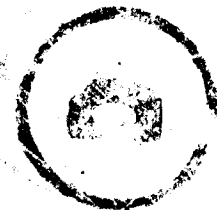


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1934

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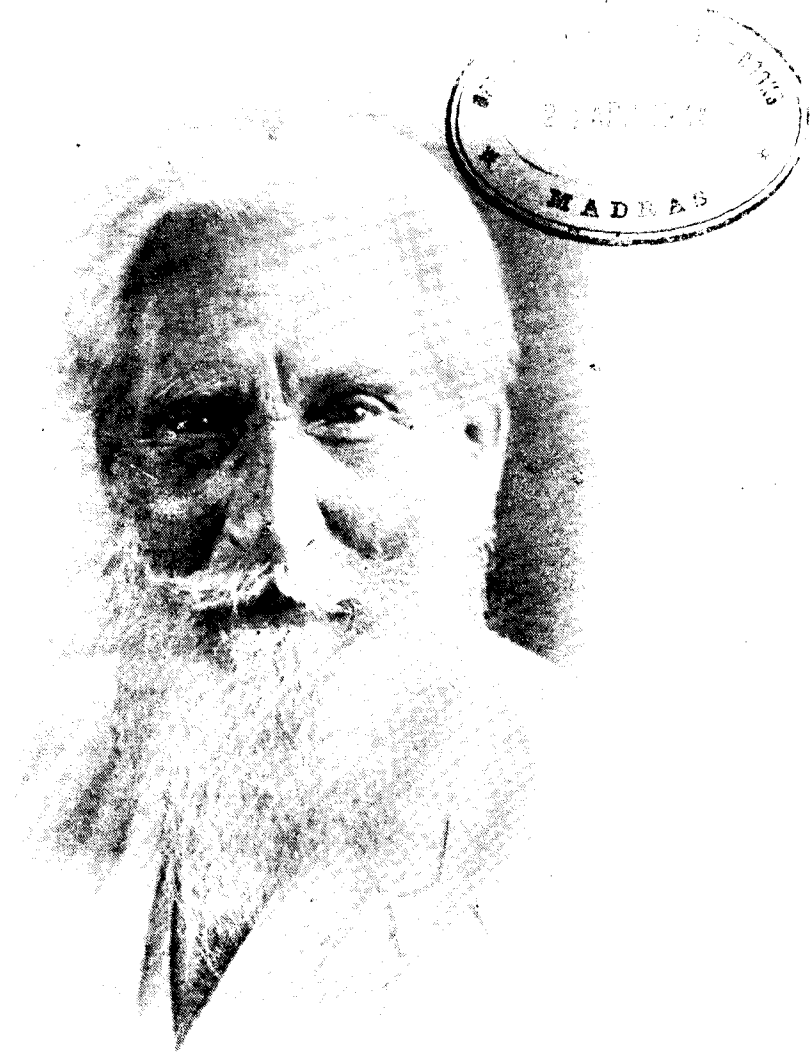
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THE THEOSOPHIST



C. W. LEADBEATER

April, 1934

VOL. LV

No. 7

THE THEOSOPHIST

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

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

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

and formerly edited by ANNIE BESANT

A. P. WARRINGTON, Editor

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BISHOP LEADBEATER
TAKEN ON HIS 83RD BIRTHDAY



ON THE WATCH-TOWER

BY A. P. WARRINGTON

ADYAR warmly appreciates the many telegrams and letters received from individuals, Lodges and other groups containing sympathetic expressions upon the passing of the Rt. Rev. C. W. Leadbeater, and we hope the writers will accept our sincere gratitude for their kind sentiments.

Necrologic. Some of us at Adyar felt, when we bade Bishop Leadbeater *bon voyage* recently, that we should not see him again. Others, more hopeful, and re-

alizing how hard it would be to spare him from the work at this time, comforted themselves with the thought that the Masters would preserve the frail body and would surely bring him back to us. But law is law and it must have its way. The progress of the bodily afflictions from which he has suffered for many years, coupled with his very advanced years, proved unequal to the strain of a long voyage. And so the end came in Perth, where it became necessary for him to disembark, his release occurring at the first full moon of March (on March 1).

Thus passed (within six months of one another) the second of the two most eminent leaders of Theosophical thought and

activity in our Society during the period of the past four decades. Now his career, beside that of our late President, is committed into the hands of the historians of the future.

Certainly there is abundant evidence furnished by both of real greatness of spirit, greatness of ideal and greatness of endeavor; for both, side by side, struggled along with the ancient banner of Theosophy held high in devoted service to humanity to which they gave the best in their fruitful lives and for which they asked naught in return but the privilege of carrying on.

These two world workers, so different from one another in outlook or personal approach, in temperament, in religious feeling, in methods of thought and action, and in so many other ways, were yet firmly at one in their work for Theosophy. To that they were wedded by their passionate devotion to the two Masters who were the Inner Founders of the Society and whom they so faithfully served even unto death. Not this alone, but their differences happily complemented one another, each of them adding to the completeness of the other's research. Her investigations in the realm of Nature's finer forces were approached instinctively from the universal standpoint; but his approach was rather from the particular, to the most minute details of which he gave painstaking care. When they met in a common conclusion, they recorded their respective findings and either one or the other would set them down in permanent form, sometimes collaborating in the same publication.

If there were a lack of parroting on their part in giving forth the teachings of H. P. B., it was principally because it was the latter's wish that her pupils should make their own independent research and express the results in their own language. Especially did she enjoin upon them the need for a complete revision of the nomenclature that she had tentatively adopted, and this they obediently carried out.

Certainly Bishop Leadbeater has left as a priceless legacy to posterity a record of research into the constitution of super-physical matter as it appears in the structure of man and the universe, that will undoubtedly form the basis for further research for a long time to come. His ability to utilize his highly developed subtle powers, or *siddhis*, in the spirit of the best scientific methods marks an epoch in such endeavors. I can say with confidence that it was the evidence he gave of his fidelity to pure scientific technic that caused so many to accept his conclusions with as few reserves as they do those of our great men of science.

On one occasion he was about to set out on an astronomical calculation which would require days for its completion, when his Master, seeing his purpose, showed him data in His possession that at once settled the date which was the object of his search. But had this unusual assistance not been offered to him he would have patiently worked away at observations and calculations to determine how long it had taken the planets (or perhaps stars) to pass from their position as seen by him clairvoyantly in the Akâshic Records at a particular observed event in the past, up to the time of his investigation, for this was one of the certain methods left to him of date-finding when all other means had failed. Dr. Besant was fond of telling how patiently and meticulously he counted vast numbers of particles forming various orders of matter, when she herself always inclined to make an estimate, which, by the bye, he has said was apt to be nearly as accurate as his more painstaking method.

Quite apart from the inestimable good done by him in so very many other respects, it is his remarkable exploration in the finer worlds and his application of the well-known methods of science to his super-physical research; his training of very many living pupils to become active and useful in those higher realms during the night life in sleep; and his many

other contributions to the science of Occultism, that I consider sufficiently important to win for his name, in the course of time, a permanent place in the pantheon of the Immortals of this world.

And when shall we have another like him, or her? Surely have we been blessed by their leadership, and now that the time of absence comes, we shall learn more fully to appreciate that leadership at its true value. Never was a man more shamefully slandered by those who could not understand him, as is ever the fate of the occultist, and never was there one who gave himself more unreservedly to the cause of humanity. May he and his great comrade soon return!

The recent passing of Captain Max Wardall, late head of the Theosophical Order of Service and close friend of our late President, came as a shock. It was not known that he was mortally ill, although for three years or more he had been suffering from the consequences of an attack of sun-stroke sustained while on a visit to Europe. When the end came it came suddenly, the passing occurring in great peace. This substantially is all the information we have thus far received.

"Max," as he was affectionately called by nearly everybody who knew him, was a rare type, for he was both practical and idealistic. When he and his all but twin brother, Ray, were but lads (it is difficult to speak of one without the other) they dreamed of a trip round the world. But dreaming was not the end of it. They provided themselves with a camera which photographed a number of portraits at one "shot," and an equipment for the quick development of the plates, and off they went to see the world by making their own way. Their tour took them to the principal cities of the countries they desired most to visit, and after some years of hard work

coupled with recreation, they returned with large earnings which they laid at the feet of their beloved parents.

From the latter the brothers had early received guidance in the knowledge of Theosophy and they soon took their part in the Theosophical work around them. Both became lawyers, and Max, having entered politics and been made President of the board of "city fathers," in the city of Seattle, became, upon the resignation of the Mayor, the Mayor *pro tem.*, and as such proceeded to clean up the city.

His efforts at reform caused him to be known as the young reform Mayor, and his activities often became "front page" material for the daily newspapers of the entire country.

On retiring from his professional work, Captain Wardall entered more actively into the affairs of the Theosophical Society and became one of its most valued National Lecturers. During the War he enlisted and remained in the service until some time after the Armistice, having made an honourable record that brought him his captaincy.

An incident will illustrate the character of the man. In 1926 he had come to pay me a visit at Krotona in Ojai Valley, California. I had long been far from well, yet I was feeling it my duty as well as privilege to go east to meet Dr. Besant, who was soon expected to arrive in New York, and to travel with her throughout the country-wide tour which she intended to make. I had previously made many such tours with her and had been able to be of assistance in many ways. So one evening during Max's visit I proposed that he accompany me at his own expense on the forthcoming tour and relieve me of all the details which hitherto had been entrusted to my care. I did not ask for an immediate answer but rather pressed him to "sleep on it" and let me know in the morning. The morning came and there was no answer. Just before he set out for

home, I reminded him that he had not yet replied to my proposal. At once he laughingly said: "Why, of course I'll go. There's never been the slightest doubt about it from the first."

That was Max "all over". His unconditional response to the call to service was so certain and so well settled in his own mind that, in the half mystical way of his, he forgot to tell me about it, for why should he have been asked to sleep on such a proposal!

It was on this tour that our President formed the deep friendship for Captain Wardall that one feels will hold firmly throughout the ages. It was so vital and she valued him so greatly as a co-worker that his early passing after that of his great chief makes one feel almost as if he had eagerly responded to another call. "Come, Max; your body is not now very strong; there is more important work for you over here." Who knows? I do not. But stranger things have happened—within the law, of course. And now that another of her loyal friends has crossed the border since his demise, in the person of the Rt. Rev. C. W. Leadbeater, one begins to wonder if, in the days that lie ahead, many another may not follow.

Scarcely had the above words been written when a cablegram came announcing the passing of M. Charles Blech, the faithful General Secretary of the French Section and valued friend of our late leaders and those most closely associated with them. It was known at Adyar that for some time he had been ill and so the news of his passing aroused no surprise, but only an understanding of how joyous must have been the release from his sufferings.

For a great many years the Blech family have been the rock upon which the Society's activities in France were

based. The first to pass was M. Charles' sister, Made-moiselle Aimée, who, in spite of years of invalidism, was a constant laborer in the field of the Masters. And now her beloved brother follows her, leaving behind as the sole representative of this notable Theosophical family, Madame Zelma Blech, to whom we offer our most sincere and sympathetic condolences.

M. Blech filled such a large niche in the work in France that, like the place occupied by our late President in respect of the Society as a whole, his passing will leave a wide space to be filled. But his resourceful co-workers will, we are sure, soon close up the ranks and go on with the work, profiting many years by the strong foundations laid down by their departed Brother.

M. Blech became General Secretary of the Society in France in 1908, having previously served as Joint General Secretary with M. Th. Pascal in 1907-1908. Since his election in 1908 he has held the office until his passing. He visited Adyar in 1910-11; also Ceylon and Burma; and again in 1925 during the Jubilee Convention. He served his country during the War and in 1918 received the rosette of the famous Chevalier de la Legion d'Honneur. In this same year Adyar Compound was enlarged by a gift of 3.38 acres from the Blech family of valuable land across the street from the T. P. H., the gift being in commemoration of their native land—Alsace. Since then this has been known as Alsace Grove. In 1921 the T. S. World Congress was held in Paris with 29 countries represented. It was then realized what beautiful and substantial Headquarters had been established by the French Section. How much of this stands as a monument to the devoted service and sacrifice of the Blech family the brothers in France best know. M. Blech was a 33° Co-Mason.

Already seven who lived in Adyar have passed over since our arrival here about two years ago: Mr. Raja Ram, Miss Whittam, Mr. Schwarz, Dr. Besant, Bishop Leadbeater and an old servant of Colonel Olcott's; also the father of the Library Assistant. Outside Adyar afar, five prominent members—Dr. Weller Van Hook, Mr. G. R. S. Mead, Mr. G. E. Sutcliffe, Captain Max Wardall, and now M. Charles Blech. Surely "the old order changeth, yielding place to new".

* *

Mr. Jinarājādāsa's tour in France, Switzerland, Belgium and Holland is over. His next points will be Portugal and Spain, and afterwards Brazil. He expects to arrive in Rio April 22nd, and plans to remain at least two months in the country, visiting various Lodges. He then expects to sail for Columbia, where it is hoped he may be able to form a Section of the Theosophical Society. From Columbia he wishes to take steamer for the Central American Republics, returning to London in October. Then with two weeks in Italy visiting Lodges, he hopes to sail from Naples on November 4th, arriving at Adyar on November 21st, *via* Colombo.

Mr. Jinarājādāsa now succeeds to the Outer Headship of the E. S., having received his appointment from Dr. Besant to become effective upon the demise of Bishop Leadbeater, who concurred in the appointment.

VAISĀKH AND ĀSHĀD, 1934

The times of these two full moons will be :

Vaisākh, 28th May, 9.41 p.m.

Āshād, 26th July, 0.9 p.m.—both Greenwich time.

DIFFERENCE OF OPINION

AN UNPUBLISHED ADDRESS

BY ANNIE BESANT, D.L.

I WANT to ask you, all and each of you, very earnestly, that you will do your utmost in your daily life, in your speech, in your writings if you write, but also in your ordinary conversation whenever the subject comes up in any way, that you will do your best to lessen the feelings of antagonism that exist all over the world, whether it be the antagonism of one nation to another, of one class to another, of one church to another, or whatever it may be. Let me remind you that we have now pouring down upon us a great flood of strength from the Hierarchy. A little of that strength is in the hands of each of you; every one of you shares in that. And as you use that strength, so is the amount of good or of harm that you can do. You will not be conscious of it; you will not feel that you have much greater influence and greater power than you have always had, but the fact remains. Hence you are much more powerful for good; and that means, on the other side, much more powerful for evil.

Even careless speech may do a large amount of harm. Wherever there is disharmony, there goes out from a Lodge a much stronger destructive force than would go out from an ordinary body of good, earnest people. That, of course, is

much more serious than is the case with any particular individual, because the whole group makes a receptacle through which the force can be much more greatly poured out. In such a case floods of disharmony go out, just like waves, over the whole neighbourhood and over the whole country; and I do not think the responsibility of members of Lodges is felt as strongly as it ought to be. I know it is not from any real carelessness or indifference; it is just due to that kind of thoughtlessness people have about the reality of the forces among which they are moving.

As we are not yet through the period of unrest, as it is still going on and will go on for some considerable time to come, I most earnestly ask all of you not to add the smallest strength to that unrest by any disharmony in your own lives, by your words, thoughts, and feelings. It is more vital now than it has ever been before in our life-time to spread abroad feelings of good-will. I ask you, therefore, to stop anything going out from you which is not full of the spirit of love, of brotherhood, and of harmony. If you do that, the force that comes from Them enormously increases the force coming through you or through the Lodge; otherwise the force is checked. I know there is not one person among you who wishes to be an obstacle in the way of the flowing down of the power of the Hierarchy for the regenerating of our troubled world, and that is why I press it upon you so strongly.

You must realise that intellectually you are free. Over and over again I have warned you against letting your intellect be fettered by the sayings or writings of any person, however advanced that person may be in occult rank. But I want to-day to put it to you from a different standpoint. I have talked to you a great deal about Rays—that sevenfold division into which, as you know, everything in our world is divided. You may think of the Elemental Kingdoms;

you will find the seven Rays of life are there, making the elemental creatures. You will find them in the mineral, the vegetable, and the animal kingdoms, and the same is true all the way up. In the case of the Super-Men the same thing is true; we have in the Hierarchy the Seven Rays. Now whether it be above or below the first of the Great Initiations, that sevenfold division goes through everything. There are seven paths which are open before the Jivanmukta after He has passed the great Fifth Initiation and reached Liberation, which puts him for ever beyond the power of death. After that stage there are seven ways in which He may serve the world and the system, and, before He comes up to that, there are seven paths along one of which He has been travelling, or more correctly, two, as He may change His Ray with the Master.

Now think for a moment what that implies, and remember that it applies to the Hierarchy Itself, so that you need not mind it applying down here. It means that there are differences of opinion even among the Masters, as H.P.B. has told you. There was a difference of opinion in the White Lodge as to the founding of the Theosophical Society, discussion as to whether it should be a secret society or an open society; whether, after the cataclysm of the French Revolution it was wise to set these great forces free to work in European civilisation; whether it would not be better to restrict them to a limited circle; whether it was possible to start a society publicly to proclaim Brotherhood, which was to mark it out among various associations. And among the Masters belonging to all those seven Rays, differences of opinion were expressed and freely discussed.

Finally, as you have also been told often, the Masters M. and K. H. took the responsibility of starting the Society, and apparently Their reason for taking it was that They were to be the Manu and Bodhisattva of the next Root Race, and, as

the coming Manu and Bodhisattva, They wished to begin bringing out the people who were likely to respond to the note of Brotherhood (which was to be the note of the civilisation of the Sixth Sub-Race), to be the nucleus of the next Root Race. They could not segregate the people as in the old days, because of the easier communications that now exist. That segregation was the obvious way in the case of the earlier Root Races, and, to some extent in the first marking off of the Sub-Races, as you will see when you think of the migrations out of Central Asia. But not being able to do that for physical reasons, They determined therefore to strike a particular note in the mental and emotional atmospheres of the world, and the note struck was that of Brotherhood. It was considered necessary to get the people who responded to that note together in a society, and so the Theosophical Society was founded for this purpose.

Since its founding dissensions have arisen from time to time, which have shaken the Society. One of these was the Judge affair. My own Master spoke to me about it as I was travelling in America, feeling depressed because of the troubles which were then shaking the Society. He said, in a rather surprised sort of way: "Do you not yet understand?" I said that I did not, and then He told me how these great shakings came in order that people who could not live Brotherhood should be shaken out of the Society; for the moment they were not answering to the principles on which the Society was founded.

Now, realising that differences of opinion exist among super-human beings, it surely is not difficult to see that, with our much more imperfect natures, there will also be differences of opinion amongst us. Down here this generally brings with it dislike and schism of all kinds; that is the result in imperfect human beings—antagonism resulting from differences. You and I, and all of us, are trying to form a

civilization, in the Sixth Sub-Race, later in the Root Race, in which Union is to be the mark. Hence it becomes enormously important that we should take the higher way of dealing with differences. The lower way is to quarrel over them because they cause antagonism; the higher way is to value them as adding something to oneself, to our separated selves.

Differences enrich where they are kept harmonious, and where each person looking at another person differing from himself, says: "He has something I have not. He is going along a line different from mine. Let me learn from him so that I may enrich my own way of working." If differences were objectionable to the Hierarchy we should not find them among Them. Because of this sevenfold world, and because that means seven great emotional and mental types, because each of these types differs from every other type, therefore the ways of teaching and helping and evolving them must differ. Take the third Ray, so purely intellectual, philosophical, and metaphysical in its activity. You cannot appeal to that Ray along devotional lines any more than you can appeal along devotional lines to one who judges everything from the intellectual standpoint. Both have to be evolved, both are very valuable, each is one note in the chord of the world's harmony. By themselves they are discords. . . . What we have to do is to see that in that chord they are harmonised, that the separate notes become one single harmonious chord.

That is what differences are in the Hierarchy; they are there for helping people along the whole of the Seven Rays. The ways of occultism for each of the Seven Rays are different; each way is different; the training is different; the order of development of the qualities often is different, suited to that particular Ray and taught by a Master of that particular Ray. If you realise that, you

are not going to quarrel about differences of opinion down here, but try to harmonise them and learn from them. They will go on, remember, after you have gone through the Great Initiations. It is hardly necessary to say that the whole world would go to pieces if, shall I say, anger arose out of differences of opinion among the great Guardians of Humanity. Climb then as high as you can. Think to yourself: "I also shall be a Master one day, helping in the evolution of humanity." Realise the greatness of the call which has come to every one of you. Then I think you will feel it to be a personal duty first to harmonise yourselves as far as you can. As you are doing that, try to be a source of harmony among your brothers, and then be a source of harmony to the whole Theosophical Society, and strengthen it to recover the central harmony in the world.

That is enormously important just now, for if our Society everywhere, as an international Society, could show perfect harmony in diversity, not in similarity, think of the effect on all the nations throughout which we are scattered. If people saw that, though we differ in opinion, we yet move along in perfect harmony and affection for each other, think of the effect of that on the world outside. It would begin to realise that difference of opinion does not mean antagonism, but means the contribution of each one to another, so that ultimately humanity may reach all-round perfection. And just at this stage of the world's history I cannot think of anything more important to which everyone of you can turn your minds. Begin in your own mind, and take in and study and analyse opinions with which you do not agree. Do not feel any prejudice because they are new to you. One of the reasons for this is that when the World-Teacher comes, He is sure to say a number of things that will be new to every one, and if your mental position towards a new idea is one of antagonism, then the first thing you hear from Him is likely

to antagonise you. I want you to set up the other habit of mind—receptivity; not necessarily acceptance—that would come only after you have examined the thing very carefully.

So I would ask you to 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. Cultivate the habit; otherwise when the World-Teacher comes you are almost sure to be thrown off your road. It is very dangerous to get into a fixed habit of thought, in times of change especially, and I can imagine no greater change than that of the coming of a World-Teacher. We cannot know what He is going to teach; we do not know what sort of civilisation He is going to set up; we do not know what wisdom He is going to contribute to human thought. If we make thought-forms of what we think He should say and do, we shall have a great many difficulties when He comes among us. I have said that I do not in the least know what He is going to teach. It will be an aspect of truth, remember, not so specially suited for the Fifth Sub-Race as for the Sixth; a view of truth that the Sixth Sub-Race will be likely to take. That has been the case whenever He has come. One of the best ways of preparing yourselves not to be shocked or thrown back from a new view of truth presented by Him is to accustom yourselves now to views with which you do not agree. Try to select what is true and reject what is false. You will often find a useful little bit of truth in the falsehood, which you can pick out and utilise with your own.

These are things that all of you know; but I want you to practise them. Unfortunately there is a very large gulf between knowing and practising. The more you live what you already believe, the clearer will become your view of the truth. The more wide-minded you are towards the truths of

others, the more you will recognise what truth they can share with you. And if you can take this as a rule of life, not as a mere empty phrase, but as that which you are trying to live every hour of your life, then you will not only be doing much to hasten the time of the Lord's coming, but you will be likely to recognise Him when He comes.

THE GENERAL MUTABILITY OF THINGS

AS every part of the universe subsists by perpetual change, it is necessary that philosophy and the sciences, with respect to their appearance or the contrary, should share in the general mutability of things: but at the same time, it is necessary to their preservation to after-ages, that the order of their revolution should be retrograde to that of sensible particulars. Hence we shall often find that while kingdoms descend in the circle of vicissitude, philosophy ascends, and perhaps attains to her ultimate perfection, at the very period when the most powerful nations become extinct. Thus the falling empire of the Romans was naturally connected with the rising greatness of philosophy; and the foreign ceremonies of a new religion (Christianity) were the proper means of bringing to light the secret mysteries of the old. We may add, too, that the same circumstances produced the great difference between the first and last appearance of this sublime theology. While Greece maintained her independence unconscious of the Roman yoke, and undisturbed by religious invasions, she disdained to expose her genuine wisdom to vulgar inspection, but involved it in the intricate folds of allegory; and concealed it from the profane under the dark veil of impenetrable mystery. But when she lost her liberty and submitted to foreign dominion, when her most ancient rites were threatened with invasion, and her sacred mysteries were treated with contempt, she found it necessary to change the dress of theology and to substitute a simple and elegant garb, instead of one highly marvellous and mystic.

Commentaries of Proclus

THE LAW OF CAUSE AND EFFECT

BY THE RT. REV. C. W. LEADBEATER

(Concluded from Vol. LV, Part I, p. 640)

IT is only the ignorant who struggles, and even he must yield in the end. He will struggle against the evolutionary current in one life—perhaps even in more than one, but his soul will learn its lesson, will observe the inevitable connection between cause and effect, and will strive to control its vehicles more efficiently. Let us see a little how this works. We know that there are various planes of nature and that man has bodies corresponding to them. We have to remember that this law of cause and effect is acting with regard to those planes as well as to this. If the man has strong emotions, those represent forces which are producing their effect in the astral body. If he has a good mental development, that represents a force belonging to his mental body, which is inevitably producing results also.

Suppose a man finds himself what we call an emotional person, easily swayed either by feelings of affection or annoyance. That man has a readily impressible astral body which is the result of a previous life. He need not, however, carry it on with him to another; that is to say, he brings over its germs with him, but he may encourage them or repress them. A man who finds himself inclined to irritability, for

example, may treat himself and train himself definitely with a view to the future. If he lets himself go and allows his passion to dominate him, he encourages his astral body to indulge in those violent vibrations, he sets up a habit in it which becomes every time more difficult to conquer. If on the other hand he sets himself to try to curb his anger, he gradually brings these vibrations under his control, and each time it is a little easier than before.

It often happens that a man who is irritated says something which he afterwards regrets. He resolves not to do this again, but when the next provocation comes, he does not remember in time; perhaps for several more times he will pull himself up just after he has spoken the angry word. But there comes a time when he remembers in the very act of speaking, and checks himself abruptly, and then his battle is half-won. Presently he stops himself just *before* he speaks the word, and then he has won the victory as far as the physical plane is concerned, though he has still to go on and control the feeling itself—to prevent even the vibration in the astral body. That is the way in which a man learns to break through a bad habit.

Fortunately we may set up good habits as readily as bad ones, if we will only take the trouble. We may try definitely to set up within ourselves good habits of helpfulness, unselfishness, perseverance, punctuality, and so on; and then we shall be born with these as inherent qualities upon our next return to earth. That is a little bit of character-building which anyone may undertake, and the trouble it costs him will be the best investment he ever made. When we understand that the mental and astral bodies are only expressions of the man, we shall realize that in learning to control them he is acquiring definite qualities and building them into the causal body, so that next time he will have those qualities as part of his stock-in-trade, as it were, with which he recommences

his business of evolution. The man sows certain thoughts and actions, and later on he reaps the results. Between the spring sowing and the autumn reaping he may have worn out one suit of clothes and put on another in the shape of a new body, but he remains the same man, and he reaps his harvest just the same.

We find by investigation that, broadly speaking, the man's thoughts in one life build his character for the next, and that his actions in the one life produce his surroundings in the next. A strong desire along certain lines which remains entirely unfulfilled during one life will often produce a capacity along those lines in the next. For example, I have known people who are very musical in the sense that they enjoy music intensely, but yet have no faculty for producing it, no facility in performance, and no opportunity for acquiring it, although they earnestly wish for it. That strong desire will certainly produce its results in the next incarnation. Assuredly those people will next time bring back with them the capacity for musical development, and will have the opportunity for it. They will not be born with the physical facility already acquired, as Mozart was; he must have had that training in his previous life; but at least it will bring them back with a vehicle which will readily respond to such education. Thus aspirations or desires of one life are transmuted into capacities in the next.

Just so if the man is constantly thinking some thought over and over again, he sets up a habit or tendency of thought. Whenever a man thinks strongly he creates a thought-form—that is to say, he sets up a certain rate of vibration, and the energy thus generated draws round itself a vehicle of finer matter which it ensouls, and thus creates a sort of storage-battery of force. That thought-form hovers about the man and constantly reacts upon him. We know from telepathic experiments what is the tendency of a thought

when it acts upon another person. It will work upon the corresponding matter of his mental body, and tend to set up in that its own rate of vibration, so that it provokes in the mind of the recipient a reproduction of the thought which was in the mind of the sender.

That is the action on another person ; but we often forget that a man is constantly producing a very similar action on himself. Clairvoyants see every man surrounded by a cloud of his habitual thoughts, and, of course, these thoughts are all the while reacting upon him. To every man there come times when he is not thinking strongly, when for the moment his mental activities are in abeyance ; and at all such times ever-present thought-forms react upon him, so that any strong thought which the man has once sent forth will always tend to reproduce itself and make him think a similar thought whenever his mind is for the moment vacant.

We can see how this might work in the case of a sensualist, and how very likely the man would be to yield to such a returning thought because he has been in the habit of giving way to similar impressions before. The man himself sent out the idea in the first place, and perhaps has never thought of it since, but when the opportunity occurs it reacts upon him. So it may become a sort of tempting demon, like those invented by the diseased imagination of medieval monks. Most unfortunately it may act upon others as well as upon himself, and that is the awful responsibility of yielding to evil thought. He may become a centre of moral contagion and do grievous harm to thousands of whose very existence he is ignorant.

Again if a man dwells often upon a certain thought, it will presently translate itself into action. By thinking it so often he sets up a decided tendency, and if circumstances prevent him from carrying it out in action in this life, he will probably do so in his next incarnation. Thus it is we find some children born with criminal tendencies, with an

apparently instinctive desire to steal or to be cruel—because they indulged in covetous or revengeful thoughts in the dim distance of the past. Happily the same law holds with regard to good thoughts. How often we long to do some good deed, but from the lack of means or time or strength we are utterly unable to accomplish it. Yet the earnest desire is not without its effect, and the opportunity which is denied to us in this life, because our past was not such as to deserve it, will assuredly be ours in the future, won for us by the very energy poured out in the yearning of to-day.

Along the very same lines is conscience built up in the man. He does a wrong or foolish act, and through the inevitable action of the law he suffers for it sooner or later, and through that very suffering the soul acquires the knowledge that that action is wrong, and must not be repeated. Thus out of painful experience the conscience in man is formed, the soul learning perhaps a different lesson in each of its lives. Usually he cannot impress upon his physical brain the detailed history of his previous mistake nor the reason for his conclusion ; but he is able to send through very definitely that conclusion itself, in the shape of a firm conviction that a certain action is to be avoided.

It is necessary to realize that we have all of us had many lives, not only one or two ; and that since we have gradually raised ourselves to this level, those previous incarnations were all probably less advanced in many ways than this which we are living now. We must all have been savages in the past—and probably not once, but many times. So we must have done many evil and undesirable things, and we must each one of us have a tolerably heavy bill to pay. So there arises the question how we are to clear off such an accumulation of evil result.

In such lives as the more thoughtful among us are living now, we may reasonably hope that there is a preponderance

of good over evil; but undoubtedly the reverse must have been the case in many of our earlier existences, and if we had to bear in any one life the whole of the suffering due to us on the entire account, we might well find it sufficient to crush us to the earth, and prevent us from evolving at all. Since the object of the whole scheme is man's evolution, that obviously cannot be permitted; and consequently we find that there comes into operation here a certain law of distribution or adaptation assigning to each successive life such proportion of the debt as can best be paid in it. This modification does not in the least change or reduce the results of our past deeds, but it does so apportion them as to prevent them from overwhelming us.

In India, as most of us know, they give to this law of cause and effect the name of Karma, and they also apply the same term to the results which under it follow from action of any kind. They say that of this Karma there are three kinds:

1. There is the *Samchita* or "piled-up" karma—the whole mass not yet worked out, that still remains behind the man—the entire unpaid balance of the debt and credit account.

2. There is the *Prārabdha* or "beginning" karma—the amount apportioned to the man at the commencement of each life—his destiny for that life, as it were.

3. There is the *Kriyamāna* karma, that which we are now, by our actions in this present life, making for the future.

That second type, the *Prārabdha* karma, is the only destiny which can be said to exist for man. That is what an astrologer might foretell for us—that we have apportioned to us so much good and evil fortune—so much of the result of the good and evil actions of our past lives which will react on us in this. But we should remember always that this result of previous action can never compel us to action in the present. It may put us under conditions in which it will be difficult to avoid an act, but it can never compel

us to commit it. The man of ordinary development would probably yield to the circumstances and commit the act; but he may assert his free will, rise superior to his circumstances, and gain a victory and a step in evolution.

So with a good action; no man is forced into that either, but an opportunity is given to him. If he takes it certain results will follow—not necessarily a happy or a wealthy life next time, but certainly a life of wider opportunity. That seems to be one of the things that are quite certain—that the man who has done well in this life has always the opportunity of doing still better in the next. That is nature's reward for good work—the opportunity to do more work. Of course wealth is a great opportunity, so the reward often comes in that form, but the essence of the reward is the opportunity, and not the pleasure which may be supposed to accompany the wealth.

Sometimes when men first realise the inexorability of the Divine Law of cause and effect, they feel themselves helpless in the grasp of a destiny against which it is useless to struggle. Yet this should not be at all the result of increased knowledge. The more we know of the laws of nature, the more intelligently we can use them; and remember, it is only because they are invariable and inexorable that we are able to depend upon them and utilize them. Where would be the use of the magnificent power-works at Niagara if the law of gravitation were only occasional in its action, if water sometimes ran downhill and sometimes did not? So it is just the invariability of this law of karma which enables us to employ it in character-building. If a man finds an impure thought arising unbidden within his mind now, he knows that it is because he allowed such thoughts to play through his mind long ago; and in that very knowledge lies his hope for the future. If he keeps his thought high and pure in this life, in the next he will assuredly reap

the result of his effort and will have a mind-body incapable of responding to the vibrations of the low and impure.

Along the same line of action we can modify not only character but circumstances, and can arrange for ourselves the certainty of plenty of opportunities to do good. If we devote ourselves earnestly now to doing all the good work within reach, we shall assuredly have all the more opportunity next time.

Remember that although we can never recall the force which we have thrown into any thought or action, we can often modify its effect by sending out a new force of different type. If we strike a ball, for example, as at croquet, we set it rolling in a certain direction with a certain amount of energy. No human power can take that force out of the ball, but of course we may stop it, by opposing to it a new force of equal power in the opposite direction. Supposing that, while the ball is rolling, we strike it from one side, it will then adopt a new path, which is neither that of the original force nor that newly applied, but a diagonal between the two, the exact direction of which can be determined by means of what is called the parallelogram of forces.

It is exactly the same with karma. We cannot take away one iota, one least ounce, of the force which we have already sent forth; but we can always endeavour to improve matters by setting in motion a new force of opposite character. If you have sent forth an angry thought, it is true that you cannot recall that, but you may swiftly send after it another which will to a large extent neutralize its effect upon the person towards whom it was directed—a thought of affection and brotherliness, a strong, loving wish for his good and progress.

It is important not to forget that the law is acting upon all planes simultaneously, upon the astral and the mental as well as upon the physical. It is only in this way that perfect justice is assured. For example, it is only when we remember that, that we can at all understand how a man's intentions can be taken

into account. A man may set out in some matter with the best intentions, thinking out his plan carefully, and putting much energy and good-will into it, yet on the physical plane he may make some foolish mistake, or his plans may miscarry, and he may do harm instead of good.

The world sees only the failure and laughs at him, and he feels himself unjustly treated. But the law meets him at all points and its adjustment is perfect. On the mental plane he has poured forth much energy for good, and upon that plane good flows back upon him in unstinted measure; upon the physical plane he has done harm, and consequently on that plane he receives the result of his mistaken action. But the action of force upon the mental plane is so much more rapid and far-reaching than on the physical that there is no comparison between the value of the results. So it is true that the intention is by far the most important thing, though absolute justice will be done on each plane.

We may see that this is so in every-day life. Law on the physical plane takes no account of intention. If a man seizes a red-hot bar it will burn him, whether he seized it in order to kill somebody, or in order to save a child from injury. On the physical plane the result will be precisely the same, but on the plane of intention it is vastly different. In the one case there could be nothing but shame and remorse, and the evil result of an outpouring of hatred and malice; in the other there would be the happy consciousness of a brave deed done, and the good which flows from a strong thought of heroic self-sacrifice.

Let us then remember that just because of its inexorability we can use this Divine Law, and that with regard to it we must never permit ourselves to feel any sense of helplessness, but only absolute serenity and perfect fearlessness; for we know that the good must triumph, and that our individual future is entirely in our own hands.

PRELUDE TO THE SONG BEFORE SUNRISE

By SWINBURNE

FOR what has he whose will sees clear
To do with doubt and faith and fear?
His soul is even with the sun
Whose spirit and whose eye are one.
For Pleasure slumberless and pale,
And Passion with rejected veil
Pass, and the tempest-footed throng:
So keen is change, and time so strong,
To weave the robes of life and rend
And weave again till life have end.
But weak is change, but strengthless time,
To take the light from heaven, or climb
The hills of heaven with wasting feet.
Songs they can stop that earth found meet,
Actions and agonies control,
And life and death, but not the soul:
Because man's soul is man's God still,
What wind soever waft his will.
Across the waves of day and night
To port or shipwreck, left or right,
Save his own soul's light overhead
None leads him and none ever led.

NOTES ON THE FIRST STANZA OF DZYĀN

By ERNEST WOOD

[Continued from Vol. LV, Part I, p. 417]

THE UNIVERSAL MIND

3. Universal mind was not, for there were no Ah-hi to contain it.

We pass on now to consider the connection between the archetypes and ectypes mentioned in my last instalment of notes. It is *mind*. Mind—as Madame Blavatsky tells us—is to be taken as three-fold, comprising the states of consciousness grouped under Will, Feeling and Thought.

The forming of an ectype, or a karma, large or small (for there are innumerable wheels within wheels) is the work of the will in an act of concentration, establishing a centre and a boundary for the karma in which the self-limitation is to take place. The concentration operates on feeling or interest (and thus produces a limited "life" for the time being), and that in turn acts on thought, which through its action produces the limited form. This is the downward or "creative" play of the shuttle of the psychological or mind process. It gives birth to the objects and events which are the materials for

experience, or the environment, of each of us; for we have none but what we make, under the "law" of karma, which is the (psychological) law of *making*.

Then comes the return of the shuttle, through the same three-fold mind, in what we call "experience". First, attention is given to the object of experience, in contemplation of it; this affects our separated or limited life or individual feeling; thirdly, the fruit of the experience is garnered by the will, which finds the Eternal again through the finite experience, finds the archetype through the ectype. What that finding again will mean we cannot say, for it belongs to Nirvāna. Let us distinguish it from the forthgoing of the shuttle, called creation, by calling it re-creation.

Knowledge of this double mind-process, involving the cause of karma, is valuable. It advises us that each one's own karma is supremely important to him, and discourages the tendency to disrespect our environment and to think that others may be "more fortunate," for it informs us that our own karma is the product of the highest will. Here lies the root of the principle of "compensation" and of the principle that each one of us is "alone with God".

It also warns us to use our own intelligence and feelings in the returning path of every experience. There cannot be walking in the dark, for walking is itself the light; living is life.

Thirdly, it tells us not to be swindled out of our heritage by the bluff of material greatness, for it is quality, not quantity, that is of importance. The natural limitations of our individual human condition are not to be treated lightly with regretful imaginings. This stream of our life is of divine origin in the will, and there is no merit in trying to overflow its banks. One violin will do for one person to learn upon; one does not need all the violins in the world, nor would one be any the greater if one could play upon a violin as big as

a mountain. The secret of life is in the natural, never in the abnormal, the great, the fantastic or the mysterious.

Before leaving the subject of the mind, let us see the same idea of its triplicity in Vedāntism and in Theosophical literature. The three states correspond to what in Vedāntic writings have been called (1) Ahamkāra, the element apparently individualising Ātmā or Self, hence naturally expressing itself as Will in relation to external phenomena, (2) Buddhi, the understanding that penetrates appearances or forms and becomes aware of the manifesting life, which naturally expresses itself as feeling or interest rather than thought. And (3) Manas, or thought, which is more outward-turned and is concerned with plans for the manipulation of the forms, or what is called creation.

Readers of the Theosophical literature put out from about 1880 to 1910 will recognize in these three states of consciousness the terms Ātmā, Buddhi and Manas, as then applied to man. All three may be regarded as forms of knowledge, though affected by limiting conditions: knowledge of (3) external forms, (2) life or lives operating those forms, and (1) a one central Self, appropriated (or rather misappropriated) and so felt (really, willed) as separate from "other selves". It is this Ahamkāra or causer of apparent individualisation, which sets up the "great heresy" of Buddhism. It is the basis of the last five "fetters" (the sixth to the tenth), and is the bugbear of those "Arhats" who are not yet *buddha* or fully illumined—or who have not yet cast off the tenth fetter—and is therefore the source of their "mistakes," leading to experience for them, which, met with perfect action, may lead to the true Nirvāna or "blowing out" of the candle of Ahamkāra. Truly we are all here equally to learn.

It is true that a fourth division, called Chitta—of the internal organ, Antahkarana—or mind is given in the Vedāntic classification, but this is only the "lower mind,"

confused by external things, attracted and repelled by them, and so become subject to the two enemies of being directed and moved by external persons and things, as mentioned in the first instalment of this series. In Theosophical literature it was called Kāma-Manas, Kāma being not merely "sensual desire" but the whole range of subjection to the attractions and repulsions of things, the whole "pair of opposites". It is this Chitta which, in Yoga, has to be controlled (in Chitta-vritti-nirodha, the control of the changes of Chitta), for the true mind is needed for the process of meditation, or the re-discovery of the Infinite.

(To be continued)

EACH must discover his own way of attainment. There is no other truth, no other God, but that goal which each one has established for himself, which cannot be destroyed by the breath of man or by the passing whims of any god.

In what way can you attain this goal and hold this happiness eternally in your heart? If you are a thoughtful person, you will recognize that in everyone there are three different beings—the mind, the emotions and the body. And if you observe you will find that each of these beings has a separate existence of its own and tries to create and to act independently of the others, thus causing disharmony. Absolute happiness comes from the establishment of harmony between these three. If you are driving horses—each desiring to run independently of the other two—unless you are able to control them and drive them all together, you will not reach your destination.

KRISHNAMURTI

THE YOGA SŪTRAS OF PATANJALI

BY MANJERI VENKATA RAYA IYER

(Continued from Vol. LV, Part I, p. 525)

सति मूले तद्विपाको जात्यायुर्भोगाः ॥ १३ ॥

13. While the root is, its ripening into Birth, Career and Experience.

"Jāti" is birth in a race, caste or class ;

"Ayuh" is life-time or duration of Physical life ; and

"Bhoga" is enjoyment which includes the experience of both Pleasure and Pain.

The environment, the career and the destiny of an Individual are determined by his past "Karma". The three threads that unite to form the cord of fate of an Individual are his Thoughts, Desires and Actions. His Thoughts determine his character, his Desires and aspirations, his opportunities, and his Actions his environment and his experiences of joy and sorrow.

ते ह्यदपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥ १४ ॥

14. They, fruits of joy or sorrow, from causes Righteous or Unrighteous.

"Righteous Karma" ripens into fruits of joy and "Unrighteous Karma" into fruits of agony. This Law of

“Karma” is but an extension of the Law of Action and Reaction in the Physical World of Sensation to the Worlds of Emotion and Thought as well. It is but the “appearance” of sequential happening of “events” that occur simultaneously in the Absolute. What is called Law is the invariable sequence of events or what Patañjali terms “Pariṇāmakrama”—the sequence of changes. Law lays down nothing but “the consequence” of an action or event. Law is the requisite relation-ship between the Many in the One or is the condition of the One existing as the Many. The idea behind Law is restriction of Individual freedom. The freedom of every Individual is restricted by the freedom of every other Individual. Hence each and every Individual is “free” to act only in such a way as is conducive to the well-being of all Individuals. And this only course of action which is left to Individuals is what is called Dharma or Righteousness, which alone brings forth fruits of joy and happiness as its consequence. Every other course of Action is unrighteous and brings forth only bitter fruits of sorrow and suffering as its inevitable result. Every Action disturbs the Whole Universe and the Whole Universe reacts on the *origin* of disturbance. This is what “Karma” is.

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविरोधाच्च दुःखमेव सर्वं विवेकिनः ॥१५॥

15. From pains of change, craving and tendency, and from the inconsistency in the behaviour of the qualities (of Matter), all is verily Pain for the discriminating (Yogi).

Even the so-called pleasures of life, the Yogi deems painful for four reasons. Every earthly pleasure is “transient,” so that the very cessation of pleasure becomes painful and produces a “craving” for its repetition. Constant craving sets up a permanent “tendency of craving” in the Desire Body, very difficult to overcome. The qualities of the objects of pleasure are anomalous in their nature or it may be that

changes occur in the bodies of man, so that objects which gave Pleasure at one time do not remain constant in their behaviour and even cause positive Pain.

हेयं दुःखमनागतम् ॥ १६ ॥

16. The Pain not (yet) come is removable.

This aphorism hints at the possibility of removing the effects of evil “Karma” which has not begun to bear fruit by setting up forces which would counteract and neutralise the forces that are operating to precipitate painful “Karma” in the future. This may be achieved by sending waves of Love and Goodwill out into the world daily during meditation and by constantly doing deeds of self-sacrifice for the welfare of the world.

द्रष्टृदृश्ययोः संयोगो हेयहेतुः ॥ १७ ॥

17. The conjunction of the Perceiver and the Perceptible is the cause of that [Pain] which should be removed.

The root-cause of Pain, according to Patañjali, is the identification of the Self with its Vehicles, which is brought about by ignorance or want of discrimination. Every Vehicle of Consciousness from the Physical upwards masquerades as the Self, until it is transcended by the Yogi knowing it to be the Not-self. “The Perceiver” is the Self or the Subject and “the Perceptible” is the Not-Self or the Object. “Samyoga” is the nexus between the Self and the Not-Self—the bond between the Subject and the Object, the two ultimate irreducible factors of Consciousness, the interplay between which constitutes the World-process.

प्रकाशक्रियास्थितिशीलं भूतेन्द्रियात्मकं भोगापवर्गार्थं दृश्यम् ॥ १८ ॥

18. The Perceptible, of the nature of Light, Activity and Rest, of the form of Elements and Sense-organs, is the means of Experience and Liberation (of the Individual Self.)

The "Perceptible" is the objective side of Nature and "the Perceiver" the subjective. The essential nature of "the Perceiver" or the Self is Consciousness, which includes within it the possibilities of "coming in contact" with "the Perceptible" or the Not-Self, of "sensing" the Not-Self and of "feeling" the Not-Self. Answering to these functions of the Self are qualities in the Not-Self, called respectively Inertia, Mobility and Rythm, styled in this aphorism as Rest, Activity and Light. These are, in other words, Movability, Sensibility and Enjoyability of Matter by means of which the Self gains Experience and attains Liberation.

