to forty-five cases occurring in a town in which I was practising, only some six of these cases were among vaccinated people. If we take into account the fact that the very vast majority of the population are vaccinated, this definitely tends to point to the fact that smallpox attacks especially those who have not been so treated, whether children or adults.

I may add that I have a prejudice against vaccination, on all the grounds given by these antagonists, and that my own children, living in England, have not been vaccinated. But, much against my wishes, I have to admit the scientific evidence before me. Is there a better method of protection (apart from general hygiene) at least possible—for instance, in the form of homœopathic medication? For of its efficacy I am not entirely certain.

I should like to make one further comment on the discussion: Dr. Tudor Edmunds is quoted as saying that smallpox in England is a mild disease. But, unless the medical officer to whom I was speaking was misleading me, this is far from being the case. For, while in the epidemic I have mentioned, there was not one death—even though “confluent” smallpox occurred in a baby a few months old—in another area, six out of eleven cases died. In other words, one never knows where one is with it. And this is not merely a matter of nursing.

L. J. BENDIT

Lest We Forget

Colonel H. S. Olcott projected a scheme of Sanskrit publication of the Minor Upanishads, and it has now been completed by the Adyar Library.

Dr. Annie Besant has left us another scheme of publication to be seen through by the Adyar Library. That is concerning the “Adyar Library Paurānic Series” quoted below (*vide* page xxviii, Supplement to THE THEOSOPHIST, March, 1908).

THE ADYAR LIBRARY PAURĀNIC SERIES

“The Purāṇas contain large stores of valuable information on ‘superphysical’ matters. The modern mind has naturally ignored them, because of its exaggerated democracy and their antiquated fashion of describing life, in which the most simple, which is the most profound, appears to the careless reader as only superficial or fanciful. But now that a reaction has set in, and a reconciliation

is being sought for between the excesses of democracy and the extremes of aristocracy, between the old and the new, between material science and spiritual philosophy, and because the Theosophical Society is one of the chief instruments in bringing about this reconciliation, it behoves members, who find themselves favourably circumstanced, to help in this work, under the second object of the Society, by interpreting these Purāṇas in language suited to modern needs, that is to say, in the language of *The Secret Doctrine*, the first work of the times in which a systematic and successful effort is made to show how the theory of material evolution is supplemented by the doctrine of the parallel unfolding of consciousness. To so interpret the Purāṇas is to carry on farther the work initiated by H. P. B.

“Obviously the first step in the work is the making of good translations from the original Samskr̥t into English: these must be accurately made from the best available texts. The next will be the adding of annotations, in terms of Theosophical literature. The third, the preparation of full tables of contents and descriptive indices of subjects for each. Later on, these last would be collected and digested into one volume, thereby immensely facilitating the study of separate subjects, in all the Purāṇas, by separate students.

“I should be glad to hear from any members of the Society who may happen to have made any special study of any Purāṇa, or may be willing to make it now, and to take up the work of translation; or in the case of those already translated, *e.g.*, the *Vishṇu Bhagavata*, the *Vishṇu Purāṇa*, and the *Markandeya*, the work of annotation and preparation of monographs, tables of contents, and descriptive indices of subjects.

“Of course all this has to be a labour of love: the publication of the work done will depend on the funds placed at my disposition for this purpose. As the work grows, the ways of utilising it to the best advantage will become clear, and a group of collaborateurs, under a general Editor, will gradually be formed. The task is a huge one, but it is within the resources of the Theosophical Society.

“ANNIE BESANT, P. T. S.”

The Adyar Library has earned a name as a repository of information on topics of Oriental Religions and Philosophies and therefore frequently receives queries on such topics to be answered by correspondence. There has to be systematic work of unearthing information and cataloguing under definite heads such finds. Experience demands taking up her hints without the slightest hesitation.

C. KUNHAN RAJA

REVIEWS

The Work Promethean. Interpretations and Applications of Shelley's Poetry, by J. H. Cousins, D. Lit. (Ganesh & Co., Madras. Price Re. 1-8.)

The reader who takes up this little volume will find himself faced with what the publisher rightly calls "a new and challenging interpretation" of this much misunderstood poet. The first challenge is made against the clumsy critics of Shelley's own day, who

out of their granite . . . looked on fire, and did not feel comfortable in its presence, because it was not granite.

Very scathing is Dr. Cousins in his estimate of the "complaints of unintelligibility" in Shelley's poetry which "have a possible repercussion towards the intelligence of the complainant," the fact being that his genius

threw around the glowing orb of expression a corona of aspiration and enthusiasm which blinds eyes not of the eagle order as Shelley's were.

What was it that these intellectuals of the Victorian era missed seeing? Our author in his chapter on "The Significance of Shelley" answers very clearly, and with such beauty of expression as only one who is himself a poet could employ. His main contention is that in Shelley we have "the inspired singer of Divine Love as the Liberator of humanity"; that the "impulse at the centre" of his life is of the spiritual order which partakes of Eternity, and is not a mere reflection of the characteristics of the age in which he lived. Such genius "is never the boon companion of its age but its enemy". Because to understand such a poem as *Prometheus Unbound* is required a mind nearly as subtle and penetrating as Shelley's own, it remained for a generation of writers of wider vision—such as Yeats and Newboldt—to grasp the essence of Shelley's genius, that "vision so capable of transforming human life" which, in Dr. Cousins' opinion, establishes Shelley's place amongst the immortals.

To all persons interested in Eastern thought, and those who see in the Hindu religion a presentment of cosmic facts, Dr. Cousins' analysis of *Prometheus Unbound* will provide much food for study. What to Mr. Aldous Huxley appears as teaching that the restraints of law must be thrown aside in order that love may have free play, is interpreted by Dr. Cousins as a recognition of love, not as a fleeting passion between two individuals, but as "the integrating power in the universe"—

the symbolical expression, in terms of human relationships, of the mystery of the cosmic duality-in-unity of the two aspects, life and form, of one Being and one process. These operate in the atom as well as in the stellar sphere. They are bound together by the cohesive principle in the universe which is called love.

So that "only when man in the highest, Man Promethean, is governed solely and completely by Love, can he safely be set free from Law".

An interesting comparison is drawn between Shelley's declaration of the qualities requisite for attainment to Promethean heights, and the well-known threefold classification of the way of Raja Yoga—

the transmission from the higher regions of life to the lower, of that celestial flame that brings illumination to the mind, warmth to the heart, and beauty and intelligence to action.

The criticism made by some writers on Shelley, that he lacks intellectual capacity, is denied by his present biographer who points out that the real heart of philosophy is "creative thinking" just as the essence of the poetical spirit may be said to be "imaginative expression". Of both these qualities Shelley's writings give abundant evidence.

The stone so often flung at Shelley as being "an atheist"—meaning a materialist, or one opposed to spirituality—has rebounded ere now on those who threw it, and who by so doing showed the narrow confines of their own beliefs. Dr. Cousins further demolishes this libel by showing how in many passages in *Queen Mab*, *Julian and Maddalo*, and elsewhere, the poet expresses his faith in man's will as a part of the One Will, the Power or Love which underlies the phenomenal universe. It is this fuller understanding of Shelley's invectives against "the imposition of any external authority on others" and his insistence on

the law that while all must work out the universal will each individual, by virtue of a unique position in time and space, . . . has a unique way of doing it, and this must not be interfered with by another

that has led some thinkers to a new evaluation of Shelley's influence upon the world. Dr. Cousins strikingly says of him:

He was a knight of the soul, and was only supremely happy when pursuing some spiritual quest along the sky line. He could only satisfy the crusader in him by lifting the objects of his quest to the level of spiritual romance.

We have to thank the fertile brain and busy pen of Dr. Cousins for an analysis of Shelley's teaching which will, for those who read his little book with understanding, do that which the author claims for Shelley's writing, "magnify the spiritual stature of the beholder".

E. M. W.

Into the Sun, by Frieda H. Das. (Dent & Sons Ltd., London. Price 7s. 6d.)

Anything that comes from the pen of Frieda Das needs no recommendation. She has made for herself a unique reputation by her former books. With an inner sympathetic understanding of India's life and problems, and possessed of a power of vivid descriptive and narrative writing, she has just come in time to chronicle our changing India. In this book she relates the transition from orthodox Brahmanism in its most exclusive form to modern conditions within a perspective of three generations. Many searing scenes are portrayed: among others, the heart-breaking tragedy of child-marriage; the fixed belief in relentless Karma, which presses so cruelly on widows, and worse still on child-widows; and also the long drawn out agonizing conflict of the orthodox mother, as she sees herself powerless to prevent her children throwing over, one after another, cherished and hallowed age-long rites and customs.

In the widowed daughter Ramadevi is typified the fine modern woman, brave and strong, who devotes herself unflinchingly to the most fearsome tasks in the cleansing of a pariah village, that brings in its train the adoption of an untouchable child. A hint is given of a possible marriage for her, though at the barest thought of this further iconoclasm the young man stands aghast. It is a novel gripping in its intensity and forcefulness, and true to life.

I. H. M.

Child Psychology, by M. W. Barrie, M.A. (The Christian Literature Society for India.)

Miss Young, M.B.E., W.M.S., of Delhi, and Mr. Kesava Pai, B.A., M.B., C.M., of Madras, have written forewords recommending this book for the sound foundation on which it is built, and wishing it a wide circulation. It is thorough and clear in its exposition, both scientific and educative, of the psycho-physiological facts on which it is based; it bears evidence of wide study and deep thought; and it constitutes an invaluable book for mothers, nurses and teachers.

The book is divided into nine lectures, each progressively indicative of the important periods and points of direction in the

preparatory training of the first few months and first three years of a child's life. It is set forth here, how from out of the happy interrelations of the early beginnings of bodily functions, under the guidance of a proper understanding of their meaning and significance, there arise in later life such admirable characteristics as social adaptability, correct judgment of people and things, appreciation of beauty, self-discipline with its development into understanding and reliability, individual uniqueness; in short, health and happiness of mind and body. Indeed, a wise and profound book that should be read by all in order to help to eradicate ignorance of child psychology with its far-reaching consequences.

I. H. M.

The Oriental Caravan, edited by Sirdar Ikbal Ali Shah. (Denis Archer, London. Price 8s. 6d.)

This collection of "Asia's hoary wisdom" is dedicated to the late Amir of Afghanistan. In the Caravan's goods, India, China, Japan, Persia, Turkey, Arabia, Palestine and Egypt are represented. Srimati Sarojini Dēvi, Harindranāth Chattopādhyāya and Dr. Rabindranāth Tagore have their places, along with the *Rg Veda*, the *Bhagavad-Gītā*, Bhartṛhari and Kālidāsa, the Talmud, Bible and Korān, Omar Khayyam, Sadi, Rumi, Firdusi, etc., etc. Sir Moham-med Iqbal, in "Conception of God and the Meaning of Prayer," refers to Madame Blavatsky's remarkable knowledge of ancient symbolism and to her *Secret Doctrine* when speaking of the tree as a cryptic symbol of occult knowledge. He also says:

What a tremendous spiritual revolution will take place, practically in no time, if the proud aristocratic Brahman of South India is daily made to stand shoulder to shoulder with the untouchable!

Dr. Tagore in his *Race Conflict* calls on poets, prophets and humble workers to hasten the day of triumph. And the reviewer submits that it is time for the South Indian Brahman Theosophist to popularize the Gāyatri as a congregational prayer, as it actually is, among the millions of India.

There is catholicity in the compilation of the book but Islamic contributions predominate. However, it is suggestive of a National Religion being born in India partly of the enlightened Islam and partly of the enlightened Hinduism of Upanishadic ideals, which will hasten the advent of World Peace. The printing and get-up are excellent.

B. S. R.

Splendor in the Night. Recording a glimpse of reality by a pilgrim. Foreword by Rufus Jones. (The Mosher Press, Portland, Maine. Price \$ 1'25.)

This book will appeal to the mystic. The language in which it is written is simple and sincere. There is no exaggeration nor superlative word-painting, it strikes the reader as true to the core. It tells the tale of another pilgrim who has reached attainment. The kinship to all mystics is recognizable in the sufferings encountered during the dark night of the soul, and in the subsequent sublime experiences too intimate to be recounted in full. The balanced sympathy and understanding, as shewn to be the way of living in the outer world, is reflected in the quiet detached nature of the written communications. A truly creative book to be read again and again.

I. H. M.

Sanskrit-Tamil Dictionary, by N. E. Venkates'a Sarmā. (Sri Andal Fund Office, Madras. Price Rs. 2-8.)

The dictionary contains some ten thousand select Sanskrit words in Devanāgarī script printed with Tamil meanings, illustrated with usages from Sanskrit literature, in the modern form of alphabetical arrangement. It is a welcome work of reference to students of Sanskrit in the Tamil lands to enable them to learn something by self-help. The get-up is good.

B. S. R.

Journalism as a Career, by Abdul-Majid Rau, B.A. (Commercial Book Co., Lahore. Price Rs. 2-8.)

This book is intended to be "a guide to entry into the profession". The reviewer finds no outstanding point except the discouraging news that a fair living cannot be wrung from journalism in India save in very rare cases.

L. B. H.

The New Atlantis (For Western Renaissance and World Socialism). (New Britain Publishing Co., London. Price 2s. 6d.)

In these pages a few months ago was welcomed *New Britain*, a quarterly organ for National Renaissance; and now comes another, similar with renaissance attached to its title, which shows that the seed of the world's new birth is sprouting lustily; this is matter for congratulation. The paper, printing and illustrations are excellent, but the large square format in which it appears is unwieldy. The contributors include well-known names of many countries, and

the articles are of a high intellectual standard. One supplement consists of an Open Letter to the British Government, and another to the Chancellor of the Reich. An announcement runs: "The Guidance of Man by a Regenerated West." It is accompanied with the following declaration:

The immediate and urgent task of this Journal is to awaken the spirit of the most responsible and the fundamental world-power, Great Britain, to consciousness of her responsibility and power for human guidance; and to keep the spirit of U.S.A. and U. S. S. R. in essential spiritual contact with Old Europe and with the coming New Europe of Federation and Renaissance; if it is not the will of the continent of Europe and the British Islands of Europe that the continent of Europe should perish in a new and final War.

I. H. M.

The Vision, October, 1933. (Anandashram, Ramnagar.)

From the Anandashram, Ramnagar, we have received a copy of *Vision*, the first issue of "an English monthly devoted to the religion of Love and Service". It is well produced, and the contents of this number fully bear out the claim made in the Foreword that its aim is "to proclaim the eternal kinship and oneness of man with man, man with the Universe, and man with God". We wish it success.

E. M. W.

MAGAZINES RECEIVED:

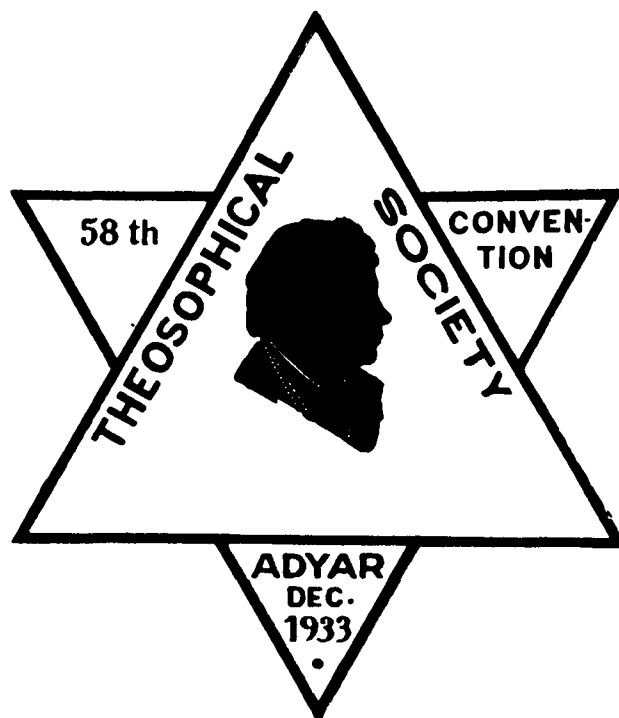
The Advance Australia News Service	...	...	November.
The American Co-Mason	...	...	May-October.
The American Theosophist	...	...	November.
The Beacon	...	...	November.
Boletín de la Sociedad Teosófica Española	...	...	November.
Gnosi	...	...	September-October
The Kalpaka	...	...	November.
The London Forum	...	...	November.
The Maha-Bodhi	...	...	November.
The Modern Review	...	...	December.
The Non-subscribing Presbyterian	...	...	November.
Rationalist	...	...	No. 7.
Sant	...	...	No. 8.
Stri Dharma	...	...	December.
Theosophy in India	...	...	November.
Toronto Theosophical News	...	...	November.
The Vision	...	...	December.
The Young Builder	...	...	December.
The Young Theosophist	...	...	November.
World Theosophy	...	...	November.

PAMPHLETS AND BOOKLETS RECEIVED :

- Training Children in Self-Reliance*, by F. G. Pearce, B.A. (Hons.) (League of Parents and Teachers.)
- Training Children in Self-Discipline*, by F. G. Pearce, B.A. (Hons.) (League of Parents and Teachers.)
- Revelation of Bhagavan Sri Ramana Maharshi*, by a Disciple. (Sri Ramana Asram, Tiruvannamalai.)
- Bhaktisutram* (in Hindi), by Panda Baijnath. (Benares.)
- The Truth about Hitler and the Reichstag Fire*, by Ernst Henri. (Week-End Publications Ltd., London.)
- Indian Prisoners*, by Horace G. Alexander, M.A. (The Howard League for Penal Reform, London.)
- Forty-ninth Annual Report of the Bureau of American Ethnology, 1931-32.* (Smithsonian Institution, Washington.)
- The All-India Federation of Young Theosophists Report, 1932-33.* (Bombay.)
- Adyar Pamphlets*, Nos. 175—180. (T.P.H., Adyar.)
- Sixteenth Annual Report of the Women's Indian Association.* (W. I. A., Madras.)
- The National Centre Policy of Action.* (The National Centre Group, London.)
- The People's Classics*, Nos. 19-24. (The C. W. Daniel Co., London.)
- Our Daily Bread*, by H. Valentine Knaggs. (The C. W. Daniel Co., London.)
- Baja Govindam*, by S. V. Srinivasan, B.A., B.L. (Trichinopoly.)

BOOKS RECEIVED :

- The Book of the Master of the Hidden Places*, by W. Marsham Adams. (The Search Publishing Co., London.)
- The Riddle of this World*, by Sri Aurobindo. (Arya Publishing House, Calcutta.)
- Flax and Fernseed*, by Marsyas. (Coulls, Somerville, Wilkie Ltd., Dunedin.)
- The Astral Plane* (Revised, 1933), by C. W. Leadbeater. (T.P.H., Adyar.)
- The Complete Works of H. P. Blavatsky*, Vol. II, edited by A. Trevor Barker. (Rider & Co., London.)
- A Key to a New World*, by I. Wright. (The C. W. Daniel Co., London.)
- Kitchen Adventures*, by Christian Macphail. (Grant & Murray, London.)



THE LATE CONVENTION BADGE



ON THE WATCH-TOWER

By A. P. WARRINGTON

CONVENTION has come and gone, and has left behind the pleasantest of impressions. It was a Memorial Convention following hard upon the passing of our late President, who for many years had been the leading figure in these annual gatherings.

The Fifty-eighth Convention.

There were many speakers—more than usual, and although all appearing in the memorial series were invited to speak upon the life of Dr. Annie Besant, yet so full had been that remarkable life that each had an original contribution to make without encroaching upon the field of the others. The various aspects discussed were those in which her successes were most noticeable. The English General Secretary remarked at the close of the Convention: "The thought that comes to me . . . is the deeper impression still that I have acquired at this Convention of the magnitude of the work of our late President." I think we all felt that. And what is more, her very presence was felt to be about us, thus contributing to the completeness of the occasion.

Besides the memorial series, briefs of which appear in this issue, there was an evening devoted to Questions and Answers by the Rt. Rev. C. W. Leadbeater; another on which

there was an address by Mr. Geoffrey Hodson on "Creative Processes"; also a morning address by Mrs. Josephine Ransom, General Secretary of the English Section, on "The Future of the Theosophical Society"; and five given on sundry subjects at a post-Convention Workers' Conference, respectively by Dr. Cousins, Mrs. Ransom, Mr. Harjivan Mehta, Mrs. Cousins and Mr. Hodson. There were in all fifteen one-hour discussions, most of which were open to the public. Besides, there was the Presidential Address followed by reports of the Recording Secretary and the Treasurer, and on the closing day five brief talks in a general discussion on how to do our work in the future, followed by the President's closing words. Added to this were an official reception to delegates, General Council Meetings, Indian Section Council Meetings, the annual Indian Section Convention, and two evenings devoted to musical entertainments. Also there were meetings of the Order of the Round Table, the Federation of Young Theosophists, "Woman's Point of View" at which Krishnaji spoke, the Theosophical Order of Service, the Bharata Samaj, etc. The activities of a spiritual or religious nature were the E. S., the Bharata Samaj Puja, Prayers of the Religions, Liberal Catholic Church Eucharistic Service and Co-Masonry (Holy Royal Arch, 18° and Craft).

During the Workers' Conference in Headquarters Garden, there was also a Conference of the First All-India Rural Library Service and exhibition in the Hall; and on New Year's Day the President *pro tem.* gave an official dinner at Leadbeater Chambers to the officers, the Executive Committee and the General Council members in attendance, with toasts and speeches bearing upon the work of the new year.

Thus the days of the Fifty-eighth Annual Convention of the Society were filled to the brim with intensive activities, and the attendance was sustained throughout. Indians, I note, are remarkable in this, that they take an unusual interest

in discussions, and will sit and listen for hours at a time day by day in apparent contentment—a practice not so evident in the restless West. Judging from the energy displayed at this Convention, a casual observer would have remarked: "*Here is vital interest—life—promise!*"

* * *

Immediately following the Convention came the series of talks by Krishnaji which had been previously announced. After the first day he spoke from the clump of bamboos as last year and within the shade of the dense foliage of a tamarind tree, with the great Banyan Tree on one side of him, the river before him in the near distance and the sea in the farther background. It was a happy assemblage in exquisite, tropical surroundings, and Krishnaji was at his best, expressing, as he dealt with the larger problems of life, a quality of tenderness I had never noticed before. But as the days passed, lesser questions began to come to him from the audience until, to my deep regret, they descended near the close to the personal and to the subtly argumentative, as well as the unworthily critical of himself by implication; so that it was with an apparent effort that Krishnaji at the close lifted the tone back again to the heights on which the talks began.

For two successive years Krishnaji has been offered (and has accepted) the facilities of the Headquarters compound for his "Camp Talks," not only because most of his hearers were already domiciled here in attendance upon the Society's Convention, but because the site which Mr. Rajagopal had purchased for the future talks in this neighbourhood was not completely ready for use. A deeper reason lay in the natural courtesy instinctively extended to one who has been so long and so intimately associated with our movement in ways that many hold to be sacred. And so long as we as Theosophists remain searchers after

Truth, we must in commonsense look for it in living paths as well as in the records of bygone days.

When asked what his tribute to Dr. Besant was, Krishnaji replied: "She acted as my mother; looked after me. But she left me alone. She never said: 'Do this' or 'Don't do that'. Well, I have paid the greatest tribute to her."

From notes of further striking things he said, I cull these:

The search is what matters.
Perfection is free of time, and not the result of time.
Memory is an artificial acquisition.
Moments of rich fulfilment are the realities.
Do away with the desire for certainty.
Truth is fulfilment. There is no path to it. It is a pathless reality. It is fulfilment in action.
There could only be a path if you make it yourself.
Truth is eternal becoming. It is never static.
Exclusiveness, desire for gain, for security—these are the causes of the world's troubles.
Nationalism and possessiveness and our own security are causes of war.
We are tackling the world-problem superficially, symptomatically, not fundamentally.
The true reformer does not give security, but a sword.
Guarding the poison of distinctiveness, self-glorification—that is what we are doing.

Another Golden Jubilee is announced—that of the Hyderabad-Deccan Theosophical Society for the 20th and 21st January, as we go to press, with Dr. James H. Cousins as presiding officer. The programme includes two lectures by Dr. Cousins—one on "Theosophy and Education," the other on "Theosophy and Art"; a lecture by Raja Bisheswarnath Bahadur, High Court Judge (Hyderabad) on "The Need of Religion," and one by M.R.Ry. C.R. Parthasarathi Iyengar, B.A., B.L., M.L.C., Advocate (Chittoor), on "The Flame of Youth".

The fashion for Golden Jubilees in the Society was set by the Society itself in 1925 when it celebrated its fiftieth

year of existence, and since then there have been a few Lodges that have attained to the same distinction. This is the latest and we offer our full congratulations.

It has been announced that the Twelfth Congress of the Theosophical Federation of National Societies in Europe will be held in Barcelona from March 30th to April 3rd next.

A very concise circular announces an evening, a morning and an afternoon E. S. Congress; a meeting of the Council of the Federation and the Opening of the Congress with music and reception. There are to be three speakers on Economic, Industrial and Social Problems, followed by discussions; three excursions; two public lectures by Mr. C. Jinarājadāsa; a morning and afternoon for activities outside the Theosophical Society; an evening for National Dances; three speakers on "The United States of Europe," followed by discussion; three speakers on "The Place of the Theosophical Society in the World of the Future," followed by discussions; an evening concert of modern Spanish music; a Congress of the Theosophical Order of Service and further excursions.

We wish the gathering every success—that it may be a real pace-maker for the Thirteenth Congress!

Adyar Day falls on the 17th of this month, as also does the Birthday of Bishop Leadbeater and the anniversary of the passing of our President-Founder.

This day promises to be hereafter one of the prominent days of remembrance in the Society, when we shall recall the splendid pioneer work done in an entirely new field by the redoubtable Colonel; and the equally heroic pioneering done on inner planes by a famed occultist, blazing the way for research thereon by those still living in the physical world; and the day when members the world over shall remember their

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international mother-centre with such help as they may be able to provide. Long live this Day of Remembrance!

* * *

Mr. Robert H. Spurrier of London has accepted the world head-ship of the Theosophical Order of Service, to succeed Captain Max Wardall who recently resigned. It is regrettable that Captain Wardall found he must lay aside the work which he so ably organized and conducted for many years; but it is fortunate that the Order may now have the services of one so well fitted to follow him as Mr. Spurrier. May the world be blessed under the new administration by a vigorous campaign of Theosophical Service rendered in every land!

* * *

The Theosophical Publishing House reports that in "The September last 1,450 copies of THE THEOSOPHIST" were posted; in December 1,650 copies, and in January 1,500 copies, including 50 new subscriptions from U. S. America; that there are nearly 200 cases in which renewals have not yet been received, and that some donations have been received to cover loss. It is too soon to expect reports upon the appeal accompanying the September issue, and so the above facts are all we have to date concerning new subscriptions obtained. We are grateful to Mr. Sidney A. Cook, the United States General Secretary, for offering to print free advertisements of THE THEOSOPHIST in *The American Theosophist*, and of course to the Publisher and Editor of the late *World Theosophy* for their very generous action already known.

* * *

In the Watch-Tower for July, 1931, there appeared an appeal sent to all General Secretaries by the H.P.B.'s Nieces. Executive Committee, in which help was asked for the nieces of H. P. Blavatsky. In that of June,

1932, attention was called to this, and editors of H.P.B.'s works were reminded that H. P. B. had expressed the wish that the royalties from her works should go to her sister and to her sister's children. On the 4th January, 1934, the Recording Secretary of the Society wrote to Mr. Digby Besant, London, who is the appointed collector of funds for H.P.B.'s nieces, as follows:

At a recent meeting of the General Council a letter from M. Duboc in Paris was tabled in which he mentioned that H.P.B.'s two nieces are both ill and living in very straitened circumstances, as the money collected in 1931 is exhausted. The General Council unanimously decided to make a donation of £30 so that the monthly remittances to these ladies can be resumed. I have pleasure in enclosing cheque for £30 for this purpose.

The General Council further decided to invite the General Secretaries to make an appeal to the members of their respective National Societies for subscriptions towards this Fund, and I am writing to them accordingly by this mail.

I have further been requested to invite all the other independent Theosophical Societies, who look with gratitude and love to H. P. B. as the Messenger of Light, to participate in this Fund. All subscriptions will be sent direct to you. I sincerely trust that the response to these appeals will be such as to enable you to carry on these monthly remittances for some years. Perhaps you will be kind enough to send me a list of the donations at the end of the year and also to keep me informed from time to time of the state of the fund, so that a further appeal can be made before the money comes to an end.

All helpful remittances should be sent to Mr. Digby Besant, 68 Great Russell Street, London, W.C. 1.

* * *

Madanapalle College is almost the last of the long list of educational institutions founded by Dr. Besant and her co-workers. All the others—some thirty odd perhaps—have either passed into the control of the Government or other bodies, or have become extinct. Madanapalle College is the result of the labours of Professor Ernest Wood. When he went away to other work in 1918, Dr. Besant gave it the name of "Wood College". Of late

it had fallen into the ways of "depression" and had to be revived by vigorous means; so Dr. James H. Cousins was called to be the Principal. He now finds that unless he can raise a lakh and a half of rupees (£9,200 or \$ 40,000) for an endowment to secure its continuity and efficiency, the College will forfeit the annual grant which it has been receiving from the Government.

India greatly needs ideally complete educational institutions under Theosophical guidance, with the right physical, social, scientific, philosophical, artistic and spiritual instruction for its boys and girls, and where the possibility lies for development into an international cultural centre, with students from East and West living and studying together. At Madanapalle the climate is all that could be desired, being similar to that of southern California so universally and favourably known. Madanapalle was the birth-place of Mr. Krishnamurti, and of this the College will long speak with proper pride. Seven miles away is the now widely known Rishi Valley—the undeveloped Ojai Valley of India.

The Besant School at Adyar is in reality the last of the educational institutions planned by our late President, specially, as Dr. Arundale says, to help Adyar to become the Flaming Centre in the Masters' service which she desired to be her last offering to Them from the physical plane. While the School has not yet come into being, it is in process of being planned, so far as the needful financial side goes. It is hoped by Dr. Arundale, who has the development of the School in hand, that sufficient funds may be forthcoming to start the School soon, perhaps in July next. Along educational lines there could be no better memorial to one who throughout her life loved and served the young.

The Besant
School.

ANNIE BESANT

BY COUNT HERMANN KEYSERLING

THE father of "Graphologie, Crepieux-Jamin," once visited me at Darmstadt and spoke to me of the "Canailenspiegel," which he had published. I said: "Why not write a 'looking-glass' of noble souls?" "Yes, but where can I find them nowadays?" the old man asked with a groan. I searched among my collection of handwritings for those which I liked best. Very few were acceptable to him. But when he saw the handwritings of Rabindranath Tagore and Annie Besant tears came into his eyes and he exclaimed: "But these are very big people!" He took photographs of those letters and I hear that these pictures are now decorating the home of Crepieux-Jamin in Rouen.

Everybody knows who Tagore is. But I can flatter myself at being one of very few who recognized the real greatness of Annie Besant's personality at the first glance. I treat her occult teaching with—let us say—benevolent neutrality. However, I do not hesitate to credit her with the greatest statesman-like qualities which any woman has ever had. Annie Besant became President of the Theosophical Society because (to make my meaning specially clear by a joke) she could not become Queen of England, or because she considered the duties of that office too unimportant. As a Theosophical leader she has unquestionably influenced the whole world.

But this is not all: at the age of twenty she founded the English Labour Movement. And in time the whole world will know that Annie Besant did at least as much for the liberation of India as Mahatma Gandhi.

Our connections were of a curious sort. I have only seen her twice in my life, both times during my trip to India. The first time she approached me like a priest and said: "Of course you remember past lives?" I answered: "My dear lady, I have got a bad memory; I don't remember even this one." Pleased—a merry twinkle lit up her grey eyes. She had a deep conviction in her faith—but on top of this she had that irony of great men (which only really great men know!) which prevents them from taking themselves too seriously. Since then we have been friends. During the first few years of the existence of the School of Wisdom she wrote favourably about it in her magazine, even though she knew quite well that I did not accept most of her views. However, I get continued satisfaction from the fact that in difficult situations she always approached me with a request for a few words: "Your refreshing letters do me so much good!" She possessed that humour on which real superiority is based. However, the expression of it was rarely permitted by her circles.

I can hardly believe that Annie Besant is no more. Her soul and spirit was like a flame. But of course it is the destiny just of flames that they extinguish . . .

(Translated from No. 22 of the "Way to Perfection," November, 1933, organ of the School of Wisdom of Darmstadt.)

INDIA has lost a great figure in the death of Mrs. Besant. She made Indians conscious of their great heritage and their future possibilities as a united people.

M. R. JAYAKAR

OUR UNIQUE POSITION

BY THE RT. REV. C. W. LEADBEATER

FROM the letters and queries which pour in upon us so incessantly here in the Headquarters, it seems to me that many of our members are still far from understanding the scope, the power and the position of this Society to which they have the honour to belong. There are some who appear to regard it as a mere debating club, whose meetings they attend to obtain practice in public speaking, or to air private opinions, often founded upon very insufficient study of the subjects they wish to discuss. It is true that every properly organized Theosophical Lodge provides classes for beginners which are intended to meet the requirements of those who are approaching the investigation of the Sacred Science for the first time, and at such gatherings all honest inquiry is welcomed and encouraged, for it is definitely part of our work to give as we have received.

Even then time should not be wasted. I remember an occasion when our late revered President was giving a lecture, and someone among the listeners arose and delivered a fervid and torrential oration, objecting to some point which she had mentioned. Smilingly and patiently Dr. Besant gave him courteous attention, till after some twenty-five minutes, as the audience became restless and began to murmur, she gently suggested that perhaps the gentleman would engage the hall some other evening, and expound his views in full! This was greeted by applause and a Homeric burst of laughter, and the interrupter sank abashed into his seat.

Other members remark that there are many societies existing for the promotion of brotherhood, and ask in what way the Theosophical Society differs from those. While we assuredly welcome all sane and law-abiding efforts in the direction of brotherhood, we must yet maintain that our Society stands on a basis of its own, as the only organization formally and officially founded by the Inner Government of the World.

All who have studied Theosophy must by this time be aware that the Inner Government of our world has for the last six hundred years or so established a custom of improving matters once in each century. In the last quarter of each century some special movement is inaugurated, or some special person arises who has some new feature of the great world-movement to put before the people. That attempt in the last century began in the right year, that is to say, in 1875, and the effort for that century was the foundation of the Theosophical Society. That is something which at once sets it apart from all other Societies, because it gives it an official standing. I do not want to make for the Society any claims which are not fully justified, but so far as I know, it is the only organization set in motion *directly* by the Inner Government, having the honour of being the movement which They inaugurated for that century.

Assuredly They have helped and strengthened many other good works as well, but this was Their special foundation. They announced the fact, and They have kept in communication with it and tried to guide and help it ever since—that is more than half a century ago now. Naturally They were also concerned in promoting other movements, because that Inner Government is always watching for an opportunity to advance the people over whom it reigns, always trying to raise them to a higher stage. There is a steady upward pressure of the Will of the Logos all the time,

and it flows into any channel where something can be done. The Adepts are always ready to back up, as it were, to fortify and vivify whatever is good in any kind of movement.

I have been surprised sometimes to see how wonderfully the good is extracted from the undesirable. There have been many movements with splendid objects before them that have been sadly marred by the narrowness of mind of those who took part in them. They have adopted what our late President said was “the essence of superstition,” the taking of the unessential for the essential, the unimportant for the important. In many religious movements—in many of the Christian sects, for example—the principal feature differentiating one sect from another is some trifling detail of no consequence whatever; whereas the principal feature should always be to promote kindness and brotherhood, to draw their people together, to strengthen the spiritual ties between them.

But although in such a sect there may be a vast amount of bigotry, of self-righteousness, and even of bitter and venomous hatred of those who differ from them, there is sometimes also a streak of real, earnest, self-sacrificing devotion; and when that is the case it is marvellous to see how the great Lords of Karma seize upon that one little gleam of light amidst Cimmerian darkness, wrench it away from its evil surroundings, give the man credit for it, purify it and use what force there may be in it for the eternal purposes of good. Let us at least save Them that trouble; let us take heed that *our* good and noble thought shall be untainted by pride and uncharitableness towards those who have not yet had the enormous advantages which Karma has offered to us in bringing us into touch with the glory and beauty of the Sacred Science of Theosophy.

Another quaint fact—not a proof, of course, but a very interesting piece of contributory evidence of the uniqueness

of the Theosophical Society—was quite unexpectedly furnished in the course of the investigations which our late beloved President and I undertook into the past lives of Alcyone. We took up that inquiry in the first place because we thought that there might be some useful lessons to be learnt from observing the way in which Karma and Reincarnation worked in the development of a very remarkable personality and individuality; but it soon proved to be very much more even than that, for it opened up before us an altogether new aspect of life—one might almost say a new world of thought upon this particular subject.

We discovered the existence of a group—indeed, of several groups—of Servers who travelled together through the ages under the guidance of certain great leaders who have now become Adepts and Brothers of the Great White Lodge. The organization was loose, and comprised people at widely different stages of development; some of them appeared together in incarnation after incarnation, while others dropped into the group only occasionally. Some nearly always took prominent parts in the great work, others merely hovered in the background. But quite evidently there was a link between these people.

They were born life after life in relation to one another—often in the same family as sons and daughters, brothers and sisters; sometimes as neighbours and close friends—at any rate in physical juxtaposition. In this way the egos became used to one another, grew to know each other well; and at intervals they were drawn together into some work in common—the founding of a new sub-race perhaps, or the initiation of a fresh school of thought. So they were gradually welded into a more or less coherent group upon which their leaders could call when some special service was required.

In one of these groups our hero Alcyone was often a central figure, so we devoted ourselves to following the adventures of that group, and presently found that nearly

all the egos of which it is composed are now in incarnation and are members of the Theosophical Society. By degrees we discovered that this group was formed with a definite intention, as a small part of a mighty plan, that its members are being trained towards a certain object, and that at intervals tests are applied to see how far the training has been effective. At last we realized that one of the most formidable of these tests is even now in process of application—that for thousands of years we have been thrown together physically to learn the lesson of brotherhood, and that now we are being subjected to the far severer trial of being dispersed all over the face of the earth to see whether under those circumstances we can draw together *mentally*, whether our common interest in the great Wisdom-Religion towards which we have so long been tending is strong enough to overcome the obstacles of distance, whether the spiritual brotherhood can shine as brightly without the physical proximity.

Evidently with some of us the experiment is succeeding; the barriers of sex, caste, colour, race and creed have fallen away, and true brotherhood has been established in spite of them all. Of others we can only say that the process is still incomplete, but we hope that all are doing their best to achieve full liberation. Yet it is surely encouraging to know that our progress in this direction is part of a glorious plan, and that our efforts are not unobserved by Those who are leading us onward from strength to greater strength. The knowledge of these links in the past helps us to understand and appreciate the present; and that, slight though it be, is surely another testimony to the uniqueness of the Theosophical Society.

Our Society has three declared Objects; but I think that many of us have found that the pursuit of these soon brings us face to face with a fourth. It is often said that we are a band of truth-seekers, and so indeed we are, and I hope we shall

always continue to be so ; but those who seek diligently sometimes find, and there are many among us to whom that has happened. We are not so foolish as to imagine that we have found all the truth, for we know well that the human intellect at its present stage of development is utterly incapable of grasping it, even if some great Angel could tell it to us.

But we *have* found and made part of ourselves a certain mass or block or fragment of the truth—infinitesimal, probably, in comparison with the mighty whole which is so far beyond our comprehension, yet large enough to change the entire aspect of life, to explain problems previously insoluble, “to make life easier to bear and death easier to face,” to give us certainty in place of doubt, and hope in place of despair.

Knowing at least that much, are we niggardly to keep it to ourselves? Having the inestimable blessing of this knowledge, which will help our fellow-men so wondrously, dare we hesitate to proclaim it, to spread it abroad, to give as we have received? Surely not ; we should indeed be false to our profession of brotherhood if we could be so selfish as that. And so rises before us this fourth object—a duty pressing upon us as strongly as the other three, the duty of propagating the magnificent gospel of Theosophy. We do not for a moment cease to be students ; we never relax our earnest effort to learn yet more of the truth, to dig deeper into the fathomless store of the Divine Wisdom ; but that which we have already gained, that which has brought us happiness and life and light—that we must share with the brethren whom we profess to love. Otherwise our love is but pretence—a lip-service, and no true feeling from the heart.

And so once again Theosophy is unique—unique in the power to help and comfort which it confers, unique in the closeness of its conscious connection with those Adept Leaders who stand ever ready to advise and to help us just as far as we will let Them do so.

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

(Concluded from p. 408)

Eleventh Talk, August 12, 1933

AN ill-digested or partially understood experience leaves behind a residue, which is memory, and that memory influences future action. Hence, in meeting life as we do, with the many accretions of memory, action in the present becomes incomplete, and leaves a further residue, a further hindrance to complete action. Memory therefore brings about a rigidity of the mind through prejudice brought over from the past, and makes it watchful and cunning ; thus if I was deceived or insulted by someone, say two years ago, then I meet that person to-day with such a mind, and my action is conditioned by it. And when such an experience has put us on our guard, we think that we have learned from it. On the other hand, if my action is complete, that is, if I do not have any expectation from another, then I can never be hurt, because there is no memory to carry forward as the result of my action. It is memory that causes the reaction of the feeling of hurt, because of the incompleteness of past action. Incomplete action produces a fixation of the mind, thereby creating a conflict,

a memory and an attachment or identification with that memory.

In craving there is an imitation of mind and heart, whether it is a craving for something indefinable—such as happiness, truth, wealth, security, of which there is a mental image to which the mind conforms—or to some definite sensation to which the memory has been clinging. Craving is also attachment to false values through imitation, because false values create a want and a conflict. Only in the understanding of right values is there cessation of craving, hence complete action.

When there is a division between mind and heart, any effort to bring about a balance will but accentuate the division, because to balance up is to add or subtract from something, that is, the domination of one over the other, which can never lead to harmony. The ecstasy of harmony lies in the very understanding of disharmony itself, whereas to try to bring about a balance between mind and heart is an artificial process, an effort, a form of self-discipline.

For instance, you may be inclined to agree that Truth has nothing to do with the idea of security, and call that an intellectual conviction. But if you cannot see the true significance of freedom from security with regard to money, friends, ideas, authority, imitation, and so on, it is because you still want security, and it is of no use to try to bring about a balance between thought and emotion. You have to understand the idea of security wholly, then you will know the full significance, the infinite ecstasy of freedom from security, with all its implications, and that realization will waken in you a decision which will meet the idea of security at its very core. Then there is instantaneous discernment and action.

So, become aware to see if action is imitative, if it derives sustenance from the sense of security. In understanding fully the true value of security—not in the mere acquiescence in the idea of freedom from security—action will inevitably spring and reveal the ecstasy of the harmony of mind and heart.

To understand the true value of anything there must be great discontentment. Only by stirring up the muddy pools can we discover the mud. Now we merely skim the surface because we are afraid to disturb its superficial tranquillity.

In compassion there is no suffering. Compassion is like the scent of a flower. Now we suffer in our compassion because we seek a result. We suffer because of our possessiveness and our craving. We suffer when we see another suffer only when we have a definite relationship with that other person—as husband, wife, child and so on, though sentimentally we may suffer with the suffering of the unknown and the unseen. If we are compassionate because the idea of social behaviour demands it, it only betrays our lurking fear of society, and the desire to fit into it—which does not mean that we must go against society, but that we must find out the true value of social standards or any standards which man has created. That is, we are not human in the fullest sense of the word. Compassion is free from sorrow because it is non-possessive.

You think that what I say is not practical, but to know if it is practical or not you have to put it to the test, to experiment with it. Take the idea of security in old age. I am not saying: "Give up." I am talking of the freedom from the idea of security. Now you do not feel greatly disturbed by the futility of security and so you do not experiment, and hence you cannot find out whether it is practical or not.

There cannot be true co-operation in the world unless we are truly individual, fully human. Now we are only too willing to be guided, too willing to accept leaders, to exploit and be exploited. We pass legislation and become slaves of it. Because we have not the understanding of right values as true individuals, there is the subtle brutality of authority, economically and spiritually alike. And we call this structure of ours a practical civilization, of which we are very proud. From my point of view what is truly practical is to live as complete human beings, not this continual struggle of living in the illusion of false values.

There is creative energy in living in the completeness of harmony. Having lost it we have become slaves of sex and other passions, hence there are regulations for the slaves. Being slaves, we either despise or revel in sex, which are both the same thing. To release the creative energy there must be the harmony of mind and heart in the freedom from all sense of security. Then we are complete human beings and sex does not become a problem, either moral or intellectual.

Twelfth Talk, August 13, 1933

As long as mind is preoccupied with continuity or non-continuity of individuality, it cannot understand that timeless becoming which is Immortality. Because Immortality is known only in the freedom from the sense of duality, whereas the very enquiry emerges out of duality, since it is concerned with time as opposed to timelessness. Immortality is neither. To me, it is an infinite becoming, not growth in time, because that which grows must be in self-consciousness, hence limited and transient.

The idea of Reincarnation is born in the illusion of duality. The consciousness of the "I" is the result of effort and the

conflict of choice. Inherently it has no reality. So, whether or not that consciousness of individuality persists after death is wholly irrelevant from my point of view. Selfishness cannot be made perfect, nor an illusion be changed into a reality, merely by prolonging it in time. Hence you will never know Immortality through time, that is, through the multiplication of experiences. Only in the fulness of understanding, hence in action, when there is the cessation of the idea of time, will you know Immortality.

In want and possession there is suffering. We want to escape from the consciousness of emptiness, the ache of loneliness in us, and we do it through possessions, physically and emotionally; and where there is reliance on another, there is suffering. This is different from the intuitive sympathy that is awakened in us by the destruction of life or beauty itself, in which there is no possessive or personal element. In compassion there is no suffering. Compassion is understanding, and action born in spontaneity out of that understanding has the perfume of a flower.

Death is a common incident in life. Why do we suffer when there is death? Because death brings to us a consciousness of our own emptiness through the deprivation of someone on whom we have relied, and who acted in some way or other as a complement in life.

The desire to escape from the sorrow makes us hope for the return of the lost one or look for happiness to cover up the sorrow. Such a frame of mind makes us willing to accept the gift of consolation from another, such as heaven, the idea of unity of life, Reincarnation, and so on. That is, where there is want there is no discernment. Wanting to satisfy sorrow makes us ready to accept the gift of another. Whereas, only in that acuteness of suffering and not in the

search for a satisfaction or an escape from it, one is awakened to the true cause of one's sorrow, one discovers the true value of all that is offered by way of consolations or escapes, and becomes free of sorrow.

Ceremonies from my point of view are an illusion. Inherently they have no value whatever. They come into existence when unrighteousness is rampant. You must find out for yourself what value ceremonies have for you, but do not say that they are good for someone else though you do not need them yourself. You have ceremonies now because they give you the sensation of power. What is poison to you is poison to another. An illusion must under all circumstances remain an illusion.

A violin string tuned to the right pitch gives the right note. Likewise when mind and heart are at the right tension, we respond to an experience truly. In other words, to understand an experience fully and rightly, the whole of one's being must be awake in that moment. In that true tension there is a decision—not the decision of choice but of understanding.

Take, for instance, the idea of accumulation. We think that the accumulation of experience will give understanding, that is, by differentiation of action in choice, as the essential and the unessential, we shall gather the significance of life. Choice is ever in the opposites, hence that which is chosen gives vitality to its opposite. In choosing the good we give vitality to the evil. Courage vitalizes fear. The man who pursues virtue is not virtuous. That is, a decision based on choice—which is the very process of accumulation—is caught up in the conflict of opposites.

To me, wanting to accumulate is but postponement, because that which brings about right understanding is not altered by time or by the storing up of experience. So

wanting to accumulate is a hindrance, and it is only when we are prepared to lose that idea that there is a true decision, from which action will naturally follow.