Of the form of Elements and Sense-organs— "Bhūtam" means "that which has become". The Indian classification of the divisions of the Not-Self or Matter is, from the standpoint of the perceiving Self, as it ought to be, for the reason that the existence of the Not-Self becomes evident only through their perception. Thus, the "Bhūtams" are divisions of the Not-Self corresponding to the Sense-organs. For instance, "that which has become visible" is "Tējas," "that which has become audible" is "Ākāṣa," "that which has become tangible" is "Vāyuh," and so on. The five "Bhūtams" correspond to the five Sense-organs. The Not-Self is "Driṣyam," that which is "perceptible". Each Bhūtam is an order of Matter cognisable by a particular "Indriyam" or Sense-organ, and each "Indriyam" or Sense-organ is constituted of the "Bhūtam," which becomes cognisable by that particular Sense-organ. Cognition is impossible unless there is something common between the cognised and the instrument of cognition.

विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वणि ॥ १९ ॥

19. The divisions of the attributes (of Matter) are Specific, General, Distinct or Indistinct.

In the Primary or Cosmic Elements, the qualities are general and indistinct and in the Secondary or World elements, they are specific and distinct.

द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥ २० ॥

20. The Seer is mere "wareness" [alertness] and, though pure, (becomes) "the conspector" of the mental image.

"Driṣi," the eye, denotes "Cheṭanā" or "awareness". The "Seer" is the beholder of the mental image. (See under i, 45.) As Dr. Besant admirably puts it: "The Self as knower has as his characteristic function the mirroring within himself of the Not-Self. His vehicle is a sphere whereon the Self receives from the Not-Self the reflected rays of the one Self, causing to appear on the surface of the sphere images which are the reflections of that which is not himself." "Pratyaya" means "going against or towards" and denotes "the reaction of the Mind" to the external object. This reaction takes the form of the object—a tiny shape or image of the object formed in the Mental Body. This image, when projected from the Mental Body, becomes a thought-form.

तदर्थ एव दृश्यस्यात्मा ॥ २१ ॥

21. The Being of the Perceptible is only for his sake.

The existence of "the visible" or the Not-Self or Matter is only for the sake of "the Seer" or the Self. Matter is the means by which alone the Spirit gains Experience and attains Liberation. The Individual Self or "Purusha" attains Liberation by learning to answer and control every vibration of the Not-Self or Matter. In order to accomplish this the Individual Self is equipped with various vehicles and Sense-organs corresponding to the various Elements or States of Matter. The two essential characteristics of Matter are Inertia

and Atomicity,¹ each atom being determined by its size, its mass, its rate of vibration, its range of vibration and its constitution. The atoms of Elements are called "Bhūtamātrās," classified according to their "frequencies" of vibration. Corresponding to the "Bhūtamātrās" there are, in the vehicles of the Individual Self, what are called "Pragnāmātrās" or "Bhūtamātrās" specially vivified by the organising Energy of the Second Logos flowing through the "Chakras" or the force-centres of the vehicles, which makes the Vehicles living and responsive to external vibrations. These "Pragnāmātrās" enter into the constitution of the Sense-organs which transmit the external vibrations to "the Seer" within, successively through the vehicles. As the Yogi learns to respond to and to reproduce the vibrations of every order of "Bhūtamātrās" by organising and refining his vehicles one by one and unifies his consciousness with that of the Lord of our System, he attains Liberation and remains as a strong "Centre" within His being capable of bringing forth a world-system out of his being in turn.

(To be continued)

LIBERATION

"HE is liberated even without his wish who realizes Self alone even as he once realized the body as that self, being no more conscious of that body (or anything beside Self)."

"The knot of the ego tied fast in the heart is cut asunder, all doubts disappear, all Karma fades away, on realization of the Supreme."

"When all desires occupying his heart fall off entirely, then indeed, does the mortal become immortal, and realize Brahman even here."

Jivanmukti-Viveka

¹ "Jadyam" and "Apujwam".

AFTER LISTENING TO KRISHNAJI

By C. KUNHAN RAJA, M.A., D.PHIL. (OXON.)

Director, Adyar Library.

EVERY religion, and nearly every school of philosophy, postulates two basic principles as constituting the world—Spirit and Matter. Spirit is what knows, and Matter is what is known. Spirit is what illuminates, and Matter is what shrouds this illumination. Spirit is what constitutes Life, and matter is what limits Life. Spirit is joy, bliss, and Matter weighs down and causes sorrow. Spirit is eternally true and real; Matter transforms and perishes.

In Samskrit terminology Spirit is *Sat* (real), *Chit* (wisdom), *Ananda* (bliss). Matter is the opposite of that. When one says: "I know," what ought to be actually meant by the term "I" is the pure Spirit unalloyed and untainted by Matter. But usually one understands by the term "I" a composite constituted of Spirit, body and its adjuncts, namely the sense-organs, the mind, etc. Very often, the Spirit element is lost sight of, and the Matter element, namely the body with its adjuncts, is exalted to the level of being what is meant by "I," what knows and experiences. This is due to a confusion of two entirely distinct elements, and this confusion is the root cause of all our sorrows. Shri Shankarāchārya puts this in the following words:

(As between Matter and Spirit), after ascribing to each the nature and the attributes of the other, resulting from the illusory

cognition of the attributes and their bases which are in truth absolutely distinct each from the other, due to non-discrimination of each from the other, and after coupling the true with the untrue, there is the natural empirical experience "I am this," "This is mine," and so on.

Shankarāchārya terms this confusion *Avidyā* (ignorance), *Adhyāsa* (mutual super-imposition of the true and the untrue). Whenever a cognition presupposes a differentiation of the knower, the known, the knowledge and the means of knowing, there must be this jumble of Spirit and Matter. Because, if the Spirit is by its very nature pure wisdom, it cannot at the same time be maintained that the Spirit depends for its wisdom on an object to be known and on a means to know the object. Again, if the wisdom of the Spirit is only an attribute abiding in the Spirit, the Spirit in itself is not wise, but depends on an attribute to be wise. True knowledge consists in the cognition of the Spirit by the Spirit itself as wisdom pure and simple, without the Spirit depending on an attribute called wisdom for it to be wise, on an object to be wise about, and on some means whereby to be wise about the object. This absolute abstraction of the Spirit from all its normal entanglements—the fleeting cognitions, the objects of the physical world cognised, adjuncts like mind and the sense-organs for cognising the objects—such a pure abstraction is what Shankarāchārya calls *Vidyā* (knowledge). This is perfection, *Parama-kastha*; this is "to be one with life," *Atmaikatva*.

Krishnaji freely uses expressions such as "perfection," "to be one with life," "fulfilment". The terms that we freely find in Shankarāchārya are "*Niratishaya* (without a superior)," "*Brahmatmaikatva* (union of the individual with the absolute)," "*Nityashuddhabuddhamuktasvabhava* (by nature eternally pure, awake and free)," "*Kūtaasthanitya* (immutably eternal)". Shankarāchārya recognises two kinds of realities, the empirically real and the absolutely real. What is empirically real is whatever comes within our normal experience.

It is real only in so far as we experience it. But whatever we experience as real, we also experience as not real with reference to some other place, time or condition. For example, a tree here is real, but it does not exist elsewhere; the same tree is real now, but if it is cut down, it ceases to exist. A tree is real as a tree, but if it is mistaken for a house in very dim light, then as a house it is unreal. Thus what we experience as real has only a limited reality. But, says Shankarāchārya, wisdom as wisdom can have no limitation. The limitation comes from the object of the wisdom, from confusing wisdom with its object, from associating them as inextricably interwoven with each other. All other Teachers hold that there cannot be knowledge without an object. It is only Shankarāchārya who holds uncompromisingly that knowledge is independent, and what is called an object for knowledge is only an external limitation to it and not a necessary or inherent factor in knowledge. When knowledge is associated with an object, consequent on knowledge, comes in desire, aversion and all the hosts of feelings that bring about misery in life. The entire misery in life is due to the fact of this introduction of the limiting factor, like "this" or "that," as conditioning the really infinite and unconditioned wisdom. When there is wisdom pure and simple, without an object to condition the wisdom, the Spirit is in a state of perfection, without a limiting factor. The Spirit, as we ordinarily understand it, is inextricably entangled in the body and its adjuncts like the sense-organs and the mind. Being confined to this entanglement, the Spirit does not shine in its fullness. It is only in the stage of the Spirit knowing itself as pure wisdom, free from the body and its adjuncts, that there is fulfilment for the Spirit.

Life and Wisdom are not two different things. The Spirit in its state of physical entanglements is called life as a dynamic factor, and is called knowledge as a cognitive factor.

The Spirit is not really a "factor" in anything; it is a complete and independent unit. But in the state of entanglement, it becomes a factor in a complex, and assumes to have "aspects". Thus life becomes the dynamic aspect, and knowledge becomes the cognitive aspect, of the Spirit. But when the entanglement is removed and when the Spirit becomes pure, Life in its fullness and wisdom in its perfection become merged into the same thing. Then we have an "eternal becoming". Krishnaji speaks of truth as an "eternal becoming," and says that truth is never static. What is static is Matter. To be static is the opposite of life. Life as we know in our normal experience is a continuous becoming. But this continuous becoming is not eternal. There is an end to life, and some religions and schools of philosophies hold that there comes a new life or life in new conditions. But to Shankarāchārya, this is not truth. Change in life is due to the presence of the body and its adjuncts. It is the body that changes. When life is freed from this body, then life, instead of being a merely continuous becoming, becomes also an eternal becoming. In Shankarāchārya's terminology, Krishnaji's term "becoming" must be translated as *Chaitanya* as opposed to *Jada*, what is static.

In the philosophy of Shankarāchārya, there is no "goal" for life. Life is everything. The goal always presupposes a path, and becomes dependent on the path. There can be no perfection, no real fulfilment, when there is dependence. Thus perfection, fulfilment, cannot be really a "goal" to be attained through a path. Krishnaji says that it is "a pathless reality". Shankarāchārya is absolutely uncompromising in his position that perfection cannot be the "end" of a path, the "result" of something done, the "attainment" after a discipline. Perfection is a reality. There was no time when it was not. One can attain a thing only when it was not at some time attained. One may not know that it existed,

but that is different from its not being existent. "Truth is fulfilment." In ordinary life there is not this fulfilment. Life is confined by, limited to, the particular objects of desire and action. In every experience of our ordinary life, there is an element of direct knowledge of a thing along with what is called memory. If the direct knowledge is full, there can be no room for memory. Every case of false knowledge contains an element of direct cognition and memory. Whenever there is the memory element in knowledge, there is imperfection in the knowledge. My knowledge of a tree is not simple direct knowledge though I am seeing the tree. If it were mere direct knowledge the knowledge would have taken only the form of "this," and never the form "this tree". The knowledge that it is a "tree" is due to the intervention of some previous knowledge; the present knowledge is related to the previous ones, and on account of the admixture of the previous ones, I get the notion that it is a "tree". Knowledge reaches the stage of being relatively the purest when it takes the form of a mere "this" without the conditioning factor of particulars like "tree" and becomes absolutely pure when even this element of an object for the knowledge is dropped out. The element of memory, which resolves the objects of our ordinary cognitions into various particulars, is, as Krishnaji says, "an artificial acquisition". It is a hindrance to true knowledge. One of the objects of Yogic practice is to free the working of the mind from the intervention of this artificial acquisition. When I can know a tree as it is, not as related to the things I have seen before, when I can know a horse as it is, and not as related to the things that I have seen before, there cannot be any difference between a horse and a tree; the difference comes in on account of the intervention of memory. When there is the intervention of an artificial element, a thing cannot be called full and pure. Conversely, when a thing is full, there

cannot be the presence of an artificial element. If a jar is three parts full of milk and one part of water, that milk is not pure and the jar is not "full of milk". Conversely, if the jar is full of milk, then there is no room for the water to dilute the milk. For the knowledge to be pure, this artificial acquisition must be removed. It is then that life becomes moments of rich fulfilments. Krishnaji says that moments of rich fulfilments are the realities. It is only at the stage of absolute right knowledge that knowledge becomes free from any traces of memory. What Krishnaji calls by such terms as "perfection," "fulfilment," "reality" and "to be one with life" are what Shankarāchārya calls *Brahmajñāna*, *Atmaikatvavijñāna* and *Pāramārthikatattva*.

Short of this knowledge of the Spirit by the Spirit itself as pure Wisdom, as pure Existence, as pure Bliss, free from attributes and free from relationships and dependences, everything is false, *Mithyā*, to use the terminology of Shankarāchārya. Every kind of doctrine, every kind of systematisation, every theory, relationships of teacher and disciple, of path and goal, everything is false, unreal. What is ordinarily called religion, namely rules of conduct consisting of prescriptions of what should be done and prohibitions of what should not be done, ceremonials, forms and sacred formulas, every one of these is an aspect of unreality, is led on by *Avidyā* or ignorance proceeding in front. Shankarāchārya says :

It is with ignorance leading the way that there proceed all our ordinary notions of things known and means of knowing them, and all scriptures with their purport in prescriptions and prohibitions for the purpose of procuring the final goal.

But Shankarāchārya is uncompromising in his position that none of them can lead to the final goal, to real fulfilment, to real perfection, to oneness, which is the only reality. Fulfilment is not a result. It is not a fruit of something done. It is an eternal reality and by no means can it be

"brought into existence," nor brought into relation in any manner or form with whatever should be done or should not be done. All our limited knowledge is wrong. All religious prescriptions and prohibitions are false. They can never "lead" to the goal. The goal is not something away from the present either in point of time or in point of space. It is an eternal reality everywhere and always, and there is no "leading" into it. Thus it cannot be related to any ceremonial, any act prescribed or prohibited. About this Brahman knowledge, Shankarāchārya says :

If this be something enjoined as a consequence of, as a fruit of what should be done, and if the goal be accepted as capable of being produced through what should be done, then Brahman turns out to be something other than eternal.

Shri Shankarāchārya is the only Teacher who has taken this uncompromising position of the absolute independence of perfection, its freedom from religion and all its rules and systematisations. All other schools of thought in Hinduism accept the value of religion and ceremonial in some form or other as a necessary preliminary to the attainment of the highest. They all accept the absolute reality of differences, of gradations. To them all, perfection is a fruit to be attained as a result of the observance of what is prescribed in religion. Shankarāchārya went right against this fundamental principle of organised religion, and as such Shankarāchārya has been called a concealed heathen, a traitor to orthodox religion.

To Shankarāchārya our normal experience of differences, gradations and relationships cannot be the absolute reality. It is a continuum of blind cognitions, *Andhaparamparā* as he calls it. In every form of our normal experience, there is an element of ignorance, whether it is the worldly experience or whether it is the religious experience of prescriptions and prohibitions. Perfection is not a stage in this series of blind notions. It is not to be produced by acts prescribed in religion. It has no relationships of any form. To a close student of

Shankarāchārya, the talks of Krishnaji have a special appeal. Both were fighting against the same evil ("evil" only from an absolutist point of view and not in its ordinary sense), namely the dominance of religion and ceremonial and the consequent subordination of individual action and individual efforts to external authority and influence. When Shankarāchārya says that all religions and all philosophies are false, what he meant was only that they are not ultimate truths. They have a kind of reality in so far as they are experienced. But their reality is confined to time and is not beyond time. As such, terms like "*Avidya* (ignorance)," "*Adhyasa* (superimposition of the true and the untrue on each other)," "*Anitya* (other than eternal)," "*Anrita* (false)," do not carry with them any unpleasant odour. There is no moral reflection on any individual person. Similarly, the terms which Krishnaji uses so freely, terms like "false," "exploitation," when read in harmony with his point of view, when looked at from the stand of absolute aloofness and high elevation from the petty squabbles of ordinary mortals, are seen to be free from any unpleasant odour which they may carry with them in ordinary language.

It will be preposterous for any one to say that he has understood what Krishnaji is saying. The truth, of which he is talking, is not what could be understood from a talk. It is something which will shine in all its lustre when the shrouds that conceal its illuminations drop off. But a student of Shankarāchārya finds, when listening to Krishnaji's talk, that he is in familiar regions, in an ocean which though vast is properly charted. The talks of Krishnaji are reminiscent of much that Shankarāchārya has said. All the more absorbing is the interest which a student of Shankarāchārya finds in the talks of Krishnaji, when it is recognised that for his talks Krishnaji owes not even a hint from what Shankarāchārya has said centuries ago. He has not read

anything of the predecessor in the same domain. If a person has studied the three fundamental doctrines in the teaching of Shankarāchārya, namely, that in our normal experience, there is an admixture both of what is true and what is untrue, that even the Vedas are, from the absolutist point of view, false, and that Brahman has absolutely no sort of relationships with religion and ceremonial, such a study will enable him to gain a less difficult approach to what Krishnaji is now teaching, also to understand the terms that he uses in the nearest approximation to their true bearing.

THE SEARCH

In thee alone is the God, for there is no other God,
 Thou art the God that all the religions and nations worship,
 In thee alone are joy, ecstasy, power and strength,
 In thee alone is the power to grow, to change and alter,
 In thee alone are the experiences of many ages gathered,
 In thee alone is the source of all things—
 Love, hate, jealousy, fear, anger and sweetness—
 In thee alone lies the power to create or to destroy,
 In thee alone is the beginning of all thought, feeling and action,
 In thee alone lies nobility,
 In thee alone is no loneliness.

KRISHNAMURTI

SONG OF MYSELF

I HAVE said that the soul is not more than the body,
And I have said that the body is not more than the soul,
And nothing, not God, is greater to one than one's self is,
And whoever who walks a furlong without sympathy walks to
his own funeral drest in his shroud,
And I or you pocketless of a dime may purchase the pick of the
earth,
And to glance with an eye or show a bean in its pod confounds
the learning of all times,
And there is no trade or employment but the young man following
it may become a hero,
And there is no object so soft but it makes a hub for the wheel'd
universe,
And I say to any man or woman, Let your soul stand cool and
composed before a million universes.
And I say to mankind, Be not curious about God,
For I who am curious about each am not curious about God,
(No array of terms can say how much I am at peace about God
and about death),
I hear and behold God in every object, yet understand God not in
the least,
Nor do I understand who there can be more wonderful than
myself.
Why should I wish to see God better than this day?
I see something of God each hour of the twenty-four, and each
moment then,
In the faces of men and women I see God, and in my own face in
the glass,
I find letters from God dropt in the street, and every one is sign'd
by God's name,
And I leave them where they are, for I know that wheresoe'er
I go,
Others will punctually come for ever and ever.

WALT WHITMAN

THE MASTERS AND THE SIXTH RACE

BY KATE FEELY

IT is when we perceive the relationships between parts
and understand their significance that we are able to
see something of the whole. And it is only as we perceive
the relation of parts to each other that we begin to see those
various aspects and elements in their correct relation to the
whole. So it is by endeavoring to trace the relationships
between the Masters and by striving to understand the
association and co-ordination of Their efforts that we begin
to glimpse a little of the vast scope of Their work and realize
more fully the magnificence of Their conception of and effort
for the Sixth Root Race. This attempt to understand the
unity of Their plan and to see the perfect co-operation and
co-ordination of Their endeavors also enables us to do our
particular tasks, humble though they be, so that they more
nearly harmonize with the plan of the Masters. It is when
we think of Their work as a unified whole that we begin to
see that there is a place and a task for each one of us in
that vast scope of effort, no matter how obscure we may
be or how small may seem our talent. It is as we become
aware of the infinite variety within the field of Their plan
and as we begin to recognize the innumerable pieces of work
waiting, like bits of stone, to be fitted into the pattern of

Their mosaic, that we see how many opportunities to aid in Their work we have been overlooking.

Thus it is with that part of Their plan which it is simplest to call "the Sixth Race work". We have been privileged to read of it and to hear of it, but often we have not associated it with present-day activities, have not visualized its parts with any degree of definiteness nor been aware of the extent to which it is now visible in our midst. But Their Sixth Race work does not lie afar off in some vague future. That work is *here*—in our immediate present. Nor is it a nebulous, indefinite plan. There is never anything rigid or inflexible about either the Masters or Their work; They are ever prepared to adjust or modify as wisdom suggests. But Their adaptability does not suggest either vagueness as to the main outline or indefiniteness in detail. On the contrary, we have evidence that Their ability to detect trends and to foretell the results of those trends with much accuracy enables Them to plan with some definiteness even centuries in advance. Though They work with great masses, though Their effort covers great periods of time and Their plans are made on a vast scale, there is a definite, concise archetype toward which they work.

Let us endeavor to recognize more of Their present activity and gain both a new appreciation of Their effort and an added sense of Their nearness by considering for a moment the special significance of the present period. First, we know that a new Root Race comes into being only once in many, many thousands of years and that we are now very near to such a vital event—so near that the very group from which the Sixth Root Race will develop is now appearing among us. Second, astrological ages have a cycle of approximately 2,500 years. Authorities differ somewhat as to the exact birth-date of the incoming Aquarian Age but very many of them agree that its influence is apparent at

the present time. Is it not evident then that we may expect the Master's efforts to be intensified and the scope of Their influence broadened as we near such a profoundly significant event as the conjunction of a new race and a new age upon the earth?

With this thought in mind let us now turn our attention to some of the Members of the Great White Brotherhood and, by recalling what we know of Their special interests and activities, endeavor to expand the outline and fill in the gaps of our knowledge of Their work. By fitting together isolate bits of information we should be able to form a more complete and accurate picture of Their plan, realize more fully the living actuality of Their presence and, visualizing the place of smaller parts in Their tremendous whole, see hitherto unrealized opportunities for service for the Sixth Race and for association with Them as assistant creators of that new world which They have planned. Let us not think of the Sixth Race work as the sole concern of two or three of the Great Ones. We have had the great good fortune to learn something of the work of those two great Chohans who will lead the Sixth Root Race as Manu and Bodhisattva, but we shall not appreciate Their work less if we realize that other Masters, Angels, disciples, pupils, students, as well as individuals who are not cognizant of the Brotherhood, are also contributing to the Sixth Race plan. On the contrary, we shall be closing our eyes to much that is significant, we shall limit our understanding of the future Root Race and to-day's preparation for it, and we shall overlook many of the opportunities for service to that Race which lie before us, if we fail to realize that many Masters are contributing Their share of thought and effort to the Sixth Race. The participation of many of the Great Ones is at once apparent when we recall that the mighty influences of the World Mother, the World Teacher, the Maha-Chohan, and

the Ray Chohans are not confined to any one race or people or to any exclusive time or place but are the precious heritage of all.

I wonder how many of us have given serious thought to the great role played by Our Lady in the Sixth Race work. Yet what can be nearer to the heart of a World Mother than the emergence of a new Race—a Race moreover, whose intuitive faculty must inevitably make it more sensitive to Her influence and whose unfolding psychic powers must bring greater recognition of Her and Her angelic hosts? Wherever there is birth She is to be found. Is this not such a birth as only centuries see? In an age which will be characterized by altruism and humanitarianism is not the shadow of Her compassion visible? In an age in which more natural, equal, impersonal and platonic relationships between the sexes will be evident, shall we not behold Her handiwork? In that new era, family relationship, which is the result of a perfect triangulation of father, mother and children, equally contributing to and equally sharing in the family life, is not Her influence apparent? Equal sharing does not mean identical sharing but it does mean a balancing and symmetrizing of the family unit and an enriching self-expression for all family members. It means Her seal upon the lintel of the home.

Wherever children are to be found have we not always seen Her tender regard? *Here, now*, in the budding Sixth Sub-Race, and in the precious Sixth Root Race seed which it enfolds, are the children of the future. Upon the opportunities we afford them for development that future depends. May we not, therefore, expect to find Her activity intensified, Her influence particularly potent, at the present time? May it not be more than mere coincidence that the centre of population for southern California, which, we are told, is to be a cradle for the new race, was years ago named for and dedicated to Our Lady of the Angels?

Is it not obvious from all these indications that the World Mother is vitally concerned with Sixth Race work? Behold Her impress upon all constructive efforts of women, upon all humanitarian endeavor, upon every improved relationship between men and women, upon all education of women for a higher type of motherhood, upon all the present progress toward the unfoldment of the innate capacities of children. See Her influence in all these "New Age" changes and "Sixth Race" beginnings now appearing. Let us expand our recognition of them to meet the scope of Her endeavor and thus become aware of Her mighty life and power as we have been of Her tenderness and compassion. Let us realize Her intense and varied activity and thus become aware that all about us are tasks waiting for those who will volunteer to work in Her fields. What is your State doing about the child labor amendment to the Federal constitution? Is the educational system of your city or village an old-fashioned "stuffing system," or is your school board introducing the new "creative education"? Have you minimum wage laws for women with adequate penalties for violation? If so, do your State officials enforce them?

If you are a person with limited time and energy at your command and thus cannot go so far afield, you are not therefore shut off from doing Her work in the world. What are your family relationships? Is your attitude toward your child one of co-operation or authority? Do your children fear? Why? Have you learned of the wonderful work done by the Pathfinders through "counselling with" children instead of "demanding from" or "commanding to"? Is your child being moulded or unfolded? Is your boy or girl learning to conform or express? Have you ever thought that a real opportunity in life for many children may mean the entire re-education of their parents? What is the atmosphere of your home? Is it one of peace, harmony and co-operation—yes

and of life and fun? Are your relations with men and women personal and narrow or vitalizing and inspiring? Is contact with you a blessing? Let us remember that in all Her world there is no place where She is not. To-day Her power broods over class-rooms, playgrounds and cottages as well as above the desert stillnesses. A mighty Asian peak consecrated to Her through the ages may well be a mighty focal point of Her consciousness, but a great western city dedicated to Her may also become a great centre of Her influence and many a weary mother in a humble home, who struggles to build sturdy young bodies and strives to aid eager young minds to express and create, carries Her lamp and knows the blue of Her mantle.

If we would understand something of the association of that great Adept, known to us as the Lord Maitreya, with the Sixth Race work, we must bear in mind that that part of the preliminary work for this Root Race which concerns the great Department of the World Teacher is under the jurisdiction of the Lord Maitreya but is also the intimate concern of the Master K. H. This means that, while the religious temperament and activity of the Sixth Sub-Race is the ultimate concern of the Lord Maitreya, the Sixth Root Race, in the field of religion, will be under the guardianship of Him Who is now known to us as the Master K. H. Thus we see that Theirs is a field of mutual endeavor and Their work for the Sixth Race one of closest co-operation and co-ordination.

To-day we are witnessing tremendous changes in that field, which is the religious world. Many of these changes are fundamental and though certainly evident in the Christian religion are by no means confined to it. Buddhism, Hinduism and Muhammadanism are equally affected. Have we attempted to sense the inner significance of the breaking up of the old religious orthodoxy and authority in such countries as Spain and Mexico? Have we asked ourselves what the

value of Humanism and Non-sectarianism may be? What may we expect from the unification of an increasing number of Protestant sects? How far-reaching will be the effects of the report of the Appraisal Commission sponsored by laymen of seven leading Protestant denominations and published under the title "Re-thinking Missions"? What does it mean to the world of religion when the distinguished members of this Commission, after two years of investigation, report that the menace to world good is not other faiths but the common menace of materialism and say: "It is no longer which prophet or which book? It is whether any prophet, book, revelation, rite, church, is to be trusted?" How profound a change in religious thought is expressed by this Commission when it reports: "It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion," and by the noted author, Pearl Buck,¹ when she says the new ideal "shifts the emphasis from preaching *to* a people to sharing a life *with* them"? What is the reality behind Russia's extreme swing away from orthodoxy and a State religion? What will be the result of Mustafa Kemal Pasha's influence upon Muhammadanism? Do we sense the tremendous religious significance of Turkey's abolition of polygamy, emancipation of women, banning of the fez, adoption of the Roman alphabet, introduction of Turkish as the sole language permitted for religious services, and the limitation of the power of various Muhammadan religious orders in Turkey? Are we familiar with the great tide of change that is sweeping the Buddhist and Hindu worlds? What will the challenge of Krishnamurti's life and thought mean to the world of tomorrow?

Can all these things be happening in the world of religious thought and action without bearing a deep and vitally important relation to the work of the great Department of

¹ *Harper's Magazine*, January, 1933.

the World Teacher? Impossible. And equally impossible is it to conceive that these things will not have an effect upon the Sixth Race and upon the work of the Master K. H. with that Race. This being so, can we safely make any general deductions and note any trends which will permit us to catch at least a glimpse of the direction and objective of Their effort? Let us try. First, we note a definite and unmistakable shift from orthodoxy and narrow sectarianism. Next, we see, as a by-product of the first, a noticeable weakening of the power of religious authority. Third, a striking decrease in the potency of fear as a means of religious and ethical persuasion. This third is partly the result of the first two trends but is also closely associated with the fourth, the increased emphasis upon the importance and responsibility of the individual. Each of these four has meant the breaking down of innumerable old barriers which have separated individuals and groups from others, and so we find growing out of these four our fifth and most important point. We discover that the breaking down of these separating walls has automatically resulted in greater realization of unity. This consciousness of unity is the result of breaking down walls which have cramped and restricted, rather than a conscious effort toward unity as such. Walls were levelled in order to get rid of the discomfort and inconvenience they caused, and behold! greater unity was the happy result. Seeing these trends, surely it is not impossible for us to detect Their handiwork or too difficult for us to see to-day opportunities for service in Their Department's work for the Sixth Race. True it is that we shall need vision, intuition, great adaptability, courage, detachment, patience, tolerance and love in this work, but have these not ever been the tools of those who labored most gloriously in Their vineyard?

From that profoundly interesting book, *Fire of Creation*, by Dr. J. J. Van Der Leeuw, we have been privileged to learn

of the Great Lord Who is known to Theosophists as the Maha-Chohan and we have been given additional opportunities to catch glimpses of Him and of His Department through Mr. Leadbeater's ever-helpful book, *The Masters and the Path*. Let us now take some of the information concerning our mighty Elder Brother and His work and see its application to the Sixth Race work which we have been considering. We learn that "it is He Who receives, controls and directs the enormous currents of cosmic Creative Energy which come to Him from the Holy Spirit". We find that He is "the Lord of Evolution," and that "it is He Who controls what we call the starting of evolutionary movements, the introduction of new thoughts of a dynamic character and in general the direction of civilization". We are told furthermore that "through the five Rays which come under Him as their supreme Head, He controls the course of civilization and inspires the changes that take place in it . . . Even the evolution of individuals is in His care" . . . We discover that He "directs the minds of men so that the different forms of culture and civilization shall be unfolded according to the cyclic plan," and that His work is so closely associated with that of the Manu and the Bodhisattva that Mr. Leadbeater speaks of Them as "Head and Heart and the Hand with five Fingers, all active in the world, moulding the race into one organic being . . ."

(To be continued)

"IMMORTALITY is not obtained by acts, by offsprings, or by wealth, but by renunciation, and renunciation alone."

Upanishads

BEFORE THE HIMALAYAN SNOWS

NOTES ON SOME RECENT OBSERVATIONS

BY GEOFFREY HODSON

EVEREST represents the feminine aspect of earth power. At the summit there appears a symbolic form of the Goddess Mother of the World seated in meditation on the lotus throne. Though robed in power, deep blue without, indigo within, she is motionless, poised in a mighty earth chakram of which Everest is the physical and magnetic heart. Her consciousness is sunk deep in contemplation, indrawn, evoking and conserving spiritual power, as the God of Kunchinjunga receives and sends forth.

For Kunchinjunga represents the positive aspect of earth power and above it hovers the mountain God; His form is fiery white as of bright sunlight on snow, His aura also white is shot through with blue. Hosts of lesser white devas move continually throughout the great range serving These and other Shining Ones.

The God of Kunchinjunga appears to serve as southern sentinel and guardian of the sacred regions of Tibet. His consciousness ranges throughout the whole of India and Indo-China, reaching to the sea. Like a lighthouse, he shines over them, positive, radiant, pouring forth power.

These two are as twin foci of some mighty ellipse of earth power. From deep down, earth force rushes up into Everest like Kundalini into the chakras of the illumined

yogi. From high above and within, power flows through Kunchinjunga like blessing through the elevated Host. Everest is power received and stored; Kunchinjunga is power sent forth.

High above these mighty mountain consciousnesses is a third, a great Deva of the trans-Himalayan range, far to the north. Thus the whole of Tibet is occultly insulated from the world, a temple indeed, tyled by Deva guards.

The power from the Masters' valley is distinctly discernable. The whole region appears to be ablaze with power; it is a tremendous centre, sunlike, its golden radiance shining over the world. At the heart of it abides the still peace in which They live, the Peace of the Eternal.

Other centres of power are established in the great range, homes doubtless of Mighty Ones.

Approached concerning the establishment on earth of the brotherhood of angels and of men, a mountain Deva thought as follows:

"Mankind, through its scientists, is probing into the power aspect of physical matter, piercing through form to force. In due time, the outer layers of earth energy will be tapped, providing new sources of power. Teach, therefore, concerning the Gods of power, creative and directive Intelligences behind the powers of Nature, awakening here and there in this dark age the mind of man to the fact of their existence. Stress the two essentials to successful discovery and release of hidden power. First, human brotherhood, that the power be used to build, not to destroy. Second, the scientist as yogi, seeking within himself for truth.

"The key to the entry of man into the kingdom of the Gods consists of complete readiness to place at the service of the whole all power gained, all knowledge won, reserving naught for self.

"The scientist must become the true yogi, selfless, with truth his only goal. Upon such the Gods will shower their

gifts, will open the sanctuary wherein the hidden powers reside, will admit them to the kingdom of the Gods.

"The human race greatly needs a spiritual awakening. Man must turn from self to selflessness, from acquisition to service, from form to life. Then and then alone may power be entrusted to him, knowledge of the life within the form be gained."

"PESSIMISM—that chronic suspicion of lurking evil everywhere—is thus of a two-fold nature, and brings fruits of two kinds. It is a natural characteristic in physical man, and becomes a curse only to the ignorant. It is a boon to the spiritual; inasmuch as it makes the latter turn into the right path, and brings him to the discovery of another as fundamental a truth; namely, that all in this world is only preparatory because transitory. It is like a chink in the dark prison walls of earth-life, through which breaks in a ray of light from the eternal home, which, illuminating the inner senses, whispers to the prisoner in his shell of clay of the origin and the dual mystery of our being. At the same time, it is a tacit proof of the presence in the man of that which knows, without being told, viz., that there is another and a better life, once that the curse of earth-lives is lived through."

The Origin of Evil, by H. P. B.

"We live in an atmosphere of gloom and despair, but this is because our eyes are downcast and rivetted to the earth, with all its physical and grossly material manifestations. If, instead of that, man proceeding on his life-journey looked—not heavenward, which is but a figure of speech—but within himself and centred his point of observation on the inner man, he would soon escape from the coils of the great serpent of illusion. From the cradle to the grave, his life would then become supportable and worth living, even in its worst phases."

H.P.B. in *Lucifer*

"TO INVITE THE ELECT OF MANKIND"

H. P. B.'S SACRIFICE

(*An Excerpt*)

IF for generations we have "shut out the world from the knowledge of our Knowledge," it is on account of its absolute unfitness; and if, notwithstanding proofs given, it still refuses yielding to evidence, then will we at the end of this cycle retire into solitude and our kingdom of silence once more . . . We have offered to exhume the primeval strata of man's being, his basic nature, and lay bare the wonderful complications of his inner Self—something never to be achieved by physiology or even psychology in its ultimate expression—and demonstrate it scientifically. It matters not to them,¹ if the excavations be so deep, the rocks so rough and sharp, that in diving into that, to them, fathomless ocean, most of us perish in the dangerous exploration; for it is we who were the divers and the pioneers, and the men of science have but to reap where we have sown. It is our mission to plunge and bring the pearls of Truth to the surface; theirs—to clean and set them into scientific jewels. And, if they refuse to touch the ill-shapen oyster-shell,

¹ Men of Science.—Ed.

insisting that there is, nor *cannot* be any precious pearl inside it, then shall we once more wash our hands of any responsibility before human-kind. For countless generations hath the Adept builded a fane of imperishable rocks, a giant's Tower of INFINITE THOUGHT, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn enlighten superstitious man. And we will go on in that periodical work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail.

But until that day of final triumph someone has to be sacrificed—though we accept but voluntary victims. The ungrateful task did lay her (H. P. B.) low and desolate in the ruins of misery, misapprehension, and isolation: but she will have her reward in the hereafter, for we never were ungrateful.

THE MASTER K. H.

HE who is desirous to learn how to benefit humanity, and believes himself able to read the character of other people, must begin first of all to learn to know himself, to appreciate his own character at its true value.

If he but knew that in our sight an honest boot-black was as good as an honest king, and an immoral sweeper far higher and more excusable than an immoral Emperor.

THE MASTER M.

SOME PROBLEMS OF MEDITATION¹

BY JOSEPHINE RANSOM

IN this informal talk I do not wish to try to deal with the technical side of meditation, nor specially to define the word. All, both old and young, are to-day forced to face life's problems in an unusually pressing way, and it is the understanding of Life that is really a meditation, far more than some purely routine work of so many minutes at a set time. I rather want to reveal, if I can, some of the experiences of my own efforts in meditation, combined with my observation of the experiences of others. Meditation is a mode of living, as I see it. This means that you begin your meditation with your physical body. Here I will say some things that to Indians may not sound at all orthodox, but I am convinced that in our meditation-treatment of the physical body we need a new outlook.

Years ago, when living in Northern India, I studied and practised some of the Hatha Yoga systems, and among other unnecessary things, learnt the trick of suspending the breath and stopping the beating of the heart. It is only a trick—of no more advantage than fainting. These and such-like experiments have no particular advantage; they are simply tricks one can play with one's body. This kind of Hatha Yoga in India, which is often very inadequately taught

¹ Talk given at Adyar, 12th December, 1933.

to the West without due preparation and safeguards, I should like to see vanish away as an unnecessary time-wasting type of phenomena. I should like to see vanish all that kind of asceticism which is a vice when it spoils the usefulness and beauty of the body, as, for instance, all those habits of holding up the hand till it withers, or sitting or standing still till the body atrophies, as well as all other tortures of the body.

In the West many of the early Christian ascetic practices have ceased, but there are still a few left, such as long hours of kneeling, curtailed hours of sleep, and so on, till the health is injured. These practices are intended to subject the body to the interest of the soul (the causal body), because the salvation of the soul is the religious objective in the West. Instead of these undesirable practices, I would like to see arise a system of physical culture that would so beautify the physical body that it would be the hall mark of true Theosophical meditation. A radiant beauty of body should be the future kind of Hatha Yoga we practise, and a standard set for the world of physical culture, for that is the beginning of meditation. All cruel practices concerning the body should disappear and never again be used.

Then I would like to see the next stage of meditation—the emotional—treated somewhat differently than at present. It has been charged against the Theosophical Society that it does not sufficiently cater for the emotional life of the individual. This emotional need must therefore be sought, with discrimination, through Art, Music, Sculpture, Painting and religious ceremonies and practices. Until the emotions are correctly satisfied in some way, meditation does not bear its full fruit. I do not know that I have a solution to offer. I think that is still to come. Art must be introduced into the progress of the Society in such a way that it gives satisfaction to our emotional life, and it does not matter whether this emotional stimulus is found in the beauty of nature, in music,

sculpture, painting or ceremonies, because ceremonies are as emotionally important as lovely pictures, beautiful scenes, symmetrical trees, or as exquisite flowers. In fact pleasure in loveliness of any kind is the emotional method of approach to the interior life of the spirit at which meditation is intended to arrive.

Then as to the mind, where we come to the special problems of meditation. It is extremely interesting to find that although Western psychologists know nothing about Patanjali, they are arriving at a knowledge of mental operations and laws very like that set forth by him, as anyone who studies both will realise. The significance of the modern discoveries in the West, which tally with those of the past in India, is the realisation that the laws of the mental world are always the same. You may set out to explore the mental world not knowing anything about it, and will discover and express in your own language what Patanjali discovered a few thousand years ago and expressed in his immortal aphorisms and *sutras*. The difference in the approach to the knowledge of the mind is that in the West there is a strong opinion that mind like other human qualities is "emergent," that what we call mind and spirit are the outcome of evolutionary forces working from below, as it were. Emotion is regarded as a quality which emerges from experience, and mind and spirit are likewise so regarded. None of these qualities is perceived as already existent in consciousness, but latent till a right vehicle or mode of right mechanism of expression of them is cultivated. Experience only, it is argued, produces a mode of consciousness, say emotion, and presently it will yield another, mind, and then yet another, and spirit will emerge.

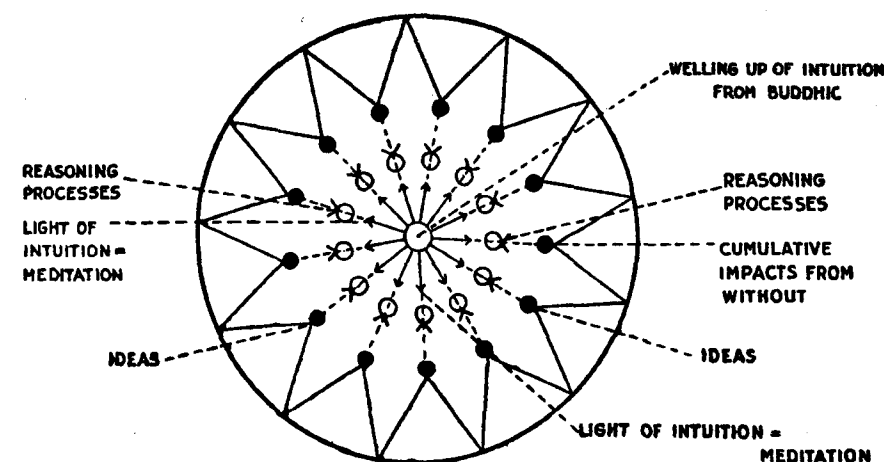
A recent writer describes these modes of consciousness, when they first appear, as "emergent novelties". One of his favorite illustrations is that water was at one time in

history an "emergent novelty," then it becomes a familiar, an established and "recurrent" novelty. So with mind, it was at one time an emergent novelty, then it became a recurrent faculty.

That, of course, is different from our usually accepted Theosophical point of view, which indicates that through evolution of bodies eternally existent inherent faculties or principles emerge from within through the appropriate evolved mechanism to the without. By some psychologists in the West this "emergent" something from within is described as the *libido*, the stream of life, which, if obstructed, or checked in its passage through the mind, sets up disturbances which lead to nervous diseases. Therefore we have the modern notion about methods of self-expression, which is to fling aside every kind of control, in order to have a "self-expression" free of any kind of obstruction, especially the physical.

In the West we do not know what is likely to happen at any time in any department of life, so rapidly is the world changing. The feeling one has in coming to India is that all is comparatively secure and serene. India is changing too, but one does not feel that the bottom might drop out of everything at any moment. What is emerging from present-day uncertainty is not yet quite clear, but something new, something different, must come. Probably the seeds of the future are already sown, are even thrusting up slender shoots amidst this darkness to the light. A new social order is needed and to enable a new civilization to grow out of the present one, a link between the old and the new is necessary. We trust that the Theosophical Society is one of those links, one of those sturdy bridges which will not break, and across which the world may trustfully pass to safety. In all this it is important to think strongly and correctly and to know how to train and direct the organ of thought, the mind.

We can draw from our own literature and the literature of Yoga instruction about the mind, and for some details of the four parts of mind mechanism or organization. The first part, the outside fringe, or the "concrete mind," is constantly disturbed by movements caused by contacts of the senses and the emotions with the worlds around them, and is always busy responding to them. Then comes the part of the mind that is called the mental unit, in our older literature, the *Antahkarana*, a kind of summit to experience. The following diagram might assist in making clear my meaning.



First a circle—the outside, the concrete mind; then the triangles representing experience slowly culminating in a synthesis, an idea, a conclusion. When checking the habit of incessant response of the concrete mind to outer stimulus, the process is called concentration, I think *attention* is a better word—just attention to that particular thing and no other, that memory may be clear, vivid and swift. A thing once attended to needs no repetition. Think what that would mean in rapidity of evolution!

Concentration gives too much the idea of holding tightly, rigidly. If you observe what your mind is doing, you see it is moving all the time towards some point of conclusion, of

deduction. The mind does not stand still, it is always in a state of flux. Thought is always on the move. Watching mind processes at work you will see that the operations going on may be likened to the selective processes of the digestive apparatus when food is taken into the stomach. You put the food of experience into your mind that the stuff of the mind endowed also with selective powers may use it for the development of the mind-body. Like experiences pile up to make those mass-movements which as their summits reach inwards attract interior mental forces of different quality which in their turn proceed to move outwards to meet the incoming point of thought-mass. It is the ordered moving of this thought-mass to a climax which I think is more truly *concentration* than any effort to keep the mind "still," which would be an alien process, not natural to the unresting quality of mind-stuff.

When these incoming and outgoing activities of the mind meet, then contemplation takes place. I would prefer to call it illumination. For here the incoming apexes of cumulative thought are taken into consideration, illumined, seen in their true values, and stored up for future use. These points which are arrayed before it the Self in the mind illumines and contemplates, or—since movement still goes on—reasons about. For reasoning is an active mental process—the extraction, the distilling of wisdom from experience.

A further, a fourth process now takes place. Reason carries on its own tide the illumined experiences, or wisdom still more deeply inwards till they come to the doorway of ingress of another condition of consciousness, the *Intuition of Buddhi*. The Self as mind and the Self as *Buddhi* seem to meet, make an exchange or contact, and this exquisite moment, it seems to me, should, correctly, be called *meditation*.

I do not particularly care to use the word *Intuition* to describe *Buddhi*, and would like to see some of the mor

explicit Samskrit words retained in our literature—provided they can be correctly pronounced in the West. The forces which flow from that other mode of experience, the intuitional, are like the upwelling of a fountain, forcing up the surface of the waters and then flowing outwards, and when contact is made with them, then the mind-meditation has completed its course.

But true meditation should carry us a little further. It should carry us right into that next mode of consciousness, the Buddhic. And here I would like to ask you: Can you in your meditation get into that Buddhic world? Is your "meditation" the ordinary one where you observe all the rules—sit down comfortably, do not bother much about the emotions, give five minutes to this thought, and that, and so on? Do you practise daily a sequence of events, and only later in life realise you have been "meditating" for many years, and, apart from a certain quietude of attitude, have had little or no success in reaching a goal—entry into the Buddhic world?

In successful practice of meditation you should have become conscious of your mind processes and able to direct them; you want now to move consciously into another world of existence where intellectual speculation and logical reasoning are not required. Because you linger over adjustments of mental operations, you have many problems. Because of lack of results some even say: "I do not like meditation. It leads me nowhere." But it should lead us into another mode of Reality, *i.e.*, towards the next step in evolution, into a new experience, into a greater consciousness than that of the mind. Educated, cultured human beings have, in a sense, had enough mental experience now and should want to know what are the conditions of consciousness beyond the mind. It may be said that only in Theosophical and in Yoga circles is this recognized and understood and taught in terms of meditation. Very often these terms make meditation seem something remote instead of being always a universal movement and progression towards a

new religious, social, political and economic age. The methods of progression are as practical as of old but need re-statement both for the East and the West. For instance, successful meditation means the power to produce and maintain beautiful physical bodies; strong driving radiant emotions under control; a mind delicately poised, conscious of its clarity of vision and no longer prone to misconceptions. Such power would not be regarded as satisfactions in itself, but a necessity in order to move serenely and safely towards the next great step in evolution, to the world of Intuition, *Buddhi*.

It is useful to examine and experiment to some degree with systems of meditation, for knowledge and experience of the orderly training of the mind assist it the more readily to yield itself up at the necessary and critical moment to some greater power and mode of life-expression, the mode which plunges itself into contact with yet greater sweeps of life, and sees form from within and gives a totally new insight into other and fuller values. Could we do this successfully we would have a conception, even if but a faint one, of the experiences of the great Yogis and saints. If we could pass across the border from mind to intuition we would understand the Christian term "mystic grace," and the Yogi term *Samyama* or "unity with a larger life," which is so beautiful, so intimate, so all-embracing, that the experience of it is often described as being "in tune with Divine life". In the West this "Divine afflatus" is called "God's grace," but that grace is also the beauty of the physical body, the charm of emotions, the intellect of the mind. The Christian West teaches that even though one does everything in his power to make this bridge in the soul to the greater grace of life, God can withhold it at this intuitional level—even all one's life, however devout one may be. God is thought of as having an arbitrary will, and as deciding whether a soul should or should not be graced with His presence.

In the East you are more likely to think that if you do your part correctly, nothing can or will prevent this larger life coming through and manifesting itself. It works because it is the law that it should work, that when the vehicle is prepared, life will surely invest it. When the orderly progress of evolution in yourself is carried out in obedience to law you can come rapidly to successful venturing in new realms. There is nothing marvellous, strange or disorderly about it. The problem of meditation, the real problem, is not merely the correct observation of set rules, but having arrived at your spring-board, to dive fearlessly into the next mode of expression. You have the right to this. All the world is dimly aware of it. Arrange for it to come through. Make all the necessary preparation, orient your vehicles correctly, then permit the unbiassed flow of yet another true perception of life.

I am looking for those who have the experience, who have done the research work, who have had the experience of the actualities of that Buddhist world, to tell me more about it. That further largeness of life is the future coming so near to us at the present time. It is not merely mental gymnastics I seek, but the ordered mental life, so that it will lead to the threshold where a vast new vista can be seen. Those who can go straight ahead and organize their life to receive and express this new flood of illumination will bring to birth the knowledge of the "inside," the "real" of things, by the penetration of intuition, and when all problems of meditation are resolved into that, and are not merely manifestations of phenomena along the way, which are interesting but not important, then you yourself have brought to birth a new world, a new dimension, a new mode of life, a new civilisation.

Of what does that body expressing intuition consist? How do the forces of evolution work in it? The methods of

the growth of the mind were known two thousand and more years ago; all that is well-planned and critically and impartially investigated, we need only to follow the instructions. Now we need people to do research into and bring forward the problems of meditation of this new world. Some day it will be quite well known and realised, and then we may be able to go on further to meditate in the spiritual world, and then still further on in those divine worlds of which we now but dream. I do not quite know what the parallel in the East is of the expression "the Kingdom of Heaven," but that is what we want—to bring the future into use here and now.

So do not dwell on the ordinary problems of meditation, let them be solved in the light of what is already known, let us rather use them fearlessly as the means of stepping over into new modes of experience.

I do not feel it is practical to talk about spirituality until we know more of this immediate next stage, which is so practical and important. When you are making your own efforts to know it, and carrying on your own research work, do not write the word "dangerous" too largely across the path you pursue. Go cautiously and wisely and in accordance with known laws, as every scientist does in his experiments, but go. Bring into your work the joy of pioneering in a new dimension, the new gift, the new desire, the new resolute of the world of affairs—the love of life because it is seen and known as the one reality in all creatures. Then the veriest detail of life of the world will be established in a new mode of existence. Use the mind with all its brilliant beauty and exactness to aid you in practising a new way of living, a brotherhood way. Of that surely those who meditate rightly should be the wise and kindly pioneers!

C. W. LEADBEATER

By ANNIE BESANT

Editor's Note: I am sure our late President would have been the first to pay tribute to her devoted comrade were she with us at this time of his passing. Then, so shall it be even now! The following tribute published by her in 1911 in this magazine will be an appropriate and timely expression of her deep love and understanding of her great Brother.

CHARLES LEADBEATER'S name is known all the world over for his wonderful books, and the floods of light which he has cast over obscure questions. None has done more than he to lift the veil which men call Death, and to point to worlds of peace and happiness where ignorance had clothed the unknown with terror. Thousands have found help and comfort at his hands when their hearts have been breaking over the loss of their beloved, and he has been verily "a son of consolation" in many a bereaved home.

His last incarnation was as a pupil of Kleineas—now the Master D. K.—who was himself a pupil of Pythagoras, now the Master K. H., the future Bodhisattva. In his present life he was born on February 17, 1847, and at the age of sixty-four he bears his years lightly, working with unwearied energy, and playing tennis like a boy. Such is nature's reward to a body "kept in temperance, soberness, and chastity," the palpable irrefutable answer to all the slanders, conceived by malice and born of envy, that have been levelled against him in the effort to destroy his unique usefulness.

As a child he went with his parents to South America, and lived a life of manifold adventures. "Saved by a

Ghost"¹ tells some of these, and the scars on his arms add graphic touches to the story. Some time after returning to England, he entered Oxford University, but his career there was cut short by "Black Monday," the historic failure of Overend, Gurney & Co., in which his fortune was invested. He succeeded, however, despite this blow, in taking Orders in the Church of England in 1878, and worked as Priest until 1884. During part of this time, he carried on a series of careful experiments in Spiritualism, obtaining a wide knowledge of its phenomena, but himself showed no signs of any psychic faculties.

His T. S. diploma bears the date of 1884, but he had entered the Society more than a year before, in consequence of reading the books of Mr. Sinnett. He wrote to the author, and a friendship began which has lasted unbroken to the present day; very warmly does he always acknowledge his debt to the veteran Theosophist.

Charles Leadbeater was not a man to play with serious things; he emphatically "meant business"; and, recognising in Madame H. P. Blavatsky an occult teacher, he threw up everything and accompanied her to India. On the way, they paused in Egypt, and as he was sitting one day alone with her, a third Person suddenly appeared, and he started violently. "A nice Occultist," quoth H. P. B. scathingly, and there was no more starting at unusual appearances. He did not expect much in the way of progress, and came out to India "to be of use," ready to sweep floors, to address envelopes, to do anything he was told. But the old discipleship was not long in manifesting its power; his Master stretched out His hand, and to him who asked for and expected nothing all was opened. His first experience on his conscious entry into the astral world is told in "A Test of Courage" in the book before referred to. By hard patient

¹ *The Perfume of Egypt* and other weird stories.

work he has won rewards, perfecting each faculty on plane after plane, gaining nothing without hard work, as he has often said, but gaining surely and steadily, until he stands, perhaps the most trusted of his Master's disciples, "on the threshold of Divinity".

In 1885 he became the Recording Secretary of the T. S. in succession to Damodar, and in that same year visited Burma with the President and took part in the planting there of the Society. In 1886 he went to Ceylon, and laboured hard in the educational movement, starting what is now the Ananda College. From then to 1889, when he returned to Europe—bringing with him the little brother whom he had lost in South America, for whom he had been persistently searching, having been told by his Master that he was reincarnated there—he spent about three months each year in India and the rest of his time in Ceylon, an island he dearly loves.

In England, he worked in the *Pioneer* Office, and also acted for a year as tutor of Mr. Sinnett's son and of G. S. Arundale, who has now returned to his charge for higher teaching. He was a member of the London Lodge and carried on much research for its helping, writing the results of some of this research in the manual named *The Astral Plane* in 1894. This led to his first public lecture at the Chiswick Lodge, London. In 1895, he joined our household at 19 Avenue Road, and placed his great psychic powers at the disposal of the students living there, especially looking up matters which aided Mr. Mead in his scholarly research. He remained in Avenue Road until the lease was sold in 1899.

Much of his work from 1896 to 1906 consisted of lecturing, and he visited many countries, carrying to each the light of the Ancient Wisdom. A born teacher, he was unwearying in his efforts to enlighten, and he added to the spoken word many a written page. A long list of books stands to his credit, full of priceless information lucidly conveyed.

In 1906 came the terrible attack on him which momentarily struck him down in the midst of his usefulness. He at once resigned from the Society, as H. P. B. had done in an analogous case, in order to save it from discredit, but he was none the less pursued with unrelenting malignity, the object being not the safe-guarding of the Society but the destruction of an individual. Where he had sought to save, he was accused of ruining. Even I, who knew and loved him, was misled by a statement said to be from his own lips—for nothing else would have moved me—and refused to work longer with him. Needless to say I strove to make amends when the error was rectified, and he utterly repudiated the statement put into his mouth. We met again in 1907, all clouds dispelled; in 1908, by a unanimous vote of the General Secretaries of the Sections of the Society all over the world, and a vote of 8 against 2 of the officials and independent members of the Council, it was declared that there was no reason why he should not return to the Society, and in February, 1909, he came to live at Adyar. A little later, he rejoined. Some have continued to pursue him with relentless hatred, but their malice has overreached itself, and in three terrible cases the ruin they sought to inflict has already rebounded on themselves, while he whom they sought to crush has gone on his way, never answering, never injuring, leaving the good Law to protect him in due time.

His reward has come to him, in the great work entrusted to his hands, in the added power to help, in the love and gratitude which reach him from every part of the globe, and in the trust and respect of his colleagues. "Through much tribulation," in truth, do men enter into the Kingdom, but the way is well worth the treading, for the Kingdom is eternal life, an ever-present glorious consciousness, which neither Death nor Change may touch.

C. W. L.

BY G. S. A.

THE Theosophical Society has lost awhile a very great and gallant gentleman in Charles Webster Leadbeater, who passed away this first of March in Perth, Western Australia. Last year, on September 20th, the Society lost its beloved President, Dr. Annie Besant; and so the two great successors to H. P. Blavatsky and Henry Steele Olcott have in their turn passed onwards—to return ere long, as some of us know.

Any movement might well stagger under such a twofold blow, and there is no doubt that there are none left who can in any adequate measure take the place either of Dr. Besant or of Bishop Leadbeater. Yet none of us has any doubt that the Society will grow in strength as the years pass, despite its loss, for the Masters ever remain—those Elder Brethren Who brought the Society into existence in 1875 and have watched over it ever since. That They will take care of Their gift to the world we are assured, but we who are left must ourselves try to cherish it with more devoted ardour, and to show our reverent gratitude to these two splendid brethren by dedicating ourselves with increasing self-surrender to the cause of Theosophy and to its instrument in the outer world, the Theosophical Society.

Indeed was Bishop Leadbeater a great and gallant gentleman, for he served greatly, loved deeply, never gave a single

thought to himself, and remained silent and uncomplaining during years of the foulest accusations and misrepresentations, even from those near and dear to him. He bore no grudge to any, spoke no word of bitterness against any of his detractors and persecutors; for to return good for evil and kindness for hatred was his life's law.

He has now joined his beloved comrade who has been waiting for him on the inner planes, and they will go forward in joy and reverence towards the final triumph in the human kingdom which now awaits them. But they do not, they cannot, they would not, go alone. As they move onwards, the Society they so nobly served will move onwards with them, and will grow in vigour and in value. And we who are left, we too may, if we will, move onwards, growing in vigour and in value. They are going forward to a major triumph. Following closely after them, soldiers in the army they lead with so splendid a vision, we too shall achieve, and the whole world, as yet unknowing, shall itself advance more quickly on its appointed way. No one, nothing, grows alone. And because our beloved elders are now standing on heights more glorious than any they have yet known, the whole world is climbing more rapidly on its upward path.

Their legacy to us is Theosophy and the Theosophical Society, not just for our personal enjoyment, not for our exclusive use and convenience, but for the helping of the world. This Theosophy is not our Theosophy. It belongs to all, and by no means to the human kingdom alone, nor to this age alone. It is the science of life and is thus eternal. Similarly, the Theosophical Society is not our Society. It belongs to Those who brought it into being, and to the world to which They gave it. We hold it in trust, not to shape it in forms congenial to our temperamental inclinations and various measures of understanding, but to enable it to help the world as the world needs help. Our great

leaders gave to the world not their Theosophy, but the Masters' Theosophy, the Theosophy the Masters know and live. We also must give this self-same Theosophy, undistorted as far as may be by the limitations of our faculties. We must not narrow Theosophy down. We must not confine it within the limits of any individual personal interpretation. There must be no prophet through whom alone the soul of Theosophy flows. Let Theosophy and the Theosophical Society be *safe* in our hands. Let us in our turn leave to those who shall come after us a legacy no less splendid, perhaps even more splendid, than the legacy these great leaders left to us. H. P. Blavatsky and Colonel Olcott laid great foundations. Dr. Besant and Bishop Leadbeater built greatly upon these foundations. And now comes the turn of an army of workers to bring the Plan a step further towards fruition. We must not fail our leaders. Never once have they failed either ourselves or their own Elders. We must carry on the work of the Society. We must continue to send forth Theosophy as Theosophy has come down to us through close on sixty years. We must show ourselves as having been worthy of all we have received. We must remember that we all belong to a Band of Servers which has worked together, fought together, planned together, achieved together, failed together, for thousands of years. Some of the generals of this Band have left us alone awhile. They will return. But for the moment we are left alone, so far as their physical proximity is concerned. Otherwise, of course, they are with us—far “nearer than hands or feet”. And our Masters are nearer still. Yet, apparently alone, we must show our mettle by such one-pointed devotion as shall enable us to hand to our successors in turn a movement even stronger, far stronger, than when it came to us. Dr. Besant left us for a time trusting to us to do this. Bishop Leadbeater has left us for a time trusting us to do this. He thanks us for our expressions of the

loss we feel we have sustained, though he denies there is any loss at all. But he wants us to waste no energies in regrets, because every atom of our strength is needed for the work that lies ahead. He quite understands how we feel. He felt more or less the same when Dr. Besant passed on. But she is still with us far more definitely than we can imagine. So is he, and so will he be. The circle of our mutual comradeship has not been broken. It is as strong as ever. Forward, then, together, as always, even though the relative proportion of membership of our Band on the various planes has been slightly readjusted. We are not less in numbers, nor in power, nor in capacity. We are not going to pieces. We are one picture as ever. And the wisdom and power which made possible the splendid work of the past is no less available for splendid work in the future. *Quis nos separabit?* Certainly not death, nor anything greater or less than death. In confidence, then, let us who for the time remain on the physical plane maintain our solidarity and go forth happily to the conquests which await us.

A GENTLEMAN

THERE are certain things, if I may so express it, which no gentleman will do. He will not be dirty in appearance, or unclean in speech; he will not lie, or cheat, or steal; he will not exploit a woman, or abuse a child; he will not oppress the weak, or toady to the strong; he will gladly "fall," like Wordsworth's "happy warrior," rather than " . . . leave a dead, unprofitable name"; and he will be chivalrous at all costs to himself and to the world.

JOHN HAYNES HOLMES



CAPTAIN MAX WARDALL

MAX

BY A FRIEND

CAPTAIN MAX WARDALL was born in Iowa fifty years ago, and spent his boyhood on a large farm in Dakota, moving later to Topeka, Kansas, where he graduated from high school and at the age of seventeen set out on a trip around the world with his brother Ray. The boys travelled thousands of miles, taking three years to study the social, economic, and industrial conditions of Australia, New Zealand, South Africa and Europe, starting with nothing and returning with enough to put them through the University of Washington, where, in three years, Max graduated with class honors and a degree in law. He was always intensely interested in good government, and won a national reputation for his clean-up of Seattle politics while serving as acting mayor of that city.

When the War broke out he gave up a promising career to enlist as a private, later entering the Officers' Training Camp and serving through the War with the rank of captain in the Intelligence Department. After the Armistice he spent eighteen months in post-War relief work in Russia, Constantinople and the Balkans. Returning to Paris he studied for some time at the Sorbonne, and was the first to bring to America the teachings in auto-suggestion of Emile Coué whose work he had studied at the New Nancy School of Psychology in France. During this time he lectured in French and gained international recognition as an able expositor of psychology and common-sense philosophy. He also at that time

wrote a book entitled *Personal Ascendancy*, which passed through ten editions in America and Europe.

The keynote of the life and character of Max Wardall was his intense love of humanity, and it was that love which prompted him to devote the next ten years of his life exclusively to lecturing, teaching and writing for the Theosophical Society. He had joined the Society as a small boy, in company with his whole family who were noted for their liberal beliefs, after hearing a lecture by Dr. Annie Besant. All through his life his devotion to the President of the Society persisted and increased until he found himself spending many months and years in travelling with her about Europe, America, and India as one of her chosen friends and disciples. At her request he reorganized the International Theosophical Order of Service in 1927, making of it a real force in the welfare work of forty countries. From that time until this year he was the international head of the Order and edited its magazine *Service*, but because of the limitations imposed by his recent heart trouble, he had just prior to his passing brought about the appointment of Robert Spurrier of London to serve in his place, and Robert Logan of Eddington, Pa., to carry on the American work.

In 1930 he married Lilian Lewis, the daughter of an American Army officer, in Sydney, Australia, and together they took a tour of that country, both lecturing for the Theosophical Society with emphasis upon work in schools, forums, clubs, and kindred organizations. Returning to this country they made an extensive lecture tour by motor, ending in New York and Boston, whence they set out for Europe once more. There, due to a combination of over-exertion and an unusual heat wave (sometimes called "sirocco") Max suffered the attack of heat prostration, which seriously damaged the valves of his heart, already over-strained by a life of uncompromising and prodigious

activity. Although he was never ill, this attack considerably curtailed his subsequent activity and brought about his early release from physical life.

Max has said many times that the last two years in the Ojai have been the happiest in his life, for here at last was time and opportunity to reflect and synthesize the myriad experiences of a busy life. He was no newcomer to Ojai, having lived here in the early days of the valley with his foster-mother, Mrs. Grace Shaw Duff, and his small daughter by an early marriage, Maxine, who is now studying dancing in Vienna. It was his home, "Arya Vihara," which is now the Ojai headquarters for Mr. Krishnamurti, and it was here in the last two years that a long friendship with Krishnaji ripened into a deep appreciation and real understanding of his teachings.

It would be absurd to say that Max Wardall has died. No matter what one's beliefs, it is impossible to conceive that the expression of that intense energy, vivid beauty and understanding love could ever cease. His going was as swift and beautiful as everything else in his life—no pain or suffering, but the sudden joyous release of the spirit from the limitations of the body. The memorial service conducted by Bishop Ray Wardall, life-long intimate friend as well as brother, was in no sense of the word a "funeral," as evidenced by the spring-like bower of acacia blooms and golden gladioli and narcissi, the simple music that he loved, and the atmosphere of joy and thankfulness for him transcending all personal grief for our physical loss. As Bishop Wardall said, nothing is taken away—it is only placed higher up, that we may follow it upward. And that Max was serenely ready for the great adventure, whether here or on another plane of consciousness, was shown, Bishop Wardall said in closing his brief but exquisite tribute, by the little prose-poem he had written recently and which appears on the following page.

AWARENESS

By MAX WARDALL

It is quiet within, like desert stillness,
Approaching unto Thee.
I am spiralling, encompassed by soft lights ;
I cease from mine own wisdom ;
The mind falls away, images and illusions fade ;
Naught remains but the cool hush of the deeps.
Now comes a rhythmic rushing :
Is it sound or motion, or the purling of waters ?
Nearer yet do I approach.
Now He alone IS,
He the unstriving, self-impelled ;
Not bad, not good,
Not little, and not great, nor low nor high ;
Neither craving nor lusting,
Irradiate, moving into Life.
Pain is no pain, joy is no joy,
Nor is there mystery and darkness, nor love nor hate.
Here is the distillate of Immortality,
Self-movement, unresisted,
Coiled in the breast of Time ;
Nor action, fierce and stormy,
Nor risings and fallings, nor stern intensity.
Life glows and shimmers, as oceans heave and flowers
bloom,
Universe of tranquillity, glory unfading.
Now we are One,
Ethereal, delicate, reposeful, floating like the lotus.
Far off sunrise glows on the smouldering world,
suspended, inert, stagnant ;
Here the impassive flame, smooth, quick, and tameless ;
Here I rest and glow.

—The Ojai.



CHARLES BLECH

CHARLES BLECH

BY G. S. A.

THE French section of the Theosophical Society has suffered a very great loss in the passing of its General Secretary, Monsieur Charles Blech, who has held office for more than a quarter of a century. With his two great sisters, Madame Zelma Blech and Mademoiselle Aimée Blech, he was able to establish a centre from which the spirit of Theosophy radiated far and wide. His devotion to Theosophy was unceasing, and though he often offered his resignation as General Secretary, successive Conventions refused to accept it, for literally there was no one else who could render even a tithe of the service he so lavishly gave. His beautiful flat at 21, Avenue Montaigne, Paris, was always a home for travelling Theosophists, and in the earlier days Madame Zelma and Mademoiselle Aimée were the most gracious of hostesses—Madame Zelma continuing the Blech traditions when her sister was released from the constant pain, heroically borne, of a lingering illness—despite which, or might I not say because of which, she worked for Theosophy as not half a dozen persons in perfect physical health could have worked.

Monsieur Charles and Madame Zelma were, and fortunately Madame Zelma is still with us, of the same mould. Age made no difference to their strenuous activities.

In strength or in sickness the work they had to do was done. In strength or in sickness they greeted all with that old-fashioned graciousness and solicitude now so much more rare than it used to be, yet so specially appropriate among Theosophists.

Which among our Sections has had such a trio as "the Blechs"—a noble brother and two splendid sisters working as one for the Masters and Their work in the outer world? Down the ages surely these three came together, and down the ages to come they will go in eternal comradeship. They loved each other with a beautiful love. They were greatly happy in a common work. They were, and are, the trusted servants of their Elders, the dearly cherished friends of Dr. Besant, Bishop Leadbeater, Mr. Jinarājādāsa, Mr. Krishnamurti and his brother Nityānanda, of hosts of others among whom Rukmini and I are glad to number ourselves, and, in earlier days, of Colonel Olcott and the older workers.

From the physical plane two of them have gone, leaving Madame Zelma to represent them during the Master's pleasure. So close were they one to another that they must feel together even now, though for a few hours in the twenty-four a door is closed between the two and the third—perhaps to them even this door is not closed. And when the third passes through the doorway, then will all three travel onwards to the rewards and opportunities which lives of selfless service have won for them. They will soon return, for they can ill be spared. And the Theosophical Society will ever bear them in honoured memory. France the beautiful has given to the world many great men and women, but she probably does not know how great a gift to the world have been Charles and Zelma and Aimée Blech.

THE DUAL ROLE OF THEOSOPHISTS

OPENING ADDRESS

By C. JINARĀJADĀSA

*At the Congress of the European Federation of National
Societies at Barcelona, March 30, 1934*

AT a gathering like this, we meet to voice our testimony that the truths of Theosophy are influencing our daily conduct in increasing measure, and that we are members of the Theosophical Society because we are convinced that through its activities we can hasten the progress of Humanity. Those who know only a little of Theosophy consider us as only one more group of religious or philosophical enthusiasts whose eyes are turned to heaven, and therefore have little contact with the difficult problems of men and women who have to live in a world of competition and struggle. But anyone who gets to know a real Theosophist—I mean one who is not merely a member of the Society, but has understood Theosophy sufficiently to work for its ideals—anyone who knows a true Theosophist finds quickly that the Theosophist is much more than a student of theoretical ideas. The Theosophist is on the contrary a rebel, a revolutionary, just as are our present day students in the Colleges and Universities

of every land. For the student to-day has his mind stirred to a ferment of dissatisfaction with the existing order of things. In exactly the same way, every true Theosophist's mind is in a state of continual ferment, dissatisfied with the existing order of things in every department of life—religious, moral, social and economic. But we Theosophists are different from our revolutionary young friends of the Colleges and Universities in one aspect: we see clearly what are the changes which we desire to produce and by what stages. It is there that Theosophy helps us; it not only makes us dissatisfied, but it also gives us certainty and statesmanship by unveiling to us what "God's Plan, which is Evolution" has as the next stage in the upward march of Humanity, and how we can all work to realise it swiftly. If we study Theosophy deeply, it is because knowledge gives us power—power to forget ourselves, and power to dream great dreams for men, and to realise them.

It is our Theosophical ideas which will slowly bring about a complete revolution in the world's affairs. Of course, at the moment we are but few; our ideas are ridiculed by most, smiled at by the others. Yet, see what ideas can do; before the time of Columbus people said that the only way to go to India was by going east; Columbus proposed going west. From his revolutionary venture began a new epoch in civilization. So too is it with our Theosophical ideas.

We who are Theosophists have much to do for the world, but our many activities fall into two groups. The first group includes all those methods by which we try to understand clearly what is the Divine Plan which is the power behind Evolution. This group includes all our activities through lectures, books and conversations, to explain to others what we have discovered of the Divine Plan.

The second group includes all our activities which are co-operating with that Plan, in order to bring to fruition, as

quickly as possible, its aim, which is to release the grandeurs of the Divine Life enshrined in men and in things. To understand the Plan, and to hasten the success of the Plan, these are our two main activities.

In this work, everyone is needed, both the youngest Theosophist (either young in age of body, or young as a new member) and the oldest Theosophist. The good thought of each of us is a factor in the success of the Plan. There is not a child who cannot understand that a flower, a tree, will later become a pet animal, and that a pet animal, a dog or a cat, will later become a child. When a child understands that much of the working of the Divine Plan, he helps that Plan by his thoughts.

I want to make this idea clear to you. The mere intellectual understanding of the Divine Plan, as revealed in Theosophy, provided your thoughts are clear and precise, brings that Plan nearer to the minds of all men. And since the Divine Plan is permeated by the thought of the Logos, you bring the Logos nearer to all men by the very fact that you understand the Divine Wisdom through your Theosophical studies.

But it is not enough to understand. You must help in another way. Because you understand, you belong to the *Noblesse* of Humanity. And just as it was once said, concerning a different thing, that *noblesse oblige*, so too does our noblesse impose on us a high duty. It is to *hasten* the realisation of all the wonderful things planned for us by God. He is omnipotent, and no doubt could achieve His aim without our aid. But He has, as it were, divided Himself into fragments in order to become us, His children, and one part of His joy as He works is when we work with Him.

So, we too have our *noblesse oblige*. It is to be constantly aware of all that must be done to make His will to be the law on earth as it is in Heaven.

I cannot help here pointing out to you that, in our present civilization, one work necessary to be done, in order to hasten the success of the Divine Plan, is to bring about a radical change in the relations between men and women. You know—especially you women—what is the attitude of men towards women, particularly among Latin peoples. It is radically defective, for it lacks the recognition of the equality of woman and man, as both equally divine embodiments of the One Life. Till this absolute equality is recognised, as a fundamental principle of civilisation, we shall not really be civilised. All activities therefore which tend to insist upon, and to bring about, this equality, are essentially “Theosophical,” at least so far as I understand Theosophy. To me, as to the Jewish mystics, the Divine Wisdom “mightily and sweetly ordereth all things,” and I can think no proper ordering of our culture till woman takes her place by the side of man, not merely as the mother of his children and his perfect housekeeper, but as his equal, comrade, helper, *rival* too, if that should become necessary, in all things.

I should like here to remind you of what one of the Adepts said on this matter of the present position of woman. Writing in 1883, the Master K. H. said :

Until the age of 7 the skeletons of girls do not differ in any way from those of boys, and the osteologist would be puzzled to discriminate them. Woman's mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world's redemption and salvation hinge. And not till the woman bursts the bonds of her sexual slavery to which she has ever been subjected, will the world obtain an inkling of what she really is and of her proper place in the economy of nature. Old India, the India of the Rishis, made the first sounding with her plummet line in this ocean of Truth, but the post Mahabaratean India, with all her profundity of learning, has neglected and forgotten it.

The light that will come to it, and to the world at large, when the latter will discover and really appreciate the truths that underlie this vast problem of sex, will be like “the light that never shone on sea or land” and has to come to men through the Theosophical Society. That light will lead on and up in the *true spiritual intuition*

Then the world will have a race of Buddhas and Christs, for the world will have discovered that individuals *have it in their power to* procreate Buddha-like children or—demons. When that knowledge comes, all dogmatic religions, and with these the demons, will die out.

These are wonderful words. Was there ever a greater “feminist” than this Adept who was one of the Founders of our Society? The vision of the human race peopled by Buddhas and Christs—what more wonderful vision could there be? And note that the Master says that this glorious future can come only if we change our ideas of to-day about woman and discover “what she really is,” and what is “her proper place in the economy of nature”.

There are many lines of work to help woman to burst “the bonds of her sexual slavery,” and one of them is to work for the suffrage of women, on the same terms as for the men. I congratulate Spain on her great achievement in thus giving a truly universal suffrage.

Let me here confess that I am keen that women everywhere should get full political powers and privileges, not particularly because I believe that it is essential to women's growth that they should have them, but because I firmly believe it is absolutely necessary for the better development of men. I want the attitude of men towards women to change, and the only way just now is to exercise political pressure on the men. If we had plenty of philosophers to persuade men to change, we should not need the political weapon; but taking the world as it is, the more the women exercise political power, the more sensible and balanced the men will become.

Our work then, as Theosophists, is to usher in an era of philosophy where the intelligent men and women of every race will no longer be doubtful or sceptical concerning what Truth is, but will know that there is a Wisdom for them to understand, if they care to study. The majority will not

want to understand; they have their joys and sorrows, and they are content to live in a little world. But as once in Greece, when all men knew there was philosophy, and that one who did not study philosophy was a "barbarian," so must it be once again in the world. We must work so that all intelligent men and women know that there is Theosophy, a revelation of God's Plan for men. Not all of them will join the Theosophical Society, but all will profess the main doctrines of Theosophy.

That is the future towards which the world is slowly going. Happy are we that, as Theosophists, we are the pioneers who are building the great road along which all Humanity will travel one day.

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"REAL THEOSOPHY IS ALTRUISM."

IF Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the lives of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. For real Theosophy is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realise that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then the GOLDEN AGE will be there, indeed.

H. P. B. in *Lucifer*.

THE THEOSOPHICAL SOCIETY AND ITS ESOTERIC SECTION

Outer and inner should work together, like spirit and body.

—ECHOES FROM THE PAST.

A QUESTION of very great importance to the Members of the Theosophical Society has been raised recently, on which depends the future work and progress of the Society. It is alleged by some who are now averse to the whole body of doctrine, investigation and practical action which has been designated *Occultism*, that the Esoteric Section is a kind of private body having no relation to the Theosophical Society itself. The history of the Theosophical Society does not, however, support this view.

In 1875 when the Society was founded its objects ran as follows:

The objects of the Society are to collect and diffuse a knowledge of the laws which govern the universe.

There was then this only object at the commencement of the Society. It became a semi-secret body by adopting signs and pass-words, with a ceremony of initiation on admission demanding from each Member a pledge of secrecy. The Society consisted at one time of three Sections and there were three Degrees in each Section. The late Mr. A. P. Sinnett, for instance, was admitted and his Diploma issued as in the Third Degree of the Third Section, while a High Priest in Ceylon was admitted into the First Degree of the Second

Section. Again in the first prospectus issued by the Founders in 1876 explaining the Origin, Plan and Aims of the Theosophical Society, the objects of the Society were described as follows :

It influences its fellows to acquire an intimate knowledge of natural law, especially its occult manifestations. As the highest development, physically and spiritually, on earth, of the Creative Cause, man should aim to solve the mystery of his being. He is the procreator of his species, physically, and having inherited the nature of the unknown but palpable cause of his own creation, must possess in his inner psychical self this creative power in lesser degree. He should, therefore study to develop his latent powers and inform himself respecting the laws of magnetism, electricity and all other forms of force, whether of the seen or unseen universes.

The plank of Brotherhood was introduced into the objects of the Society only at a later stage in 1879, after the Founders had arrived in India, as one of its several objects formulated for the spread of the work of the Society in all countries and among all the Faiths of the world. In 1888 the three objects of the Society were crystallized somewhat on the lines that we have in the Constitution and Rules of the Theosophical Society to-day.

On the 9th October, 1888, while in London, Colonel H. S. Olcott, in his official capacity as President-in-Council, chartered the formation of the Esoteric Section as an integral part of the Society, in a document which ran as follows :

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY

I. To promote the esoteric interests of the Theosophical Society by the deeper study of Esoteric philosophy, there is hereby organised a body to be known as the "Esoteric Section of the Theosophical Society".

II. The constitution and sole direction of the same is vested in Mme. Blavatsky as Directory; she is solely responsible to the members for results; and the Section has no official or corporate connection with the exoteric Society save in the person of the President-Founder.

III. Persons wishing to join the Section and willing to abide by its rules should communicate with the Director, Mme. H. P. Blavatsky, 17, Lansdowne Road, Holland Park, London, W.

LONDON,
October 9th, 1888.

H. S. OLCOTT,
President-in-Council.

Attest :

H. P. BLAVATSKY,
Corresponding Secretary.

This proclamation of Col. H. S. Olcott was published by H. P. B. in her Magazine "Lucifer," (*Vide* October and November, 1888 issues). In doing so she introduced it with the following preamble :

Owing to the fact that a large number of Fellows of the Society have felt the necessity for the formation of a body of Esoteric students, to be organised on the ORIGINAL LINES devised by the *real* founders of the T. S., the following order has been issued by the President-Founder.

However, in order to remove any possible idea that the Society was going to be dominated by an inner organization, the name of the Organization was changed from the *Esoteric Section of the Theosophical Society* to the *Esoteric School of Theosophy*, with an Esoteric Section as a grade in the School.

The necessity for the formation of the Esoteric Section of the Theosophical Society will be clear to every Member if he would peruse the letter from the Master K. H. received by Col. H. S. Olcott while on his way to London in August, 1888, sketching the general situation and briefly outlining certain broad principles regarding the place of H. P. B. and Col. Olcott in the activities of the Society. This letter was first published as Letter No. XIX in "Letters from the Masters of Wisdom," First Series.

Briefly summed up, in this letter Colonel Olcott was told that while he was to keep in his hands the administration of the Society, yet he was to give full liberty to H. P. B.

to organize its occult side which dealt with the relation of the Masters to those who aspired to be Their pupils. The following is the part of the Master's letter which deals with this particular aspect of the situation :

To help you in your present perplexity : H. P. B. has next to no concern with administrative details, and should be kept clear of them, so far as her strong nature can be controlled. But this you *must tell to all: with occult matters she has everything to do.* We have *not* abandoned her. She is *not* given over to Chelas. She is *our direct agent.* I warn you against permitting your suspicions and resentment against "her many follies" to bias your intuitive loyalty to her. In the adjustment of this European business, you will have two things to consider—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates, jointly ; *leave the latter to her.* You are left to devise the practical details with your usual ingenuity. Only be careful, I say, to discriminate, when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which beginning on the practical tends to beget consequences on the spiritual plane. As to the former you are the best judge, as to the latter she.

In this connection it will be interesting to study what H. P. B. has written in 1886 as the Original Programme of the Theosophical Society published in her Centenary issue of THE THEOSOPHIST in August, 1931.

In 1905 the Society was incorporated as a registered body with the three declared objects, the third of which runs as follows: "To investigate unexplained laws of Nature and the powers latent in man." This was the only object for which the Theosophical Society was founded in 1875. The formation of the Esoteric Section within the Theosophical Society was officially ordered in 1888, to be organised on the ORIGINAL LINES devised by the *real* Founders of the Theosophical Society who are the Masters of the Wisdom. To enable the Society to justify and continue such work as the Esoteric Section of the Theosophical Society, the provision of a clause was made as 2 (d) of the Memorandum of Association which runs thus: "The doing of all

such things as are incidental or conducive to the attainment of the above objects or any of them, etc."

Apart from this, a perusal of the Financial Statements of the Theosophical Society for 1904, 1905, 1906 and 1907 will show that shrine rooms were built at Adyar at the expense of the members of the Esoteric Section and the perpetual use of those rooms for its purposes has been secured by a resolution of the General Council of the Theosophical Society. Dr. Annie Besant, the late Outer Head of the Esoteric Section, has placed on record, in her E. S. Accounts for 1908, the following statement :

The balance of Rs. 1,482-1-7 due to the Theosophical Society, Adyar, for building the E. S. room has been paid off by special contributions during the year, all but Rs. 135 contributed from general fund to complete the payment.

A second room has been secured at a cost of Rs. 1,821-10-8 given by the O. H., which has been paid over to the Theosophical Society and the rooms secured in perpetuity for the use of the E. S. by a resolution of the General Council.

Adyar.

ANNIE BESANT, O. H.

Dec. 23rd, 1908.

COPY OF RESOLUTION No. 11

passed by the General Council of the Theosophical Society at its meeting held at Adyar on December 26th, 1908, runs as follows :

Resolved.—That the rooms over the Library built by the President-Founder for the E.S., out of money received from the E.S., partly during his life-time and partly during the last year, together with the second room on the same floor, paid for by the actual President, shall remain in the custody, and for the exclusive use, of the E.S., so long as it shall continue to exist, but, in the case of its ceasing to exist, shall revert to the custody and use of the Theosophical Society, as part of the Headquarters.

On perusing the above statements gathered from the records of the Society and from a reference to the following publications on the subject, every member will, it is believed,

be convinced that the position now taken up by that body of members who might be termed dissenters from the *Occult* tradition of the Society with regard to its Esoteric Section is unfounded and misleading. The Esoteric School is not an unrecognized private body with an origin different from that of the Society. It forms a part and parcel of the Theosophical Society intended to carry out the very objects of the Theosophical Society.

Reference: (1) "Letters from the Masters of Wisdom." First Series. Letter No. XIX published in pages 51 to 57.

(2) "Original Programme of the Theosophical Society (1886) and the Preliminary Memorandum of the Esoteric Section" (1888), by H. P. Blavatsky. Published for the first time in 1931.

(3) "Some documents in the History of the Theosophical Society," *THE THEOSOPHIST*, March, 1927.

(4) "The Golden Book of the Theosophical Society." Compiled by C. Jinarājadāsa, for the Jubilee Convention of 1925. Chapters on (a) Early Days in New York, (b) The Esoteric Section, and (c) The Objects of the Theosophical Society.

(5) "Old Diary Leaves," by Col. H. S. Olcott. Volume IV. Chapter 4—Esoteric Section.

My connection with the Esoteric Section for the last 37 years, my service as Assistant Corresponding Secretary in India and Ceylon and as Corresponding Secretary in Burma for some years, and my personal contact with our leaders both past and present has impelled me to write the above with the sole object of bringing to the notice of the members the true relation of the E. S. to the T. S.

M. SUBRAMANIA IYER

MOVEMENTS AND ORGANIZATIONS

BY T. H. REDFERN

THERE are some of us who ask what is the need for organizations at all. They are interested in ideas and have ideals, but the thought of congregating together to try to bring outer conditions more nearly into alignment with the heart's desire finds little or no acceptance with them. They may like to ameliorate existing suffering, but they do not seek to change the conditions which produce the suffering. They may object to some cruel system, or custom, but they take no communal steps to stop it, being content to voice in conversation their personal indignation. In defining their attitude I do not in any way reproach them. But when they decry organizations and describe meetings as a waste of time, they issue a challenge which is valuable to those of us who are addicted to that way of working. They compel us to examine the validity of our methods.

It is probably a truism to say that all life is movement. Every automatic function of the body, every subconscious or deliberate impulse of feeling, every change of thought, every urge of enthusiasm, is manifested in movement. When we dislike some qualities within ourselves and resolve to change them, that purpose has its continuing chain of effort by which

the transformation is gradually accomplished. That is a movement within ourselves.

When we see an evil in the social order and resolve to contribute to its eradication, that is an isolated movement within the social body. Others also will certainly be working for the same objective. The common purpose constitutes an affinity, and the common endeavour is a social movement. If those who are the unit instruments in the movement want to be effective in bringing about the desired reform, they will need to meet to discuss ways and means, they will need to organize the activities by which they will advocate their objective and gather the support to achieve it, and they will need to pool their resources. Hence the need for some form of organization with Secretary to convene, Treasurer to handle the money, and President to co-ordinate.

That organization is the embodiment, the incarnation, of the reforming idea. The members of it are the cells bound into a corporate whole through the affinity of their common purpose.

So a movement is a thing of impetus, surgent, vital, eager. The organization is its instrument. If the impetus slackens and the life wanes, the form becomes a mechanism, a routine needing an insurgent either to shake it up into new life or break it up so that the old form gets out of the way. The reforming idea will then possess new workers and unify them into a new body.

Those who inaugurate a movement are responsible for the consequences of its continuance so far as it follows the impetus of their direction and enthusiasm. That is not averted by withdrawing from it. Those who follow after and add modifying influences take the consequences of their contribution, but the primary responsibility for the success or failure and for the course of an organization rests upon those who launch it.

Leaders therefore will be wise if they exercise care in the starting of movements, pondering over motive and purpose, selecting suitable conditions and working with fitting co-workers.

The number of the original founding nucleus of a movement may be important. There is a tradition for example that it is undesirable to form an inaugurating body of eight members. To accept a tradition without testing it or understanding it is superstition. Still this seems worth testing and pondering. As a matter of group psychology, unification may be more easily accomplished with one number in a group than with another.

"THEOSOPHY first and organisation after. Golden words these. But where would Theosophy be heard of now, had not its Society been first organised? And would Vedanta and other Hindu philosophies have been taught and studied in England, outside the walls of Oxford and Cambridge, had it not been for the organisation that fished them, like forgotten pearls, out of the ocean of oblivion and ignorance and brought them forward before the profane world?"

H. P. B.

THE WORLD MOTHER

THE VISITOR

BY THE REV. F. H. ALDHOUSE

"A H! will you whist woman, sure there's nothing out there."

The man, an Irish labourer, tried to speak gruffly but there were tears in his eyes, and his voice was not firm as the words. He knew it. "Ah, Moyreen, dear," he added. "Sure I know what you're feeling, don't I feel the same myself? But we must submit, dear. Little Doreen is in better hands than ours. The Mother of Mercy will shelter our baby, don't go on like that."

His wife had just opened the door again, and a blast of cold air and half-melted snow had blown into the one room of the cabin. The young woman looked at the speaker.

"I suppose you're right, Mick," she said, "But when the wind moans I seem to hear baby calling for me, an' I must look. Tho' 'tis vain I know it is."

The man patted her on the shoulder and sighing went out to his work, for he was a shepherd, and it was the lambing season. He would be out all night. Moyreen was only a young mother not twenty-one, and the loss of her first-born had hurt her cruelly. Alone at night in the cottage she sat at the fire and rebellion at the cruelty of fate woke fiercely in her breast.

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"Indeed, then" she said looking angrily at the roof, "Haven't you millions of lives, young and old, to pick from, that you must come and take the one thing I doted on and you with everything to delight you, and me—" she bit her lip and said no more.

A knock sounded on the door as mutinous thoughts went through her mind. Thinking Mick had returned she hurried to the door. A woman stood there, a peasant woman she seemed, and a long blue shawl covered her head and shoulders, and beneath it something moved.

"May I shelter here awhile?" the woman asked.

"Come, come in out of the cold, ma'am," Moyreen said.

"I see you have a baby with you, 'tis no night for either of you to be out. I had a small one, meself . . ."

"Yes, I know," the woman said and came and sat by the fire.

Moyreen, with the extraordinary power of sizing up a stranger which the Irish have, realised at once that this was no ordinary stranger.

"'Tis honoured I am, ma'am," she said, "to receive you. What shall I call you?"

"Mary" the lady answered. "I know, my child, all you feel. I came to tell you there is no sorrow like my sorrows have been, but they have made me know every loss, every disappointment, every pain, women feel. I had one son, I saw him die. It was a sword driven into my heart, but he was a man when he died. You have done all you could for your little one; I could only look on, I could do nothing."

"Was that long ago, ma'am?" Moyreen asked, "for 'tis but a young woman you look to me."

"It was a long time ago," the woman answered, "but I see it all again, as I looked at you, happening now. But I have a wonderful thing to tell you which I learned then—there is no death!"

"No death?" Moyreen asked incredulously.

"No," the lady replied. "See!"

She threw back her blue cloak and on her breast smiling and rosy lay the little lost Doreen. Around the figure a faint moon-like radiance shone. "I have your little girl safe in my arms," the lady said. "Won't you trust my Son to do what is right?"

Moyreen held out her arms to her Visitor—

* * * * *

"I don't know what came over Moyreen that snowy night when I was out with the ewes, but she's happy and contented now, and I was feared that she was angry with Heaven itself up to then."

SELF-KNOWLEDGE

THE first necessity for obtaining self-knowledge is to become profoundly conscious of ignorance; to feel with every fibre of the heart that one is ceaselessly self-deceived.

The second requisite is the still deeper conviction that such knowledge—such intuitive and certain knowledge—can be obtained by effort.

The third and most important is an indomitable determination to obtain and face that knowledge.

Self-knowledge of this kind is unattainable by what men usually call "self-analysis". It is not reached by reasoning or any brain process; for it is the awakening to consciousness of the Divine nature of man.

To obtain this knowledge is a greater achievement than to command the elements or to know the future.

H. P. B. in *Lucifer*

FASCISM AND THEOSOPHY¹

BY LAURENCE HEMSHELL

MANY Theosophists appear to regard Fascism with horror. Why is this? Apparently they are under the impression that Fascism is antagonistic to the teachings of the Masters, and that Fascists are followers of the left hand path; that they are working directly against God's plan for humanity and are helping to bring about the reign of Chaos. This is not true, and it is the purpose of this article to prove that Fascists are working for the helping of humanity, are assisting, even if they do not know it, in the glorious work which the Masters of the Wisdom are doing.

As religion is the way of life for individuals, so is Fascism the way of life for nations. In it lies the hope and justification of civilization; without it civilization will crash, and great will be the fall thereof. Fascism is a political, ethical and spiritual conception, to borrow a phrase from a Fascist writer. By it, nations will be enabled to discover more fully their purpose in God's plan, and will be better equipped to work out their destiny. Their resources, both of materials and men, will be used to the best advantage. With clear-sighted government, there is no limit to the heights of progress, material and spiritual, to which the nations of the world may not rise.

¹ As the topic here discussed is obviously debatable from the Theosophical standpoint, the reader is reminded of the statement immediately preceding the Table of Contents of this magazine.—ED.