Then, take the idea of consistency. Our whole life has been disciplined to it. Why do we want to be consistent? An incomplete action, that is an action in which mind and heart do not fully enter, leaves behind it the trace of a memory which recurs and shadows future action. That is consistency. In other words, an experience which is but partially understood gives rise to an idea or a principle to which the mind constantly reverts. Out of consistency arises self-discipline, wherein the mind in action in the present is continually twisted to accord with a certain formula created by a past incompleteness of living. Hence from my point of view the idea of consistency is a hindrance. In meeting a situation in life, or a person, each time afresh and fully, there is complete action which is free from the idea of consistency. Take effort: where action has a motive, there effort must exist. Hence all action based on choice and the result of choice must involve effort. Where there is effort there cannot be true understanding; because Truth is in effortlessness and effort is born in duality. All acquisition is based on effort. All search involves choice and effort, hence Truth cannot be sought after. Through great effort we have acquired virtues, standards, systems, methods, possessions. Now, after listening to me, you likewise make effort to get rid of them, that is, you are still acting in choice.

The good is not in the eschewing of the evil. To get rid of anything is to become a slave of that thing, because all effort is caught up in duality.

The wheel of human struggle, fear, conflict and suffering is made up of this successive effort, first to gain and then to lose, in turn. I say that effort of any kind is destructive. It

starves out the depth of mind and heart. There is an effortless existence, an eternal becoming, in freedom from craving. To be free from craving you must understand its cause. When your action fully reveals to you the depth of your own understanding, then that action is true awareness. In that there is born a decision, in the light of which all actions uncover the hindrances which then automatically dissolve; then there is the realization of Immortality, not as an external idea but as a living Reality.

Finally, as regards the desire for security, as I have explained in my previous talks, I use the word comprehensively to imply reliance on anything external or internal—wealth, the affection of another, intellectual ideas and theories, virtues and qualities, whether of another or one's own—in short, the gratification of the sensation of power derived in any manner whatsoever, that is materially, or in the field of thought or emotion. All forms of conformity and authority are contained in the idea of security, which gives vitality to the consciousness of the "I". It creates the "I," and its assertion is essential to what we are proud to call progress or growth.

There can be no true understanding of the desire for security, until we are willing wholly to lose security. As long as a craving for security lurks in one's thoughts and emotions, there can be no decision which comes of true understanding, without choice and without effort.

As long as the craving for security exists, even though intellectually we perceive its utter futility and absurdity, no amount of effort will bring the realization of the true significance of security, that is, its utter futility. Only in the flame of awareness, with the whole of one's being, out of the depth of understanding, does there emerge an effortless decision which brings freedom from the bondage of experience.

THE YOGA SŪTRAS OF PATANJALI

By MANJERI VENKATA RAYA IYER

(Continued from p. 413)

॥ द्वितीयः साधनपादः ॥

The Second Quarter of Equipments.

तपः स्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥ १ ॥

1. Exertion, Self-study, and Placing (the Mind) on the Lord (constitute) Yogic Discipline.

These three together constitute the Rāja Yoga discipline in which all the three characteristics of the Self are equally brought into play. All the eight "limbs" of Yoga are included in these three fundamental processes of Yogic Discipline. *Tapas* literally means "heat" from the root *tap*, to burn. It means, here, the effort made by the Yogi to gain control over his vehicles through every means at his disposal by exerting his will-power. Exertion of force against resistance should generate much heat. It may even consume the Physical Body of the Yogi. "The Fire of Yoga" is no figure of speech. It is a fact in Nature. Dr. Besant defines *Tapas* as "a sustained strenuous physical activity, sternly controlled and directed by the will to a given end and dominated by concentrated thought". In fact, "Tapas" covers all the three disciplines. Yet, here, "Tapas"

may be considered as the exertion of the Power-aspect of the Self called "Karma Yoga" or attunement through Service [Work].

Svādhyāya—Self-study—is the study of the laws of the evolution of Self-consciousness. All things and all events exist only in consciousness. Nothing can exist apart from consciousness. The best way of knowing the Law of Evolution of Consciousness is to study oneself and to dive into the depths of one's own being till one reaches the very centre at which the whole Universe exists focussed as the "I". *Svādhyāya* "is the exercise of the Wisdom-aspect of the Self," called "Jñāna Yoga" through which the Yogi, reaching the inmost centre of his being, becomes conscious at all points of the Universe. *Iśvarapraṇidhānam* is the firm fixing of the Mind on the Lord (of our System) whose nature is of inexpressible Love, Power, Wisdom and Beauty. It leads the Yogi to ecstatic union with the Lord through the intensity of his love. This is "Bhakti Yoga" or attunement through Love. Thus it becomes evident that Rāja Yoga aims at an all-round development of the Soul.

स हि क्रियायोगः समाधिभावार्थः क्लेशतनूकरणार्थश्च ॥ २ ॥

2. That Yogic Discipline is, indeed, a means to gain the attitude of Samādhi and a means of attenuating the Afflictions.

Samādhibhāvanā means not only the attitude of Samādhi but also the ability to bring down the knowledge gained during Samādhi to the normal consciousness. A general course of Yogic Discipline, if followed, would make the bodies fit for the practice of Rāja Yoga proper, by refining them so as to stand the strain of higher forces.

अविद्यास्मितारागद्वेषाभिनिवेशः पञ्च क्लेशाः ॥ ३ ॥

3. Ignorance, Am-ness, Attraction, Repulsion and the Instinct of self-preservation are the five Afflictions.

These are named "afflictions" for the reason that all the sorrow and suffering of mankind have their source in these five.

अविद्या क्षेत्रमुत्तरेषां प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥ ४ ॥

4. Ignorance is the (generating) field of those that follow, whether dormant, attenuated, interrupted or dominant.

Ignorance is the breeding-ground of the other four afflictions which follow and which may be in any of the four conditions stated. Every tendency of the Mind is in one or other of these four conditions. These conditions correspond to those of the Mendelian "factors" in evolution, the existence of which was known to Patañjali. (See III, 14.)

अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥ ५ ॥

5. In the non-eternal, the impure, sorrow and the Not-self, the vision of the Eternal, the Pure, Happiness and the Self, is Ignorance.

Ignorance is want of discrimination, and discrimination is the result of the experiences of many lives.

दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥ ६ ॥

6. Am-ness is, as it were, the identity of the powers of "the Eye" and of "Seeing".

It is "the Seer" identifying himself with his "instrument of sight". It is also considering the wants of our bodies as our own wants. "I am hungry," "I am eager," "I am wrong," "I am short-sighted," "I am young," etc., are examples.

सुखानुशयी रागः ॥ ७ ॥

7. That which follows Pleasure is Attraction.

Attraction is the desire for contact with the object which gave pleasure and follows the feeling of Pleasure. *Anusay* literally means "to lie with".

दुःखानुशयी द्वेषः ॥ ८ ॥

8. That which follows Pain is Repulsion.

Repulsion is the desire to avoid contact with the object which gave Pain and follows the feeling of Pain.

स्वरसवाही विदुषोऽपि तथारूढोऽभिनिवेशः ॥ ९ ॥

9. That which carries one's own interests, even as deep-rooted in the wise (as in the ignorant), is the Instinct of self-preservation [tenacity of the hold on Life or self-interest].

In its deeper sense, *Abhinivṛsa* is "the source of evil" referred to in *Light on the Path*. "Seek in the heart 'the source of evil' and expunge it. It lives as fruitfully in the heart of the devoted disciple as in the man of desire." It is the deep-rooted desire to live. It is the unquenchable thirst for sentient existence, which hurls man headlong into the abysmal depths of Samsāra. The instinct of self-preservation chiefly shows itself as fear of death. This instinct belongs to the vehicles of the Self rather than to the Self itself. The identification of the Self with its vehicles in the early stages of evolution is so strong and complete that this instinct seems to be that of the Self itself. The instinct really belongs to the aggregate of cells in the Physical Body and of the elemental essence in the Desire and Mental Bodies. They try as much as they can to protract their corporate existence by preserving their connection with the Ego. Hence result dreadful death-struggles in the Physical World, rearrangement of the Desire Body after death into concentric shells in Kāmaloka, and confinement of the ex-carnate devachanic entity to a particular subplane of the Mental World, surrounded by its own thought-forms. Even during incarnate life, these semi-conscious lives that go to build up the vehicles of the Jīva always tend to pull him down and make him succumb to temptations. But the Yogi gains much more power by swimming against this downward current than he would if it had been otherwise.

ते प्रतिप्रसवहेयाः सूक्ष्माः ॥ १० ॥

10. They, the subtle (Afflictions), are removable by the bringing forth of the opposites.

To get rid of the undesirable modes and functions of the Desire and Mental Bodies, the best way is to generate the opposite modes or tendencies in them by effort of the will. This consists in replacing an emotion born of Hate by a corresponding emotion born of Love ; as fear by courage, meanness by magnanimity, greed by generosity, weakness by strength and so on.

ध्यानहेयास्तद्वृत्तयः ॥ ११ ॥

11. Their functions are removable by meditation.

By constantly meditating upon pure emotions and high thoughts, the particles which vibrate at rates corresponding to the lower emotions and thoughts get shaken out of the Desire and Mental Bodies, and are replaced by particles vibrating in accord with the higher emotions and thoughts engendered by the Will. This practice should be continued until the bodies become incapable of vibrating to the key of the lower moods and functions. When this is accomplished the refined bodies of their own accord will throw back the waves and vibrations of these low mean emotions and thoughts when they touch them, as rapidly rotating wheels throw back pebbles thrown at them. This practice corresponds to the post-mortem life in Devachan wherein the soul "dwells" on its virtues through long centuries.

क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥ १२ ॥

12. "Kārmic" tendency, rooted in Afflictions, is to be felt in lives either seen or unseen.

The Afflictions, enumerated in Aphorism 3, are the root-causes of "Kārmic" tendencies which become ripe, in due course, in the present or future incarnations or lives.

(To be continued)

DID MADAME BLAVATSKY FORGE THE MAHATMA LETTERS?

BY C. JINARĀJADĀSA

(Concluded from p. 287)

OF the fourth script, reproduced in Fig. 18, there is only a brief note received by Colonel Olcott in 1875 in New York. The reproduction shows the handwriting of the correspondent, and his signature "Narayana" in some Indian script. Immediately below there appears in a different handwriting the words "the old gentleman your Narayan". This second handwriting is that of Madame Blavatsky.

The letter, which is a reprimand to Colonel Olcott, reads as follows:

You may—and ought to be [—] kind to and lenient with an insane person. But not even for the sake of such a kindness have you the right to keep back your religion and allow him even for one twinkling of the eye to believe you are a Christian or that you may be one [.] You have to make once for ever your choice—either your duty to the Lodge or your own personal ideas [.]

[Signature in script]

(the old gentleman

Your

Narayan)

(Letter 24, *Letters from the Masters of the Wisdom*, Second Series)

You may—and ought to be kind
to & lenient with an insane person. But
not even for the sake of such a kindness
have you the right to keep back your
religion & allow him even for one twinkling
of the eye to believe you are a Christian
or that you may be one. You have to
make free for and your choice—
either your duty to the Lodge or
your own personal ideas

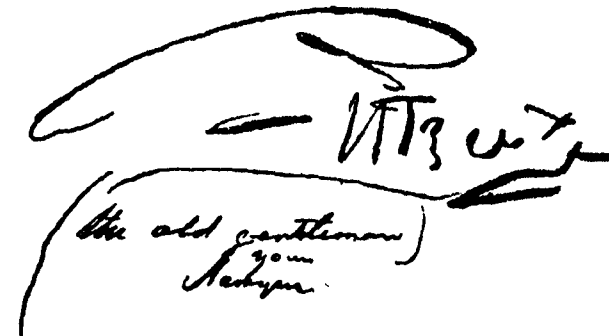


FIG. 18

Narayan Letter received by H. S. Olcott in 1875 (slightly reduced)

Maha Sahib avec qui je suis
 pour le moment, m'ordonne de
 dire que le plan le plus raisonnable
 serait de faire un tour des pays
 adjacents—pour un mois. De Tinne-
 velly ou bien le Malabar, le
 Col. pourrait le rendre pour quel-
 ques jours à Colombo—mais
 seulement pour quelques jours—
 pour les encourager et les remplir
 de son Akasa personnel—ce qui
 ne pourrait que leur faire du
 bien. Les Sociétés du Midi ont
 besoin de la présence vivifiante.
 C'estant tout autour dans la
 Présidence—il pourrait être
 ainsi rappelé en tout moment
 au headquarters si besoin il
 y avait. Le 17 juillet serait
 le vrai temps d'aller au pla-

FIG. 19 (i)

Hilarion Letter received by H. S. Olcott in 1883 (exact size)

The letter is written on a large sheet of paper, the size of foolscap, in red pencil. Madame Blavatsky's five words are in blue pencil, now faint after so many years.

It has been taken for granted by many that the letters of the Masters were all in English. Most of them were, but a few were in other languages. It is known that Tookaram Tatya received one in Marathi, but unfortunately there is now no trace of it. At least one correspondent in South India received one or more letters in Telugu script, but of these there is now no trace. One letter, written in English, a reproduction of which exists, bears towards its end a Sanskrit phrase in Telugu script. (See Letter 54, *Letters from the Masters of the Wisdom*, Second Series). The French letter of K. H. has already been reproduced. (Figs. 1 and 2.) I give now a reproduction, in Fig. 19, of the French letter of the Adept known as Hilarion. He visited Colonel Olcott and Madame Blavatsky in Bombay on February 19, 1881, arriving from Europe and on his way to the borders of Tibet. Concerning this letter of Hilarion, Colonel Olcott has written in his Diary, under date June 6, 1883:

Had nice test this a.m. Couldn't decide whether to accept invitations to Colombo or to Allahabad first. Put Avinas Ch. Bannerji's letter in shrine, locked door, instantly reopened it and got the written orders of Maha Sahib through Hilarion in French. Done while I stood there and not half a minute had elapsed.

The letter is written on both sides of half a sheet of white paper of usual letter size, in green ink. Colonel Olcott has written, at the bottom of the letter:

"Recd. 11/6/83 instantaneously formed in Shrine, Madras."

Maha Sahib avec qui je suis pour le moment, m'ordonne de dire que le plan le plus raisonnable serait de faire un tour des pays adjacents—pour un mois. De Tinnevelly ou bien le Malabar, le Col. pourrait se rendre pour quelques jours à Colombo—mais seulement pour quelques jours—pour les encourager et les remplir de son Akasa personnel—ce qui ne pourrait que leur faire du bien. Les Sociétés

vinces du Nord, visitant toutes
les Sociétés sur son chemin, —
depuis Bellary jusqu'au Pooné
etc.
Maha Sahib prie le Col.
de ne pas risquer trop sa santé.
Son avis serait de donner à une
triple magnétique sur la tête de
trois quatre personnes ici et tâcher
d'entrer en relation avec Venkatagiri
et le Vizianagrom. Il y a
assez de temps pour cela jusqu'au
Juin 17. Qu'il fasse un plan
et le dise.

Recd 11/6/83
instantaneously forwarded
in Shree
Maha

FIG. 19 (ii)

Hilarion Letter received by H. S. Olcott in 1883 (slightly enlarged)

1934 DID MME. BLAVATSKY FORGE MAHATMA LETTERS ? 531

du Midi ont besoin de sa présence vivifiante. Cerclant tout autour dans la Présidence—il pourrait être ainsi rappelé à tout moment au *headquarter* si besoin il y avait. Le 17 Juillet serait le vrai temps d'aller aux provinces du Nord, visitant toutes les Sociétés sur son chemin,—depuis Bellary jusqu'au Pooné, etc.

Maha Sahib prie le Col. de ne pas risquer trop sa santé. Son avis serait de donner d'une triple magnétique sur la tête de trois quatre personnes ici et tâcher d'entrer en relation avec Venkatagiri et le Vizianagrom. Il y a assez de temps pour cela jusqu'au Juin 17. Qu'il fasse un plan et le dise.

(Letter 40, *Letters from the Masters of the Wisdom*, Second Series.)

TRANSLATION

Maha Sahib, with whom I am at the moment, orders me to say that the most reasonable plan will be to tour in the districts near by for a month. From Tinnevely or even Malabar the Colonel could go to Colombo for a few days—but only for a few days—to encourage them and to recharge them with his personal Akasa—which cannot fail to be beneficial to them. The Branches in the south have need of his vivifying presence. Going round about within the Presidency, he could thus be recalled immediately to Headquarters should there be need. July 17 will be the proper time to go to the northern Provinces, visiting all the Branches on the road, from Bellary to Pooné, etc.

Maha Sahib begs the Colonel not to risk his health too much. His advice would be to put a magnetic covering on the heads of three-fourths of the people here and to try to enter into relation with [the Rajahs of] Venkatagiri and Vizianagram. For that there is enough time till June 17. Let him make a plan and present it.

The last script, the sixth, is that of Djual Khool, nicknamed "the Disinherited". References to him will be found in the K. H. letters to A. P. Sinnett, published by A. Trevor Barker in his volume *The Mahatma Letters to A. P. Sinnett*. Only one letter was received from Djual Khool, and it is by the courtesy of Mr. Barker that I am able to reproduce it. The letter is written in black ink, on four pages, of which I reproduce the first and fourth pages. (Fig. 20.) The letter, transcribed from Mr. Barker's book (Letter No. XXXVII), is as follows :

Private

HONOURED SIR,

The Master has awaked and bids me write. To his great regret for certain reasons He will not be able until a fixed period has passed to expose Himself to the thought-currents inflowing so strongly from beyond the Himavat. I am therefore, commanded to be the hand to indite His message. I am to tell you that He is "quite as friendly to you as heretofore and well satisfied with both your good intentions and even their execution so far as it lay in your power. You have proved your affection and sincerity by your zeal. The impulse you have personally given to the Cause we love, will not be checked; therefore the fruits of it (the word "reward" is avoided being used but for the "goody-goody") will not be withheld when your balance of causes and effects—your Karma is adjusted. In unselfishly and at personal risk labouring for your neighbor, you have most effectually worked for yourself. One year has wrought a great change in your heart. The man of 1880 would scarcely recognise the man of 1881 were they confronted. Compare them, then, good friend and Brother, that you may fully realize what time has done, or rather what you have done with time. To do this meditate—alone with the magic mirror of memory to gaze into. Thus shall you not only see the lights and shadows of the Past, but the possible brightness of the Future, as well. Thus, in time, will you come to see the Ego of aforetime in its naked reality. And thus also you shall hear from me direct at the earliest, practical opportunity, for we are not ungrateful and even Nirvana cannot obliterate good."

These are the Master's words, as with His help I am enabled to frame them in your language, honoured Sir. I am personally permitted, at the same time to thank you very warmly for the genuine sympathy which you have felt for me at the time when a slight accident due to my forgetfulness laid me on my bed of sickness.

Though you may have read in the modern Works on mesmerism how, that which we call "Will-essence" and you "fluid"—is transmitted from the operator to his objective point, you perhaps scarcely realize how everyone is practically, all-be-it unconsciously, demonstrating this law every day and every moment. Nor, can you quite realize how the training for adeptship increases both one's capacity to emit and to feel this form of force. I assure you that I, though but a humble chela as yet, felt your good wishes flowing to me as the convalescent in the cold mountains feels from the gentle breeze that blows upon him from the plains below.

I have also to tell you that in a certain Mr. Bennett of America who will shortly arrive at Bombay, you may recognise one, who, in spite of his national provincialism, that you so detest, and his too infidelistic bias, is one of our agents (unknown to himself) to carry out the scheme for the enfranchisement of Western thought

private

Honoured Sir — The Master has awaked and bids me write. To his great regret for certain reasons He will not be able until a fixed period has passed to expose Himself to the thought-currents inflowing so strongly from beyond the Himavat. I am therefore, commanded to be the hand to indite His message. I am to tell you that He is "quite as friendly to you as heretofore and well satisfied with both your good intentions and even their execution so far as it lay in your power. You have proved your affection and sincerity by your zeal. The impulse you have personally given to the Cause we love, will not be checked; therefore the fruits of it (the word "reward" is avoided being used but for the "goody-goody") will not be withheld when your balance of causes and effects—your Karma—is adjusted. In unselfishly and at personal risk labouring for your neighbor, you have most effectually worked for yourself. One year has wrought a great change in your heart.

FIG. 20 (i)

Djwal Khool Letter received by A. P. Sinnett in 1882 (exact size)

from superstitious creeds. If you can see your way towards giving him a correct idea of the actual present and potential future state of Asiatic but more particularly of Indian thought, it will be gratifying to my Master. He desires me to let you know, at the same time, that you should not feel such an exaggerated delicacy about taking on the work left undone from Mr. Hume's hands. That gentleman chooses to do but what suits his personal fancy without any regard whatever to the feelings of other people. His present work also—a pyramid of intellectual energy misspent—his objections and reasons, are all calculated but to exonerate himself only. Master regrets to find in him the same spirit of utter, unconscious selfishness with no view to the good of the Cause he represents. If he seems interested in it at all, it is because he is opposed and finds himself roused to combativeness. Thus the answer to Mr. Terry's letter sent to him from Bombay ought to have been published in the January number. Will you kindly to see to it—Master asks? Master thinks you can do it as well as Mr. Hume if you but tried, as the metaphysical faculty in you is only dormant but would fully develop were you but to awake it to its full action by constant use. As to our revered M., he desires me to assure you that the secret of Mr. Hume's professed love for Humanity lies in, and is based upon, the chance presence in that word of the first syllable; as for "mankind"—he has no sympathy for it.

Since Master will not be able to write to you himself for a month or two longer (though you will always hear of him)—He begs you to proceed for his sake with your metaphysical studies; and not to be giving up the task in despair whenever you meet with incomprehensible ideas in M.'s Sahib's notes, the more so as M.'s Sahib's only hatred in his life is for writing. In conclusion Master sends you his best wishes and praying you may not forget Him orders me to sign myself, your obedient servant,

The "Disinherited".

P. S. Should you desire to write to Him though unable to answer Himself Master will receive your letters with pleasure; you can do so through D. K. Mavalankar.

"Dd."

(Djval Khool Letter, received by A. P. Sinnett in January 1882, from *The Mahatma Letters to A. P. Sinnett*, Letter No. XXXVII.)

good of the Cause he represents. If he seems interested in it at all, it is because he is opposed and finds himself roused to combativeness. Thus the answer to M. Terry's letter sent to him from Bombay ought to have been published in the January number. Will you kindly to see to it—Master asks? Master thinks you can do it as well as Mr. Hume if you but tried, as the metaphysical faculty in you is only dormant but would fully develop were you but to awake it to its full action by constant use. As to our revered M., he desires me to assure you that the secret of M. Hume's professed love for Humanity lies in, and is based upon, the chance presence in that word of the first syllable; as for "mankind"—he has no sympathy for it.

Since Master will not be able to write to you himself for a month or two longer (tho' you will always hear of him)—He begs you to proceed for his sake with your metaphysical studies; and not to be giving up the task in despair whenever you meet with incomprehensible ideas in M.'s Sahib's notes, the more so as M.'s Sahib's only hatred in his life is for writing.

In conclusion Master sends you His best wishes and praying you may not forget Him orders me to sign myself

P.S. Should you desire to write to Him though unable to answer Himself Master will receive your letters with pleasure; you can do so thro' D. K. Mavalankar. Dd.

Your obedient servant
the
"Disinherited"

FIG. 20 (ii)

Djval Khool Letter received by A. P. Sinnett in 1882 (exact size)

CONCLUSION

We are to-day in a far better position than was Mr. Richard Hodgson in 1884-85 to answer the question: "Did Madame Blavatsky forge the Mahatma Letters?" I have reproduced photographically letters from six Mahatmas. I have dealt with only a few letters. There remain for examination the further letters transcribed in my two books, *Letters from the Masters of the Wisdom*, First and Second Series, and in A. Trevor Barker's large volume, *The Mahatma Letters to A. P. Sinnett*.

As I have already mentioned, many letters from the Adepts were received in one country *when Madame Blavatsky was in another country*. Did she forge all these six handwritings which I have reproduced? Did she have collaborators in her supposed trickery in the various countries where the letters were received?

For the first time I present all the evidence for Madame Blavatsky. Let those who desire to answer the question: "Did Madame Blavatsky forge the Mahatma Letters," read first Mr. Richard Hodgson who, *examining only one script*, said "Yes," and on whose word she has been adjudged a charlatan and a trickster; and then read this thesis of mine with its answer: "No."

A LAYMAN LOOKS AT
THEOSOPHY¹

I AM not a Theosophist. But I am, now, a student and friend of Theosophy. From the opinion that Theosophy was "just another crazy cult," I have come to a profound respect for the doctrine. To whatever conclusions my future study may lead me, I shall never again feel free to speak of Theosophy with ridicule.

My introduction was unfortunate. It came through a friend whose interests in the occult seemed primarily emotional. In an awed voice, she would speak of the "*Oneness of the All*"—or perhaps it was the "*All-ness of the One*". Her Theosophy seemed to me to be a strange mixture of palmistry, spiritualism, Nature-worship, freak dietism and New Thought, with a sprinkling of Christian Science. She was an ardent, if not particularly intelligently articulate, admirer of Krishnamurti, and further confused me by inaccurate quotations of some of his most mystical pronouncements.

I naturally recoiled from what seemed to me such "fuzzy" emotionalism. I had no difficulty in manouvring my friend into a logical *cul de sac* and took no little pride, I suspect, in my argumentative ability, which I confused with

¹ The writer of this paper explains himself. I would like to add, however, that he shortly afterward joined our Society.—F. KUNZ.

clear reasoning. She was helpless to defend herself or Theosophy, but finally floored me with the question: "What right have you to criticize Theosophy when you don't know anything about it?" It was a fair challenge, so I commenced to read.

I found Theosophy quite another thing than the nebulous and emotional generalizations of my friend had led me to believe. I was amazed to discover a comprehensive and sane system of thought which satisfied not only my reason but the deepest intuitions of my mind. Particularly was I struck by the fairness of the statement encountered so often in Theosophical literature:

We ask no one to take our doctrines on faith. If they seem reasonable to you, accept them provisionally, as you would any other scientific hypothesis. Apply to them any test you can think of. But do not neglect the supreme test—*live the life Theosophy prescribes*.

From Theosophy I turned to reading about Theosophists. Here I encountered my first stumbling-block. I was dismayed by the early trials of the Theosophical Society—filled with all too much of personalities and internal strife. "How can Theosophists behave so un-Theosophically?" I asked myself. My disappointment, for a time, was keen.

Commonsense came to my rescue. Came the conviction that the spring of Theosophy at its source is clean and sweet. Some of us have approached that spring with unclean cups—can we blame the spring for the contamination we bring to it ourselves? True, "by their fruits shall ye know them"; but it is expecting too much that any tree will bring forth excellent fruit in an atmosphere poisoned by the acrid fumes of human envy, jealousy and egotism!

So I am now willing to accord to Theosophists that same tolerance and understanding that I would expect them to accord to me. My error was an old one, and the readiness with which I fell into it has considerably modified my opinion of the superiority of my own mental processes!

Of the Theosophical Society as it stands to-day I can say little, because I know practically nothing of its activities. Among Theosophists of my acquaintance I find a wide variation of ability, interest and intelligence—as I would find in any group. Some are like my friend and have embraced Theosophy from an emotional viewpoint. They seem to have attained little understanding of the basic philosophy and science of the system. I do not criticize them, but I am of the opinion that any Theosophist without a strong grounding in the theoretical aspects of the doctrine should not attempt to expound it to a non-Theosophist. Inadequate presentation tends to discredit the entire system in the minds of their hearers and tends to make it harder for people to approach a study of the system without prejudice.

Though only a beginner, I feel that I have a fairly sound understanding of Theosophy. My experience—short and incomplete as it is—has taught me to be cautious in talking about Theosophy to my friends. I find even in many persons of an essentially reasonable and tolerant nature, persons whose natural interests would lead them to Theosophy, a certain hesitancy to allow themselves to become too interested in Theosophy *as such*.

However, by presenting certain Theosophical ideas without a label, it is possible to obtain an unprejudiced and serious hearing. And sooner or later, when interest in the ideas has been aroused, the question naturally comes: "Where did you get these ideas?" Following which, it is possible to introduce the interrogator directly to some of the Theosophical literature.

In offering Theosophical doctrine thus as it were anonymously, there is no suggestion that we should apologize for being Theosophists—far from it! It is no criticism of Theosophy. Rather is it a criticism of our modern way of thinking—that so magnificent a doctrine should meet with

opposition and prejudice if offered under its own name. No, we are not apologizing for Theosophy—we are simply seeking to secure for its doctrine an “even break”.

Take an instance: The other evening we remarked to some friends that we were studying Theosophy and found it exceedingly interesting.

“What!” they exclaimed, “you don’t mean to tell us that you actually *believe* in Reincarnation—that after we die we come back to inhabit the bodies of *snakes* and *lizards*!” Of course it is absurd. But there followed the necessity for a long explanation, in which we were on the defensive. And I am afraid our friends still suspect us of being a little freakish, which does not disturb us in the least. What does disturb us is that through an indiscreet presentation of Theosophical ideas, Theosophy was to a certain extent discredited in the eyes of our friends—and through them—in the eyes of others.

In contrast, a discussion arose on another occasion regarding the probability of immortality. I contributed my reasons for believing in a succession of lives—both before and after this life. I did not even call it Reincarnation, though the word soon came up. I was able to obtain for this particular section of Theosophical thought a very thorough and unprejudiced hearing, with an almost unanimous agreement that my case was reasonable. The name of Theosophy was not even brought into the discussion. However, out of that talk I hope gradually to introduce several persons to Theosophy. The ground-work has been laid with the assurance that when I give them a Theosophical book, it will be read at least with an open mind and friendly interest.

Some Theosophists, I imagine, will look upon such “pussy-footing tactics” with scorn. I do not. After all, we live in a world of prejudice—prejudice not so much against *ideas* as against the *labels* attached to those ideas.

Though not in a position to speak for Theosophists—or even as a Theosophist—it seems to me at least as important to assure a gradual infiltration of Theosophical ideas into modern liberal thought as it is to promote Theosophy as such. If this be true, a procedure such as I recommend might be broadened so as to include articles contributed to liberal magazines of general circulation, as well as lectures and talks before liberal groups, presenting Theosophical ideas in a non-Theosophical style. Particularly might such a policy of “boring from within” be effective in some of our more liberal church organizations—applying the Theosophical viewpoint to a clearer interpretation of the Christian doctrine.

The above is offered by one who has as yet hardly penetrated the outer fringe of Theosophical literature. It is offered rather tentatively, and if it is helpful to the Theosophical cause in however slight a degree, the writer will be glad. Obviously it does not represent the seasoned opinion of the writer, as that opinion will be after further and more painstaking study. It is presented solely as reflecting the initial impressions of one who was led to approach Theosophy in a friendly and open-minded spirit, in the hope that it may to some degree assist Theosophists in bringing their doctrine before others in a manner which will do justice to the splendid system of thought they represent.

THEOSOPHY is a knowledge to which, if you would master it, you must give the same time, the same study, the same efforts, as you would give to the mastery of an ordinary science, and, indeed, much more, remembering that this science is a synthesis of life, dealing with every department of human thought and of human achievement.

ANNIE BESANT

THE DEVA OF BORO-BUDUR

BY GEOFFREY HODSON

I

THE DEVA

" HERE, in this sacred place,
I watch through many centuries,
Obedient to the Lord of Light.

" Thus I serve, enshrined in Beauty,
Awaiting the fulfilment of the Law.

" The Law is world-enlightenment
Before which darkness shall melt away.

" Even as He, the Holy One,
Reached His enlightenment,
So must all the world.

" All men, even to the lowest man,
Must one day stand where now He stands
Who is the Lord of Light.

" For this He waits.
Here also I must wait
Serving Him."

II

THE SHRINE

" This is a centre of His power,
And the power of all Tathagatas ;
The mightiest race that ever lived on earth.

" Here, enshrined in stone,
Is His sevenfold self-perfecting.

" Here His glory is displayed
For those that have eyes to see.

" Here He leads men to their enlightenment,
Those that have strength to climb.

" Here He speaks and teaches still
For those that have ears to hear.

" Therefore this place is called Boro-budur,
'The Presence of the Budh'.

" For here He dwells
Until His Presence in the heart of every man
Has brought enlightenment."

III

MANKIND

" I, the guardian of the shrine for many centuries,
Seek to preserve its holiness.

" I ask of men, therefore,
That naught of speech or thought or will of theirs
Shall e'er profane this holy place.

" Still more I ask of men,
That all who visit here
Shall leave behind their blessing on the shrine
And me, its Guardian God.

" And in return the blessing of the Holy One
Through me shall be bestowed,
To be borne forth into the world.

" For all who enter here
Become thereafter messengers
Of the power of the shrine,
And of the blessing of the Lord of Light.

" Peace to all beings !
Peace, Peace, Peace !"

THE FIFTY-EIGHTH CONVENTION

BY GURDIAL MALLIK

THE 58th Convention of the Theosophical Society which was held at Adyar, Madras, from 24th to 28th December, 1933, was a Besant Convention in more than one sense. Not only did the lectures, delivered by various speakers, centre round the many-sided and magnificent life of our great President, but also there was an outpouring of deep devotion to her from the hearts of five hundred and odd delegates who had gathered there. Every one seemed to feel in a very vivid manner her inspiring presence in all that was done during the Convention. If there was a feeling of genuine friendliness amongst those who were present at the Convention, it was in no small amount due to the great illumination which she brought through the teachings of Theosophy to them and to thousands of other people on this earth. One rejoiced to sense in the gathering a nucleus of the world-state of which we have heard so much during the last few years.

But this very fact saddles, so to speak, each member of the Theosophical Society with a great responsibility for doing his very best for the Society. In these days of discord and depression each one of us has to be in his life an example of brotherliness and joy. The way out of the present impasse in the world lies in co-operation among

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men and with Nature—the ends to which the three Objects of the Society are directed. Each Lodge of the Society ought to be a centre of continued inspiration and helpful activity. And this could be made possible only if the members were to contribute their respective quota to the social, educational, economic, artistic and cultural interests of their fellow-men. As Dr. Arundale said in the course of his lecture :

The two great legacies which Dr. Besant has left to us are India and the Theosophical Society. Shall not we, her followers, love and serve India as she did? Let us make the Society the nucleus of Universal Brotherhood in which there are mutual respect and mutual understanding. Let us have her indomitable will coupled with infinite tenderness, greatness in loneliness and her illimitable understanding.

The Convention was both a clarion call and a challenge to the members of the Society—a clarion call to increased Theosophical activity in every walk of life, and a challenge to our earnestness about and understanding of the teachings of Theosophy. In the measure that we respond to the former and accept the latter, we shall be worthy of our membership of the Theosophical Society and also prove truly grateful for all that our great President did for us during more than five decades of devoted service to truth and humanity.

Let each one of us, in the coming years, become like our great President a soul of honour and heroism.

“ A DREAM ”

CHATTING the other day with a group of students the talk ran on the future. Thoroughly conscious of our present ignorance and incapacity, yet we knew we are Gods in the becoming and that the fulness of the measure of our stature, if indeed there can be any talk of fulness, is very wonderful and glorious. One or two of us began to dream of the future, of the far distant future when we should move as Gods, self-conscious—in comparison with our present stature at all events—of our own Divinity, with Divinity self-realized in ourselves in all bodies, in all states of consciousness. We felt, indeed, that in some way we even now are such future—implicit but not explicit. We felt that the seeds of such future are already in us, and that only God's splendid gift of TIME is needed for the seed to grow into the perfect and eternal Flower. And of TIME we have ample store, so that the seed cannot fail to become the Flower.

Let us then dream awhile, we said to ourselves. Let each one of us try to outstrip TIME, anticipate TIME, live for a while in the Future, in that which is coming to us sooner or later. With the help of the Imagination, with the help of the Will, with the help of the Intuition, with the help of such Wisdom as we possess—with the help of these let us fashion our Future and know ourselves not as we stand revealed in the shadow of the present but as we shall be in the Sunshine of the Future. Let us dare to imagine, dare to will, dare to look,

dare to demand. In the name of our Eternal Self let us grasp the Future and drench the present in its Lightning-Glory.

Thus determining, I dreamed my Future, as others were dreaming theirs. I dreamed of no ultimate Future, for perhaps there is no ultimate Future. I dreamed not even of a Supreme Glory. I went no countless ages ahead. I dreamed what I know shall come true before so very long, before so very many centuries shall have passed. I dreamed that which I can understand in my present state of consciousness, that which I can grasp as I am, at least to a certain extent.

I saw myself as a Freeman of Universes, yet a dweller in none. I saw myself as a Master of Time and Space, as a Knower of Worlds. I saw myself as an Agent of the Mighty Lords of Universes, as one of Their Messengers. Maybe in the infinitely distant future we all may become actual Lords of Universes, Solar Logoi, remembering Ourselves, externalizing our Divine Memory upon the Virgin Matter of Space, thus bringing into being a Universe and performing the miracle of arousing Divinity, asleep on the bosom of Infinity, into self-conscious wakefulness. This may come to us. But I had and have no thought of it. I thought of myself as an Agent of One of these Mighty Lords of Life, an Agent unrestricted by the limitations of a single world, unrestricted, as time passed, by the limitations of a world within a Solar System, unrestricted some day by the limitations even of a Solar System when I have learned to dwell consciously on the Plane which enfolds all Universes. I saw myself a Messenger of Our Lord the Sun Himself, concerned with no special world of His, with no special work of His, just His Messenger, one of Those who flash like lightning hither and thither, mouth-pieces of His Will. I saw myself now here, now there, now in this world, now in that, now holding awhile some work for Him—making it grow in my Light, now carrying with me a fragment of His Power for use in this world or in that,

now standing against a danger threatening a part of His work, now representing Him at the Court of some other System, now flashing through His Solar Kingdom, streaming forth His Life to its farthest boundaries, lent for a brief period to the Lord of this world or of that, but ever His, ever the Messenger, only a Messenger, a Messenger of the KING.

I saw myself learning the lessons of my life not in countries, not in nations, but in worlds, in Systems, in the great stirrings of Space where Self-Conscious Divinity is at work. To-day I may roam through countries in this world. I may go here. I may go there. For a space I may dwell here, for another space there. But in no country, in no nation, in no faith, in no people, in no world even, is my Destiny. I learn through these. I train in these. I serve in these. But they are only stepping-stones to other work, I do not say larger work, for all work is one, stepping-stones to other work which from the beginning my Monad had determined should be His expression of His own Divinity.

Even now this Glory—for to me it is a Glory—casts its radiance upon the present, and my most fervent homage soars forth to Our Lord the Sun into whose personal service I am slowly learning to enter. Even now from time to time I lose myself in contemplation of worlds, and systems, of the great Dawnings in Nebulæ and mighty Clusters. Astride my imagination I visit the fascinating Dawnings as displayed in the spiral whirlings of Pisces, of Ursæ Majoris, as displayed in the great Island Universes of Andromeda and Virgo; and I can contemplate for long periods the magnificent photographs of these marvels prepared by the Royal Astronomical Society. These photographs alone are enough to stir me to the depths of my being. I see myself gazing at these as I might gaze at a moving picture, fascinated and supremely stirred by the knowledge that that which I call "I" passed through these cataclysmic shadows of

Divine Omnipotence. In the midst of one of such fathomable marvels, long, long ago was I, just a microscopic nothing. Yet to the end that countless microscopic nothings might emerge into a something and some day into an "everything," the awful majesty of Divine Power sets in motion dramas from which human contemplation almost shrinks appalled. Yet the infinitely small through the very playing of the drama becomes measurable, perchance someday almost immeasurable—immeasurable in the beginning, immeasurable in the end, if end there be, which I take leave to doubt.

Unconscious yesterday in one such Nebula, to-day I can gaze upon Becomings, conscious of Their Purpose. And to-morrow I shall be an Agent of the Will behind these dramas.

What am I? My past is through kingdom after kingdom into the human kingdom in which I live to-day and in which I make my choice of future line of unfoldment. I have come to a parting of the ways. I choose no Ray. I choose no kingdom. All Rays are mine, and all kingdoms. I am a Messenger, no more, yet no less. I work on any Ray, though without the skill of him who is a dedicated servant of a Ray. I work in any kingdom, though without the skill of him who is a dedicated servant of a kingdom. I am not a Master-Craftsman, only a Messenger, working now and then in emergency as a Craftsman, but ever holding work for others, and ever moving hither and thither at the bidding of the KING.

MUSIC OF THE GODS

AN EXPERIENCE IN JAVA

By GEOFFREY HODSON

AMONGST many experiences of contact and communion with the Devas of Java, that described in part in this article stands out as unique and unforgettable. A number, possibly sixty, of great Devas of the four elements surrounded the summit of a high mountain, forming an inner circle, outside of and rising gradually above which were hosts of lesser Nature Devas of various orders and degrees.

A chant was being sung, the intent of which was as clearly cognizable as the sound. It was a chant of the unity of all life, with the oft-recurring motif of union between the life in Nature and in the Devas and that same life in man. These two concepts were being broadcast into the worlds of feeling and thought, borne forth by song. The tones of this great Devic litany ranged from a deep bass to a high treble, the Devas of the inner ring sustaining a continuous chant in the four basic vocal tones. The bass represented musically the element of earth, its motif and varied modes of manifestation. This song of the Deva representatives of the element of earth related through sound, colour and form the history of the globe, its fiery, fire-mist, cooling and solid states, its mighty mass, its fundamental tone, its indwelling

power, life and consciousness. As the chant was sung, the mountain beneath and indeed the earth itself seemed also to sing, vibrating with a deep, resounding chord, the notes—themselves chords—of which corresponded to the various aspects of earth-matter, soil, jewels, metals and rocks.

The elements of water, air and fire were similarly represented and expressed in terms of Devic song. Fire, tenor in tonal quality, was particularly impressive, linking the consciousness with the great fire in the centre of the earth and through that with the sun. The inherent fire latent in all matter was represented in the fire-chant by a soft dreamlike echo, indescribably delicate and beautiful, of the musical expression of the active element of fire and the fire Gods. This saga of the origin, nature, evolution and condition of the element of fire and of the fire Devas was awe-inspiring, almost terrifying in its power and beauty. It was echoed with almost infinite variety of tone and degrees of volume throughout the whole realm of fire and the fire Devas, whilst somewhere beyond and yet within it was the soft, gentle, dreamlike answer from the latent fire in Nature. Strangely, at the level of consciousness of this experience, the immense volume, power and awe-inspiring grandeur of the music of the subterranean and solar fires in no way interfered with either the most delicate fire-tones or with the music of the other elements.

The music of the element of water and the water Gods was in marked contrast to that of fire, and sometimes these two were heard partly in canon which accentuated the natural distinction between them. The movement of great masses of water, the flow of ocean currents, of tides, of rivers, falls and streams was expressed in the water-chant, which linked the consciousness to the water element of Nature. This chant also expressed all phases of origin and emergence, evolution and condensation, and flow of the waters

of the world. One heard and saw and felt, experienced indeed, the mighty depths of the ocean, the frozen north and south, the great rivers, cataracts and cascades, all of which were musically represented in the water chant. The thunder of Niagara and other mighty falls, the roar and rush of the rapids above and the boiling turmoil below, these too were included, as also were the softer voices of smaller rivers and streams. Rank upon rank of water Gods and Goddesses, of sea, of lake, of river and of stream participated in the water-chant, contralto in its tone as earth was bass and tenor fire.

The element of air was represented by the power Gods who stood within the inner ring, with the cloud, sky, wind and storm Devas hovering beyond. High in the air above were hosts of sylphs, whilst lower down fairies, birdlike and many-hued, sang in a soft trilling treble the melody of the air. From all sides the air itself seemed to answer as if myriads of voices near and far took up the chant until the whole air was filled with sound, trembled with song. This air-chant, though rich and beautiful in itself, appeared at times as melody or aria to which those of earth and fire were as accompaniments. Water harmonized with each of them, maintaining also a flowing liquid music of its own. As with each element, air included in its song the motif of the fusion of the human and Nature's consciousness. Thus each principle in Nature in its own intrinsic tones, colours and forms was represented in this great symphony of the four elements.

Devas "sing" with their whole being rather than through the mouth alone. This music arose within the Deva forms as a sound, colour and form expression of their own inherent nature; it flowed forth from them audible and visible both in colour and design. Fourth and fifth dimensional geometrical figures, elaborations of platonic solids, appeared, many-coloured, built

of flowing forces interweaving to produce complex and beautiful designs. These changed continually both in colour and shape, each variation symbolizing modes of manifestation and evolutionary phases of the four basic elements. Thus each element contributed its symbolic colours and forms—expressions of the creative formulæ, the archetypes of all the lives and forms of each element projected into the mental and emotional worlds—to the resulting music form. The tones, colours and designs all harmonized and blended as they flowed out from the auras of the chanting Gods.

The total general figure resembled somewhat an enormous hour-glass open at both ends and extending from the high heavens deep down into the earth. The narrow part coincided with the mountain-top and Devic inner ring. Both of the cups were fluted and somewhat flower-like, the petals continually inter-weaving, with ever-changing hues, like sunshine on shot silk blown by a light wind.

How long this experience lasted the author cannot say, for in it all sense of time was lost. At a certain stage the music became solemn and invocatory. The Devas raised their arms above their heads making a picture of indescribable beauty as they looked up towards the heavens. Power flowed into and down the upward pointing cup, and then slowly and with infinite grace the Devas lowered their arms. The song changed to a pæan of joy as power flowed between earth and heaven through the great cups of the music form, quickening the evolving life and consciousness throughout the four elements.

Finally all arms were lowered, the flow of power ceased, the ceremony drew to a close, and save for the God of the mountain and his ministers the Devas disappeared.

JOYOUS MEMORY

BY THE REV. F. H. ALDHOUSE

MEMORY of things that are gone by is nearly always sad. For, the greater the happiness of the past the greater the contrast with the present. Recollection is a pensive pleasure. Nature on a fine autumn day appears to be remembering summer. There is a close approximation to the skies and sunlight of that time of beauty.

Even the birds will sing their songs again, though the mating and nesting days are past and over, the autumn days are shorter and the mass of vapour that breaks into clouds more dense and sombre than the summer days now fled. The leaves have lost the wonderful green freshness that once was theirs. True they have a new loveliness—every colour of the sunset, golden red, purple, each has its shade reflected in their fading foliage—but the beauty of the fall of the year is the fairness of decline, the ripeness soon to become decay. Age has its attraction, but it varies from that of youth, as the glory of the sun differs from the reflected radiance of the moon.

Mrs. Moran was a widow; she had two children, Fred and Effie. She was a strikingly handsome woman for her age, which could not have been more than fifty; but her hair was snow-white and she looked far older. The children too were in every way the nicest looking and best behaved of all

the children in the parish. They were well dressed and always clean. They were perfectly healthy—I never knew either of them to have a day's sickness—and were very merry and bright, but there was something almost ethereal in their good looks, their swinging steps and constant gentle laughter.

The other children at the school noticed it and christened Effie "Elphie," and Freddy "Fairy". The new names seemed so appropriate that older people soon called them so, even their mother when speaking of them to other people adopted the nick-names. Yet in spite of their refinement and difference from the other children at the school they were never teased. Indeed both the two teachers and the young people seemed to feel an odd respect for them. They were both extremely clever and were leaders in their classes, and in the playground. Yet once school was finally over they never lingered about but made straight home.

Their father had been (I heard) a non-commissioned officer; Mrs. Moran had a good pension and also in a small way had been an heiress. Anyway the Moran home was comfortable and well supplied with every necessity and even such simple luxuries as few of the neighbours possessed. Mrs. Moran, while in no sense being unsociable, "kept herself to herself". But she had a reputation that made every one anxious to be on good terms with her. She was a wonderful hand with any kind of illness either in humans or animals. She seemed never to have had any losses amongst her own chickens, the only live-stock she kept; and if requested to do so would undertake the healing of any poultry afflicted with such mysterious afflictions as "the gapes," the "pip," etc. And as I was told: "If she's got in time, she never fails. Sure she has the lucky hand."

I regarded the Morans, young and old, as models. The mother never gossiped, the children were singularly free from

mischievous propensities. They always came to church. And then a strange thing happened.

A farmer's wife—a well-educated woman too—positively assured me that Mrs. Moran was a witch. I first laughed heartily at Mrs. Mulcabry and tried patiently to show her the absurdity of her idea. Then when she persisted I became angry and had considerable difficulty in not telling her plainly what I thought of her and her slanders.

"God forgive you, Mrs. Mulcabry," I said, "is it possible in the twentieth century that anyone except some old dotting granny in a state of mental decrepitude can say such things? It's fortunate it's only to me, your parish priest, you have said it. You may be prosecuted for libel and heavily fined, though the lunatic asylum might more likely be your fate." But Mrs. Mulcabry was not intimidated.