Fascism is a second Renaissance in that it is a new outlook on life, a new conception of national life and government. It represents a further step forward in the progress of human thought and endeavour. Like the Renaissance it first saw the light in Italy, the country which for so long has been the channel to the Western world of those great impulses which always have their origin in the East. Fascism, however, is not the exclusive property of Italy; it is an international creed which can be, and will be, adopted by all nations, adapted to their own peculiar needs and circumstances. Its Italian expression differs from the English, as this differs from the German or the Turkish. It is a dynamic force of progress and achievement, which will elevate humanity to heights it has never seen since the golden days of Atlantis at its best and purest. In Fascism, however, material progress will be combined and guided by equal spiritual progress. The mistakes made in Atlantis will not occur again.

Fascists believe that before the whole can be perfect the parts thereof must be perfect. It is impossible to have a perfect world without first getting perfect nations. Is this logical? Or is it more logical to believe, as do the supporters of Internationalism, that the best way of settling the differences between nations is by destroying them, analogous to curing a man by killing him. Fascism says that we should put our own nation first; is there anything wrong in this? No, providing one country does not interfere with another in its attempt to progress. The principle of Fascism is live and let live. Let each nation mind its own business and spend its time and money in settling its own problems. This does not mean that international relations would cease. On the contrary, they would be stimulated, as they would be in friendly relations and not, as they now are, chiefly concerned with keeping a weather eye open on one's neighbour in case he makes a suspicious move. Did not Dr. Besant remark

in one of her early books on Theosophy that man owes a duty to the State and that it is part of his "Karma" to fulfil that duty properly. To protect his nation from foreign aggression, and if necessary to sacrifice his life for the good of the State. Equal with the duty of the citizen to the State is the duty of the State to the citizen, and Fascism will enable nations to discharge that duty more efficiently than they do now. Did not Arjuna exhort Krishna to fight valiantly, and reprove him when he weakened? Where then lies the evil in the principle of Britain for the British, Persia for the Persians, and Italy for the Italians?

Brotherhood to the Fascist means a spirit of comradeship, a sympathy with one another's problems and a willingness to help whenever possible. This is not the same thing as the general mixing up of bodies on the physical plane, which is Internationalism as generally understood. In order to make Internationalism a living ideal, humanity will have to progress much further on the path of evolution before it even approaches the point at which the full understanding of what Brotherhood of Humanity implies. It will be necessary for all countries to live in peace with one another. How is this possible here and now, when it is impossible to get two or three nations to agree on one point, as has been proved most conclusively at the recent Conferences at Geneva and elsewhere? Why have these Conferences failed? Is it not because they are not following the Divine Plan as revealed in the constitution of the Inner Government of the World with The King as supreme controller, and the various Ministers in control of their respective Departments? What this world needs more than anything else is leadership, and when a truly great First Ray man makes an effort to guide a nation along the path of progress, it is the duty of all to follow him.

Theosophists should be better qualified to appreciate the inherent reasonableness of Fascism than those who do not

understand the occult maxim of "as above, so below," and as the Fascist conception of the Corporate State (which is a State organised like the human body, with each part performing its own function efficiently under the control of the brain or Government) is the nearest approach to the Divine Archetype yet seen on earth in the sphere of politics, it is a chance for Theosophists the world over to assist the Masters and to do their bit in helping to bring to fruition the Kingdom of Heaven on earth.

AUTHORITY

I WANT you to remember that intellectual study is absolutely necessary for all of you. You must gain knowledge for yourselves. And you are not to take authority. You are not to accept a statement because some particular person has made it. The intellect cannot grow in an atmosphere of authority; it will only grow in an attitude of strenuous endeavour to understand. You hinder that attitude of endeavouring to understand if you take a thing for granted because so and so has said it.

ANNIE BESANT

WHAT IS "CHURCHIANITY"?

BY THE REV. JOHN BARRON

"CHURCHIANITY" is a word that, outside of Theosophical literature, we have no recollection of ever having met. It is a term of contempt, and is used in contrast to "Christianity". The name "Christian" itself was a late arrival, a sort of nickname indeed. According to the New Testament, "the disciples were first called 'Christians' at Antioch," and the word "Christianity"—not a Scriptural term—must have been of later development. In Apostolic days the teaching was called "the Way," and the Master called the "gospel" or "glad tidings," Wisdom, and one of the titles given Him is "Christ, the power and wisdom of God".

To-day, there are Christians, who are the orthodox of the orthodox—"Fundamentalists," who stand for "literalism," as opposed to "liberalism," who are without a ministry, and the stricter of whom would never enter a church door, and to them, no doubt, the word "Churchianity" would be a most acceptable missile in their boycott of the Church, *viz.*, "the Plymouth Brethren". They are very good people, only nobody is going to reach heaven except themselves. It may be that a corner for them is specially screened off, for perhaps they would be upset, if they discovered there was anybody else there. The Authorized Version, to them, was

evidently printed and bound in heaven, as the Shorter Catechism is still to many Scotch Presbyterians who take it with their porridge.

To the "Fundamentalists" there is only one Book, and there can be only one interpretation. Their influence has extended to malcontents in various denominations who launch out into gospel-halls and gospel-tents, perhaps not just quite to such an extreme as the Plymouth Brethren themselves.

About thirty-seven years ago, in a "chat" at London Headquarters (19 Avenue Road), reference was made to the Plymouth Brethren by a very active and valuable F. T. S., who remarked that his family had belonged to them. They were referred to by another of the company as being a singularly pure-minded set of people, and he had heard that some of them were known to become so concentrated in their devotions as to get out of their bodies.

Christian Scientists who confine their reading to their own literature would be of the type also to make use of the word "Churchianity". All these would agree with the charge that there was decidedly a difference between "Christianity" and "Churchianity," and each would claim that it had got the genuine article.

But is it fair to describe the Christian Church, its teaching, and all that pertains to it, by a term of contempt such as "Churchianity"?

By a certain prominent Teacher "reverence" is depreciated as a hindrance to the realization of Truth. The late, well-known George Jacob Holyoake, one of the pioneer Secularist lecturers, in a public debate with a Christian minister, admitted that "reverence" was a strong element in human nature. "But," said he, "it is our aim to reduce it to the smallest possible quantity." "Thank you, Mr. Holyoake," replied his opponent, "for having given me that point; what you attempt to reduce to the smallest denomination, we

endeavour to increase to the highest factor." Oliver Wendell Holmes said: "I have a little plant called reverence," which I take care to water once a week, by going to church.

We know of places where the sabbath is still kept, where the stillness is not broken in the early part of the day, by the racket of motor-cars and motor-bicycles; where the bell calls to worship and, from far and near, families gather in the house of God. To us that is a beautiful sight. Within the building, the organ music blending with the voices of worshippers, the unsurpassed diction of the liturgy and discourse apposite to the occasion make of such a word as "Churchianity" a term unworthy of use.

Years ago there were occasions when there was need for iconoclasm, and such a word with others came into being. Yet, the Church is not a hypocritical institution; and the clergy, taking them on the whole, are cultured and devoted, worthy of the respect in which they are held for their work's sake; at least in one country where religion can still hold its own. Most people who go to church have a hard battle to fight on the other days of the week, and are grateful for the consolation and comfort they receive. They are not greeted with the words: "Don't come to me for consolation. I am not going to give you consolation." In a certain church, just inside the entrance, is a marble statue of the Lord, raised just a few inches from the floor, where He stands in the attitude of receiving His people, and at the base are the words: "Come unto Me."

Do I contradict myself? Very well, then.

I contradict myself: (I am large. I contain multitudes.)

WALT WHITMAN

CORRESPONDENCE

Statement Concerning the Passing of the Rt. Rev. C. W. Leadbeater, Presiding Bishop of the Liberal Catholic Church

ON the 13th February, 1934, a party of members of the Liberal Catholic Church, Theosophical Society and the Co-Masonic Brotherhood met the R. M. S. "Mooltan" at Fremantle, Western Australia, to welcome Bishop Leadbeater, who was to stay a week in the State. The party learnt from Miss H. Kellett that the Bishop, on account of the state of his health, would have continued the journey straight to Sydney, but the ship's doctor stated he would never be able to cross the bight alive. He had been confined to his bed on ship for a good part of the voyage. The Bishop was removed in an ambulance to St. Omer's Hospital in Perth. He was attended by Dr. Nelson. At first the Doctor considered he would be fit to travel to Sydney in about three weeks. He was suffering from dropsy, his heart was in a bad state, and there was some fluid on the right lung. The weather was very much against him, being exceedingly hot with much humidity. For some days there was a cool change, and his condition improved and there was hope that he would recover sufficiently to travel. The weather, however, again became trying and his condition from Sunday the 25th February became weaker. He retained the full use of his faculties up to the last day of his illness. Mr. Harold Morton came from Sydney at the Bishop's request arriving on Sunday the 18th February, coming by air from Adelaide. Miss Kellett and Mr. Morton were in constant attendance upon the Bishop. Mr. Morton took down much that he said and will no doubt pass this information on in due course.

Everything possible was done. He had a special day nurse and a special night nurse. Dr. Nelson had a consultation with another doctor, but all was in vain.

About Monday the 26th February the doctor and nurse abandoned hope of his recovery, and as already mentioned, he gradually became weaker. Miss Kellett and Mr. Morton saw him on the 28th February and he spoke to them for about three quarters of an hour. As they were leaving his room, he waved his hand and said: "Well, if I do not see you again in this body—carry on." These were his last words to them and are a fitting message to us all.

On Thursday morning he lapsed into unconsciousness and passed away at 4.15 p.m.

With the exception of Miss Kellett and Mr. Morton, none of us saw him alive. We knew he would indicate when he felt able to see any of us.

I viewed his body at 5 p.m. on the day of his death and again at 8.30. p.m. when a party consisting of Mesdames Fisher, Chase, Vander Hell, Poignant and Parkes, Misses Kellett and King and Messrs. Fisher, Poignant and Morton attended at the Hospital. He was robed in his alb and white stole and looked majestic.

The body has been embalmed and will be sent to Sydney for cremation by inter-State steamer on Thursday, 8th March. It was not possible to cremate the body in this State, because there is no crematorium, although a Cremation Act was recently passed by the Legislature.

To-day, Sunday, 4th March, a Requiem Eucharist was held at the Church of St. John the Divine, Perth. The Casket containing the Bishop's remains was brought to the Church and placed in the Sanctuary, en plano, on the Gospel Side with the head facing the Altar. The Bishop's white cope and stole were placed near the Casket. The Mitre stood on the head of the Casket and a Cross of flowers on the foot. The Bishop's 33° Regalia of the Co-Masonic Order was laid out on a table also near the Casket. The Church was full. I deputed the Rev. Harold Morton to act as Celebrant and Preacher on account of his close association with the Bishop. The whole ceremony was most impressive and declared by all to be a majestic triumph. After the recessional hymn, which was sung with the Celebrant and his Assistants and the priests and servers in their respective positions in the Sanctuary, we processed out in silence round the Church during the playing of Chopin's Funeral March. Various photos have been taken of the Casket, Regalia and Altar, and I have already seen proofs of some, which are quite successful.

I have received a cable request from the President of the Theosophical Society, Adyar, for some of the ashes of the Bishop for Adyar. I am sending this cable to Bishop Tweedie, Sydney, for the necessary action.

At a public meeting at the Theosophical Society to-night (Sunday) five speakers referred to the work of the Bishop in all its aspects. There was a splendid attendance, the hall being full. The meeting was a great success.

I forward the above for your information, as Priest in Charge of the work in Western Australia.

Perth

4-3-1934.

S. FISHER,

Priest in Charge, W. A.

P.S.—The Bishop did not suffer any pain, only discomfort.

Bishop Leadbeater

I

The news of the sudden passing on of the Rt. Rev. C. W. Leadbeater, at Perth in Australia, has come as a great shock to our members here, within a few months after the passing of our late President Dr. Annie Besant. His loss is irreparable at this juncture when his presence was much needed to guide the Society. His researches in Occultism were great, and great was his contribution to the Theosophical literature. Like our late President, he was a devoted servant of our Masters of Wisdom and had devoted his whole life in the cause of Theosophy and for spreading its message throughout the world. It would be many centuries before the Society will be able to get the services of such devoted co-workers in the cause of Theosophy, humanity and brotherhood. May the Light perpetual shine on him!

Bombay

F. J. GINWALA

II

I read with great regret the news in the papers received last evening of the passing away of our revered leader Rt. Rev. C. W. Leadbeater at Perth in Australia. We can ill afford at this period of the history of the Theosophical Society the loss of two outstanding leaders like Dr. Besant and Bishop Leadbeater closely following one upon another.

The history of the connection of Bishop C. W. Leadbeater is almost the history of the Theosophical Society which it practically overlaps. I remember him reading the T. S. Report at the Annual Convention of the Society at Adyar in December 1886, when Swami T. Subba Rao gave his Gita lectures.

His deep loyalty and devotion to the Masters, his abiding faith in Theosophy and the Theosophical Society, and the example of his noble faith have been a never-failing source of inspiration to thousands amongst us. His researches in different kinds of occult subjects have shed illumination on many questions dark and obscure, and his numerous works have given us instruction and enthusiasm, and wonderful insight into the orderly and harmonious scheme of the universe. He has been the successful pioneer in the application of the true modern scientific methods in the investigation of occult subjects, and has bridged the visible and the invisible as a harmonious whole.

Though we cannot afford to lose him at the present juncture, yet his passing away, soon after the passing away of Dr. Besant, must stimulate each and every one of us to contribute of our best in devotion and loyalty, in enthusiasm and discernment, and in

self-sacrificing work, and carry on the work of our beloved Society unimpaired and as enthusiastically as ever.

In your work as that of the chief executive officer of our Society at the present time, rendered doubly onerous by the present happening, you may feel assured of our hearty loyalty and co-operation.

A. RANGASWAMI AIYAR,

President, Madura Theosophical Society.

III

The death of this veteran member of the T. S. removes a staunch adherent from the Society. A cultured, kind-hearted English gentleman was C. W. L. I had the pleasure and the privilege of being associated with him in his Buddhist educational work in Ceylon and it was cheering to see the enthusiasm of C. W. L. to second the efforts of Colonel Olcott to revive Buddhism in this Island. Their joint activities are a success to-day and Buddhism is now a living religion in Ceylon.

He arrived in the Island from England with H. P. B., Col. Olcott, Mrs. Cooper Oakley, Mr. Cooper-Oakley and Dr. Franz Hartman. They occupied a bungalow right opposite my father's residence which is now my home. My father was the trusted lieutenant of the Colonel. He was "Uncle Bill" to H. P. B. and the Colonel. We were a happy family during the few weeks they lived here.

Later C.W.L. was installed as the Head of the Buddhist Education Department by Col. Olcott. He recited the "Pancha Sila" after the Ven'ble late lamented H. Sri Sumangala, High Priest of Adam's Peak before a sea of heads in the Temple grounds at Maligakanda and thus he publicly declared himself a Buddhist. He was very keen to enter the Buddhist Priesthood, but the Colonel did not encourage him to do that. His public confession to the Buddhist articles of faith created at that time a great sensation, owing to the fact that he had been a Priest of the English Church. He had renounced that vocation before he arrived in Ceylon.

Colombo, Ceylon

PETER DE ABREW

Two Views of "The Theosophist's" Policy

I

... I continue to believe that Professor Wood's manifesto ought not to have been debarred from THE THEOSOPHIST on the ground that Dr. Arundale did not issue his. Members ought to be given the chance through the Organ of the Society to learn the principles and policies of the Candidates for the Presidentship, so that they might

vote *intelligently*; and the Candidates themselves ought also to be given all necessary facilities to be heard through the same channel. If Dr. Arundale, for one reason or another, felt confident of the issue of the Election, he was perfectly free to deny himself and the Electorate the opportunity offered. When full particulars about the annual T.S. Convention fill a large space in THE THEOSOPHIST, it is not too much to expect in it the much more important Election manifestos as well.

The foregoing does not represent my personal views alone, but those of nearly every member with whom I talked over the matter.

S. S. COHEN

II

I have been following with some pain the controversy that has been started in the pages of *Theosophy in India* by the circulation of the two letters of Dr. Besant to Dr. Arundale written in 1926. I am of the opinion that those letters should not have been circulated, and the members of the T. S. should have been left absolutely free in the exercise of their judgment with regard to this matter. But the mistake having been made, and the protest against the circulation of the letters having appeared in the journals, the matter should have been allowed to drop instead of its giving rise to an unseemly controversy that still shows no sign of coming to an end.

It is not difficult to see from the letters which are appearing that under the guise of defending principles personalities are being attacked. Of course nothing is said directly against anybody, but one cannot fail to read between the lines insinuations which I think are in some ways worse than direct attack. The first and the most important object of the Theosophical Society is to promote brotherhood and one would have wished that the election of a President of such a Society would be marked by the complete absence of all these unpleasant and undignified features of a common election. But those who are taking part in this controversy are so terribly keen to guard the interests of the Society that they have apparently forgotten the chief object for which the Society exists.

As this sort of controversy is likely to lower the prestige of our Society in the eyes of the world it would be much better if those who are inclined to prolong this unfortunate controversy will desist from making any further contributions on the subject. Let not the Society which stands for the promotion of brotherhood make itself ridiculous in the eyes of the world by opening the pages of its journals to unbrotherly and unkind attacks in an election campaign.

After all, the members of the Society should be given credit for possessing sufficient intelligence in choosing their new President. If there are members who are so out of touch with the

affairs of the Society that they require election manifestos for their guidance a controversy of the nature we are having will not help them very much in making a choice. I think a person who stands for the Presidentship of the Theosophical Society should be so well known by his work and ability that it should not be necessary for him to blow his own trumpet in order to get votes. Let the work speak for itself.

I. K. TAIMINI, M.Sc., Ph. D.

Corrections

I

Kindly publish the following corrections of my article on "Music and the Extension of Consciousness"—The scale of Scriabine, called "Vachaspati" in Sanskrit is C, D, E, F sharp, G, A, B flat, C, not C, D, E, F, A, C as given on p. 658. I would also like to mention that it was particularly because I was playing the Schumann Concerts *from memory* that I had as it were to *insulate* myself beforehand by special inner concentration, and then becoming identified with the composition during our performance of it was caught up into its own world.

MARGARET E. COUSINS

II

I should be obliged if you would make a note in the next THEOSOPHIST to the effect that the name Dr. Rabindranath Tagore, p. 622, February number, should have been Sir S. Radhakrishnan.

JOSEPHINE RANSOM

III

On page 435 there is an error due entirely to a slip of mine on the type-writer, which I should very much like rectified, if that is at all possible. It runs:

"Tradition maintains that it was written down until the days of Ezra." It should read: "that it was *not* written down," etc.

O. HARCOURT

Work in Geneva

There is in Geneva now a course of lectures given in the big hall "Reformation" under the name of "Forum". The best lecturers and prominent leaders from various countries are invited to speak on the problem of universal peace. The problem is taken from different points of view, but the main idea, going like a

golden thread through all the meetings is that humanity has outgrown war-methods and must now build a kingdom of peace. Last week the Ambassador of Spain spoke in a very fine way, expressing the conviction that only self-sacrifice will lead nations to the real solution of the problem. He was much applauded.

This is very significant. The vanguard is beginning to understand that without a deep spiritual effort the Peace-Problem cannot be solved. On the other hand, Science is now proclaiming the unity of life, thus supporting the ancient teaching of Religion on the One Life Divine. If there is Unity, there must be solidarity and this means Brotherhood applied to life. We must understand that Brotherhood's roots lie in the Spirit and therefore its realisation can be fulfilled only through the inner power of the *Spirit*. Outer laws and decrees are insufficient. The desire to build a better world is insufficient. Splendid schemes and plans, based on purely intellectual lines, will come to nothing till the whole attitude of the vanguard is changed and till the people in power will work with love and wisdom as true servers of humanity. As long as reforms are planned from beneath and filled with a party-spirit of distrust and hate, nothing valuable can be achieved. As long as people nourish hate emotions and negative thought-forms, there can be no peace in the world, even if the Disarmament Conference came to a brilliant outer success. Such reforms must be planned from above, from the Spirit's summits.

There is to be in Geneva presently an exhibition of the results of a Godless, despotic government. No commentaries. Only statistics, books, letters, photographs and pictures. Soviet Russia is revealed in this exhibition with all its tragic experiences and its heart-rending misery. The methods of violence and cruelty have given their ghastly fruits and thus a great country is brought almost to ruin and annihilation. The hungry faces of poor little children, of sorrowful mothers, of prosecuted priests, of tortured people turned to slaves, are speaking with a more eloquent language than could express any words. And everywhere—decrees against the freedom of thought, of creed, of conscience. It is said: "We must kill out religion, not only superstition, but *religion* itself . . . As long as there is belief in God, there can be no true communism" . . . And again: "It is not enough to lead an anti-religious campaign, we cannot be tolerant to those who remain religious . . . prosecution is necessary . . ." Those are the main ideas of the Godless. All these declarations are taken from printed Soviet documents. Often they are accompanied by ghastly caricatures of the Christ, his apostles, saints and of high representatives of the Christian clergy.

A great lesson is thus given to us. You cannot help the world in using weapons of darkness. You cannot dream of a Kingdom of happiness and deprive men's hearts of their divine heritage. You cannot build by destructive methods. You cannot make a paradise

on earth through terror and violence. You must have the religious spirit of love, compassion and reverence, which are the expression of God's laws for all his creatures. If you try to deprive humanity of this Light, you hand it over to the powers of darkness, and this means unspeakable suffering and unbearable slavery and misery.

To help the world, we must be first messengers of Light and then reformers, so that all our reforms may be filled with a spirit of love and understanding. We must be Light-bearers and shine in the world, so as to transmute its darkness into Light. The inner God must be liberated and not fettered. The process of evolution is leading us from darkness to light and from light to more light, conscious and then self-conscious. Light-bearers must go into the darkness with weapons of light and be on earth like shining stars. Then light will irradiate the earth and our efforts for a nobler and better life (for all) will be crowned with success.

DR. ANNA KAMENSKY,

International Secretary of the World Peace Union.

Afflicted Bihar

I HOPE you have learnt from the newspapers of the unparalleled havoc created by the last earthquake. The whole of Sitamarhi subdivision (District Muzaffarpur) has gone to ruins. The level of the said subdivision has sunk down about six feet. The cultivable fields are strewn with sand and some portions are over-flooded with water. Muzaffarpur, Darbhanga, Samastipur, Monghyr and Purnea have all been most seriously affected. Thousands of lives have been lost and a large number rendered homeless. The standing crops in the fields have been damaged. An awful famine is staring in our face.

Almost all humanitarian societies have contributed money, etc., and their members are doing their best to give relief to the sufferers.

Some of the members of T. S. are doing what they can but the T. S. as a whole has not done anything so far.

I therefore request you to issue a strong appeal for raising funds and to devise other means to help the sufferers.

The matter is an urgent one and I hope you will take steps immediately.

CHANDRA DEVA NARAYAN,

Secy., T. S., Bihar.

Note.—We would invite the writer's attention to the second Watch-Tower note of the March issue of this magazine.—ED.

IN MEMORIAM

THE passing of Dr. Besant and Bishop Leadbeater naturally arouses in every member the desire in some way to signalize their priceless services to Theosophy and to the Theosophical Society. It is obvious that the supreme expression of our gratitude will be to render to our science and its channel as unceasing a devotion as they themselves were privileged to give.

But we shall all wish future generations to be able to look upon these two great leaders as they appeared in this incarnation, and where their hearts were there surely should there be images of them.

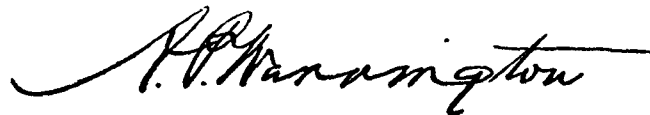
We are fortunate in having in Madras an eminent Indian sculptor, Mr. Deviprasad Roy Chowdhury, Principal of the Government School of Arts and Crafts, who is prepared to execute both busts and life-size figures of Dr. Besant and Bishop Leadbeater, and we are assured of impressive likenesses.

We feel sure that every member of the Society will desire that his international headquarters shall be adorned with busts to be placed in the Great Hall, and with statues to be placed at suitable localities in the grounds—that of Dr. Besant, in one of her great lecturing postures, on a piece of ground facing the entrance to Adyar. The approximate cost of each bust, in bronze, will be Rs. 2,600, or £200, or \$1,000; and of each statue, also in bronze, about Rs. 11,500, or £885, or \$4,400 odd.

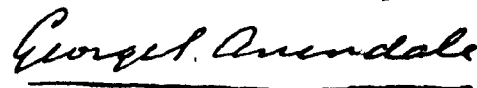
Replicas either of bust or statue will be available at a comparatively cheap cost; and miniatures will also be available.

If sufficient contributions are forthcoming, the busts will be ready for exhibition at the ensuing Convention to be held at Adyar in December, 1934. The completion of the statues will, of course, take longer.

The Hon. Treasurer of the Society will be very glad to receive donations, and we hope there will be, even in these difficult times, a very generous, because grateful, response to the opportunity thus offered. We feel sure no Section will grudge this encroachment upon the resources it expects to be available for its own individual memorial.



President, *pro tem.*



Vice-President, *pro tem.*

REVIEWS

The Kalyana-Kalpataru. A monthly for the propagation of spiritual ideas and love of God. Edited by C. L. Goswami, M.A., Sastri, and published in Gorakhpur. (Subscription: Inland Rs. 4-8, Foreign 10 sh. Single copy: God-Number—January, 1934, Rs. 2-8. Ordinary number, As. 5).

We have here a new magazine making its maiden bow before the English-reading public. It looks more like a volume in itself, consisting as it does of over 300 pages, than the first number of a volume. It is called the "God-Number," and one wonders what the subsequent numbers will be named. But the reason for this lofty designation lies in the fact, as explained by the Editor, that it is customary for Hindus to commence any undertaking with an invocation of the Lord's blessing.

The table of contents discloses seventy-six topics and forty-one illustrations, mainly in colour, such as Shri Rama taking leave of Sita, Divinity manifested as Shakti, Lord Buddha (a new representation), western saints as well as eastern, etc. As to the articles contributed, the Editor remarks that like its Hindu prototype ("Kalyan"), the "Kalyana-Kalpataru" [meaning the celestial tree of the fruit of one's worthy desires] will mostly contain contributions from the pens of saints and other exalted souls as well as "truths contained in our sacred books and the mystical experiences and revelations of the ancient Rishis and other holy men".

Among the writers one sees the well-known names of Shri Shankaracharya of Puri; Shri Swami Anantacharya of Conjeevaram, Pandit Madan Mohan Malaviya, Mahatma Gandhi, Dr. J. T. Sunderland, Sophia Wadia (on "The God of Theosophy"), Jean Delaire, Nicholas Roerich and many equally prominent figures, presenting a variety of understandings of what the name "God" means. We can but wish that this worthy venture, in spite of its very un-English title, may meet with every possible success among Western as well as Eastern readers.

A. P. W.

Modern Knowledge and Old Beliefs, Vivian Phelps. Published by Watts & Co., London, 1934., pp. 1-138, Price, 1s.

The author is a rationalist. He has tried to bring to bear a rationalistic point of view on the religious and philosophical thought of the modern scientists and churchmen. He has attempted to cover too wide a territory. Some of the topics dealt with are: Christian apologetics, the atom and indeterminism, theories of certain mathematicians, relativity, evolution, nature of life, comparative mythology, archeological discoveries, etc.

In all cases, there is a jump from one topic to another without a connecting link. The line of argument adopted by the leading scientists such as Eddington, Jeans, Einstein, Whitehead, Russell, Lloyd Morgan, Haldane and others, could have been treated with some more precision and detail. The same holds true with regard to the statements of the churchmen about the problems of science and religion.

The author quotes with some approval the criticism by Sir P. C. Mitchell of Dean Inge's views on the eternal values—the Good, the Beautiful, and the True. These values are said to be mere "guises" intended to "load the dice of scientific data with emotional prepossessions". The author has not explained why the churchmen should not endeavour to think of the eternal values. We can avoid the question of values as much as we can dispense with the free air which is so essential for our physical existence. In one way or another, the question of values crops up, and the author ends by stating his own credo (page 100).

It is interesting to find a reference to Dr. Paranjpye's book, *The Crux of the Indian Problem*. This book never appealed to the Indian mind.

The book under review is avowedly intended as propaganda for rationalism. It contains a goodly list of books for further study. The author's cross references to his other writings are a source of constant irritation to the reader. There is, however, some good material, and the book can be perused with some profit.

K. L. M.



THE BUDDHIST TEMPLE AT ADYAR
showing the Adyar River and a glimpse of the Olcott Memorial



ON THE WATCH-TOWER

By A. P. WARRINGTON

NO one in the Buddhist world is apt to forget that May is the month of the great mystic ceremony or festival of Wesak. How actual and physically

Wesak.

real is this impressive ceremony, Bishop Leadbeater has shown in his invaluable volume, *The Masters and the Path* (p. 318 *et seq.*) wherein he not only describes it in detail, but provides an illustration in colours of the Wesak Valley which is known to not a few orientals and occult students who make an annual pilgrimage there both physically and otherwise. That the author of the verses, "The Lonely Altar" (see p. 129 hereof) should have written of it in such detail when he had never heard or read of it is a contribution to genuine psychic experience—for want of a better expression. He writes:

Since I have been here (in retirement) my thoughts have ranged far and wide, probably because my body was "on the shelf". It was probably in one of these rangings that the idea for the verses on "The Lonely Altar" came to me, but I have no very precise recollection about it. I write verse by fits and starts—when the mood takes me—but there is often an interval of several years between these moods. When I feel I *am* in the mood I usually place paper and pencil on a table by my bed when I retire, as it is usually in the night season that the ideas come to me. . . .

The writing of the verses under discussion was so illegible that it took me nearly an hour to decipher them—I suppose I was more than half asleep when the verses formed themselves in my brain, and my hand did its part in a very careless way. But *why* the idea came to me—or *whence* it came—I know not, for I never remember *reading* anything about the subject. Perchance it was a recollection from some former incarnation.

* * *

Just thirty-nine years ago, on the 11th of this month, Mr. J. Krishnamurti was born; and about seven years ago, while sojourning in Ojai Valley (on December 28th, 1926, and January 11th, 1927, at Krotana to be exact) he spoke for the second and third time with the true authority of his great mission, the first having been at Adyar in 1925. How well do I remember the second of those notable occasions! When he had finished speaking in the beautiful Krotana music room, with a lovely painting upon the wall just back of him representing a water scene with low-lying white clouds appearing as the outspread wings of a great bird, Dr. Besant came up to me with tears in her eyes and said in substance: "The Lord has spoken. I am now satisfied. This is the beginning of all that I have foreseen and worked for." A fortnight later, also at Krotana, it was made even more evident that Krishnaji's mission had begun, and what has happened since is modern history. Editor J. L. Davidge's recent interview with Krishnaji in Sydney, and herein published (see p. 213), will be read, I am sure, with keen interest.

* * *

Frequently we have had the pleasure of publishing contributions from the Rev. F. H. Aldhouse. In a recent covering letter he wrote:

An Irish Mystic.

In Ireland we still believe in the Sidh, and the veil between our world and theirs is thin. I enclose three short poems. More august Beings move about our lovely vales and hills. I send you a story about that.

We are always glad to have such contributions and Mr. Aldhouse has our grateful thanks for his continued helpfulness. One can easily dream of the great future in store for his mystic isle, when the time is ripe and those august Beings bring their beneficent efforts to a beautiful consummation.

* * *

We are greatly pleased to acknowledge the following Acknowledgment. cablegrams and letter:

Greetings from Spanish Convention.—LORENZA.

European Congress sends heartiest greetings—was great success.
—COCHIUS.

French Convention sends devoted greetings.—MARCAULT.

Unanimously re-elected General Secretary. Greetings.

—RANSOM.

"The Russian Theosophical Society outside Russia," at the Convention just held in Paris, begs me to send you our most hearty and fraternal greetings.—ANNA KAMENSKY.

* * *

Another Golden Jubilee is to be mentioned—this time that of the Madura Lodge. The chief speaker was Mr. A. Rangaswami Aiyar, whose illuminating retrospect, coupled with the other addresses given, ought to stimulate the Lodge to enter heartily into its next stage of fifty years.

* * *

Three recent activities at Adyar are to be noted. The first was a Memorial Meeting held soon after Bishop Leadbeater's passing. Some of his friends spoke feelingly in his memory, brief notes of their remarks appearing on pages 217-24 hereof. The second was a meeting of the Valmiki Samskrita Academy of Madras. This institution is for encouraging the deeper understanding of Samskrit and its permanent preservation. On the occasion the President *pro tem.* spoke, representing the Society as host. The Vice-President *pro tem.* sent his regrets at not

being able to attend, (see page 226 hereof), all the rest of the proceedings being in Samskrit. The third-mentioned activity was the regular South Indian Theosophical Easter Conference. This Conference was well attended, and addresses were given in Tamil, Telugu and English. The English series was delivered by Dewan Bahadur K. S. Chandrasekhara Aiyar, B.A., B.L., late Chief Judge of the Mysore High Court, under the title, "Mainsprings of Life," divided into three addresses: "The Urge of Self-Expression," "The Longing for Happiness," and "The Quest of Reality". (See Reviews, p. 233 hereof.) These lectures constitute a valuable contribution to our literature, and are for sale in pamphlet form at the Adyar T.P.H. The proceeds have been assigned by the author to the Besant Memorial School.

The other speakers were Mr. A. Rangaswami Aiyar, B.A., B.L., (Tamil), and Rai Sahib G. Shankara Row (Telugu). I have not yet received a *precis* of the Telugu addresses and so can only say that Rai Sahib Shankara Row is one of our old and faithful lecturers, now very much weakened by age. Seated cross-legged on the platform, his worn and wasted figure and the fire with which he spoke carried one in imagination to the India of long ago, when the learned ascetic teacher shared his wisdom with the groups that would gather about him. The audience listened to him with rapt attention, and were eager for more I am told.

In the Tamil addresses Mr. Rangaswami Aiyar sought to show the priceless contribution made by Theosophy to the knowledge of India's true past and its fundamental necessity to all the Aryan sub-races even up to the seventh. And not that alone, but the clarifying light it threw upon what had always been only a vague idea of God's plan for His universe has been a contribution of measureless value.

At this Conference, thanks to our generous brother Mr. Ranga Reddy, the delegates were entertained as guests in

the ancient Indian way, thus creating a most friendly feeling all round. To perpetuate this custom, which once before prevailed at Adyar, a fund was started, which when completed and added to that already established by Mr. Ranga Reddy's initiative, will make this possible for future Conference and Convention guests who are entertained in Indian style.

Of Mr. Ranga Reddy Dr. Arundale has written

Mr. B. Ranga Reddy, one of our oldest and most valued workers at Headquarters, is a striking example of steadfast devotion to any work he undertakes. In 1882, H. P. B. and the Colonel visited Nellore, in South India, and founded the Samskrit Patasala or College in token of their deep interest in Samskrit culture. Forty-two members of the public took up the work, of whom only Mr. Ranga Reddy survives, and he is in his eightieth year. But his vigour is unabated, and he spends such of the time as he can spare from his duties at Adyar in looking after the Patasala and in helping the local Theosophical Lodge. Backwards and forwards he goes between Adyar and Nellore, and seems to know no fatigue. He tells us that there are at present 102 students studying the various branches of Samskrit science, 30 of these being given free food. Long may Mr. Ranga Reddy live to continue this splendid act of homage to our Founders, and may his fine example inspire us all to realize that there is no greater tribute to a teacher than unswerving allegiance to the spirit of his teaching. In this case, H. P. B. and H. S. O. gave our brother a certain piece of work to do. For fifty-two years he has been doing that work, thus showing that he has not only understood the letter of their behest, but even more the spirit of their lives. For H. P. B. and the Colonel had as their motto: "Faithful unto death"; and Mr. Ranga Reddy has won the right to share this motto by reason of his own equal steadfastness and loyalty.

This Trust was granted a charter of incorporation in Madras on March 22, 1934, with Dr. G. S. Arundale, President; Dr. G. Srinivasamurti, Vice-President; Mr. K. Narayana Menon, Secretary; Mr. N. Sri Ram, Treasurer; and the above with Mrs. Rukmini Arundale, Mr. A. Ranganatha Mudaliar, Dr. C. Rama Kamath and Mr. A. K. Sitarama Shastri, members of the Executive Committee. The objects of the Association are 18 in number, and are such as are necessary to conduct an institution for imparting education on Theosophical lines

The Besant Educational Trust and Memorial School.

and based on Theosophical principles. The scope is wide, even including the power "to confer titles, diplomas and other marks of honour".

The Trust is to consist of fourteen to forty-nine members, and for the present forty-three Trustees are mentioned, of whom twenty-seven are in India, five in London, four in U. S. America, two in Holland, and one each in New Zealand, Geneva, Warsaw, Edinburgh and Rangoon. The initial activities of the School to be conducted under this Trust will be started in June next in Besant Bungalow and Gardens at Adyar, until the more suitable Damodar Bungalow and Gardens are available.

As President of the Trust, Dr. G. S. Arundale announces that, in accordance with the often expressed desire of Dr. Besant, the Besant Memorial School will soon be started, the opening to take place in the middle of June next in Besant Gardens at Adyar, it being understood that the School will eventually have its own grounds and buildings elsewhere. To quote :

Their Excellencies the Viceroy and the Countess of Willingdon have graciously taken interest in the School and have been good enough to send a donation. Rabindranath Tagore has become one of the School's patrons, as also Sir C. P. Ramaswami Aiyar, one of Dr. Besant's closest friends and fellow-workers.

The School will begin with the lower classes, though as soon as possible a complete High School will be established.

We now need teachers, either honorary or on a subsistence allowance only. Preferably, we wish to have young teachers, well qualified as to academic distinction, enthusiastic, definitely sympathetic as to Theosophy, patriotic, religious-minded in the broad sense of the term, believing in religious education on general lines, interested in athletics.

This is a great opportunity for those who desire both to serve their country and to honour the memory of one of India's greatest servants.

Applications, with full details as to qualifications, etc., should be addressed without delay to Dr. G. S. Arundale, Adyar, Madras.

* * *

A communication from the General Secretary of the Theosophical Society in England reports that the Executive Committee of the Section recently made a donation of £12 from the funds of the Society for the nieces of H.P.B., and that a cheque has been sent to Mr. Digby Besant, in London, who is the duly appointed custodian of the fund. In order to make further appeals on this behalf unnecessary, I hope the General Secretaries will regard the subscription lists which they are now opening as being of a somewhat permanent character.

* * *

The complete works of H. P. Blavatsky now being published by Rider & Co., London, and obtainable through the various Theosophical book sales rooms throughout the world, have reached the stage of the second volume, which covers the period, December, 1879—May, 1881, the previous volume having covered the period, 1874—1879. The edition is expected to comprise eight volumes altogether and will indeed be a valuable collection when completed.

From a leaflet of "The Blavatsky Association" of 26 Bedford Gardens, London, W. 8, it appears that the following independent testimony to the greatness of Madame Blavatsky was published in the *Sunday Referee*, January 7th, 1934, in a review of Volume II :

This volume consists of periodical contributions, mainly, of course, from THE THEOSOPHIST, which H. P. B. edited, from 1879 to 1881. The articles show her encyclopædic knowledge. As one turns from theme to theme, finding invariably thereon the print of the giant's thumb, no one imaginatively gifted can help feeling in the presence of an overwhelming and essentially noble personality.

In her many loves, her many hatreds, her astounding vigour of expression—not always "elegant," as they used to say, but invariably strong and terse—it is clear that it was she mainly who founded the Theosophical Society. Without her it would never have been; not one of her colleagues possessed her strength, wit, forceful "push," real knowledge.

This appreciation may seem exaggerated, emanating from one who is not and has never been connected with the Theosophical

Society; but it is now due to suggest that possibly, when the true history of the period she covered comes to be recorded, with all its effects and ramifications, H. P. B. may be hailed as the greatest figure of her age.

Her personality is almost unique; as careless of personal consequences as of personal conventions, regarding as sacred only what she held to be truth, she assailed the religionists and the scientists of her day with quite unmistakable impartiality. Frequently she may have been wrong; she never failed to be intellectually honest.

With no friends save those she gained by her immense labours, she became the Ishmael of her day to its orthodox pietists and scientists, who united for once to hate and deride her. That, against all odds and all probabilities, she and her message won through, is an historical event explicable only, I think, on the theory that ultimately she was a great soul with an unique message.

To change the whole current of European thought is not possible to a dunce or a charlatan; and that is H. P. B.'s accomplishment.

Naturally our agencies will wish to feature these works as far as possible. They contain a veritable mine of occult and mystical lore. This first edition is limited and some day will be rare and hard to get. No Theosophical library should be without it. We have nothing but praise for those who have undertaken the labour of this publication, and now it is for all Theosophists of whatever connection to do their part in advancing the sales.

* * *

The Annual Report of this Society, which usually appears in the February number of THE THEOSOPHIST each year, is there, to some extent, an abridged report, especially in respect of the statements made by the various General Secretaries; but following this, a volume of the Reports in full has always been printed and issued by the Recording Secretary to all Lodges. This year the Executive Committee decided to cut down the number of copies to the number of 500. The copies allocated to each Section have been sent to the General Secretaries and it is left to their discretion as to the Lodges which should receive the Report. There is a small stock of about 100 copies kept for sale at the Recording Secretary's office, which will be disposed of at the price of 3s. 6d. per copy, available to those who may hereafter apply.

THE LONELY ALTAR¹

BY PERCY HILL

DEEP hid among the mountains,
In far Himalaya's range,
The scene is set once every year
For ceremonial strange.

In a bleak and lonely valley,
Away from human ken,
The Wise Ones of the earth will meet,
And some few simple men.

A plain and ancient altar,
Its origin unknown,
Stands at the barren valley's end
Hewn out of rugged stone.

All round, in savage grandeur,
The mighty mountains rise:
White-capped with pure eternal snow,
They pierce the very skies.

The flowers are on the altar,
The golden bowl is filled
With limpid crystal water
From earth's deep heart distilled.

Before the time-worn altar,
To which the lichen clings,
The Wise Ones of the earth are grouped
In three concentric rings.

¹ See "On the Watch-Tower," p. 121, of this issue.

And further down the valley,
The common folk appear,
Who come to share the glory
Made manifest each year.

Now in the circle's centre
The Great One takes His stand,
And waits the destined time to raise
On high His mystic wand.

With steadfast gaze He watches
The fateful moment's birth
When Buddha sheds His glory
And blessing on the earth.

The Great One's wand is lifted,
Star-pointed to the skies,
The common folk fall down in awe,
The Wise Ones veil Their eyes.

For one brief fleeting moment
Lord Buddha shews His face,
And then withdraws in glory
To His appointed place.

THE Figure which floats above the hills is of enormous size, but exactly reproduces the form and features of the body in which the Lord last lived on earth. He appears seated cross-legged, with the hands together, dressed in the yellow robe of the Buddhist monk, but wearing it so as to leave the right arm bare. No description can give an idea of the face—a face truly God-like, for it combines calmness and power, wisdom and love, in an expression containing all that our minds can imagine of the Divine.

C. W. LEADBEATER in *The Masters and the Path*

THE LIFE AFTER DEATH¹

"NOT ALL OF ME SHALL DIE"

BY ANNIE BESANT, D.LIT.

FRIENDS :

If you were going to travel in a foreign country, which so far as your knowledge extended you had never visited before, you would naturally, I think, and quite rightly, try to find out something about that country; you might choose different ways of making yourselves acquainted with it. And if you were quite certain that you must go there at some period of your life, and that you would have no opportunity of returning, so far as you could tell, to your own country, you would desire all the more to know something definite about it, and you would probably take one or other of different ways to become acquainted to some extent, at least, with that foreign land. You might read books about it; they might not tell you what you wanted to know. You might talk to people who had travelled there, or to people who were natives of the country, and so acquaint yourselves partially at least with the conditions into which you were passing. How much more then, if we have inevitably to travel into a country, although we may not know the date of our journey, should we endeavour to find out something about that country, asking what

¹ Lecture before the Theosophical Society in England, Sunday, 9th June, 1929.

were the ways of making ourselves acquainted with it and, if possible, the conditions that would surround us there. Now just as there are different ways of becoming partially acquainted with foreign countries that you have not visited before to your knowledge, so when you consider the last journey that you will take, in your physical body, to begin with, when the moment of death arrives; then in the other subtler clothing with which you may be more or less acquainted on this side of death; surely it is rational that you should ask: "Can I know anything definite about it?"

The answer to that is found partially in the great religions of the world, but they are very various in their statements, as might be expected. Sometimes even within their own limits they contradict each other, but on one point they are entirely at one, and that is that there is a life on the other side of death. There is one very fine phrase that you may read in a Hebrew Scripture, put among the Apocrypha (I do not know why), in which a key to the riddle is offered to you, and that phrase is: "God created man to be immortal, and made him in the image of His own eternity." There are two phrases there, or two words rather, which have a somewhat different meaning if carefully examined—the word "immortal," and the word "eternity". "Immortal" is generally used to express a lengthened, or unending, period of time. "Eternity," if you ask the metaphysicians who have tried to put into ordinary human language some of the mysteries of our life, you will be told, is not the same as immortality; that immortality, as generally understood, means a lengthy period to which you cannot put an end within your knowledge; but eternity is something radically different, that in which everything exists, everything that has been conceived or at present is regarded as inconceivable, all things that can exist or have existed; so that in eternity you have one mighty Existence, not subject

to space or time, one Existence, the Self-existence, beyond which human reason cannot climb.

In touching the very fringe of that Existence, a great Hindu Scripture has said, "the intellect falls back silent." And we find the same in the thoughts of some highly evolved spiritual men of all religions—those who are spoken of sometimes as Mystics, as seeking union with the One Life; others who are spoken of as Occultists, that is, those who seek to know hidden things, to know them by study, by experiment and by continually varied tests of the experiments, till the answer is always the same. Thus you find these different ways of looking at the other side of death; and, until comparatively modern times, all over the great Eastern world, which is the cradle of the world's religions, you will find that hand in hand with the knowledge as to what befalls man on the other side of death they speak also of what happens when that man returns again to earth. The great doctrine of Reincarnation is part and parcel of all the great religions, philosophies and thoughts of metaphysicians that you find scattered over the world. That thought carries with it the idea of a long evolution of the human being and of all things in the world in which he lives, in which he comes over and over again to the school of life, in which he passes through different worlds on the other side of death, each with its own peculiar function in human evolution.

Then coming for his next lesson in the school of life, he is passed into a higher class, having in one of these intermediate states suffered for the wrongs he has done to a considerable extent, the suffering temporarily purifying him. Then, in another of those worlds that lie beyond, he finds all that was noblest in his past, his highest thoughts, his grandest aspirations, all that is most human in the man who is in the image of God's Eternity; all

the thought which was noble thought in the life closed by death goes with him into one of those higher worlds, to be changed into powers, faculties, characteristics, building up his character and the conditions which would surround him in the circumstances of the next earthly life. Thus the successive lives on earth are, in very truth, much like the classes in a school through which the boy may pass to larger and larger knowledge; only, in the school of life, he comes back again and again until he has reached human perfection, the perfection of which the Christ spoke, when He bade His disciples: "Be ye therefore perfect, even as your Father in Heaven is perfect."