"Indeed, Father," she said, "the little pig was lying on his side giving his last gasps, when that one came and knelt down and blew on him. Yes, just breathed on him like. If I had known she'd have done that same, it's never within thirty feet of the bonham (pigling) I'd have let her. But supposing she'd give him some honest, Christian medicine, like a human being would, and being told she was a knowledgeable woman, I asked her help. Well, me dear, she blew on him and said some words which, thank God, I didn't hear. And up the little pig jumped and ran to the trough and began to eat. Sorra the lie I'm telling!"

"Go away, Mrs. Mulcabry, and be thankful you have a good neighbour," I replied. "Say a rosary to-night and ask the Mother of Mercy to teach you by her example to have a pure heart. You have neither charity nor gratitude as far as I can see. People like you don't deserve help."

Mrs. Mulcabry, taken aback by the anger I could no longer conceal, muttered something and hastily departed. I went out myself to cool down under the silver rays of the

harvest moon, which made the evening nearly as bright as day. I walked on and before I realized it I was within sight of Mrs. Moran's cottage. I thought I had better, as I had come so far, give her a word of advice to be more careful in her assistance of animals when their owners were as gross-minded and superstitious as I had just discovered.

I had just got to the top of the low hill which overlooked the garden, when I noticed that Elphie and Fairy were out in the moonlight and their mother was with them. But what was this, the children were playing ball, and as it flew through the air they were *flying* after it! No jumping, real flying. I rubbed my eyes till they ached. I pinched myself—there was no mistake. A strange sense of elation and joy at the grace of their activities, a fear that clutched at my heart—a fear of the supernatural as old as man himself—and I pulled myself together.

Passing some trees which hid the cottage from my eyes I turned into the lane and knocked at the door. After a few moments' delay the door was opened. Fairy took my hat and Elphie, taking my hand which she pressed against her own warm cheek, led me in and brought me to the settle where I sat down. A minute afterwards Mrs. Moran came in.

"Would the children mind going into the kitchen?" I said. "I love their company but there is something I have to say privately to yourself."

"Why certainly, Father," said Mrs. Moran. "Go dears, I'll call you back shortly." And to me: "I know what you saw, Father, likewise what you will say." And she laughed.

"Mrs. Moran," I said, "can it be possible you admit you're a witch?"

"Yes, indeed, I'm proud to say I am one. A queen in one state, just a woman in the other," Mrs. Moran answered, and she gave a mocking but not unkind smile at me.

A witch," I repeated, "O my God, a witch!"

"There are witches and witches, Father Joyce," she answered. "I am a white one. What have you to say against it? Was I ever a rival practitioner to you? Did I attract people from your church and teach them anything you could call evil? I cured man, child and beast, and I took no fee nor reward. My two fairy children set an example for your school, you ought to be grateful to me and thank the powers you serve that I came here." And she looked me in the eyes, eyes in which I saw light shining.

"But to use unnatural means," I persisted, "and I thinking you such a worthy soul! Oh give up your evil ways, I beg. Renounce such powers and I will keep your secret."

Mrs. Moran spoke to me in an almost pitying tone and replied: "You try to get into touch, Father Joyce, with the supernatural yourself. You don't often succeed, sir, though I admit the potency of the sacraments. If I am successful where you fail and get into communion with those you cannot see, and freely help the poor, the sick and the dumb creation, while remaining quite friendly with yourself and what you represent, why should you quarrel with me? 'Is your eye evil because I am good,' as your own Holy Book says? Let us both work for the good we understand. But I might know I ask so reasonable a companion in vain!"

I jumped up. "You're right!" I roared. "A witch in my parish! Well, we'll see about that."

Mrs. Moran only called: "Come, children"; Fairy and Elphie returned at once, but how changed! Wings like those of dragon-flies were on their shoulders. Their eyes flashed bright as stars. Their peasant clothes were gone; small, sparkling crowns were on their heads. Before I could prevent them, or cry out on heaven, they had caught my hand and those of their mother. We began to dance, my feet acting quite independently of my will,

twirling and swaying like those little dust circles made by the wind in spring.

We went out and up into the wood. From every tree some bright and beautiful being descended and joined our round dance, our circle grew and grew. Up! and on! we gyrated through the village and made for the fairy rath. Round and round we went, I had now no wish to leave the magic dance, I was intoxicated and ecstatic. I must admit it, alas! We danced till the full moon set and the day was breaking over the eastern hills. Then suddenly the circle faded. Only Mrs. Moran, Elphie and Fairy were left.

"Goodbye, Father Joyce," said Mrs. Moran, "you have known just for a night *that joy which is more ancient than the hills*. You are a kind man and meant well, but you are very narrow, sir. Oh so narrow. Where joy is, health is. I have been and you have been with our brothers and sisters whose lives are happiness, where touch is healing, who embody all Nature's beauty. Think kindly of them if you will not seek the aid that they love to give. The Sidhe are ever wishing to help the sad and dark human race."

"Goodbye, Father Joyce," said Elphie, and she kissed me. "You gave me a prize for saying my Catechism and I thank you; I could have taught you a more wonderful Catechism, but you would never have learned it," and she tossed her pretty head.

"Goodbye, Father Joyce," said Fairy, and his little hand shook mine a dozen times. "You often spoke kindly to me and you gave me sixpence because I served your Mass so correctly last Christmas. See I have the sixpence on this chain about my neck, I shall always remember you and help you if I can. Come out into this wood, be brave and join our dance again some night."

How I got to my bed I never knew but I came down to breakfast quite fresh and better than I had felt for years.

When my housekeeper called me: "Did you hear, Father," she said, "Mrs. Moran and her children left unexpectedly yesterday, they have come into money I hear. They were very nice but most mysterious people. Some people thought Elphie and Fairy deserved their names and were sprites, ah, ah!"

All I said was: "Yes, I'm sorry they're gone. The whole place will be the poorer."

WIND

WHEN lambent gold lights all the west,
As the red sun sinks down to rest,
A little wind blows o'er the hill
And sways the grass—all else is still.

Borne in the breeze there rings a tune,
A soft, sweet, eerie-sounding croon:
"Now do the gates of Fairyland
To all the world wide open stand!"

As soon the sun has sunk at last,
The druid breeze has floated past,
Enchanted doors are closed again,
When comes the moon with starry train.

Within the hush ere morning breaks,
The elfin wind once more awakes
To sing: "The magic doors swing wide
For those who seek at dawning tide!"

If I a pair of wings could find,
I'd leave the weary world behind,
And fly beyond the mist of years,
To where is neither age nor tears.

F. H. A.

OCCULTISM OF THE SUFIS

BY A STUDENT

AMONG "Sufis," a body of eclectic Muslims, the inner life is emphasized. The goal is fixed. It is the realization of the unity of God expressed in that most comprehensive term *Tauheed*. The outer religion is compared to the husk of a seed and no wrangling over the forms, *i.e.*, various exoteric rituals, is permitted.

There are the familiar four broad divisions of the inner life—the way to the realization of *Tauheed*. First is *Sharayyat*, which literally means code. The code is the exoteric religion or the letter of the law containing mostly ethics and laying down rules of good living to suit the race and the time of their preaching. In broad outline it is universal; *e.g.*, all religions enjoin the telling of truth and the like. The other three stages are directly connected with the inner life. *Tariqat*, which literally means the mode, is the next state. Here the motive of the work counts far more than the deed itself. The definition of sin changes in *Tariqat*. Whereas in *Sharayyat* a sin is what may be against a particular exoteric code, in *Tariqat* anything done for the enjoyment of the separate self is sinful; *e.g.*, in *Sharayyat* marriage is permitted, but adultery is a sin; but in *Tariqat* both are sinful, if they are done for the sake of enjoyment. There is no sin in either if no enjoyment is experienced. So whatever is done for *Haz-e-nafs*, or enjoyment of the lower self, is against the law of progress in *Tariqat*. The third is *Haqiqat* (from *Haq* = Truth) and comes most close to occultism as understood by Theosophists. It means the

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knowledge of the laws of Nature as they work on all planes of being, somewhat like the word Sāṅkhya in the *Bhagavad-Gita*. The final stage of *Moarifat* (from *Irfān* = to know ; to realize ; to recognize) is very much like the Yoga of the *Bhagavad-Gita*. It is *Irfān* that gives the Sufi the real knowledge of Tauheed. In other words, the goal of life is *Irfan-e-Haq*, i.e., the realization of God or Truth or Life.

The literal meaning of the word *Tauheed* is oneness, and the knowledge of oneness is also *Tauheed*. It is here meant "knowledge of the oneness of God". There are various stages in the realization of unity with God and various ways of approach, described by the great Sufis. One description of Tauheed is that there are four kinds of Tauheed.

The first is *Tauheed-e-Sharaiyyat*, i.e., unity of God as proclaimed in exoteric religion, e.g., in Islam by the formula *Lah-ilaha-il-illah*, "There is no God but God". It consists in believing God to be one and in arriving at this conclusion by a process of reasoning.

The second is *Tauheed-e-Tariqat*. In this the unity of God is perceived by inner light. The existence of the one life and the non-existence or the illusion of forms is seen—unity in diversity and diversity in unity felt. There is no room for logic and speculation in *Tauheed-e-Tariqat*. There are three stages in this. Firstly, *Tauheed-e-Afāli* (from *Fail* = action) which means believing all manifestation to be the work of God. The second stage is *Tauheed-e-Sefāti* (from *Sifat* = attribute). This means the belief that the attributes or qualities of all beings are the expression of the attributes of the one God. The third is *Tauheed-e-Zāti*, when it is believed that all personalities are manifestations of God, that all existence is in reality God, and that nothing has real existence except God.

After *Tauheed-e-Tariqat* we come to *Tauheed-e-Haqiqat*. Here the non-reality of all things or of all manifestation is completely impressed on the Sufi so that he becomes

unconscious of even his own existence, no less than the existence of space and that which fills it. Only God is everywhere seen. There are nine stages in *Tauheed-e-Haqiqat* which are briefly as follows :

(1) *Martuba-e-Anfasi* (from *Nafs* = personality or individuality)—God manifests in the individuality of the Sufi, and his personality and mind are absorbed in the light of God. He proclaims : "I am God" (*Analhaq*). The second stage is *Martuba-e-Afāqi* (from *Āfāq* = space)—God now manifests before the vision of the Sufi and the individualities of all things are seen merged in the One. He cries out : *Hamāost*—All is That. *Martuba-e-Ismāi* (from *Ism* = name) is the third. The Sufi by constant repetition of a particular name of God begins to see the one Light in the various coloured lights of the various names of God till the idea of differences vanishes completely. In the fourth stage *Martuba-e-Sefāti* (from *Sifat* = quality), God over-shadows or illumines the senses of the *Aurif* or Sufi and he sees, feels, hears, tastes and smells through God. The fifth stage is *Martuba-e-Tamsili* (from *Misāl* = likeness). Here the Sufi sees God in every individual and thing, hence idol-worship becomes God's worship at this stage. In *Martuba-e-Sheonāsi*, the sixth stage, God manifests through the deeds of the Sufi and all actions of all beings appear to him as actions of God. The giver and receiver become one but the consciousness of pain and pleasure still remains in him. In the seventh *Martuba-e-Shahudi* stage (from *Shahid* = witness), the Sufi witnesses perpetual light, darkness having now been completely obliterated, and he is absorbed in cognizing the attributeless and the eternal vision. There is no longer any consciousness of pain and pleasure left in him. In the eighth stage, *Martuba-e-Wajudi*, (from *Wajud* = existence), the existence of the Sufi is annihilated in the existence of God like the light of a lamp in the light of the Sun. The Sufi becomes completely

unconscious of his movements and actions. It is unlawful to discriminate between the cognizer and the cognized during this stage. *Martuba-e-Tanzihi* is the final stage. The existence of all manifestation is so completely annihilated that the Sufi does not see it at all. At this stage nothing remains, neither the name nor the named ; neither cognition of the self nor cognition of God.

The fourth kind of Tauheed is *Tauheed-e-Moarifat*. This is also known as Azli, Zāti, Qadimi and Ilāhi. This is the consummation of all progress. Here the Sufi finds himself mere non-existence and his individuality is drained completely of the sense of egoism. He becomes what he was, i.e., nothing, for there was a time when man had no existence not only in body but also none in mind and name. He attains to this condition.

There are various other fascinating descriptions of Tauheed but for want of space they are omitted. The sayings of the Sufis in the matter of Tauheed are also of absorbing interest. Hazrat Mohiuddin says: "Tauheed is your disappearance in God or His disappearance in you." Again, Tauheed is bewilderment. To my mind, Tauheed is Divine Wisdom, hence it is synonymous with Theosophy which is the vision of unity.

The method of teaching employed by the Sufi teachers (*Pēers*) is briefly described below to give an idea of the subject. Real *Pēers* or teachers are of three kinds: Kāmil, Akmal and Mokammil. A *Kāmil* teacher is one who has attained perfection for himself but cannot help another to attain perfection—help in the inner sense of course. The *Akmal* is one who is perfect and can make others attain perfection by giving inner help. He is far superior to the Kāmil. The *Mokammil* is one who, subject to destiny and God's will, can make another attain perfection in a year or a month, in an hour or a moment, and produce in the pupil all the powers and knowledge possessed by himself. Such a person is far superior even to the Akmal.

Such *Pēers* begin their teaching by initiating the pupil according to the tradition of their particular school ; and then the *Pēer* asks him to recite some particular name of God, which is called *Zikr* corresponding to the Sanskrit word *Jap*. Then the teacher directs his attention towards the pupil or gives what is technically known as *Tawajjah* (attention). This is done mentally and the physical distance between the pupil and the teacher does not matter. The teacher impresses indelibly his image in the heart of the pupil so that it is constantly before the mind's eye of the pupil and cannot be effaced, do whatever he might.

The *Tawajjah* of such a *Pēer* is of three kinds: (1) *Islāhi*, i.e., correcting or reforming. (2) *Ilqāi*, literally of speech intuitional. (3) *Ittahādi* or unifying.

In *Islāhi Tawajjah* the teacher impresses his facsimile on the pupil's mind and through it cleanses the heart of the pupil of all worldly attachments, continuously spending his inner strength to reform the pupil. *Ilqāi Tawajjah* is given when the heart of the pupil becomes comparatively pure by *Islāhi Tawajjah*. In this the teacher speaks through the image. *Ittahādi Tawajjah* is that in which the teacher all at once, without the preparatory stages of cleansing the heart (*Tasfi-e-Qalb*) and subduing the personality (*Tazki-e-Nafs*), through his own inner strength gives the pupil inner knowledge and makes him attain to spirituality. The chief outer sign of such *Tawajjah* is that the pupil's face becomes similar to the face of the teacher. Such *Tawajjah* is very rare. The giver of *Ittahādi Tawajjah* is as rare as the receiver of it, for any and everybody cannot receive it and survive. An ordinary man invariably dies when such *Tawajjah* is given to him because he is not able to bear the strain.

The usual procedure of teaching among the Sufi *Pēers* is, as said above, to first direct the pupil to *Zikr*, i.e., repetition of one of God's names. Next he is asked to do *Fikr*, i.e.,

brood over the attributes of God, e.g., to think how wisely He made this world, etc. During the process of Fikr the pupil gets what is known as Istaghrāq and Sukr. *Istaghrāq* means getting drowned and here implies drowning intentionally in the ocean of *Haqiqat* and *Moarifat* (knowledge and recognition of God). *Sukr* means unconsciousness. When the pupil passes the stages of Zikr and Fikr successfully, the Pēer teaches *Irfan* or the knowledge and recognition of God. This means believing all manifestation to be God Himself, disregarding the chain of causes to believe that God is the real cause of all, and seeing all joy and pain as coming from God. There is *Istaghrāq*, or absorption in God, in this stage also. When these three stages are passed by the pupil the teacher gives him the teaching of Tauheed which has been summarized above. After these four stages the Pēer teaches *Istaghana* or indifference to the pupil. This is entrusting everything to God and not desiring anything even from God. In this stage the pupil never cares for or even thinks of hell and heaven and treats the rich and poor alike. It is marked by abiding happiness. After this comes the stage of *Fanā* or annihilation. He is taught to think all manifestation as non-existing except the One Attributeless. When the pupil succeeds in annihilating the vast expanse the teacher gives him further teaching of *Fanā*. The final condition of this stage is *Mahawiat* or complete absorption. When all these six stages are passed successfully by the Tawajjah of the teacher, the pupil is introduced to the state of *Baqā* or Be-ness. This state is, however, quite different from anything known to us, as the personality and individuality have already been annihilated during the stage of *Fanā*. *Baqā* is marked by *Saho* or bliss indescribable. After these seven stages comes *Wasāl* or union, but here neither the effort of the pupil nor the help of the teacher counts for anything. Union is said to depend entirely upon the mercy of God.

The Sufi believes in a hierarchical system of *Faqirs* or saints. It is interesting to note that the knowledge of the Inner Government by a system of graded *Faqirs* is quite common among Sufis. According to one saint the following are the names of the various high offices in the inner working: (1) Qutub-e-Irshād, (2) Qutub-e-Madār, (3) Qutub-e-Qalandar, (4) Khizr-e-Waqt, (5) Ghous, (6) Abdāl, (7) Autād, (8) Sufi-Abul-Waqt, (9) Sufi-Ibnul-Waqt.

Qutub literally means the axis of the grindstone round which it turns. Qutub is stationary and the inner administration of the town or place is carried on by him. *Qutub-e-Irshad* is one who takes pupils and instructs men. *Qutub-e-Madar* is one who does not leave his place but is himself Kamil and Akmal. Men come to him and seek his help. It is said that his body is often afflicted with a chronic sore. *Qalandar* is one who knows all about the affairs of men and is both Salik and Majzub. These words require some explanation. *Salik* is the wayfarer and here means the treader of the Path; and *Majzub* is also a saint but in him, due to excess of emotion, mental balance is often lost. *Khizr-e-Waqt* is one on whom the knowledge of God descends and he can make anyone perfect at one glance. *Ghous* is the hearer of men's complaints. He does justice in the affairs of men both inwardly and outwardly. It is said such persons can separate their limbs at will. *Abdal* are "members of the staff"; they do the work entrusted to them and do not come in contact with men. *Autāds* are saints who apparently do not do any good directly to mankind, but through them blessing pours on all creation in general. *Sufi-Ibnul-Waqt* keeps clean his inner nature and when any outpouring (*Qaifiat*) comes down from God he becomes affected thereby and goes into raptures; he is unable to control his condition. *Sufi-Abul-Waqt*, on the other hand, is able to enjoy the ecstatic condition at will and is able to put it off also at will.

The Sufi has his own ideas of the theory of evil or Satan; he believes evil also to be a manifestation of God, and this idea is boldly put forward in the following Persian line: *Dar Mazahbé Ashikāné yak rang, Iblís o Mohammad ast hamsang—i-e.*, In the religion of lovers which is the same everywhere Satan weighs equal to Muhammad.

The Sufis divide space into five planes instead of the seven of Theosophy. They are known as: (1) *Ālam-e-Nāsūt*, (2) *Ālam-e-Malakūt*, (3) *Ālam-e-Jabrūt*, (4) *Ālam-e-Lahūt*, (5) *Ālam-e-Hahūt*.

Ālam-e-Nāsūt is the common physical plane of the waking consciousness where work is done by means of the senses. *Ālam-e-Malakūt* is the world of angels, in which a man works through his mind and the senses are non-functional. The sensation of all these senses reaches the consciousness through the mind. It may correspond to the Astral and Mental planes of the Theosophists. *Ālam-e-Jabrūt* is the plane where intuition works and mind and senses become non-functional. It is obviously the Buddhic plane of the Theosophists. *Ālam-e-Lahūt* is the plane where all work is done through love or *Ishq*. There is none except God and a man is conscious of Him and of no one else. All work is done through love; intuition, mind and senses having become non-functional. It may correspond to the Nirvanic plane of the Theosophists. About *Ālam-e-Hahūt* nothing can be written. It is said that neither love nor the lover nor the beloved exists here.

The following story illustrates to some extent the idea of the planes mentioned above. When the love of the mythical Majnoon for Laila became known, she sent a messenger, by way of test, asking for a piece of Majnoon's flesh. The messenger betook himself to the desert where Majnoon used to roam and communicated Laila's request to him. He asked: "From what part of the body she desires the flesh to be cut?"

The messenger returned with this enquiry and Laila thought him to be quite imperfect in love. This stage is *Nāsūti*. After sometime, in reply to a similar message, Majnoon told the messenger to cut away flesh from his body as he chose. This was considered to be an advance and the stage corresponds to *Malakūti*. In course of time Majnoon began to say: *Ana Laila*, "I am Laila". This marks his entry into *Ālam-e-Jabrūt*. Afterwards only "Laila, Laila" was his cry which denoted dwelling in *Ālam-e-Lahūt*. Finally that cry ceased also and he was mute. There remained nothing of him. This is said to be *Ālam-e-Hahūt*.

The method of giving instruction by *Tawajjah* or inner help described above may be doubted by some of my readers. I therefore quote below some experiences of a particular friend of mine and vouch for their accuracy.

He was directed by his teacher to listen to *Anahat Shabd*. These are inner sounds in the head region and can be heard by concentration. He tried to listen for a few months but heard nothing. His teacher then asked him to sit in front of him, and on the spot my friend heard several kinds of sounds which he hears even to this day. This was accomplished by *Tawajjah* or attention of the teacher. Hindus call it *Guru Kripa* or favour of the Guru. On another occasion he was given *Tawajjah* by his teacher and in a few seconds he became senseless for a while but on coming to, so to say, he beheld intensely bright blue light which gradually changed into red and *Anahat Shabd* was sounding with tremendous force.

Again, once, because of a special experience, he was feeling very weak and unable to walk, he was given *Tawajjah* by another teacher and regained strength. He described that *Tawajjah* as a feeling of gentle drizzle which was sweetly refreshing and strength-giving. Authentic instances of such *Tawajjah* could be multiplied so that there is hardly any room for doubting this method of Sufi teachers.

PEACE WEEK IN GENEVA

BY DR. ANNA KAMENSKY

(International Secretary of the World Peace Union)

THE Peace Week in Geneva, in spite of many sad events in Europe, has been again a great success. Fifteen different social organizations have united to form a Central Committee and Dr. Anna Kamensky has been unanimously elected its President. The fifteen associations are:

- The International Peace Bureau
- The International Bureau of Education
- The International School of Geneva
- The Friends' Society (Quakers)
- The Genevese Association for the League of Nations
- The Universal League for Promotion of Friendship between Churches
- The Federation of Churches
- The Interconfessional Fellowship of Religions
- The Feminine Associations (25)
- The Theosophical Order of Service
- The League of the Knights of Peace
- The International Red-Cross of Youth (International Correspondence)
- The Union for Social Art
- The International Humanitarian Zoophile Bureau
- The World Peace Union.

On the eve of the Peace Week there was an evening consecrated to a collective peace-meditation, preceded by prayers and the reading of holy Scriptures by representatives of various faiths. The meeting was presided over by a protestant clergyman and organized by the International Fellowship. It began and ended with music.

Tuesday, November 7, was Women's Day. White peace-ribbons were sold and printed peace-thoughts distributed.

On Wednesday, November 8, the Day of Education, a brilliant lecture by Professor Maurette, Vice-Directeur of the B. I. T. (International Labour Bureau) was given in the hall of the University, presided over by Professor J. Piaget. The subject was: The teaching of geography and history in the spirit of peace.

On Friday, there was organized in the Conservatory a beautiful Peace Concert with some of the best artists of Geneva.

During the whole Peace Week, services were given in diverse churches (the Universal Church of Swedenborg, the L. C. C., the Synagogue) and a peace meeting was held by the Baha'i International Bureau.

On Saturday, November 11, at 11 a.m., the bells of St. Pierre gave the signal for the Great Silence and during 2-3 minutes all traffic stopped and people in the streets prayed for the Peace of the world. Silence was observed in the schools, in the offices, in the work-shops and in many institutions. The University also joined the movement this year and professors and students observed the Great Silence. It was solemn and very impressive.

The same day the International Theosophical Centre arranged in the afternoon a reception, inviting all workers of the Peace Week and also delegates of different races and nations in Geneva.

The Hindu colony was brilliantly represented. There were also Chinese, Brazilian, American, Swedish, Polish, German, French, English, Belgian, Swiss and Russian friends. There were short speeches given by Mr. J. Bose of Bombay, Madame Serge Brisy of Bruxelles, Madame L. Rollier, General Secretary of the Swiss Section and Dr. A. Kamensky. Beautiful music was given by Madame M. Pittard and some Russian songs were played by Dr. Kamensky. There was a delightful atmosphere of joy, peace and goodwill. A happy tea-party closed the gathering.

This fraternal international meeting was a true crowning of the Peace Week, which officially ended with the 2 minutes' solemn silence at 11 o'clock.

In several towns of Switzerland, the Peace Week was remembered and partially celebrated, but no reports have yet reached me.

Toc-H may be said to stand for a living and lasting fellow "ship" which is steered by the four points of the Toc-H compass: to think fairly, to love widely, to witness humbly and to build bravely.

The Fifty-eighth Annual Convention of the Theosophical Society

ADYAR, DECEMBER 24-28, 1933

THE PRESIDENTIAL ADDRESS

BRETHREN,

Circumstances have placed me where, for a brief space, the duties of the office of President of the Theosophical Society have fallen upon me; and so it is my very great pleasure to welcome you to this Fifty-eighth Annual Convention of the Society. You may well imagine how difficult it will be for me to rise to the proper performance of these duties in the light of the magnificent record made by our great leader who has so recently vacated the office. But it is comforting to learn that no more is ever expected than one is able to give, and I shall surely try to give that as fully as may lie within my power.

I shall now ask you to repeat with me in your hearts, as you have often done before with our late President, our Convention Invocation:

"May Those who are the embodiment of love immortal
Bless with Their protection the Society
Established to do Their will on earth;
May They ever guard it by Their power,
Inspire it by Their wisdom, and
Energize it by Their activity."

We have to record the Society's great loss in the passing away during the year of two of our most important official workers—our faithful Treasurer, Mr. Albert Schwarz, and our revered President, Dr. Annie Besant. For twenty-five years, the one sat at his desk in

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Headquarters and daily dealt with Headquarters accounts, with peons, gardeners and workers generally, always cheerful, always happy in the work taken up at his President's wish and carried on to her great satisfaction and abiding comfort. When funds were needed to make good a deficit, it was often his purse, when it was not the President's, that was opened to convert the figures appearing in red into figures in black. During his later years age crept upon him noticeably; and while away in his native land, endeavouring to recover from a particular ailment for which there had been an operation, he suddenly passed away in greatest peace. Continued peace be unto him whose life-work was well and faithfully done.

Our late President tarried with us long past her power to utilize her body save slightly for the work she so greatly loved, thus seeming loath to withdraw until the last drop of her wonderful cup of life had been drunk to the very dregs. And now that her great mission stands fulfilled in all its beauty and power, I, on my part, would venture to look for greater things happening in the world at large; for a world-force has been liberated for a wider freedom of action in a broader area where all great things have their beginnings, the true home of the noble leaders of men.

Honoured have we been that our beloved Society, though comparatively small in numbers yet strong in ideals, has had so great a leader during the past three decades or nearly so. True servant of the Masters of the Wisdom has she been, ready at any moment to give all and ask for naught, that Their Will might be done to bring succour to a race of beings long lost in the bogs of the world's darkest age. What now shall we do, what can we do, to justify that inspiring guidance vouchsafed unto us? That only the future can answer. But the General Secretary of Central South Africa gave a fine keynote when she said in her letter of good-will to this Convention: "I feel convinced that there will be a spirit of rededication at that (this) Convention; a determination to carry on in loyalty and confidence."

Yes; rededication, loyalty, confidence! Rededication to our world-saving work; loyalty to the Divine within ourselves and to the great Masters of the Wisdom who gave us this work to do; and unshaken confidence in the ultimate good of it all. Rededication, because, having outwardly lost our great leader, we must now work with more fire and determination than ever; loyalty to her memory, expressed in an eager pressing forward as she herself would do were she here with us as of old; and confidence in the foundations she laid down upon the eternal verities taught by our great Founders and the wise ones throughout the ages. What she possessed so splendidly, we must try now in some measure to build within ourselves; and so shall the work not languish, but be carried on until she shall rejoin her old-time army to fight again for the great cause.

Just the same, we cannot shut our eyes to the fact that there are many who now find themselves quite lost without her leadership.

She was the source of their inspiration, the power that made their work vital. And now that she has passed from their sight, they have lost interest, not knowing what to do. But I ask you, ought this to be so? Has her leadership meant so little to us in training and development that, when her back is turned, we can fold our hands helplessly like that? Is our work something that must be regimented? Over and over again our late President has told us that through our work we were in training to give the lead to those around us who did not possess our wonderful heritage of the Ancient Wisdom. Shall we not then seize the opportunity that confronts us and show the stuff of which we are made, by throwing ourselves more eagerly than ever into the work of acquainting the world with the truths of Theosophy? Never before have the orthodox barriers in the way of that work been so effectively thrown down as now; and if we miss this magnificent opportunity, it will be the worse for us and for the many who will lose by our failure. It would indeed be a poor tribute to her and her years of patient leadership if we did anything less than this in the emergency that now is before us.

What would she be doing if she were with us to-day and in the height of her power? No one has the least right to say. But I myself haven't the slightest doubt that she would be using her every talent to help to make secure and permanent the peace of the world, which always seems more or less seriously endangered. In the post-bellum world-wide development of a powerful spirit of individualism and insulated nationalism, the separatist instinct, well known as the great heresy, is having its day, and unless it is checked it can but lead to a devastating catastrophe. For this evil instinct there is but one true remedy, and that is the widespread recognition of the spirit of universal unity, which is the cornerstone of the teaching of Theosophy. The world situation presents to us the opportunity of the ages to spread the truths of the basic unity of life; and wherever there exist potent conditions which deny those truths by dividing life up into countless inherently warring distinctions and sub-distinctions, there we may all find work to do in great abundance. Let us not grow faint-hearted like children, but buckle on our armour and fight as she would fight were she here—fight for the truth that all life is one and nothing must be allowed to flourish that denies it. Be your own spiritual leaders in the great fight for humanity through Brotherhood.

I shall now call on the Recording Secretary and Treasurer to read their reports, and from these you will see that while the Society is organically in a good, stable condition financially, with a valuable, debt-free property of 262 acres of land at Headquarters, and capital investments that help to meet annual expenses, yet the Society does now and always will need your best business brains and your unselfish devotion to enable it to carry on and to make ends meet in annual expenses. When you hear the detailed reports read, there may appear features that are disappointing, such as the falling

off in membership and the consequent reduction in income; but I would caution you not to miss the cheering and hopeful features, such as increase in the number of visitors to libraries and lectures, younger people showing interest, exceptionally enthusiastic Conventions, etc.

On the whole, it would appear that those under-currents of interest and power, which have sustained the Society in very many trying circumstances in the past, have been strongly operative in the present time of change; and this, we believe, will carry us through to days of further progress and success; for that interest and power emanate from the Great White Brotherhood whose blessings ever lead Their servants forward to the highest and best for mankind.

RECORDING SECRETARY'S REPORT

To the President, pro tem., Theosophical Society.

In response to your wishes I hereby beg to submit my report, the first to be thus formally submitted by the Recording Secretary in the history of our Society. Mr. Ernest Wood who had been Recording Secretary for nearly five years resigned his office when he decided to accept nomination for the Presidentship of the Society, and I was appointed in his place on the 15th October, 1933.

During the year we have added one more National Society to our list; our Brethren in the Philippine Islands have banded themselves together and now form the 48th Section within the Theosophical Society. The number of charters to Lodges granted from the commencement of the Society to the end of 1932 was 2,843. In 1933, 17 new charters were issued, raising the total to 2,860. The statistics for the present year show that we have now 1,279 Lodges and 30,836 members on the rolls. Compared with last year, there is a net loss of 66 Lodges and 2,545 members.

I present you with a table showing the number of Lodges and Members in each Section of the Society at the present time.

STATISTICS

1933

No.	National Societies	No. of Lodges	No. of Members			
			Admis- sions	Retire- ments	Net gain or loss	Present total
1	T.S. in U.S. of America ...	171	612	1,304	-692	4,544
2	" England ...	135	254	459	-205	3,653
3	" India ...	261	265	477	-212	4,078
4	" Australia ...	27	149	193	-44	1,433
5	" Sweden ...	35	—	—	—	639*
6	" New Zealand ...	19	59	52	+7	930
7	" Netherlands ...	45	131	264	-133	2,160
8	" France ...	75	177	305	-128	2,850
9	" Italy ...	19	18	74	-56	404
10	" Germany ...	40	—	—	—	500*
11	" Cuba ...	19	—	—	—	173*
12	" Hungary ...	13	10	45	-35	315
13	" Finland ...	18	—	315	-315	304
14	Russian T.S. outside Russia ...	11	6	12	-6	169
15	T.S. in Czechoslovakia ...	7	—	—	—	86*
16	" South Africa ...	10	—	—	—	209*
17	" Scotland ...	28	18	62	-44	488
18	" Switzerland ...	14	11	5	+6	220
19	" Belgium ...	12	35	35	—	378
20	" Netherlands-Indies ...	25	89	392	-303	1,443
21	" Burma ...	10	9	1	+8	280
22	" Austria ...	9	46	73	-27	467
23	" Norway ...	9	4	—	+4	196
25	" Denmark ...	12	22	30	-8	413
26	" Ireland ...	8	1	8	-7	89
27	" Mexico ...	16	28	23	+5	249
28	" Canada ...	16	48	73	-25	332
29	" Argentina ...	19	69	174	-105	310
30	" Chile ...	10	—	38	-38	109
31	" Brazil ...	17	—	—	—	305*
32	" Bulgaria ...	7	10	5	+5	190
33	" Iceland ...	6	64	28	+36	229
34	" Spain ...	23	80	80	—	439
35	" Portugal ...	7	21	16	+5	172
36	" Wales ...	19	29	26	+3	328
37	" Poland ...	9	8	39	-31	184
38	" Uruguay ...	5	14	32	-18	74
39	" Porto Rico ...	8	1	1	—	75
40	" Roumania ...	8	9	16	-7	171
41	" Jugoslavia ...	12	32	23	+9	199
42	" Ceylon ...	7	2	25	-23	102
43	" Greece ...	8	24	23	+1	118
44	" Central America ...	10	32	104	-72	109
45	" Central South Africa ...	8	4	—	+4	187
47	" Peru ...	7	—	—	—	87*
48	" Philippine Islands ...	7	—	—	—	112

* Last year's figures.

Unsectionalized Lodges	No. of Lodges	No. of Members			
		Admis- sions	Retire- ments	Net gain or loss	Present total
Canadian Theosophical Federation ...	7	9	55	-46	131
Federation of the Lodges of the T.S. in Egypt ...	2	—	—	—	39*
Federation of the Lodges of the T.S. in Paraguay ...	1	—	61	-61	11
Barbados Lodge, T.S. ...	1	—	—	—	9*
Nairobi Lodge, T.S. ...	1	—	—	—	13*
Shanghai Lodge, T.S. ...	1	3	3	—	25
Hongkong Lodge, T.S. ...	1	—	—	—	22*
Singapore Lodge, T.S. ...	1	2	2	—	12
H.P.B. Lodge, T.S. ...	1	—	—	—	12*
Selangor Lodge, T.S. ...	1	5	4	+1	12
Miroku Lodge, T.S. ...	1	—	—	—	8
Fellows at large ...	—	2	—	+2	20
Grand Total ...	1,279	2,412	4,957	-2,545	30,836

As you will notice, the loss is fairly evenly distributed over all the large Sections, which clearly shows that the trouble—whatever it be—is universal, and not peculiar to one or other Section, or even Continent. I have analyzed the reasons given by the various General Secretaries in their last annual reports and I find that the following are the chief causes mentioned as militating against the growth of the different National Societies.

- 18 times ... Financial depression.
- 12 times ... Lack of local leadership; want of good lecturers; lack of helpers with free time; lack of organized propaganda campaigns.
- 6 times ... Influence of Mr. Krishnamurti.
- 4 times ... Political and social difficulties.
- 4 times ... Loss of interest.
- 3 times ... Antagonism on the part of the Roman Catholic Church.

* Last year's figures.

- 3 times ... Competition from spiritual movements with similar aims.
- Twice ... Tardy development of up-to-date presentation of Theosophy suitable to the modern world and lack of practical application of Theosophy to world's affairs and conditions.
- Once ... Lack of balance between the teachings as in books on Theosophy and life.
- Once ... Lack of inspiring organization scheme from Adyar Headquarters to stimulate members.
- Once ... Withdrawal of intellectual members.
- Once ... Senility.

As you can see, the principal reason given for our declining membership is the economic depression, and financial and political troubles. This is particularly the case on the Continent of Europe where there is at present more real want, and even suffering, than almost anywhere else in the world. As long as conditions remain as they are we cannot possibly expect our membership to go up; in fact it is greatly to the credit of the members of some of these countries that they manage to keep the Society going at all.

Some General Secretaries perceive various silver linings in the dark clouds of our economic and political sky and consider that the turning-point is in sight. Whether they are correct only the future will show, but in any case most General Secretaries are very optimistic regarding the future, and strongly determined to carry on the good work. Nearly all of them report splendid enthusiasm at their Conventions and some of them have worked out very interesting schemes for public propaganda during the coming period.

I am inclined to think that we sometimes attach rather too much importance to mere numbers. To illustrate my point I need only mention that a Theosophical Society consisting of just 50 such people as our late President would accomplish infinitely more work and influence the world to a far greater extent than 50,000 of us ordinary mortals. So numbers alone will never prove whether our Society is making progress or the reverse, even though, of course, from a financial point of view, a large membership is very desirable. I consider that it would be much more interesting to know what type of people we are getting as new members and also what type of people we are chiefly losing. One obviously cannot tabulate every member who joins, but broadly speaking it should be possible to state whether during a particular year we have been attracting chiefly people of an artistic, scientific or spiritual type, and whether the bulk of the members who have resigned or dropped out are chiefly of the emotional or intellectual temperament. Perhaps some of the General Secretaries will be so kind as to look into this suggestion and let us have some particulars next year.

Several General Secretaries who have reported considerable reductions in the membership have at the same time been most emphatic that more interest was shown by the public in our movement this year than during the previous one, and that lectures and libraries were better attended than before. The chief activity of the Theosophical Society has been to spread ideas of Brotherhood and, at least in the West, to bring before the public the ideas of Karma and Reincarnation, and so on, with the collecting of new members as only of secondary importance. Obviously, therefore, those Sections which have reached a bigger public this year than before have actually accomplished more work and shown more progress compared with the previous year, even though the membership roll is smaller now.

Some General Secretaries make rather pointed remarks regarding the average age of our members; one of them even goes so far as to talk of senility. I think this is sufficiently serious to be taken notice of. If we do not now get the same percentage of young people applying for membership in the Society as in former years, we certainly ought to try and find out the reason for it. It is difficult to find a reason in my office, but I notice on looking into old reports that we used to get regular annual reports from the Order of the Round Table and from the Order of the Golden Chain, but that both Orders stopped sending reports after 1928. Evidently these two movements are not very flourishing now, and as both of them used to act as stepping-stones to the Theosophical Society, one wonders whether this is the reason for the falling off of applications from young people. I would strongly recommend that the General Secretaries give this matter their immediate attention and take such steps as will ultimately lead again to a proper balance of young and old in the Theosophical Society.

The General Secretary for the United States of America has recently published some very interesting statistics showing an analysis of the loss of members. According to these figures, 33% of all new members who came into his Section during the last twenty years have dropped out again by the end of the second year, while at the end of the fourth year 51½% were lost. It appears that the loss by death, or resignation for some valid reason, is insignificant; by far the greater number just lose interest and become inactive. Now these figures are most startling even when making allowance for the American temperament. It certainly should be possible to hold within the Theosophical Society a larger percentage of those whom the national lecturers have been able to interest sufficiently to induce them to apply for membership. The General Secretary is inclined to blame the old members for this state of affairs, and he appeals to Lodges to make their meetings more interesting and more attractive.

This question of how to make Lodge meetings more interesting is a problem all over the world; various General Secretaries refer to this loss of interest of members; everywhere one hears complaints

of dull meetings. The senior Lodge in Denmark has to a certain extent solved this problem by finding out by vote what the members are really interested in and then arranging the programme accordingly. Some other Lodges might find it useful to adopt this plan. Perhaps, on the whole, it is always better to give the people what they want within reason instead of what somebody else thinks they ought to want.

We have recorded in our General Register, from the founding of the Society, 143,073 names, and the respective names have been alphabetically indexed. The process of recording and registering is always a bit slow and in arrears, as it takes considerable time to collect the applications from all parts of the world. I hope, therefore, that the General Secretaries will always be very prompt hereafter in despatching the original applications to this office.

There are two definite complaints in the General Secretaries' reports which might be brought to the future President's attention. One refers to the lack of inspiring organization schemes from Adyar. Members unquestionably look to Adyar for guidance, for a lead, and if something more could be done in future in this direction it would be of great help in the far off-countries. The other refers to the tardy development of up-to-date presentation of Theosophy suitable to the modern world.

As regards our own compound here at Adyar, it is a great pleasure to me to be able to report that during the year we have been able to acquire another Government road which leads into our grounds: this is the road leading from Elliot Beach Road to the Parsi Quarters. This road has now been acquired by purchase from the Government. No road now runs through the compound—the Elliott Beach Road excepted—to which the public has any rights.

Before closing I would like to mention that it is almost impossible to draw up an interesting report on the year's work throughout the world, because reports from the various National Societies generally only reach Adyar a few days before Convention; in fact the reports from eight Sections and one Federation of Lodges are even now still outstanding. Mere figures of membership can of course be compiled in a few days, but a proper analysis of the reports can only be done if one has ample time. It would be of great help to the Recording Secretary in office if the General Secretaries could see their way to despatch their reports at the end of October, so that they would reach here at the latest at the end of November, or early in December.

H. FREI,
Recording Secretary

NEWS OF THE NATIONAL SOCIETIES

United States of America: The General Secretary, Mr. Sidney Cook, reports that the economic depression which has resulted in very large unemployment in his country has naturally had its effect on the Society with the result that there has again been a drop in the membership this year, this time 692. Towards the end of the year he notices, however, steadily improving conditions of employment and business, and he expects that as the economic depression is slowly lifted our membership will rise again. All activities have been going on regularly; several national lecturers have been touring the country; various new books have been published by the Theosophical Press; the number of books sold during the year is mentioned as between 9,000 and 10,000. The Convention held this year is reported to have been the best for a number of years; in the General Secretary's words, "no more enthusiastic Convention has been held in the Section; no greater harmony has prevailed; none have been more constructive." They introduced a "Greater America Plan" with Dr. Piet Roest as Director of field activities, and it includes a programme of Section-wide development of a cultural nature, designed to stimulate Lodges and members into new activity in the fields of education, literature, beauty, citizenship, etc.

England: This Section shows a decrease in membership of 205, but the General Secretary reports a reviving and keen interest in Theosophy and speaks of good prospects for the future. Propaganda by lectures and distribution of books has been emphasized during the year. There has been a noticeable increase in the number of visitors to the Library from the general public. Among visitors to the Section Mr. L. W. Rogers is specially mentioned; he gave a series of six weekly lectures in various places, and as usual left large inquirers' groups behind him.

India: Though here also there is a decrease in membership of 212, the General Secretary reports that they have not only held their ground, but consolidated it during the year. The dormancy is not so widespread as it was in previous years and Lodge activities are fully maintained. It is particularly gratifying to hear that the Youth Federation has grown definitely stronger during the year. The Sectional magazine has regularly appeared, as also *The Young Theosophist* and many vernacular magazines.

Australia: Though there is a net loss of 44 members for the year, the General Secretary reports that the Section is in a sounder and more vigorous condition than at the time of his last report and the prospects for the future brighter than they have been for many years. Miss Clara Codd has carried through a very effective course of lectures in all the States, and the Broadcasting Station has continued its great work, as well as proving a financial success. The *Australian Theosophist* was, however, decreased in size and then stopped altogether.

Sweden: The General Secretary reports that conditions there are unchanged since the previous report. The summer school was attended by about 80 people.

New Zealand: The General Secretary writes that reports from the Lodges have been very cheering, full of interest and enthusiasm, and that co-operation between the young and the old is increasingly evident. They have inaugurated a "Tell New Zealand! Campaign" which took the shape of newspaper publicity, lectures and distribution of propaganda literature. The Sectional magazine, *Theosophy in New Zealand*, is now published six times a year instead of quarterly as before. There was a gain of 7 members during the year.

Netherlands: The membership has fallen by 133, but the General Secretary reports that there have been less trouble and difficulties among the members than last year. Besides the Annual Convention the Section held a special convention for the commemoration of Richard Wagner with musical lectures on "Rheingold" and "Parsifal," which created a great impression in musical and artistic circles. A certain amount of Theosophical propaganda has been done over the radio.

France: The French Section reports a loss of 128 members. Headquarters activities and public lectures have been kept up and the library has been well patronized by the general public. The Publishing Department has brought out various books during the year. The National Convention took place at Easter and was well attended. It is with great regret that we hear that the General Secretary's health is not very good; Mr. Charles Blech has been at the helm of the French Section for very many years and the Society owes him a great debt for the whole-hearted work he has put in during the last quarter of a century.

Italy: The General Secretary reports that 10 groups have been disbanded during the year, because they were not constituted in conformity with the new Italian Penal Code. The membership has dropped by 56. Besides the political difficulty, persistent economic depression is mentioned as the chief factor against progress just now. The two reviews, one in Florence and the other in Turin, have been coming out regularly. The Annual Congress took place in Turin and was a great success.

Germany: No report.

Cuba: No report.

Hungary: The General Secretary reports that conditions have not improved during the year, the membership is down by 35. The chief difficulty in this Section seems to be finance. It is gratifying to hear, on the other hand, that the average number of visitors at meetings and propaganda lectures was considerably larger than during the previous year, which augurs well for the future.

Finland: Our Finnish Brethren have gone through a very trying time this last year. The Society has gone through the Bankruptcy Court as they were unable to pay the interest on the mortgage on their Headquarters' building. The Section has now been reconstructed under a new name, but so far not all the old members have joined up, so that at the moment we have to register a loss of 315 members. It is expected that many more will rejoin in the new year.

Russian T. S. outside Russia: Dr. Kamensky is carrying on the work of her Section as vigorously as ever, in addition to other useful public activities. A Jubilee Convention was held in Paris, attended by members from 5 countries. There are 11 Lodges, 8 in Europe and 3 in China, and the members now number 169, of whom, however, only 89 are able to pay dues, thus showing a loss of 6 members. The General Secretary mentions an Order of Service of Russia, which, however, should not be associated with the Theosophical Society, as it has religious and political creeds—"I believe in God"; "I believe in Russia's Resurrection."

Czechoslovakia: No report.

South Africa: No report.

Scotland: The General Secretary sends news of steady work. The Convention under the presidency of Mrs. Ransom, the English General Secretary, was a very enthusiastic and happy affair. Public interest in the message of Theosophy has not declined.

Switzerland: The Swiss Section shows an increase from 214 to 220 members, which is a great improvement over the previous year when they had to report a loss of 32 members. Propaganda has been going on steadily, and the International Centre has also been helping the Section by lending lecturers.

Belgium: The General Secretary reports that the membership is unchanged. Weekly lectures were delivered to the public and were well attended. In spite of the economic depression they were able to pay off part of the debt weighing on their Headquarters' building.

Netherlands East Indies: This Section has gone through a very bad time. The decrease in the membership is 303, chiefly among the Europeans. The General Secretary ascribes the decrease in the last few years to the increasing impoverishment of the people, due to stagnation of the export trade and a vigorous system of retrenchment. The Secretary visited all the Lodges during the year, and lectured also for Art circles and University Extension societies. The several magazines of the Section are continuing their good work.

Burma: The General Secretary reports a year of great activity in many directions. The membership increased by 8. Regular public lectures were held, besides the usual study-classes. The Lodge reading-rooms attract many readers. Many members are actively

taking part in outside activities that stand for Brotherhood. The Sectional magazine which was discontinued for want of funds a year ago has been revived.

Austria: This Section is still suffering very badly from the economic crisis, only half the members being able to pay their dues. Public lectures are being held regularly, but the attendance is poor, people being more interested in politics just now. There was a loss of 27 members during the year.

Norway: This Section shows a small increase of 4 members. The work has been going on steadily; public lectures have been largely attended and the interest in Theosophy is increasing. As last year they have again had a very successful summer school.