Then as we read and study more, and learn more how to know for ourselves, we find that on that other side of death, having conquered death, there is a great Company, familiar to all who are Christians, by the name of "the just men made perfect"; familiar in the other more ancient religions as men who formed the Inner Government of the World—of which all the forms of outer government are mere shadows, sometimes distorted, sometimes better reflected,—an Inner Government that, as Matthew Arnold described in a famous phrase, is "the Power which makes for Righteousness"; and you have in a Hindu phrase that same idea, where it is said: "Falsehood is transient: Truth is lasting." And phrases are scattered over the great books of the world, trying to catch some glimpse of that other side of death, sometimes in noble poetry, sometimes in mystic phrase, sometimes by the harder way of experiments, continually re-verified, until certainty is gained; many ways leading to a similar goal, and certainly possible of attainment for all those who are willing to pay the price. For just as in worldly education there must be some faculties brought through the gate of birth which fit the baby, when grown into youth and manhood, for special lines of work and of knowledge, those for which the faculties he has

brought with him prepare him, so also, if you would pierce for yourself the secrets on the other side of death, you must be willing to study the "Great Science," go through many difficulties, solve many problems, follow out the suggestions very often made by those who have trodden the path before you, until you learn the realities of the unseen world and can carry on your investigations by yourself.

Now it was the men and women who wrote the great Scriptures of the world, who had passed through one or other of the courses that fit the human being for gaining first-hand knowledge of the invisible worlds, so-called; and you find different stages of growth, when you read the various Scriptures of the world. Every religion will tell you that its own Scriptures were written or taken down by the disciples of inspired men. You read of Sages, of Prophets, of men who have spoken of things not known to the majority and not provable by them as they are. In the great science of psychology, as it has been studied for many many ages in India, you find special rules laid down whereby a person may fit himself to gain knowledge for himself, and those rules are rigid; they depend also upon the stage of evolution in which the person is. In some of those books we are given the particular discipline which must be followed if we would have first-hand knowledge.

It is perfectly true that an enormous amount of knowledge that we take for granted and live by in daily life deals with matters that most of us cannot prove. We all, I suppose, still say that the sun rises in the east and sets in the west, although we know that the sun does nothing of the kind. We know that as far as we are concerned the sun remains within the "solar system," and that we it is who go whirling round and round, moving also on our axis, though our senses do not teach us that, and we ordinary people take all this for granted. When at school we learnt something about the

proofs of this, but for the most part we do not trouble about it, and take it on the general statements of scientific men; and so it is with a great many of the statements made by people who have studied along the lines of the science of the subtler bodies as they are called in Hinduism, "bodies of subtler matter"; bodies of which in the Christian Scripture S. Paul spoke when he said: "There is a natural body and there is a spiritual body." And more or less all the Scriptures of the world do not confine the human being to this simple physical body, which you see outside with its limbs, senses, nerves and so on, but they realize that all the greater teachers of religion speak of other vehicles also; and in the East, as you know, that has been very critically studied, and a great master of Yoga, Patañjali, has laid down certain broad principles by which a man may know whether he is, or is not, fit for the study of Yoga. He puts people into four classes. One is practically the child stage, which he calls "the butterfly state," because just as a butterfly flits from one flower to another in search of honey, so the child runs from one object to another as each attracts him; he tires of each, and goes on to something else. That type of mind is not confined to children of course; it runs through very many grown-up people and is itself a marked type at all ages; that man, Patañjali says, "is not fit for Yoga". He says that the next stage is the stage of youth—the mind of the youth, the confused mind; the mind which is pushed here and there, is blinded and lives in a half-fog through the clouds and the mists of passions. That man, says Patañjali, "is not fit for Yoga". Then there is the third condition, where there is a fixed idea that possesses a man. If that fixed idea is something true and great, the man becomes a hero, sage or saint; if it is false, largely untrue or trivial, then it may lead him to destruction if it is fixed, to frivolity if it only deals with trifles. That man, again is not fit for Yoga, but he is approaching fitness.

But when you come to the stage where a man possesses the idea, not is possessed by it, then if that idea is false, he becomes mad, but if it be true there is the man who is fit for Yoga.

Now what is the science of Yoga? It is known very widely in theory in Eastern lands, practised by the great Mystics of Christendom, with rules the same in essence although differing very much in detail. It is a discipline. The word means union, and the union is union with God. The discipline imposed, if a man wants to go far, is rigid, strict, austere, and unless he is very much possessed by the determination to gain knowledge, he will not be likely to persevere to a point that will give him real satisfaction. Many, however, have trodden that path, and, if you will forgive for a moment a personal allusion, I have followed it for forty years. That enables one to know a good deal more, but a vast unknown still lies ahead. Still, even what I have done has enabled me to test anything that I shall say to you in my lectures now and on the next two Sundays, so that in speaking to you I am speaking of what I know, just as I should say with regard to my study of various branches of science, when I was younger, that I had learned a good many things in those different sciences of which I was quite sure because I had tried experiments which demonstrated them. And many other things I accepted for the time, on the authority of experts who had gone much further than I had gone, and had proved those and asserted them to be true, as probably true, knowing the kind of path they had travelled; I was therefore willing to act upon their knowledge, knowing that it was accurate as far as I was able to judge. The same kind of discrimination as is used in all research must be exercised, if you are going to deal with the spiritual science of Yoga, and to prove its truth for yourself.

(To be continued)

THE BUDDHIST AND HIS BEGGING BOWL

By M. R. St. JOHN

(2GB Broadcast)

THE experience that I have had of Buddhism was obtained by twenty-six years' residence in Burma, where the teachings of Gautama Buddha are said to have been retained in purer form than in any other country, not excepting Tibet.

Although Buddhism has more followers than any other religion in the world, it is by some regarded more as a philosophy of life than as what is generally understood by the term religion; possibly because there is no ritual or ceremonial connected with its observation. Sir Edwin Arnold's masterpiece *The Light of Asia* is a valuable definition of that great philosophy which the Lord Buddha taught.

The strongest feature of Buddhism in Burma is the priesthood, or more correctly the monks. These reside in monasteries scattered all over the country and are truly the teachers, guides and counsellors of the people. The education of the young, in my time, was entirely in their hands. They own nothing and are given their one garment (the yellow robe), a large fan, sandals and a begging bowl; the monastery having been built by the more wealthy of the community or,

as sometimes happens, by one well-to-do man. Their daily food is contributed by everybody; the monks in a line go out with their bowls, waiting silently outside in the street for a short space of time before every house.

Every boy has to spend two or three years of his life in a monastery and lead the life of a monk; after that period he may choose to remain a monk for a term of years, or for the rest of his life, or can return to civil life after his usual period, as the majority do.

All Buddhists maintain that man, that is the real spiritual man, is an immortal eternal being. According to Buddhism, every man is his own maker: he has no one to blame but himself for his imperfections, no one to thank but himself for his virtues. He therefore creates his own destiny. He cannot make himself perfect all of a sudden; he takes time to grow to perfection, like all things valuable in the sight of God. The Buddhist attitude is that you might as well expect to raise a gum tree in a night as to make a righteous man in a day; for be it remembered a single life on earth is but a day in the greater life.

Now we come to the Buddhist tenet which differentiates it from all other faiths and philosophies. The reason, says Buddhism, why human beings are unhappy is that they are alive. Earth-life and sorrow are inseparable, they are actually one and the same thing.

Therefore, in Burma, although the Burmese are the happiest and jolliest people it has ever been my privilege to meet, they have one aim, that being liberation from the fetters of the physical body, or life on earth. They want to complete their education in this earth-life as soon as possible and attain liberation, when they shall go out no more, as our Christian Scripture states; but this can only be when they have reached perfection, in other words, have attained to the measure of the stature of the fulness of Christ, as is also

stated in our Scripture. In short, the just man made perfect, the great object being Nirvana or Bliss.

The ethics inculcated in Buddhism in no wise differ from those associated with Christianity: Be honourable, just, kind, compassionate, truthful, and averse to wrong; this is the beginning of the road. Do good to others, not in order that they may do good to you, but because by doing so, you do good to your own soul. Charity and the giving of alms is placed very high in the scale of duties.

How shall we attain to the great peace? By good deeds and good thoughts; surely this is the reason why the followers of Buddhism are so happy in this faith which they love and exalt.

So long as the brethren shall exercise themselves
in mental activity, search after truth,
energy, joy, peace, earnest contemplation
and equanimity of mind,—
so long may the brethren be expected
not to decline, but to prosper.

Buddhist Verse

ANNIE BESANT AND C. W. LEADBEATER, OUR LEADERS

AN APPRECIATION AND A RETROSPECT

BY W. H. KIRBY, M.A. (OXON.)

AFTER the recent passing over of our President, Dr. Annie Besant, her co-worker and contemporary, Bishop C. W. Leadbeater, has followed her to the Elysian fields. The Theosophical Society has suffered a double loss in its leadership, of the first importance. It has also suffered in its first-hand touch with the direct traditions of its Founders.

Dr. Annie Besant and Bishop C. W. Leadbeater were the direct continuation of the original fundamental ideas which inspired the Founders of the Theosophical Society: Colonel H. S. Olcott and Madame H. P. Blavatsky, amidst every kind of obstacle and opposition, to create the foundation, continuation and solidity of the Society; which, from small beginnings, became a world-wide organization based entirely on the necessity of a great Brotherhood of peoples and a great fraternity of philosophies and religions; also a great and sincere search for the Truth.

This word "Truth" is, and must be, always relative to the individual. One goes to the well of Truth with a cup or with a bucket, but one can only gather so much of the nourishing water of Truth as is the capacity of the vessel to contain it. Hence, of course, the differences in comprehension and capacity of retention and digestion.

Dr. Annie Besant and Bishop C. W. Leadbeater, each in a different way, spent their lives and energies in distributing to all, and explaining to all, such as each one was able to receive and absorb at the fount of knowledge and tradition that came from the mission and inspiration of the Founders of the Theosophical Society.

Some tended towards the mystical, some to the phenomenal and psychological, some to the dubitative and critical tendencies of St. Thomas and his finger and wish to touch, some to the various and inevitable ramifications that grew up later—natural streamlets of logical processes of development in the irrigation of the many and extended fruitful fields developing from the quite crystal original source.

And now that these two great leaders have gone, it is seemly that every part and every nation of this world-wide Society should adhere most closely and strictly to what our departed leaders with life-long devotion and service, faithfulness and inspired guidance, strove to build up in the centres of Adyar and Benares for the welfare of the ideas and ideals of the Theosophical Society. Let each by all means follow his stream of Life, but also recollect that his personal rivulet is not the stream and still less the Source!

All this in general terms. The rest must be, perforce, entirely personal—but it will be first hand, for I knew very well one of the Founders, Colonel H. S. Olcott, to whom I acted as Secretary when for six weeks the Colonel was in Genoa with a broken leg in hospital. One day when I visited him, in the few hours I had then at my disposal, he said to me: "My dear Kirby, do go through this package of letters from Ceylon, India and Adyar, I am afraid you will find much of it as a smell from a cess-pool, they are always quarrelling, as usual, when I am not there, and I have hard times before me." This was in October, 1906, twenty-eight years ago. (I have it engraved on a stick I gave him here to

help him on board and which I received back from Adyar, by his personal wish, at the time of his death, soon after his arrival in India.) I learnt much from him, by word of mouth, of the beginnings, Headquarters and the developments of the Theosophical Society, a great deal about H. P. B. and the earlier days in America and the experiences, hopes and disappointments, adventures and foundations of the Society which had concretized finally in our Adyar Headquarters.

I and my wife had become members of the Theosophical Society in June (I speak from memory), 1902, when first we knew Mr. C. Jinarājadāsa, who was then studying in Milan, and Mrs. Cooper-Oakley, who was living in Rome and often visited us. From each of these, respectively, we had—besides from the books—learnt a great deal of the Theosophical Society and its Founders. And little by little Rome and Genoa and other centres in Italy grew up.

I came to know C. W. Leadbeater in Trieste, I think in 1906, when also Mrs. Besant was there; and being a friend of Mr. C. Jinarājadāsa, who had spent some months with us, I came to know very well the Leadbeater ideas. Later on I knew C. W. L. still more closely as he visited us here, if I remember aright, in 1906-7, and stayed in our house.

Even then, in Italy, the growth of original Sections or Branches of the Theosophical Society in Rome, Genoa, and elsewhere, produced frictions owing to inevitable human nature. Little nobodies fired with the first sparks of spiritual perception at once flared-out into the ambitions of temporal ascendancy and aspired to be Cardinals and Popes before they had even appreciated the Light of the altar—but this is a habit as old as the world in aspirational societies. Besides we have always with us those unfortunates who *must* talk and who, failing to understand their own travailed ideas, *must* fly into print or hot air.

In 1909, October-November, my wife and I, after an illness of mine, arrived in Adyar and took Besant Gardens, a new building, where we also found our friends the Ruspolis from Italy with whom we were well acquainted and who had preceded us by a couple of months.

Our previous acquaintance with Dr. Besant and Bishop Leadbeater—(these titles came later and I prefer to call them plainly as we knew them) A. B. and C. W. L.—led us at once into their surroundings and circle of friends. On the Terrace every evening we gathered, mere wasps, the honey from the beehive of instruction. We were not drones. We worked and, if we did not produce exactly honey, we helped the promotion of cells.

C. W. L. introduced us, in November, 1909, to his two delightful pupils, Krishna and Nitya, charming small boys both of them, learning to write neatly, in their preceptor's own school-masterish habitual script that nobody ever lost who was ever under him as a pupil—meticulous and precise in that as in the tying up of parcels a special method prevailed of neatness with the string and with the folding of the paper and the making of the address, and the exact weighing and the exact and correct postage. We got to know at once the more immediate of his satellites, Clarke, Cooper Indian friends and many others; as we got to know Mrs. Besant's special intimates, Miss Willson, Miss Bright, Miss Arundale, Mrs. Van Hook and her son Hubert and others. Often from Benares came Dr. G. S. Arundale and the two Telangs and several others from the College, too many to enumerate, and the Adyar Headquarters grew and we were a large family party, including all the group of Indian helpers intent on what A. B. and C. W. L. required to develop or get done for the good of, not only the Headquarters, but of the development of all Branches in all countries. Mrs. Russell was there and with her artistic gifts helped us all in

many directions. We had concerts and lectures and talks and walks and sports and a lovely place and a lovely climate, and the prosperity of sitting down firmly on all local squabbles and crushing them, and attending to the good of the Society's very unselfish and highly desirable aims: The promotion of goodwill, tolerance, the effort to understand all modes and manners, national and international, of human self-expression in aspiration or belief.

At the top of all this were two figures: one A. B., the mystical, the other C. W. L., the practical and interpretative. The first was seer and soothsayer, in her gift of oratory, uplifting and inspirational. The other was far-seeing, explanatory, analytical and synthetical—a perfect combination for the enquiring mind of whatsoever person or nationality he or she was, for those who had the privilege to be there among them and close to them in those happy years. The autumns and winters of between 1909 and 1914 we thus passed there together.

The Theosophical Society then grew in power and substance—new ideas, new lands, new buildings grew up. The lovely estate of Adyar grew in buildings, improvements, extension, administration. My old friend, Mr. A. Schwarz, was an admirable Treasurer and Accountant. In each department a suitable administrator, Indian or European or American, was appointed. The gardens and agricultural matters were developed by Mr. Huidekoper. Farms, cows, milk and garden produce were properly developed by voluntary competent persons, and from all over the world came the response of the periphery to the centre in Adyar. Nobody was chary of money or of financial help. From all sides—East or West—people gave and helped generously and unstintingly the one centre, and the T. P. S. flourished. Most of all A. B. and C. W. L., according to their means, contributed privately, even secretly, but abundantly, to patch up and make sound all deficits in all enterprises or directions.

I may say here, in parenthesis, that I despise *in toto* those miserable grumblers who would now, so tardily and out of time and place and knowledge, criticize these generous and whole-hearted leaders who, alas, are no longer with us.

It is with regret of the greatest kind that I look back upon those happy and harmonious days before 1914—when we left Adyar, after which the Great War came on—when I have to witness now the many quite futile divergencies, tendencies, disruptions and discrepancies that have arisen since—often through personal vanity and self-importance—in a great Society that had, and I believe still has, so much of the original wide spirit on which it bases itself. Only let it stick to its tenets, its universality, its non-dogmatic position, its perfect soundness as a world-wide philosophy of mutual give and take and of Universal Brotherhood in charity and goodwill and kindness. Why on earth should we quarrel with religions, with politics, with social differences, with all the hundred and one tendencies of individuals and peoples? We, as the Theosophical Society, were created to try to *understand* the differences of human natures and trends and *not* to criticize them and become puffed up vanities ourselves! And so we have political and regional divisions; Masonic and ceremonial tendencies and diversions; religions and neo-Church rites and improvements or contrasts; esoteric and exoteric distinctions; national and international barriers; in short a quantity of Arctic and Antarctic Poles both as cold as ice, in antithesis to each other, both in groupings and in individuals. The result is that one has forgotten that the earth is round and that Adyar is warm and kindly, near the Equator, and that the Theosophical Society is the natural and God-given centre for peace and harmony, goodwill and welcome to all who sincerely wish to promote the motto and origin and traditions of the Founders and their devoted followers, A. B. and C. W. L.

Krishnaji, who has been with us all and has done all to help, in his own ways, whom I have known from boy to man and followed in all his various transitions of expression, grew up under C. W. L., A. B., G. S. Arundale and the Benares group—whose soul is rooted in our thoughts and beliefs. Jinarājadāsa (Rāja to me), from Ceylon, as a lad became the pupil of C. W. L., and then the very eminent Vice-President of the Theosophical Society, the devoted attendant and comforter of A. B. in her decline, her substitute and inspirer of hundreds of thousands all over the world, gifted speaker, painstaking compiler and recorder of our archives and traditions, the poet and artist in all that can touch the heart, and self-taught linguist that spreads the essence and seed of inspirational truth to those in search of it. Heavens alive! are we to forget all this and seek out the new Jack and his bean-stalk? G. S. Arundale—another of those most close to C. W. L. and A. B., Principal of Benares University, scholar, teacher of students, the writer, author, orator, nephew of Francesca Arundale (who has also honoured me here more than once with her visits), colleague, friend and co-operator with our Founders, Colonel Olcott and Madame Blavatsky. Are we to forget G. S. Arundale's direct traditions and ties to the Theosophical Society and its origins, his devoted and selfless services to hundreds who, growing up, have become splendid fellows in the Theosophical Society and out of the Theosophical Society? Do we not owe all this to A. B. and to C. W. L. *and*, more important, cannot we all as one man and in gratitude to A. B. and C. W. L. perpetuate, centre and concentrate upon the work they did before the War to make Adyar a living centre—a *real* centre—with no diversions or divisions—of the Theosophical Society by upholding it, and by upholding THE THEOSOPHIST morally and materially, and making our centre prosperous as its world-wide exponent?

P.S.—I was just about to post the above when I received a very kind, and to me precious, letter from C. W. L., dated 13th February, 1934, at Fremantle, Australia, and written on S.S. "Mooltan," "approaching Fremantle," signed by him in his well-known and perfectly sturdy and steady handwriting. The whole tone of the letter is entirely, as usual, full of energy, hopeful, serene and optimistic. He concludes:

"However, I go wherever the Theosophical work seems for the moment to require me, and if I am able to return in health and safety from this final journey, I should expect to be able to settle down quietly at Adyar. I shall be eighty-seven in a few days, so I suppose one might reasonably expect to be able to retire from the more active work—which, indeed, I can no longer do satisfactorily. I can still write articles, and even deliver quiet talks; but anything like physical-plane activity is rather beyond me. Anyhow you may be sure that I do not forget the old times, and the part that you and Mrs. Kirby bore in them.

"With all heartiest good wishes,

"I am ever yours affectionately

"C. W. LEADBEATER"

This letter, arriving to me shortly after his death in Perth, only reminded me—an old man myself—of how much I owe to this great friend and great gentleman, than whom in my long experience of men and matters there has never been one more pure, simple, loyal and faithful to the Cause he embraced and to the precepts he upheld and endeavoured to spread throughout the world. He says he was hoping to return to Adyar—the Centre—to end his days.

Once again I venture to say: Let us try to make of Adyar the real spiritual and material centre of all our Theosophical efforts, for the continuation of Their work.

W. H. K.

BISHOP LEADBEATER

CREMATION AND REQUIEM SERVICES

By J. L. DAVIDGE

ONE can hardly imagine a more ideal funeral service than that of Bishop Leadbeater, either the cremation service at the Ryde Crematorium on Saturday, March 17, or the requiem at St. Alban's on Sunday morning, March 18. Both services were set in environments which delighted Bishop Leadbeater while he was in the flesh—the one his own cathedral church, which he had built up over a period of nearly twenty years; the other the crematorium situated on a thickly wooded mountain top—an architectural delight with a chaste marble interior, while the view across country through the classic arches of the cloisters was surely never surpassed by the vales of ancient Greece.

Here the embalmed body of Bishop Leadbeater was brought in a casket which headed the procession from the Manor, Mosman, his official residence for about fourteen years. There were quite three hundred people assembled in the crematorium church, and in the grounds, while the choir from St. Alban's filled the gallery. "I am the Resurrection and the Life," recited Bishop Tweedie, as the stately procession of the clergy filed into the sanctuary to the strains of Handel's "Dead March," played by Mr. Edgar Maddocks,

St. Alban's organist. The casket was placed on the catafalque, the people sang "Te Deum," and Bishop Tweedie, having pronounced the Absolution, committed the body to the "purifying flames". It was a dignified and joyous service, and worthy of a great man.

Bishop Tweedie was assisted by the Rev. L. W. Burt (vicar of St. Alban's) and the Rev. Harold Morton.

A picturesque figure was Krishnamurti, who remained outside the church throughout the service. Mr. Rajagopal was present also, and in the same party were Mr. John Mackay, Miss Sinclair (Melbourne) and Miss Doris Gowland. Others in the congregation were Madame van der Hell and Miss Heather Kellett (private secretary), who travelled with Bishop Leadbeater to Australia; Miss Clara Codd (General Secretary of the Theosophical Society in Australia), Mr. F. W. Torrington (Treasurer of the Liberal Catholic Church Trust) and Mrs. Torrington, Miss V. K. Maddox (who succeeds Bishop Leadbeater as Administrator-General of the Co-Masonic Order in Australia), Mrs. Kollerstrom, Mr. and Mrs. M. R. St. John and Mr. Ian Davidson.

At the Requiem Eucharist in the Church of St. Alban on March 18, before a very large congregation, Bishop Tweedie eulogized the late Presiding Bishop. As in the crematorium church, many of us felt that this St. Alban's Service also was vivid with his spiritual presence. "Te Deum" preceded the celebration of the Holy Eucharist, and the most exquisite unaccompanied music was sung by Mr. Maddocks' choir, the whole service being broadcasted by Station 2GB.

In his eulogy Bishop Tweedie spoke of Bishop Leadbeater's greatness, and said that if canonization were possible in the Liberal Catholic Church as in the Roman Church, surely the late Bishop would be worthy of that honour, for he "lived a truly saintly Christ-like life, a man of stainless purity; his name, his teachings, the marvellous example of

his life, will be handed on throughout time for a thousand years". He spoke of the Bishop's capacity for work even up to three days before his death; and said, "Carry on" were his last words.

He mentioned the deep gratitude that all who had been near him felt toward him, and prophesied that he would return quickly to continue his helpfulness. He said we would recognize him by the marks, that he "will again be a lover of his brother-man; he will be, as before, a helper; he will be a teacher of Wisdom far beyond that of his fellows, not in any particular sect of any religion," but serving humanity as a master-worker.

CHARLES WEBSTER LEADBEATER

HE was our rock of abiding strength,
Our pillar of granite firmly set
To break the assault, the opposing wrench,
And counter the force of resistance met.

He was our talisman clear inscribed
With the glyph of the ages' subtle lore,
The seal upon which our souls relied
To value the treasures of hidden store.

He was our counsellor, priest and seer,
Our vision supernal, our mystical sight
That banished the shadows of sloth and fear,
And illumined the way to the Sons of Light.

ANNIE C. McQUEEN

IN MEMORIAM

C. W. LEADBEATER

(Written at Dublin Bay)

By F. H. ALDHOUSE

THE Liffy heard the sea's insistent call,
And flowing from afar,
I saw it join the tide at evenfall
Under the Vesper star.

Beneath the leafy shade of Lucan's trees,
Past Dublin's smoke and grime,
Onward it went and did not stay for these
'Mid every change of time.

You heard the ancient call of mystery
Spreading your spirit's wings
To seek beyond this life's despondency
The *Hidden Side of Things*.

Prophet and prelate! now your work is done;
You find your visions true,
And you await another morning's sun,
For new days dawn for you.

"HE LIVES! HE LIVES! HE LIVES!"

AN ACCOUNT OF BISHOP LEADBEATER'S LAST DAYS
IN PERTH, W. AUSTRALIA

By HEATHER KELLETT

THEOSOPHISTS all over the world will be anxious to hear something of the last days of Bishop Leadbeater's life, and on my shoulders, as his secretary during that time, falls the privilege and responsibility of recording the last events of a very eventful life, and of paying what small tribute I can to the memory of one who has been the inspiration and spiritual guide to hundreds of people. For all who knew the Bishop, his physical passing is a very poignant loss; but for those of us who knew him as "Brother," his place can never be filled, and he will always live in our memories as the ideal teacher, the most inspiring example of a clean and saintly life, and the most wonderful friend. We have his own assurance that he will always be with us, whether his physical body lives or not, and we cannot doubt that some day we shall know him again and have the inestimable privilege once more of drinking from the fountain of his infinitely wider knowledge.

The Bishop left Adyar on January 31st for a three months' visit to "The Manor," his home in Sydney. With only two

exceptions, he has celebrated the Easter Service at his Cathedral Church in Sydney each year since its foundation in 1916, and he very much wanted to carry on that tradition this year, since he thought it would probably be his last visit to Australia. But as he has said so often, it is of little use to make plans in this Theosophical world. It certainly proved so in his case. He first became ill on board the S. S. "Mooltan" travelling between Colombo and Fremantle, and the ship's doctor advised us to land at Fremantle and take the Bishop to hospital for a few weeks. His chief trouble was a very weak and worn-out heart, with complications which developed as a result of that. In spite of his illness, however, he insisted on working all the time on board ship; he prepared several articles, and answered a great deal of correspondence.

We reached Fremantle on February 13th, and he was taken to a private hospital in an attractive part of the Perth suburbs, where he had very kind and careful attention. I think that all who knew the Bishop owe a debt of gratitude to the nurse who tended him during those sixteen days; she could not have nursed one of her own family with more care and gentle patience than she gave to C. W. L.

The Bishop completed his 87th year four days after we reached Perth; he received many telegrams of greeting, but was unable to reply to them personally. On February 18th the Rev. Harold Morton arrived in Perth from Sydney; he had worked as the Bishop's secretary for many years in Sydney, and C. W. L. had a great deal of confidence in Harold's ability to "see things through".

During the first ten days there were slight fluctuations up and down, but no permanent improvement in the Bishop's health. He was impatient to continue his journey to Sydney, or at least to "get on with the work". He himself dictated a message to be read to the Perth group of the Esoteric

School, and notes of an article to be published in the magazine of the School. His thought was always for the various movements and the work that must be done in all of them. When we saw him the day before he passed away he spoke enthusiastically of the necessity of "upholding the old flag," and carrying the Society through the present difficulties to a new and a bigger phase of its life. As we left him that evening, he said, with a characteristic wave of his hand: "Well, if I do not see you again in this body, carry on!" Those were the last words he spoke to us; the following morning he was very much weaker, and though he looked up at us when we entered his room, he made no attempt to speak to us. His doctor told us then that the end was near, and he expected him to pass away during the following night. There was no change in his condition during the early part of the day—he did not fully recover consciousness, but seemed to be in no pain or discomfort. Shortly after four o'clock in the afternoon a severe hemorrhage occurred which lasted for about ten minutes; he passed away at 4.15 p.m.

His body was dressed in an alb and a white stole, and in the evening a number of his friends called at the hospital and looked for the last time at that serene, majestic face, and the wonderfully delicate hands as they lay folded on his breast, half covered by the fine lace of the alb. We stood in silence, as each felt a presence more than physical, and renewed his determination to carry out the Bishop's last adjuration.

The body was sent to Sydney for cremation, but on March 4th a Requiem Eucharist was held in his memory at the Liberal Catholic Church in Perth; the coffin was placed in the sanctuary, with his white vestments draped round it. The Rev. H. Morton celebrated and preached the sermon, during which he stressed the three main points of the Bishop's

teaching to young people: that life should be useful, reasonable and happy. On March 18th there was a similar service at St. Alban's Church in Sydney, conducted by the Regionary Bishop for Australia, the Rt. Rev. D. M. Tweedie.

The cremation took place on St. Patrick's Day, March 17th, at a new crematorium built in one of the most beautiful parts of Sydney, away from all human habitation, with a quiet dignified background of gum trees; a great improvement on the more usual graveyard. The body was taken in procession from the Manor to the crematorium, followed by the members of his household and other friends. The members of the clergy processed into the Chapel to the sonorous tones of the Dead March from Saul; the pall-bearers came last and carried the coffin to the catafalque. At the appropriate moment in the service when the body was "consigned to the purifying flames," a small door was raised, the coffin slid back out of sight, and the door was lowered again. It was a simple, dignified service, and no one who attended it could doubt that the Bishop followed the example set by Madame Blavatsky and Dr. Besant, and attended his own cremation.

And so we have lost from our midst, for a while, the second of the two who stood as pillars at the entrance to the temple of Theosophy. No other two people can take their place; but perhaps together we can support the structure which they have left in our hands. The greatest tribute we can pay to the memory of those two leaders, Dr. Besant and Bishop Leadbeater, is to remember the Bishop's last words, and to keep ever present in our minds a determination to CARRY ON!

HERO, SAINT AND SAGE

By A. J. HAMERSTER

WHEN I join the ranks of those paying tribute to the greatness of our "Brother," C. W. Leadbeater, it is surely not because I myself can in any way contribute anything that might enhance the treasured memory of his person in our hearts. It is only he himself that could do so, and therefore in the following personal recollections I shall principally let him speak for himself.

Though an ardent student of Theosophy since 1901, I actually met Bishop Leadbeater only very late in life, in fact not before a full quarter of a century had gone by. It was eight years ago, when returning from a journey through the inlands of the Isle of Celebes, that at the port of Macassar, where the boat from Australia touched on her way to Java, I saw him for the first time in my life. I made the voyage back to Java on the same ship, and from that time dates the correspondence which he was so kind to grant me till last year, when I came out to Adyar.

Now it so occurred that on his 84th birthday, while staying at Geneva, I had to deliver a lecture on his life and work. Afterwards Mlle. Serge Brisny tried to persuade me to let her have the sketch for publication in the Annual of the Round Table, of which order he was the Chief Knight. Never prone to rush into print, I excused myself for the time, saying

that I would only give her the permission for publication, if I could obtain the same from Bishop Leadbeater himself, and if he would also consent to correct any errors of fact, and generally to improve my feeble effort.

Contrary to my expectations, our Brother in his great kindness not only wrote to me a gracious letter about the article, but he also enriched the original manuscript with notes, corrections and suggestions, which, after I had incorporated them as far as I could, gave to the sketch a certain semi-authentic character that emboldened me to let it be published. And so it appeared in the *Round Table Annual* for 1932.¹

This by way of introduction. I will now give an extract from that letter, as well as some of the notes and corrections on the original article. I do this in order to show our Brother's humbleness of spirit as illustrative of his true greatness. Has it not been said by the Christ that the humble are "the greatest in the Kingdom of Heaven"? (Matt. XVIII, 4.)

The letter is dated April 15th, 1931, and its second part runs as follows: "I have looked over your far too laudatory sketch of my life; the events are much as you have stated them, and I can have no objection to their publication by the Round Table if it is desired. To me the whole tone of the article naturally appears exaggerated; I did these things which you describe, but I did them because they came natural to me, because I could have done no otherwise, and they do not seem to me worthy of any special notice or consideration. Events happened so; what else could I have done? What would you have done yourself, under similar circumstances? Of course I could not write about it at all as you have done; but I suppose that what you say represents your point of view, which you have, equally of course, a perfect right to express. But I think, if I were you, I should avoid all

¹ Unfortunately however with an amazing number of misprints. The worst I may be allowed to correct here. On page 9, line 9 from the bottom, instead of "the second century," read "the second quarter of the 19th century".

extravagant expressions; they tend to provoke ridicule, and Theosophy has many bitter and unscrupulous enemies, who are always ready to blaspheme. From a purely literary point of view, as an old editor, I think the article would be more effective if it were considerably abbreviated—cut down, say, to half its present length; but you probably know better than I what your public will appreciate. I think the final paragraph would be injudicious; the responsibility is too awful, the future too uncertain and—some things are too sacred for public discussion."

I tried my best of course to conform to all the wishes expressed by our Brother, but I did not succeed in cutting down the sketch to half its length, but only to a little less than two-thirds. But what I specially want to draw your attention to is the beautiful sentiment that all the great things in his life, his daring as a boy, his moral heroism in later life, and especially the continuous sacrifice of his whole life to the Theosophical Movement, that of these things he could write in all simplicity: *They came natural to me*. "Grow as the flower grows, unconsciously," says *Light on the Path*. The flower's unconsciousness of its beauty constitutes its true loveliness.

Averse to all praise, our Brother first of all objected to the title I had given to the article, namely "Hero, Saint and Sage," because I had viewed his life and work from the three aspects of Strength of character, moral Beauty and inner Wisdom. On the margin however he placed the note: "I think this heading altogether too extravagant! One does not apply such titles to a man until after his death." The sketch was therefore published under the simple heading of "C. W. Leadbeater". But now that he is no longer among the living here on earth, I would fain restore the old title to its proper place at the head of this article.

In my opening sentence I had called Bishop Leadbeater "one of the great leaders of the Theosophical Movement".

The marginal remark he made to this was: "*Not a leader, but a student who tries to smoothe the way for his fellow-students.*"

In another place I spoke of him as "the greatest living occultist of this century," but to that also he objected in the margin: "*No; the [late] President is far greater.*"

I had written that by constantly striving after the improvement of his clairvoyant faculties "he has become that perfectly reliable and trustworthy guide in occult matters, that he is to day". The margin here bears the note: "*There is no perfection in these matters, only steady progress.*"

From some remarks of the late President in THE THEOSOPHIST on the well-known incident of a letter which, in the house of his parents, fell from the table and moved along the floor to the feet of the famous novelist, Lord Bulwer Lytton, without any visible cause to propel it, I had gathered that "his parents were apparently in contact with occult lines of thought". This was corrected by the note: "*Hardly that; my father was sceptical as to such phenomena, and this experiment was intended to convince him.*"

Finally, I had said that "he became the teacher of Krishnaji as a youth". He simply changed the words "the teacher" into "one of the helpers".

Teacher or helper, leader or student, perfection or steady progress—are these "pairs" really opposites, or is not the one the condition of the other? Does not steady progress lead to perfection, studentship promise leadership, and will not the helper one day become the "Teacher of Gods and men," however "awful the responsibility" of such a future!

LETTER FROM COLONEL OLCOTT TO MR. H—X—¹

Colombo, Ceylon,
30th September, 1881.

DEAR MR. X.,

The enclosed card, to the *Spiritualist*, I had written and put under cover to . . . as early as the 27th instant—post-dating, so as to correspond with the P. and O. mail-day—and meant it to go straight to London by this post. But on the night of that day I was awakened from sleep by my Chohan (or Guru, the Brother whose immediate pupil I am) and ordered to send it *via* Simla, so that you might read it. He said that it would serve a useful purpose in helping to settle your mind about the objective reality of the Brothers, as you had confidence in my veracity, and, next to seeing them yourself, would as soon take my word as any other man's to the fact. I have to ask the favor, therefore, of your sending the letter on by the next succeeding post, re-addressed to . . .

I can well understand the difficulty of your position—far better I think than H. P. B., who, womanlike, hates to reason. I have only to go back to the point where I was in 1874, when I first met her, to feel what you require to satisfy

¹ This interesting letter appeared in *Hints on Esoteric Theosophy*, long out of print.—Ed.

you. And so going back, I know that as I would never have taken anybody's evidence to so astounding a claim as the existence of the Brothers, but required personal experience before I would head the new movement, so must you, a person far more cautious and able than myself, feel now.

I got that proof in due time; but for months I was being gradually led out of my spiritualistic Fool's Paradise, and forced to abandon my delusions one by one. My mind was not prepared to give up ideas that had been the growth of 22 years' experiences with mediums and circles. I had a hundred questions to ask and difficulties to be solved. It was not until a full year had passed by, that I had dug out of the bedrock of common sense the Rosetta stone that showed me how to read the riddle of direct intercourse with the Brothers. Until then I had been provoked and exasperated by the—as I thought—selfish and cruel indifference of H.P.B. to my yearnings after the truth, and the failure of the Brothers to come and instruct me. But now it was all made clear. I had got just as much as I deserved, for I *had been ignorantly looking for extraneous help to achieve that which no man ever did achieve except by his own self-development.*

So as the sweetness of common life had all gone out from me, as I was neither hungry for fame nor money, nor love, and as the gaining of this knowledge and the doing good to my fellow-men appeared the highest of all aims to which I could devote my remaining years of life, I adopted those habits and encouraged those thoughts that were conducive to the attainment of my ends.

After that, I had all the proofs I needed, alike of the existence of the Brothers, their wisdom, their psychical powers, and their unselfish devotion to humanity. For six years have I been blessed with this experience, and I am telling you the exact truth in saying that all this time I have known perfect happiness. It has seemed to you "the

saddest thing of all" to see me giving up the world and everything that makes the happiness of those living in the world; and yet, after all these years, not only not made an adept, but hardly having achieved one step towards adeptship. These were your words to me and others last year; but if you will only reflect for one moment what it is to transform a worldly man, such as I was in 1874—a man of clubs, drinking parties, mistresses, a man absorbed in all sorts of worldly public and private undertakings and speculations—into that purest, wisest, noblest and most spiritual of human beings, a Brother, you will cease to wonder; or rather you will wonder, how I could ever have struggled out of the swamp at all, and how I could ever have succeeded in gaining the firm straight road.

No one knows, until he really tries it, how awful a task it is to subdue *all* his evil passions and animal instincts, and develop his higher nature. Talk of conquering intemperance or a habit of opium-eating—this self-conquest is a far harder task.

I have seen, been taught by, been allowed to visit, and have received visits from, the Brothers; but there have been periods when, relapsing into a lower moral state (interiorly) as the result of most unfavorable external conditions, I have for long neither seen them nor received a line from them. From time to time one or another Brother who had been on friendly terms with me (I am acquainted with about a dozen in all) has become disgusted with me and left me to others, who kindly took their places. Most of all, I regret a certain Magyar philosopher, who had begun to give me a course of instruction in occult dynamics, but was repelled by an outbreak of my old earthly nature.

But I shall win him back and the others also, for I have so determined; and *whatever a man really WILLS, that he has.* No power in the universe, but one, can prevent our

seeing whomsoever we will, or knowing whatsoever we desire, and that power is—SELF!

Throughout my studies I have tried to obtain my proofs in a valid form. I have known mesmerism for a quarter of a century or more, and make every allowance for self-deception and external mental impressions. What I have seen and experienced is, therefore, very satisfactory to myself, though mainly valueless to others.

Let me give you one instance:

One evening, at New York, after bidding H. P. B. good-night, I sat in my bedroom, finishing a cigar and thinking. Suddenly there stood my Chohan beside me. The door had made no noise in opening, if it *had* been opened, but at any rate there he was. He sat down and conversed with me in subdued tones for some time, and as he seemed in an excellent humor towards me, I asked him a favor. I said I wanted some tangible proof that he had actually been there, and that I had not been seeing a mere illusion or *māyā* conjured up by H. P. B. He laughed, unwound the embroidered Indian cotton *fehla* he wore on his head, flung it to me, and—was gone. That cloth I still possess, and it bears in one corner the initials of my Chohan in thread-work.

This at least was no hallucination, and so of several other instances I might relate.

This same Brother once visited me in the flesh at Bombay, coming in full daylight, and on horse-back. He had me called by a servant into the front room of H. P. B.'s bungalow (she being at the time in the other bungalow talking with those who were there). He came to scold me roundly for something I had done in T.S. matters, and as H. P. B. was also to blame, he *telegraphed* to her to come; that is to say, he turned his face and extended his finger in the direction of the place she was in. She came over at once with a rush, and, seeing him, dropped on her knees and paid him reverence.

My voice and his had been heard by those in the other bungalow, but only H. P. B. and I, and the servant, *saw* him.

Another time, two, if not three, persons, sitting in the verandah of my bungalow in the Girgaum compound, saw a Hindu gentleman ride in, dismount under H. P. B.'s portico, and enter her study. They called me, and I went and watched the horse until the visitor came out, remounted and rode off. That also was a Brother, in flesh and bones; but what proof is there of it to offer even to a friend like yourself? There are many Hindus and many horses.

You will find in an old number of the *N. Y. World* a long account of a reporter's experiences at our headquarters in 47th Street. Among the marvels, witnessed by the eight or ten persons present, was the apparition of a Brother who passed by the window and returned. The room was on the second storey of the house, and there was no balcony to walk on.

But this, it may be said, was all an illusion; that is the trouble of the whole matter; everything of the kind seen by one person is a *delusion*, if not a lie, to those who did *not* see it. Each must see for himself, and can alone convince himself.

Feeling this, while obeying my Chohan, as I try to do in little as well as great things, and sending you these writings, I do so in the hope, though by no means in the certainty, that your present reliance on my veracity will survive their perusal.

I have never, I should mention, kept a diary of my experiences with the Brothers or even of the phenomena I witnessed in connexion with them. There were two reasons for this—first, I have been taught to maintain the closest secrecy in regard to all I saw and heard, except when especially authorized to speak about any particular things; second, never expecting to be allowed to publish my experiences, I have felt that the less I put on paper the safer.

You may possibly glean, if not from personal observation, at any rate from the printed record of my American services of one kind or another, that I am not the sort of man to give up everything, come out as I did, and keep working on as I have done, without having obtained a superabundance of good proofs of the truth of the cause in which I am embarked. And you may possibly say to yourself: "Why should not I, who am more capable of doing good to this cause than a dozen Olcotts, be also favored with proofs?" The answer you must seek from another quarter; but if my experience is worth anything, I should say that that answer would be in substance that, however great a man may be at this side of the Himālayas, he begins his relationship with the Brothers on exactly the same terms as the humblest Chelā who ever tried to scale their Parnassus; he must "win his way".

If you only knew how often, within my time even, a deaf ear has been turned to the importunities, both of influential outsiders professing readiness to do everything in the way of personal exertion and liberal gifts, and of our own Fellows, who pretended to be ready to sacrifice the world if the Brothers would only come to them and teach them, you would perhaps be less surprised at their failure to visit you.

Events have always proved their wisdom, and so it will be in your case, I fancy; for, if you do see them, as I hope and trust you may, it will be because you have earned the right to *command* their presence.

The phenomena they have done have all had a purpose, and good has eventually come even from those which brought down upon us for the moment the greatest contumely. As for my mistakes of judgment and H. P. B.'s occasional tomfooleries, that is a different affair, and the debits are charged to our respective accounts.

My teachers have always told me that the danger of giving the world complete assurance of their existence is so great, by reason of the low spiritual tone of society, and the ruthless selfishness with which it would seek to drag them from their seclusion, that it is better to tell only so much as will excite the curiosity and stimulate the zeal of the worthy minority of metaphysical students. If they can keep just enough oil in the lamp to feed the flame it is all that is required.

I do not know whether or not there is any significance in the fact of my Chohan's visiting me on the night of the 27th, but you may. He made me rise, sit at my table and write from his dictation for an hour or more. There was an expression of anxiety mingled with sternness on his noble face, as there always is when the matter concerns H. P. B., to whom for many years he has been at once a father and a devoted guardian. How I do hope you may see him! You would confess, I am sure, that he was the finest possible type of *man*.

I have also personally known . . . since 1875. He is of quite a different, a gentler, type, yet the bosom friend of the other. They live near each other, with a small Buddhist Temple about midway between their houses.

In New York, I had . . . 's portrait, my Chohan's; that of another Brother, a Southern Indian Prince; and a colored sketch on China silk of the landscape near . . . 's and my Chohan's residences with a glimpse of the latter's house and of part of the little temple. But the portraits of . . . and the Prince disappeared from the frames one night just before I left for India.

I had still another picture, that remarkable portrait of a Yogi about which so much was said in the papers. It too disappeared in New York, but one evening tumbled down through the air before our very eyes, as H. P. B., Damodar

and I were conversing in my office at Bombay with (if I remember aright) the Dewan Sankariah of Cochin.

You and I will never see Jesus in the flesh, but if you should ever meet . . ., or one or two others whom I might mention, I think you will say that they are near enough our ideal "to satisfy one's longing for the tree of humanity to put forth such a flower".

I am ordered to say that you may use this letter as your judgment may dictate, after noting carefully its contents. With sincere regards and best wishes,

Yours,
H. S. OLCOTT

DIM as the borrowed beams of moon and stars
To lonely, weary, wandering travellers,
Is Reason to the soul ; and as on high
These rolling fires discover but the sky,
Not light us here, so Reason's glimmering ray
Was lent not to assure our doubtful way,
But guide us upward to a better day.

DRYDEN

THE MASTERS AND THE SIXTH RACE

BY KATE FEELY

(Continued from p. 55)

LEARNING these things it immediately becomes evident that the Maha-Chohan must be actively and intimately concerned with Sixth Race work. Does not the preparation for and emergence of a new Root-Race require "currents of cosmic Creative Energy," and is it not He who receives, controls and directs these currents? Does not the birth and development of a Root-Race also mark a significant period in the evolution of humanity on our globe and is He not the "Lord of Evolution"? Are we not witnessing to-day the "starting of evolutionary movements, the introduction of new thoughts of a dynamic character," which He controls? Do we assume too much when we see around us innumerable evidences of His effort for the Sixth Race in "the course of civilization and . . . the changes that take place in it"? May we not now discover Him directing the minds of men so that the different forms of culture and civilization shall be unfolded according to the cyclic plan? Beholding the universal evidences of change and transition and transformation in civilization and culture do we not see everywhere the work of that mighty "Hand"?