Denmark: Although there is only a small reduction of 8 in the membership this year, the report of the General Secretary leaves one under the impression that there is not enough enthusiasm in this Section; e.g., their Annual Convention was attended by only 15 delegates out of a total membership of 413. The General Secretary complains that there is a lack of capable lecturers. The largest Lodge in this Section, the "Aarhus" Lodge, decided to find out what the members were really interested in. A vote taken established the fact that 53% of the members were primarily interested in the Masters, the Path and Ethics; 40% in Occult Research, Evolution, etc.; 11% in the teachings of Krishnaji, and none in Ceremonials. Mr. Bolt's work during four weeks in spring was much appreciated.

Ireland: Lectures and study-classes have been going on regularly. The chief hindrance to the work continues to be the antagonism of the Roman priests who forbid their peoples to attend lectures and classes in connection with Theosophy. The work has also suffered owing to political agitation and economic troubles, with a loss of 7 members.

Mexico: The General Secretary reports an improvement all round in what he calls field-work and a renewal of interest in some of the old members. Quite a number of public lectures were delivered in various places. A Brother from Venezuela travelled all over Mexico at his own expense, giving lectures everywhere. A monthly journal appeared regularly right through the year and was distributed free to all active members. The membership increased by 5 during the year.

Canada: The General Secretary reports a decline in membership of 25, which is chiefly due to the general depression. Canada organized an Inter-Theosophical Convention at Niagara Falls in June, at which members of the Point Loma Society and the United Lodge of Theosophists took part along with our own members. It is reported to have been a great success. Various books have been published during the year and the Sectional magazine has appeared regularly.

Argentina: The new General Secretary reports development of greater fraternity throughout the Section. All the Lodges are once more united in the Section with the exception of the Buenos Aires Lodge, which does not respond to the General Secretary's letters. The present membership is 305, as compared with 290 last year according to the computation of the General Secretary, although in our own General Report we put the number as 415, including the then dissenting Lodges. The loss of 105 members which we must show in our report this year is therefore somewhat fictitious, for the Section has really increased by 15 members.

Chile: There has been a further drop of 38 in the membership during the year, but the General Secretary remarks that there are signs of better prospects for next year. The meeting of the 3rd Congress of the South American Theosophical Federation took place in Santiago in April, members attending from Argentina, Uruguay, Peru, Brazil and Bolivia as well as Chile. The Congress resolved that it is not necessary to make any changes in the principles and Rules of the Theosophical Society as they consider that they are very serviceable in the present form.

Brazil: No report.

Bulgaria: Many public lectures on various subjects were delivered during the year which aroused great interest. Since the new year a small Theosophical magazine has come out. Membership has increased by 5 members.

Iceland: Mrs. Kristin Matthiasson, the General Secretary, has been away in India, England and Holland, most of the year, but the work was carried on by the Assistant General Secretary and others with satisfactory results. The public lectures were always well attended. A very successful summer school was conducted by Mr. Edwin Bolt in the country. There is a discrepancy in the membership; Iceland reports a loss of 25 members for the year while our books show a gain of 36, the difference is due to the fact that last year we struck off those members who were on the suspended list, while Iceland did not.

Spain: In spite of political upheavals and economic crisis the Spanish Section has succeeded in holding its own. A good deal of propaganda was done by means of leaflets and booklets. The General Secretary writes very enthusiastically about the work done by Miss Serge Brisy during her visit to Spain. The next Congress of the European Federation will be held in Barcelona and our friends will try to make it a great success.

Portugal: The Society in Portugal has now 7 Lodges working regularly. The financial situation is improved, though still strained, as many members can only pay half dues and others nothing at all. A little bulletin named *Osiris* has been published every three months. The membership stands at 172, as compared with 167 last year, a gain of 5.

Wales: This Section reports a satisfactory year. Membership has increased by 3; the financial position is well maintained and the mortgage on the Headquarters is being steadily paid off. There is a good circulation of library books.

Poland: The Lodges were active and a good deal of propaganda work was done through lectures. A summer school was held in the country which proved a great success. The General Secretary mentions the Roman Catholic influence as one of the chief factors against the growth of the Polish Section. The loss during the year was 31 members.

Uruguay: No report.

Porto Rico: The General Secretary reports increased interest in the Theosophical work by the members and he looks into the future with more confidence. The membership is unchanged.

Roumania: The General Secretary reports steady progress in all directions. The members in this Section seem to make it a point to utilize existing organizations outside the Theosophical Society, and in that way are able to do a great deal more real work than would otherwise be the case. The movement for the Protection of Young Women, the Society for the Protection of Animals and the Anti-alcoholic Movement are specially mentioned. The Theosophical magazine has increased its circulation. There was a reduction in members of 7.

Jugoslavia: The membership has gone up by 9. This Section held two summer schools, one for members and the other for the public interested in our Objects. Many lectures were given during the year. Three new Centres were formed.

Ceylon: The work here has been going on steadily; lectures and study-classes were regularly held; some members are doing very useful work in the outer world. There has been a larger number of visitors to the Library than the previous year. The Annual Convention was a happy mixture of work and play; lectures followed by sports and boating on the river. There is a reduction in the membership of 23.

Greece: This Section has been holding its own during the past year. Several public lectures were given and the Lodge meetings were regularly held. The quarterly magazine continues. The General Secretary reports an increase of one member.

Central America: No report.

Central South Africa: Here we note a small increase of 4 members. The Section is carrying on steadily, but the peculiar racial problems, as well as the low average standard of culture in the country, are a great handicap. Some members are prominent in social service groups outside the Society.

Peru: No report.

Philippine Islands: This is our youngest Section. Since the Charter was granted in August this year 21 new members have joined and the total membership now stands at 112. The General Secretary reports great enthusiasm among members since they have their own National Society. A further Lodge is in process of being formed.

NON-SECTIONALIZED LODGES

Selangor Lodge, T.S.: This Lodge has been keeping up its work of weekly study-classes and fortnightly lectures, both of which have had gratifying attendance. The Library is also well used by both members and visitors. The membership has now risen to 12.

Shanghai Lodge, T.S.: Meetings have been held regularly and were fairly well attended. Membership is unchanged. The Presidential Agent writes that the Lodges in the East would greatly appreciate it if lecturers passing through would try to stop over and give them some help.

Singapore Lodge, T.S.: The work has been carried on steadily with regular public lectures and members' meetings. The Secretary reports a greater response from the public, but the membership so far is unchanged, viz., 12. Members of the Society passing through Singapore are invited to visit the Lodge; the Secretary writes that he will be happy to meet any Theosophists on board if they will inform him of the date beforehand.

Miroku Lodge, T.S., Tokyo: With the departure of Miss Casey to Australia this Lodge seems to have gone into Pralaya. There are now only 8 members on the rolls.

Paraguay: This former Section has now come down to one Lodge of 11 members. There is not much hope of conditions improving until the war with Bolivia is over.

HEADQUARTERS ACTIVITIES

Theosophical Publishing House: The Manager, Mr. M. Subramania Iyer, reports that the economic depression is responsible for a further decrease in the sale of books during the year. Old stocks have now been written down to a level which should be quite safe for the future. Six books have been reprinted during the year, some of which had been out of print for quite a time. Under the T. P. H. Oriental Series 6 very valuable books have been brought out. They have also published 8 booklets and 12 pamphlets.

THE THEOSOPHIST has been regularly published during the year. The number of subscribers has risen by 200 since the last report and now stands at 1,600. It is possible that after the new year, when the American publication, *World Theosophy*, ceases, we may get some

more subscribers, though as long as this financial crisis exists all over the world we cannot expect a great improvement. However, we really require 2,000 regular subscribers in order to come out all square financially.

The Olcott Panchama Free Schools: As foreshadowed in last year's report, we have this year been forced to hand over the H. P. B. Memorial School to the Labour Department of the Government, as the financial support which was received in the way of donations did not enable us to carry on any longer. Now that we have come down from the original 5 schools to one, the Olcott Free School, the Board desires to make it a complete Higher Elementary School. The 7th standard was opened during the year and the highest class, the 8th standard, will follow next year. There is at the moment a lack of accommodation and to relieve the congestion a branch section was opened at Damodarapuram. Handcraft is made compulsory for pupils of the higher classes. Provision has been made for children to have a bath on the premises and a daily lunch is provided for about 80 of the poorest pupils. This institution has also an efficient Scout Troop and 2 Cub Packs, about 70 in all. The Olcott School has been unfortunate this year in losing 3 great benefactors, Dr. Annie Besant, Mr. A. Schwarz and Miss C. Kofel. Miss Kofel was Superintendent of all the Panchama Schools for many years.

The Adyar Library: During the year the Library suffered a great loss in the passing away of Dr. Mark Collins who had been working here for two years. The Hon. Director reports that the financial position of the Library is far from satisfactory. The annual expenditure amounts to Rs. 12,000, but the regular income on which the Library can depend is the interest on the Endowment Fund, viz., about Rs. 4,000. The balance has to be made up from contributions from the Theosophical Society, a share in the Adyar Day Fund, which by the way has been showing signs of drying up lately, and general donations. Here is a chance for philanthropists.

The accommodation of books also is not very satisfactory. Books are now kept in three separate buildings which not only makes supervision more difficult, but also causes inconvenience in the matter of making use of the books. During the year a volume containing 71 Minor Upanishads was published. The Library has taken up the publication of the ten Major Upanishads and one volume will come out during the coming year. Nearly 1,000 books and 310 pamphlets were added to the Western Section and 70 books and 84 manuscripts in palm-leaf to the Eastern Section during the year. There were 1,262 visitors to the Library and 1,810 consultants in the Reading-room.

The Dispensary: The services of the Dispensary are chiefly utilized by the pupils of the Olcott School, the Child Welfare Centre and the neighbouring villages. The daily average of patients is 17.

Dr. P. C. Patel and Dr. Suryanarayana Row were in charge during the first part of the year, but since October 1st, Dr. T. P. Sundaram has very kindly taken over the work.

Child Welfare Centre: The popularity of this Centre has been steadily increasing since it was established in 1929. The Hon. Superintendent, Mrs. Bhagirathi Sri Ram, reports that there is a daily average attendance of 87 children. The expenses are Rs. 80 per month, towards which the Government gives Rs. 35; the balance has to be made good by donations. There is a trained nurse in attendance from 6 to 10.30 a.m., when children receive baths and treatment for various ailments.

Village Work in Damodarapuram: This has been going on with increased vigour under the able guidance of Mrs. Hilda Wood. A "Civic Square" has been completed, the young men of the village have erected a brick school building of 60ft. by 24ft., a well has been dug—the only one in the village—which provides water all the year round, and a small model temple has been put up which is dedicated to all good deities. A day school for small children has been opened with 40 on the rolls at present. A new road has been opened from the "Civic Square" to the main village road. The adult Night School continues with 48 men on its rolls. Quite a remarkable record of work for one year!

THE TREASURER'S REPORT

To the President, pro tem., Theosophical Society.

Before entering on my report proper, I have to record the great loss the Society has sustained in the passing away of its former Treasurer, Albert Schwarz, who has performed the duties of this office for over a quarter of a century. I am not adequate to sing his praise; besides, it has been done already by a better voice in a fitter place. Yet, personally I would fain pay him this tribute that, were it not for his exemplary organization of the whole financial machinery at Adyar, I his humble successor, who am not a financial expert, would not have been able to step into his shoes and carry on the work. To him then the praise if all went well with the Society's finances this year.

GENERAL STATEMENT OF ACCOUNT

Our statement of accounts for the financial year ending 31st October, 1933, compares favourably with our budget, as shown by the following figures:

		<i>Budget</i>	<i>Actual Figures</i>
Surplus from 1931-32	... Rs.	11,811	Rs. 11,811
Income	... "	63,589	" 69,833
	Rs.	75,400	Rs. 81,644
Expenditure	... "	75,400	" 84,131
	<i>Balance</i>	<i>Nil</i>	<i>Surplus*</i> Rs. 17,513

While our Income has exceeded anticipations, our expenditure has been below budget provision, and we are thus in the fortunate position to open the new year's Income and Disbursement Account with a credit balance of Rs. 17,513-5-10 (£ 1,313).

INCOME

Looking over the various items of Income we find that *Rent and Interest Account* takes the foremost place with Rs. 27,850-11-11 (£2,089) which is Rs. 3,775-11-10 (£283) less than last year. This is due to there having been a smaller number of visitors at Headquarters than in the preceding year.

Garden Account: The income from Gardens this year amounts to Rs. 9,822-3-3 (£ 737) as against Rs. 9,280-5-3 (£ 696) of last year. The total outlay in the gardens was Rs. 16,155-11-9 (£ 1,212).

The following details of Income may be of interest :

Cocoanuts	...	...	Ra.	2,337	8	9
Bananas and Popayas	...	...	"	258	13	9
Sapotas	...	...	"	4,305	12	9
Pineapples	...	...	"	149	13	9
Lemons	...	...	"	77	0	9
Firewood	...	...	"	957	15	0
Oranges	...	...	"	398	13	9
Plants	...	...	"	86	8	0
Mangoes	...	...	"	473	8	0
Sundries	...	...	"	776	4	9
			Ra.	9,822	3	3

There is yet no material income from the ornamental gardens. The suggestions made by my predecessor, last year, in the Treasurer's Report regarding economy in this department, have been carried out to some extent. Further improvements in the management of this Department are also under consideration.

Fees and Dues: Under this heading we have received Rs. 12,309-8-8 (£ 923), that is Rs. 2,700 (£ 202) below the budget amount.

* *Vide* page 592.

Of this amount Rs. 1,393-14-9 (£ 104) are on account of dues for 1931-32, and Rs. 10,915-9-11 (£ 819) are on account of dues for the current year.

There are still about 24 Sections whose dues for 1933, and of some of them even for 1932, have not yet arrived. They are: Scotland, Ceylon, Austria, Italy, Australia, Sweden, Norway, Finland, Czechoslovakia, Belgium, Hungary, Central South Africa, Greece, Germany, Switzerland, Roumania, Poland, Mexico, Paraguay, Cuba, Brazil, Central America, Peru and Chile. Five of these countries have written to us that their dues are being kept in reserve for us, because they are not allowed to send money out of their country at present. The rest have as yet not been heard of.

Donations and Legacies have been as follows :

Rs.	9,093	3	0	Part of Susan Daintry Legacy,
"	2,979	4	9	Half of Legacy by Mrs. M. E. Binns,
"	659	11	0	" " Amy Louisa Hill,
"	1,286	6	0	" " " " Collections, U.S. America,
"	1,127	8	1	" " " " " " Other countries,
"	541	0	3	Sundry Donations.
Rs.	15,687	1	1	

Once more the U.S. Adyar Day Committee heads the list of "Adyar Day" Collections with Rs. 3,086-6-0 (£ 231) which has been distributed as follows:

Rs.	1,286-6-0 to Adyar Headquarters, as shown above,
"	1,300-0-0 " Adyar Library as per Library Abstract,
"	500-0-0 " Olcott Panchama Free School.
Rs.	<u>3,086-6-0</u>

The help of our American friends has again been of the greatest value, especially to the Adyar Library and the Olcott Panchama Free Schools. It is however regrettable that the donations for the Adyar Day have diminished considerably during the last few years. I would therefore specially appeal to our brethren all over the world to try to increase the amount again for the coming years. From the General Account we may see that they play an important part in covering the deficit of the Headquarters' budget.

DISBURSEMENTS

The expenditure this year has amounted to Rs. 64,131-3-4 (£4,515), which is well within the budget. This is due principally to the item of *Construction and Repairs* estimated at Rs. 22,000, consisting of ordinary repairs Rs. 9,000 and special repairs to Leadbeater Chambers

Rs. 13,000. This last item was begun this year but not quite completed, so that the full account of it amounting to Rs. 18,000 will appear in next year's report. This will make it clear at any rate that the Rs. 17,513 surplus is not really a surplus, but will be all taken up and has in fact been already exhausted by these very necessary repairs.

The ordinary repairs and improvements include the following principal items:

Rs. 1,138	Boundary wall,
.. 1,230	Late Bhujanga Rao's House,
.. 866	Records Office,
.. 400	Shanti Vilas.

Lighting and Water: Under this head the largest item is Street Lighting which is maintained on all the main roads of the estate up to 10. p.m. The cost for current and repairs was Rs. 1,011-1-0.

Gulistan: Our cottage at Ootacamund has this year again undergone all sorts of small repairs and improvements amounting to a total of Rs. 927-6-8.

RESERVES

Our investments in Indian Government Paper and in Consols were again carried forward at their former valuation, so that they stand in our books still a little below the market value. The 5% War Loan of 1929/47 amounting to Rs. 42,700 and Consols £2,443-6-0 were redeemed this year. On the other hand, we have added to these investments Rs. 83,400 of 4% India Bonds of 1960/70.

The addition to the Electric Department Reserve Account is due mainly to profit realized on the item Advance Account (repairs to Leadbeater Chambers). It does not mean that there is any real profit since there is of course a correspondingly larger expenditure under Construction and Repairs. The surplus is transferred to the Electric Department Reserve Account to cover possible losses in the same Department.

As regards the Pensions and Gratuities Fund we have been able to make an addition of Rs. 800, the total now being Rs. 6,915-7-0.

ADYAR LIBRARY

Our Library Account closes with a deficit of Rs. 613-9-11 as shown by the following:

Income	...	Rs. 11,480	0	0	(£ 861)
Expenditure	...	.. 12,093	9	11	(£ 907)
Deficit	...	Rs. 613	9	11	(£ 46)

This reduces our Endowment Fund from Rs. 104,085-0-0 to Rs. 103,471-6-1 (£ 7,760). Needless to say that if we regularly draw on the Endowment Fund, our income will be reduced in future years and therefore it seems to me very necessary that efforts should be made to economize in this Department also.

OUTLOOK FOR 1933-34

As already explained before, the apparent credit balance in the Headquarters is in reality already exhausted by the repairs to Leadbeater Chambers. For the next year it is not possible to balance our budget, neither for the Headquarters nor for the Adyar Library, without again appealing for donations, as follows:

T. S. Headquarters	...	Rs. 19,787	(£ 1,484)
Adyar Library	...	.. 2,100	(£ 158)
		Rs. 21,887	(£ 1,642)

May we, therefore, again hope that in the coming year our friends and well-wishers in every part of the world will do their best to send us the necessary support to help to make our Headquarters a useful centre, worthy of the position of the Theosophical Society in the world?

ADYAR, MADRAS

31st October, 1933

A. J. HAMERSTER,

Hon. Treasurer, T. S.

T. S. INCOME AND DISBURSEMENT ACCOUNT

DISBURSEMENTS			Rs.	A.	P.
To Contribution to Adyar Library	...	...	5,000	0	0
" Office Salaries	...	...	2,339	8	0
" Pensions and Gratuities	...	...	8,118	4	0
" " Fund (Contribution)	...	...	800	0	0
" Servants' Wages	...	...	4,802	6	6
" Printing and Stationery	...	...	887	18	9
" " 1,250 Copies of the Annual Report	...	...	1,471	6	0
" Garden Expenses:					
Productive Gardens	...	Rs. 8,350 0 9			
Unproductive (Flower) Gardens	...	" 7,805 11 0			
			16,155	11	9
" Construction and Repairs	...	...	8,077	9	8
" Telegrams and Postages	...	...	1,381	11	9
" Lighting and Watering Expenses	...	...	9,228	15	6
" Taxes	...	...	462	11	10
" Furniture Account	...	...	1,328	15	8
" Establishment Charges	...	...	1,800	8	9
" Publishing (Free Copies of <i>The Theosophist</i>)	...	...	1,513	10	6
" Gulistan (Olcott Cottage), Ootacamund	...	...	927	6	8
" Museum and Archives	...	...	241	3	0
" Dispensary Account	...	...	382	12	6
" Miscellaneous Account	...	...	8,929	13	1
" Golden Book of the T. S. (Depreciation)	...	...	256	0	0
			64,181	8	4
" Balance to New Account:					
Surplus * (carried forward to 1933-34)	...	...	17,513	5	10
			81,644	9	2

ADYAR

31st October, 1933

A. J. HAMERSTER,

Hon. Treasurer, T.S.

* Vide page 592.

FOR THE YEAR ENDING 31ST OCTOBER, 1933

INCOME			Rs.	A.	P.
By Rent and Interest	...	...	27,850	11	11
" Garden Produce	...	...	9,822	3	8
" Donations	...	...	2,954	14	4
" Legacies	...	...	12,732	2	9
" Bonus on Conversion of 5% War Bonds	...	...	4,168	14	2
" Fees and Dues:					
U. S. America	...	...	2,599	14	7
Canada (1932)	...	...	71	1	9
" (1933)	...	...	238	6	0
England	...	...	2,020	8	2
Scotland (1932)	...	...	154	4	1
Wales	...	...	166	1	6
Ireland	...	...	30	2	2
India	...	...	1,280	6	0
Burma	...	...	80	0	0
New Zealand (1932)	...	...	87	9	0
" (1933)	...	...	315	0	2
South Africa (1932)	...	...	79	8	0
" (1933)	...	...	65	9	0
Netherlands-Indies	...	...	703	2	9
The Netherlands	...	...	1,428	8	0
France	...	...	760	1	0
Germany (1932)	...	...	115	15	0
Italy (1932)	...	...	105	5	0
Sweden (1932)	...	...	846	7	5
Norway (1932)	...	...	26	6	7
Denmark	...	...	103	14	5
Iceland	...	...	105	11	0
Jugoslavia (1932)	...	...	55	0	5
" (1933)	...	...	80	0	0
Spain	...	...	162	12	0
Portugal	...	...	52	18	8
Russia (outside Russia)	...	...	38	11	3
Bulgaria (1932)	...	...	14	7	3
" (1933)	...	...	53	0	4
Greece (1932)	...	...	16	4	6
Egypt (1932)	...	...	37	7	6
" (1933)	...	...	38	8	10
Cuba (part of 1930 to 1933)	...	...	49	12	0
Brazil (1932)	...	...	158	7	9
Central America (1932)	...	...	73	7	8
Argentina	...	...	147	11	8
Porto Rico	...	...	42	9	0
Uruguay (1932)	...	...	52	6	10
" (1933)	...	...	52	4	0
Philippines (1933)	...	...	85	8	0
Unattached to National Societies	...	...	310	11	5
" Balance (Surplus) from 1931-32	...	...	12,309	8	8
			11,811	2	1
			81,644	9	2

Audited and found correct.

G. NARASIMHAM, F.R.S.A., F.A.A.,

Registered Accountant.

BALANCE-SHEET OF THE THEOSOPHICAL

CAPITAL AND LIABILITIES		Rs.	A.	P.	Rs.	A.	P.
To General Fund (Capital)	...				6,67,988	14	8
„ Adyar Library Fund :							
Value of Books and MSS.	...	75,000	0	0			
Endowment Fund	...	1,03,471	6	1	1,78,471	6	1
„ Adyar Library Building Fund :							
Balance on 1st November, 1932	...	54,022	8	11			
4 per cent Interest	...	2,155	7	8			
		56,177	14	7			
Less : Cost of Screen tattees and Sundry repairs to Vani Vihar	...	185	3	6	56,042	11	1
„ Subba Row Medal Fund :							
Balance on 1st November, 1932	...	1,782	0	0			
4 per cent Interest	...	71	4	6	1,853	4	6
„ Theatre and Lecture Hall Fund :							
Balance on 1st November, 1932	...	12,991	1	0			
4 per cent Interest	...	519	10	8	18,510	11	3
„ World University Fund :							
Balance on 1st November, 1932	...	1,328	9	7			
4 per cent Interest	...	53	2	8	1,381	11	10
„ Electrical Department Reserve Account :							
Balance on 1st November, 1932	...	7,280	0	0			
4 per cent Interest	...	291	8	2			
Transfer from Electrical Dept. Acct.	...	2,928	12	10	10,500	0	0
„ Pensions and Gratuities Fund	...				6,915	7	0
„ Gardens Reserve Fund :							
Balance on 1st November, 1932	...	5,200	0	0			
4 per cent Interest	...	200	2	5			
		5,400	2	5			
Less : Watering Casuarina plants in Olcott Gardens	...	140	0	0	5,260	2	5
„ Sundry Creditors	...				14,072	0	9
„ Income and Disbursement Account	...				17,513	5	10
					9,78,509	11	5

ADYAR

A. J. HAMERSTER,

31st October, 1933

Hon. Treasurer

SOCIETY, ADYAR, PER 31ST OCTOBER, 1933

PROPERTY AND ASSETS		Rs.	A.	P.
By Adyar Library Books and MSS.	...	75,000	0	0
„ Government Pronotes :				
Rs. 45,900 5½% Bonds 1938/40 @ par	...	45,900	0	0
„ 10,000 4% „ 1934/37 @ 94	...	9,400	0	0
„ 83,400 4% „ 1930/70	...	80,160	9	3
„ 20,000 6½% „ 1935 @ par	...	20,000	0	0
„ 1,000 3½% „ 1865 @ 51	...	510	0	0
„ Consols :				
£ 12,500, various stocks, valued ...	£ 15,815-13-2	1,67,868	15	1
„ 5 Ordinary Shares in Tata Iron & Steel Co., Ltd., @ 25	...	125	0	0
„ Immovable Property at Adyar	...	4,04,730	0	0
„ Ananda College, Colombo	...	84,000	0	0
„ "Gullistan" (Olcott Cottage), Ootacamund	...	15,000	0	0
„ Movable Property, Adyar	...	15,000	0	0
„ Electrical Installation, Adyar	...	30,000	0	0
„ Electrical and Engineering Department Account :				
Stock Account	Rs. 11,965-11-6			
Outstanding Bills	„ 2,649-0-0			
Advance Account	„ 18,810-0-0	33,424	11	6
„ Shares in Triplicane Urban Co-operative Society	...	432	15	11
„ Midland Bank, London	£ 362-19-7	4,985	12	1
„ Chartered Bank, Madras, Fixed Deposit	...	10,000	0	0
„ Imperial Bank of India, Madras, Current Account	...	12,669	7	2
„ Cash in hand	...	3,986	2	5
„ Sundry Debtors	...	10,366	2	0
		9,78,509	11	5

Audited and found correct.

G. NARASIMHAM, F.R.S.A., F.A.A.,

Registered Accountant.

ABSTRACT OF THE ADYAR LIBRARY ACCOUNT

				Rs.	A.	P.	Rs.	A.	P.
<i>To Expenditure in 1932-33 :</i>									
Salaries and Pensions	...	...	...	5,940	13	5			
Purchase of Books and Manuscripts	...	...	...	2,662	14	3			
Copying Charges	...	...	...	349	5	0			
Fire Insurance	...	...	...	329	9	0			
Bookbinding	...	...	...	1,109	6	0			
Printing and Stationery	...	...	...	249	0	9			
Postage	...	...	...	62	13	0			
Contingencies	...	...	...	552	13	6			
Nellore Sanskrit School	...	...	...	240	0	0			
Printing Upanishads	...	...	...	596	15	0	12,093	9	11
<i>„ Balance to New Account :</i>									
Value of Books and MSS.	...	...	...	75,000	0	0			
Endowment Fund	...	...	...	1,08,471	6	1	1,78,471	6	1
							1,90,565	0	0

ADYAR

31st October, 1933

A. J. HAMERSTER,

Hon. Treasurer.

FOR THE YEAR ENDING 31ST OCTOBER, 1933.

	Rs.	A. P.	Rs.	A. P.
<i>By Balance on 1st November, 1932:</i>				
Value of Books and MSS.	75,000	0 0		
Endowment Fund	1,04,085	0 0	1,79,085	0 0
<i>„ Receipts in 1932-33:</i>				
4 per cent Interest on Rs. 1,04,085	4,163	6 5		
Contribution by T.S.	5,000	0 0		
U.S. America "Adyar Day" Gift	1,300	0 0		
Sundry Donations	37	15 1		
Rent for Library Asst.'s Quarters	400	0 0		
Sale of Library Publications	258	13 0		
Copying Charges	106	9 0		
Miscellaneous	213	4 6	11,480	0 0
			1,90,565	0 0

Audited and found correct.

G. NARASIMHAM, F.R.S.A., F.A.A.,

Registered Accountant.

T.S. HEADQUARTERS, ADYAR, BUDGET FOR 1934

INCOME	Rs.	EXPENDITURE	Rs.
Rent and Interest ...	27,000	Adyar Library Account ...	5,000
Fees and Dues ...	10,000	Office Salaries ...	4,500
Garden Produce ...	9,000	Servants' Wages ...	5,000
Surplus from 1933 ...	17,513	Gardens { Productive ...	8,500
Deficit to be made good by donations ...	19,787	{ Unproductive ...	7,500
		Printing and Stationery ...	2,000
		Telegrams and Postages ...	1,000
		Lighting and Water ...	9,000
		Taxes ...	500
		Construction and Repairs : Ordinary ...	9,000
		Leadbeater Chambers ...	18,000
		Establishment ...	3,000
		Olcott Cottage (Ooty) ...	1,000
		Furniture ...	1,000
		Pensions and Gratuities ...	2,000
		Miscellaneous ...	4,000
		Publishing (Including Contribu- tion to T. P. H.) ...	1,500
		Museum and Archives ...	300
		Dispensary ...	500
	83,300		83,300

ADYAR LIBRARY BUDGET FOR 1934

INCOME	Rs.	EXPENDITURE	Rs.
T.S. Contribution ...	5,000	Salaries and Pensions ...	6,000
"Adyar Day" Contribution ...	600	Books and Journals ...	2,600
Interest ...	4,100	MSS. and Copying ...	500
Sales ...	250	Fire Insurance ...	330
Rent ...	400	Nellore Sanskrit School ...	240
Miscellaneous ...	200	Contingencies ...	500
Deficit to be made good by donations ...	2,100	Bookbinding and Stationery ...	980
		Publication ...	1,500
	12,650		12,650

CLOSING OF THE CONVENTION

At the final session of the Convention, greetings from Sections were read and the following Resolutions were unanimously passed :

1. "This International Convention of the Theosophical Society, meeting under the shadow of the passing of Dr. Annie Besant, places on record its heartfelt gratitude to her for the price-less services she has rendered to the Society, both during the earlier

years of her ordinary membership and still more during her splendid Presidentship of twenty-six years. This Convention is assured that in thus recording its own gratitude it is no less echoing the deep sentiments of thousands of members throughout the world, who feel they owe their beloved President an imperishable debt for the light she shed upon the pathways of their lives.

"This Convention prays that the Society may, in the new dispensation now opening before it, remain true to the spirit of H. P. Blavatsky, H. S. Olcott and Annie Besant, and so continue to be worthy of the blessing and guidance of Those whose gift it is to the world of to-day."

2. "Convention sends loving thoughts and fraternal greeting"—to M. Charles Blech, the General Secretary of the French Section of many years' standing, who is now in failing health.

3. "Convention sends loving greetings"—to Mr. C. Jinarajadasa who is now in England; and

4. "Annual Convention sends loving greetings to youngest Section"—to the new Philippine National Society.

A few members were asked to speak briefly on the needs of the Society which must be fulfilled in the near future, after which the President *pro tem* closed the Convention in an address the substance of which follows :

Mr. Warrington: In closing this Convention, I wish to send out my hearty salutations to all the members of our world-wide Society, whom I shall endeavour faithfully to serve as their Chief Executive during the remainder of my brief term. And to those great Masters of the Wisdom who have deigned to look upon this Society as an instrument for use in the outer world, I give my deepest homage and fealty. That the Society has, in an inner sense, been formed into three Sections, of which They constitute the First, with the E. S. as the Second, I have no doubt; and it is my ardent hope that we of the Theosophical Society may so effectively do Their work in the world as labourers in the Third Section, that conditions may become favourable in time for so great a consummation as that of Their visible physical presence among us, the better to speed on that work. But it lies with us, in the way we perform Their service, the thoroughness with which we live Brotherhood in daily life, and the keenness of our devotion to Truth, as to how soon this beautiful hope may be fulfilled.

This high hope is in reality no mere idle dream on my part, but a deep conviction growing out of a possibility foreshadowed by our late President herself. Such a possibility was, no doubt, the greatest of her reasons for longing to see Adyar become once again a real centre of flame and spiritual warmth. But such a lofty hope can never be realized until each individual here shall first be set aflame with fire from the spiritual world; comes out of this world into that,

in spirit, and renounces the combined dangers of the unbridled tongue and of that part of the mind which has ever been known as "the slayer of the real". To this must be added a joyous and eager struggle to do one's best to help salvage our floundering civilization from its present plight, by bringing ever to notice the deepest truths of the Ancient Wisdom, and especially that of the fundamental unity of all life and the evil man does by denying this unity in his separation of man from man and nation from nation by barriers that can never be other than artificial and therefore unreal.

When all the activities of our Society shall express an unbreakable friendliness, regardless of personal hurts caused by misunderstandings, differing opinions or false action, then may we truly hope to call our beloved order a Brotherhood in fact, as well as on paper; which "being done, let visions of the night or of the day come, as they will".

But have we not already a realized vision of the day, an earnest of that future hope, in the presence of Mr. Krishnamurti in the world to-day? Read what our late President has had to say month after month during the past few years in support of this, when she reminded us that there was already in our midst one whom she firmly believed to be a direct representative of the Great White Lodge, or the Teacher of whom she for years had ardently given annunciation. This Teacher, coming as he does as Mr. Krishnamurti, has been invited to speak at Adyar again, and will do so in the days following this Convention. Hence the reference to the words of our late leader lest they be overlooked and forgotten.

Last year when Krishnaji spoke at Adyar, I was conscious of listening to a teacher with a world-wide responsibility, not to any particular group, but to his entire world, trying to awaken all who should ever come to learn of his words to a proper sense of their great responsibility to the spirit of truth. Where else ought he to speak to his world so widely and effectively as at this International Centre?

And so I would fain hope that those who attend Krishnaji's talks here this year will bear in mind what our great President for very many years has said of his rare mission, and never forget the keen desire she had that Theosophists should always receive him in a truly Theosophical way; for he is our own true Brother in a very deep sense, and the honour of announcing him, and now of recognizing the true nature of his work, belongs nowhere else than to our great Society. Let us then never fail him as brothers, no matter how much we may fail to understand some of his remarks; and so shall we demonstrate our readiness and gladness to offer sympathetic and protective environment for those future Visitors from the Great White Lodge, who may elect to come into this unsympathetic world to work for its redemption, an honour worth working for at any cost of personal sacrifice.

DIGEST OF THE CONVENTION LECTURES¹

FIFTY-EIGHTH ANNUAL CONVENTION

DR. GEORGE S. ARUNDALE'S OPENING ADDRESS

THE 58th Annual Convention of the Theosophical Society began this morning (Christmas Day, 1933) in the Headquarters Hall, Adyar, in the presence of a large gathering. After first wishing all present a very happy Christmas, the acting President, Mr. A. P. Warrington, referred to the series of lectures that had been arranged for this Convention, and contrasted this series with the one given last year. Last year the general topic dealt with had been "A World in Distress," and the chief remedies propounded on that occasion had been Brotherhood and the rulership of the wise. He mentioned the fact that a monograph of those lectures had been sent out to many of the world's best known leaders, including President Roosevelt, whose more recent example in leadership was now being watched by all the nations of the world.

The root remedy remained the same, namely, *real brotherhood* and wise rulership. But behind these were great occult forces which flowed through every available channel or group or movement, forces either for good or ill. The life of Dr. Annie Besant had been one of the world's greatest channels for the flow of those uplifting and ennobling forces, so much so that wherever her name was mentioned there was a glow of admiration and affection. It was, therefore, felt to be fitting and proper that the theme of lectures for this Convention should be the life and example of Dr. Annie Besant. He then introduced Dr. G. S. Arundale, who spoke on "Annie Besant: Warrior".

It was, said Dr. Arundale, with some diffidence that he ventured to stand on that platform to pay his "feeble and inadequate" tribute to so great a person. It was, of course, utterly impossible

¹ Our good friend, Mr. Ernest Kirk, Editor and Publisher of "Life" of Bangalore, kindly consented to make a brief report of each of the Convention Lectures for the press, and the reports which follow are, with slight emendations, just as he prepared them for the press.—ED.

for him to express what others felt about her, because, as a world-servant, she had been an infinite number of things to an infinite number of people, but he might perhaps be able to lay stress on a few of those characteristics which had pervaded all her actions, and made her all things to all men. He also wished to avoid anything controversial; he wished rather to call attention to her spirit and attitude, that which united and inspired.

Dr. Arundale then considered Annie Besant as a Warrior. That she had always been, right down to the ultimate weeks and months of that devastating impotence through which she had passed—a warrior to the last. What were the chief characteristics of her warriorhood? In the first place, she had fought with all her powers. Never did she hold anything back. But while she fought with all her powers, she never fought for power itself.

In the second place, she fought with all her genius. As all the world knew, she was many-sided; but in her service, in her struggles as a warrior, she never had any mental or emotional reservations. She gave the *whole* of her wonderful being to whatever she felt and knew was right, and never for fame.

And in fighting she used all her power and genius and fire, not for the forms of any particular activity or movement in itself, but for the truth which those activities and movements represented. In this way she had a genius for detecting truth. She was in fact a unique collector of truths. In her searchings for truth she found it everywhere, in all forms and in the various ceremonies and religions of the world, and wherever she found it she hailed it. She knew, too, that truth was all-pervading.

But while she identified herself with the truth as she saw it in all these various forms and groups and movements throughout the world, she remained perfectly free, thus retaining a marvellous catholicity and universality. In the garden of life she delighted in the innumerable flowers, loving and revering them all because she saw and knew the intrinsic value in all. She did this without becoming attached to any. For most people this was impossible. "Indeed, until we know what she knew," said the speaker, "we must inevitably remain lost in the mists of illusion, where it is so easy to mistake that which is false and fleeting for that which is true and abiding."

"Now how did she become and how is she the warrior?" queried Dr. Arundale, warming to his theme. "For, remember, she is more the warrior now than she ever was, freer, more a fighter than ever. First, I submit, it was her indomitable will. She never knew what defeat was." But this will, said the speaker, was always accompanied with infinite tenderness. This tenderness grew out of experience, out of loneliness, out of suffering.

Then she possessed illimitable understanding. "Who," said the speaker, "had more understanding than our President-Mother?"

Here Dr. Arundale drew a touching picture not only of Dr. Besant's marvellous gift of understanding, but of her equally marvellous ability to see the best in each and call it forth. In her presence fear and the feeling of an inferiority complex gave way to optimism and confidence. For the time being, you became transformed. Like Sri Krishna, she met all humanity and all circumstances with that understanding which always evoked the best in one.

In her youthful days her Bible had been Milton's *Paradise Lost*. That, in a way, was prophetic, for very early in life, in her quest for truth and happiness, she had lost the "paradise" of youth, of home and of many other things held dear. One of the hardest of her struggles in youth was to go against the tears and pleadings of her mother whom she dearly loved. It seemed almost a crime to her. Yet she clung to truth, and early came to understand that he who loves father or mother more than truth is not worthy of truth. In this way, as the speaker pointed out, Dr. Annie Besant made a succession of splendid surrenders, including the surrender of Secularism for Theosophy and, on the principle of "never I have reached," but always the goal ahead.

In the great services which Dr. Besant has rendered to India and to the world, Dr. Arundale, who spoke for nearly an hour, and with great restraint and earnestness, so that one felt he lived every word he said, mention was made of the Home Rule for India Movement, inaugurated by her in 1914; the Scout Movement; the Jubilee of the Theosophical Society; and also of the splendid fight she made for Mr. J. Krishnamurti, so that he might be freed and better equipped for the great work which she was convinced he had to do in the world. No greater tribute, the speaker affirmed, could be paid her than that. She had helped to make straight the path for the feet of Krishnamurti.

In conclusion, Dr. Arundale said that while Annie Besant had vitalized innumerable movements, there were three special legacies of great importance which she had left the world. These were, (1) the legacy of India, (2) the legacy of the Theosophical Society, (3) the legacy of Youth. If, said he, she could speak now she would say: "Will you not love India as I have loved her? Will you not serve her as I served her? Will you not lead her to her rightful place as I strove to do?" She looked to Britain to fulfil her Imperial responsibilities as he, the speaker, believed Britain would do, provided only the people of Great Britain understood things as they truly were.

As regards Youth, Dr. Arundale said that Annie Besant herself "was splendidly young, young in fire, young in outlook, young in confidence and hope—young in all these, and wondrously old in wisdom and understanding. Thus, old as she was, she had the enthusiastic friendship of the young; and now she bids us help the youth of to-day to enter into their great heritage of the world of to-morrow. Let us all be proud to be Friends of Youth, happily ready when the time comes to welcome them to the places we at present occupy."

Referring to the legacy of the Theosophical Society Dr. Arundale stressed the meaning of *tolerance* in respect of Brotherhood and the various activities. In the Theosophical Society there must be no orthodoxies. Instead there must be freedom of thought, mutual respect and mutual understanding, however divergent the view held by each individual. They were to seek "the divinely elusive real". "That which you find, share, proclaim at all costs. Fear not. Goodwill to all." "That," he concluded, "was, and is, Annie Besant."

DR. BESANT AND THE THEOSOPHICAL MOVEMENT

By ERNEST WOOD

Professor Wood began his lecture by saying that in India it was usual to preface all sacred subjects with an auspicious verse or *mangalam*, and as Dr. Besant was more to him than all the Devas he would begin with two verses from Indian poets:

Honour to her who laboured day by day
For the world's weal, forgetful of her own,
Like some tall tree that with its stately head
Endures the solar beams, while underneath
It yields refreshing shelter to the weary.

In good fortune not elated, in ill-fortune not dismayed,
Ever eloquent in council, never in the fight affrayed,
Proudly emulous of honour, steadfastly on wisdom set;
These six virtues in the nature of her noble soul are met.

The lecturer said that although no human being could be perfect, just as it is said that the finest of rare and exquisite pottery must have a crack somewhere, still such a man as Dr. Frank Crane could write of Dr. Besant that he wished she could be preserved for all time, like a beautiful cathedral. He himself would not attempt to act as critic or judge between those who held different views, but would simply take up the position of one who had loved and admired Dr. Besant from his fifteenth year to his fiftieth.

There were three ways, he said, in which Dr. Besant had been related to the Theosophical Movement—by her character, by her ability, and by her contribution of literature to the structure of the movement. The outstanding features of her character were a completeness or balance of intelligence, affection and activity, and a will with which she would take up a burden and carry it through all difficulties. Her completeness of character met its satisfaction in *The Secret Doctrine*, because of its wide sympathy, and in the width and power of its author, to whom she came with great joy and surrender. To this rarely balanced character Dr. Besant added great ability and great personal charm, and an affection among friends that knew no limit. This affection was not absent from the platform also; to see her standing before a

huge audience, with the gentle manner and expression of one who could enter into their feelings, to hear the deep earnestness of the tones of her voice, and the purity and the singleness of her emotional responses ringing through the heroic passages of her appeals for brotherliness and understanding and individual endeavour, and to feel that coupled with this earnestness was a mind capable of the most searching logic and the coolest judgment, was to be conscious of an attraction which no mere appeals to reason or emotion separately could ever make. Some had thought that Dr. Besant was fond of battle, but Professor Wood thought that really she had no liking for the terrific struggles in the outer world in which from time to time she had played such splendid parts. What drew her into these was her great sympathy for suffering, in connection with which every shred of her own happiness and comfort would instantly be thrown to the winds.

Great was her devotion to the Master as Perfect Man, and great her sense of that inward unity in which Master and disciple are one, as was shown in her short speech in the Convention of 1931 when, with her failing strength gathered up, she flung out once again the heroic message that each should seek the Divine in himself alone, and again in her birthday message of the same year: "I will try patiently to tune my daily life into fuller harmony with that of the Divine Master who lives within my heart." With all these splendid qualities, still, went on Professor Wood, Dr. Besant was very modest and free from pride, and unlike many other great people, she was always willing to admit an error. He had one letter in which she had written, with reference to a small business error: "Sorry to be such a donkey." But there were times when any statement of error or regret would have affected the reputation of others, and in such cases she allowed herself to be misunderstood, which was heroic.

Turning to Dr. Besant's actual influence on the movement, Professor Wood said it could be divided into three phases or periods. The first of these was that in which she came to India and established close contact with a group of learned Theosophists in Benares. With characteristic sympathy and energy she penetrated beneath the surface of ordinary Indian life, saw the beauty and spirituality of its simplicities, and very soon was the centre for a revival in India of the Theosophy of the Upanishads and the *Gita* as applied to modern life. As she toured the country preaching this revival in a voice which rang with vision as well as sincerity, she left in tens of thousands of minds and hearts some permanent purity and loyalty to truth which had not been theirs before. Colonel Olcott was overwhelmed with admiration for the splendour of Annie Besant as a spiritual teacher. Year after year he invited her to give the Convention Lectures, and all the Theosophic world looked forward eagerly for the annual volume. She also delivered many famous lectures all over the world. Professor Wood laid great stress upon the value of her lecture, "Spiritual Life for the Man in the World," as striking a new and powerful note, and upon *Esoteric*

*Christianity as giving many Christians a head-hold on their religion where before they had had only a foothold, and in *In the Outer Court* he saw what might well remain for centuries a spiritual classic for the Western world. He said that this was the period of Dr. Besant's greatest literary work, and it had possibilities of longest life.*

When Dr. Besant became President she found less time for preparing her courses of lectures on Theosophy; more and more time was given to affairs of administration, and even in her lecture work, such as the courses in the Queen's Hall in London, her mind became more turned to administration in the outer world, to the application of Theosophy to matters social, educational and political. She turned the Convention Lectures over to other speakers, and in the movement in general preaching began more and more to take the place which information had occupied before, so that in our Theosophical ship the motto of the enthusiast: "Row, boys, row," began to replace the motto of the thinker: "Let us put up a sail." During this period, said Professor Wood, he had himself served closely under Dr. Besant in administrative work, and he could testify to the greatness of her qualities in that capacity also. Her loyalty to the Society and its rules and non-credal constitution was very perfect. In a speech in Benares she had said that though she recognized her power as head of the E. S., she would never allow it to operate in the affairs of the Society. At the beginning of this second period Dr. Besant established a student centre at Adyar not with a definite curriculum, but with evening meetings in which a general colour was given to the studies. For this work Bishop Leadbeater was appointed chief teacher in her absence. He did a vast amount of work, of which Professor Wood had written twenty years ago in an article entitled "Ten Thousand Hours with Mr. Leadbeater". Bishop Leadbeater's talks were turned into books and into articles for THE THEOSOPHIST which sent its circulation up very rapidly. This literature then began to have a huge sale, while the Convention Lectures naturally declined. It was somewhat different from the earlier literature, being predominantly scientific in tone, with a strong ethical content and free from philosophy and psychology. After sometime the earlier form of studies declined considerably, because many began to feel that thought and study were too speculative, when the important things were facts and these were to be obtained through the development of psychic faculties. When Bishop Leadbeater went to Australia and took up Co-Masonry and the Liberal Catholic Church, practical activity and administration of these things became a prominent part of his programme of work, and he declared the Path of Discipleship to be much easier to tread with the aid of these, which Professor Wood called "organized access" to the Masters' power and blessing. However, in Professor Wood's opinion, this incursion of the teaching department into administrative activity in connection with attainments which had all along formed a prime object of the Theosophical movement led to cross-currents and ultimately produced some difficulties for the President of which she had spoken to him and others. She wanted to encourage everybody in their laudable

undertakings, but to prevent any bias from appearing in the Society. Some people had accused Dr. Besant of credulity but that was because they did not understand her. She never credited herself with being able to do everything at once, and she was always ready to co-operate with others, accepting their contribution of talent and adding it to her own. Her belief in the necessity for co-operation in practical life was very strong. She was not of the nature of which dictators are made, for she had no mere human pride, though much dignity, and she had the intelligence and love which made unity easy and inaction impossible for her.

The third phase of Dr. Besant's influence came, said Professor Wood, when Dr. Besant announced that the World-Teacher had arrived. In the summer of 1925 the rumble of the approaching chariot-wheels of the great Teacher was heard by a small group in Holland, and Dr. Besant then made announcements of great import. At the end of the same year, at Adyar, Mr. Krishnamurti spoke some words which seemed to be from the Teacher Himself, and later Dr. Besant announced that the Teacher had indeed come, in the form of a constant mingling of consciousness. To this belief she adhered to the end and made it the topic of her greatest enthusiasm. Her announcement of the advent coincided with a rapid change in Mr. Krishnamurti, but he did not accept the disciples and the modes of organized access which had been prepared, but took up the position that in order to have spirituality one must lean upon no thing or person outside oneself. In 1929 he closed the Order of the Star and he left the Theosophical Society because he found its activities in practice to be indistinguishable from systems and methods which he declared to be hindrances to that change of the face of the world and to that awareness which had become the object of his life's activity. This had its repercussion on the Society, and since 1928, 28,000 members have left, though new members have come in, bringing the total down from 45,000 to 31,000. Professor Wood maintained that the loss of members was not due to economic depression; the biggest yearly portion of it had taken place in the year of the boom.

In 1930 Dr. Besant came back from Europe much broken in health. Gradually she weakened. Her decline was without pain, which was eloquent testimony to the goodness of her previous lives.

DR. BESANT AND INDIA'S RELIGIOUS REVIVAL

By BABU HIRENDRANATH DATTA

The third public lecture of the Theosophical Convention series was given in the Hall of the Headquarters of the Society, Adyar, at 8 a.m. on Tuesday, December 26th, in the hearing of a large audience. In introducing the lecturer, Mr. Warrington said that in looking round for the most suitable man to deliver this particular lecture,

they had been extremely fortunate in securing Babu Hirendranath Datta for the task, as he had been intimately associated with Dr. Besant in her activities in India, particularly in the religious field, for nearly forty years.

Babu Hirendranath Datta, who is well known in India as a successful Calcutta solicitor as well as an educationist and public worker, spoke in a very quiet, almost conversational tone, but with a very effective manner. He began by paying his "loving and humble homage to my spiritual mother," as one of the thousands of people in India who "love and bless her for leading them to the light". In this connection he paid a tribute to Dr. Besant's stupendous power for strenuous, sustained and intensive work, and quoted Bernard Shaw, who once referring to this aspect of her character said: "Any attempt on the part of a mere man to keep pace with her generally wrecks the man." Once when travelling with Pandit Malaviya, the latter, complaining of her break-neck speed, said that he and other Congress leaders often felt as though a bullock-cart was harnessed to a motor-car of tremendous speed and power. It was this prodigious Karma-Shakti directed into her multitudinous activities, and particularly into the effort to awaken India religiously, to which he specially called their attention.

In this connection there were several outstanding facts which had to be considered. There was first of all the momentous decision of the Founders of the Theosophical Society to transplant the tender shoot from New York where it had begun to Indian soil. For one thing, that shoot did not flourish in the West—the soil there being uncongenial. In the second place, it was in the fitness of things, for it was necessary that the hoary wisdom of the East should become available for the healing of the nations. "Was not that," asked the speaker, "the inner purpose of the Theosophical Society, to enable the white races to drink from the fountain of Aryan Prajna?"

He then described the landing of the Founders in India and the warm reception they received, together with the marvellous rapidity with which the Society grew here, 43 new Lodges being established in the years 1881 and 1882 in the principal centres of Hindustan. The great regard in which Colonel Olcott was held, more especially by the Hindus, was shown in the fact that on March 9, 1883, he was actually invested with the sacred Brahmanical thread by Pandit Taranath Tarka Vachaspati, at that time the most learned Brahmin pandit in Bengal.

Mr. Datta then drew a picture of Hindu India as it existed religiously at that time. It bore, he said, a striking resemblance to the pagan world on the eve of the advent of Christianity. Empty ceremonies were in the hands of a hide-bound priesthood, stifling the life of true religion. While paying lip-homage to the Vedas, the nation was actually living on "the unhealthy pabulum of the Tantras, the Upapurans and the compilations of the commentators, neglecting the ambrosia of the Upanishads and the authentic Puranas, and there

were none to unravel the mysticism of the former or explain the symbolism of the latter". The result was that educated Hindu India revolted against religion. The need was great. Here the speaker quoted the memorable words of one of the great Adepts: "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."

It was at this particular hour of India's darkness and to meet this great need that Annie Besant arrived. For this work she was peculiarly fitted. For, as she said so recently, indicating her love and vision and fitness: "India, my India which I love so deeply . . . are not her people a chosen people? . . . Chosen to lead the world to spirituality, chosen to emphasize always the higher, the nobler, the less material aspect of life?"

The way in which Dr. Besant captured the imagination of the India of those days was illustrated by the speaker in the following personal reference: "I can well remember the occasion when I first set my eyes on Mrs. Besant. It was in the Calcutta Town Hall, in January, 1894, when she stood up to speak for the first time to a Bengali audience, her subject being 'Materialism Undermined by Science'. Like most Bengalis, I had an incurable partiality for oratory, and in common with other Bengali youths was simply enthralled. She seemed the living embodiment of all the brave and splendid women of old Greek and Norse and Gaelic legend, offering, as Sarojini Devi once said, 'proud and joyous homage to the eternal genius of India'."

He, with many others, was impressed by the way she furnished scientific corroborations of some of the apparently hopeless teachings of the Hindu books, such as the divisibility of the atom, the homogeneous basis and the five sub-states of matter, and so on. She also threw light on the Hindu sacraments, ceremonies and practices, the allegories and symbology contained in the Puranas, and the knotty and intricate problems of Hindu philosophy relating, for instance, to such questions as Monism versus Duality, the Absolute and Relative, etc. She also insisted on the fraternity of faiths and their identity in essentials. The result of her activities in this direction was that, instead of an Indian being ashamed of his religion, he became proud of it. She enabled the members of the various faiths to understand and appreciate their religion more intelligently. In this way she "rekindled India's faith in her own ideals and destiny".

This, the lecturer pointed out, was done deliberately as part of a plan, for she felt that the regeneration of India lay basically in a religious awakening. But she also realized quite early in her Indian career, that if the religious revival for which she was working was to bear lasting fruit, it must also be given concrete embodiment in educational institutions, which "would combine the ancient Ashrama

ideals of education with the best assimilable ideals of the West, in an atmosphere of light and love, and free from cant, cram and cramp". The lecturer then described Dr. Besant's effort in the educational field, the founding of the Central Hindu College at Benares and associated collegiate schools, the Sanatana Dharma series of textbooks, which made the imparting of religious instruction possible on non-sectarian lines, the handing over of the Central Hindu College to form a nucleus for the Hindu University at Benares, etc.

The lecturer then showed how, from the educational and religious fields, Dr. Besant next directed her attention to social and political fields, all in reality part of one whole. He called attention to the remarkable series of lectures, "Wake Up, India!", which had a wonderfully stirring effect. But always her activities, whether in the social or political field, had a very definite religious background. She not only insisted on the preservation of India's ancient tradition and culture, but also on India's rightful place in the British Commonwealth of Nations.

Concluding, the speaker said: "She found India not actually dead but dying and decadent; and if at the present day we meet with patent signs of abounding life pulsating through her veins, the credit is undoubtedly Dr. Besant's. Monuments in marble may be raised to her memory, but she will live for future generations not in monuments of stone but in the monumental progress she has helped to bring about in the achievement of human Brotherhood and of India's religious revival." The secret of her remarkable success, he claimed, was that she taught people to trust to the Divine in themselves. "You are divine," she would say, "you don't need to look up to the heavens to find the Divine; look into your own heart, and the Divine is alive in you." The speaker hoped that after the briefest rest Mrs. Besant would return to India in an Indian body, to again lead the nation forward to victory.

With a few appropriate words from the President *pro tem*, one of the most impressive and inspiring meetings of the Convention was concluded.

DR. BESANT AND SOCIAL REFORM

By MANJERI RAMA IYER

The fourth of the series of Convention Lectures was delivered on December 26, 4.30 p.m., at Adyar, under the chairmanship of Dr. G. S. Arundale. There was a large gathering, the Headquarters Hall of the Theosophical Society being well filled. The subject of the lecture was "Dr. Besant and Social Reform in India". In introducing the lecturer, Dr. Arundale said there was no one more qualified to deal with the subject than Mr. Rama Iyer, who had for many years worthily blazed the trail both by precept and example.

Mr. Rama Iyer, who spoke in his characteristic and inimitable manner for one hour and twenty minutes, held, delighted and inspired his audience from start to finish, being repeatedly applauded. In common with the rest of the lecturers who had preceded him, he began by paying his tribute to Dr. Besant and in making it clear that social reform was only one of the many reforms undertaken by Dr. Besant in India. But it was, he admitted, one of the most complicated and difficult, if only because it dealt primarily with the *two* questions of food and marriage, and it was linked up with and interwoven in the caste system that had become an integral part of the religion of the Hindus. In this respect he confined his remarks largely to the Hindu community, though the underlying principles applied to all.

He then proceeded to describe the social condition of India when Dr. Besant landed in the country in 1893. While Western civilization was pouring in, the ancient Dharma and caste system based on real qualities and definite conditions were becoming more and more confused, and even regarded by some as superstitious.

The first task of Dr. Besant in relation to social reform in India, said the speaker, was, after she had won the confidence of the people, not to belittle or destroy the caste system, but to show the realities originally underlying the four great divisions of society and to try to make the contents of the four caste bottles fit the labels. She set up a splendid ideal in which the name and the Dharma harmonized, the ideal of the Manu of ancient India.

He represented the four great castes by the four fingers of the hand. The index finger represented the Brahmana, who pointed the way—not for money or position or fame, but out of love and in service to all. The next finger, bigger and stronger than all the rest, stood for the Kshatriya, the fighter and ruler, the guardian and protector. The third or ring finger was the Vaishya who gathered wealth and distributed it to the people; and the little finger represented the Shudra, the labourer. The thumb stood for those, the Yogis, who were beyond all caste and had relations with all. There was originally in reality no fifth or Panchama caste; that had sprung up artificially as a result of degeneracy.

Dr. Besant's first effort, therefore, in this direction was to rehabilitate the caste system on the lines of its ancient splendour and reality. Especially did she appeal to the Brahmana to lead the way. This she did gently, lovingly, always with a view to the regeneration of society and of India as a nation. But into these appeals she also flung all the force of her being. She strove passionately to serve the ancient ideals in modern life.

He quoted Dr. Besant in one of these appeals: "I make my appeal to you, because I love ancient India so well, because I still nurse within my heart the hope of India's resurrection. As she is lying to-day, she is prone on the ground, helpless, degraded, without power, with only the forms, the shells of the ancient, the mighty religion

that was once her glory; nothing scarcely of its power and little of its knowledge remain. Strangled in the fetters of customs . . . bound so that she can scarcely move hands or feet—is she to lie there till her swoon passes into death, so that the only light that India shall again give to the world shall be the light of her funeral pyre, the flames in which is perishing a dead civilization? Some say that is inevitable . . . I cannot believe it, I will not accept it . . . I believe that still the choice lies before her . . . one path leading upwards and the other downwards; one rising gradually up till she shall stand again on the pinnacle of the spiritual teacher of mankind, the other sinking slowly downward through the throes of dying agony to the place where she shall perish, and only her ashes shall remain . . . the choice is yours and not mine . . . For me, . . . I shall strive to help this land, the greatest of all lands in the past, the greatest of all lands in the future, if you will."

A response was made to that appeal, and a small band of people resolved among other things not to allow the marriage of their daughters before the age of sixteen; to promote the maintenance of caste relations with those who travelled abroad; to promote intermarriage and interdining between the sub-divisions of the four castes; not to employ in any ceremony where choice was possible an illiterate or immoral Brahmana; and not to demand any money consideration for the marriage of their children.

The attempt, however, to revive the ancient ideals, said the speaker, was only partially successful; and later in the series of lectures, "Wake Up, India!" another note was sounded, a note rather of a new creation than one of revival of the ancient forms. This later appeal had been more successful; and though many of the old forms still persisted and probably will persist for many years to come, a new spirit, a new outlook, had arisen. The Sarda Act had been passed, foreign travel was no longer taboo, intermarriage and interdining were becoming more and more common, and men and women everywhere in India were less and less trammelled by the dead hand of the past, and more and more ready to adopt practices dictated by reason and love and common sense.

DR. BESANT AND YOUTH

By MRS. RUKMINI ARUNDALE

"Dr. Besant and Youth" was the title of the sixth¹ of the series of Convention Lectures delivered on December 27, 4.30 p.m., to a crowded hall at the Headquarters of the Theosophical Society, Adyar. The lecturer was Mrs. Arundale, President of the Federation of Young Theosophists in India; Babu Hirendranath Datta of Calcutta presided.

¹ The fifth of the Convention Lectures was delivered by Mrs. Ransom as a substitute for one planned for the memorial series, but could not be given. It appears, in summary, at the conclusion of this series.—ED.

Mrs. Arundale, who spoke throughout with remarkable restraint and simplicity, began by saying that, if she had chosen the subject, she would have worded it "Dr. Besant as Youth"; for next to her wonderful understanding, which was her most outstanding characteristic, was her eternal youthfulness. The older she grew, the younger she became.

In considering the ways in which Dr. Besant expressed this youthfulness, Mrs. Arundale said that, putting aside her body, which of course was subject to wear and tear of time, she was always radiant and full of life. There was always a wonderful responsiveness, which is so characteristic of youth. Coupled with this was a delightful simplicity. "She was," said Mrs. Arundale, "the simplest person I have ever come across." Though constantly engaged in a multiplicity of activities, that required skill and learning and that were often very complicated and difficult, she had about her that beautiful simplicity which made you feel at home and at once forget all shyness and fear. Though she was such a great person, you somehow never felt afraid of giving her your opinion. It came out, so to speak, unconsciously; and she always listened as if it was the most important thing in the world that you were telling her.

This was true also of children, of whom she was very fond, as she was too of animals. They always seemed to understand one another. Indeed it was, said the speaker, this wonderful power of understanding in her which drew the young people to her, and made them always feel at home and ready to express themselves as to one of their own youth. She did not care how strange, unorthodox, or even revolutionary were the points of view expressed. She was never shocked, because she always understood. She seemed rather to delight in the mental and emotional suppleness of youth, and always encouraged the fullest and freest expression of oneself.

Another symbol of youthfulness she displayed was her courage. She was as ready to stand by and champion an old thing as a new one, provided always it seemed to her to be the truth. Mrs. Arundale being herself a Hindu, born in the Hindu faith, the fact that Dr. Besant was a Hindu in everything except birth made a great appeal to her. In this respect Dr. Besant had been a real mother to her, enabling her to understand her own country, its past greatness and future possibilities, as she had never done before. Dr. Besant was always emphatic on the point of Indian youth being Indian and preserving the spirit of India at its best. But she always made you feel that it was not India as such that she wanted, but that which was and is intrinsically beautiful and true in India.

And of course, she was always open-minded and fearless of consequences. This sometimes gave you the impression of a most intriguing inconsistency, for in her frankness and love of truth she would at one time appear to be supporting orthodoxy and at another time heterodoxy. She never hesitated to give you her opinion when

you asked for it, but her answers were never such as to bind you. Always she gave you the greatest freedom to do only what you felt was right.

Then, too, combined with the spirit of the warrior, she had the gentleness of a wise and loving mother. But always, said the lecturer, she insisted on youth achieving real inner freedom and naturalness. The speaker concluded with an appeal to youth to achieve and preserve that freedom and naturalness, in art, in dress, in music, in dance and in life, that freedom of which Dr. Besant would ever remain such a great and inspiring example.

DR. BESANT AS A COMRADE AND LEADER

By SIR C. P. RAMASWAMI AIYAR

The seventh lecture of the series was delivered in the morning of 28th December in the Headquarters Garden by Sir C. P. Ramaswami Aiyar, with Dr. Arundale in the chair.

The lecturer, who had chosen for his subject: "Dr. Besant as a Comrade and a Leader," began by saying that while it was his great privilege to work with Dr. Besant for many years in the various fields of public activity, particularly in politics, in matters of faith they always agreed to differ. But as a comrade and a leader she was unique. He had religiously made it a point to read her Autobiography every year for the last twenty-five years. It narrates the inspiring struggle of a great soul going from point to point and completing a tremendous work. She was one of those who strove to find the truth though her feet bled.

In reviewing the work Dr. Besant had done for India, the speaker said that when she first came to India politics was a gentleman's game. Resolutions were tabled and discussed and passed and duly reported in the press, and there for the most part the matter ended. Dr. Besant changed all that. She made politics a live and practical thing, as much discussed in the villages as in the drawing-rooms and cloistered places. Great men have since followed her and even greater appeals have been made to the masses, but the idea of transferring politics from the cloister and the study to the village and the masses was entirely Dr. Besant's.

This was also true of journalism and of education. Before her advent to India education was controlled by foreign agencies. It might almost be said that the inculcation of the inferiority complex was part of the curricula. She insisted on education and educational institutions being managed and conducted by Indians for India. This was true of all the other activities into which she flung herself for the uplift of India. She was more Indian than any of us, and often expressed to the speaker her regret at

having to wear a white instead of a brown vesture. She strove and strove successfully to get Indians to think and feel and act as Indians and to be proud of the fact. He himself in his younger days wore European dress—a sort of inferiority complex dress. Dr. Besant hammered all that sort of thing out of India. In some quarters the idea has gone too far, so far indeed as to develop a hatred of everything foreign. But Dr. Besant never encouraged that, in fact always deprecated it.

Referring to the existing monuments of her great work in India, Sir Ramaswami called attention to Adyar, which she had helped to make what it was, to Benares and the magnificent educational work done there by her efforts; to the Y.M.I.A. in Madras, to *New India*, the Home Rule League, and so on. But the most enduring monument of all was the memory of Dr. Besant as she was, her loyalty to colleagues and subordinates her tirelessness of mind and body and her absolute obliviousness to self.

He made the confession that it was through the Krishnamurti case in the High Court of Madras, which he conducted successfully against Dr. Besant, that he first came to know her for the great soul she was. "I thought," he said, "I had made a great hit, and collapsed Theosophy, but in reality she annexed me and made me a life-long comrade and co-worker." He was even urged on that occasion by many of his friends to go further and commit her for contempt of court, but though he was aware that on several occasions where the law was at fault, she deliberately committed contempt, he refused to do so. Hearing of his action in this matter, Dr. Besant called upon him and from that moment he became her admirer and supporter.

Her methods, he said, were often impetuous and tempestuous. It was a method which many of the old stalwarts rather disliked. They preferred to go more quietly and leisurely. But gradually she cajoled and persuaded them—Mr. Gokhale, Mrs. Naidu, Mr. Tilak and others. The last mentioned was rather worried about Dr. Besant but she finally won him over. She knew she could carry young India with her, but she wished to have the stalwarts also. Later, of course, when the Home Rule League was founded there was a great response all over the country and the older men had willy-nilly to come in. But this unification was not accomplished without suffering and much opposition. Action was taken against *New India*, and the speaker had the privilege of defending her on several occasions.

Then came the internment of 1917. Using his inside knowledge here the speaker said that Dr. Besant worked for that internment, wrote for it, spoke for it. She was conscious of the disability of wearing a foreign body and of consequently running the risk of being regarded with suspicion by the Indians, even as being an agent of Imperialism and the British Government. So she courted internment. The result was all and more than she had hoped. The masses everywhere rose and greeted her as the true champion and natural leader

of new India. The result of this great awakening was the introduction of the Montagu Reforms. Here the speaker paid a tribute to Mr. Montagu who, he said, threw away his career for the sake of India. He loved India and was Eastern in soul. From that time Dr. Besant co-operated with the Government, and that too, despite the desertions from her camp of some who were diverted from their allegiance and activities by offers of office from the Government.

She had, said the speaker, a strong and intimate sense of comradeship and friendship, and in her life-long struggle in the cause of truth made links with many outstanding personalities like Roberts, Bradlaugh, Burrows, George Bernard Shaw, H. G. Wells, W. T. Stead, Hyndman, Sir Subramania Iyer, Tilak and many others. Always she spoke and struggled for unity and joint action. It was as if her appeal was ever to work together and enjoy together. The lecturer concluded his inspiring address with an appeal to all to emulate her splendid example in making India, her India, all she had hoped and dreamed and worked for.

ANNIE BESANT AS AN OCCULTIST

By THE RT. REV. C. W. LEADBEATER

"Annie Besant as an Occultist" was the title of the last of the Convention Lectures delivered, and as the lecturer, Bishop Leadbeater, is regarded in the Theosophical Society as one of its investigators, the lecture was naturally extremely interesting to all present. More especially was this so in view of the fact that Annie Besant and C. W. Leadbeater had been close co-workers in the Society, and as Occultists too, during almost all the many years they were members of the Society.

Speaking from this vantage ground, Bishop Leadbeater had no hesitation in confidently asserting that Dr. Besant was the greatest living occultist in the busy world of men. He explained that Occultism simply meant the development of those powers in man which enabled him to see and contact higher planes and beings, to see and know things which were normally hidden from others. But these unknown factors, when discovered, often proved to be of enormous importance, and might therefore affect decisions and actions on the physical plane. The possession of psychic powers, however, he was careful to emphasize, did not necessarily mean that the possessor was a better person than others. It was only like having the mastery of an instrument.

Dr. Besant, he affirmed, was born with these faculties. They were there simply because she had worked along these lines in other

lives, so that as soon as she took up the study of it, she very quickly developed these faculties and was able to come into direct contact with those members of the Great Brotherhood in the Himalayas who were responsible for founding the Society. There she found her Master, and thenceforward her utter devotion to Him ran through her life like a golden thread on which were strung all her thoughts and acts. All pupils gradually become *partially* one with their Master; she became *wholly* one.

One result of her success was that for the first time the Society had someone in its midst who could not only say: "I have heard," or "I have read," but who could speak from first-hand knowledge and could present this knowledge in a form that could be fairly easily understood. Mr. A. P. Sinnett had already made some attempt to reduce the occult information that had been passed on to him from others into some sort of order, so that it might be presented to the West intelligently, but Dr. Besant was the first amongst us to systematize the knowledge attained by direct study and observation. As an illustration of this the lecturer referred to such of Mrs. Besant's early books as *The Seven Principles of Man, Karma, and Life after Death*, but particularly *The Ancient Wisdom*. Of over 300 books which Dr. Besant had written, Bishop Leadbeater was of the opinion that this was the greatest and most serviceable of all her contributions, more particularly as a presentation in a systematized form of occult knowledge. He would even venture to say it was the greatest single piece of work she had ever done for the world. Others tried their hand at this task, including himself with his *Outline of Theosophy*, but none came within measurable distance of hers for clear connected thought and poetic expression.

Incidentally the speaker mentioned the fact that one of the greatest requisites of the day was a book which would present the whole of this knowledge in a way which would be attractive and simple enough for children. Such a work was badly needed.

Bishop Leadbeater then described the differences in method between himself and Dr. Besant in dealing with occult matters. She would generalize from a higher plane on the principle of "as above so below," swooping down upon her conclusion with the swiftness and accuracy of an eagle, whereas he was always inclined to work step by step from below upwards. He illustrated this by referring to their joint efforts in the study of occult chemistry, giving several instances of arriving at precisely the same results by quite different methods. In this way they were also able to see whether their experiences agreed with the books. They did. In some ways Dr. Besant had an advantage over him in dealing with occult chemistry, for she had studied ordinary chemistry very deeply, and was well up in those things.

The speaker also made some interesting references to the book *The Devachanic Plane*, which was the result of their joint and yet independent occult researches while staying for five days at

Boxhill, England. Often, too, when they were thousands of miles apart, they would continue their occult investigations and check up and verify things separately, by correspondence. This was no easy matter, especially when it was remembered that on these higher planes on which they could function normally, there were literally thousands of different varieties of forms.

This great power of hers enabled her to keep in touch with Those who founded the Society, whose organization it is. She was the Society's best and greatest link with Them. Thus she was far-seeing, because she could observe results; she was wise with a higher wisdom. In this respect the Society was different from all other philanthropic organizations.

It might be asked why, if Dr. Besant possessed such wonderful occult powers, did she not use them for the detection of crime, for healing purposes and so on? He pointed out that in this respect she had to abide strictly by occult rules. Also that she was the soul of honour and never took advantage of her great powers, which had she cared to use them would have laid bare almost all secrets between man and man and nation and nation.

Concluding, the Bishop said she would always be to us a great and splendid heroine, the grandest occultist of our time, and the greatest servant of the Masters.

In his concluding remarks, Dr. Arundale as Chairman said that the greater the powers the greater the strain and the responsibility. It was better, he said, to use the powers you had than to seek to fly to others you had not. The quickest route, he suggested, was up the "Golden Stairs" of H. P. B. He reminded them also that all things come to those who wait, and work constructively, which meant among other things ridding themselves of the personality, taking themselves out of the picture, and above all they should make a generous, accurate and kindly use of the faculties they had, as outlined, for example, in *At the Feet of the Master*.

FUTURE WORK OF THE THEOSOPHICAL SOCIETY

By MRS. JOSEPHINE RANSOM

(General Secretary of the Theosophical Society in England)

The fifth lecture of the Series was given in the morning of December 27 in the Headquarters Hall to a full house, with Dr. Arundale in the chair. In introducing the lecturer, Dr. Arundale humorously remarked that Mrs. Ransom was one of the great stalwarts of the Society who had created something of a reputation for collecting General Secretaryships. She had been General Secretary of the Society both in South Africa and in Australia, and was now General Secretary in England, and hinted that if they did not take

care she would next be the General Secretary of the Indian Section, for wherever she went she earned golden opinions.

Mrs. Ransom, who spoke from a few notes and with a clearness and grip and charm that were very impressive, began by disclaiming the rôle of a prophet, for, she said, prophecies rarely came true, or if they did they came true in a way that you never expected. She merely wished to give her own point of view, to ask a few questions and to make one or two suggestions. As a preliminary to dealing with the present and the future, she referred to two previous phases in the life of the Society, both of which prepared the way and led up to the third—the present and most vital phase. The first phase concerned the work of Madame Blavatsky in which she presented the general outlines and gave such a shock and such a challenge to materialism that even yet they are scarcely understood or forgiven by the West.

The second great phase may be said to have been entrusted to Dr. Annie Besant, who presented the truths and teachings given to the world by Madame Blavatsky in a more concrete and more understandable manner. In other words she sought to make a practical application of the truths contained in the mysteries. To a large extent those mysteries were no longer mysteries, the inner and more sacred things had been revealed and were now, so to speak, common knowledge.

In the speaker's view the job of the Theosophical Society was now not so much that of unveiling but to make the world fit for what was already known. It was up to the Society to create new ideals, new inspiration, so that the younger generation, which was keen and eager, might be able effectively to apply the truths already revealed to the changing needs of the day. At first when the great scroll was first unrolled by Madame Blavatsky, the West especially was startled, dismayed, antagonistic. That revelation, as contained for example in *The Secret Doctrine*, upset many cherished notions and beliefs and called forth a good deal of opposition, especially from certain sections of the Christian Church. The speaker illustrated this by referring to one well-known church dignitary who, when asked what he thought about the other and perhaps rival sects, replied that he did not fear any of the sects, but what he did fear were smaller groups like the Theosophical Society, because they knew too much.

Theosophy, she asserted, was the divine Ganges which flowing from the Himalayas was intended to irrigate and fructify all the fields of labour and service throughout the world. Those living waters, that Divine Wisdom, had now to be applied to a world which was changing with astonishing rapidity, especially in the West. In India, she thought the change was not yet so rapid. They were still arguing here about slogans and watch-words, like "Democracy," which in the West were being left behind.

How were they to make this application to a changed and quickly changing world? The answer was, first by the application of real brotherhood in their own hearts and lives, second in the Lodges, and third in the world around, the world of economics, of social reform, of politics, of education, and so on. In her opinion the West was growing a hunger for that which was real and true and spiritual. Among the youth there was a great release of what might be called spiritual energy. It might not be always labelled that, but fundamentally that was what it connoted and stood for. The people were tired of being handed a stone when they asked for bread. They wanted and meant to have that something which more correctly answers to the facts of life physically, emotionally, intellectually.

In this great demand and in the presence of this tremendous need, the lecturer then asked what India was doing to meet it. What was her contribution? What, for instance, was she offering by way of beauty in dress. She was afraid very little, for save for a few examples among the women the dress commonly worn, especially by the men, was not worthy of emulation from the standpoint of beauty.

What, too, was India offering to the world by way of customs? Many of the Western customs were badly in need of changing. Why should not India give a lead in something that was beautiful and useful and sensible? But in this respect she was afraid that India had also little to offer.

With regard to the social order there was also a great need. But on this point in India there was at present too much confusion and division. When, however, we came to the intellectual question there was something different. Here, India had a splendid contribution to make to the rest of the world in her priceless literature and philosophy. But it wanted offering in new forms and in such a way that it could be understood and applied to modern conditions. In this way the speaker referred to the books of Dr. Rabindranath Tagore which were making a powerful appeal to Western minds.

Mrs. Ransom also referred to the different systems of Yoga—Karma, the Mantra, the Jnana, the Bhakti and the Raja Yoga, which, as part of the ancient mysteries, were greatly needed and, where properly understood and applied, would prove invaluable in our changing world. This was perhaps India's greatest gift to the world. And never did the Western world need more some such antidote to the emotional and artistic expressions found in jazz music and quixotic paintings of the present day. It was the great privilege of the Theosophical Society to meet this demand, this new awakening. That, in her view, was the immediate work of the Society—the adaptation and application of those truths, which were no longer hidden, to the needs of the modern world.

Dr. Arundale concluded by appealing to India to lead the way.

CORRESPONDENCE

Dr. Besant and Mr. Judge

I FIND on coming to England that various individuals are trying to make a subtle propaganda within our Lodges on behalf of their groups which do not form part of our Theosophical Society. This propaganda has as its crux the statement: "Annie Besant betrayed the Society of H. P. B. and the Masters." Of course the statement is made by the adherents of Mr. W. Q. Judge, because they hold that she was wrong and he right in certain events which rent the Society in two in the years 1893-95.

Ever since that time, Dr. Annie Besant, and most of us following her lead, kept silent when attacks were made on us and our Society; we form the original Society, and are still where H. P. B. transferred it, that is, Adyar, and since her passing in 1891 our Society's work for the world has grown from country to country. We realize that there is room in the world for many bodies proclaiming Theosophy, nor are we going to quarrel with them for adopting our name. But the matter is different when charges are made against persons, and especially so when this particular charge, that Dr. Besant betrayed the Society, is made.

I was in England during all the period of the Society's difficulty with Mr. Judge; long after, I was Vice-President of the Society for seven years (1921-28) and in charge of all the documents which form the material for the case against Mr. Judge. Some of that material has not yet been published. I, for one, do not in any way desire to open up this matter, because even though Mr. Judge did break up the Society, (I know that after the "secession" he claimed he was the original Society, and H. P. B. and Colonel Olcott merely a kind of colony sent from New York), he did a magnificent piece of work for Theosophy in U. S. A., and, as I have already said, I recognize the value of Theosophical propaganda done by the various organizations who look to him as the only successor of H. P. B.

But I shall not sit silent if I hear that this outrageous statement about Dr. Besant is being made a pivot to make trouble in our Lodges. Facts are facts, and while it is better that these particular facts should remain buried—for what value have they in giving Theosophy to a world sadly in need of it?—yet the name of ANNIE BESANT is too great a one to allow to pass unchallenged false statements that detract from her greatness.

November 15, 1933.

C. JINARAJADASA

BOOKS AND MAGAZINES RECEIVED

MAGAZINES RECEIVED :

The Advance Australia News Service	...	December.
The American Co-Mason	...	November-December.
The American Theosophist	...	December.
The Beacon	...	Vol. 12, No. 9.
The Bharata Dharma	...	December.
Boletín de la Sociedad Teosófica Española	...	Nov., Dec. and January.
Bulletin Théosophique	...	December.
The Canadian Theosophist	...	November and December.
The Christian Theosophist	...	December-March.
The Hindustan Review	...	October.
The Indian Review	...	January.
The Liberal Catholic	...	December and January.
The London Forum	...	December and January.
The Maha-Bodhi	...	December.
Modern Astrology	...	January-February.
The Modern Review	...	January.
The Non-subscribing Presbyterian	...	December.
De Pionier	...	December.
La Revue Théosophique le Lotus Bleu	...	November.
Stri Dharma	...	January.
The Students' Chronicle	...	January.
La Tabla Redonda	...	November.
The Temple Artisan	...	October-November.
Teosofisk Tidskrift	...	November and December.
Theosophie in Ned.-Indië	...	December and January.
Theosophia	...	December and January.
The Theosophical Path	...	January.
Theosophy in Central South Africa	...	Three Newsletters.
Theosophy in New Zealand	...	December.
Toronto Theosophical News	...	December.
Triveni	...	September-October.
The Vaccination Inquirer	...	December.
World Theosophy	...	December.
Yoga	...	January.
The Young Builder	...	January.
The Young Theosophist	...	January.

BOOK RECEIVED :

Economic Nationalism, by Maurice Colbourne. (Figurehead, London.)

PAMPHLET RECEIVED :

Darwin: the Evil Genius of Science and His Nordic Religion, by H. Reinheimer. (Grevett & Co., Surbiton.)



ON THE WATCH-TOWER

By A. P. WARRINGTON

BISHOP LEADBEATER left Adyar for a brief visit to Australia on January 31st, accompanied by Miss Heather Kellett, his Secretary, and Mme. van der Hell. Mr. Frei, who accompanied them as far as Colombo, reported that the Bishop had not been unduly fatigued by the train journey to Bombay, nor by the sea voyage thence to Colombo. It is possible, however, that the longer voyage took toll from his scant supply of energy, as a cable received from Perth a fortnight later stated that the party would rest in Perth for three weeks before proceeding farther.

* * *

Theosophists in all countries were no doubt shocked to learn from the daily press of the devastating earthquakes which recently occurred in Bihar, India. Those who may wish to contribute to the relief of the sufferers may send their remittances to the Treasurer of the T.S., Adyar, who will transmit them through the proper channels. The need is very, very great.

I made enquiries soon after the disaster as to whether any of our members were among the sufferers; and finding

that such was not the case, we dispatched the contributions made by the Society and the residents in the Headquarters compound through one of the newspapers in Madras which is making public collections.

Two General Secretaries recently cabled for the names of the nominators of the two Presidential candidates. Unfortunately, I was not sure I could disclose the names without the nominators' consent, not knowing if there might not be an implied confidence in the official record. It appears, however, that as we go to press, *Theosophy in India* publishes in its Supplement what purports to be a list of the nominators. While neither admitting nor denying its accuracy, I can only say the list is published without the permission of the President *pro tem.* or that of the Recording Secretary, but is made up largely, so I am informed, from letters of information privately received. In point of fact thirty members of the General Council placed the name of Dr. Arundale in nomination, and five that of Professor Wood. There was one naming Mr. Jinarājādāsa, which nomination, since Mr. Jinarājādāsa had clearly declined to have his name used, was obviously invalid. Furthermore, it was received too late. Of those seeking to nominate Dr. Arundale, four were also received too late, thus bringing his number down to twenty-six. There were three who nominated both candidates. The rest placed no name in nomination, no doubt deeming repetitions unnecessary, since their nominees had already been formally named.

I regret that one of the candidates (Mr. Wood) does not agree with the policy of this magazine in refraining from the publication of electioneering or controversial matter during the present contest for the Presidency, claiming that such is a reversal of Dr. Besant's

Our Policy.

policy. It is true that Dr. Besant was rather punctilious about publishing statements in criticism of herself or of her actions; but not so of others. In all electioneering campaigns somebody's character, standing, judgment, policy, capacity, or fitness, is sure to be assailed, if not openly certainly by implication, and it is far better, and I believe that she likewise so held, that our international magazine, which attempts to teach "Brotherhood, Oriental Philosophy, Art, Literature and Occultism," as stated on the title page, and whose subscribers are not confined to members of the Society, but include public libraries and hundreds of readers outside, should keep its pages free from the agitation of such controversies. The real battlefield is not at Adyar, but in the Sections as a whole, where the voting is done. These have their own publications of a specifically official character, which are the proper media for manifestoes, statements, letters and all such expressions of choice or opinion. Already the American, the Canadian and the Indian Sections have published most of the material in circulation, and presumably will eventually publish it all. Other Sections will doubtless do the same, as is right and proper.

But it is error to say that Dr. Besant's policy is being reversed, for the present contest is the first of its kind in the Society, and so it is without precedent. In 1907-14-21-28, Mrs. Besant was the sole nominee for the Presidency. In no case did she issue a manifesto or statement, but left the members free to make their decision upon the record she had made rather than upon a declaration written to influence votes. I can recall that it was I who appealed to the American Theosophists in 1907 to support Mrs. Besant, in a paper that had to be circulated privately. Certainly it was never published in *THE THEOSOPHIST*. Nor do I know of any other that was so published.

Some day the Society may publish at Adyar a strictly official periodical dealing exclusively with the affairs of the

Society *per se*, and in such case future election material may well find a place therein; but never, I should hope, in the journal intended for distribution among a public who are not in the least interested in our Society's internal struggles.

We have received an invitation to a "Conférence par Mr. Jinarajadāsa, Vice-Président de la Société Théosophique. Sujet: Une conception nouvelle de la Théosophie." Word comes from France that Mr. Jinarajadāsa's lectures are a great success and members are delighted. They are delivered in a French that is complimented by the French, who are ever jealous of their beautiful tongue. He is evidently able to lecture now in French, Spanish and Italian, as well as in a very chaste English. His friends in India will be interested to learn that he is booked to return to India by the Orient Line s.s. Orama, due to arrive in Colombo on November 17th next.

Mr. Jinarajadāsa has received from Vicomtesse Villiers d'Hotman, Vice-President of the Lotus Branch at Paris, three rare Russian works of unusual importance. He describes them as follows:

1. A copy of the original Russian edition of H. P. B.'s work which appeared in English as her *Caves and Jungles of Hindustan*. H. P. B.'s autograph copy exists already at Adyar.

2. A copy of the original Russian edition of her book *The Blue Mountains*. What is specially noteworthy in this book is a biography of H. P. B. up to the year 1888, by her sister. This biography has never been translated. The work is being done under the supervision of Dr. Anna Kamensky, and will be published as soon as possible in English and French. The royalties from them will be donated to the two nieces of H. P. B., two elderly ladies now in greatly reduced circumstances and in indifferent health.

3. A work in Russian by H. P. B.'s sister, which may possibly have some useful information about H. P. B. The book is being examined.

All three books will be kept in the Archives of the Society at Adyar, and our grateful thanks go to all concerned in the valuable gift.

Among the worthy efforts being made in these days of change and re-orientation, one takes notice of *A Call to Youth*. The New History Society of 132 East 65th Street, New York City. Contrary to one's first impression gained from the name, it is not a society formed for the study of history, but rather one apparently aimed toward the making of new history the world over by the youth of to-day, through the establishment of international co-operation and understanding between the peoples of the East and of the West.

The New History Society was founded in New York, as was our own Theosophical Society, and the date of its birth was so recent as 1929. Its key-note is "A United States of the World and a Universal Religion". Its principles are based upon the ideals of Baha-U-Llah and Abdul Baha, the two widely known spiritual teachers of the East who lately heralded a new era of universal peace, happiness and prosperity. And its outlook is inter-denominational, inter-national and inter-racial with followers in many religions, races and regions of the earth.

Such distinguished personalities as Rabindranath Tagore, Dr. Albert Einstein, Professor John Dewey, Rabbi Stephen S. Wise, Grand Duke Alexander of Russia, Miss Helen Keller, Mr. V. J. Patel, among many others, have spoken from its platform.

The Society has conducted three world-wide competitions for prizes to be won by those among the youth of the day who prepared the best essays of not more than 2,000 words, the first by students of the Universities of the U. S. America, on "How Can Colleges Promote World Peace"?; the second by students of the Universities and Schools of Europe on

"How Can the Youth of the Universities and Schools Contribute to the Realization of a United States of the World"?; the third by students of South and Central America, Mexico, the West Indies and adjacent islands, on "How Can the Youth of the Universities and Schools Contribute to the Reconstruction of Human Commonwealth"? And now a fourth competition is announced for the entire Youth of Asia—male and female, up to the age of thirty, the subject being "How Can Youth Contribute to the Realization of a Universal Religion"?

It is believed by the announcers that a "competition of this nature will create a great fellowship between the younger generation of Asia and that of the West," a closer and more intimate brotherhood and understanding being sought. The Award Committee is formed of names internationally known. The present call is made to the Youth of the East to give prescriptions for the spiritual ills of humanity, to help to "save humanity from its present contradictions and set it moving toward Life . . . toward a new Kingdom of Truth . . . Let the Youth of Asia speak! The world will listen!"

Later there is to be a competition within the British Empire and finally the international campaign will be closed by a competition offered to the Youth of the Entire World to discover the opinion of the New Youth of our generation, and to present it to the leaders of the Nations for action.

Could anything be more splendid and timely? Well done, Director Mirza Ahmad Sohrab; you have undertaken a promising venture and richly deserve every possible helping hand!



By means of the contacts of Space, the I-You instinct in man transmutes itself in the course of time from the status of the Particular to that of the Universal; i.e., from that of the separated Personality to that of the Universal Life. When this is

A New Conscious
Life.

accomplished there is Realisation, Liberation, Nirvana, Moksha—one name is as good as another, for no name may describe That which has always been admitted to be indescribable.

There are broadly two worlds of conscious experience which may be described as "your world" and "ours," as the Master indicated when He said that the aspirant who wished to tread the Path must come out of his world into Theirs. We, living on earth, are conscious only of a three-space world of separated beings and things; and whatever thought we may have of a subtler world, we still fill it with the same separated beings and things, with the same general spatial contacts and duration, but all in a state of glorification. We do not let go our dearly cherished individual separateness or egotism, feeling no doubt that if that be extinguished there would be nothing left.

But would such be so? There is a potential consciousness within each of us which is universal and eternal. Our separated consciousness was taken on by us for a time only as a part of the great cosmic sacrifice. All this orgy of illusion of ours based on the temporary fancy of separateness is said to become dissipated in the glorious reality of that other or universal consciousness about which we ordinarily know so little and towards which all religions, philosophies and ethical orders have ever been vainly trying to direct our attention. Yet what do they really know about it? Nothing certainly that can be fully conveyed. The most that can be expected is that they may promote or stimulate happier social contacts in our spatial world, and that we may be quickened to make the great search for that other world or state of consciousness of which the Master speaks, implying that it may be known here and now.

If someone of our modern world of form, upon gaining experience of that other world of the larger consciousness,

could only acquire the art of adequately presenting an attractive picture of its glories in terms that are not spatial, or temporal, or separative, but in such terms, conditions, states, qualities, as we may be able to grasp—terms that attract rather than drive and suppress with “don’ts” and punishments, or difficult disciplines, or yet tiresome ethics; an eagerness would be aroused for the higher which would cause aspirants to summon all their energies of heart and mind to rise to its possibilities,—energies which otherwise ordinarily focus themselves in less worthy directions that have been made attractive.

To be drawn by an ideal one must either have experienced something of it, as some have done in a flash of religious ecstasy, or have enjoyed something of an imaginary concept of it, as often does the artist mind. As an initial step perhaps we shall come nearer to the realization of the universal within us when we become less serious about all the vaporous nothingnesses (ultimately considered) of this world of ours; when we come to see that the things over which we break one another’s heads really are of no importance save that which we ourselves put into them and so are merely make-believe, a self-created illusion. Then the childish seriousness with which we have taken our particular brand of separated life will begin to give place to the joyousness of living in the spirit of the wider unity, or a loving friendliness and kindness, or real heart culture, sustained against all opposition or temptation.

* * *

Expressions of good wishes for Bishop Leadbeater and the residents of Adyar were received by Appreciation. telegraph and post on his birthday, (Adyar Day) and later, for which grateful thanks are returned.

THE LAW OF CAUSE AND EFFECT

BY THE RT. REV. C. W. LEADBEATER

THERE have been various opinions at different times as to this law of divine justice. Some people when they look out into the world, and see what is happening, wonder whether there is a law of justice at all. I do not deny that from a purely physical point of view we are sometimes unable fully to see the action of this great law. Yet I know that it exists, and that when we do not see its working the fault lies in our blindness, and not in the action of the law. We may be quite certain that the law exists, and yet be fully prepared to admit that it is not always possible for us down here to see the whole of its administration.

Although I put this law forward as a hypothesis for consideration, it is much more than a hypothesis for those of us who are studying from the Theosophical standpoint. Many of them know by the use of faculties beyond the physical that reincarnation is a definite fact. In the same way there are many students who know certainly that this law of cause and effect is in action. But we must realize that it is working itself out upon other planes besides the physical, and so is not to be gauged only from one point of view.

Suppose we are looking at the underside of some beautiful tapestry; you will comprehend that, being only able to see the underside, we shall have a very imperfect idea of the pattern. Suppose further that the tapestry is not finished, then still less shall we be able to form a clear conception of the design. That is precisely how we stand with regard to the mighty law of karma. We see only the underside of it from the physical plane, because so much of its action belongs to higher levels. Indeed we may expect scarcely ever to be able to trace it fully from this side. Once more, as in the case of reincarnation, if we provisionally accept this idea of divine justice, we shall find that it is a more satisfactory theory of life than any other, and so all may gradually come to hold it as firmly as we do.

It is to be observed that there are only certain hypotheses. Either (1) everything is only blind chance, or (2) we are ruled by caprice, or (3) we are under a regular law, and our surroundings are the result of our actions, good or evil, in previous lives. Most people will admit that they would like to believe in a law of divine justice. There must be a reason for that feeling that man has, of always desiring justice. If God is infinitely greater than we, He must surely have this quality. We believe in Theosophy that it is a rational necessity that this law should exist, and we see in every direction instances of its workings. We can explain it only to a limited extent, because it needs long and careful study. But the broad outline is readily comprehensible, and the details can be gathered from our literature. We should never think that when we have heard a lecture on a Theosophical subject we know all about it. We have only to take up any of our books to see how very much more there is to be known, for in one lecture it is not possible to give all available information even on one point.

The first great characteristic that we should grasp about this law is that it is automatic in its action, and that therefore there is no possibility of escape from it. Put aside all theories that man will be judged for his actions, and punished or rewarded for them. That inevitably suggests to us the thought of an earthly judge, who may be prejudiced or partially informed, or may be more lenient in one case and more severe in another. We prefer rather to speak of the law of cause and effect, because we hold that this is a law which brings us the result of our actions with an automatic precision. In mechanics we know that action and reaction are equal, and that no force can ever be lost, and we find that precisely the same rule obtains on these higher levels. If we put so much energy into a machine we shall receive back from it so much work as a result. Just in the same way if we put a certain amount of energy into a word, deed or thought we shall obtain from that also a certain result, for the law of the conservation of energy holds good upon higher planes just as it does upon this.

But people are often entirely unreasonable about this. If we put a certain amount of fuel into a steam engine, we expect to receive a definite proportion back in the shape of work—not all of it, naturally, because some of the energy goes in friction and some is thrown off in the shape of heat, but still a fair proportion. If we do not receive back from our engine what we know we may reasonably expect, we at once look for some defect in our machine; it would never occur to us to say that the law of the conservation of energy is false. But when exactly the same law is working on higher planes, people who find an individual instance in which they cannot see that evil flows from evil and that good follows good seem often to affirm wildly that no law of justice exists, instead of blaming themselves for their own short-sightedness, or tranquilly realizing that we cannot expect always to see how

this law works out its results, because they are not always immediate, and the time occupied may often extend far beyond our physical purview.

Often forces set in motion in one life have not time to work themselves out in that incarnation or even in the next, but they will inevitably be worked out some time. We are to-day to a large extent the products of the thoughts, surroundings and the teachings of our childhood, even though the details of that child-life may be forgotten. Just as to-day we are bearing the results of yesterday and the day before, so precisely is it with the larger day, the incarnation. We have made ourselves what we are, and we have made our circumstances what they are. As we have sown in the past, so are we reaping now; and as we are sowing now, so infallibly shall we reap in the future.

It is especially important to emphasize the truth that this Divine Law is inexorable, because much of the religious teaching of the present day distinctly includes a theory that we may escape from the consequences of our actions. In Theosophy we consider that a very dangerous doctrine, not only because it is fundamentally inaccurate, but because of the many unsound conclusions which are deduced from it. The idea suggested is that by doing wrong the man has simply incurred a debt, and that this debt may just as well be paid by someone else as by the sinner himself—or rather that the sinner cannot himself pay, and so must shuffle off his responsibility.