Furthermore, does not all this evidence of His interest in the Sixth Race give us a new vision of the close relationship

existing between the Maha-Chohan and other Masters engaged in the same effort? As we recognize the influence exerted upon children by the culture into which they are born and realize the importance of the family, the status of women and motherhood and of relations between the sexes in the evolution of civilization, do we not become more aware of the harmony and close co-operation that must exist between the Departments of the World-Mother and the Maha-Chohan and between the great Heads of these Departments? Knowing too how education and religion colour the culture of a race and are in turn deeply influenced by the other phases of racial civilization, we must deduce that there exists the greatest co-ordination and most intimate relationship between the Lord Maitreya, the Maha-Chohan and the Master K. H. As we also recognize the interrelation between cosmic Creative Energy, the construction, progress and control of civilizations and cultures and the building and development of a new race-type and the leadership and government of a new Root-Race, we see an equally close communion between the Maha-Chohan, the Vaivasvata Manu and the Master Morya. And of course there is, in addition to these, the intimate and long-sustained relationship between the Maha-Chohan and His Assistants who head five of the Rays. These also are actively interested in the Sixth Race as we shall see.

But let us turn for a moment to consider the vitally important activity of the Maha-Chohan in Sixth Race work. Let us recall that "He controls the course of civilization and inspires the changes that take place in it," that "even the evolution of individuals is in His care" and that "it is He who supervises the different steps to be taken in the evolution of the individual from its very beginning at individualization up to Adeptship". Dr. Van der Leeuw further tells us that "the Maha-Chohan is . . . interested in all who try to achieve the goal of evolution," and that

"our creative effort, inspiration, enthusiasm, idealism, aspirations and strivings for purification are fostered by Him". This opens up to us at least three great opportunities for service which are directly associated with His section of Sixth Race work. First, if we can sense the direction of His influence in the present trends of civilization; if we can see His purpose and objective in the sometimes small beginnings of evolutionary movements and in the introduction of new and dynamic ideas, we can offer ourselves for service along these lines and thus add our effort to the working out of His plan. Second, we can, whenever possible, help other individuals in their efforts to unfold their spiritual potentialities. And third, we may render Him valuable service by freeing ourselves from personal limitations. In aiding others and liberating ourselves let it be emphasized that we shall be very truly serving Him and the Sixth Race which He assists. Is not the evolution of *all* individuals His care? And do we not prepare ourselves for greater service to Him and helpfulness to those for whom He labours as we cast off the shell of self? If desire be deep and abiding it is difficult to see how the aspirant can fail to contact the life and effort of the Maha-Chohan, for through Him comes all the Creative Energy used in *all* the Departments of the Brotherhood, and so near is He to those who seek and serve that Dr. Van der Leeuw has said: "Truly He is our Paraclete (Helper); on Him we can call without fear that no response might come; once we have recognized the reality of the work of the Holy Spirit and His embodiment in the Maha-Chohan, we know that even the smallest effort on our part calls forth a response entirely beyond our merits."

The Vaivasvata Manu is also inevitably a mighty Figure in the Sixth Race plan, for it is He who, as Head of the Fifth Race, is working out the development of its new Sub-Race and deciding the details of its evolution always of course, in closest

co-operation with the Chohan Morya who will perform a similar service for the Sixth Root-Race which is to spring from this newest Fifth Race branch. We shall gain a wider recognition of His great service to humanity if we are able to realize something of His tireless labours on behalf of those future children of His Brother Morya who shall be known as the Sixth Root-Race. We can only imagine with what patience, wisdom and skill the Vaivasvata Manu is moulding His Fifth Sub-Race so that it shall show those potentialities desired by the Master Morya for further development in the Sixth Root-Race. We can, at best, but very partially visualize the love with which He co-ordinates His effort to the future Manu's plan and only feebly realize the power which enables Him to make this mighty effort while at the same time He directs His Departmental activities as Leader, Ruler and Guardian of those millions who are members of the five other branches of His Fifth Race. As we try to understand more completely all that this implies, we perceive that this Sixth Race work of the Vaivasvata Manu meets that of the World-Mother at many points. How significant to both and to the Master Morya are the children of to-day! How important are the understanding and opportunities we extend to them. We see the Maha-Chohan closely associated with these Three in evolutionary effort for the Sixth Race. And along the line of government and rulership we behold the Vaivasvata Manu, the Master Morya, the great European Adept, the Master Ragoczy, whose experience has made Him an authority on governmental, political and international affairs, and the mighty Lord of the Cultural World, known to us as the Venetian Master, all working tirelessly to create world conditions favourable for the Sixth Race.

Surely with the evidences we possess of Their interest and labours we may safely say that in child welfare, government, international relations, national political situations, public health,

social reforms and the peace movement, we can, if we choose, work along lines that are near to the heart of the Vaivasvata Manu and those other Great Ones we have mentioned as associated with Him in this Sixth Race work. If we are active and helpful along any or all of these lines, shall we not be doing Their work and may we not, many of us, know the reward of greater service for Him who is indeed Father of all members of His Fifth Race?

Let us next consider the Departments of the Ray Chohans and endeavour to identify Their individual contributions to Sixth Race work. As far as we can, let us also try to trace some of the connections and associations which They create between Themselves in order to further this Sixth Race project. Readers are already doubtless familiar with the Sixth Race positions to be taken by the Heads of the first two Rays. Leaders of the Theosophical Society have already written of Their place and work in a manner which does far greater justice to Them and Their effort than anything the present writer might say. Furthermore, we have already brought out earlier in this article the fact that the great First Ray Head, the Chohan Morya, will, as Manu of the Sixth Root-Race, be Father, Leader and Ruler of that Race, responsible for both its physical form and government. And we have already shown also that His mighty Brother, the Chohan K. H., Head of the Second Ray, will be the Bodhisattva of the Race, its spiritual Head and Teacher. In addition, we have noted Their relations with other Masters in Sixth Race work and will mention these further in discussing the Chohans of the remaining five Rays. So in order to avoid needless duplication we will not attempt further discussion of the assistance of these two Ray Heads to Sixth Race work. That Theirs is a primary contribution is unmistakable.

The Heads of all of the remaining Rays are closely associated with and under the jurisdiction of the Maha-Chohan

because, by the common characteristic of their Rays, namely, Creative Activity, They are distributors of that Creative Energy which He directs and controls. We have studied and analyzed the powerful impetus given to Sixth Race work by the Maha-Chohan. We will now take up the more detailed description of that contribution as it is shown in the assistance of His Associates, the great Chohans of the five Rays under His leadership.

It would be difficult to over-emphasize the importance of the Third Ray to Sixth Race work. Let us first recall some of the characteristics of this Ray. It is the Ray of the higher mind, of abstract thought. It is on the plane of the higher mind that the Divine Mind may be contacted and the Archetypal World entered. The great Chohan whom we call the Venetian is Head of this Ray of Creative Evolution and it is His work of creative thought in the higher world which governs evolution in the lower. He is also the Lord of the Cultural World, and from the archetypal level He controls, directs and encourages those cultural beginnings which manifest themselves periodically on this globe. His influence pervades our entire civilization and modifies and directs all our cultural life. From this short and incomplete summing up a particularly close association between the Venetian Chohan and His Chief, the Maha-Chohan, is at once apparent.

Let us now trace the Third Ray influence and the Venetian Chohan's part in Sixth Race work. Dr. Van der Leeuw has said that understanding the relativity of things, and the interrelations between all things, and the realization of the Reality behind all appearances, were typical of this Ray. The ability to grasp instantly a situation is characteristic of this Ray, as are also tact and tolerance. How closely these seem to be allied to what we sometimes call the Sixth Race sense, intuition, whose home-land is certainly

that plane of the higher mind which is the province of the Third Ray.

Moreover we know that the Sixth Race is to be original, inventive and creative, and Those who are charged with the development of this Race and the unfoldment of its capacities must therefore receive the welcome assistance of Him whose special sphere of labour is that of creative thought. Further, we know that for this Race and with it there will evolve a new civilization and a new culture, and in the Venetian Chohan we behold the Lord of the Cultural World and the Director of the evolution of civilizations. Thus we see the Maha-Chohan, His Third Ray Head, the Venetian Master, and the future Sixth Race Manu, now the Master Morya, co-operating in the closest possible manner in Their endeavour to further in every way the creation and development of the Sixth Race.

The Venetian Master's Department is of the greatest importance to those individuals who desire to labour for this future Race, for under His Ray work they are afforded wide opportunities for helpfulness. Meditation would seem to afford many opportunities as His realm is that of abstract thought, the world of the archetype. Any effort which creates conditions favourable for the development of a Sixth Race culture, any exertion which promotes the emergence of a type of civilization suited to Sixth Race needs, is in harmony with His Ray work. Let us not consider these too vague and general to have a practical application to our lives. There exist considerable data, available to Theosophists and students, descriptive of the future Sixth Race type. Knowing these characteristics we can deduce with some confidence certain phases of the culture and civilization harmonious with the Sixth Root-Race. We know, for example, that the members of the Race will be intuitive. We therefore logically deduce that this must mean great changes in our present educational

methods—a shift of emphasis from the comparatively external method of “pouring in” or “stuffing” to the more internalized process of unfoldment. The education of a people stamps its impress upon the culture and civilization of that race and vice versa. Hence we have in this one field an opportunity for Sixth Race service which associates the doer with the great Head of the Third Ray and also His Brother, so dear to all Theosophists, the Chohan Koot Hoomi.

We know further that the new Race will be humanitarian, altruistic, inventive, independent, impersonal, co-operative rather than competitive, understanding, and brotherly in the sense of helpfulness without interference. We note the association of many of these characteristics with the plane of abstract, impersonal thought and also realize how they would permeate and colour the whole culture and civilization developed by a Race possessing them. And inevitably the question arises, are we to-day fostering and encouraging these characteristics in ourselves and in others? Are those of us who desire to be born in the Sixth Race living an impersonal life? Are we detached and dispassionate? Are we free from mass thought and public opinion? Is our emphasis upon co-operation or competition—upon sharing or possessiveness? Are we brotherly to the extent that we have replaced interference with tolerance and judgment with sympathy? Does our daily life show a disinterested altruism and humanitarianism? Do we think in terms of others more often than of self? If so we are helping to prepare a ground-work upon which a culture and civilization coloured by these characteristics may arise. Meditation will disclose to the seeker many additional avenues for service connecting the Sixth Race project with the Department of the mighty Venetian.

Ernest Wood, in his book *The Seven Rays*, has shown that the First and Seventh Rays have Will dominant, the Second and Sixth Love, the Third and Fifth Thought. This

leaves the Fourth Ray unclassified. This Fourth Ray, of which the Chohan Serapis is the Head, is known as the Ray of Beauty, and many of us seem to have associated it rather exclusively with the idea of artistic endeavour. Its scope, however, is really very much wider than this, and as we study some of its further implications we shall see why it stands alone. Arithmetically it marks the balance-point of the Seven Rays, three of them grouping themselves on either side of the Fourth. This is a point of some significance, for we find that this Ray really does mark the meeting-place or balance-point in consciousness between the inner and outer worlds. It is, therefore, to be associated with the *Antahkarana*, which may be termed the bridge on which consciousness passes from the three lower worlds to the higher. In practice this means that the Master Serapis, who as Head of the Fourth Ray under the supervision of the Maha-Chohan would be associated with the control and direction of Creative Energy, is engaged with the direction of Creative Force from the inner planes to the outer phenomenal worlds. His work is within the province of neither but vitally affects both. To summarize, we have the Fourth Ray characterized by Beauty, including artistic endeavour; Harmony; Balance; the meeting-place between the inner and outer worlds of consciousness.

We see the great Head of this Ray directing the Creative Forces from the planes of spirit to the planes of manifestation. We see Him Director of “the place where heaven and earth meet and in their meeting beget immortal creations of art,” as Dr. Van der Leeuw has so happily described the Fourth Ray province.

(To be concluded)

THE LAST PILGRIMAGE OF THE RABBI

FROM A GERMAN VERSION OF MARTIN BÜBER

BY V. N. SHARMA

RABBI ISRAEL is a sage. His life's work is to serve God. During the day he serves the creatures round him. Messengers from the heavenly worlds as well as from the earth come to him telling him about sufferings and pains of humanity. The Rabbi receives them all and says that his blessings will be with each and every one of them as long as he lives on earth. He gives his compassion to all and makes them happy. By the touch of his hand the wounds and sorrows of suffering humanity disappear. Such is the nature of the Rabbi.

Evening after evening, he shakes himself free from the shackles of the body and roams in higher regions. His companion—the body—may rest in peace but he cannot; he must go out into life beyond time and space which bind his body. He rises high and stands on great summits of bliss. The earth has no hold on him now and he moves on those heights balanced and conscious. He reaches the highest worlds and the heavens receive his liberated soul.

This Nirvana, this heaven, is a fathomless, limitless ocean of supreme bliss. Here there is only one Path and only one Eternity. Every night he enters this Nirvana

and treads the Path of Eternity. But a night comes when he sees a wall, a huge wall, rising up in his Path of Eternity, his Path of Pilgrimage. The Path disappears and he sees nothing but darkness on all sides. Though he is beyond time and space, he has to stop his flight to higher regions. Obstacles arise on all sides. Even the gleam of that light coming from the stars is put out by a dark hand. Where is he? Can he not go forward? How can he? The wall arising in front of him stretches itself to endless heights. A vast form coming from the wall appears before him. It is terrible and full of darkness. Though his eyes are frightened the Rabbi's heart knows the image well. It is the image of the earth which he left that evening. He knows that he will return to that earth again and enter into his body waiting for him in his bed. Is there no way to transcend the darkness before him? Yes, there is a way. Do not be frightened but have patience, Rabbi! Somebody is calling him from the other side of the wall. The Voice is clear and distinct coming from beyond, breaking all darkness, as if it were a huge veil on his Path. The Rabbi remains calm and silent, and the Voice speaks: "O Soul, longing soul, O soul, who desires power and dreams, O soul, who wants to fulfil himself, O soul, who desires patience and immortality and all secret glories, listen to me! This is the boundary. See here the altar of the earth. No one enters here unless he gives up everything he has. The name of this world is 'God's Choice' (Nirvana). In this region all things are one. Noble soul, silent and mighty soul, you are about to enter Nirvana. You have to make your final decision. Give up your physical body and then alone I can open the gates. He who enters this world shall never return. Make your choice to enter or to go back to earth."

The Voice speaks no more. The Rabbi looks in that direction. There is nothing but darkness and the silent wall

stretching into endless heights. But the Rabbi has not lost his courage. He lifts up his head and looks around. Silence and quietude on all sides. He has to make his final decision and he is ready for it. He wants to answer to that Voice: "I enter into . . ." He cannot finish his sentence, something interrupts him suddenly. He looks up and sees a new form coming up and standing before him. It is a voice from earth and he knows it well. He looks down and sees the speaker.

Just when he is about to make his final decision, whether or not to enter into that heavenly region, he sees a woman bending down to look at the bed where lies her husband. No one knows what her thoughts are at that moment. She cries aloud "Israel" and beats her forehead. That cry of the woman enters into the new region and stands before the Rabbi. How quickly it reaches this world! It is faster than the flight of the stars and the heavenly angels. Just when the Rabbi begins to tell the Guardian of Nirvana his final decision, this cry comes and stands before him. It has taken the Rabbi many nights to reach this gate of heaven but the cry of the woman soars up in a moment. It touches him at the very moment when he is about to reply; the Rabbi stops abruptly. He turns to embrace the messenger from the earth and follows him back to his old world.

How can he enter Nirvana if there are voices still calling him from the earth? As long as there is suffering and pain how can he enjoy Nirvana? His work is with his people and he must give his love and illumination to all. This is his work and it settles his final decision.

Such is the last pilgrimage of the Rabbi to Heaven.

THE GARMENT OF LIGHT

By O. HARCOURT

IT is frequently stated that the Jewish religion contains no belief in the life after death, and as a proof of the statement the fact is brought forward that the doctrine has no support from the Old Testament. Those who hold this view have forgotten that the esoteric doctrine of Israel is not contained in the Old Testament, but in the Kabbalah, that ancient collection of writings in which is to be found the secret tradition of the Jews. In these writings there is much of great interest about the wonderful garment which will be worn by the purified soul after the death of the body. In the Books of Enoch also the resurrection of a spiritual body is definitely taught, a body that shall be as solid to the risen spirit as the physical body is to dwellers on earth, and which is called the Garment of Light and the Vesture of the Holy Spirit.

In the *Book of Adam and Eve*, one of the oldest of these writings, there is the following passage:

The Deliverer touched Adam, saying: Arise! Shake off thy foul body of dust which the Star Angels have given thee. Come and put on the Garment of Light.

According to the Israelite tradition, the soul of man when being prepared in the Heaven-world to be incarnated in a physical body—the foul body of dust—is given a garment called the Sheath. This is the aura of man, called by the mystics the Sphere of Sensation. In it are reflected not only

the forces of the Divine Powers, but the inner life of man and all things in the material Universe.

The Higher Self of man, called by the Theosophists the Ego, finds in the colours of the human aura a means of self-expression. Goethe—greatest of modern occultists—says that colours are caused by the sufferings of light. They are light in limitation, seeking to escape from the bondage of matter. They bear witness to the existence of enormously powerful forces behind the veil, the nature of which is unknown to all but initiates.

The Light powers of man's Higher Self, seeking to manifest during incarnation, are limited by the desires, emotions and passions of his physical make-up, and thus the colours of his aura are more or less brilliant according to his spiritual development.

In the *Zohar*, the most important and illuminating of the Books of the Kabbalah, we are told that the beauty of a flower—its shape, colour and so forth—is due to the Sun incarnate within it seeking to burst the bonds of matter. Beauty, when present in the human aura, is due to the same cause. Power and clarity of intellect produce symmetrical forms within the aura, trained and refined emotions express themselves in rare and lovely colours.

But when the soul of purified and regenerated man is ready to ascend to the Heaven-world at the death of the physical body, it receives a new garment called the Vesture, that Garment of Light which Adam was called upon by the Deliverer to assume. All departed spirits, says the *Zohar*, wear this Light Garment in the upper regions in order that they may be able to endure the brilliance which streams from the Heavenly Garment of the Lord of Light Himself, and also that they may manifest the Higher Self within.

At the Transfiguration, when Our Lord appeared to His disciples in a magnificent Vesture of Light, the Sun of His

Spirit burst the bonds of matter and showed itself in all its glory, in accordance with His wish to vouchsafe to His followers a vision of the spiritual body of Man made Perfect. Such a vesture, says Apuleius, is only worn by those whom the Israelites called the Souls of Fire, who dedicate themselves during earth life to the service of divine ends.

The Gnostics believed that five words in their secret language appeared upon the Heavenly Vesture of Our Lord at this time, which were—ZAMA ZZA PAX AMA ZAI (The Glorious Robe of My Strength).

That these words were five in number is a reference to that Eternal Symbol so highly revered by the Jews, the Pentagram or five-pointed star that rose at the birth of the Christ, and which represents the victory of Spirit over matter. By some these five words are said to mean the five virtues which are necessary to the soul in order to gain the Heavenly Vesture. Others explain that they refer to the five mystic powers of the twice-born.

In that obscure and little known book of the Christian Kabbalah called the *Pistis Sophia*, we are told that the Christ, when about to incarnate in the physical body, travelled downward through the planes on His way to this earth, and that He shed some of His Divine Power on each plane through which He passed, thus preparing Himself to endure the suffering which the low vibrations of this world would entail upon Him. It is the same with us, we are also suffering the bonds of earth. Our Higher Self is imprisoned in the body, awaiting the time when we shall wear the Garment of Light, radiant and beautiful according to the degree of spirituality to which we attain during our sojourn in the body of dust. For this three things are necessary :

1. Love, expressed towards God, Man and the Universe.
2. Willingness to sacrifice self.
3. Purity of mind and body.

The higher worlds of being are metaphysical regions of both consciousness and matter. By entering into the silence of deep meditation we can develop within ourselves states of consciousness that will link us with the spiritual planes. The true home of regenerate man is the plane of Radiation—the Region of Light.

SACRED HEART

A FAITHFUL priest his mass did say
At sacred altar every day.
Devotion deep his words expressed,
And rev'rence tinctured each behest.
Faith blessed the incense, poured the wine,
The sacred wafer did enshrine.
And lo! unseen the blessing shone
To give the world its benison.

But love another altar lit,
In that priest's heart, and hallowed it;
And blessed the incense, poured the wine,
The sacred wafer did enshrine.
The Angel brethren ever stayed,
To tend the Love that from it rayed.
The cherub and the seraphim
Delighted to encircle him,
And blessed the Lord, the Three-in-One,
Who from that heart gave benison.

H. E. T.

NOTES ON THE FIRST STANZA OF DZYĀN

By ERNEST WOOD

(Continued from p. 30)

THE text informs us that Universal Mind (sometimes called the Third Logos, or Creator) at first was not, for there were no Ah-hi (Dhyān-Chohans, or celestial beings) to contain it. As H.P.B. comments, a noumenon can become a phenomenon only through an appropriate basis or vehicle. Strictly, it cannot become a phenomenon at all; we might better say that phenomena arise which (imperfectly) represent it. Strictly, again, no vehicle can exist but what the "creation" produces; so we come to the logical conclusion that the vehicles and phenomena are not something different from the noumenon, but are the residua after an obscuration or partial inhibition—due to something which we must call "will," because that is the name we give to the same operation in our own minds. The great Indian Teacher, Shankarāchārya, alludes to it as Tamas or darkness, as well as primal positive ignorance.

Universal Mind did not exist, because there were no Ah-hi. In other words, the individualizing, separate I-making Ahankāra, the cause of which is lost in the mystery of the First Logos, was not in operation. The fiat had not gone

forth. It is idle to speculate on the nature of that fiat, for it belongs to Nirvāna and can be expected to be known only therein; therefore, for the practical purposes of those who would "attain" Nirvāna, it is sufficient to recognize the faultiness or ignorant nature of external things and the mind, and through perfect or pure action (*i.e.*, not fooled by any externals) to penetrate to reality.

The spiritual beings are described as a great host, all with their respective limitations, and even one within the other. The whole world is nothing but the expression of the activities of all these beings, operating through their minds, and the aggregate of the minds so operating in one collective system is called the Universal Mind. The effect (*i.e.*, the world) of that cause (*i.e.*, the mind) is the karma of all those beings, neither more nor less, and all the beings are essentially Dhyān Chohans or Monads. Let us not imagine that because these are a host or hierarchy, with relatively more and less limited activity and responsibilities, they are responsible to one another, or should look up to or down upon one another.

Let us have no illusions about the nature of the created world. It is the product of limitations or mistakes, and the whole object of every incarnated being is to penetrate the sham or overcome the bondage of that world, not to find its ideal or goal *anywhere* within it. It stands up before him with great power, dignity and glamour, and makes him think that he is dependent upon it, or subordinate to it, as whole or in part; but it is in every part constituted of what is death (*i.e.*, inhibition) for him, and he must at last learn to put that death under himself. Thus, although each one takes up position and power according to his own karma, and therefore in the worldly valuation superior or inferior, above or subordinate, to others, it is only *externally* that this relativity exists, and within his own natural or karmic

limitations each one has to find himself, by making full use of his own powers.

Further on in *The Secret Doctrine* (p. i 280 ff. 2nd edition; p. i 300 ff. 3rd edition) Madame Blavatsky treats of these beings at greater length. The Creator or Demiurgos is no personal Deity, but only the aggregate of the Dhyān Chohan and the other forces; therefore:

Neither the collective Host (Demiurgos), nor any of the working Powers individually, are proper subjects for divine honours or worship The ever unknowable and incognisable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the Universal Spirit, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the Presence.

The reason for no lower worship comes a few pages earlier:

The whole Kosmos is guided, controlled and animated by almost endless series of Hierarchies of sentient Beings who are neither 'ministering' nor 'protecting' Angels; nor are they 'Harbingers of the Most High' To appeal to their protection is as foolish as to believe that their sympathy may be secured by any kind of propitiation; for they are, as much as man himself is, the slaves and creatures of immutable Karmic and Kosmic law. But, by arriving at the full knowledge of the *non-separateness* of his higher Self from the One absolute Self, man can, even during his terrestrial life, become as 'One of Us'.

As it is put by Shankarāchārya in his Commentary on the *Brahma Sūtras*, the One cannot be *ruler*, since if it were it would be guilty of human-like limitations in assigning beings to such different conditions and fortunes, and if, however, it assigned conditions according to merit and demerit of the beings concerned (*i.e.*, according to karma, in Theosophical terminology) it would be simply an obeyer rather than a ruler. The great appeal made by Theosophy to thinking people in the last century was that it declared man

free from the attentions of any capricious beings, and from chance, and showed him that his future circumstances will be what he makes, and the tendency to bring the idea of *rulership* of hierarchies and the idea of a "plan" made by somebody else and to be communicated externally to those who are fortunate enough to possess a disposition towards obedience to their superiors cuts away the very ground of Theosophy, as must be clear to readers of *The Secret Doctrine*.

In all this, H. P. B. makes the terms "divine" and "universal" interchangeable. Every portion of the divine is divine. The relation between all the parts is *within*, and there is no need to import the conceptions of human organization and rulership through externals, where karma reigns supreme—karma, which implies its counterpart, freedom, at every moment, since without freedom karma cannot be made.

The portion of Stanza I which we are now studying implies that mind is the creator of the world. H. P. B. makes this very clear :

Every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind.

This is true, she says, with regard to the whole Kosmos as much as any one man. Mind is the builder, the supporter and the destroyer of forms. It is the basis of all *things*. This conception is the reverse of materialism, or of the popular idea of the firm ground of the world of forms. It is mind that is firm, stable, the rock-like foundation; the superstructure is evanescent—"Everything is fluid to thought". This *reverse of materialism* (which I have very fully explained, with numerous examples, in *Natural Theosophy*) is the Theosophical outlook. Even circumstances, or karmas, do not affect us at all, except through *our* reaction to them.

This vision of the Universal Mind, the aggregate of all the Monads who are moving together in karmic expression

—travelling in one omnibus, as it were—should help in the realization that everywhere is life, that it is life which is the big thing and the world which is the small thing, not the reverse, as is popularly supposed.

The practical value of these stanzas which begin by showing what comes first, *i.e.*, what is beyond mind; what comes second, *i.e.*, mind; and what comes third, *i.e.*, things, is valuable as showing us where to set the basis of our valuations and therefore of our happiness. This is the creative or form-making order (symbolically: father, son, mother). The recreative or spiritual process begins with interest in *things* and thoughts and feelings with regard to things (the child man at the mother's knee, living for sensations, however refined); continues with interest in the *lives* which are associated with those things (the young manhood of a man, the brotherhood or Christ condition, the life of sacrifice), and thirdly, interest in the One (the full manhood, in which one will is recognized in all wills, and therefore peace, unity with the Father).

HARMONY is the law of life, discord its shadow, whence springs suffering, the teacher, the awakener of consciousness.

H.P.B. in *Lucifer*

WAGNER AND BUDDHISM

It is much easier to understand Wagner when we realise that he had studied Buddhism and Sufi mysticism, and was aware of inner worlds of consciousness which are more insistently emphasised in those systems than they are in the Christian. How deeply he was able to retreat into the heart of things is indicated in one of his letters, wherein he speaks of "some indescribable inner sense," which is at its keenest when he neither sees nor hears distinctly, and "shows its function as creative calm. I can call it by no other name, merely I know that this calm of mine works from within to without—with it I am at the world's centre".

Now the "heart of the universe," Dr. Besant says, "is Nirvana, whence all its life-currents proceed." There is the beatific vision for which all mystics have longed, the supreme goal for which they have striven. One must be awake in Nirvana to experience it. None may know Nirvana but those who have reached it, an incommunicable, unfathomable sea of bliss and power, we are told by those few who have had experience of it. Wagner writes of it: "It is the bliss of quitting life, . . . of last redemption into the wondrous realm from which we wander farthest when we strive to enter it by fiercest force. Shall we call it Death? Or is it not night's wonder world, whence—as the story says—an ivy and a vine spring up in close embrace o'er Tristan and Isolde's grave?"

In a letter of Wagner's to Frau Wesendonck we find that Wagner had in mind Nirvana when composing "Tristan"; writing from Paris he says: "Everything is foreign to me, and I often turn with longing to the land of Nirvana. But Nirvana quickly changes into Tristan. You know the Buddhist cosmogony." And so he goes on. The amazing music of "Tristan" conceivably came from some super-realm of inspiration, from which he brought down the extraordinary power and beauty of music with which he has clothed the story. "The Tristan drama is, and remains," he says, "a marvel to me. I am more and more unable to understand how I could produce such a thing." Remember that Wagner's first conception of Parsifal was that of the Buddha himself, which he changed to a Christian ideal to suit the orthodox predilections of the western world. "You know how I involuntarily became a Buddhist," Wagner says in one of his letters, and another he signs, "Your grateful Buddhist."

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THE YOGA SŪTRAS OF PATAÑJALI

BY MANJERI VENKATA RAYA IYER

(Continued from p. 36)

कृतार्थं प्रति नष्टमप्यनष्टं तदन्यसाधारणत्वात् ॥ २२ ॥

22. (The Perceptible), though destroyed with reference to one who has accomplished his object, is yet undestroyed, from its being common to others.

Matter is said to be destroyed with reference to the Yogi who has achieved his object by attaining Liberation. He remains in a state quite oblivious of Matter and its activities. To him Matter has practically ceased to exist, though it continues to exist for those who have not attained Liberation. In fact, Matter is something which is "created" or something "willed out into being" and as such it has no existence independent of the consciousness which "creates" it. What we know as "Matter" is the *Samkalpa*, the Will, of the *Isvara* of our System. Apart from His Will it has no substantiality. If, even for a moment, He withdrew His attention, it would disappear and the Atomic Planes, *Mahābhūtams*, alone would remain. The Atomic Planes are "reality" to our *Ishwara*, but they themselves are but "the creation" of a mightier *Isvara*. If He turned His attention

away from them the whole stellar universe would vanish into the "bubbles in Koilon". And these "bubbles" themselves would collapse if the Supreme Is'vara ceased to think of them. Still "Koilon" would persist. What may be this invisible, hypothetical "Koilon"? It must have inertia, it must be compressible, it must be elastic, it must possess all the qualities of Matter. Otherwise, no "bubbles" could be created in it. The vicious circle is complete, and it seems almost certain that creation is not possible without Matter or Inertia as we cannot think of any motion or change without Inertia. But the fundamental error lies in considering "Creation" as "manipulation". Creation is not manipulation. It is not a mechanical process at all. Creation is a spontaneous act of consciousness. The whole secret of Creation is (said to be) contained in the sentence; "God said: 'Let there be Light'; and there was Light". But, there seems to be a drawback here. Why should God choose a particular point of time to voice forth His Will? The only logical solution to all these puzzling problems is to think that "there is a Consciousness in which everything exists everywhere always," which leaves no room for any further question. This Consciousness Absolute is God, Truth, the Eternal. "The end of existence, the fulfilment of the Individual is," as Sri Kṛṣṇamūrti says, "to realize in himself the totality without object or subject—which is pure Life." And this is what Yoga aims at.

स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥ २३ ॥

23. The conjunction (of the Perceiver and the Perceptible) is the condition of gaining its own and its Lord's powers.

The conjunction of Spirit and Matter makes the unfolding of the powers of the Self and the Not-Self possible. The evolution of Individual Consciousness and that of the

atoms and molecules forming its vehicles proceed *pari passu*. The indispensable condition of evolution is the bond between Life and Matter, the two poles of one Being. The evolutionary process arising out of the conjunction of the Unity of Life and the Multiplicity of Matter ever tends towards Individualization of Life and Organization of Matter. The universe thus becomes an ever-harmonized organic existence of countless series of ever-evolving organisms, each organism, mighty or small, itself constituted of smaller organisms entering in its turn into the constitution of an organism much mightier than itself. "Hētu" is a logical term connoting the "Cause" as well as the "condition" of the happening of an event.

तस्य हेतुरविद्या ॥ २४ ॥

24. Its cause is Ignorance.

Ignorance necessitates evolution or gaining of wisdom. Ignorance is want of wisdom or experience. Evolution is the expansion of the Individual Consciousness from Unconsciousness to Universal Consciousness. Ignorance is the necessary antecedent to Self-acquired Wisdom.

तदभावात्संयोगाभावो हानं तद्दृशेः कैवल्यम् ॥ २५ ॥

25. The annihilation of the conjunction, (resulting) from the annihilation of that [Ignorance], is the removal (of Pain) —that, the Isolation of (Individual) Consciousness.

So far as the Individual Self is concerned, the nexus is that which exists between him and his vehicles. When he has learned all that could be learned through them, generally his connection with them is broken. This is said to be his Isolation [*Kaivalyam*] from his vehicles. But he finds himself clothed in "higher" vehicles belonging to the next higher kingdom. Thus an animal may be considered to have attained Isolation or Liberation from the animal

kingdom when he enters the human kingdom, and a man is said to be liberated when he enters Superhuman Evolution, clad in vehicles appropriate to it.

विवेकख्यातिरविह्वला हानोपायः ॥ २६ ॥

26. The unfailing vision of discrimination is the means of removing (Pain).

The discrimination between the Ephemeral and the Eternal and the consequent cessation of craving for the fleeting pleasures of life would put an end to Pain and bring lasting happiness to the Yogi.

तस्य सप्तधा प्रान्तभूमौ प्रज्ञा ॥ २७ ॥

27. His consciousness, at the final stage, is sevenwise.

At the final stage of his attainment, the consciousness of the Yogi becomes free from (1) the desire for knowledge, (2) the desire to renounce, (3) the desire to attain positions, (4) the desire to perform rites, (5) anguish, (6) fear and (7) doubt. This aphorism also suggests the possibility of the Yogi's entering any of the seven lines of Superhuman Evolution opening out before him as he completes his human evolution.

योगांगानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः ॥ २८ ॥

28. From following the practice of "the limbs" of Yoga, when impurities are worn out, the Light of Wisdom (dawns) out of the far-reaching Vision of Discrimination.

"The limbs" of Yoga are its accessories which are eight in number. And they are :

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टाङ्गानि ॥ २९ ॥

29. Control, Discipline, Posture, Regulation of Breath, Withdrawal (of the Senses), Attention, Concentration and Composure are the eight "limbs" of Yoga.

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ ३० ॥

30. Harmlessness, Truth, Non-stealing, Continence and Non-grasping (constitute) Control.

Non-grasping is the absence of the sense of possession.

एते जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥ ३१ ॥

31. These, when not prevailed upon by social position, place, time and convention, (constitute) "the Great Universal Vow".

Jāti means birth, race, lineage, rank, caste, tribe, class, etc. The virtues mentioned in aphorism 30 should be practised irrespective of social position, place, time and convention.

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ ३२ ॥

32. Purity, Contentment, Effort, Self-study and Placing (the Mind) on the Lord are the Disciplines.

The last three are the Yogic Disciplines already mentioned in aphorism II, 1.

एतेषां यमनियमानां वितर्कबाधने प्रतिपक्षभावनम् ॥ ३३ ॥

33. When the opposites of these Controls and Disciplines trouble, meditation on (the consequences of) the opposites.

वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदु-

मध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥ ३४ ॥

34. The opposites are harmfulness, etc., done, caused to be done or gloated over; prompted by greed, anger or delusion; mild, moderate or excessive; ripening into unending misery and ignorance—thus the pondering on (the consequences of) the opposites.

This pondering on the consequences of vices has the same effect on the would-be Yogi as the post-mortem astral experiences on a vicious man.

अहिंसाप्रतिष्ठायां तत्सन्निधौ वैरत्यागः ॥ ३५ ॥

35. When established in Harmlessness, abandonment of hatred in his proximity.

The cat caresses the mouse in his presence. This is brought about by "forced vibrations".

सत्यप्रतिष्ठायां क्रियाफलाश्रयत्वम् ॥ ३६ ॥

36. When established in Truth, reliability of fruitfulness of Action.

The thoughts, words and deeds of such a one are never in vain. They at once bear fruit.

अस्तेयप्रतिष्ठायां सर्वरत्नोपस्थानम् ॥ ३७ ॥

37. When established in Non-stealing, approach of all gems.

Uncovetousness commands all the wealth of the world.

ब्रह्मचर्यप्रतिष्ठायां वीर्यलाभः ॥ ३८ ॥

38. When established in Continence, gain of Vigour.

The triple-stream of vital force that flows down from the "Spleenic" to the "Root-Cakra"—the dark purple, the dark red and the orange-coloured confluence of Prāṇa-atoms—spends itself in the exercise of sexual functions and in keeping up the blood-heat in the ordinary man. When the Yogi conserves this energy it passes up, purified, through the spinal channels of "Suṣumnā," "Idā" and "Pingalā," coloured violet-blue, crimson and yellow to the brain and flowing through "the Coronal Cakra" at the top of the head strengthens the powers of Will, Love and Intellect of the Yogin to a great extent. Without the conservation of this energy Yoga is not possible of achievement.

(To be continued)

THE NEW UNDERSTANDING OF THE CHILD¹

BY C. JINARAJADĀSA

WHAT do I mean by a new conception of the child? In order to explain, let me point out what is our ordinary conception. Most of us, in our relation to the child, are still influenced by Solomon's dictum: "Spare the rod and spoil the child." We know two facts about the child: first, his weakness and helplessness. We can crush him, and he cannot resist us, for we are stronger than he. But there is also the second fact: he has a will, a character, which sometimes challenges our will, and we are helpless to make him accept our point of view. We cannot reason with him, and we cannot pacify him; but we can make him obey us, by using force. Perhaps we are ashamed when we, the strong, punish him, the weak. But we know no other way. What we decide as right for him must be accepted by him as right; that is our law for the child. Hence the need we find of corporal punishment in the home and in the school.

This conception of the child is prevalent in the East also, with the single exception of Japan. In that land, by immemorial tradition, no hand is ever raised against the child, however naughty he may be. But even in India, the

¹ A radio address broadcasted from Holland to all Europe from Huizen (301 metres), on February 20, 1934.

land of much wisdom, the brutal conception of the child still prevails. When talking of children, they quote you a Samskrit verse from a sage—how wise he was or not you can judge for yourself—to the effect that up to twelve years you are to treat the child as a playmate and as a toy, adorning him with lovely clothes and showering on him caresses; but from then you are to treat him as a servant, beating him when he does not do his work to your satisfaction. Then, when he attains his majority, which is at eighteen years in India, you are to make him your friend. But will your son after you have been stern with him and crushed him, ever look upon you as his friend, when he is released from your domination? Of course not; he regards you as one alien to him, if not as an enemy. That is why, in India, there is such a lack of sympathy between youth and the elders.

The new conception of the child is the result of discoveries along several lines. The earliest discovery concerning the child is that associated with the name of Pestalozzi. In his doctrine we have two illuminating principles, first that love must surround the child if his faculties are to be drawn out, and second, that action is essential in every step in learning. The idea of the school as a place where the children are to be crammed with knowledge, whether they like the process or not, is replaced by that of a Kindergarten or Children's Garden, where the children are happily occupied in organized play. Through work that is play, thus guided by an affectionate teacher, the children open out their natures and grow in capacity in a natural manner.

Then we have the remarkable discovery associated with the name of Maria Montessori. Her doctrine is that the individuality of the child must not be moulded by the teacher, and that the child should be allowed to experiment for himself, and learn by his successes and failures. No one to-day doubts that the Montessori method is an advance in

the right direction. It is the testimony of teachers in many countries, including India, that when the child has been first in a Montessori school, and then joins the ordinary State school, he is about one year and a half in advance in growth, in capacity than the child who has not had the Montessori training.

The third series of contributions to the discovery of new knowledge concerning the child is from the Theosophists. Their discoveries bring us back to Plato and his doctrine of "reminiscence". The Theosophists hold that the child's consciousness is not a "clean slate," a *tabula rasa*; on the other hand, the child brings with him a character already formed by having lived many times before on earth. It follows that all sorts of faculties exist at the back of the child's brain, if one may so put it. It is therefore the duty of the teacher to gain the co-operation of the soul of the child, and in this manner awaken swiftly the faculties which are dormant in the child's character.

This is of course Plato's doctrine of reminiscence. But the Theosophists are at one with Plato in another manner also. It is in their insistence that beauty must surround the child all the time—in the home, in the school, in the parks, in the streets—for through an appeal to beauty, the soul's nature is swiftly awakened, so that it can reveal its attributes even through the child brain. The Theosophists are carrying out Plato's doctrine in another manner; it lies in their assertion that the child comes to earth from a heavenly realm, where as a soul he had been living after the end of his last life on earth. When the soul comes back to earth again as the child, the memories of his heavenly sojourn are not completely forgotten. Therefore, so long as the child's nature is not warped by cruelty, or by the deprivation of health and happiness, the child is not far removed from his spiritual self. If we are to proceed in the right direction in educating

the child, we must prolong by happiness as long as possible the heavenly atmosphere which surrounds every child when born.

This is of course what Wordsworth, one of England's great poets, sang in his famous Ode on "Intimations of Immortality".

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

Every teacher who is a Theosophist is always conscious of these "trailing clouds of glory" which surrounds the child.

But there are other discoveries also. One significant discovery comes to us from the psycho-analysts. They show us how the genius is akin to the child, in some ways. Both the child and the genius have the capacity of retiring swiftly into a world of their own creation, which is more real to them than the world in which we live. Now, we know what great inspiration the genius brings back to us from his world of phantasy; I think that in a similar manner the child too brings back to us something wonderful.

Only a few weeks ago, in a conversation with me, Madame Montessori alluded to this in an exquisitely beautiful phrase when she called the child *un piccolo Messia*—a little Messiah. For she told me how she had noted that her best teachers had begun to change under the influence of the child. This change was not merely the change from the orthodox teacher to the Montessori teacher; it was far more fundamental. The child seemed to have a message not only to the teacher, but to Life in general. The teacher changed not only towards the child, but also towards all the life

around her. In some mysterious way the child had been to her "a little Messiah".

But in what way was the child that? I hope Madame Montessori herself will soon give us a treatise on this new development of her teaching. But even as she used the words *un piccolo Messia*, I seemed at once to see its significance. I will explain it as well as I can, but the explanation is mine and not hers. I have no right to commit Madame Montessori to my explanation.

In the Montessori method, the teacher has to approach the child with a free mind; she must more or less throw overboard her old ideas about children and their education. She must now watch the child, without any preconceived notions. Above all, she must not attempt to guide the child, much less to coerce it. The child must be allowed to expand his faculties, according to the inner direction of his ego.

In an ideal teacher, this process of putting temporarily to sleep the critical mind with its pre-established theories, allows a new faculty to awaken. It is the Intuition. This new faculty of cognition, awakened by the child in the teacher, does not necessarily contradict the mind. But often it goes far in advance of the mind. The judgments of the intuition are more true, because they take into account many hidden factors in a problem—whether of the child or in a series of events—which are not revealed to the mind.

The teacher therefore becomes intuitive, that is to say, more gentle, more artistic, more friendly to all—particularly to animals and birds, plants and trees—more swift in judgment, more self-reliant. The lesson learnt from the child of leaving him alone begins to be applied by the teacher unconsciously to Life itself. She begins to watch all Life more detachedly, not imposing on Life her theories or her reactions. From that moment, Life teaches her

directly many things which are not catalogued in philosophies.

This is why the child is in very truth "a little Messiah". Yet was it not prophesied by the prophet Isaiah that, when the great Day of our Reconstruction is come, and the lion will lie down with the lamb, it will be a little child who will lead us?

It is to me strange that one of the most significant teachings which Christ gave has been so little taken into account by His followers. Speaking of children, He taught: "Of such is the Kingdom of Heaven." This has been usually taken to mean that we must all be simple-minded as children—a teaching which we consider impossible of application in our world of competition. Yet surely His teachings are always applicable everywhere; would He otherwise have spoken? We find that He loved to gather children round Him; was it because He saw something of Himself reflected in them? Was it because they reminded Him of the wonders of the realm which He had left to descend to earth?

I can give my testimony, and it is that, in watching children, I find some of the most exquisite manifestations in the realm of Art. The child reveals Nature at work, not yet handicapped by the will of man. To use Schopenhauer's well-known phrase, the child is "the World as Idea," and not "the World as Will". There is a curve of beauty in a child's movements, in his ringing tones, and exquisitely so when he is at rest. I know also that when my heart is full of trouble, the face of a little child will be as a rift in the clouds through which a ray of sunshine comes. The complexity of the problem of my self is then nearer solution, because the child has evoked in me an artistic response to Life, even to my own suffering. I see more deeply into the problem of my self, because my intuition has been awakened by the child.

The world has yet to discover the wonderful mystery enshrined in the child. His contribution to Life is not a little, if he reminds us all the time of that Heaven which is to be our abode later. And it may be that, for some of us, in understanding children, we shall begin to feel the creative genius hidden in our deepest self.

If only we were to order our national life so that the children are happy, are constantly surrounded with love and beauty, I believe that then the money spent on them by the Nation for these purposes will mean a saving in the end. For we shall have fewer criminals; the expense now incurred in maintaining prisons and law-courts will be a fraction of what it is to-day. All the national and international problems which now confuse us, and make us ready to quarrel, will be more quickly solved, because we shall have become more intuitive. With our awakened intuition we shall understand our opponents better, and so will see more swiftly what is best for both sides.

If only men would look at the child with new eyes! It is to draw their attention to what they will then see, that I have addressed you to-day.

A CHILD'S PRAYER

MAKE me, dear Lord, polite and kind
To every one, I pray;
And may I ask you, how you find
Yourself, dear Lord, to-day?

EDNA ST. VINCENT MILLAY

THE MASTERS AS I KNOW THEM

BY GURDIAL MALLIK

AS I look round I find that a vast majority of people have limited horizons so far as their love for their fellow-creatures is concerned. It is bounded either by country or creed, class or caste. And it being the nature of true love to be whole or universal or not at all, I feel that it is inevitable that there must be some Beings, whose love embraces the entire universe. Such Beings are They who are called Masters. They are, in short, the citizens of the "world".

Secondly, there is such lack of understanding between man and man that the heart cries out for those who have the gift of perfect understanding. And the questioning heart itself vouchsafes the answer: "There are Persons of Perfect Understanding." And these I know as Masters.

Thirdly, every one is striving in his own way, upward and onward. Surely the wheel of evolution must have come full circle in the case of some of those who have been striving since the beginning of time.

Fourthly, every imperfection of the individual carries with it the hint of perfection. And those in whom this perfection resides are the Masters.

Fifthly, many people have their reserves in their relationship with others, particularly in matters of sharing their possessions with others. There must be then some who share their all with every one. These I recognize as the Masters.

Sixthly, there is so much of ugliness all round, ugliness in dress, in demeanour, in diet, in decorations. Some there ought to be who embody the Beautiful. Those who do are the Masters.

THEOSOPHISTS AND NATIONAL FESTIVALS

BY ALEX ELMORE

THE International Youth Bureau of the International Centre of St. Michael, Huizen, Holland, have thought of a new scheme which might prove of interest and use to Lodges of the Society in every country.