This simile of debt is one that we have sometimes employed in Theosophical writing, but it seems to me liable to serious misunderstanding. A much truer analogy would be that of a man who wishes to be an athlete and is training himself for a race. In order to acquire sufficient strength and agility he must develop certain muscles, and for that purpose he needs certain training. It would not at all serve

that purpose if someone else did it for him. If we wish to become perfect men physically we must take much trouble to develop those parts of the body which we have hitherto neglected, and we must rest others which we have over-worked. The physical condition of the average man is no inapt symbol of his moral condition. Many muscles are almost atrophied for want of use, while other parts of the body—the nervous system, for instance—have been seriously injured by improper use. From the standpoint of the physical we have committed many sins against our own bodies, and we must atone for them; if we want to become perfect men physically we must go through many wearisome exercises and trials, which would not have been necessary if we had kept our bodies properly and evenly developed.

Others can help us, by telling us what to do and how best to do it, but they cannot take the exercise for us. It is not like the liquidation of a debt, because in addition to bearing the result of wrong done in the past, the man must in bearing it develop strength for the future. He must develop perfect moral qualities in the same way as he would develop perfect muscles—by exercising them. He must make the necessary effort to put things right again. No one else can do it for him, but happily many may help him by advice and sympathy and affectionate encouragement. This law of cause and effect works just as do other laws of Nature, and if we can recognize that, it will save us much trouble.

If a man puts his hand into the fire, and it is burnt, he does not say: "God punished me for putting my hand into the fire." He considers it a natural consequence of his action, and he knows that anyone who understands physics could explain to him along scientific lines exactly what had happened to him, and why he suffered. He would tell him that incandescent matter is vibrating at an exceedingly rapid rate, that such a rate of vibration impinging upon the tissues of his

hand had torn them apart, and so had produced the wound that we call a burn. But there is no special Divine interposition in that, though it takes place under the operation of those laws of Nature which are the expression of the Divine will on the physical plane.

We hold that sorrow and suffering flow from sin just precisely in that way, under the direct working of natural law. It may be said, perhaps, that obviously the good man does not always reap his reward of good result, nor does the wicked man always suffer. Not always immediately, not always within our ken; but assuredly eventually and inexorably. If we could see the future, if we could see even the whole of the present, we should understand this fully. We shall see more clearly that this must be so if we define exactly what we mean by good and evil. Our religious brothers would tell us that that is good which is in accordance with God's will, and that that is evil which is in opposition to it. The scientific man would say that that is good which helps evolution, and whatever hinders it is evil.

Those two men are in reality saying exactly the same thing; for God's will for man is evolution, and when that is clearly realized all conflict between religion and science ends at once. Anything therefore which is against the evolution of humanity as a whole is against the Divine will. We see at once that when a man struggles to gain anything for himself at the expense of others he is distinctly doing evil, and it is evil because it is against the interest of the whole. Therefore the only true gain is that which is a gain for the race as a whole, and the man who gains something along that line, without cost or wrong to anyone, is raising the whole race somewhat in the process.

He is moving in the direction of evolution, while a man who works for himself alone is moving against it. Take a simple illustration. Suppose that I have here a great weight

suspended from the ceiling by a rope. If I exert a certain force in pushing against this weight, we know by the law of mechanics that it pushes back against my hand with exactly the same amount of force. We find that that same law of mechanics holds good on the higher planes just as it does here. If a man exerts his strength against the Divine order, he disturbs the equilibrium of nature, and that equilibrium infallibly readjusts itself at the expense of the man who disturbs it. The power of the current of the Divine will is so much greater than that part of any human will which may attempt to deflect it that it inevitably sweeps him on, and it is only he who suffers, not the Divine scheme. He cannot delay the current, but he may cause a little temporary disturbance and foam upon its surface.

He is swept along with it in any case, but he can go on in one of two ways. He can intelligently observe its direction and swim with it, and by doing so he will not only progress with ease and comfort himself, but will also (which is much more important) be able to extend a helping hand to others. On the other hand, he may set himself against it, through a foolish misunderstanding of his own interests. He will still be carried on in spite of his struggles, but with a great deal of trouble and pain to himself, and perhaps of hindrance to others also. This is precisely what the wicked man is doing. He will be swept along more slowly and with a great deal of sorrow and suffering for himself and others, but he *must* evolve.

If we can grasp the grand idea that there is no possibility of final destruction, but the certainty of final success for all, because that is God's will for them, we shall at once recognize the utter futility and madness of selfishness. There is no feeble hope that a few may be saved, but the magnificent certainty that none can by any possibility be lost.

I have sometimes wondered how modern orthodoxy can speak of Christ as the Saviour of the world, and yet in the same breath assert that He does *not* save it, that he does not succeed in saving one in ten thousand of its inhabitants, and has to yield all the rest to the devil! Would that proportion be considered a successful effort if we were speaking of any kind of human attempt? Such a doctrine is a blasphemy; cast it out from your stock of religious ideas. We bring a grander gospel and we preach a nobler creed than that; for we know that this evolution will succeed and not fail—that it will be a grand and glorious success, and that every soul in it shall eventually attain its goal.

(To be continued)

KARMA

YOU have believed "not wisely but too well". To unlock the gates of mystery, you must not only lead a life of the strictest probity, but learn to discriminate truth from falsehood. You have talked a great deal about karma, but have hardly realised the true significance of that doctrine. The time is come when you must lay the foundation of that strict conduct—in the individual as in the collective body—which, ever wakeful, guards against conscious as well as unconscious deception.

MASTER K. H.

THE PROGRESSED HOROSCOPE OF THE THEOSOPHICAL SOCIETY

BY H. VEALE

IN a critical time of the Society's career, such as we have now reached, it is interesting to turn back to its nativity, in New York, on November 17, 1875, and to trace some of the chief movements of the elements of its horoscope, as we are accustomed to do in progressing.

Most students of Astrology must be already familiar with the Society's native map, having sixteen degrees of Cancer on the Ascendant, most significantly near to the degree rising in the horoscope of Madame Blavatsky, its founder and seeress. The Society's radical Moon is in the twenty-fourth degree of Cancer, very nearly on Madame Blavatsky's Ascendant (Cancer 28°), which is also Colonel Olcott's Mid-Heaven. As Colonel Olcott represented the Society in its public aspect while Madame Blavatsky gave it life, this coincidence of her rising horizon with his zenith offers a fine piece of evidence to the sceptical on the truth of Astrology.

To revert to the subject of progression, one of the most interesting subjects of study in horoscopes is the way in which the unfoldment of character and destiny is marked by the emergence on the horizon of the several decanates and signs. The usual way to progress a horoscope is to take each day after birth as signifying a year of life—since smaller circles

correspond to greater ones—so that in a life of normal duration it is to be expected that signs and planets occupying the first three houses, and aspects to them, will successively come to the ascendant as years pass, bringing to manifestation whatever was hidden in the personality and its karma. Since the life of a society may be expected to be much longer in duration than a human life, it should be possible to trace its changes through the whole circle, and certainly it seems so far to show conformity to the rule.

Every sign consists of thirty degrees, and is divided into three decanates of ten degrees each, of which the first shows more purely the influence of the planetary ruler of the sign, while the second and third show subsidiary influences of the rulers of the other two signs of the same triplicity, fire, earth, air or water. Thus the Society, starting its earthly career when the sixteenth degree of Cancer was rising, was ruled by the Moon, assisted by Mars, the ruler of Scorpio, the next watery sign to Cancer. From the first it showed a considerable tinge of martial spirit, and many a crusade has it launched.

The third decanate of Cancer, in which the sub-influence of Jupiter (ruler of Pisces) would be manifested, came to the horizon in the year 1881-2, which is significant as the year in which the two founders bought the estate at Adyar, and settled there as the Headquarters of the Society. Jupiter, the ruler of this decanate, is in square aspect to Mars, Saturn and Uranus in the natal horoscope and so, many disasters and shocks crowded on the Society in the fateful years that succeeded, and there was a withdrawal from outward show of psychic powers characteristic of the last decanate of Cancer. In the year 1891, just when her own rising degree of Cancer 28° was on the progressed horizon, Madame Blavatsky passed away, and a new influence began to pre-dominate. The new sign, Leo, progressed to the horizon in

the year 1893-4, and we remember that Annie Besant landed in India on November 16th, 1893. Under this royal sign, ruled by the Sun, the Society entered on an era of intense vitality and new dignity. The second decanate of Leo appeared on the horizon of the progressed map in 1907, the very year in which Annie Besant was elected to succeed Colonel Olcott as President of the Society. This decanate is under the subsidiary influence of Jupiter, and perhaps that manifested in the increasing interest taken in various forms of ceremonial magic and religious philosophy.

The third and last decanate of Leo is under the subsidiary influence of Mars, and showed itself rising in the east in the year 1920-21. That decanate was sure to bring shocks and conflicts for the Society, as with the twentieth degree of Leo rose Uranus, in direct opposition to Saturn and Mars and square to Jupiter and the Sun. All this foreshadowed the disruptive forces that have been loosed in our midst of late years, breaking up crystallized habits of thought and emotion, but intensifying courage and pure devotion to truth even at the expense of old loyalties. Many students of Astrology must have foreseen years ago that these forces would find their focus in Krishnaji, for the symbol of danger in the Society's horoscope, Saturn, is occupying the very same degree of Aquarius which is rising in his horoscope! The Society has survived the shock, and to many of us seems to-day capable of finer comprehension and of juster balance for the searching ordeal to which our Lord of the Burning Ground has subjected it. Krishnaji's thunderbolts destroy only that which is falsely based or meretricious, arousing all to that creative thinking and feeling which so abundantly marked the pioneers in our movement, whom we have been prone of late merely to imitate.

Now we come to the next big step, and are scarcely surprised to find by calculation that the new sign of Virgo

risers in 1933-34. Virgo is the sign of Service, and is well suited to express the comparatively humble and chastened view which the Society now takes of itself, newly bereft of its great President, and conscious of dissensions in its ranks. Virgo is ruled by Mercury, and a time of great mental activity is indicated, the critical faculty being very much on evidence, and authority rather at a discount. It is an earthly sign, and gives practical ability which will find plenty of scope for action on this unhappy planet. The new President will be a Knight of Service, content to call himself a follower rather than a leader, or perhaps a comrade, brotherly and helpful to all.

It is interesting to note that already the Virgo influence is apparent in the administration of the Society, for Mr. A. P. Warrington, the President *pro tem.*, has his sun in Virgo, his birthday occurring in August. Many changes already at Adyar testify to his care for detail and practical efficiency.

Virgo is the sign of discrimination, and if the Society is now to disclose the fine flower which lies concealed in this stage of its unfolding life, members must achieve the power to disagree without loss of affection, to cherish and realise their own facets of truth without depreciating others, and best of all to be impersonal in their thinking. We want not the self-immolation of the Virgin Martyr, but the impersonal integrity of the immaculate Psyche, pure intelligence.

IMPERSONAL

MAKE all these men feel that we have no favourites nor affections for persons, but only for their good acts and humanity as a whole. But we employ agents—the best available.

To H. P. B. from Master K. H.

THE LAMASERY AT NEW YORK

(Concluded from p. 428)

IT was on the following evening, after our introduction to various people, among whom were no Americans save Colonel Olcott and ourselves, that Madame displayed to us her much treasured album containing portraits of foreign members of the Theosophical Society. It was indeed one of the finest collections of intellectual, cultured, refined faces that it has ever been our pleasure to examine. Men and women of every nation were here represented. Every type of countenance, from the veteran English general, to the Indian philosopher with his delicate features, clean-cut, expressive countenance, and wonderfully perfect form. The costumes were as curious as elegant; and in many cases, characteristic of the persons who wore them. Here was a face, filled with self-will, command and power; here one poetic, imaginative and æsthetic.

"India!" exclaimed Madame, turning the leaves lovingly. "India! I love it! It is the country of my heart, my soul! Born in Russia, and of Russian parentage, my physical body may be claimed as of that country; but the land of my adoption, the home of my affections and ambitions, is grand old India, ancient of days!" The sparkle, the enthusiasm, of her mood was catching. Conversation was for a moment hushed. The eloquence of her intense emotion was felt by every one to breathe itself from eye, lip and hand.

The conversation becoming more general, we were held breathless listening to the adventures and incidents

happening to the narrators, and which are well worth reproducing.

A young English colonel of Her Majesty's service-regiment in India, who had been there three years, a perfect Hercules in stature, and with a frank, genial countenance, detailed the following tricks or phenomena, whichever we choose to call them: "I have seen many fakirs and jugglers perform inexplicable tricks, but I think the best I ever saw, and the most incomprehensible, was one which I am told Madame perfectly describes in her book. A juggler in the open air, in the presence of a dozen of our officers, in broad daylight, and nude excepting a cloth about his loins, took a melon seed which was presented to him by one of our number, and digging a little hole in the earth with his finger, thrust it in, and making some passes over it, the seed soon sprouted and put forth little leaves. It grew and grew, adding leaf after leaf and flower after flower, until the flowers became fruit, and the juggler handed us the melons, and we cut them up and ate them, finding them very rich and sweet, all within the space of half an hour."

"Do you mean to assert that you ate them—ate fruit grown in half an hour?"

"I will not only assert it, but can prove it by twenty witnesses. Why, it is not an uncommon thing at all. The powers of those Hindoos are perfectly marvellous! Here is another thing I saw; and not only I, but a crowd of us fellows; and it can be seen any day.

"One of these nude natives took a common ball of yarn, which we all examined, and holding one end, flung it up into the air. It went up, up, beyond our sight, and remained so, our vision only following it perhaps thirty feet. He then told a native boy assistant, perfectly nude, to climb up the yarn. He did so, like a sailor going up a rope, hand over hand. He also went out of sight. The juggler

then pretended to be angry, and called him down. As he did not obey, the native climbed up himself, and also disappeared, the end of the yarn still hanging to the earth. Pretty soon down fell an arm, then a leg, covered with blood, and horrible to look at. The trunk of the boy soon followed, then the head and the remaining limbs. With inconceivable rapidity, then came down the juggler, sliding on the yarn, and with a commanding gesture waving his hand over the several members, they, as it were, crawled together again, and became the living boy, absolutely whole and unharmed. The Prince of Wales saw all these wonders also, as have innumerable Europeans and Americans. There is no explanation! I never found a European who so much as attempted one. The basket trick, so well imitated in this country lately; the lying suspended in the air, a yard from the ground; dancing on swords keen as a razor; changing a coin into reptile in the palm of a spectator, and other strange tricks too numerous to mention, may be witnessed daily in any of the principal cities of India."

"I am delighted," cried Madame, as he concluded, "that I find still another witness to the truth of my assertions regarding the peculiar exhibition given by these people. You are fortunate," she continued, turning to us, "to have heard this gentleman—whom I have the pleasure of meeting this evening for the first time—corroborate me in all that I may have stated in *Isis Unveiled*."

It was at this point that a charming English gentleman sought out our corner, and remarked quietly, "All this is very wonderful. I have lived seven years in India myself, and was in a state of chronic astonishment during the whole period; but nothing quite equals what, I am told on good authority, our mutual hostess can do herself."

"What is it? How delightful! Do tell us; no one is listening. Is it possible that she can really do wonders?"

"If my friend was not deceived in his own senses, she certainly can. I will tell it to you precisely as he told it to me. I know it will seem incredible to you, my dear fellow," said my friend, "for it does to me as I look back upon it; yet, at the same time, I know my senses could not have deceived me. Besides, another gentleman was with me at the time. I have seen Madame create things."

"Create things!" I cried.

"Yes, create things—produce them from nothing. I can tell you of two instances. Madame, my friend and myself were out one day, looking about the stores, when she said she desired some of these illuminated alphabets which come in sheets like the little painted sheets of birds, flowers, animals, and other figures so popular for decorating pottery and vases. She was making a scrap-book, and wished to arrange her title page in these pretty colored letters.¹ Well, we hunted everywhere, but could not find any, until at last we found just one sheet, containing the twenty-six letters, somewhere on Sixth avenue. Madame bought that one and we went home. She wanted several, of course, but not finding them, proceeded to use what she could of this. My friend and I sat down beside her little table, whilst she got out her scrap-book and busily began to paste her letters in. Bye and bye she exclaimed, petulantly, "I want two S's, two P's and two A's."

I said, "Madame, I will go and search for them down town. I presume I can find them somewhere."

"No, you need not," she answered. Then, suddenly looking up, said, "Do you wish to see me make some?"

"Make some? How? Paint some?"

"No, make some exactly like these."

"But how is that possible? These are printed by machinery."

¹ See Frontispiece, which is a reproduction of this title page.—M. K. NEFF.

"It is possible—see!"

She put her finger on the S and looked upon it. She looked at it with infinite intensity. Her brow ridged out. She seemed the very spirit of will. In about half a minute she smiled, lifted her finger, took up two S's exactly alike, exclaiming, "It is done!" She did the same with the P's.

Then my friend thought: "If this is trickery, it can be detected. In one alphabet can be but one letter of a kind. I will try her." So he said, "Madame, supposing this time, instead of making the two letters separately, you join them together, thus; A—A?"

"It makes no difference to me how I do it"; she replied, indifferently, and placing her finger on the A, in a few seconds she took it up, and handed him two A's joined together as he desired. *They were as if stamped from the same piece of paper.* There were no seams or joinings of any kind. She had to cut them apart to use them. This was in broad daylight, in the presence of no one but myself and friend, and done simply for her own convenience.

We were both astounded and lost in admiration. We examined them with the utmost care. They seemed as much alike as two peas. But if you wish, I can show the letters this moment.

"Madame, may we take your scrap-book to look at?"

"Certainly, with pleasure," returned Madame courteously. We waited impatiently until Mr. P. could open the volume. The page was beautifully arranged, and read thus, in brilliant letters:

THIRD VOLUME, SCRAP-BOOK,

Of the Theosophical Society,

New York, 1878.

THEIR TRIBULATIONS AND TRIUMPHS.¹

¹ The author's recollection is not literally correct. For the exact wording, see Frontispiece.—M. K. NEFF.

"There!" said he, pointing to the S in Scrap, and the S in Society, "those are the letters she used, and this is the one she made." There was no difference in them.

Space forbids further details of the odd, the marvellous, the inexplicable things which we have witnessed during subsequent visits to the "Lamasery," but at some future time we shall be pleased to give our friends still deeper glimpses into the mysterious chambers where dwells that singular being who is said to be "half-human," "half-goddess," "mother of all ghosts," "seer," "prophet," and "magician," but whom on this occasion we found to be simply a courteous and refined lady, entertaining her guests with almost royal hospitality—Madame Blavatsky.

A.

THE COVER-PAGE

THE Adyar Library, at its entrance to the Oriental Section, presents the appearance of a temple over which Sarasvati, the Goddess of Brahma Vidya and Yōga, is represented to preside, with her twin Dvāra-Palikās (Door-Keeper), Gangā and Yamunā, standing on either wing.

The figure on the cover page is Gangā, the celestial River-Maid, and signifies with the two others, Yamunā and Sarasvati, the triple stream of unity that leads to liberation, as typified in the human body by Idā, Pingalā and Suṣumnā, the three channels of spiritual force which the Yōgins of the East set up in their systems by exercises of meditation and rhythmic breath.

MUSIC AND THE EXTENSION OF CONSCIOUSNESS

BY MARGARET E. COUSINS

(*Bachelor of Music, Royal University of Ireland*)

MUSIC has always appealed to me as being something more than just music; as being a Mystery in which we participate. It is part of the medium of our existence. But it is also a power, the power of sound, which through every instrument in the orchestra of Life is exerting an influence upon us at every moment. We realise this now through the newly discovered power of radio-transmission, which tells us what our unaided senses cannot tell us; that we are perpetually enmeshed in a vast network of sounds.

To speak of the mystery, magic and illumination of music is to step down a vast theme from its own level to that of inadequate human speech. But such being inevitable, I shall speak from my own experience as a musician, rather than from books or second-hand knowledge, and thus at least add conviction to what I have to say.

By good fortune I was born into a musical family in Ireland, the only country that has a musical instrument, the harp, as a national symbol. It is easy to be musical in Ireland. We children could sing scales before we could speak properly. From my earliest days I knew the power of music; not

merely as something to enjoy, but as a power to use for a purpose. When the worries of life made my father irritable, my mother would ask me to play something soothing for him, as David did for Saul. I could play the slow movement in most of Beethoven's sonatas at the age of ten, and one of these would put my father in a pleasant mood. "There is nought so stockish, hard, and full of rage, but music for the time doth change his nature." As a child I loved to put my ear to a telegraph post, a delight that sometimes kept me late for school, and brought unmusical consequences. The sound in a sea-shell released me into some other world.

Later, when I was sent to a boarding-school in a distant city, and felt homesick, I played myself back to acceptance of the inevitable on a pianoforte, first playing in the mood of the moment, and then gradually moving to music of a brighter mood. Thus I learned the power of music as a modifier of psychological states.

In my college studies for the degree of Bachelor of Music, I studied the science of sound—an expansion of consciousness in itself: the amazing mechanism of the ear; the power of sound to make geometrical patterns, and always the same pattern to the same sound. I saw sound creating form. These studies were to me an expansion of consciousness from ignorance into knowledge. I felt that we are built of atoms that arrange themselves in accordance with musical vibrations; and, *vice versa*, that forms are reversible into music.

My personal experience of the psychological power of music led me to understand why humanity had used music in group gatherings, in ancient ceremonials, in the exercises of the churches, in mass meetings, in the *mantrams* of India.

Realising this, I have often wished for a more integral use of music in education. By it there could be induced a spirit of receptivity to new knowledge, and a sense of impersonality that would modify the natural personal separateness

of young growing life. On the other hand, through emphasis of rhythm, action both physical and mental can be induced.

The triangle of interacting musical forces is vibration, rhythm and timbre. Sound is both creator, preserver and destroyer. "In the beginning was the Word . . . And God said . . ." and the universe of substance and form was produced. We humans can modify substance by the forms which music produces, but we have not yet achieved the power of creating substance. We have the power of healing through music. We can also destroy by vibration imposed on something of a different vibration. Even then our power only goes the length of shattering the forms into which substance has been elaborated.

When we say with Plato that "God geometrizes," we are only saying that God is singing; and we, and everything in nature, are notes of that cosmic song. If we understood and used the power of music, we could release ourselves from the limitations of our physical bodies, and move from one degree or world of consciousness to another. Had we but ears to hear, we would realise that the beautiful lotus that is in bloom this morning (the flower of the Hindu Goddess Saraswati in a Swiss garden¹) is not only a thing of substance and form and texture and tint, but a melody, a harmony, a tone, a colour-sound.

In due time I went to India, and found my knowledge of music enormously increased. My western studies had left me with the assurance that I had learned all that was to be learned about music. But one becomes humble when you go to Asia, that is, if you are a musician with an open ear and mind and heart; keeping one ear, so to speak, for western music, and the other for eastern music, and not trying to listen with both ears at once.

¹ This essay is the substance of a lecture delivered at the International Centre for Spiritual Research, near Locarno, in August, 1932.

In India I found many more combinations of sound available for use than we have in the West. We have developed two scales, major and minor, to their utmost. In India I found permutations and combinations of twelve sounds used seven at a time which had been used from time immemorial. One of the ancient scriptures of India, the Sāma Veda, is devoted to music as a power producer; and when I heard portions of it chanted by a group of priests in South India, I experienced within myself a power of inner ascension into another world of vibration.

There came into my hands a work by an Indian who loved music as music; who was devoted to the music of India, and respected the music of the West, and desired to bring both into sympathetic relationship. The Indian was the late Mr. Chinnaswami Mudaliar, who spent his substance and time in producing a large volume on Indian music. The book was an open sesame to me through its transliteration of Indian music into western notation, and immensely extended my realization of what music is and means.

In India a whole nation realizes that music is not only sound but *being*; that a combination of sounds is an entity, and not merely an entity in the world of sound, but an embodiment of cosmic power; not only abstract power in the scientific sense, but conscious and responsive being in the psychological sense. When a piece of music is performed or a song sung in a particular mode, not merely is emotional expression satisfied, but beneficent contact is made with the higher form of being who is associated with the mode; a Deva or God when a masculine mode (*raga*) is used, a Devi or Goddess when a feminine mode (*ragini*) is used.

This is why Indian music is always religious. We in the West use music casually, sometimes lasciviously. In India, from dawn to bed-time, music accompanies the day's

labours, in prayer or praise to one or other of the departmentalised embodiments of the Universal Life.

According to the Indian psychology of music, each of the seventy-two scales (*ragas*) which India has developed from the twelve sounds that equal the western octave, creates its own special emotion and has its own appropriate time of day at which to be used; it calls to performers and hearers its special reinforcement from the Devic world, and brings its own special spiritual gift. To those who yield themselves to this age-long attitude and practice, Indian music therefore becomes an exceedingly potent agent in the extension of consciousness.

A western concert of snippets of various and contrasted moods is untidy and ineffective psychologically, compared with the Indian practice. A single piece of music in one scale may go on in India for two to three hours. This is immensely fruitful in creative power. Listening intently to such music I have found myself rebuilt, so to speak, to a particular kind of vibration. When the musicians have played in another *raga* I have had to undergo a completely new orientation. Later I became able to pierce through the sounds to their inner qualities, and to sense something of the living element behind the sounds, the *gandharvas*, or spirits of music, and the *apsarasas*, or spirits of dance, that are called, the one by sound, the other by rhythm. When I went to the Cave of Amarnath, at a height of fourteen thousand feet in the Kashmir Himālayās, where myriads of pilgrims during thousands of years have made a strong centre of power, there, in the intense silence of the everlasting snows, I became aware of great Beings around the mountain-top chanting what might be represented as the words "Holy, Holy, Holy"! That was an extension of that which I experienced when I heard the priests chant the Sāma Veda.

When Rabindranath Tagore stayed for some days at the college in South India of which my husband was Principal,

he sang some of his own songs to us, lyrics whose words and melody came simultaneously into expression. When he sang certain evocative songs for a length of time, I became intoxicated with the music; I lost the specific gravity of my body, and passed in consciousness out of this world into another.

I had the honour of playing part of the Schumann piano-forte concerto with the band of His Highness the Maharaja of Mysore. Later I played the whole of it with the Madras Musical Association. The concerto runs for over forty minutes, and I had to concentrate on it for some time in advance. I aspired to become a helpful medium for the release of the joy of creation that the music expresses. Half an hour before the concert I became perfectly peaceful, and all went well. There was an obvious elevation of consciousness through the performance of a creative act. During the following two days I could not live comfortably in the ordinary world. The idea of duty was horrid: only beauty was possible. Some part of me was in the *Deva* world. I know that world, and its temptation away from the ordinary life. I know what is behind the Irish legend of the bell-branch that calls people away to fairyland. Some time there may come to the world in general that call of beauty away from the ugly things of life. Meantime, those who hear both that call and the world's call for helpful service have perhaps to resist the temptation of the *Deva* world, and sacrifice that celestial joy. "Beauty is truth," but it may call us away from the world of pain and trouble and moral issues to the a-moral world of the *Devas*. We can use its power for the relief of expression, and for inspiration and strength in action; but I feel that for me personally to become engrossed in it would be to be unfaithful to my *dharma* (duty).

Our western music is mainly diatonic. In Indian music there are quarter-tones, expressions of the subtlety of the

Indian mind and its subjective quality. The use of music to express states of soul has produced these fine gradations of sound, up the stairway of which the performer and the hearer may mutually reach the high places of inner feeling. To the Indian, the culminating point of music is when it reaches the moment of pure silence, when the tears of *ananda* (bliss) are evoked.

The Egyptians had a third-tone. This has been said to induce trance; not the *samādhi* of silence of the Hindu, but the communion of spirits embodied and disembodied. This is expressed in the myth of Orpheus.

In western music we are moving from the tonal towards the desire for quarter tones. Singers and stringed instruments, of course, use even smaller degrees of tone in upward and downward movements, but the minuter intervals are not recognised as classified entities of sound. Early Gregorian music expressed devotion. After it came the sacerdotal music, like the masses of Palestrina. From 1,600 music moved from the expression of individual subjective experience through melody to organised group music. Then came fugue-music, in which melody was supported by other elements. Later, Wagner became the individual set free: the *leit-motif* gave the individual his place once more. To-day we have come to a stage in which the individuals try to combine in a musical communism. This was tried by Scriabine, who was a great mystic in music. He moved from the world of known tonality into a new world of creative joy. His works lead up to his "Mystery," in which he intended to unite sound, colour and odour—and have no spectators; in which the arts would be so synthesised that a melody might end in a dance, and a light or a perfume grow into a melody. His was the most titanic vision among musicians. He knew that music is the typical art of the fourth dimension; that it is *throughth* that brings us into touch with the higher worlds. He tried to express

the mystery of God made manifest in sound. He used a scale which he got through his *Yoga* (spiritual discipline): c d e f a c. This scale he called the scale of creative material, the sound-substance of the universe. He played about with it. He has twenty-six pages in a sonata in which there is never once a common chord. This scale is the same as the Indian scale called *Vach-aspathi*, the Cow of the World. Scriabine had expanded in consciousness into the world of musical reality. "If only the world could feel a fraction of the joy I feel, it would go to pieces," he said.

In addition to the gradual ascension of music, there is a great deal of a-tonal music in our time. This is using the destructive power of music against conventional forms. It will create a capacity for getting rid of prejudices, and will clear the ground for entrance into a new kingdom of emotional experience and its expression in music. To understand the service of apparently ugly music is to forgive it; and its service is to prepare the way of the coming purer Song of the Lord.

SILENCE

Silence purified me.—KRISHNAMURTI.

THE best kind of prayer is the prayer of silence; and there are three silences, that of words, that of desires, and that of thought. In the last and highest the mind is a blank and God alone speaks to the soul.

MIGUEL DE MOLINOS

ART IN HUMAN LIFE

By M. W. BARRIE

ART is the name we generally apply to those human preoccupations by which men can express some fragment of truth in the spirit of beauty. The truth about Art however is as much a problem as the truth about Religion or the true nature of Knowledge; yet it has this in common with both that a true work of art stirs us as deeply as a strong religious emotion or a profound sense of wonder and reverence at the discovery of some wonderful phenomenon in Nature.

Is not some part at least of the modern spirit of restless dissatisfaction due to "æsthetic" hunger? It is becoming more and more recognized that beauty is as necessary for the soul of man as either religion or knowledge. The ceaseless hunger and thirst characteristic of the spirit of man are difficult to understand or satisfy, for few know what they long for. The ancient Psalmist's "longing after God" is indeed but one aspect of this divine discontent. Longing for beauty and longing for truth complete the threefold nature of man's eternal aspiration. The failure to recognize this truth about the individuality of each man, the indivisibility of the human spirit, has been the cause of many errors in human life. Our religions are too often mere matters of ritualistic habit, often totally devoid of the spirit of beauty. This lifeless form of religion has no appeal to a very great section of mankind. Those who seek beauty

without truth and often righteousness have the same deep inner hunger still unsatisfied. And those who worship a righteous God only without the understanding of the spirit of truth or beauty are in danger of becoming fanatics. For, that which will satisfy the deepest longings of man must contain all three elements, beauty, truth and goodness. These form the indivisible trinity, the three-in-one, which alone meets all our requirements.

The three are found in the highest art, for nothing less will be found to command that universal respect and acceptance which all great masterpieces have commanded all down the ages. Many Schools of Art would deny this. Art is non-moral, say some, while others maintain that art has nothing to do with truth—it exists for its own sake. But each of these theories is based on the doctrine of division of the spirit of man, which kills the very life of real art just as much as it does true religion and true science. Without these three elements art loses more than half its power and value. Without the spirit of truth and the perfume of nobility we get those superficial creations which die with the age or the mood which gave them birth, a lilt but no song, a cubist suggestion without form of real beauty. They are the froth of art, bubbles on the current of time. As the current of life moves onwards these will always collect in the eddies of the main stream. But we should distinguish the froth from the pure waters of the stream. Certain false products of art, certain productions of "art for art's sake," may even be taken for pure art for a time, because of the pure elements which they contain, but they never have much widespread appeal, and soon disappear. So, too, that which claims to be religion but which has nothing of the spirit of beauty breathing through its stern morality, and nothing of the fiery spirit of truth cleansing it of accumulated falsehoods, can never command

and hold the reverence and respect of the best of mankind, or endure the criticism of succeeding generations of free thinking men. Likewise science which lacks the spirit of reverence and the sense of wonder becomes a rigid, hard, narrow materialism confined to a very narrow group of men of a particular type.

Art, then, like religion and knowledge, is essential to the life of a nation. A nation with no living art is a nation crippled, with half of its spirit withered or dead, for art is the spirit of originality and creation. Two classes of men are necessary for the maintenance of living art—cultured appreciators and trained creators. Appreciators are those who have a keen sense of truth, who can recognize the radiance of real beauty and who can enjoy the fragrance of true nobility—all as a single or synthetic act of mind; and who as a result make their surroundings and their actions express all these qualities in some degree. Artists are those who, in addition, are endowed with special gifts of expression. But gifts of expression without the facilities for their cultivation in the individual and therefore in the nation become atrophied, just like an unused limb. Without trained skill to express through some medium such as wood, stone, sound or colour, the sensitive heart and mind must be dumb. There are many mute inglorious Miltons who experience within themselves but, lacking the means of expression, have no power to create. This means, therefore, that besides the cultivation of the mind and heart there should be established widespread opportunity for and encouragement of the development of technical skills of all kinds.

But even a few great appreciators and a few artists are not enough. Behind the great works of art in ancient Greece or India lay not only the lofty philosophic culture of the academic groves and the Brahmanic schools, but everywhere, music, the drama, sculpture, pottery, poetic contests, etc.

formed the very essence of the daily life of the people. Objects of beauty adorned the homes and the cities. In other words conscious craftsmanship was the very spirit of the people, and there existed many schools for the free cultivation of and perfecting in technical skills of all kinds. It is this "habit of life," as much as material advantages, that forms the true environment and the necessary condition for the birth of the great artistic genius, who alone can produce in some form or other things of beauty that "are a joy for ever and whose loveliness ever increaseth".

To bring about this condition, education must be arranged to cultivate not only men of wide knowledge and deep understanding, but also to foster and encourage the practice of all kinds of arts and crafts. Every man and woman should have a craft if not as his or her work in life then as a hobby. Every man and woman should be a free independent thinker in small if not in great things. Both of these conditions are required to encourage art, and so our schools and colleges must become places of real learning and not mental grinding-stations and treadmills merely; and they must also be studios, workshops and homes of real arts and crafts, not merely places of manual work.

Such centres are not created merely by introducing a craft or a formal course of instruction here and there in the school or college curriculum. They are the accumulated result of years of constant human endeavour and work and can be built up only when, from their earliest years, children, youths and adults have learnt to observe and experiment freely, to think independently and clearly, and to express skilfully in the medium suited to their special gifts. Then every new experience gained through each school subject is used consciously to build a sound mentality, to increase their knowledge of the conditions in which they live and work and of all the possible means available for enriching their own

experiences and for enabling them to re-create gradually more suitable and beautiful conditions of life and living around them.

In short, we want our education to become a wide, living, realistic, scientific but beautiful experiment—joyous intense work combining with thrilling, imaginative flights of fancy and discovery, and resulting in the generation of a dynamic power which will re-vivify those uninspiring conditions that exist almost everywhere to-day. Every school which does not supply the conditions to satisfy the threefold requirement of the human spirit, that does not express the three principles of Beauty, Truth and Nobility in its environment and in its teaching, is definitely an obstacle to the education of the individual, and therefore to the unfolding of the spirit of the nation. These are the fundamental realities of human life.

THE SPELL OF JOY

WHEN sunshine spills its golden quills,
And open dew-wet petals fills,
The fairies leap from rose to rose
And bless each living bloom that blows.

Oh, feet that dart and dancing heart
That prove so wise in woodland art!
Share with us mortals at your sides
The spell of joy that with you bides.

May our hearts sing at flapping wing
And carol with the birds of spring;
May our eyes know the joy unseen
That makes life as it might have been.

We burn within, with many a sin
Of thoughts unkind that evil spin.
Cleanse us with joy that we may be
The children of eternity.

MARY GRAY

THIS PEACE !

(IN GRATEFUL MEMORY OF ANNA BONUS
KINGSFORD)

THE harried nations vainly seek for peace
While in their booths a million daily die
Their bloody deaths, who under sunlit sky
Should still enjoy unbounded liberty,

Whose cry for justice, and whose fear, whose hate
Do give the holy heavens to ruminate,
And o'er man's soul the cruel cloud do spread
That he himself hath thus so cruelly shed.

So war becomes his tyrant, master, god,
And he is crucified upon his self-made rod.
Let him show mercy, gentleness and love
Toward the beasts God planted him above,
Let him become protector kind today
To those he still doth ignorantly slay ;

Then shall the peace of God from out the sky
Descend on man instead of this great cry
Of slaughtered millions, and the cloud of hate
That drives to war shall finally abate ;
And golden love shall reign on earth again,
And man shall know him one with all life then.

ANON

INVISIBLE RULERSHIP

BY ORLINE BARNETT MOORE

ONE of the great things which the Ancient Wisdom accomplishes for its students is a certain bigness of vision, an expanding point of view that rearranges all former perspectives along every avenue of life. It gives, therefore, a larger standard of values and a keener discrimination regarding oneself and the relationship of oneself to the world. Furthermore, this bigness of attitude does not come into being without an accompanying sense of reverence, reverence for life, reverence for one's fellow man, reverence for Nature in all her myriad expressions. The greater the perspective, the greater the reverence. Most people are accustomed to speak the word reverence in relationship to God ; they say that a reverent person is one who reveres the Deity. The Theosophist includes much more in his use of the word "reverent," because he includes more in his conception of Deity. To the Theosophist, everything is divine. "God" is literally everywhere, and to that essence of Life by which the universe and man exist and grow, the Theosophist gives a *conscious* reverence based upon the understanding that Life, immanent everywhere and in all things, is divine, and that this objective universe, about which man has pondered and questioned down the ages, is the physical expression of an eternal, undying Reality.

This eternal, undying Reality may be recognized in its expressions, as one reads cause in effect; the One Life, which is the very basis of all Theosophic teaching, may be seen as electricity is seen: by its application to phenomena. We do not "see" electricity, we do not "see" life, but we see its expression, and we can know it, because we are, ourselves, of its essence. We *are* the Life, and it is a great inspiration in self-discovery to realise that; so that we cease to identify ourselves with those temporal, ephemeral bodies or personalities, which run about so busily from day to day. We learn to regard our mortal, personal, small selves as so many tools by which the invisible Reality re-creates more perfect expressions of itself. We come to understand that there is an Invisible Rulership not only in the individual sense but in the world sense. The principle behind these two is the same, but the expressions, the applications and the conclusions open to us are infinite.

The first matter to understand is that the expression of any force is inherent in the force itself. Emerson puts this very clearly when he says: "The fruit pre-exists in the seed." Perhaps a simpler example is the fact that fire burns. Why does fire burn? Because it is the *nature* of fire to burn. If you say: "The fire wants to burn me. It has a personal grudge against me," attributing personal motives to an element, you say something infantile, something primitive, something anthropomorphic. We associate the word anthropomorphic with the idea of God as an old man sitting upon a golden throne; we say that is very primitive thinking; that greater experience, greater age and greater philosophy enable us to outgrow this childish idea. But we do not realise, perhaps, how anthropomorphic our own conceptions, as Theosophists, often are: how long we continue to "make God in our image," instead of realising that we are made "in God's image"! It is obvious, of course, that no man can conceive

of a God beyond his powers of conception, so that we can never hope for any man to understand the essential Reality, or Life, in any larger sense than he, himself, represents. That limitation must always be borne in mind. But it must also be borne in mind that being ourselves of the essence of "God," it is possible to understand "God". That fact is our guarantee of immortality; man is immortal because he has never been otherwise, but that he has a mortal, temporary expression in the phenomenal world is equally a fact, and being in the predicament of living under that ephemeral limitation at the moment, we have to consider both the possibilities and the limitations.

Now, to go back to the example of fire. We may say that it burns us because it has a personal grudge against us and wants to do us harm. That is the primitive concept, attributing to an element the qualities of mortal man. Or we may say that the fire burns according to its essential nature, for all things express their essential natures. Or we may say that fire burns because it is subject to certain laws of the universe, certain laws of physics, based upon vibratory correspondences. No matter how we express our reasons, the central fact is always there: that the *effect* of anything is contained in its essence, in its essential being. This is true of all universal laws; it is true of man as an individual; it is true of humanity *en masse*; it is true of the planets and suns; it is true of the entire cosmic scheme. The moment we attribute any other reason, we become anthropomorphic.

That is why, it seems to me, it is important to get it clearly into our thinking from the first that nothing exists except as an expression of essential Reality; that nothing can happen except as it grows out of the nature of Life; that we, ourselves, and the universe in which we live, are not static automatons being worked by invisible strings, like

so many puppets, by a force outside ourselves; but that we and the universe are dynamic, expressing the essential Reality *which we are*, in forms, in actions, in nature; that, in this sense, *the universe is ourselves*, and that by identifying our consciousness, our point of view, with the essential quality, the dynamic reality, which is the true "we," the manifested changes of Life in time and space pass us by in their true perspective. This is the real inner government of the world; this is the true Invisible Rulership. The continuous panorama of change, birth, growth, old age, death, evolution—all that panorama is the expression of a something so dynamic, so real, so undying, so eternal, so vital, that it is not concerned with the many changing forms, either in the age of our bodies, or in the transient pleasures and pains of our human relationships, except as those changing forms, those transient personal experiences, contribute toward a fuller, more perfect expression of the dynamic principle which creates them.

That is why change must ever be the law of the manifested universe. One might almost put it that evolution consists in a continuous series of mistakes and the consequent rectifying of them. That statement is not, of course, *exactly* true, but the idea behind it is true. Evolution is a process of constant destruction and constant building. An inferior form is destroyed to give place to a better one, itself far from perfect, and itself, in time, destroyed to give place to a still better one. We call the process growth. We speak of a fuller expression of life. We say that Nature is constantly expanding, as modern physicists have discovered that the universe itself is constantly doing. And so it is. But that very change is a confession of imperfection. The reason why the law of life on this sad planet is a law of change is because our planet and we ourselves are imperfect. Were we to crystallize in that imperfection, were everything to remain

as it is at any given point in our personal joys and sorrows, we should cease to grow, we should cease to expand. Fortunately, such arresting of the cosmic stream cannot be; we are, in the personal sense, broken on the wheel of birth and death in spite of ourselves; until we see behind into the invisible rulership of our progress we grieve about it; we rebel; we ask why; we become cynics; we talk of the mad injustice of a senseless scheme. We cling to the relationship of to-day because it is the loveliest we have known; we cannot know—yet—that a lovelier one awaits. Yet, as Emerson puts it: "When half-gods go the gods arrive." And so they do.

It is the realisation of this, the greater perspective of this, that the Ancient Wisdom builds into the consciousness of its students. And it is the surety of this knowledge that constitutes true faith; the faith that St. Paul terms the "evidence of things unseen". True faith is that state of consciousness which, realising its identity with the dynamic life in all things, rests on that life and can see the changes of personal entanglements come and go with perfect equanimity.

So much, then, for the principle of Invisible Rulership. Now what of its expressions? Let us consider, briefly, the panorama of evolution.

Life expresses itself in many forms, some more limited, some less so. Always the limited form is eventually broken so as to give way to a less limited one. Life in the mineral kingdom moves sluggishly, encumbered by a dead weight of slow material. Life in the vegetable, while not yet in a form that can move about, has developed a greater expression through some sense of feeling and response, to vague likes and dislikes, to rapid changes from seed to flower, to definitely traceable changes when subjected to influences of sun, soil and climate. Life in the animal kingdom attains mobility of body, highly organized feeling, a nervous system through

which to register that feeling, and some beginnings of mind. Life in man develops all these qualities and adds more: reasoning power, greater awareness of surroundings, ability for abstract perception, and in highly developed specimens, the power of intuition. This much of the panorama we see for ourselves; anybody can see it and can think about it. It does not require scientific training nor specially equipped laboratories. If we observe thus and think, we come inevitably to the conclusion reached by the renowned Professor Huxley, that the conscious expression of life does not stop with man. In his *Essays on Some Controverted Questions* Huxley says:

Looking at the matter from the most rigidly scientific point of view, the assumption that amidst the myriads of worlds scattered through endless space, there can be no intelligence as much greater than man's as his is greater than a black beetle's; no Being endowed with powers of influencing the course of nature as much greater than his as his is greater than a snail's, seems to me, not merely baseless, but impertinent. Without stepping beyond the analogy of what is known, it is easy to people the cosmos with entities in ascending scale until we reach something practically indistinguishable from omnipotence, omnipresence, and omniscience.¹

No matter how great, how vast, how omnipotent, omniscient or omnipresent our concepts become, the entire scheme is an evolutionary expression, the breaking of inferior forms to supplant them with superior ones, the breaking of one limitation to take on a wider field, which, in turn, becomes also a limitation. Constant expansion. Constant change. And this is what we mean by evolution. But note that at any point in the scheme, from the humblest of Professor Huxley's black beetles or the most sluggish of his snails, the principle behind, the dynamic reality of Life, is the same: unchanging, undying, eternally being. And at any point in the vast scale of developing beings, we may look behind the veil and discover the Invisible Ruler: Life itself. If we could cut through, at any point, a cross section of this mighty

¹ Page 36, Ed., 1892.

structure, we would reach the informing principle, the dynamic force, ensouling, pushing, expanding, expressing. If we could do this and could identify our consciousness with this Life principle, at any point, we should at once be free of the illusions of time and space.

Let us take, now, another point of view. Let us regard the proportionate relationships of the evolving beings, one to another. Let us deliberately limit our inspection to the field of change, the evolutionary field, within which all these successive forms supplant one another. It becomes obvious, for example, that our pet dog can understand only so much of us as his own consciousness can circumscribe. Outside that limitation we live a life which must be, to him, as the life of the Gods. The richest and therefore the most vital and most real part of our daily existence is quite shut off from him. There is only one possible way for him ever to understand it: that is to develop that sort of consciousness himself. If evolution is a fact, that is just what he does. Only, having developed a wider scope of consciousness, he can no longer be limited by the form of a dog. The possibility that he may ever develop this wider scope of consciousness lies in the fact that he himself partakes of the same essence of the Divine Life as his master. But in his case, the form to which that life is limited is within the narrow field of the dog. Right there is an essential point: it is only through the use of limited forms that life is enabled to build less limited ones. It is by using the limited form as a sort of tool, by developing skill with that tool, that a better tool is created, a better form is built. So that, *from the standpoint of form*, evolution is an essential process. But *from the standpoint of Life* it is all the same at any point and any expression through form is a limitation. Furthermore, if we look to the next larger expression of form as the important thing, then we miss the essential,

for the essential is the Life within all forms, which builds, and without which no forms could exist, the Life which is changeless, undying, eternal, and to which everything limited, changing and transient must ever appear as illusion.

If man's consciousness bears to the dog something of the relationship of a God, then what of those stages of consciousness as much greater than man's as man's is greater than the dog's? Must they not also appear to man something in the nature of Gods? It is no doubt this principle which is behind all the Gods that the human race has created throughout the ages; it is this innate recognition of ever-widening consciousness that exhibits itself as an instinct which, as a certain great man once observed, would, if there were no God, create one. Back of this instinct is a fact in nature. There are super-human consciousnesses; such consciousnesses are a philosophic and scientific necessity, not merely a religious dogma. Where we err is in thinking of those consciousnesses as like our own. They resemble ours only in something of the way our consciousness resembles the dog's. All the same, the only way we can approach understanding them is by using what consciousness we have, by exercising our powers of comprehension, imagination, reason, awareness, limited though they be. Like our little brother, the dog, by these means, due to the inherent oneness of life, due to the essential likeness of our nature with the nature of all other beings, we shall break our limitations and cease to be bound by them. An animal can become more than animal; so man can become more than man. But the process of becoming more is not by increase of limitation but by destruction of limitation. The dog does not understand his master by becoming more like a dog, but by becoming more like his master; man does not understand Super-man by stressing his humanity but by developing his Godhood. In both cases, the Invisible Rulership is a rulership of Life.

There is, however, another sense in which Invisible Rulership may be considered more objectively. Take the dog. All the while he is striving to understand his human friends, he is subject to their care, consideration, and is the recipient of their love. To him their guidance and their care are invisible; he cannot know the anxiety of his master when he barks at automobiles, nor the concern of his family when he does not appear at meal time or is gone from home for a few days. Yet that care, that consideration, is always there. So with humanity; for it is quite possible for us to have among those more than human the friendship and affection which we have also for those less than human. In this objective sense, there is guidance and care for humanity among Beings long since human and now beyond the limitation of personal laws and personal attachments. This fact it is which lies behind the religious conviction of a Personal God; and to this extent is "Divine" interference in human destiny a fact. The Ancient Wisdom reveals to its students the reality of those Beings beyond humanity who, out of compassion, and as an expression of Their own Godhood, still concern Themselves with the destiny of races and of worlds. They are our Brothers, our Elder Brothers, or perhaps it would be truer to say our "less limited" Brothers. They are our Brothers who have transcended the human predicament because They have freed Themselves from the illusion of its permanency. They have gained this emancipation because of Their *likeness*, because of Their *very identity*, with the dynamic principle which manifests the cosmos; because of the One Life which They are, which we are, which the dog is.

Out of the fact of Their existence and Their work emerges a plan for humanity. They fall, as by Their very nature, into a place in the scheme of things. They become co-workers with nature, the executors of her

processes. We, at our stage, are co-workers in other ways. We plant a garden, we tend it, water it, cultivate it, and we find that we have shared in a process of life, have been executors toward a certain fulfilment. So the Elder Brothers work with humanity, always in accord with nature's laws and nature's trends. As it has been put, very simply: "Nature (God) has a plan and that plan is evolution." The Elder Brothers work with that plan towards the fulfilment of evolution. But there can be no doubt that Their fuller awareness renders Their point of view about all this process of living a very different point of view from ours. Let us beware of thinking of Them as merely glorified human beings. That facet of Them is the one nearest our view but it is a very, very small part of the glorious awareness which is Theirs.

What that further awareness may be, what the invisible rulership dynamizing their activities may be, we cannot even imagine. Fortunate are we if we can stimulate enough imagination, enough alertness of attitude, to attain a new perspective on human life and its daily problems here and now. What we have to remember regarding all invisible rulership is that the way to find it is to cut through to the One Life which pervades all; that our guarantee of liberation and of understanding lies in the fact that we are Life, we are Being. We can lengthen or shorten our period of servitude to pain and limitation in proportion to our intelligence, not making static gods in our own image, but realising that we are, ourselves, all Gods.

MORE harm is done in the world by careless, thoughtless, unkind and cruel speech than almost in any other way. Gossip is one of the most mischievous things in the world. It destroys more friendships, it destroys more homes, than almost anything else.

ANNIE BESANT

PRESENT DAY PROBLEMS

BY GEORGE S. ARUNDALE, M.A., D. LITT.

I SHOULD like to emphasize the urgent need for us all to realize that the ultimate cause of the world depression does not lie in circumstances over which the average individual has little or no control, but in the almost universal inadequacy of moral and emotional stamina and insight which characterizes such a large proportion of the peoples of the world. You and I, and innumerable others like us, have ourselves created the depression, which has at last assumed such colossal and devastating proportions. Instead of being strong, we are weak. Instead of pursuing the cult of beauty and of refinement, of grace and of dignity, of order and of reverence, we have pursued the cult of ugliness in many forms, or at least we have suffered ugliness to stalk abroad in many forms without lifting a finger to check its disintegrating way. And though we may proudly point to our art museums, to majestic buildings, to cultural movements of all kinds, as evidence that the beautiful is not without its votaries, it still remains true that the ugly stalks abroad largely unchallenged, permeates through human agency every kingdom of nature, and has become a not inconsiderable part of our everyday life. It is his tolerance or cult of the ugly that breeds the ugliness of the prevailing depression.

The very cause of unemployment is not alone some vague law of cycles, some disarrangement of the economic

machinery, some aftermath of the great war, some maladjustment of the currencies of the world—these themselves are but the effects of wrong employment, of the employment of God's children in the production of ugliness. God chastises wrong employment through unemployment. If we do not know how to work according to righteousness, we must learn our mistakes through worklessness. So that while we may play about with raising wages, with adjusting more scientifically the relation of production to consumption, with conferences to settle the quarrel between the dollar and the pound, with artificially created employment to meet the needs of the unemployed, and while these may have their value up to a certain point, the fact remains that no application of unguents at the surface will radically cure the disease of the blood itself. The unguents may afford temporary relief; they will not cure.

What are the chief manifestations of ugliness of which the blood-stream needs urgently to be cleansed?

First, the ugliness we tolerate, and indeed sometimes justify, in ourselves. As for example the lack of reverence, and the confusion of freedom with license. The lack of reverence for all life, in whatever kingdom of nature—intolerance, the sense of proud superiority, want of understanding, cynicism, prejudice, and above all, the lack of reverence of man for woman. There is ugliness in our assumption that life-forms in the lower kingdoms of nature are for our use and convenience, as if these had not *their* right to live and to grow as we so haughtily claim that we have ours. There is ugliness in our assumption that we have the right to inflict cruelty to provide us with personal advantage.

There is ugliness in our assumption that we have more of the truth than those around us, that our faith, our beliefs, our customs, our own particular modes of life, raise us far above those whose faith, whose beliefs and customs and

modes of life are otherwise. There is ugliness in our assumption that material prosperity may be purchased at any price to our fellow-men, at any price to their well-being and to their self-respect. There is ugliness in our assumption that the truth matters little where profit is concerned, and that the end of power justifies any means whereby it may be attained. There is ugliness in our assumption that the weak must needs go to the wall before the strong, and that freedom means freedom to do anything instead of freedom to do the right. There is ugliness in the war-spirit everywhere, in the war-spirit in industry, in religion, in politics, no less than in the war-spirit as we ordinarily understand it. There is terrible ugliness in the relation between the sexes, where the woman is regarded as but the toy of man, where the man treats woman as an amusement, where the woman is not, at the very least, treated as man's equal and given equal status and equal power, where the woman is in any respect in slavish dependence upon man, where the sacrament of marriage is trampled underfoot as a result of license being mistaken for freedom. There is ugliness in all lack of sane patriotism and in all contempt of other nations. There is ugliness in vulgarity, whether it takes the shape of vulgar amusements and leisure, or of vulgar speech, or of vulgar dress, or of vulgar manners, or of a vulgar press, or of a vulgar government.

All these uglinesses have brought the world to its present destitution, have made its blood-stream dirty and the skin of its body pitted with pocks of depression and desolation.

But we do not confine ugliness within the limits of our own kingdom, for many of these uglinesses involve the perpetration of ugliness upon those younger kingdoms for whose welfare we are in fact responsible to God Himself. We carry our ugliness far and wide. Think of the cruelty we inflict upon the animal kingdom in the name of "sport," so-called, in the name of a fancied right to prey upon it for

our personal adornment, for our pleasures of the table, for our comforts. Think of the uglinesses with which we defile the beauties of nature, and of the ugly forms into which we mould the life of the mineral kingdom.

I could go on almost indefinitely reciting to you our offences against prosperity. What, then, is the remedy? To be alive with that spirit of reverence for all life, of whatever kingdom, which shall cause us to treat it tenderly, respectfully—never degrading use into abuse. The grass, the flowers, the trees, all creatures, and in very special measure the weak, the young, and the precious blessing to the world of womanhood, demand from us constant and beautiful cherishing, even when, perhaps, to destroy may be our duty for the sake of the larger life. If we would be refined, we must show refinement unceasingly, delicacy, grace, self-control. We must do unto all life as we would should be done unto us. Reverence is the need of the wondrous new age on the threshold of which we stand to-day. Where there is reverence, there are being planted the seeds of returning prosperity, for God created life to be reverent and has designed it to become an image of His own compassion.

May I close with a few practical suggestions?

Let us in all things and everywhere stand on the side of brotherhood and goodwill as against all forms of hatred.

Let us in all things and everywhere stand on the side of compassion as against all forms of cruelty.

Let us in all things and everywhere stand on the side of justice as against all forms of oppression.

Let us in all things and everywhere stand on the side of understanding as against all forms of ignorance.

Let us in all things and everywhere stand on the side of beauty as against all forms of ugliness.

Let us in all things and everywhere stand on the side of confidence as against all forms of hopelessness.

ARMIES OF PEACE

BY F. MILTON WILLIS

WHY should not the majority of the men now enlisted for military purposes, as well as others volunteering and some drafted, be converted into a great, beneficent force to be used upon public works of a utilitarian and an æsthetic nature—a civilian army for the production of values? Why not, instead of unemployed, dejected, parasitic hordes of men in the several nations, these armies, contented and progressive, as they no doubt would be, be devoted to construction instead of destruction, thus balancing the account, in the Universal Records, of the devastating hosts of the past?

I have in mind ultimately a large, harmonious body of men in each country, under reasonable discipline, with some military training, such freedom as would not be materially abused, healthful maintenance, compulsory instruction in subjects suitable to their mentality and requirements (such instruction continuing year after year), and the privilege of marrying and rearing a family, with aid from the State to the children up to, say, the age of eighteen or even twenty-one, or until self-support had been begun, after a proper education—under a Department, not of War, but of National Construction and Defence. I contemplate the making of a provision, by enlistment for a three-year or other limited period, for their leaving the national service

and joining the ranks of competition outside, should they so desire at the end of any such period.

Much indeed is there for them to do, especially in the United States of America, much that only national initiative and support can accomplish. I refer to such tasks as the following:

1. Dredging and restraining rivers, to prevent floods and promote the use of inland waterways for transportation. Suction dredging will enable the creating of considerable cultivable areas of highly fertile soil along the marshy banks of certain rivers so treated. And the restraining of rivers will involve the building of dams in certain cases for impounding purposes, from which vast quantities of electrical energy may be derived very cheaply: witness the magnificent work of the United States Army Engineers in the construction of the mighty Wilson Dam at Muscle Shoals, Alabama, which will greatly aid in the navigation of the Tennessee River and in flood-control affecting the Mississippi River region, and will supply power for what bids fair eventually to become one of the greatest industrial centres in the world.

2. Improving harbours. In that a harbour is a channel for the nation's life, because from it go lines of communication to the rest of mankind, it should be not only as conveniently and safely equipped as practicable for commerce, but should be as sightly as possible. This beautifying could be accomplished by clearing away the usual ugly buildings and wharves bordering harbours and replacing them with structures pleasing to the eye; the Government to regulate these matters strictly as pertaining to its commercial relations with other countries, and to co-operate (through its civilian army) with the State or city authorities and individual owners in the work of demolition and reconstruction.

3. Constructing canals, railroads and highways to open up new areas suitable for cultivation, to facilitate transportation

of the necessities of life, and to link up the country more closely part to part.

4. Reclaiming the wilderness by irrigation, and even scientifically tilling the soil, in places, in preparation for those who will make their homes on it later.

5. Colonizing on reclaimed areas city-dwellers who are ready for the change under the tutelage of the department of agriculture of the nation.

6. Preserving forests by replanting, and planting new trees in barren regions, greatly extending the work now being done.

7. Draining swamps and doing other such things, in the interests of sanitation and agriculture.

8. Constructing national buildings of all sorts, fountains and gardens on Government property in cities, great and handsome bridges where needed, magnificent memorials in honour of the great ones of the nation, etc.

These and perhaps many other classes of necessary and beneficent mainly outdoor work (in the initial stages) could peace-armies undertake successfully, all with the use of machinery of the most effective types to reduce actual manual labour to the minimum.

As to the psychological aspect of these suggestions, the training of our youth at the military schools would take on a new dignity, due to the constructive and creative work involved in addition to the task of safeguarding the nation. The young officers would feel themselves doubly servitors of their country, and the increased responsibility would attract more of the elect who are now, by circumstances, drafted under protest into the channels of self-seeking commercialism. It should be borne in mind that great numbers of men are not fitted for the competitive life and strife, do not care to toil for mere money, and are virtually enslaved by the existing conditions, to the great detriment of their character and

development; office drudges, factory-slaves, manual-labour menials, the light and life that should be theirs are denied them, and they sink to their graves little better than when they came to this great world-school. The civilian army life would set these latter men free and open for them a door to better things.

Selection of men for the places suited to them in the work of the civilian army could be made quite accurately by means of the psychological tests which the Great War especially brought to the front, or by vocational experts who are doing such good work in our cities. This work could be put in charge of experts at the several army centres throughout the country.

Furthermore—and this is a very important matter—every nation has as wards great numbers of lowly-developed individuals who are costing the respective larger nations untold millions in treasure annually through the maintenance of necessary prisons, reformatories, criminal courts, police departments, insane asylums, hospitals, etc. The crime bill, in its entirety, of the United States of America alone, was given by Mark O. Prentiss in the *Manufacturers' Record* of February, 1927, as upwards of twenty thousand millions of dollars a year! I contend that these a-social individuals, drafted early into the civilian army, through some legal procedure based upon a first offence or in some other proper way, would enjoy the conditions and be immeasurably improved before their span of life had been run. The outlay by the nation for crime prevention, detection and punishment, and the losses due to crime, would be enormously decreased in the course of time. For, with assured support for honest labour not too arduous, inducements to crime would be minimized among those who might otherwise succumb to temptation through need, a very potent incentive to crime.

It is likely that the saving in money through the prevention of crime, thus provided for, would in time far more than pay the extra expense of the army itself, and the surplus could be applied to the training of the offspring of the enlisted men and to providing in part for their wives.

We seem, in this Piscean age that is fortunately declining, the age of individualism rampant, competition and profits, quite naturally to think first in terms of money and property, and to feel that he only who has accumulated material wealth has made a success of life. But there is a new age dawning, the Aquarian age, in which the individual as a soul with a character will be considered first and his property matters only secondarily. So, in this matter of crime prevention and the material saving accruing therefrom, there is a far higher aspect to consider (in the light of the new age), and that is the elimination of a vast amount of heartache on the part of the parents and other kin of the undeveloped and inherently ignorant, and the pain and futility of the frustrated lives of the culprits.

As to the expense of the civilian army, I urge the at least partial use (at first) of scrip among the enlisted, which will enable them to buy at Government stores what they need, at cost price. The immense quantities of provisions and other commodities required will enable the Government to buy at low prices, or, better still, may lead the Government to expand its peace army and manufacture its own goods and produce its own food-stuffs and raw materials. The ability by means of scrip to purchase at cost, and the feeling of security for a life-time, will attract more and more into the peace-army ranks, and the beneficent work will go on and on with ever-increasing momentum until the whole country has enlisted. Then money and profits and capitalism in general (the source of most crime) will be supplanted by a co-operative commonwealth with leaders of the ability of those now at the

head of great industries but with an entire change of viewpoint; and there will be a tangible reward to each citizen in the shape of a yearly credit-card representing his share of his nation's profits, these credits terminating with each year, to prevent accumulation of wealth. [For a magnificent elaboration of this idea of Edward Bellamy, read his novels, *Looking Backward* and *Equality*, especially the latter, which have been translated into all the major languages.]

In the initial working of this plan, a portion of the day and evening could be given to military training and general instruction for all, with additional time devoted to intensive military training and to engineering, scientific, mechanical, chemical and business training for the more capable, to provide executives and additional officers as well as a proper army for defensive purposes. The partial military training given the majority could be quickly advanced in case of threatened war to a very effective status; but it would probably become early apparent that the emphasis would be laid upon construction, in all the nations adopting this plan, and that war-mindedness would simply die of inanition and the military phase become a matter of policing only.

It is very likely that such army life would prove attractive to both officers and men, but as time went on some would probably feel the urge of creativeness along egoistic lines, and desire to strike out for themselves in gainful pursuits. This, for them, would be well; the experience would be beneficial to them, for the zeal for accumulation would lead to the development of certain traits needed by them for a rounded character. But it would be within the power of the great organization to stimulate and foster within itself creativeness and originality, by offering emoluments such as public acclaim, promotion, decoration, or better opportunities to pursue chosen work; so that none need feel that within

the army the heights were barred from him. Each could feel safe for ever on the score of personal maintenance for himself and his family, for provision could readily be made for the oncoming of old age; and with care-free minds the more highly developed could devote themselves in their spare time to recreation, if desired, and the higher pursuits of the intellect.

Furthermore, these civilian armies of the nations would aid in the solution of labour troubles; for, when the demand for labour was slight and unemployment was becoming rife in the land, the Government could attract into its army those who wished to join it, and could undertake great works employing considerable numbers, works laid out perhaps long before in anticipation of such an emergency. And when men were needed for private enterprises in years of prosperity, numbers of them could be permitted to resign or be given furloughs for these purposes. No man in the nation, and no woman either, who could work, and needed work, need be long without employment or without the shelter and care afforded by this greatly expanded and beneficent army. This phase of the matter could be readily worked out with precision by intelligent citizens chosen for the task.

We are so prone to associate with our ideas of the State the selfish or the one-sided activities of the professional politician that we quite lose sight of the significance of the relationship between the State and the citizen; and well were it for all the world if they would come to look upon the State as protector and cherisher and friend, as the great Sage Pythagoras preached that memorable day at Tauro-menion to the crowd about him on the hillside:

Government exists only for the good of the governed. It is the State from which comes all that makes your life prosperous, and gives you beauty and safety. Within the State are built up the arts, which make the difference between the barbarian and the cultivated man.

The duty of the State is certainly to secure to every one of its citizens at least the minimum of welfare—of food, clothing, shelter, education, leisure—so that each may develop to the full the faculties which he brought with him at birth. And it should be accounted an insufferable disgrace to permit poverty and ameliorable misery in the midst of national or regional plenty. In fact, some system of jurisdictions might well be devised by which, through appointees to less and less areas, the lowest should be held accountable to his superior, that one to his, and so on to the head of the Department of National Construction and Defence, for any such conditions in any of the several jurisdictions.

Now, how better can this potent and beautiful conception of the relationship between State and citizen be implanted permanently in the consciousness of the peoples of the world, how better the welfare of all be subserved, than by means of these armies of peace working intelligently and impersonally the world over for the great common good?

No effort is ever lost. Every cause must produce its effects. The result may vary according to the circumstances which form a part of the cause. It is always wiser to work and force the current of events than to wait for time—a habit which has demoralised the Hindus and degenerated the country.

THE MASTER K. H.

NORTH AMERICAN “INDIAN” IDEAS OF SPIRITUALITY

By HAMILTON STARK

THE Great Plains section of North America, mainly comprised by the region between latitude 55 (in Canada) and the southern boundary of Texas, and between the Mississippi river and the Rocky mountains, was the habitat of wild grasses, and hence was the range of the bison, or buffalo, as falsely so-called. At the same time it was the home of indigenous nomads, distinguished by a culture remarkable for its appreciation of the importance of all natural forces and the significance of their phenomena. By 1750 the horse had become well distributed over the entire area, contributing to the growth and exchange of ideas by reason of more rapid transit among the three dozen or so of tribes which as contemporaries, occupied that territory from the dawn of recorded history until dispossessed by the white invaders.

Beyond those boundaries were other tribes quite as responsive to environment but of a somewhat different character. Culturally, the Pawnees formed a transition people between two types of ceremonialists: the Mandan, Hidatsa, Cheyenne, and Arapaho of the north, and the various Pueblo communities centred around north-western New Mexico. All placed a unique value on “sacred

bundles," which custom probably originated among the Zuni and other stationary settlements which depended for subsistence upon what therefore became to them, "sacred" maize (Occidental corn). Being always on the defensive, and with a cramped mode of life to endure, the Pueblos long ago became very highly organized, so that each inhabitant had solely his own niche to fill. Life was reduced to a conservative, conventionalized ritual which allowed of little initiative or individualism.

Their perilous isolation made rigid organization imperative, so that it early became complete and stabilized. The resulting governing oligarchy contains a group of thirteen Societies chiefly concerned with the curing of disease; also an extensive group of organizations of masked dancers who impersonate the Gods; and thirdly, a series of fifteen priesthoods devoted to the spiritual welfare of the people. These latter, by the sacredness of their office, the isolation of their individual lives, the blamelessness of their conduct, and their concentration of mind, perpetuate a psychic and spiritual condition of which the public ceremonies are a partial reflection, and which condition makes living more secure in that rather inhospitable land. The leading sets are the four groups of rain-priests—one for each cardinal direction—associated with four "sacred Powers"; (seemingly identical with those Gods who played a fundamental role among the Mayans of ancient Central America.)

But the seat of the later and more wide-spread culture was the Great Plains, and it was the Plains Indians who practised the renowned Sun Dance: a very spectacular and meaningful aboriginal rite. It was a programme composed of small ceremonies, almost anyone of which could be celebrated alone on other occasions. The Canadian Sioux made the Sun Dance a composite of only five ceremonial units, whereas the Arapaho used fifty-four of a possible eighty-two.

"The Sun Dance is the Oglala contribution to the strange, disjointed, but spiritually unified cultural *pot pourri* which we call the Plains Culture." (*Radin.*) As the demoralization of the Indians proceeded, the once uplifting rituals degenerated, and toward the close of that tragedy, this once majestic and inspiring performance came to be characterized by immoderate tortures, self-inflicted by the victims who made of it an endurance test.

When an Indian was in serious danger, it was not unusual for him or her to make a vow to the Sun (Great-grand-father)—promising to give a public dance in His honour and as chief participant, to undergo privation in return for help to the supplicant or a relative in peril. They had no great fear of death as such, but they dreaded family separation. "No white man has any conception of the strength of the blood-tie among Plains Indians." (*Vestal.*) The vow-maker underwent much preparation for the great and very solemn occasion, which was attended by the entire tribe, and lasted several days. The inner meanings of the various phases of the affair may not be too abstruse or intricate for Caucasian comprehension, but it seems certain that the most attentive white observers have not fully understood them in the Indian sense. Upon the precepts of the Sun Dance Oglala society was established.

Naturally hospitable, they made every celebration a time of giving to the less fortunate among them. To the unspoiled Indian, happiness and goodness were largely incompatible with possessions. Social prestige was valued but it came of benevolence and fearlessness. "Counting coup," by touching an enemy in a daring sortie requiring cleverness, was more esteemed than killing him. The heroes and demi-gods of Indian tradition indicate the trend of thought, but the Indian's outlook, attitude, and motives have been observed and recorded only during the transition period; for from the

time of the first white man and the introduction of whisky, there developed a rapid disintegration of the old ideal life of sterling virtues and truly religious practices.

Among the Dakota and Lakota (eastern and western Sioux), the one compelling thought was the constant recognition of the Great Miracle: Existence. By their mode of living it was so wonderful to be alive. The daily contemplation of it was adoration that was not restricted to certain days or seasons. And they took no sacred name "in vain": there was no profanity in their language. The abiding attitude toward the Great Mystery, of which the Sun was a material symbol, was one of exaltation. They were accustomed to regarding mind as naturally divisible into two parts: the spiritual and the worldly. The stoical, solitary contemplation of the nature of Being was without ulterior motive—an upliftment by aspiration along the spiritual ladder of Realization. Every object was an embodiment of power, and so, something to be revered. They very naturally attributed personality, virility and will to the elements, the Sun, the stars, and to all animate and inanimate Nature; and the reaction to that conception was elevating and refining. Truthfulness, a keen sense of honour, and an understanding of the unity of all life, were concomitant with the realization that "By and with these holy things we enjoy life." Tent entrances faced the rising Sun, and were not fastened: being guarded mainly by the momentum of moral public opinion.

From babyhood onward, all lived a rigorous, invigorating life, and with the males Spartan austerities were endured so that they might acquire or enhance every mental, moral, and physical virtue. By the time of puberty each boy customarily sought an unfrequented spot, usually overlooking the surrounding territory, and there, alone and undressed, remained without food or drink until, exhausted by his vigil,

he could no longer stand or remain awake. The ensuing profound slumber at the same spot was expected to be characterized by communion with a visitant in the out-of-the-body state, who thenceforward remained his own personal mentor, or "animal-helper"—being the soul of some kind of well-known creature, which also could speak or otherwise convey messages.

Perhaps any species was considered fortunate when it became the confederate of the suppliant; but the bison represented dauntless endurance; the kit-fox was the symbol for sagacity; the beaver meant the wise planner; the wolf typified the successful hunter; the grizzly bear was esteemed as a healer of wounds (because of his "Sun-power"); and the eagle was admired for its own obvious qualities. Connected with the invocation or evocation of those and other sources of helpful "power," there were voluminous rituals, in the performance of which the characteristic habits of the creature or entity involved were imitated as closely as possible.

Lo! the poor Indian, whose untutored mind
Sees God in the cloud, or hears Him in the wind.—*Pope*.

Both Science and "common consent" have laid unsympathetic hands upon the inner life of the Indian, reducing it to statistics and "superstitions," but as said by the full-blooded "civilized" Dakota (Ohiyesa): "The religion of the Indian is the last thing about him that the man of another race will ever understand." Particularly, the "vision-quest" and "guardian-spirit" complex does not lend itself to material science's analyses. Communion with personified natural forces was a palpable certainty which held the attention of all alike, and even in the transition period it was not a matter for argument or for inter-tribal trouble: a person's religion was his own and inviolable. Those of a foreign culture may term it animism (whatever that may connote), but it was the normal thing for an Indian to be deferential to

the soul of every entity, whether that entity was material and visible or not. All life and manifestation was awesome, and many were the particular places and things that were "medicine-entities," and therefore set apart: potent for good or ill. Not only did the religious ministrants maintain close contact with the hidden side of things, but all persons, especially from puberty onward, prayed and sang frequently, not because of fear but on account of innate reverence toward the stupendous scheme of things in which they found themselves, mingled with ordinary human self-seeking in times of need, and which became more habitual as Caucasian influence overwhelmed them.

From "the long ago time" the great family of Algonkins have been worshippers of a supreme Deity, and also of lesser Gods. While they still lived in the Great Slave Lake district of present-day Canada, members of the Blackfeet confederation regarded Dawn Light (Napi) as the Supreme, personified as "Old Man". In those early days as the white man's history goes, fire was revered, and it was procurable only by tedious labor under conditions not always easily obtainable. To preserve an unfailing supply or ever-ready source, "coal(-)" or "ember"-men guarded it when camp was moved. They carried some in the form of slow-burning "punk" in clay-lined, wooden receptacles, and in each new camping-place at once kindled fires from which all lodge fires were started.

Before the advent of white men, the Blackfeet tribes had moved into what is now Montana, and also had gone much farther south in small parties, thus becoming familiar with Sun-worship as practised by the Natchez and the Pueblos. In adopting that faith and its ceremonies, their own custodians of fire became their religious leaders or Sun-priests. After a century or so of enlarging the tenets and ceremonies, it became the prevailing cult throughout the buffalo-hunting country, and frequent offerings to the Sun of articles of value,

placed in trees or elevated spots, were respected by all who saw them. Among the Pikuni ("Piegan") there has never been a change from the original designation of "coal(-)" or "fire"-chiefs, as applied to ministrants in sacred matters, the implications of which office have never been understood by many whites.

Pioneers in the fur trade had applied the terms "medicine" and "medicine-men," but they are misleading. Properly, "medicine" mainly was "power" (either protection from harm; success in ventures; or recovery from sickness) derived from invisible, propitiated sources, and "making medicine" was a process of becoming *en rapport* with the officiant's own ally in the invisible world, usually the group-soul, or perhaps the archetype of some genus or species of the animal kingdom, which had been made known to him in a vision during his first fast—afterward referred to as his "dream" or "dream-person". (As, for instance, "Ancient Coyote" was a "sacred helper" with some.) It was symbolized and made more certainly operative by the possession of a talisman composed of a small but distinctive portion of a specimen of the animal, bird, or reptile kind involved, and sometimes a particularly powerful fetish became hereditary property.

Whenever two ministrants divided functions between them, one usually specialized in the duties pertaining to the tribal keeper and performer of the great cyclic rituals by virtue of his trained knowledge of them. He may be considered the priestly officiant, while the other was a shaman or wonder-worker performing emergency rites, and by the aid of extra-human prowess, producing magical effects, but which in the decadent days usually had to be simulated.

There indeed was resort to the use of curative roots, barks, leaves, and herbs, and among the Dakota, doctoring was taught to all members of the "Grand Medicine Lodge," a

secret society which admitted only men and women of excellent moral repute. At the "Mystery-feasts," the medicine-bags and totems of the various lodges were displayed while their "medicine-songs" were sung. There is no doubt that the Indian held medicine close to spiritual things, but in this also he has been much misunderstood; in fact, everything that he held sacred is indiscriminately called "medicine"—in an invidious sense.

Certain individuals of a decidedly mystical type, or perhaps, endowed with great personal magnetism, became intermediaries between the "two-leggeds" and the One-power which could renew their vitality. An Oglala holy man called Black Elk, being prevailed upon to disclose the rationale of healing, said: "A man who has a vision (in trance) is not able to use the power of it until after he has performed the vision on earth for the people to see . . . It was only after the ceremony in which I performed my vision, that I had the power to practise as a medicine man, curing sick people; and I cured many with the power that came through me. Of course, it was not I who cured. It was the power from the outer world, and the visions and ceremonies had only made me like a hole through which the power could come. If I thought that I was doing it myself, the hole would close up and no power could come through. Then everything I could do would be foolish . . . I know the meaning of the vision is wise and beautiful and good."—*Niehardt*.

The ceremonial of the pipe, and also, the sweat bath, were practically universal among North American Indians. They were the sacraments of the Red man's religion, as poise and guarded speech made up his foundation of character. Tobacco was sacred, and not to be used thoughtlessly, but was indispensable in all the many formalities. A visit, any exchange of civilities with either friends, strangers, or even enemies, was dignified by ceremonial smoking in which the

pipe was offered to "the Mystery," and then to Earth-mother, before being passed around and partaken of by the persons present. In later times, the pipe, after being held downwards, was also offered to each of the four winds or their "spirit-creatures". (Four was the sacred number with all tribes.) The ordinary pipe-ceremony was an affirmation of honest intent in any matter to be considered. "All the meanings of moral duty, ethics, religious and spiritual conceptions, were symbolized in the pipe."—*Chief Standing Bear*.

"Every man had to enter the cleansing bath and take the cold plunge which followed, if preparing for any spiritual crisis; for possible death; or imminent danger."—*Eastman*. Not only the vapor-bath itself, but everything used in connection with it was regarded as sacred because adapted to a spiritual use. Wild sage, symbol of cleanliness and purity, was necessary in every sacred ceremony among the Lakota. A special ceremony, including appropriate songs, preceded practically every undertaking; and in hunting game, due apologies were also offered for the necessary taking of life. At meal-time, choice bits were offered up before eating began. "Great Spirit, partake and still be gracious to us," was the substance of the "grace" that was devoutly said.

In the very early times among the Dakota, the man who killed another in battle was expected to mourn for thirty days, as an indication of deference to the entity deprived of its physical body. While battle engendered passion, and the lust for victory or even slaughter, still, war was regarded as a game, one for qualified men; and a man who did not cultivate alertness and sufficient resourcefulness to protect himself from possible death at every moment of his life was considered unfit to live: a failure. "The truly brave man, we contend, yields neither to fear nor anger, desire nor agony; he is at all times master of himself."—*Eastman*. Family-affection was exceedingly

strong, but at a death, only the women gave way to audible demonstration. Visualization of the after-life state was no more vague than that of any other Race, and "many Indians believed that one may be born more than once, and there were some who claimed to have full knowledge of a former incarnation".—Page 167: *The Soul of the Indian*, by C. A. Eastman (Ohiyesa).

OUR Society is not a mere intellectual school for Occultism, and those greater than we have said that he who thinks the task of working for others too hard had better not undertake it. The moral and spiritual sufferings of the world are more important and need help and cure more than science needs aid from us in any field of discovery. "He that hath ears to hear, let him hear."

THE MASTER K. H.

TRUE AND UNTRUE

By A. P. WARRINGTON

"The most wonderful woman in the world" was Mr. Bernard Shaw's tribute to Annie Besant. Certainly there has been none in the modern age more extraordinary, for what other has held a following through half a century of violent changes of belief by the power of oratory alone? Halfway in her eighty-six amazing years she made the break with England and Radical-Socialism, choosing instead India and Theosophy. All the work of her first period was on the tide of success—for the freedom of women, the overthrow of superstition and religious bigotry, the ending of sweated labour, the building of the social commonwealth. In her second forty years her fame covered the earth, but everything for which she toiled bore the mark of spectacular failure. The Theosophical Society split under her rule. She lost her college at Benares after twenty years of devoted service. To crown her crusade for Indian home rule she framed an elaborate constitution, which the National Congress would not touch and Gandhi waved aside. She worked up the ludicrous cult of the Madrassi Brahman messiah, only to meet humiliation at his hands when she was past eighty, for Krishnamurti dissolved the society of his devotees with a word and retired to California. And yet, what an amazing and fascinating woman! To Charles Bradlaugh an incomparable ally, for the early Fabians a delightful and tormenting colleague, for a world-wide circle of men and women a friend of affectionate warmth and gracious memory, and for audiences throughout the English-speaking lands a speaker unsurpassed for mastery of words and rhythm. Annie Besant was without originality of mind, and she could hold any number of fantastic notions. It was in courage that she was original and great.—By "Critic" in *The New Statesman and Nation* of London.

THE above lines, which appeared three days after the passing of Dr. Annie Besant, are sufficiently well (and briefly) written to claim our attention as illustrating how her life is judged by some thoughtful people among those outside

her following. No doubt the sketch would be considered just by many writers whose business it is to know something of the lives of prominent people; even her followers could heartily endorse some parts of it.

But the author's division of Dr. Annie Besant's remarkable life into two periods, with the first marked by success and the second by "spectacular failure," shows how easy it is for one to trip himself upon superficial evidence when he has a point to make or a theory to propound. To claim that the Theosophical Society "split under her rule"; or that she *lost* her Benares College; or that the "cult of the Madrassi Brahman messiah," as it is put, is "ludicrous"; or that Krishnaji brought humiliation to her; or that he has retired to California; or that she has had no originality of mind, is merely to retail spurious newspaper wares.

As a matter of fact, the Theosophical Society—split or no split—continued to be and still is a world-wide "going concern," affected somewhat at present of course, as everything else is, by the world depression, but none the less an active, vital organization. In any case, the split occurred under the "rule" of Colonel H. S. Olcott, the President-Founder; and whatever part she may have played in it was taken as a subordinate to him. When she became President, the total number admitted to membership during Colonel Olcott's Presidency had been 31,757. When she passed away, the number had increased to 143,439. Thus during the thirty-two years of the Colonel's administration the admissions averaged about one thousand per annum. During the twenty-six years of hers, the annual average was increased to more than four times that number.

As to the Central Hindu College at Benares, that was deliberately and magnanimously given to the Hindu University that it might have the proper status for its foundation, which would have been impossible without the

College as a nucleus, and so was not *lost* in the ordinary sense.

As to her "elaborate constitution, which the National Congress would not touch and Gandhi waved aside," I have no information that the Congress and Gandhi have done differently in respect of the bill now before Parliament. Besides, her Commonwealth of India Bill was far less elaborate than the latter because (1) it was confined to British India, the States not being ready for Federation at that time, and (2) it did not contain the so-called "safeguards," with which the present draft Constitution teems. Her Bill would have given more power to Indians than the present draft and, I am informed, offered the soundest as well as the most indigenous basis for India's welfare.

And the "cult of the Madrassi Brahman messiah" has been far from "ludicrous" to large numbers of people throughout the world, however it may appear to the professional columnist. Moreover, Krishnaji's dissolution of the Order of the Star was too consistent with his teaching to have been a "humiliation" to anybody, much less to Dr. Besant, who for years had been warning her followers by pen and from platform that he might say and do the most unexpected things when he took up his work. Again, he has not retired anywhere, but all along has been and still is lecturing the world over to substantial audiences wherever he goes, and is giving a growing proof that he is inspired by a source of spiritual wisdom of a very high order.

But the deeper facts at the base of each of these points are spiritual and will never be approached save by those who are not too mind-proud to reach up to sources higher than that aspect of mind (its concrete side) that has ever been known to the Indian philosopher as "the slayer of the real". Beyond that limited field is the entire

realm of religious and mystical experience or intuitive perception—even sometimes that of the ordinarily known “hunch” of the man in the street. This subtler mind often masterfully leads one straight to his desired end in spite of the conclusions of the over-glorified concrete mind, valuable as it may be in its rightful function as a mental servant to its higher partner.

Perceived from this more abstract altitude ; *i.e.*, to those having the subtler technique of perception, the Theosophical Society, even supposing it could have seemed a failure to the material eye, is seen as having exerted an incalculably beneficent influence in the world in having been the leading force to bring about unbelievable changes in thought, and especially religious thought, everywhere, even though its membership at any one time has never reached beyond five figures. One has only to recall the state of the public mind and feeling when the Society began its work in 1875, and measure it with that of to-day, to realise the extraordinary breadth of the change that has taken place since then ; and the Society is being credited more and more with the major part it has played in this. It became the entering wedge, driven into centuries-old incrustations of rigid orthodoxy and relentless tradition, and as such was almost alone in its difficult and unwelcome pioneer work.

As the head of its correlated school of training and later as its President, Dr. Besant led the Society and its membership and even large numbers of near-Theosophists along pathways of liberal thought in constantly increasing numbers, which could not appear even to the statistical mind as indicating anything like failure, to say nothing of the inner successes in the lives of thousands upon thousands who have risen and called her blessed.

Again, who with spiritual vision would say that the voluntary surrender of the College at Benares, that the Hindu

University might rise on its site, was aught but a great success ? Indeed, it was one of the greatest acts of her wonderful life, and therefore one of her notable successes. In her philosophy you possess what you give, not what you keep or take ; and the example she set by this magnanimous deed may pass into Indian tradition and be told among the deeds of the hero-saints of the world.

Of the inner side of her political work for India, I can only say that she always felt, and indeed claimed to *know*, that she was acting under guidance of a very lofty nature. The development to which she had attained of the subtler sense, which enabled her consciously to contact the minds of Those whom she described as forming the Inner Government of the World, gave her a leading marked by great far-sightedness and wisdom. Where would India have been to-day but for the awakening force of her powerful activities ? And where would it *not* have been had her wisdom not been rejected for the decisions of those less wise in leadership ? One thing she was prepared to give her life to preserve, and that was the unbroken connection of England with India, for she knew that the younger nation was in India by the will of that Inner Government ; and what she sought so eagerly was to inspire India to rise to that state of political adulthood which would make her a worthy, self-respecting partner in a great World Empire. To this end she tried to set the pace for action, and this she did in the form of a constitutional proposal for a new Dominion in this Empire, to be formed of the various Provinces of the Indian peninsula.

Her success in this lay in the obvious fact that she actually started something and started it aright, where there was naught but lethargic inaction ; and now what she set going is beginning to stir towards that ultimate success which she has always been assured would come in all good time. Let the historian of the future say whether in this action of

hers there were the seeds of failure or of success. Perhaps those who then shall read may find it put down as one of the noblest of all her successes, for in taking the stand she did she deliberately sacrificed her lofty standing with the majority of her Indian colleagues.

And finally, who can truly evaluate the purpose and meaning of the forces she set in motion in connection with the life and work of Krishnaji? In this, one surely needs the finer discernment, else his consideration of the problem will fall far short of Truth, for the whole outlook is set in a scene of subtleties, as was a similar scene two thousand years ago in Palestine. Who then ever thought that the incident which seemed real only to a few people of humble standing would ever come to anything but a ludicrous failure? To the jealous, intolerant, orthodox priesthood, and to the haughty, superior Roman ruler, it was so ludicrous as to become criminal, and so a sublime life was cut short, but a life that has since lived in the hearts of untold millions of earth's peoples, bringing blessings that none can repay. And who can say what the life of the modern "Madrassi Brahman messiah" may yet bring forth? Even in the light of that which already stands to his credit a great record has been made.

NEVERTHELESS, it is these members who now seek to sit in Solomon's seat, and they tell us that the Society is useless, its President positively mischievous, and that the Headquarters ought to be done away with, as the organisation called Theosophical presents many features seriously obstructive to the progress of Theosophy. Trees, however, have to be judged by their fruits. . . . No "special orders," issuing from the "centre of power" called Adyar, could affect in any way whatever either a branch or individual; and therefore any Theosophist bent on self-culture, self-involution, or any kind of selfishness, is at liberty so to act; and if, instead of using his rights, he will apply his brain power to criticise other people's actions, then it is he who becomes the obstructionist and not at all the organisation called Theosophical.

H. P. B.

ANNIE BESANT

Morning

A LITTLE merry maiden at her play,
The world with all its griefs, far far away;
Yet came a dream again and still again
Of something whelmed in darkness, filled with pain.

The child thought she would die to find a key
To loose the lock and set the prisoner free;
The dream would fade, the child as children do
Played once again, nor knew her vision true.

Noon

So sad amid a world of care and greed
And disillusionment. A useless creed.
That something was herself. In prison fast
With life's lost multitudes her lot was cast.

She laboured daily and with no rest
To win some peace for others. Then her quest
At last perceived its goal: To spread a truth,
To suffer for it, as had dreamed in youth!

Evening

A woman ever striving to bring here
A golden age, would end men's strife and fear,
Ofttimes defeated, never in retreat,
Courageous every blow of life to meet.

And then came death, the story ends at last,
Till it begins again. A noble past
Means future greatness, reaping as we sow;
Such is God's justice, on the path we go.

F. H. ALDHOUSE

MEMORIALS TO DR. ANNIE BESANT

It is clear that there should be suitable memorials to our late revered and beloved President-Mother, to remind subsequent generations—we of this generation need no reminding—of the splendid services she rendered to the world for over half a century of strenuous living. In every country there will surely be appropriate memorials, testifying finely to the generous gratitude of the many thousands to whom her life, her writings and her oratory have been of priceless value. Every Section of the Theosophical Society will desire to have some kind of memorial—a memorial at once beautiful and useful in the great cause for which she lived and died.

HER OWN WISHES

But every Section and every country must remember her beloved home Adyar, where she loved to dwell more than in any other place on earth—Adyar the heart and headquarters of the Theosophical Society, of which she was President for over twenty-six years. What memorials would she have wished to see at home? The answer is quite clear. In her declining years she spoke constantly of two schemes very dear to her—first an educational institution at or near Adyar, in which boys and girls might receive the kind of education for which she herself worked during many long years; second, the erection of a number of small cottages on some suitable part of the Adyar estate, in which, perhaps, some of the more internationally known workers might spend the evenings of their days. But this particular wish is for the future. It is of less immediate moment than the Besant Memorial School.

THE BESANT MEMORIAL SCHOOL

Our late President wanted a School at or near Adyar, and some of her pupils have decided to make a beginning in June next in premises to be leased from the Theosophical Society. There is just enough money to make a satisfactory beginning and to carry on on a

small scale for a period of years. But the School will need a permanent home of its own, buildings of its own, playing fields of its own, and the full equipment of a High School. Land is available, if money can be found to purchase it—£7,000. Already a number of young University graduates have come forward to help on a subsistence allowance; so the prospects are bright. But we are hoping to collect a sum of not less than £20,000 to make the School—some day to become a College, and even, perhaps, a University—worthy of one of the greatest educationists of her time. In another part of this issue of *THE THEOSOPHIST* a provisional Prospectus is published, setting forth the general principles governing the institution, which will be able, we hope, to make arrangements for students from other countries to study for some of the examinations of foreign Universities. Fuller details as to curricula, etc., will be sent on application to Dr. G. S. Arundale.

STATUES

But such memorials are not enough. There must be two statues of our late President—one to be seen by visitors as they drive along the entrance road: a virile statue, a statue of the orator-warrior, an heroic statue; the other to be in the great hall of Headquarters, dominating, with the statues of the Founders, the momentous gatherings which so often take place there.

Then there must be a beautiful shrine over the place by the sea where the cremation took place—a bust of the President in some suitable part of the shrine, and place left for another bust to be by its side, the bust of her great comrade C. W. Leadbeater. Perhaps, in the years to come, his body may be cremated there. Together they might look out upon the sea and into the far distances which forever they will together traverse.

ADYAR FELLOWSHIPS

And there is just one more memorial—the creation of a number of Adyar Fellowships, so that young people may be able to come and work for Theosophy at Adyar, giving to the Society of their young vision, of their young enthusiasm, of their splendid dreams, and bringing down into the present of that future which belongs to them. £150 per year for each Fellowship. Even now we know of at least ten splendid young people, full of ardour for Theosophy and for the Theosophical Society, whose services would be of inestimable value, and who would do much to help to make Adyar a Flaming Centre. A year or so spent at Adyar would by no means prevent them from being able to earn their living in the usual way later on, and the experience of Adyar would help them to become invaluable workers for Theosophy in their own countries in due course.

Obviously, Sectional memorials must be given precedence by the members who belong to the Sections. But it is earnestly hoped that (1) a proportion of the receipts thus obtained be dedicated to the centre of the Society as a thank-offering from the Section, and (2) many members and friends who knew and admired our late President will make a special effort to contribute to the memorials she herself hoped would come into existence.

Only as funds are available will the Adyar memorials take shape, so some of them may take a considerable time to materialize. But the above is a memorial programme, in which we hope members will practically interest themselves.

YOU ought to form an inner occult group among yourselves. I tell you, Olcott, without the Mahâtmas and the occult element, you will not have such devoted fellows as were poor Nobin, Damodar, and a few others.

H. P. B.

MASTER is a thorough-going Vedântin, an Advaitin, as much as Subba Rao, and Mahâtma K. H., a true Esotericist of the Buddhist school. As men, they may differ in the way of putting it; as Mahâtmas they agree. There is but one Truth. There cannot be two Infinities nor two Eternals. One must make away either with Parabrahman or with Ishvara, unless they identify both in one, as Pramada Dâs Miṭṭra does. And against such an identification none of the Masters would ever go.

H. P. B.

OUR Society was founded at the direct suggestion of Indian and Tibetan Adepts, and in coming to this country (India) we but obeyed Their wishes.

H. P. B.

ONE of the most valuable effects of H. P. B.'s mission is that it drives men to self-study, and destroys in them blind servility for persons.

THE MASTER K. H.

THE FUTURE NEEDS OF THE THEOSOPHICAL SOCIETY

FIVE-MINUTE TALKS GIVEN AT THE CLOSE OF THE
LATE CONVENTION

I

By MR. HIRENDRANATH DATTA

THE Convention that is to be closed has been, you will agree probably with me, a very fine one. It has not been uncomfortably overcrowded, as I found the Jubilee Convention to be some years ago. I can well recall the first Convention at Adyar which I attended about thirty-three years ago. We had a comparatively small Convention, consisting of about one hundred delegates, no more. Those were the days when the Society physically was a constricted one. I remember that fact because, having ventured out of curiosity—being then comparatively young—to pass into what is now Blavatsky Gardens, I was chased by a missionary lady, and after much persuasion I was allowed by her to pass through, but with a warning that I must not come there again. Now it is so arranged that not only I but all of you have come there—and stayed there. That was, as I told you, thirty-three years ago.

Now it was very thoughtful of our President *pro tem* to select our departed President as the subject of this Convention. Our great leader has been approached and presented to us from various points of view by a large number of competent speakers who know, or knew, what she did, what she stood for, and what she achieved; so that I am going back from this Convention with a fuller and finer and more beautiful appreciation of our departed leader.

As you have asked me what are the needs of the Society which must be fulfilled in the near future, I would say: "Follow the lines that she chalked out for us, which we have not yet been able to do;

make Theosophy a living power in our lives; devote ourselves to the work which she planned." For instance, there has been talk started during her life that we ought to have here a Besant College. That is one of the immediate needs of Adyar. If Adyar is to be made the flaming centre she desired, then one of the immediate needs of us Theosophists is to make that dream of hers a reality. Let us work in that direction; let us carry the banner of Theosophy to all parts of the world, especially let us Indians carry it to all parts of India.

Suggestions have been made at these meetings as to how our Branch work can be improved. They are good suggestions; they deserve careful consideration; and it is necessary that we should fit ourselves by contemplation, by dedication, by service, to make ourselves worthy to be real channels, to be real teachers. These are great needs of the Society, but the greatest need is that we should follow in the footsteps of our departed leader. That is the greatest need, and if we are able to do it in our humble measure, then Theosophy will be able to achieve what it is intended to achieve: namely, to bind together the whole of humanity in a golden chain of Brotherhood. That was one of the dreams that our great leader dreamed. Let us do all we can to make her dream a reality.

II

By MR. GEOFFREY HODSON

I have selected from amongst many needs of our Society two to present to you in the five minutes at my disposal. They are dependent upon each other. First, the need for students in our movement, and second for teachers. I think I perceive a dearth of deep students in the Society, and as a result, a great lack of teachers and lecturers.

Now, by Theosophical study I do not mean merely skimming the occult cream from the more interesting of our books; I mean real study, the patient investigation of the fundamental teachings of the best of our literature and the literature of the world, idea by idea, and truth by truth, the mastering of the basic doctrines upon which the great religions and philosophies of the world are founded. I would go further in my definition of study, and add the necessity of contemplation, of meditation, and of test by application to life. Thus the great truths may become embodied within the student and he become established in his own truth, knower of the truth for himself, unassailable, unshakable and therefore capable of teaching from individual experience.