The Bureau is organizing a series of National Weeks to be held in the Centre at the rate of two or three in the year. During each week a country will be taken and all the different branches of the work will take on the National colour of that country. Special events are being organized to bring the many-sided activities of the Nation's life to the fore. The first country to be taken will be Holland, as the experiment will be easier with the country we live in.

The week will be organized as follows:

1. There will be an exhibition along broad lines depicting the history, art, commerce, education, politics and the social side of the Nation. The chief exhibit will probably be a large relief map of Holland placed in the centre of the building. There will be different models and drawings placed on this map to indicate the several historical, commercial and other centres of the Nation. This exhibition will not be dry or over-serious, but will be a brief sketch of the Nation as she was, is and what she is likely to be. There will be an endeavour to be as exact as possible in the data gathered, but the

presentation will be made as "easy to swallow" as possible.

2. The Lodge of the Theosophical Society will arrange a public lecture by the General Secretary of Holland. There will be a display of Theosophical literature published in Dutch; a portrait gallery of the prominent members and officers of the National Society both past and present, with short comments on their lives and work for the Society; an exhibit of historical interest with regard to the visits of the leaders of the Theosophical Society and the outcome of those visits; in fact, everything to make the Theosophical Society a living entity with a noble past, a useful present and a splendid future.

3. The Liberal Catholic Church. Special services will be arranged in Dutch (at St. Michael's the services are otherwise in English). The National Anthem will be sung as part of the preliminaries to such services. A Dutch priests' meeting will be organized and priests will come from the whole country to meet their Bishop who will preside at the meetings. Special collects will be said for the Queen and her Ministers and family. There are plenty of ideas for the Church in such a week.

4. Co-Masonry. A meeting will be held where members from other Dutch Lodges will be especially invited. A talk will be given by the representative of the Supreme Council for Holland or some high-placed Brother. A survey of the work in Holland and the place of the movement in the National life will be talked about, and a special thought of loyalty and trust will be sent to the Queen.

5. The Round Table. An open meeting with a talk and the Flower Ceremony is contemplated, inviting Tables from the whole land to participate. Children

will invite their friends to "come and have a look". A great and useful work can be done by the Round Table children during the whole week. They will be called upon to help in every way they can. Use the young people and let them do the work.

6. Music. A special department has been set up. A member of the Theosophical Society in the Centre is very well connected in the musical world of Holland. It will be her duty to organize a concert of representative Dutch music, given of course by Dutch artists. A survey of the history and development of music in the Nation will be part of the evening. A very important event in our week, as music can give the soul of a Nation as very little else can.

7. The Saint Michael Players, a dramatic group, is producing a Dutch play, in Dutch, about the Dutch and expressing the spirit of the Dutch. National folk-dances are being studied and will be performed during the week. A travel film is being hired and a film evening or afternoon will be arranged by the Players' committee.

8. Boy Scouts and Girl Guides are holding a field-day. Competitions, displays, a march past the flag and an inspection by one of the Commissaries are all part of the programme. A National colour will be given to the whole thing, and a stirring talk must be given to the boys and girls about the place which their Nation takes in the great fraternity of Nations. The St. Michael Troops are expected to play the perfect hosts on this occasion and will let the world see what Theosophical youth is worth.

9. Youth Movement. The whole organization of this week comes from the youth. Each movement will arrange its own part of the week, but the Youth Movement will synchronize the whole thing into a whole. Special young people's meetings will be held, and one whole day

is booked entirely for them. Delegates are being invited to meet here, the St. Michael group acting as hosts. These delegates will be from the different Youth Movements in the country and are being invited to meet one another on common ground and on no account will there be argument. We wish to stress the common cause of Youth and not the different methods by which youth is struggling to further that cause. A big work—but vastly interesting.

The festivals of other countries will follow in due course. Advantage will be taken of important visitors, or big National events, in deciding the particular country to be taken on any particular week. The idea behind the whole thing is to make Theosophy an active reality in the consciousness of the Nation, and to create a right attitude in our own Theosophical circles towards our own Nation and so towards our brother Nations. There is yet another aspect of the idea. The Society can by this method broaden out and explore other activities and become the focal point of harmonious work and progressive action. It would be a gratifying sight to see this idea taken up by the National Societies, improved upon and adapted to their own particular needs. Then perhaps we can have a great World Week in the future, when all Nations will come together and will let their true nature be seen before the sight of all.

EVERY Nation is like an organ in the common body of Humanity, and we want the perfect development of Nationality—the life of the organ—in order to be ready for the higher life, the life of Humanity as a whole.

ANNIE BESANT

REFORMERS AND HUMAN NATURE

BY A. P. WARRINGTON

IN U. S. America there is a well-known publicist, Mr. Lincoln Steffens, who for years has advocated many important reforms, some of which eventually were brought about. To him, no less than to the rest of us, the 1929 crash and the ensuing world depression brought the shock that shook us all to our foundations and caused us searchingly to examine our minds, our motives and our ideals for a surer foundation upon which to rebuild our toppling structures, and to do so with a more exact orientation toward the deeper truths of life.

Recently Mr. Steffens was asked, by an interviewer, what had happened to the "reform" for which he had laboured during a large part of his long life, and his answer is so clearly tinged with the sort of wisdom that is so greatly needed in these days of significant and fateful readjustments, that it were well that the readers of THE THEOSOPHIST should have their attention called to it.

According to Mr. Thomas F. Woodlock, writing in *The Wall Street Journal*, Mr. Steffens' epigrammatic reply to his interviewer's inquiry was: "The trouble with us reformers is that we won." And proceeding, our sage reformer developed his theme thus:

Since the start of the muck-raking movement we have put over the anti-trust laws, prohibition, the referendum and recall, the direct

primary, the regulation of public utilities and the direct election of United States senators. We have gone a long way in establishing the commission form of government and the city manager system. We have drawn the lines against the power monopoly and drive ahead in the public ownership fight. We made the war and we made the peace. Make no mistake about it—under President Wilson's leadership it was the liberals who made war and peace. So summing it all up, we won. There's no doubt about that. But with all this fighting, with all these victories, we did not change, affect, or improve any single essential. In fact we fought over almost everything but the essentials. Instead of trying to find out why men behave in certain ways, we tried to make them behave our way. We knew nothing and discovered nothing about motivations of conduct . . . The reformer won't let life go its own way. He makes rigid molds out of words—virtue, democracy, justice, liberty—and tries to pour this stuff into them. Laws are to him instruments for making other men behave according to his ideas. When he starts multiplying laws, the worst thing that can happen to him is to win. And, to repeat, that's what happened to us. We won.

Those who are fond of quoting Krishnaji and showing how that which he advocates is likewise voiced in many avenues of public life, will not fail to note such expressions as *essentials of life*; *why men behave*; *motivations of conduct*; *rigid moulds of words*; *multiplying laws*. Mr. Woodlock proceeds:

DIDN'T BELIEVE IN LIFE

His interviewer wanted to know what he meant by the "essentials" overlooked by the reformers. "I mean," said Mr. Steffens, "that somebody should have taken us aside and quietly whispered in our ear some of the economic facts of life. That's one thing. Another thing is the one great essential involved in attitudes. We didn't believe enough in life. We laid heavy hands upon it. We made condemnations which bred hatred and bigotry. Believing in life means believing in each other. That's an essential we overlooked. How futile all our frantic little reform appears in the light of what happened in the last few years with five great empires toppled over, the gigantic experiment going on in Russia, the ruthless examination to which capitalists themselves are now subjecting our system of life! Sometimes I think everybody has been thinking except the reformers."

Here again one hears the echoes of Krishnaji's teaching in such expressions as: *facts of life*; *attitudes, the essential*; *didn't believe enough in life*; *bred hatred and bigotry*; *believing in life means believing in each other* (the overlooked essential);

futility of our frantic little reforms. The *Wall Street Journal's* writer continues with remarks which, perhaps, a few years ago one would hardly have expected to see in this prominent journal of finance and business:

Epigram is always stimulating but seldom completely informative; nevertheless, in saying that "we don't believe enough in life," Mr. Steffens permits us to infer that what he meant was that our reformers were blind and deaf to those elemental traits which we sum up in the phrase "human nature". If this inference is correct, much can be said for the truth of his dictum. The versatile Mr. Wells has been a reformer all his life and has thus far declined to confess defeat. Some twenty-five years ago he was "converted" to Socialism and, as is his custom, wrote a book, *New Worlds for Old*, in defence of his new faith. Unlike most writers on Socialism in those days, he faced the facts squarely in one respect. He saw, and honestly said that "Socialism" was against "human nature"; he called it even our "fallen human nature" and the "Ishmael of the Universe" at war with everything in the universe including itself, but he said that a changing social system would change "human nature" and that "Good Will" would finally triumph. (This book appeared in 1908 just in time to get out of the way of the World War.) Mr. Wells is perhaps the sole example of a "reformer" who saw "human nature" as it was and is, and remained a "reformer". Is that what Mr. Steffens meant by the dictum that "reformers" did not "believe in life"?

ENVY IN GUISE OF RIGHTEOUSNESS

If so he is right, and when he says that "we made condemnations which bred hatred and bigotry," he is equally right. Somebody said that everybody is busy nowadays examining everybody else's conscience and pronouncing definite judgments upon everybody else's motives, and that the time would be better spent upon one's own conscience and one's own motives. One need not be much of an expert in psychology to know that it is no easy matter to determine one's own motives for any action—that is to call each of its constituents by their right names.

It is easy to mistake envy and jealousy for a "sense of justice," hatred of the "top dog" for sympathy with the "under dog," and hatred of certain individual human beings for a "love of humanity". If the "wrath of man worketh not the justice of God," is it likely that envy, jealousy and hatred will do any better? (Needless to say our "reformers" are no worse than the rest of us in this respect, but are they any better?) Anyhow, it is very certain that we have plenty of "hatred and bigotry" around us to-day—there is no doubt about that.

As for the "economic facts of life" one must suppose that Mr. Steffens means by this the system by which the world gets

its living, with all its crudities, inequalities and inefficiencies, together with the infinite variety of human capacities in which the one and only common denominator is what Mr. Wells has called our "fallen human nature". Here again an inference is suggested, and that is the apparent supposition by the "reformer" that there is a "solution" for all the troubles that attend the working of that system, and that that "solution" can be found by working inward from without—that is, by laws designed to bind the "other fellow". If this writer might be permitted to express opinion on this point, he would say (with all diffidence) that "reform" must work from within outwards, and that the first postulate in seeking a "solution" is to recognize that there is no complete "solution" for our economic (or other) ills, short of discovering a motive sufficiently strong to impel an individual to surrender, wholly or partly, to others his will and his possessions for the common good of all.

Short of that we can expect no more than occasional "gains" and occasional "losses" with perhaps some "gain" on balance for some time. The first chapter of "Ecclesiastes" is worth reading on this point—especially by "business schools" and "economists". Nor should we forget what Horace had to say about nature and the pitchfork.

And finally we find in the closing remarks the spirit of Krishnaji's claim that the individual problem is the world problem; that there will be no general solution until the individual finds his right motive in his surrender to the principle of the common good. And so these publicists have thus reflected potently the principles, not alone of the teachings of Krishnaji but of the First Object of our Society, which in these times invites our consideration and service even more than the other two Objects, and more than either of them ever did before.

THE fundamentally ignorant man is easily led, and the wise man still more easily; but not even the Almighty Himself can exercise any influence on the smatterer.

From *The Wise Sayings of Bhartrihari*

KRISHNAMURTI'S PHILOSOPHY

By. J. L. DAVIDGE

(Editor, 2GB's "Advance Australia News Service")

KRISHNAMURTI is a delightful person to meet, he has a personal magnetism that would disarm his worst enemy, if one could imagine him having an enemy. He has a magnificent head, fine features and perfect manners. One notices about him a complete absence of desire to impress; anything in the nature of praise seems to embarrass him. With gentleness and kindness—of which he is the personification—he combines unusual gifts of intellectual power and spiritual perception. He is indeed the prophet of a new era. I met him again, after an interval of ten years at Mosman, in the home of Mr. and Mrs. John Mackay, with whom he is staying.

Putting his philosophy in a nutshell Krishnamurti said: "Man is more and more conquering Nature, but is not understanding his relationship with men. And what prevents the understanding of his relationship with other men is the various superstitions and social bondages and economic exploitations in the world."

"That means a radical change in the social order," I ventured.

"It means we have to change the whole sociological system," he answered.

"Perhaps you will do that?"

"How can I do it?" he replied. "I form nuclei everywhere of people who actually think along these lines, who are keen and see how their fellow-men are being exploited, and not those who are concerned with getting salvation for themselves."

"You make it a matter of individual responsibility," I interposed.

"Responsibility," Krishnamurti differentiated; "you cannot separate the individual from the community. I cannot live by myself."

Does Krishnamurti offer a solution of the economic problem? He answers: "You cannot solve your economic difficulties by a miracle. You have built up a system, based on competition and selfishness. Now you must aim, not at the substitution of one system

for another, but at a complete reorientation of your minds and hearts. It is of the utmost importance that you go to the root of the problem. In the field of thinking and feeling you must not depend on any other for guidance; you must be integrally alone, whereas in work you must plan together collectively for your living. There lies the remedy. You can find freedom by the expression of individuality in its rightful place, and in the realization of that truth you will solve your social and economic problems.

"In the economic world the worst form of disease is nationalism. You are all planning for national security. But in order to supply the needs of existence, you must work and plan together; that is, you must get rid of this idea of nationality, flags and frontiers. You must concern yourself with the whole race of man, not with a particular class or race. It is a matter of maintaining the integrity of your own thought and feeling, and then there will be the spontaneity of true co-operation in the world of action, in the collective work for the benefit of all.

"Religiously," Krishnamurti went on, with a fine gesture of his beautiful hands, "there is the same conflict. Truth cannot be realized through any organized form of thought, or spiritual authority. These things are to me the utter denial of truth. Truth cannot be realized through a system, a religion, or another person—no one can save man except himself, and this is his greatness, that in himself, in his own fullness of action, lies the realization of truth. Truth is not a matter of belief but of understanding; it is belief that is preventing men from living in the Eternal, from understanding that which is eternal."

I asked Krishnamurti why he had lost faith in the churches. "Organized religion is a form of exploitation," he replied. "To the vast multitude the idea of God is an escape from the world. Most of the religions of the world offer this God, or Truth, as a goal to be attained, so leaders and teachers arrive to help us to find this goal, and they become exploiters of the human intellect, as they know—they must know—that a living Reality cannot be realized through another, but must be understood through one's own experience. I believe there is a living, immanent reality, call it what you will, God, Truth, Immortality, and one can know that Reality within himself."

Krishnamurti is not concerned about the hereafter. He says there is immortality, and there is eternity, because he has realized it. But it cannot be grasped by a mind in limitation. "So," he says, "do not concern yourself with that, but rather with the present in which you live, with the conflict, with the cruelty, the suffering of everyday incidents. Live with intensity in the present, for in the present alone is eternity. Immortality is not in a distant future, and the concern for your individual destiny is but vain effort. In the present alone is the fullness of understanding, which is supreme intelligence."

AUTHENTIC BIOGRAPHICAL NOTES ON BISHOP LEADBEATER

BY J. L. DAVIDGE

(Editor, "Advance Australia News Service")

BISHOP CHARLES WEBSTER LEADBEATER was born in Northumberland, England, on February 17th, 1847. All his progenitors were named Charles after the Emperor Charlemagne, from whom he traced his descent through a family of French origin named Le Battre. He spent his boyhood in South America in the days of paddle-wheel steamers, his father being a leading director of a railway in course of construction in that country. Of scholarly attainments, C. W. Leadbeater was successively student at Oxford, ordained clergyman of the Church of England, eminent Theosophist, and Bishop of the Liberal Catholic Church, besides being a member of the Royal Asiatic Society. In his long life of 87 years he had kept ahead of modern thought and acquired an enormous range of knowledge. His attention to exact detail is offset by a deep philosophical conception of the unity of life.

Bishop Leadbeater's life falls easily into three phases, his early manhood as a priest, his middle age as Theosophical investigator, and his maturity in Sydney as head of the Liberal Catholic Church, with which the majority of Theosophists have no association. This Church attracted him because it combines the Catholic sacramental system with a modern teaching. He took Orders in the Church of England in 1878 and worked as priest till 1884; he worked in several well-known London churches, and on one occasion preached in St. Paul's at a Gregorian commemoration. While still a curate at Liphook, Hants, where his uncle, Rev. W. W. Capes, was rector, Mr. Leadbeater was attracted to Theosophical teaching by the writings of A. P. Sinnett, a journalist who afterwards became Vice-President of the Theosophical Society. Mr. Sinnett proposed him as a member and he was received by Madame H. P. Blavatsky into the London Lodge at the same meeting as Sir William Crookes.

Resigning his post in the Church, Mr. Leadbeater journeyed in 1834 to India with Madame Blavatsky, and for thirty years he lived in residence at Adyar, Madras, the Society's International Headquarters on the Adyar River. For some years he worked with Colonel Olcott, the Society's first President, founding Buddhist schools throughout Ceylon, and at this time wrote his *Smaller Buddhist Catechism*, which has become a classic in all Buddhist countries.

A most important section of his life was his association for forty years with Dr. Annie Besant, who succeeded Colonel Olcott as President of the Theosophical Society. While collaborating with her he developed psychic faculties which gave him ability to investigate inner worlds and states of consciousness which are closed to most people, his clairvoyant researches being embodied in such works as *Man Visible and Invisible*, *The Christian Creed*, and in collaboration with Dr. Besant, *Thought Forms*, *Man: Whence, How and Whither*, and *Occult Chemistry*, the latter describing from direct vision the constitution of the chemical elements.

In 1914 Bishop Leadbeater came to Sydney and made his home at the Manor, Mosman, most of the time, except for occasional visits to Adyar. In 1916 he entered the Old Catholic Church, which was spreading through the British Dominions, and was immediately consecrated Bishop. He was elected Presiding Bishop in 1922, the Church of St. Alban, Sydney, being his episcopal seat. The name "Old Catholic" was meantime changed to "Liberal Catholic" as incorporating the modernist doctrine with the historic heritage of the Christian Church. Recognizing the subtle influences working in the ritual of the Church, he explored this field and published his researches in a unique book entitled *The Science of the Sacraments*. In Freemasonry also he discovered a definite technique on the inner side, which is described in *The Hidden Life in Freemasonry*. For some years he was Administrator-General in Australia of the Co-Masonic Order.

In his prime Bishop Leadbeater was a man of magnificent physique, well over six feet, and well-proportioned. He has a massive head, a classic profile, and a beard that has never been cut. Until the frustration of old age fell upon him he was an indefatigable worker. The lover of humanity is revealed in all his work. He had the manners of a grand seigneur, an inexhaustible fund of travel stories and occult lore from all quarters of the globe, and resources of kindness and gentleness which gave him the heart to love his enemies and those who spitefully used him.

THE eyes of wisdom are like the ocean depths; there is neither joy nor sorrow in them; therefore the soul of the occultist must become stronger than joy, and greater than sorrow.

H. P. B.

NOTES OF THE ADYAR MEMORIAL MEETING

ON THE PASSING OF BISHOP LEADBEATER

MR. WARRINGTON

(*The President, pro tem. in the Chair*)

I FEEL that in the passing of Bishop Leadbeater I have lost a great friend. And so have we all. Indeed, so has the whole incarnated world. Bishop Leadbeater was a friend in so many ways. I think his most ideal attitude as a friend was shown towards Dr. Besant. It was not at all that he always thought as she thought; it was not that they always agreed in their opinions; but no matter what conclusions she came to, he was always with her heartily in carrying them out. He played the game splendidly with her, and showed his loyal friendship throughout his whole life. That was one of his most striking characteristics—his greatness as a friend.

He was also a great worker. I have rarely seen a person who had such a passion for work. I have often wondered what appearance he gave on the higher planes in the working out of that special characteristic of being perpetually at work, never allowing any waste moments in his life. Because he had so much energy and so much love for work, he did not always appreciate the limitations of some of those who worked with him. But his driving power was shown in the ultimate failure of his body to do what the inner man wished it to do, and the result was naturally a life of invalidism in his latter days.

Of course we know that he was a great occultist—perhaps the greatest that the world has known. When we go back and read the records of the past, we do not find, so far as my knowledge goes, anyone who had such peculiar qualities of greatness in occultism. The most essential element was his precise observation of things, and his precise evaluation of the things that he had observed in relation to other things of which he had knowledge; and then his precise and

accurate way of calling to his aid the exact words to describe what he had seen and what he had understood from what he had seen. In other words, the scientific method was shown in the results of his investigation of the finer things, such as we have in the scientific world to-day.

In the past, occult activities have proceeded from above downwards, and have seemed to be filled with imagery and suggestion more than the accurate statement of facts that Bishop Leadbeater has made—a unique contribution to the world of occultism.

Some day we shall understand better the greatness of his many splendid qualities. We are too close to him at present; but when we shall look back, or when those look upon him even now who have not been so near, I think the perspective will be a more just one, for he was really, to sum it up shortly, a great man in all his characteristics: great in his prejudices and peculiarities as he was great in his finer qualities. And I think we find this in all men of stature.

I remember that years ago there was a warm admirer of his who finally turned against him in one of the most critical points of his career; but that person who had fought him vigorously and relentlessly never ceased calling him "the Great Man". A dispassionate reading of Bishop Leadbeater's books, giving to them an evaluation that a future historian will be apt to do in his longer perspective, will be good for us and good for the world.

MR. H. FREI

(Recording Secretary, Theosophical Society)

I think this is a very sad meeting in many ways. We all know that we have lost a great friend, and it is very sad indeed to think that we shall never see him again in this life. When I received Miss Kellett's telegram yesterday evening it certainly came as a great shock to me, although I knew all the time that Bishop Leadbeater was already far from well when he left Adyar and that he was definitely weaker by the time we reached Colombo. In fact just before we arrived at that port we seriously considered whether it would not be advisable to abandon the trip to Australia altogether and return to Adyar. In a way I was therefore prepared for anything and yet, in spite of it, when the news came through it came as a real shock. But, on the other hand, we must really rejoice that he was able to relinquish his body before he was forced to spend most of his time in bed. One of the last things he said to me, before I finally left him at Colombo, was: "Well, I suppose the time will presently come when I shall have to spend most of my time lying on my bed, and I rather dread that." So from that point of view I think we should be glad that he was released before that stage was reached.

I first met C. W. L. in 1905, when he came to Ceylon on his trip round the world with Fritz Kunz and Basil Hodgson Smith; and then again on various occasions when I came over to Adyar for our Annual Conventions, but I only really came in close touch with him and got to know him better when I finally left Colombo in 1927 and went down to Sydney. On the first day after my arrival I was invited to visit the Manor, which was Bishop Leadbeater's home, and where there was a whole colony of friends staying with him. I was received by the Bishop himself out in the garden. He made me feel at home straight away; he personally showed me all over that large house from the chapel right up to the top floor, pointing out to me the various peculiarities of the place and telling me the whole history of it. When I went back to my hotel in the evening I wrote in my diary that the wonderful reception felt like an invitation to "come out of your world into Ours". It has been my great privilege to be near him most of the time since then. As his private secretary I travelled with him during the last five years through the Dutch East Indies, Siam, Cambodia and the Straits to India, then back again to Australia, then to Europe and finally back here to India. Always he gave me the impression that he was living in a different world, different even from that in which most Theosophists live. He travelled all over the world, yet was never of it, but always apart from it.

There is another point which struck me very forcibly in my work under him, and that was his great love for young people. Of course we know that he considered it his mission in life, among other things of course, to pick out young people and train them in order to bring them nearer to the Master. It often took him some time to choose a person, but when he had once done so he poured all his tremendous love on him. No mother's love for her first-born child could be greater than his was for a young person who had definitely come under his care. He took an infinite amount of trouble. Nobody could wish for a more loyal friend. While our late revered President was greatest on a platform with thousands of people in front of her, he was greatest with just a small group of carefully chosen people around him, preferably young people.

I am sure very many young people all over the world will remember "Brother," as he was affectionately called by those who came into more intimate contact with him, with love and affection to the end of their days.

MR. SRI RAM

(Dr. Besant's Private Secretary latterly)

On such an occasion as this one always feels that any words which one utters are too feeble and inadequate. I will, however, express just a few sentiments uppermost in my mind to-day.

We have all sustained a very great and irreparable loss. I use these adjectives very carefully, so that I mean exactly what I say, without the slightest exaggeration. All members of the Theosophical Society, and thousands of other people outside its bounds, owe our Brother, Bishop Leadbeater, a great and imperishable debt, which can never be repaid; gratitude for the vast body of knowledge which he has given to the world, by his own investigations and by his contact with the Elder Brethren, the great Masters of Wisdom; for his demonstration of the fact that there are powers in man which he can unfold for the greater good of mankind and for the living of a fuller and more useful life; for the work which our Brother has done for the Theosophical Society from its earliest days, by lecturing and writing and also by helping very many of the young people to become future leaders of the Society; for the example of a beautiful life lived with the utmost consecration to the Masters, who are behind the Theosophical Society, and to the work of the Society itself; and for the life and influence for which he has been a channel for so very many years. Anyone who has come into close and real contact with him must surely have felt that he has been in the presence of a strong and beautiful influence by which his life has been for a time at any rate made just a little better. That has been my impression after every visit to our friend and brother.

And now we have lost within a very few months our beloved President, Dr. Besant, and also the next greatest occultist in the Society, her closest colleague and comrade, Bishop Leadbeater. It therefore behoves us all to carry on the work which has fallen into our hands with greater loyalty than ever to those great spiritual Powers who stand behind the Society, and with greater disinterestedness in the service of the world for which the Society was founded. I personally feel that there is no one in the Society who is the equal of either our President, Dr. Besant, or our beloved leader, who has just departed, Bishop Leadbeater; but, nevertheless, if we value the message of Theosophy and realize that the Society has a great mission to perform, we must go on with the work according to the best light we can command, and with utter loyalty to the Masters, hoping that by our amenability to Their guidance and our own efforts to live a life dedicated to the spiritual interests of humanity we shall ever take the right course and thus help to bring the mission of our Society to an ultimately successful end.

MR. M. SUBRAMANIA IYER

(*Manager, T. P. H.*)

Our dear Brother C. W. Leadbeater took Theosophy to Burma in 1884, when he accompanied the President-Founder, by organizing three Lodges in Rangoon. I joined the Society there in 1896 and ever since have been in close touch with him. His manual *The Astral Plane* opened my eyes to the statement in the *Gita* of the "Seers of the essence of things".

He came to Burma in 1905 with Basil and Fritz and spent a month in visiting Lodges. He came again with our President and Krishnaji in 1911 and travelled for two months in Burma. Once again he visited us in 1914 on his way to Australia. On all these occasions and for several years in Adyar I enjoyed close contact with him. The purity of his ideals and his commonsense standpoint were both so powerful that no student who followed him closely could ever forget them. I have several letters and instructions which I can produce showing the highest ideals in life which he would put before his students.

One other thing which specially attracted me in his life was his love for those who were his enemies. He would call no one his enemy. His love for them was unbounded love. He would never say a word against another. He is a typical example of the lesson of the living Buddha—that hatred ceaseth not by hatred but by love.

MRS. PAULA BALFOUR-CLARKE

The chief thing I feel to-day is that we have not really lost him; the loss of the body must mean, in the light of all he taught us, the freedom from limitation. The one thing we should keep in mind is that there is a release of power and not a loss. I feel we have hitherto rather been as chickens under a mother's wing, but now we cannot depend anymore on his physical existence. If, therefore, we concentrate on making our physical existence absolutely true and bright, with no weak moments of forgetting, we shall be doing what he would wish us to do towards the carrying on of his work.

MR. SITARAMA SHASTRI

(*Superintendent, Vasanta Press*)

For nearly 40 years I have been reading his literature and studying his Answers to Questions. My knowledge has been mostly built up from the answers given by our beloved Brother.

Though I owe my spiritual allegiance to Dr. Besant, I always have had from our Rev. Brother a really brotherly treatment when I approached him with questions on meditation and the very many subtle ways of procedure in rendering help to those who are in need of help, but quite unknown to them.

In fact he was the only one to whom I could go for advice and instruction in spiritual matters because he has been very sympathetic and ready to advise.

As a printer I always have had the proofs back very quickly and with fastidiously clean corrections. At present I can say only this much.

I once asked him what was the secret of his lucidity. He said he would read his sentences first, then think over carefully what possible wrong construction could be put on them by people of various temperaments, and then eliminate the doubtful words.

DR. SRINIVASAMURTI

(The Late Bishop's Physician)

I have been thinking what Bishop Leadbeater himself would like us to do here at this moment; and a story that he has often told us comes to my mind. It would appear that when H. P. B. passed over and her body was taken to the crematorium, there were numbers of mourners with long faces all round. Seeing there was so much grief about her passing over, even among her own pupils, she seems to have exclaimed: "Is this the way to behave after all these years of my teaching to you on these matters?" I feel certain that our great Brother would feel that he had lived and taught in vain if we put on long faces and made his work on the other side more difficult. I think that, if I say that Bishop Leadbeater was the trusted friend and loyal colleague of our great President-Mother, I would have probably said all that need be said. One was our great Mother, and the other, our great Brother; and in that relationship I would like to think of them throughout the ages. The best way to show them our reverence and gratitude for all they have given to us and to the world will be to so order our future work and life as to be worthy of their association with us. There is also the fact that even if they had done nothing except to discover Krishnaji, even then we would have had great cause to be grateful to them.

MRS. RUKMINI ARUNDALE

It is not possible for us to realize what we have missed in the passing away of Bishop Leadbeater. In our devotion both to him and to our great President, Dr. Besant, the best that we can do is to be as radiantly happy as we can and continue the work for which they gave their lives. Before Bishop Leadbeater left Adyar I once asked him what we could do without him if he were to pass away, for having already missed the presence of Dr. Besant I could not conceive of the time when we would have to do without him as well.

His answer was: "Our Society will go on because it is the Society of the Masters and it does not depend on one or two individuals, however great the individuals may be. But nevertheless I will do my best to be as near to everybody as the President has been."

I am sure he will be near to us, for with such great personalities as Dr. Besant and Bishop Leadbeater it is possible for them to

surround us with their presence so vividly that we hardly realize their absence. C. W. L. himself was such a marvellously happy person, and I am sure he would not want any of us to be anything but happy.

It is very easy for all of us to be lost in admiration of such a vivid personality, for whether you agree with him or not no one can pass him by and consider him ordinary. His greatest gift to us was his unique and fearless devotion to the Masters and the courage to work for Them against all opposition. For the Masters he would work without taking any notice of ridicule. In Sydney especially, where the newspapers regularly attacked him, he showed complete indifference, as it did not matter to him what other people said as long as he worked happily and impersonally for the Right. Nor did he care for praise. It is because of this wonderful impersonality combined with the capacity for deep affection which he gave without reserve to all his friends, especially the young ones, that he was able to achieve the great radiance of youth which marked him out to the last days of his life.

Our gratitude can best be shown only by a greater determination to work and to live for the Society as he and Dr. Besant worked and lived. And let us hope that we can show to a certain extent at least the same beauty of living and devotion to an ideal, so that some day we may become like them, great friends and great examples to those around us.

DR. ARUNDALE

We need lose nothing by his departure. We have everything to gain. What is his position? He is moving rapidly and splendidly onwards to the supreme moment in his human existence. He would feel a sense of tremendous release, and it has been said a tremendous access of power. From his standpoint it can be naught but an occasion for tremendous rejoicing, and if I contact him at all I contact a radiant delight and inexpressible happiness. He has gained everything through this release from a physical existence which was becoming irksome, burdensome and troublesome. We have no cause for regret or sorrow, except in that there is a physical separation which we must needs feel. It is hard that the physical comradeship should have been broken; he has left a gap and a great void, but you and I must step into that gap, fill it splendidly. It is a great occasion for us, a great opportunity for us. Just as he is on the threshold of his magnificence, you and I are on the threshold of one much smaller but suited to our degree. Each of us can determine to step into that gap and try and fill it. We know ourselves sufficiently well to realize that there is no single individual within the Society to-day who can fill the gap, but there are many of us and what we lack in quality we can perhaps contribute in quantity.

Each member of the Theosophical Society can determine to take the great opportunity to serve the Theosophical Society as they have never served it before. They can give themselves more than ever before; and if they will all do that, there is a future before the Society brighter even than that which it has so far reached. We can rise to heights greater still. We can by the weight of our numbers, and through an increase in our determination and devotion, make Theosophy a living force in our lives to a greater degree, and serve the Theosophical Society with all our hearts and minds and every ounce of our being. They are beckoning to us to do that; that is what they expect. And I venture to hope, to imagine, that the Elder Brethren have considered it safe for Their work—for this is Their work—to take our two great and splendid powers away from us so far as the physical plane is concerned, knowing that we will make good, knowing that whatever we have not done so far we will try to do in the future.

I feel confident, whole-heartedly confident, as to the future of the Society. One by one the older Leaders leave us and the Society goes on, only it now depends upon thousands, and the future splendour of the Society will be determined by the number of people who love it beyond everything else and who have no other stronger desire than to serve it. I know well how our beloved elder Brother expects us to carry on. We are carrying on in a period of transition, waiting for the time when both of them will return and themselves carry on their own work. If we can leave behind us, when our time comes to pass on, a Theosophical Society worthy of their guidance when they return, we shall truly show to them and to Those behind them our gratitude, and then in due course will come to us those great opportunities which they themselves are now about to receive.

LAST WORDS

THE very last words uttered by Bishop Leadbeater were :

CARRY ON!

In almost the last letter he wrote appear the words :

UPHOLD THE GRAND OLD FLAG OF THEOSOPHY.

Let these words echo down the Theosophical corridors of time.



THE BUDDHIST TEMPLE AT ADYAR
with reflection in the lotus tank

OUR COVER AND FRONTISPIECE

THE Buddhist Temple situated on the Adyar Compound is a combination of two styles, both contemporaneous, though one is at Buddha Gaya and the other in Nepal. The base of the Shrine, with its rounded arches and pillars, is taken from Buddha Gaya, whilst the cornices and the dome are from a Buddhist temple in Nepal.

The Master K. H. expressed a desire that there should be a Buddhist Shrine at Adyar and wrote a letter to Colonel Olcott enclosing Rs. 150 and a plan for the Sanctuary. The Shrine was erected under the supervision of Mr. Jinarajadasa and cost Rs. 5,000. The figure of the Buddha within the shrine and shown on the Cover is one of the most beautiful known.

THE ARHAT

THE serenity that the Arhat increasingly acquires puts a new face on the common planes of our existence. He enjoys in them a liberty that others do not know; he has found that work is play. Having touched the vale of bliss, he has discovered that life not only there but on all planes is pure delight. He not only sees and loves the advancing life behind the perishing forms, but feels and rejoices in the Divine Will behind the changing life. The rest eternal that he enjoys is not idleness, but the utter internal peace of one who knows that all is well, that the Divine Will is present even in what may to others seem the obstructions to progress, as well as in the apparent progress itself. A philosopher once caught a glimpse of this idea when he said: "Be serene; for if you fail through no fault of your own, the failure is a success better than you knew, since the Divine Will is being done." The Arhat knows something of the peace that passes understanding, because he is beginning to dwell in the Eternal. This is, Madame Blavatsky says, "the region of the full spiritual consciousness, beyond which there is no longer danger for him who has reached it."

C. W. L. in *Talks on the Path of Occultism*

VALMIKI DAY CELEBRATION OF THE SAMSKRTA ACADEMY

TO THE CHAIRMAN,

I deeply regret that a call to address a Scout gathering over which His Excellency the Governor presides prevents me from attending the Valmiki Day Celebration of the Samskrta Academy under the Adyar Banyan Tree. The Theosophical Society is honoured to be the host for such a celebration.

Ever since I came to India, now over thirty years ago, the greatest language in the world has had in me a most reverent worshipper, perforce in the outer court. By the alchemical power of its music, by the penetrating rhythm of its words and phrases, by its wondrous forthshowing of the Eternal even within the limitations of time, Samskr̥t is an ever-living witness to the Real amidst the unreal, and a mighty messenger of Light to the darkness in which we so largely live and move and have our lower being.

The most glorious philosophy lies enshrined in Samskr̥t, the most splendid literature, the most sacred Truth. The world's Greatest have Themselves been devotees at the shrine of Samskr̥t. Samskr̥t is the Eternal Language, and shall endure when other languages have ceased to be, for she is the Mother-Language of the world, and conveys to men the wisdom of the Gods.

In my heart I know Samskr̥t, though, alas, not in my mind nor in any power of utterance. In lives gone by I must have known Samskr̥t as I do not know her now. In lives to come I shall know her again, rejoice in her, achieve through her. I yearn for her, and when I hear her uttered as I have so often heard her uttered by my elder brother and friend, Mahamahōpādhyāya Pandit Adityarām Bhattachārya, I am transported into my higher self, and the troubles and sorrows of life fall away ashamed. You will thus realize how happy I should have been had I been able to offer my own poor homage on this great occasion, both to Samskr̥t and to the towering Valmiki Himself. These words must take my place. But they come from the heart and from the self of me that is for ever passing through the gateways of death into fuller Being.

Adyar

March 24th, 1934

GEORGE S. ARUNDALE

CORRESPONDENCE

Memorial to Dr. Besant

IN accordance with the Editor's expressed willingness to publish suggestions regarding the form of the proposed memorial, may I suggest a scheme which would combine a personal memorial with what one might call a functional memorial?

The idea involves the erection of a small Institute where India as a living nation would be watched over by a voluntary staff, much as is done in some of the International Offices working under the League of Nations at Geneva. Information and statistics would be extracted in handy form from the latest works of reference, good maps would be available, and the dry statistics would be supplemented as well as kept up to date by correspondents in all parts of India.

In the vestibule of this little Indian Institute ("to serve the land she loved") would be the marble statue of Dr. Besant.

Through local Theosophical Lodges such an office might accumulate information, valuable not only to Theosophical students, but to outside organizations and individuals. I leave the scope of the Institute to others, but obviously it would exist to serve India by handing out information on India and its peoples.

Scotland

C. NELSON STEWART

Germany

May I add a small contribution to the articles on the actual happenings in Germany?

The time, when it will be possible to revolutionize a nation's government, without causing suffering and loss to some of its nationals is yet to come, and it does not require the membership of the Theosophical Society to disapprove of excesses committed by the new

ruling party, whether by Bolsheviks, Fascists, Hitlerists, or by any future "ists".

It certainly is our duty to alleviate the suffering so caused when and where we can, but it seems to me that nothing much can be attained on the negative side of the problems. It would be more useful if we could discuss in these columns what BENEFITS these "isms" have brought and are bringing to their respective countries and to the world in general.

Surely amongst our members there are Russians, Italians and Germans quite capable and willing to give unbiassed and constructive articles on the positive results already arrived at.

And, is it not also our duty to strengthen where we can, by thoughts of well-wishing and positive help, those national leaders, who, whatever their faults may be, are trying to improve conditions in their country, the final outcome of which improvements we are totally unable to judge?

Switzerland

H. J. NEERVOORT VAN DE POLL

(I think it should be clear to our readers that we have tried to show both sides of the case.—ED.)

Soviet Russia

I was very sorry to read a statement in the April issue of THE THEOSOPHIST concerning the actual situation of Soviet Russia. I wonder how such childish ideas still prevail even among thoughtful persons and chiefly in such an enlightened lady as Dr. Anna Kamensky. Last year I tried to sketch briefly the economic conditions of Soviet Russia in the *Review of Reviews*, London. But, despite all evidence, Dr. Kamensky points out to the "heart-rending misery and methods of violence" subsisting in Russia. I do not know where Dr. Kamensky discovered such things. In statistics, books and letters, maybe. But of course such statistics and books must be from any old capitalist propaganda stock—and they are many!

I do not hold in doubt the sincerity of Dr. Kamensky. I simply deplore the incapacity of the detractors of the Russian regime. Journalists like Jerome Davis, Anna Strong, Walter Lippmann, Henry Barbusse, and others, are true admirers of Soviet Russia and have published authoritative articles on the subject. Bernard Shaw has proved to Europe what Russia really is. And Communism alone can lead the Nations to peace—that peace which the world is dreaming about but has not passed beyond the League of Nations.

Portuguese India

R. S. FONTES

Science (?) contra Occultism

One of the glaring discrepancies between modern scientific conclusions, so-called, based on fact, and assertions of ancient occult science, came recently under my notice. In "mid-Pacific," some 2,000 miles west of Chili, to which country it politically belongs since 1888, lies Easter Island, so named because it was discovered on Easter Day, 1722, by a Dutch navigator, Roggeveen. It is famous because of its cyclopean statues, hewn from the rock of the volcano Rana Roraku, which dominates the island. Some of these gigantic stone images are more than 20 yards high, weighing over 60 tons. H. P. B. tells us that they date from a time when the island formed "part of a Continent (Lemuria) buried under the seas near to four million years ago" (*The Secret Doctrine*, Vol. I, p. 473). Towards the end of 1932, however, Professor G. Rahm visited the island from Valparaiso, and is now publishing the result of his investigations in *Die Umschau*, a German weekly for science and technology, giving as his opinion—said to be based on evidence of the erosion of the stone—that the statues are not older than four centuries! Is it any wonder that he cannot account for the amazing fact that the aboriginal inhabitants now found on the island, or their forefathers of a few centuries back, should have been able to transport the colossal statues from the foot of the mountain, and to erect them in their places, spread all over the island?

Adyar

A. J. HAMERSTER

The Affliction of Bihar Theosophists

With reference to your remark published in THE THEOSOPHIST for March under the head, "On the Watch-Tower—Bihar Relief," I wish to state that the houses of four members of the T.S. in this place have been totally or partially destroyed and they are homeless at present, and those of some other members have been more or less cracked. It is not possible to say without local enquiry whether our members at other "places in the North" have been sufferers or not. Therefore the information supplied to you on the subject is not correct.

India

RAMASHRAY PRASAD

About Theosophical Books

I have been studying Theosophy now for some time and feel that it contains a message and guide to humanity of paramount importance.

Considering the vast mass of literature on the subject, by many able authors who have collected together much information, I have so far found many questions and minor points cropping up that should, I think, never have occurred.

With this idea in mind I sought the aid of members of the local Theosophical Society, but, after some lengthy discussions, I have come to the conclusion that there is a general lack of knowledge among its members in this area, and further, that this is due to the way in which the subject is generally presented to the reader. There is apparently an absence of co-ordination among the various authors.

In some cases valuable proofs are shortly presented to the reader in the form of what I call "half-truths". If the authors had spent a little extra time, occurrences of this nature could have been entirely eliminated.

Theosophy really is a highly technical subject and as such should have a definite nomenclature for all the terms employed, with their meaning clearly expressed in the light of Theosophy, thus removing at once any chance of ambiguity. Then our present store of knowledge could be clearly restated and the many outstanding questions connected therewith could be settled, or where necessary amplified by careful study, meditation and discussion.

The average Englishman of to-day will not tolerate anything that does not appeal to his sense of reason, and this is why the Church has been rapidly waning for the past fifty years. Therefore it is all the more urgent that Theosophists should spare no effort to perfect the work of those noble people who have handed on the fruit of their labours for Truth, and so keep in step with the march of the times.

England

STANLEY GREAVES

Brotherhood

We prate too much of brotherhood and practise it too little! I think that there is reform due in the Theosophical Society, in this matter. I think far too many people joined the Society with far too vague ideas about any of its principles. It is a terrible shame that among its members there are some who make all sorts of scurrilous attacks on their fellows. I am ashamed of it! That there are people in the world not belonging to a Society one of whose specific aims is brotherhood, who will abuse us and insinuate all sorts of vile things, is more natural, for they do not understand. But that some of our fellows actually descend to that level, without the excuse of misunderstanding, whatever their motives, is very painful indeed, and it gives us to think. Why did they join the Society and solemnly undertake to try and follow the ideals contained in its principles and rules? There can only be two explanations. Either they did not understand what they undertook, or their self-control is miserably insufficient for philosophers, and they are unworthy of that name.

It is the first kind I want to deal with here. I think it is high time that a certain test be imposed on all who purpose joining the Theosophical Society. I would like them to mount a platform to face

their new brothers and explain precisely what they understand of the aims of the Theosophical Society and, after having done this to the satisfaction of those present, swear a sacred oath to uphold these aims with all the strength of their hearts and minds.

When they fail to keep this resolution, when they do unbrotherly acts, let their fault be pointed out to them by some friend or official, and on their persisting in that fault let them be suspended from the membership of the Society. It is certainly necessary that some action be taken in this matter, for the world ever holds the individual member responsible for the sincerity of the aims of the Society to which he has the high privilege to belong. Let each realize thoroughly this great responsibility. They have in their hands the honour of our revered Masters and the honour of the Theosophical Society, which They have founded. When a fellow member errs in the way of unbrotherliness and attacks anyone within its precincts for whatever motive, the world will say: "What are these Theosophists? They pretend to be brothers and have high-sounding ideals, but when it comes to practice, why they are no better than we are, and maybe a little worse." They will hold the Theosophical Society in contempt, that Society which our Masters founded for the helping of mankind; and they will hold these august Beings in contempt! We must never allow that, under any circumstances. Rather let the individual be suspended. Any difficulty can be settled by amicable brotherly discussion, if we sufficiently control our personalities.

That is what is the trouble: our personalities! Our petty little vanities, our ambitions, our habits of seeing only one point of view (most unphilosophical), these are the errors which prevent brotherhood. They must be limited, if not eradicated! We must never allow personalities to interfere in the work of the Theosophical Society! It is too important!

Each of us may have his own views on any matter under the sun, but we have absolutely no right to force this opinion on anybody else. Freedom is the essential quality of Brotherhood. Freedom of thought, and of action, as long as these do not harm anybody or the Theosophical Society. But in the case that one of our fellows fails to keep to the mark, we must not allow ourselves to make either public or private recriminations. One of his friends might point out kindly the error of his ways. But, the matter discussed must be of such a nature that the man is actually doing harm to persons or the Theosophical Society. In other words, let us each mind strictly our own business. Where it concerns the Theosophical Society it is the business of each one of us, and we may interfere in a *brotherly* way. Animosity of any sort and emotionalism must be strenuously avoided. Anybody has the right to his opinions, but if these interfere with the work of the Theosophical Society let him leave it.

We will now touch on another matter. According to the principles of our Society there is perfect freedom of belief and religion.