Furthermore, the student must keep himself abreast of modern thought in order to present to the world the ancient truths in terms of

modern thought, so that cultured intellectual people can follow and accept them. This to me is an all important need in our Society.

Only as we know can we truly teach and only as we study can we know. We must study in order to teach; become imbued with the real spirit of the teacher.

I have five practical suggestions to put before you for the attainment of this ideal. First, the sounding of this note throughout the Theosophical Society. An impulse in this direction could be sent out from Adyar, inspiring the members with the spirit of learning, the desire for scholarship, knowledge, an impulse in the direction of study and teaching.

Second, the establishment of interesting study classes in every Lodge in which the whole membership would take part. I do not mean the study so much of Astrology, Numerology, Psychology, and other Occult Arts with which Lodges become concerned. I do not exclude these but refer primarily to study, according to my definition of the word, of the basic truths of the Divine Wisdom.

Third, speakers' and teachers' classes in our Lodges, in which members will train themselves for this work. Thus they will become capable of holding an audience and of presenting in appropriate language the teachings of Theosophy.

Fourth, summer schools, on the lines of those held at Wheaton in the U.S.A. for the past four years. I know full well the influence these annual gatherings in virtual retreat have had upon the Section and upon the lives of the students. I advocate the spread throughout all Sections of this idea adapted to local conditions. Wherever members can come together for a week or two, withdraw from the world and concentrate upon the study of Theosophy, it should be made possible for them to do so.

Fifth and last, a dream of mine since the early days of my membership, the founding of a Theosophical University. By this I mean a College where men and women can come to study from all parts of the world. Such an institution would meet ordinary educational needs for young people, but also the particular need of which I speak, that is the special training of students of Theosophy sent by their Sections. These would be members of special promise, of talent, who could be sent back to their Sections as trained representatives and teachers of the Ancient Wisdom, givers of Theosophy to the world. Naturally Adyar is the ideal place for this institution which might well be part of the proposed memorial to our late revered President.

These are my five ideas, and I believe by their means the stream of Divine Wisdom may continue to flow through our movement. By these means I also believe we may awaken in ourselves the eager spirit of the student, whose goal is understanding, truth, and the joyous spirit of the teacher, whose happiness is to share.

III

By MRS. RANSOM

I think this Convention has revealed to us certain things which we should take away with us for guidance in our future work. The first thought that comes to me to present to you is the deeper impression still that I have acquired at this Convention of the work of our late President. We have heard of all phases of her life, tribute after tribute to her work, and it has brought home to me the magnitude of her work and life. It made her capable of changing the life of a whole continent as well as the lives of many people throughout the world. When in our own small measure we shall emulate that great life, we shall be great Theosophists, carrying the dignity of Theosophy into every department of life. Than that there cannot be a greater work ahead of us in the future.

In her life she revealed to us as much as she could of the Masters Who founded the Society, and I would like in my own life, above all things, to be able to say: "I too have come to know at first hand the will of the Masters. I may not be found worthy of it, but I will try." Than that there could be no greater work for Theosophists.

Another thing that marks both the present Convention and the possibilities of the future is the changed relation to reality; to permit the little golden intimations of beauty and holiness to flash up and transform us; that the spiritual life should develop in us as a spiritual creation which then transforms all the world, giving us courage to go about our ordinary daily affairs, trying to bring reality into them.

The third thing that marks our future is the possibility of dynamic Yoga. There are mighty complex movements in the graded worlds or planes. From them this great force influences us, so that we must develop greater sensitiveness to the higher, that we become more open to spiritual experience, that we may thereby bring the whole world nearer to the intention of the Logos,—moulding, changing, deepening the material of our differing natures nearer to the Divine Artist's design.

Reincarnation and karma are the things that we must work at in the future. We know the theory well enough, but research work is needed in both. People are needed in east and west who will not only reiterate all they know about reincarnation and karma, but who also *know* the facts personally and can therefore present them to the world for its understanding. We must be "live wires" along which the indwelling power of the Divine flows; and this must mean discipline—mental, moral and devotional, till our lives are radiant, beautiful and attractive.

We should go back to our Sections and Lodges having realised the joy of communion with many; with Brotherhood before, behind and around us; with determination that we who take the grand title of Theosophists shall bring Theosophy into the very fabric of the world's life and thought. Thus the Divine Wisdom shall be written in us and poured through us, and Love shall prevail.

IV

By MR. D. K. TELANG

I am afraid I have not the variety of experience nor the beauty of language of Mrs. Ransom, but I beg leave to put before you certain considerations which have grown out of my experience in the Indian Section. I am afraid what I am going to say will be very humdrum, but I would rather speak in our Section out of my own experience of what is needed for the Theosophical Society. I hope you will be patient with me while I am saying these words to you.

In the T. S., so long, we have had various phases, and we have come to the present phase which obviously has inspired the General Council of the Theosophical Society to pass the resolution you have just heard. I would say that, throughout all these stages of the T. S. up-to-date, one of the most vital factors, as it appears to me, has been left out of consideration—the contribution to the thought of the Society by our Krishnaji. For what reason, it is not my purpose here to enquire. That particular factor, however, to my mind, has brought our Society to where it is to-day. There have been great difficulties in the Theosophical Society, and not less in the Indian Section. Whenever, therefore, I have had occasion to speak on behalf of the Indian Section to the Society, I have tried to present the view that the great need before us is not so much the various old systems of thought, to which we have been accustomed, but to open out to other and larger ways of thought in religion, psychology, science, occultism, psychism, and so on, all new thought—to get a great deal more admitted to our Society than what to us to-day is technically Theosophy.

There is another and perhaps more vital consideration. I think we have looked upon our Society for so long rather as something to which we have to belong. I think the next step should be that, instead of the members belonging to the Society, the Theosophical Society should belong to each one of us; so that the Society emphatically stands only for its declared Objects and not for the varied interpretations of its leading members, within, of course, its Constitution and Rules. There should be no legitimate cause for the present discontents, as ventilated in the pages of our magazines. We do, and ought to, stand for the broadest platform of Brotherhood. It will only come about with greater freedom of thought and more

unfettered action. So long as we do not allow this freedom in our Theosophical Society, I say, without any disrespect or lessening of gratitude to the T. S., we can only achieve a stereotyped result—not a brotherhood of beings, but of those who would think and act like us. I believe that a bigger life has opened, or is opening; and so long as we follow strictly what has been in the past history of the Society, so long we must continue the experience of the Society alike of the past few years. Although I do not hold that it may be so, I shall not be afraid to depart from the lines laid down by any of our earlier teachers, not even from Dr. Annie Besant; for I know that the freedom I demand in the Society I have learnt to admire only at her feet, the freedom which she conceded to the Society in the fullest measure.

It may be that I stand practically isolated in this forecast of the future, in the suggestions that I make so that our aim may be achieved. It makes no difference to me; I must present my case, as I can see it. My love for the T. S. is as great as that of any other member; but my point of view, it may be, has slightly expanded as I have lived and grown in the T. S. I offer it merely as my experience, which perhaps does not square with yours; but I have much intimate knowledge of things as they have developed, and I beg you will at least give my view the consideration it deserves.

You are probably surprised that I have taken this line on such an occasion. I have been known at one time as being very intimately in the counsels of Dr. Besant and in her work, and I can assure you that I am not deviating one little inch from the line she taught me. My friends, I merely mention this to indicate the ingredients of my experience, not that you might be inclined to receive, or reject with contumely, the results of my experience. I plead that if our own experience demands it, we should deviate from the lines so far followed, and I would say that I have learnt this out of my own experience.

V

By DR. G. S. ARUNDALE

Mr. Warrington thinks that I had better speak now, and I would like to say, as Mr. Hirendranath Datta has said, that this has been a very favourable, in fact a very fine, Convention, from many points of view. We are passing inevitably through a period of transition, change, readjustment; and the old order changes—rightly, inevitably—giving place to new.

Now, we must not mind these changes, the cataclysms—what some people might call catastrophes. What is of utmost importance to us is that our late President still lives, is (we have been told)

taking an intimate interest and offering a guiding hand in the work of the T. S. in the immediate future. We must not think of her as dead, but as living, as with us to guide and instruct us, as she did for so many years. She is still at our service, still more at the service of the T. S., if we look to her, listen to her, if the T. S. desire to do so.

I ask each one of you to take away from this Convention the fact that we have in our minds a living Dr. Besant to whom we can look, to whom we can apply, who is willing to guide us and help us along the new way that lies before us. It is of infinite importance to realise this. It is sometimes suggested that in her last years she had not the strength of mind that she used to have. What does that matter? The power and will to serve she had to the very end of her days. And those of us who have had the privilege to have been in close touch with her these last years knew full well what a benediction that physical presence was not only to residents of Adyar but to the whole Theosophical world.

Travelling throughout the world, as I have been, I know how Section after Section, and member after member, has looked to Adyar, to Dr. Besant as the heart of Adyar, praying—if it were the will of the Elder Brethren that she might be spared for many years to come, even in her worn-out physical body. Now that she is free of the physical body, she is free to serve the T. S., perhaps as she has never before been able to serve it. We must go forward with her—not necessarily always in the actual work she did, though much of it still remains to be fulfilled, but always remembering her and going forward in her spirit.

I know very well, you all know well, that she would wish us always to have happy comradeship together, even though we have differences of opinions, beliefs, outlooks. These are useful, and may be really helpful if we make differences constructive. And I venture to prophesy that out of this readjustment the T. S. will rise in far greater strength; and because of the watching and guiding of our President-Mother, we shall find that the Society becomes stronger than ever, such a Society as we have perhaps not known for many years.

So, please, brethren, let us go forward with great confidence, happiness, joy, remembering always that membership of the T. S. means supremely a generous recognition of universal brotherhood, even though we may differ one from another—as it is well that we should differ. We must learn to confine the many differences within the one great circle of brotherhood, never suffering any of them to stray outside.

That, to me, is the lesson we have to learn. It is, to me, that which we can draw down best from her. You who belong to the Indian Section have a splendid opportunity of helping India to receive the light, and to spread it abroad.

NOTES OF AN ADDRESS BY THE PRESIDENT, *PRO TEM.*

GIVEN AT THE

OFFICIAL CONVENTION DINNER, 1933

FRIENDS,

I invited you to meet me this evening as members of the General Council for the year before us; as members of the Executive Committee; as national and international lecturers; and of course on such occasions we dare not neglect the press, and therefore we have the sub-editor with us.

My thought in meeting you here to-night was that perhaps by good fortune I might be able to set a precedent. I do think it an excellent idea for the President of this Society to meet his Theosophical family at the end of Conventions in a friendly, social way, to give them some touch of his thought, his policy, of what he would like to see mark the forthcoming year. Here are gathered General Secretaries and lecturers, and perhaps something might be said by them also that would be useful. (And many did speak.—ED.)

I think we all agree that just now we are in a very striking period of the history of the Society. We have come to a point where *anything* may happen. We have lost our great leader from view, and that no doubt will be a signal to the forces against us to busy themselves. Now, what must we do?

First, we must be aware of those forces and protect ourselves and the Society from them and their peculiarly subtle ways. We must be keenly aware of the sources of danger. It is a sad fact that it has been our own members who have perhaps at times done the Society the greatest injury. We must realise this also and what a precious charge we have to keep. The Society is to my mind the most important institution in the world to-day. When we come to examine it closely, we see it occupies a fundamental position that is absolutely unassailable from a spiritual point of view. We may go into the deepest occult teachings of the greatest teachers of the world, from the beginning down to Krishnaji, and we shall find that the Society is at one with all in their fundamental principles. That gives us a tremendous solidity. Since the Society is an outer vehicle for the most fundamental and comprehensive spiritual teachings this world has ever had, those of us who realize this have a great responsibility to the Masters and to the world They serve. I know that belief in the Masters is not expected of members of the Society, yet I shall say very pointedly that my deep conviction is that without the Masters this Society would be as nothing compared to what it can be with Them.

As to the world's situation, I also feel that anything could happen. Wars and rumours of wars are in the air. When I say that even in our wide-spread Theosophical Movement there has always been a sort of warfare going on, wherein members were divided on trifling unrealities, how can we expect such countries as are at present on a tension with respect to one another to avoid it? Of course, they have traditions that keep them apart, but likewise have we also. The point is that unless we can overcome our differences and set the spiritual pace for the outer world, whatever happens we are responsible for, at least in principle.

Undoubtedly, our Masters are using whatever instruments in the outer world They can get to bring about those conditions of life for which the world may now be ready. I believe that They count on this Society, that knows of the Inner Government and believes in Their existence, to be a most useful instrument; that They count on it in no small measure for real spiritual things to be done. We must not fail Them. We must go to the limit of our powers, and wipe out our little egocentric needs for the sake of the greater need—the peace of the world.

If we can only realise that Brotherhood is really a universal fact, and not merely a theoretical ideal for the Theosophical Society; if we can open ourselves to a wide compassion and understanding and so become channels, real channels, for Their force to be poured out upon the world; if we can make ourselves a vital, practical, spiritual Brotherhood in this world, I believe the Great Masters will successfully use this Society as a vehicle to help to bring about universal peace. Now, is not the weight of this responsibility resting upon us almost too much to bear? Yet the hope of success is what carries us through.

Let me tell you why I am speaking to you from this point of view. The other day I was very quiet in the Shrine Room, wondering why members who are ordinarily peaceful and helpful should let little, disturbing, personal things claim their attention when the world is in its present state of almost collapse; why we were not more effectively at Their work, doing our best in trying to help to save the world from its follies; why we split ourselves up over this little thing or that; whether we are not wasting our time: I was searching my consciousness for an explanation of it all, and what we should do about it.

The problem was not new. It has been mentioned over and over again, and the solution seemed to be wrapped up in the thought of realizing more keenly a true *esprit de corps*. In a sense our group is like an army. We have enlisted voluntarily. When we did so we agreed with ourselves in principle that we would sacrifice certain liberties, a certain freedom, limiting ourselves somewhat to the work we saw before us, as a man who joins an army, for there are innumerable personal things that he may no longer do. So in joining our spiritual army, our Universal Brotherhood, there were

certain personal habits of mind and feeling some of us resolved to give up once for all.

Another example: We have the knowledge of the Inner Government of the world. We know that that Inner Government is formed of Those who have obligated themselves to follow Their Leader, thus becoming a powerful body for the good of the world. When many of us joined the Society we came into it with the same spirit. We resolved to give up our world freedom in certain personal ways, and hoped to become subject to guidance. Thus, being soldiers of a sort, our position differs from that of people individually seeking spirituality out in the world.

This makes of us a kind of specially chosen people to be used by the Inner Government when worthy, in the respect that we can be sent anywhere, to found a movement, to organise, etc. We feel that such is quite all right, a great privilege; whom else should They send? The main thing is to go when the call comes. I would prefer not to be personal; but when C. J. sent a cablegram to me in 1931 saying I was needed at Convention, my wife was down with influenza and I also was ill. We had to pack up immediately and get all the necessary transportation and Government papers. We were a long distance from a city and had to spend much in telegrams; nevertheless, in four days we were on shipboard and just barely arrived here on time. Well, we are still here fulfilling duties in a critical juncture of the Society's history. I give this as an illustration of how one can answer the call that may come at any moment, no matter how great the obstacles may be.

It was the same with my relation to the L. C. C. I am not a churchman; I was born with an objection to churches—probably an old Hindu. But I was the person to see to it that facilities were offered for the first L. C. C. service in America. I had an inner call—I answered even against prejudice. You do not consider your prejudices, but go into the work as if in an army.

So, this was the answer I received in the Shrine Room: to serve humanity in the spirit of the soldier, all for Brotherhood and Brotherhood for all. The spirit of service and sacrifice does not look for personal advantage, but for the advantage of the whole. If we go forth and work in that spirit, the Masters will be free to use us and the world will get the benefit of it. Moreover, we shall have very little time or temptation for brooding over personal things that simply do not matter even a little bit. Let us spread this idea. Should we ever break and fail, it will be because we have not sufficiently the spirit of self-sacrifice and dedication, but prefer to waste our precious moments on personal trifles.

The Convention has been a great pleasure to me. I am indebted to my brother here who has helped me so much (Dr. Arundale), and to many other workers who have also helped to make it a success.

CORRESPONDENCE

The Late G. R. S. Mead

"THOUGH Mr. Mead had won international distinction as a scholar, and his wide reputation rested mainly on his vast knowledge of religious origins, yet he was equally ready to investigate contemporary trends of thought and current religious experience. It has been said 'he carried his learning lightly' and no truer thing could be said of him. Mead was a great scholar, but he was—and is—an even greater soul."

A great mystic, a pioneer in the progressive life of comparative thought and interpreter of life's problems, G. R. S. Mead founded The Quest Society; and edited *The Quest Review*; and members could echo the above appreciation.

After *The Quest* came to an end Mr. Mead still remained a member of several learned societies. Notably he took a keen interest in the recently founded Society for Promoting the Study of Religions and became a member of its Council.

His more notable books are *Fragments of a Faith Forgotten*, *Thrice-greatest Hermes*, *Quests Old and New*, *Pistis Sophia*, *The Gnostic John the Baptist*, *Did Jesus live 100 B.C?* He early became dissatisfied with traditional doctrinal discipline, and determined to find some "other God"; and indeed he has brought a heritage of greater understanding of true religious values to those who have been privileged to know and hear him.

(M. E. W. in *The Inquirer*, October 28, 1933.)

Dzyan

In the first of the "Notes on the First Stanza of Dzyan," in the December THEOSOPHIST reference is made to the Sanskrit Dhyān as being an equivalent. Mr. G. R. S. Mead many years ago wrote upon this word. Up to that time he had been unable to trace it,

but with the aid of an eminent philologist, found it in the Japanese language. His correspondent expressed gratification that there should be in existence a Society interested in so obscure a subject. After this great lapse of time one's memory is naturally vague concerning details; but any who are sufficiently interested might perhaps find the reference in the earlier numbers of *The Theosophical Review*.

JOHN BARRON

A Slip in "The Secret Doctrine"

When reading *The Secret Doctrine* I was struck by a curious slip which might puzzle readers and to which I think it would be well to draw their attention in so far as this has not been done before.

In the Chapter entitled "Summing Up, a Recapitulation, Section, 5" we find the following passage:

There is no such thing as either "dead" or "blind" matter, as there is no "blind" or "unconscious" Law. These find no place among the conceptions of Occult Philosophy. The latter never stops at surface appearances, and for it the noumenal Essences have more reality than their objective counterparts; wherein it resembles the system of the medieval Nominalists, for whom it was the universals that were the realities, and the particulars which existed only in name and human fancy.

It is clear that it is not the Nominalists but the medieval Realists that are meant here. It was the scholastic Realists who insisted on the *real* existence of "universals" or general notions or ideas, as any handbook or the Oxford English Dictionary will show. For the Nominalists such abstract concepts were mere names (nomina).

I therefore venture to suggest the reading "Realists" for "Nominalists" in this place.

A. A. PRINS

The Douglas Credit Scheme

I hope that you will allow me to point out to your readers the fallacious character of the Douglas Credit Scheme which once again obtains publicity in your issue of November. It is necessary to do so, because such articles as this cause well-intentioned persons to waste their efforts in the advocacy of a specious scheme, of which they are unable, on account of insufficient knowledge, to see the weakness.

Miss Graham's article contains so much that calls for criticism that it would not be possible to attempt anything like a complete and detailed analysis of it; but some points of importance which are

¹ *The Secret Doctrine*, Reprint 1928, Vol. I, p. 295.

ignored in the Douglas Scheme may be indicated to set those who are studying the problem thinking in a way which will enable them to see "the other side". I agree in recommending a study of the works of Major Douglas provided that the reader will not be afraid to set down as nonsense that which appears to him to be such; failure to understand obscure and ill-expressed statements is not always due to great profundity on the part of the author and stupidity on that of the reader.

The article under review begins with a series of unsupported statements which are not at all self-evident. I suggest that those who are disposed to accept them should examine them carefully to see whether they do not in fact show that the Douglas analysis is very superficial. As an indication of the kind of examination to which they should be subjected I submit the following: "There is no lack of goods, no lack of human beings who need those goods." Indeed, but goods are perishable; most goods remain good only for a short time, and even the relatively permanent forms of wealth, such as buildings, require constant attention to prevent their reverting to the dust from which by man's creative efforts they were fashioned. How is the supply to be maintained? There is no lack of labour; as Social Crediters are always emphasising, we have an almost unlimited capacity for production; *but*—and this none of them that I have read appears to realise—labour does not create food, clothes, houses, and other forms of wealth from nothing, it has to make use of already existing matter and the process of production consists in shaping this into new forms. In other words, economic processes call for not only labour but land (which term is used to cover all the resources of Nature outside man himself).

"The only requirement is a proper system of money tokens which would fill the gap between the consumer and the goods he requires." But if the land from which these goods are produced is monopolized and it is in the power of individuals to restrict or to withhold altogether the use of Nature's provision for all her children, no system of money tokens will suffice *alone* to secure to everybody all that they need. Land Monopoly, which exists in all civilized countries to-day, must be broken first. The article goes on to detail the "three chief causes for the poor distribution of money tokens" without mentioning the fact that where so vital a necessity of life as the earth itself is treated as property (fancy treating the air and sunshine as private property!) those who are permitted to call themselves owners will be able to demand a lion's share of the good things of this world as the price of their permission to let their fellows get from it what they need. Where a few thus get something for nothing, the others of necessity get nothing for something and we have the state of "poor distribution" of goods, or of the money tokens which represent them, with which we are only too familiar.

The whole presentation of the Douglas case is open to the same type of criticism designed to show its superficial character, but

having indicated (I will not say made) these gaps in the foundations upon which the case is built, I think it is fair to ask that Miss Graham should repair them before asking attention for the rest of her arguments.

In conclusion I may perhaps be permitted to say that the uninitiated should not be overawed by the great stress laid upon the mathematical basis of the Douglas Scheme. Mathematics is a very useful machine, but it cannot give you more than you put into it; in other words, the conclusions from a mathematical argument, like those from any other argument, have no value if the initial hypotheses are unsound.

B. BUTTERWORTH, B.Sc.

The World Economic Crisis and a Way Out

I was interested in reading the article in the November THEOSOPHIST by Mary Graham on "The Douglas Social Credit Scheme," but am strongly of opinion that Theosophists and thinkers, in view of recent world-happenings, should now recognize that the other plan she so lightly touched upon, namely the Bellamy Scheme, is preferable.

I may remark that in 1922 I inaugurated the South African Social Credit Movement, the object of which was "the furtherance of the knowledge and principles embodied in what is known as 'The Douglas Scheme for the Establishment of Economic and Industrial Democracy and Control of Credit Power'". I specifically brought the Scheme to the notice of General Smuts in this country. Our organization was responsible for a flood of literature on the subject, which we put before the South African public. We then hoped that much that we have since gone through might have been prevented . . . I believe it was otherwise fated, and that, as indicated in that little work, *The Spirit of the Unborn*, the great teacher "Suffering" had to teach us our lesson—a lesson we have not yet fully learnt.

In the years that have passed, it has been made apparent, by the juggling with currencies and exchange, and by the tricks of "Big Finance," that the only effectual remedy is to do away with our monetary system. Every great Scripture in the world forbids "Usury"—payment for the use of money. And philosophers from Aristotle through the Middle Ages down to Ruskin and Carlyle have denounced interest, which is the root cause of our trouble. Now, ameliorative measures cannot save us from our doom. Things have come to such a pass that to prevent wars, a continuance of unemployment, and world-wide chaos, we must totally abolish money, as we know it, and inaugurate a system based on brotherhood—a system in which selfish impulses are reduced to a minimum. Such a system, and one that would end our economic troubles, was presented by Edward Bellamy in *Looking Backward* from A.D. 2000,

and his greater work *Equality*. A prominent Douglas Social Credit advocate recently said locally that all Major Douglas's principal points were to be found in Bellamy's book *Equality*. And such is the case.

Miss Graham says that by the adoption of the Douglas Scheme "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 an actual fact". But why not do it in the way Bellamy showed it might be done, and adopt his plan, when by comparison of the Bellamy and Douglas Schemes it is seen that Bellamy's is the simpler, the more comprehensive and the most effectual?

What so puzzles me is that while on the one hand it is so clear that our principal woes arise out of the working of our monetary system, on the other we have men like Douglas, Soddy, Keynes, Irving Fisher and the rest, apparently never able to get out of the old groove of thinking in terms of money. They all hang on to our present monetary system, however they may modify its details. Bellamy gives us the effective remedy. Do away with money altogether, as we understand it. Nothing short of this will now suffice.

Space will not here permit our describing Bellamy's plan. But may I exhort Theosophists to read, re-read, and study Bellamy's two works, and see if they will not endorse what H. P. B. said in *The Key to Theosophy*? She wrote in that work:

The organization of the Society, depicted by Edward Bellamy, in his magnificent work "Looking Backward" admirably represents the Theosophical idea of what should be the first step towards the full realization of Universal Brotherhood. The state of things he depicts falls short of perfection, because selfishness still exists and operates in the heart of man. But, in the main, selfishness and individualism have been overcome by a feeling of solidarity and mutual Brotherhood, and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum.

The International Bellamy League has been formed to further the Bellamy idea, and the object of the South African Section of the League is "the propagation of the general ideas contained in the books *Looking Backward* and *Equality*, and the dissemination of writings contained in these works, and also the performance of whatever may be considered conducive to the attainment of the state and conditions of life generally predicted in the said books". Theosophists the world over would be doing a good work, and at the same time would practically further the First Object of the Theosophical Society if they helped in this movement.¹ Particulars may be had from the Secretary of the S. A. Section of the League, P. O. Box 365, Johannesburg, South Africa, or from P. J. Burgers,

¹ Mr. Bell remarks in another communication: "I have been a member of the Theosophical Society for over thirty years, and at the present time am Secretary of the Johannesburg Lodge, but I feel that the most Theosophical work I have done all that time is what I am now doing in the way of Bellamy League work."—Ed.

Internationale Vereeniging "Bellamy" Rijswijksheweg 674 S-Gravenhage, Holland, and from Mrs. Emma Bellamy Hadley, Springfield, Mass., U.S.A.

In conclusion I may say I am pledged to no particular scheme as such. I have an open mind; and if a better plan than Bellamy's were presented to me to-morrow, and one that appealed more to my reason than this, I would espouse it. Bellamy's I believe to be the best and most practical and practicable before the world at the moment. Therefore I believe it merits the serious study of all who wish to see the aim of the First Object of the Theosophical Society become an accomplished fact.

FRED. W. BELL,

Chairman,

S. A. Section, International Bellamy League.

Vaccination

I

Mr. L. J. Bendit asks in THE THEOSOPHIST for January, 1934, page 488: "Is there a better method of protection (apart from general hygiene) at least possible—for instance, in the form of homeopathic medication? For of its efficacy I am not entirely certain."

Dr. H. C. Allen, in his *Key Notes of Leading Remedies*, says about Variolinum (Homeopathic preparation), that it

bears the same relation to small-pox that Antitoxin does to diphtheria.

An extended clinical record by competent and reliable observers attests its curative value in variola, simple, confluent and malignant—as well as in varioloid and varicella.

It has done splendid work in all potencies from the 6th cent to the c.m.

As a preventive of or protection against small-pox, it is far superior to crude vaccination and absolutely safe from the sequelæ—especially septic and tubercular infection. The efficacy of the potency is the stumbling block to the materialist. But is it more difficult to comprehend than the infectious nature of variola measles or pertussis? Those who have not used it, like those who have not experimentally tested the law of similars, are not competent witnesses. Put it to the test and publish the failures to the world.

Italics are mine. I have myself tried some of these homeopathic nosodes with very good results.

"VRAJ"

II

In reply to Mr. Bendit's enquiry re "a better method of protection" than vaccination, I can say that I know from experience of cases that hydropathic treatment definitely cures an attack of

smallpox (and leaves no pock-marks). The principles of this method of treatment will be found in Louis Kuhne's *The New Science of Healing*.

G. K. W.

Autocracy in the Theosophical Society

In the THEOSOPHIST of November, 1933, there appeared an article on "The First Contact of the Lives of the Founders and Annie Besant". I would like to draw the attention of all F. T. S. to the lines on page 188 (lest we forget):

Oh, poor sheep of the Panurgean flock; docile animals, obediently trotting in the track of their leading ram!

I venture to suggest to whosoever happens to be the new President of the Theosophical Society that he should read very carefully these lines and know there is no place whatever for an autocracy in the Theosophical Society, not even for the sake of protecting the Theosophical Society from danger, because there is no greater danger for our Society than to "trot obediently in the track of the leading ram".

PIA MULLER

Germany

I could not help reading the controversy now going on in THE THEOSOPHIST about Germany. The world still loves to throw stones at that country; they see the splinter in Germany's eye but fail to see the beam in their own!! How about the huge armaments on the part of the Allies, who, some years ago, never got tired of shouting: "This is a war to end war," and who, a little later, solemnly promised (on very rotten paper, evidently) to disarm themselves? No Theosophist ever says anything against these Nations; instead Germany is attacked—because she had the courage to make order at home, because she had the courage to withdraw from the League of Financiers.

I mention this in all fairness to the parties concerned.

I would suggest that all Theosophists all over the world concentrate their thoughts daily, at a given hour, say noon, on the one idea of international harmony, directing this thought-form at all nations, not merely at one. We might do the world more good in that way.

Yours for fair play and peace,

O. KELLER

REVIEWS

Psychic Certainties, by Prevost Battersby. (Rider & Co.)

This is a useful book, and it would have been much more useful if the author had felt himself able to take one step further than he has done. Our students are well aware, as a general principle, of the fact that the Theosophical teaching offers a rational explanation of a vast mass of psychic phenomena for which it is not otherwise easy to account equally satisfactorily; but if suddenly challenged to produce that explanation or to give examples thereof, they would not find it easy to do so.

A large number of people are still so crassly ignorant of all the most important facts of life that even now we sometimes meet with those who ridicule the existence of anything beyond the material plane. The author of this book makes the same complaint, and his object in writing it is to give a catalogue of psychic facts which have been definitely and scientifically established, so that it is no longer worth while to waste time in arguing about them. His list comprises clairvoyance, telekinesis, ectoplasm, materialization and the occasional use of enormous but at present inexplicable psychic force.

Most unfortunately he stops short here, and does not feel himself justified in including life after death among the subjects about which absolute proof has yet been attained. The Theosophist cannot but regret this omission, but if the author has not yet found what he considers sufficient evidence on this most important point, he is of course quite right to say so, and we must thank him heartily for what he has done for us rather than grumble that he has not done more!

C. W. L.

Life Beyond Death, with Evidence, by Rev. C. D. Thomas. (Collins.)

It is rather a striking coincidence that this book should, apparently by accident (if there ever is such a thing as an accident), come before

us for review at the same time as the book last-mentioned, for really it might be intended as a supplement to it, though absolutely different in style and conception. The other gives us crisp, isolated facts in proof of its assertions; this one is a full and deliberate account of one case only, in which an inquirer, half sceptical in the beginning, follows out his investigation through many years of steady work, piling evidence upon evidence till he attains unshakable conviction. The details are tedious to follow, but the conclusions are irrefutable. Many lines of evidence converge to prove that death is but a frequently-recurring incident in life; some lines convince one type of mind, others another; let this book take its place among the rest.

C. W. L.

Kettle Drums, by N. Ramabhadran. (Basel Mission Press, Mangalore. Price Re. 1.)

This is a volume of stories and sketches of Indian life to-day. Reviews of fiction do not ordinarily belong to these columns but this volume may claim to do something to further inter-social understanding. The author has academic qualifications and experience in the police force to bring to his task. Some of these sketches are as succinct as De Maupassant's, but there is underlying a friendliness for the common run of human beings to be met in everyday life. This is a book that should appeal to all who know India, slightly or well, and their affection should be agreeably deepened by it.

R. W. C.

"I Will not Cease—", by E. G. Cousins. (Denis Archer, London. Price 7s. 6d.)

Mr. Cousins proves that those responsible for wars should fight them; that is, the armament makers, war material profiteers and M. P.'s who vote for war, when, if they would alter the financial system in line with the needs of the people, they would stop the need for killing in order to adjust economic ends.

The Japanese method of putting trained nationals wherever possible to help *their* need for expansion is a problem which Mr. Cousins shows can be settled amicably. The majesty of statesmanship and the petty vested and selfish interests are clearly contrasted. "The beauty of a thing is seen in its contrasted error."

This timeous contribution of Mr. Cousins is a call for us to make it clear that those who decide there shall be war shall fight it. A very sensible solution.

A. G. P.

The New Germany Desires Work and Peace. (Liebheit and Thiesen, Berlin.)

This booklet, which has been translated into English and French is a collection of speeches, made by Chancellor Hitler to his people since his entry into office a year ago, with the addition of President Von Hindenburg's speech at the opening of the Reichstag, last March.

The Chancellor outlines clearly and forcefully what he considers to be the possibilities and the dangers which face the German people. Victims as he conceives them to be of "a terrible inheritance" imposed upon them by the Treaty of Versailles, he states his conviction that the country can become prosperous, secure and self-respecting. Unity of leadership, which implies the suppression of all conflicting elements (such as Communism)—the moral purging of the body corporate of the nation, and the elevation of Art, the Press, the wireless to the greatness of Germany's former standards, are amongst the achievements which he hopes soon to see fulfilled.

If we may believe in the sincerity of such statements as: "Germany is at all times prepared to renounce offensive weapons if the rest of the world does the same" and "the German nation wishes to live in peace with the rest of the world" one can but admire the tenour of these speeches which are a clarion call to the German people to rise to the heights of their nationality.

E. M. W.

Madame Blavatsky and the Message of Bellamy, by Thos. F. Day. (Theosophical Hall, Pretoria, S. Africa. Price 6d.)

This is a reprint of a lecture given under the auspices of the Theosophical Society in Central South Africa. Mr. Day recalls to mind what Madame Blavatsky said touching the widely known work by Edward Bellamy, *Looking Backward*. She spoke of the work as "magnificent" and said it

admirably represented the Theosophical idea of what should be the first step towards the full realization of Universal Brotherhood . . . and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum.

The author, realizing that as Theosophists we should put our Brotherhood, or "our Greater Self" as Bellamy termed it, into

effective action, urges the prompt consideration of Mr. Bellamy's vision which he was "permitted" to see in the waning years of his life while weakened by ravages of disease.

He quotes Philip Snowden (when Chancellor of the Exchequer): "Eighty-eight per cent of the wealth of Great Britain is owned by 2½ per cent of the people," stating that this has been accompanied, as always, by the decay of the helpless and unemployed. "Ninety-five per cent of the crime under our present system is committed for personal gain; either from absolute want, fear of the future, or greediness."

Bellamy visualized broadcasting, television, power from waterfalls, winds and tides; clothes of paper, returned to pulp factories when soiled, as is done in Japan to-day; air transport, universal peace, and said that the way to human happiness lay in the Science of the Soul and its relation to the Eternal.

In fine, this is a useful pamphlet to place in the hands of those who are seriously searching for a way out of the present world-imasse, for it stimulates original thinking about the most important problem of life to-day.

A. P. W.

Mixed Pasture, by Evelyn Underhill. (Methuen & Co., London. Price 5s.)

In this collection of essays and addresses, delivered during a period of twelve years before such varied audiences as a Girls' College, a group of Public School masters, a Council of Women Church Workers, or printed in eminent journals, Miss Underhill discusses in her usual luminous and scholarly style some of the little-understood manifestations of the spiritual life. She speaks from the Christian standpoint which looks on the universe as dual:

It is that richly living concept of God's concrete reality and utter distinctness from the world, yet His ceaseless activity within and for every bit of it, escaping monism on the one hand, and deism on the other, which is decisive of catholicism.

Yet, catholicism emphatically declares an intimate contact between all these pairs of opposites: "Spiritual reality is not and cannot be cut off from the world of sense."

However, some have found in the profounder philosophy of Theosophy a resolution of this seeming antithesis, just as to many the monism of the Vedanta underlies the dualism of the Sankhyan philosophy.

The theme of the essays is largely the relationship which exists for the religious man between the two sides of himself, "that

'somewhat' in him which—however he defines it—is capable of eternity, and that natural being he shares with the animal world."

Mary and Martha do live together in the house of the soul. One is absorbed in multiplicity, the other is gathered into unity. Martha, the extrovert, is busy and loquacious. Mary, the introvert, keeps her secret to herself. . . . To ignore this duality is to impoverish our view of human nature, and I doubt whether psychology . . . is going to establish itself on a firm basis until it consents to recognise this.

An interesting suggestion is made that we must look to creative art, "that most fruitful field of research for the religious philosopher," for a clearer understanding of the transcendent state. The power of conveying ecstasy, she adds, is the secret of true art, and what is ecstasy but "the release of the transcendental sense"?

From another side Miss Underhill urges the necessity for and value of ritual:

It is clear that any developed corporate religion, of the Church type, must find some outward expression by means of ritual and ceremony, in order that it may satisfy a deep instinct of man . . . Ritual as an aim in itself must be always absurd. . . . But ritual as the outward sign of inward action is, in one form or another, natural and necessary to human creatures. It releases religious energy; and both expresses and stimulates transcendental and corporate feeling.

In her analysis of the Oxford Movement, which is undergoing vivid revival in Christian countries to-day, she truly says it

has already shown us what human nature can become, when it leaves all and gives itself without limit to the purposes of God, whether in the life of service or in the life of prayer.

Perhaps Miss Underhill shows a singular neglect of the vast field of information to be found in Eastern religions concerning the life of the Spirit in man. However, her power to appreciate true Bhakti is to be seen in her studies of St. Francis, Richard the Hermit, St. Teresa, and many another "people who work from the centre and radiate God because they possess Him".

They are real, individual, intensely living men and women; who are made ardent by a supernatural glow, and become channels of a supernatural energy. They stand in the gap between the hidden perfect and the imperfect world, and love not one but both, revealing the absolute goodness, applying the absolute standard, and communicating the absolute life, because they are saturated by it, because they cannot conceive existence except in relation to it.

Miss Underhill's great gift to the Western world lies in the revelations she has made of the lives of Christian saints and mystics, often men and women living in obscurity, the full value and significance of whose existence was before unknown. And for the present volume students of religion needs must be grateful to Miss Underhill.

E. M. W.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th September to 8th December, 1933, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Spain, 10% dues per 1933	162	12	0
Mr. Peter de Abrew, Colombo, dues per 1934	13	4	0
T.S. in Central America, 10% dues per 1932, \$27	73	7	8
Mrs. R. W. Hughes, dues per 1934, £1	13	4	0
T.S. in Egypt, 10% dues per 1932, £2-10-6	33	3	10
" " Philippine Islands, through the President, Manilla Lodge, dues per 1933, Rs. 85-50	85	8	0
T.S., (outside) Russia, 10% dues per 1933, 49 Swiss francs	38	11	3
T.S. in Netherlands, 10% dues per 1933	1,428	8	0
" " Portugal, " " " " £4-0-2	52	13	8
" " Canada, " " " " \$87-80	238	6	0
" " South Africa, " " " " £4-19-0	65	9	0
" " Brazil, " " " " 1932, £12	158	7	9
" " Uruguay, " " " " 1933, £4	52	4	0
" " Burma, " " " " "	30	0	0
" " New Zealand " " " " £23-16-0	315	0	2
" " U. S. A., " " " " "	2,599	14	7
" " Netherlands-East-Indies, 10% dues per 1933	703	2	9
" " Porto Rico, 10% dues per 1933	42	9	0
" " England, July to October, £26-7-11	350	1	9
" " Iceland, 10% dues per 1933, £7-19-10	105	11	0
" " Ireland, " " " " £2-5-6	30	2	2
" " India, part 10% dues per 1933	877	15	0
" " France, 10% dues per 1933, £57-4-3	760	1	0
" " Bulgaria, " " " " £4	53	0	4
To be carried	8,283	12	11

	Rs.	A.	P.
Carried forward ...	8,283	12	11
Paulino Diamico, Madam Lopes, C. Marthe Tanguy, dues per 1933, £3... ..	39	11	9
Mr. Oscar F. Hintze, Germany, dues per 1934, £1 ...	13	4	0
Miss E. Drayton, dues and entrance fee per 1934, £1-5-0	16	7	9
T.S. in Argentine, 10% dues per 1933, £4-9-4 ...	58	13	0
Singapore Lodge, dues of 11 members per 1933, £2-15-0	36	7	0
T.S. in Yugoslavia, 10% dues per 1933, £6 ...	80	0	0
H. P. B. Lodge, Toronto, dues of 12 members per 1934, £3	39	4	0
Miss E. M. Casey, Messrs. K. Sina and Vadivelu, Miroku Lodge, Tokyo, dues per 1934 ...	9	15	0
Mr. Kwee Siem Kiang, Bandjermasin, D. E. I., dues per 1934 ...	15	14	0
Shanghai Lodge, dues per 1933, £5 ...	66	1	1
	8,659	10	6

DONATIONS

T.S. in Australia, "Adyar Day," £1-4-8 ...	16	4	2
Mr. Herbert Lanepart, Hong Kong, in memory of Dr. Besant ...	40	0	0
T.S. in Brazil, "Adyar Day," £2-14-0 ...	35	9	0
Anonymous ...	74	0	3
Mrs. James Fonseca, Semarang, for Adyar Library ...	25	0	0
Hon. Treasurer, Chapter Herakles, for Dispensary ...	50	0	0
	240	13	5

CONTRIBUTIONS TOWARDS A MEMORIAL TO DR. BESANT

"A Friend" per Mr. C. Jinarājadāsa ...	200	0	0
L. Garbe Liomer, through Mr. C. Jinarājadāsa, 50 francs	7	9	0
Miss E. Drayton, 10s. ...	6	9	6
Mr. Khushaldas, Karachi ...	10	0	0
Mr. C. Jinarājadāsa, "Garland Money" ...	22	0	0
„ V. S. Soman, Vadad, Patpanhala ...	10	0	0
	256	2	6

Adyar,
9th December, 1933

A. J. HAMERSTER,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOL

FINANCIAL STATEMENT

The following receipts, from 11th September to 8th December, 1933, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mr. A. Y. Northam, Lansing ...	13	14	0
Mr. N. K. Bhide, Jhansi ...	4	0	0
Mrs. D. Rajaram, for "Food Fund" ...	40	0	0
T.S. Compound Girls, Benares ...	16	12	0
Mr. C. Vasudevayya, subscription per October	2	0	0
"Anonymous" through Mr. Ernest Wood ...	74	0	3
Miss Helen Pottinger, New Zealand ...	7	14	0
Rev. W. H. Pitken, New York ...	13	8	0
Co-Masonic Lodge, Ahmedabad ...	25	0	0
	197	0	3

Adyar,
8th December, 1933

ERNEST WOOD,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Trichinopoly, India	... "Agastya" Lodge, T.S.	18-11-1933
Adyar,		H. FREI,
8th December, 1933		Recording Secretary, T.S.

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared Objects are :

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above Objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the Scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the 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.

THE THEOSOPHIST

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(b) *Netherlands* : N. V. Theosofische Uitgevers Mij., Tolstraat 154, Amsterdam.

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mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of the Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

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THE THEOSOPHIST

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SUPPLEMENT TO THE THEOSOPHIST

PROSPECTUS OF THE BESANT MEMORIAL SCHOOL, ADYAR, MADRAS

THE Besant Memorial School is established to perpetuate in a practical manner the life-long services to and deep interest in education on the part of Dr. Annie Besant, whose last wish it was that an educational institution should be established at or near Adyar for the helping of youth.

The School will be conducted on the lines laid down by Dr. Besant in her many educational writings and in her guidance of the various institutions with which she was associated. These are to be found in her pamphlet entitled *Principles of Education*.

In general, the first care of the School will be to ensure healthy bodies; and games and exercises, together with careful medical supervision, will be regarded as of vital importance. The second care of the School will be to guide the healthy development of the emotional nature, so that the students may grow amidst clean and uplifting impulses and feelings, thus conserving and usefully directing their growing vigour. The third care of the School will be to help the students to gain useful knowledge, and the ability to control and direct the powers of the mind.

Religious education will form an integral part of the curriculum, in the course of which the Theosophical principles of life, to be found in every great religion, will be given due prominence, and the students will be helped to discover in their respective faiths both an adequate understanding of life and a happy confidence in themselves and in their future. Special stress will be laid upon the importance of mutual respect among the adherents of the various religions.

Political education will consist in training the students for good citizenship. Patriotism will be given its due place, as also the paramount importance of the international spirit as an integral part of true patriotism.

Ordered and cultured freedom will form the basis of the School activities, and self-respect and self-reliance will accordingly be encouraged to the fullest possible extent. The School will be a community, representing in miniature, as far as expedient, life in the outer world; and its members will be trained to value the dignity, opportunities and responsibilities of life, so that there may be a safe transition from the stage of preparation to that of growing participation in the larger life of the world-school itself.

Æsthetic and artistic education will be given all possible prominence, for upon this aspect of education individual and national refinement very largely depend. The importance of education for leisure will be practically recognized, in which connection craftsmanship will be constantly encouraged. Similarly, it will be borne in mind that education, in the case of the few, is for that leadership of which the whole world stands in such sore need.

The School thus hopes to send into the world good citizens, religious in the noblest sense of the word, equipped to earn an honourable living, to profit from the experiences through which all must needs pass, and to be to those around them examples of right living.

The School will be co-educational and largely residential, but day-students will also be admitted. Only vegetarian food will be provided.

The curriculum will be that prescribed by the Education Department of the Government of Madras, and by the University of Madras so far as regards the higher classes. The normal medium of instruction will be Tamil, but where possible special arrangements will be made for students whose mother-tongue is not Tamil. Special arrangements will also as far as possible be made for students who are preparing for the local examinations of foreign Universities, as well as for students who come from foreign countries.

The general management of the School is in the hands of the Besant Educational Trust, a body registered under Act XXI of 1860, with an Executive Committee at Adyar to deal with the routine business.

The Theosophical Society has at present no official connection with or responsibility for the principles or management of the School, but the Adyar Headquarters authorities are in general sympathy with its aims and objects, and consider that it may in due time become a most useful activity in the vicinity of Adyar.

It has been decided to open the School in Classes 1 to 5, and Forms 1 to 3, in June next if sufficient applications for admission are forthcoming. There will also be day classes for very little

children, under the guidance of an experienced teacher. Temporary premises will be rented from the Theosophical Society on the Adyar estate until funds are available for the purchase of land and for the erection of suitable buildings. It is, of course, intended that the School shall become a fully equipped High School, and later on a College, if funds permit.

A fully competent staff is already being selected, and the Headmaster will be Mr. K. Sankara Menon, M.A., Caithness Prizeman of the Madras University.

Dr. G. S. Arundale, late Headmaster and Principal of the Central Hindu College, Benares, late examiner to the University of Allahabad and to the Government of the United Provinces, late Minister of Education to the Government of His Highness the Maharaja Holkar of Indore, late Principal of the National University of Madras and head of its Teachers Training Department, etc., will be honorary Educational Adviser.

Vaidyaratna G. Srinivasamurti, B.A., B.L., M.B., C.M., Principal of the Government School of Indian Medicine, Madras, has kindly consented to be the honorary Medical Officer.

OFFICIAL NOTICE

WILL all General Secretaries and members in general kindly note that cheques, remittances, letters and reports intended for either the Treasurer or the Recording Secretary should be addressed to them as such and not by the use of their personal names; that is, please address them merely—"To the Treasurer, Theosophical Society, Adyar," or "To the Recording Secretary, Theosophical Society, Adyar". This is all that is necessary or required.

We have recently had considerable trouble in cashing cheques which were made out in the *name* of our late Treasurer, Mr. Schwarz, who died last year. There has also been much delay in attending to official correspondence which was addressed to Mr. E. Wood, our former Recording Secretary, who is now living in Ootacamund.

If the General Secretaries will please publish this notice in their Sectional journals, we shall feel obliged to them.



President, *pro tem.*

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on November 17th, 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of Comparative Religion, Philosophy and Science.

THIRD.—To investigate unexplained laws of Nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern 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, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of the Theosophical Society are welcomed as members, 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.

KEEP your minds open. Do not accept a new truth hurriedly and rush into it as some people do. If a new thing comes along that is serious, look at it calmly, give it a hearing, study it, use your reason, and then judge whether it is good or bad.

ANNIE BESANT

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President of the Theosophical Society, Pro Tem.

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