Thus any position a person holds in any organization of a religious or semi-religious nature outside the T.S. may make no difference to his rights and status as a member of the Society. Any infringement of this freedom would constitute an unbrotherly act. And such a person, if persisting in such acts, is unworthy to be a member of the Theosophical Society and should be suspended. There is freedom of thought and action, but no freedom of recrimination, either public or otherwise. As I have said before, reform is necessary because otherwise the organization of the Theosophical Society will collapse like a pricked balloon. The rules and principles must be lived up to in the letter and the spirit, otherwise they have no meaning. That is why I advocate that every candidate should understand these rules and principles thoroughly before he joins, and that he shall swear to observe them. Thus will there be no excuse in future for spiteful attacks on the part of members.

Let us control our personalities for the sake of our beloved Masters, and for the sake of humanity. Let us try to understand each other so that we may live peacefully and harmoniously side by side, working strenuously to realize our ideals. Let us talk less of brotherhood, but let us realize deeply in our hearts its meaning and let us live accordingly. Then, only, can we be a little worthy of the name Theosophist, then only can we draw nearer to those Great Ones, who are the embodiment of our ideals.

Dutch East Indies

H. VAN GELDER

A CORRECTION

MAY I trouble you once more with a slight correction? The sentence "to permit the little golden intimations of beauty and holiness to flash up and transform us" (p. 710, March THEOSOPHIST) should have had inverted commas, as it was a quotation. I regret the oversight when sending you the MS.

JOSEPHINE RANSOM

REVIEWS

The Death of Materialism, by Whately Carington. (George Allen & Unwin. Price 10s.)

Materialism has dominated Occidental thought for a long time. But to-day we hear voices of protest against it multiplying rapidly. Physiologists, biologists, palæontologists, physicists, philosophers of the plant life and astronomers are all beginning to realize and openly assert that there is something more than the mere mechanism that we see, that behind phenomena is Life. To a student of Theosophy every step taken in this direction brings hope and encouragement.

The author has divided his subject into three parts. He has devoted considerable space to a general discussion of the basis of materialism and what he calls "mechanistic biology," which, as I understand it, is not much different from Behaviourism as it is known in the U. S. A. Behaviourism, till recently, did offer a strong challenge to the introspectionist or to subjective psychology, and its contribution to the understanding of human behaviour and conscious life has been by no means negligible. The author makes no mention of this approach when he is discussing the mechanistic biology of Professor Hogben. Hogben writes in one place: "The only intelligible significance of the word Life in scientific discussion is to denote collectively the properties of living things." Compare this statement with that of Professor John B. Watson of John Hopkins, the prophet of Behaviourism: "Man is an assembled organic machine ready to run." There is not much difference between the two. The treatment of this part of the subject in the book under review is rather perfunctory and inadequate.

An effort is made in the second part to analyze the contributions of the scientists and to show that the antithesis between consciousness and matter is a verbal fiction. The last part is devoted to the elucidation of the author's views about certain "paragnostic"

phenomena selected from psychological and psychic realms. The presence of these phenomena implies the existence of a Universal Consciousness of which the individual personalities are localized expressions. Taking telepathy as an illustration, he writes: "Telepathy comes about, not by transmission of ideas but by community of consciousness; not by transference of a thought, but by identity of the thinkers." Identity is not oneness. It implies duality, therefore a process in time and space. All exchange of thought involves a laborious communication, as the author himself writes on page 237. It may be through the medium of speech or writing, or telepathy which is only a different form of communication. It would be more correct to say that thought travels and finds lodgment in a sympathetic mind. This would substantiate the author's thesis about the Universal Consciousness.

Going through the book, one misses recent discussion of the subject. The author has, however, thrown a brave and spirited challenge to the upholders of materialism from certain points of view.

K. L. M.

From Intellect to Intuition, by Alice A. Bailey. (John M. Watkins, London. Price 4s. 6d.)

Mrs. Bailey is a deep student and a writer of considerable reputation. Her writings reveal a scholarly mind. She is always in touch with the thought currents of the world. The book under review shows the next stage of advancement in human thought, which is a conscious effort at cultivating intuition through the process of meditation. Excessive intellectualism is the curse of our age, and anyone who can point to a way out of it is a friend of humanity.

There are ten chapters in the book and the subjects discussed are the purpose of education, the nature of the soul, the objectives in meditation, stages in meditation, intuition and illumination, the universality of meditation, the practice of meditation, need for care in meditation. Throughout, the author has used the comparative method of presentation. She has put the teachings of both the Eastern and the Western occultists, mystics and scientists together. She writes convincingly. The book has a preface from the pen of the well-known writer, Zona Gale, and there is a good bibliography at the end, which could, perhaps, have been slightly enlarged for the benefit of the novice in the field.

K. L. M.

The Tantrik Doctrine of Immaculate Conception, by Elizabeth Sharpe. (Rider & Co., London. Price 4s. 6d.)

The authoress claims that the contents of the book have been "culled from the most ancient occultism of India, the Shakta-Kaula: never before written in a book, but handed down from the teacher to pupil". This is rather an extravagant claim. Scholars of Samskrit literature will be able to pick out several verses which have appeared in other treatises. For instance, verse 2 is from the second chapter of the Code of Manu.

Shakti-worship in India is well known. It is worship of the creative function of the Cosmic Being. To render that into Immaculate Conception, with all the connotations that are current in the Christian kingdom, is doing violence to language. Nor can we agree with the writer's view that the ritualists in India do not understand the significance of their rituals. A casual acquaintance with Sir John Woodroff's writings gives a different impression.

The book is divided into three parts. The first contains some portions from Lalita Sahasranama, the second is Gaudapada's *Devi Sutras*, the third is the *Ananda Stotra* of the Kaula Archana Deepika. The translations seem to have been done very well and the authoress has imparted a touch of poetry to her work.

K. L. M.

Indian Prisoners: A case for enquiry and an opportunity for progress, by Alexander G. Horace. (The Howard League for Penal Reform, London. Price 2d.)

The pamphlet contains a foreword by Cicely M. Craven, the Secretary of the League. The League sent out a deputation to enquire into the grievances of the political prisoners and this pamphlet may be said to contain the results of their findings. If the things mentioned—flogging of prisoners, dirty cells full of vermin and lice, poor lighting arrangements, bad latrines, insufficient water, sand in food, corruption in jails, brutality of officers, etc.—are actually true, the Indian prisons can only be described as legalized engines of vengeance. Every civilized Government in the world treats its political prisoners fairly. In India, these detainees are herded together with the common criminals. The invidious distinction between A, B, and C classes further aggravates the situation. The author recommends the appointment of a committee of international penologists to review the situation on the spot. This is exactly what the Government cannot do if they and the Provincial Legislatures are averse

even to local committee enquiries. The situation seems to grow from bad to worse. Only the other day, the Government of India had to refer to the Secretary of State for India for orders on an I.C.S. officer who had entered the cells of political prisoners with an open bayonet. Unless some strong and deterrent action is taken, the Indian penal system must continue in its present manner and perhaps grow worse.

K. L. M.

Mainsprings of Life, by Rajadharmapravina Diwan Bahadur K. S. Chandrasekhara Aiyar. (Theosophical Publishing House, Adyar. Price As. 6.)

The pamphlet under review consists of three lectures delivered by the author at the South Indian Theosophical Conference, held at Adyar, during the Easter holidays. The mainsprings of life, according to the author, are the urge for self-expression, the longing for happiness, and the quest for reality.

Expression must be of the Self, not of the self, which is often self-gratification. Man should live creatively, the ideals of the Good, the Beautiful and the True should evoke his inner response. Control and development of the physical, emotional and mental bodies; the proper use of leisure; a taste for hobbies that afford sufficient relaxation; music, gardening, or cultivation of some art—these are the factors that make for harmonious expression of the Self. Happiness comes out of mental adjustment. It is born of the mastery of circumstance, not of circumstances. Powers, not possessions, admit us into the brotherhood of those that are always happy. Man must learn to control and change the current of his thought at will. Humour and laughter are indications of inward, bubbling joy. Serenity and silence are among the primary conditions of happiness. Happiness is a condition of mind, not a location in time and space. The third mainspring is the quest for reality. Herein, the author discusses the problem of appearance and reality from the Vedantic point of view, occasionally referring to the contributions of Occidental writers. Reality is the goal of the philosopher as well as of the mystic. The former tries to reach it through his mental processes, the latter through vision. The self and the not-self are both impregnated with the great Life. The quest for this Life, which is the Reality, is never-ending. Results of attainment of the Real are many. Man is never again lost in the mazes of appearances, he becomes a part of a greater whole; life assumes a new zest, the scale of values is profoundly altered.

This is the substance of the lecturer's point of view. He handles deep problems of life lightly, luring the reader to share the spirit of search with him. There is evidence of thoroughness in the gathering of his material. But everything said bears the stamp of the author's own thinking. Theosophy is a living philosophy of life, and every endeavour at interpreting it in terms of the times should be welcome. It is in this light that this book should be read.

One word with regard to the mechanics of the book. The author has given the names of authors in foot-notes. The titles of the books used and the pages from which excerpts are taken should also have been indicated, to help the reader and invite him to pursue the subject further.

K. L. M.

The Voice of the Silence, by H. P. B. (The Pocket Library.) (David Mackay Co., Philadelphia. Art Craft Binding. Price \$0.75.)

This is a faithful reproduction, word for word, line for line, and page for page, of the first edition (1889) of H. P. B.'s exquisite mystical poem. The book being one of the most treasured jewels of Theosophic literature, it is needless to say here anything more concerning its value as a guide for the life spiritual. I will make use only of this opportunity to say something about the most important differences between this first edition and the later editions published by the Theosophical Publishing Society.

The first point concerns the verse near the end of Fragment II:

He, who becomes Pratyeka-Buddha (38), makes his obeisance but to his Self,

with the accompanying note:

(38). Pratyeka-Buddhas are those Bodhisattvas who strive after and often reach the Dharmakāya robe after a series of lives. Caring nothing for the woes of mankind or to help it, but only for their own bliss, they enter Nirvāna and disappear from the sight and the hearts of men. In Northern Buddhism a "Pratyeka-Buddha" is a synonym of spiritual selfishness.

Both verse and note have been omitted from the later editions, for reasons explained by Annie Besant in the following footnote on p. 416 of Volume III of *The Secret Doctrine* (1897):

The Pratyeka Buddha stands on the level of the Buddha, but His work for the world has nothing to do with its teaching, and His office has always been surrounded with mystery. The preposterous view that He, at such superhuman height of power, wisdom and love could be selfish is found in the exoteric books, though it is hard to see how it can have arisen. H. P. B. charged me to correct the mistake, as she had, in a careless moment, copied such a statement elsewhere.

The last word may refer to *The Voice of the Silence*, as well as to *The Theosophical Glossary* (1892), where the same traditional view of the Northern Buddhists is expounded. As to the meaning of the word Pratyeka, the reader may also be referred to *The Mahatma Letters*, p. 114.

The next point is the change made in the second sentence of the first note to Fragment II, which originally read:

Bodhidharma called them [the "Heart" and the "Eye" Doctrine] in China—the Tsung-men (esoteric) and Kiau-men (exoteric school).

Whoever is responsible for the change, so that Bodhidharma came to be read as the "Wisdom Religion" mentioned in the second note to the same Fragment, was apparently ignorant of the existence of Bodhidharma, "the great Arhat who flourished in the sixth century" (*The Theosophical Glossary*), who is meant here.

Other minor differences are the substitution of Acharya for Upadhya; Vairāgya for Virāga, etc., however, without change of meaning being thereby involved.

A. J. H.

Light on the Path, by M. C. (The Pocket Library.) (David Mackay Co., Philadelphia. Art Craft Binding. Price \$0.75.)

This is another of the priceless jewels of modern Theosophical literature, in a uniform edition with the former. It contains *Light on the Path* proper, with the *Notes*, as they first appeared in 1885, then the *Comments* which were first published in *Lucifer* (1887-1888), followed by the short but illuminative essay on *Karma*, and concluded with *The Three Truths from "The Idyll of the White Lotus"* (1884), the whole preceded by a note from the author, dated February, 1923, informing us that

the manner in which *Light on the Path* was given to the world and I was enabled to write down the stanzas is told in the tenth chapter of *When the Sun Moves Northward*.

This booklet also is too well known and appreciated for its inspirational spiritual beauty to need any further recommendation here. But I wish to congratulate the publishers, David McKay Company, especially on the choice of these two books to start their "Pocket Library," as well as on the excellent printing, binding and general get-up of the series, trusting that we shall soon have occasion to welcome other accessions to it with the same enthusiasm as these two.

A. J. H.

Training Children in Self-Reliance, by F. G. Pearce. (League of Parents and Teachers, Gwalior.)

In this pamphlet the author advocates vigorously the reform of Indian education from within as against conformity to alien systems. He makes some useful suggestions from his own experience in encouraging self-reliance in pupils. However, his method of "assignments" may not avoid the defects of the Dalton scheme, which seems in practice to degenerate into merely the efficient collection of facts and to deprive the student of that personal contact with the teacher which should be so fruitful. The "clan" system here outlined resembles the "house" system of English Public Schools. In these days we may well be wary of developing competitiveness and group loyalties which are bound to be intense. The mature results of education of this character are evidently that economic anarchy and that nationalism which are destroying the peace of the world we live in to-day.

R. W. C.

A MODERN LITANY

BY MARY K. NEFF

GOD of Beauty, we adore you in your sunsets and sunrises;
 God of Vastness, we bow to you in your mountains and your
 seas;
 God of Sweetness, we revere you in your tall trees and your
 grasses,
 In your flowers, ferns and mosses, in your butterflies and bees.
 God of Winds, we revel in your low-toned orchestration;
 God of Sun, our lives are by your vital rays compassed;
 God of Stars, your peace pervades our night of silent darkness;
 God of Earth, your lap receives our weary dust at last.
 God of Birds, your lightsome joy you give us;
 God of Beasts, your loyalty and love;
 God of Man, your struggle and completion
 Pulls our race e'er on to heights above.
 God of the Universe,
 Open more ways in us
 Better to know you
 Forever and aye.

MAGAZINES RECEIVED:

The Advance Australia News Service	...	...	January.
Advance India	...	...	March.
The American Co-Mason	...	...	January-March.
The American Theosophist	...	...	January and February.
Asha	...	...	December.
The Beacon	...	...	February and March.
Le Bibliophile des Sciences Psychiques	...	...	March.
Boletín de la Sociedad Teosófica Española	...	...	February and March.
Boletín Oficial de la Sociedad Teosófica Sección Mexicana	...	...	December and January.
Bulletin Théosophique	...	...	February.
The Canadian Theosophist	...	...	January and February.
Cavalcade	...	...	March.
The Christian Theosophist	...	...	March.
Health	...	...	March.
Kuntur	...	...	October-December.
The Howard Journal	...	...	Vol. III, No. 4.
The Liberal Catholic	...	...	February and March.
Life	...	...	April.
The London Forum	...	...	February and March.
El Loto Blanco	...	...	February.
The Maha-Bodhi	...	...	Feb.-March and April.
The Message of Theosophy	...	...	Oct.-Dec. and Jan.-March.
The Modern Review	...	...	Feb., March and April.
The Non-subscribing Presbyterian	...	...	February and March.
Osiris	...	...	January-March.
Persatoean-Hidoep	...	...	Feb., March and April.
De Pionier	...	...	February and March.
The Rajamundry Arts College Magazine	...	...	March.
La Revue Théosophique le Lotus Bleu	...	...	January and February.
The St. Alban Answer	...	...	March.
Stri Dharma	...	...	Feb., March and April.
The Student's Chronicle	...	...	April-May.
The Temple Artisan	...	...	December-January.
Teosofisk Tidskrift	...	...	January and March.
Theosophie in Ned.-Indië	...	...	Feb. and March-April.
Theosophia	...	...	February and March.
Theosophy in Ireland	...	...	October-December.
Theosophy in India	...	...	Jan.-Feb. and March.
Toronto Theosophical News	...	...	February.
Yoga	...	...	February.
The Young Builder	...	...	Feb., March and April.
The Young Theosophist	...	...	February (and March).

The 7th Annual Report of the Children's Aid Society (Madras).

The 49th Annual Report of the Bureau of American Ethnology (Washington).



THE BANYAN TREE AT ADYAR



ON THE WATCH-TOWER

By A. P. WARRINGTON

IN these days of sociological and economic readjustments, it is to be hoped that the Higher Powers may succeed in finding and in being faithfully served by those outer agents who at least realize that no State could possibly be thought of as reasonably ideal whose arrangements were so greatly at fault as to permit any of its citizens helplessly to suffer for the simple necessities of life, or those other necessities equally important—medical and legal service, education and general opportunities for culture and recreation. A peace army into which the citizens were intelligently conscripted for at most two to four hours' work in the day (so we are told by student experts) would justify a State in properly making it its business to provide comprehensively every such necessity for every one of its people, without giving up in principle its greatly cherished capitalistic system operating in a nominally democratic plan of government.

Utopian? Perhaps, but why not? The present system of reckless individualism does not seem to have been a very great success. How could it have been when it was based on the theory of separateness and self-interest rather than that of unity? Humanity is fundamentally one, and the big

thing lacking to ensure the recognition of its unity in practice is the proper establishment of a system of life such as can reflect the universal principle of human solidarity rather than the law of the jungle.

Such a system to be complete, I would fain believe, ought to be trinocratic. To be democratic, or autocratic, or theocratic, would be incomplete, fragmentary and therefore transitory. But to be all three merged together in a complete trinocracy would be perfection as a form of government. Ask the Masons. It is said they have it—the ancient tradition representing the theocratic, the east the autocratic, and the columns the democratic principles.

The human family may be roughly divided into two parts—the elders or the strong on the one hand, and the younger souls or the weak in evolutionary growth on the other; and from time immemorial the strong have ruthlessly exploited the weak and have kept them under the heel. If any ordinary family were to treat its youngest children in this fashion it would be disgraced and condemned of its peers. One can but hope the time is not far off when any nation will be equally disgraced which does not at least provide for its less fortunate members as humanely and efficiently as the best families do for their infant and growing members.

Evolution through cruel neglect does not seem a very promising outlook, and there are those who feel that there is no reason why such a painful process should be unintelligently tolerated any longer. Now that humanity (which alone is responsible) has somewhat awakened from its age-long spiritual torpor, and its more intelligent members are beginning to look outside their own constricted orbits and to take some heed of the good of the whole, it is thought that the forces making for human unity and universal happiness had better work quickly and take advantage of

the present rare opportunity to improve upon the selfish, muddling processes which, in all common sense, can never be expected to do other than end, as has been done, in unemployment, sickness, starvation, ignorance, despair and a devastating waste of human material among millions of hopeful evolutionary possibilities. To this end the hands of such humane and inspired leaders as President Roosevelt might well be strengthened. The eyes of the whole world are anxiously fixed upon his great human experiment, to say nothing of the eyes of Those in the world above, who hold the spiritual and evolutionary welfare of man as of supreme importance. By spiritual I do not mean mere religiosity, or churchiness; but that spirit which recognizes mankind as the one great family it inherently has ever been in principle and should be in daily practice. As Schopenhauer has truly said: "Despite time, death and destruction we all remain together."

Great will be the day when it is universally realized that *people are more important than property: that man was not made for money but money for man.*

* *

Since sending out the call for new subscribers some months ago, the subscription list of THE "Theosophist." THEOSOPHIST has been increased by three hundred and fifty, for which our grateful thanks! But, before the magazine can be got "out of the woods" we must be able to record a further increase of at least as many more subscribers, and this we hope may be accomplished in the near future. Our present circulation of 1,800 is drawn from Europe 710, America 460, India 420, and the East 210, and is less than 6 per cent of our total membership!

Beginning with the present issue, it is planned to run a series of articles entitled "In the Twilight". These are to be selected reprints of the series that previously appeared in

these pages under the same title two decades or more ago, and consist of stories related by Mrs. Besant (the Vagrant), Mr. Leadbeater (the Shepherd) and others, concerning their remarkable experiences. For some time before he passed, Bishop Leadbeater urged me to consider republishing some of these interesting stories. At the same time I on my part was urging him to let me publish a series of his Questions and Answers of which he had quite a collection awaiting revision. As a result, he recently took some of the latter with him to Australia to be revised on his journey, which alas! became his final one. But it is my hope that when his secretary returns to Adyar this month, she will furnish us with some of this material for THE THEOSOPHIST. It is in such ways that we hope to heighten the interest in this magazine.

* * *

Our warm thanks go to the generous donors among our U. S. America brethren for the Adyar Day Fund. offering of one thousand dollars which has just been received. Last year the offering amounted to eight hundred dollars, and Dr. Ernest Stone, the efficient Secretary-Treasurer of the Fund, observes that this year's increase apparently reflects an improved financial condition in his country, and we hope he is right.

But owing to the vagaries of exchange, the thousand dollars of this year yields Rs. 486 less than the eight hundred of last year, with the general price of things practically unchanged; thus showing how childishly insecure the present plan of international exchange is, amounting generally to a sort of gamble, caused by the absence of intelligent regulation.

In looking over the gifts which America has contributed to the Adyar Day Fund since the establishment of the Fund, it appears that the total sum amounts to nearly thirty-nine thousand dollars, or considerably over a lakh of rupees.

Surely our American friends have been splendidly helpful and their generosity is greatly appreciated here.

The success in acquiring these contributions is due in no small measure to the Secretary-Treasurer of the Fund, Dr. Ernest Stone. His interest has been keen and his industry tireless, and we feel that we would like to offer him our special thanks for his successful services.

* * *

"If Theosophists really thought and were honest they could become an extraordinary body in the world." Such were the words of Krishnaji spoken recently at a closed meeting in New Zealand for Theosophists only.

Theosophists are those who are striving to live and to teach Theosophy; and Theosophy is, in part, the distilled essence of the world's religious and philosophic thought of the past. It is also the expositor of certain facts hitherto kept secret concerning the unknown laws of life. It likewise shows the place of ethics in relationship to those laws.

But the emphasis in ethics changes from age to age according to the needs of successive races, and it is always a great Teacher who comes and shows what that new emphasis is, which then becomes the basic ethic of the new race. In the belief of many, this is what Krishnaji is now doing for the coming race, the elements of which are as yet scattered all over the world. How he is sometimes looked upon is shown by the following comment upon his Easter Monday talk given in Auckland:

Last night after Krishnaji's wonderful concluding words, when all felt the actual presence of the Teacher, a woman—a complete stranger—turned to me and said: "The Lord is here, the Lord is here!" Every one went away feeling exalted. I stumbled out, dazed and shaken, almost unable to walk. It was beyond words to describe the beauty of his voice, the compelling sweetness, the challenge to our inmost selves to come forth and be strong. If he does this to all countries and races what marvels are taking place in this our life. God be thanked.

May not one, therefore, say briefly that it is the Theosophical Society which searches for and gives out the inner facts of life, and it is Krishnaji who *in this age* points out the way of life? If this be so, it would seem that the Theosophical Society needs Krishnaji and Krishnaji needs the Society, and the world needs both; the works of each, as it would seem, complementing, paralleling, or accompanying that of the other. The truth of this may possibly be denied by particular partisans of either side. Yet there is a viewpoint from which it may be indisputable. At all events the future will tell.

That Krishnaji is at last becoming feared by officialdom, due possibly to a timid religious instinct, was shown by a significant incident. His broadcast talk from the Auckland Town Hall, which had been specially wired for the purpose, was stopped at the last moment by the authorities. George Bernard Shaw, who was in Auckland at the time, made the following caustic comment on the incident:

When Krishnamurti becomes known in New Zealand the authorities will be sorry for refusing him permission to broadcast here. The ban is a serious mistake. The Indian is a religious teacher of the greatest distinction. Evidently, through ignorance of his standing, they class him just as an Indian heathen.

When "G. B. S.," who is not given to praise, can seriously say of a man that he "is a religious teacher of the greatest distinction," it is time for lesser folk to audit their personal opinions of such a personage, if they have any.

May 8th, the Memorial Day of H. P. Blavatsky, was this year observed as usual at Adyar, as of course it was all over the world. Lodges and Centres do well to remember suitably a personage who was such a powerful factor in the reduction of the crystallized viewpoints of a material world to the present more fluidic state. As the result of her titanic work we have to-day a

changing and a more promising world. All honour to her imperishable memory!

Shrimati S. Bhagirathi Ammal, Adyar, has presented to the Adyar Library a wonderful curio of a grain of rice containing the following inscription of 109 letters:

A happy and prosperous life to Mrs. S. Bhagirathi, member of the District Educational Council, Chingleput District. (Artist) M. Dasulfala, Delhi.

This will be kept in the Adyar Library curiosity showcase with another exhibit of rice-pictures, containing Amitabha Buddha in lying posture and a Japanese Mahatma, brought by Colonel H. S. Olcott from Japan.

We sympathize with the Theosophical Lodge at Ahmedabad in the passing of its Vice-President—one time its President—Mr. Manilal N. Dorshi. Mr. Dorshi is described as having long been one of the pillars of the Lodge,

and had verily dedicated his saintly life to the cause of Theosophy, which he has spread, from pulpit and press, through his lectures, articles, books and magazines.

I would admonish the Lodge to go out and find a hardy young tree and plant it in the Lodge to do the work of the one that has just been cut down by time and circumstance, to whom be all peace and blessings. How many other Lodges will do this too as their elder members pass on to higher duties?

I have just received a letter from my young friend Señorita Maria G. Duany, of Santiago de Cuba, with whom I have been in correspondence since she was perhaps sixteen. She is now about

twenty-two, and is all aflame with zeal for Theosophy and Theosophical work. From her letter I shall here quote :

Ten days ago we had the Convention of the Lodges of our province, and it was a beautiful success . . . The work is constantly growing, and our hands getting fuller and fuller. Four of us have started some free afternoon classes in the Lodge building, where we teach English, stenography, sewing, some grammar, arithmetic and geography. We give no religious teachings of any kind, but of course the basis for moral teaching, and for scientific facts where feasible, is Theosophy. We have over fifty pupils.

Another important thing about this last Convention. Three woman members spoke at it, quite an innovation. One is a lawyer, who spoke beautifully at the theatre on "Reincarnation". Of the two others who spoke at the members' meetings, I was one. Up to now I had spoken only at the Lodge to ten or twelve people, and I had misgivings as to trying it before so many people. But my father convinced me, and thank heavens it came out fairly well. I suffered horribly while awaiting my turn; there was a moment when I thought I just could not do it; but fortunately, when the moment came I had a voice, and could go through with it. Now I know what "a baptism of fire" means!

Another news. The General Council of the Cuban Section of the Theosophical Society has asked my father to edit and publish the Cuban Theosophical Review, the Section's official organ . . . and at his request, I have been appointed Manager of the Review. It will take a load off his shoulders, which already have so much to bear, and he also wants me to train myself for future work.

Miss Duany speaks English as well as her native Spanish, and I am looking forward to a future for her of no little usefulness in the Spanish American Sections. One feels like calling to the youth of other National Societies to come forth in greater numbers and take their places, as this young lady has done, in the great Theosophical work of the future.

Thanks.

The following cablegrams are acknowledged with thanks :

I. Convention, Ohio Federation, Theosophical Lodges send loving greetings to President Warrington and co-workers at Headquarters with assurance continued local work for Theosophy.

II. Swedish Section sends from happy Convention best wishes for future works.

III. English Convention sends cordial greetings and good wishes.

IN THE TWILIGHT

I

(Reprinted from "The Theosophist," April, 1909)

A MIGHTY banyan-tree, spreading level branches far and wide, and roots down-dropping, fixed pillar-wise in earth. Plants of variegated foliage, grouped together here and there, breaking the smooth expanse of sand. A sago-palm, rearing lofty head, with heavy tassels swinging slowly in the sea-breeze of the evening. A blue-black sky above, with heaven's eyes glancing downwards through the leaves, with a brilliance unknown to the dusky twilights of the northern island far away. A crescent moon, gleaming like a silver scimitar in the zenith. A soft pulse beating in the near distance, the pulse of a quiet sea. Close by, a lapping of water against a shelving bank. Sometimes the click of a lizard, the heavy beating of droning wings. Over all, through all, the incomparable magic of the East.

"Oh! a story, a story," cried several voices, and there was a little rustling of expectation, while the large eyes of the Fiddler grew intent and serious.

"Yes, a story," smiled the Vagrant. "The Shepherd and I, once upon a time, went to a séance, at which a very small number of people, much given to such researches, were present, with a powerful medium. Almost immediately after the turning down of the lights, some rather violent physical manifestations began; attempts were made to pull away

chairs from under the sitters, a lady was violently shaken, and so on. Needless to say, we were left undisturbed, but we became alertly attentive, presaging trouble. Presently, there broke into the silence a sound of wailing, indescribably painful, cries, sobs, as of someone in deadly terror, and then the unhappy creature from whom they proceeded was materialized. In ecstasies of fear, she crouched beside a lady who was one of the sitters, pressing up against her, seeking refuge, with piteous moans and strangled whispers: 'Save me! Save me!' The cause of her terror soon appeared on the scene, a huge, dark gorilla-like form, monstrous of shape and menacing of mien, instinct with a cold and cruel malignancy, and with a certain horrid glee—too wicked to be joy—in seeing the agonized writhings of his helpless victim. An auric shield of protection was hastily thrown round the latter, the lady-sitter withdrew, considerably shaken and upset, and the gorilla threw itself furiously on the medium, flinging away his chair and hurling him to the ground; indeed only the protection of the Shepherd rescued him from a catastrophe, while I turned up the light. That night we sought the unhappy woman, and found her still fleeing before her horrible tormentor, who, mouthing and growling, pursued her through the murky gloom of the lowest worlds. Swift action scattered the malignant thought-forces embodied in the frightful creature, and his hunted prey sobbed herself to quietude."

"But what was the cause of it?" asked the Painter.

"She had been a woman of evil life, taking delight in arousing the animal passions of men, and then setting her suitors the one against the other, laughing at their torments, when, tired of them, she flung them off, finding only enjoyment in their pain and their misery. More than one had died because of her, by duel or by his own hand, raving against her treachery and her cruelty. All their anger,

their hatred, their longing to be revenged, had become embodied in this hateful form, bestial because it had grown out of bestial relations."

"But was this the embodiment of any of these people?" queried the Lawyer, puzzled. "For if so, was it right to destroy it?"

"It was only an artificial elemental," said the Shepherd. "You see, all these thoughts of hatred and revenge became aggregated into one horrible form; it was not a normal living creature, which it would have been illegitimate to kill, however objectionable it might have been, but a thought-form, with no life outside the thoughts which made it, and the sooner those were scattered and reduced to their separate being as thoughts related to their generators, mere skandhas, the better for all the parties concerned."

"Is it not rather dangerous to attend séances, if things like this are to be met there?" asked a dubious voice.

"Such very unpleasant entities are not common," said the Shepherd consolingly. "But, you are right; attending séances is dangerous for the great majority of people, and I think it would be well that you should understand these dangers. They are more important for the Westerns among you than for the Indians, who have very wisely kept entirely away from such things, since they have, as a rule, no doubts as to the continuance of life after death."

"Tell us! Tell us!" came in chorus.

The Shepherd settled himself comfortably for a long discourse. "Well, it is this way," he began. "But I ought to say first that in the West, where materialism was triumphant, Spiritualism has done a great work in rescuing millions of men and women from disbelief in immortality. It has many and great dangers, but the good which it has done, in my personal opinion, far outweighs the harm, for it offered the only proofs materialists would accept that a man was

alive after he was called dead ; and that is a fact we should never forget, however much we may prefer our own system."

"The fact that it was started by a Lodge of Occultists, who are in relation, to some extent, with the Great Lodge, as a weapon against materialism," said the Vagrant, "implies that it would do more good than harm. You might just mention that."

"Yes. An old Atlantean Lodge, in Mexico, which owes allegiance to the White Lodge, while going along its own lines, was the originator of modern Spiritualism. Seeing that while some could be convinced of immortality by intellectual means, others could only be affected through the senses, these Occultists resolved to help the latter class, which was becoming more and more numerous in the West. Personally, I regard the intellectual proof as the most convincing, but others can feel sure of the survival of their loved and lost only if they can see a tangible form, or hear an audible voice. The majority of people in the West, at the present stage of evolution, cannot grasp Theosophical teachings, and for them the spiritualistic proofs of continued life and progress after death are valuable, especially in cases where materialistic teachings have weakened religious beliefs.

"Well, the greatest danger in attending séances is really that of believing too much. The sceptic goes, finds overwhelming proof of the survival of a dead friend, and is apt to become suddenly credulous, so that such attendance makes for superstition. But that which is more commonly regarded as the greatest danger is that of obsession and haunting. This often begins at a séance. At a séance a person called a "medium" is present, one whose bodies are somewhat loosely linked together ; normally, a person who is living in the physical body can neither see nor hear a person whose

lowest vehicle is an astral body, nor can the latter see or hear the other ; with the help of the medium's peculiar characteristics, they can be brought into touch. There are three ways—apart from telepathy—in which the 'living' and the 'dead' communicate ; first, when you go to sleep, you go into the astral world, and may communicate freely with your friends, but on your return, when you wake, you do not as a rule remember. Then, the 'dead' may appear, drawing material from a medium, and building it into their own bodies, and thus 'materializing,' becoming visible and tangible ; or they may speak through the medium, who is in a state of trance, or write through him, awake or entranced wholly or partially. In this case, what is said is much affected by the medium and his limitations, and speech may be ungrammatical and clumsy, though in some cases this is not so. Mediums—though with some marked exceptions—are drawn from the illiterate classes, and they are often reincarnations from undeveloped races or types—Negroes who had been students of Voodoo and Obea, Middle Age witches, and the like."

"Might not the vestal virgins of old temples reincarnate as mediums ?" said the Scholar.

"They were people of higher types, as a rule," answered the Shepherd. "But those who were habitually thrown into trances or paroxysms by drugs might thus return."

"Are all uneducated ?" asked the Lawyer.

"No, but most of them are, especially those who are paid. Mediums of a higher class generally restrict their work to small and carefully chosen private circles. Next, we must ask : Who, from the other side, are likely to use mediums ? Obviously those who are nearest to the earth, not in place, but in density. And these are mostly undesirables, frantically eager to come into touch with the world which they have left, and grasping at every chance. If a man were

bound hand and foot and left in one of the worst slums, he would be more likely to be found by a thief than by a philanthropist. A medium is in that position, and the evil would be almost unmitigated, were it not for the "spirit-guide," who tries to protect the medium and to keep off the worst types. Of course, these unfortunate beings, murderers, suicides, criminals of all sorts, ought to be helped, but the séance is not the place for helping them. The sitters there are begged to be passive, negative, and hence are very easily taken hold of. Moreover, this condition of passivity is physically harmful, for matter is drawn from all of them. I once had a medium on a weighing-machine during some materializations, and on one occasion it showed a loss of weight by the medium amounting to 44 lbs. I have seen a man shrink till he looked a boy, with his clothes hanging loose. Naturally, such conditions are followed by frightful exhaustion, and the unhappy victim often takes to heavy drinking in order to recover. This, again, reacts, and encourages the lowest types of obsessing entities."

"Would not physical matter thus drawn away be returned polluted?" asked the Epistemologist.

"Most certainly, and both the medium and the sitters suffer in this way. Moreover, the low-class entities who throng séances make desperate efforts to seize on the sitters, taking advantage of any weak points."

"What sort of weak points?" queried the Youth.

"Nervous overstrain, or strong passions, such as violent temper, or hysteria. And even if the sitter be too strong to be obsessed, the entity may follow him home, and seize on any weak member of his family. Fortunately, India is almost free from these séances, and even if they come in your way, you should not go to them; the dangers are too great. It is only worth while to face these dangers if you are a materialist, and do not believe that personal life persists on the other side

of death. For you must remember that you cannot protect yourself against these dangers as can the trained student. Moreover, you are very likely to be deceived; unless you have studied Occultism you cannot distinguish whether the entity is what he pretends to be or not; anything you know he can read from your mind, or he may read from the empty shell of a friend who has gone on. Sometimes deception is done with good intent, as when a man in the astral world saved a broken-hearted mother from madness by pretending to be her child, and justified the deception as on a par with promising anything to a delirious patient. I have said nothing as to the harm done to many of the 'dead,' by encouraging them to remain mixed up in earthly matters, when they should be better employed, but reasons enough are given for not going to séances. Thus if we desire information we are driven back upon the writings of the ancient or modern investigators."

FREEDOM FROM MISERY

KNOWLEDGE of the Divine dissolves all bonds, and gives freedom from every kind of misery, including birth and death. The wise, realizing the Effulgent One, through the Yoga of *Ātman*, gain freedom from all joy and sorrow. Also the knower of *Ātman* rises above misery. What delusion, what sorrow, can come to him who realizes oneness? He is freed from all bonds whatever on *knowing* the Effulgent.

Jivanmukti-Viveka.

TO THE BANYAN TREE AT ADYAR

BY P. M. HARI

O HALOED hermit ! who with mystic light
So bright and youthful grows from age to age ;
What mortal could thine agelong wisdom gauge,
Or bear the burden of thy years aright ?
What hearts hast thou not filled with true delight
And peaceful made ? What paladins of Truth
Along life's way, in moods replete with ruth,
Were not refreshed by thy mysterious might ?

Had I but read that which the hand of Time
Hath traced upon thy jagged brow and frame,
Or understood the wordless hymns thy tongue
Sings day and night, I feel I would have wrung
The secret rare of Nature's endless game,
And made my life so perfect and sublime !

A TREE

I DO love a good tree. There it stands so strong and sturdy, and yet so beautiful, a type of the very best sort of man. How proudly it lifts its bare head to the winter storms, and with what a full heart it rejoices when the spring has come again ! How grand its voice is, too, when it talks with the wind : a thousand æolian harps cannot equal the beauty of the sighing of a great tree in leaf. All day it points to the sunshine and all night to the stars, and thus passionless and yet full of life it endures through the centuries, come storm, come shine, drawing its sustenance from the cool bosom of its mother earth, and as the slow years roll by learning the great mysteries of growth and of decay. And so on and on through generations, out-living individuals, customs, dynasties—all save the landscape it adorns and human nature—till the appointed day when the wind wins the long battle and rejoices over a reclaimed space, or decay puts the last stroke to his fungus-fingered work. Ah, one should always think twice before one cuts down a tree !

H. RIDER HAGGARD in *Allan Quatermain*.

I SAW

BY THE REV. F. H. ALDHOUSE

I WAS sitting in my rooms at No. 24 Trinity College, Dublin ; they were top rooms overlooking the two squares, the one which is called "The Wilderness," and the other "Parliament Square" with its noble eighteenth century frontage and lofty campanile.

The windows were open and the scent of hawthorn and lavender filled all my rooms with a delicate and slightly intoxicating perfume. It was the long vacation and I was one of the very few residents. I was studying for a special examination—hence my presence. The clock made it 7 a.m., but as astronomically we are twenty-five minutes earlier in solar time than England and also it was summer time, it was actually 35 minutes past 5 a.m. I mention this as it has reference to what follows.

In the distance I could hear the roar of Dublin rather like the distant murmur of the sea, but the particular "rog" (known as the "rubricks"—built of red brick) was far enough away to dull all sounds, and my "skip" would not disturb me for another hour when he would prepare my breakfast.

I was beginning my morning study of Bishop Berkeley, the famous Bishop of Cloyne, who believed that mind is the one reality and what we call matter but an illusion

and toy of that reality. I had originally been of the opinion of the great Doctor Samuel Johnson who said: "If the Bishop of Cloyne says there is no matter, 'tis no matter what he says"; but the sturdy old philosopher's prejudices lost their power over me as I read on and on in the nervous but luminous pages of the marvellous prelate so far before his own age and even ours. Surely if this most convincing Divine was right, anything which existed in thought was reality.

I remembered man's dreams. A scattered ruin is all that remains of Troy, but Homer's poem is as alive as when it was written. Tara is a green heap, but the glory of ancient Eire is reborn, or rather it never passed, for we have sight that can see it again after all these years in story, poem and music. Generations of men have crawled this earth, as undistinguished as and less beautiful than insects, and have sunk into the soil unwept, unhonoured and unsung, and undeserving of it. But the centors, fauns, fays and trolls live forever by whatever name they are called in a world of beauty beyond time and change.

As I thought of these things I remembered that dawn and twilight were the times that the mystic doors between our world and Moy Mell (the plain of honey, *i.e.*, Fairyland) swung open. I had stopped my reading for a moment to rest my eyes, and walking to my window looking into Parliament Square, I threw it open. What was this? As I looked I saw a garden of many-hued flowers! The campanile and Parliament Square were opaque as glass, and as ice dissolves they melted before my amazed eyes into nothingness. I saw a garden, the white and red hawthorn trees were still there stretching out to woods on every side. The Liffy flowed, a sky-blue stream, the dirty and polluted river of contemporary Dublin was gone. As I contemplated the magic change, an imperious

call of trumpets made me look at where the chapel used to stand and was now a floral mount, crowned with two seats or rather thrones of red granite overlaid with armorial tokens of gold, silver and a metal which I have been told is orichalcum—now unknown.

As I looked, what had first appeared as shadows took on form and colour. I saw the King and Queen of Elfland, Finvara and Maeve seated, surrounded by their court. I should like to describe their Fairy Majesties if I possessed the words, for I have an undying memory of them. They were indeed the most vivid personalities I have ever beheld. But I am unable. I will merely say they were not beautiful but Beauty itself, not radiant but living Light. Grace, royalty, every quality which we ascribe to kingship was theirs and more, far more, than I have phrases to inscribe.

Their court consisted of beings beautiful as the dawn in which their court was held. Faces which had never been contorted by man's mean emotions, eyes which gazed in perfect truth and frankness and which knew not the weakness of tears nor the glance of envy or cruelty. I knew for a moment what reality was. I knew our world was but a distorted shadow of that reality, a shadow world where shades mop and mow. A mirage where all true proportions are caricatured. As I beheld that sight, Moy Mell itself, I knew for a few moments "that joy which is more ancient than the hills". Then the striking of a clock on my mantelpiece caused me to start and look back in my room. When I looked out again all that loveliness and light were gone. I heard once more the roar of the great grimy, restless city of Dublin.

I should soon attend chapel on the mount where the sovereigns of the Sidi had held their court beautiful. The old sad world closed in on me. Still the vision splendid has been mine.

The Bishop of Cloyne is right. Mind alone is real, and some day I shall recover the sight which is the greatest and truest experience of my heart.

Drab, dreary streets of Dublin town!
Behind your sordidness there lies
A land unseen of mortal eyes,
On which a cloudless sun looks down.

There is no sorrow, death or care,
But laughter, life and merriment;
All hearts know, love, and are content
In changeless beauty radiant there.

I THINK I could turn and live with animals, they are so placid
and self-contained,
I stand and look at them long and long.

They do not sweat and whine about their condition,
They do not lie awake in the dark and weep for their sins,
They do not make me sick discussing their duty to God,
Not one is dissatisfied, not one is demented with the mania
of owning things,
Not one kneels to another, nor to his kind that lived thousands
of years ago,
Not one is respectable or unhappy over the whole earth.

WALT WHITMAN

LIFE! MORE LIFE! ¹

BY C. JINARAJADASA

AS Goethe lay dying, a ray of sunlight penetrated into the little room where he lay, and he then said: "Licht! Mehr Licht!"—Light! More Light! These last words expressed his whole life of aspiration.

Basing himself upon these words, the lecturer states his theme as "Life! More Life!" since these words represent the present cry of the world. On all sides men demand more life for themselves. Analyzing what each means by "life," the lecturer states that it means the craving of man to contact a larger world than that in which he lives. This larger world is usually thought of as the world without the individual, created by the movement of men and events. Alas, usually, men think that they can create a larger world for themselves if they have wealth.

There are two exceptions to the usual notion that the larger world is always created by events without. To the saint everywhere, the larger world is that created by his heart and by his mind. The Sannyasi in India renounces the world, gives up his possessions, rank, and even his name, to find the larger world of God. Similarly, too, the philosopher finds the larger world in a world of ideas.

¹ Report of a lecture delivered on March 31, 1934, at the Theosophical Congress, Barcelona, Spain.

Nevertheless, the usual conception of men, that the larger world which they need is here, in this world, is not completely false. For in this world of ours, such as we contact with our senses, God works. The life of this world is His life. Man's craving for a larger world here below is at bottom a spiritual craving.

The craving for "more life" is being intensified to-day by a rapid increase in sensations. On all sides of us, newspapers, books, advertisements, cinemas tell us of a larger world of sensations and happiness. Therefore men seek eagerly "how to get rich quick," by investments, by taking tickets in lotteries. Civilization to-day means a "speeding up" in the pace of living, and we all desire therefore "more life" to experience.

But this gospel of "speeding up" is negated by two facts:

(1) Not all men can enjoy "more life," since "the race is to the swift". Competition allows wealth only to the few. The majority are disqualified from the start of the race, because they have not the strength to capture the prize.

(2) Even when success is gained, and the door opens to "more life," failure is inevitable, because man's body wears away. A second sensation is not so keen as the first. All things change slowly: first, man's own capacity to enjoy "more life," then those around him. Little by little, the shadow of weariness falls upon the man who has come to "more life".

Yet there is "more life" for all. This stage is reached when man produces change *voluntarily*. When the individual changes his nature purposely, "more life" enters into him. There is a *Science of Producing Change*.

What is the process? The lecturer takes the analogy of the changes produced in commerce in the token called "money". With the savages the token is cowrie shells. Heaps of them are required as the value of a small object.

Then copper is introduced, and a small coin equals a heap of shells. But even copper is cumbrous; 200 copper coins which make 20 pesetas, or 240 which make one pound, are too cumbrous to handle; silver steps in to produce a change in the token value. Then comes gold, and one piece of gold serves as value for twenty or more pieces of silver. Then finally a piece of paper appears, of no intrinsic value, and as a bank-note changes the gold itself, as a token.

In a similar fashion, man has to learn to transmute fleeting sensations into permanent emotions, passing thoughts into permanent ideals, and finally the ideals themselves into embodiments of his truest self. True life is always a transmutation, and "Life! More Life!" comes only by a purposeful transmutation.

We have to work so that all men have the opportunities to transmute life to "more life". We must, first of all, remove their discomforts. We have to organize civilization so that there is for all, to possess without struggle, water, heat, food, clothing, room and leisure. The second part of our work is to organize education so that men understand the principles which underlie "more life".

These principles are:

(1) Every action well done produces "more life". A song well sung, a line well drawn, brings "more life" to the individual.

(2) Every vice transformed into a virtue means "more life".

(3) Every act of sacrifice means "more life". Along this method of education men have to be taught to accept *with anticipation* two events which they now hold as evils—old age and death. Both in reality are occasions for transmuting life to "more life".

We Theosophists have to teach these principles to the world. But we shall do so only as we ourselves realize them.

We must possess a more perfect character if we are to lead others.

For this we require :

(1) More creation. We must transmute the events of our lives in terms of art, with essays, poems, songs, statues, and other forms.

(2) More sacrifice—an ever-increasing gift of ourselves to our work and to the world.

(3) We must possess more of *this* world: not of its wealth, but of the men who are in it. Through an increased sympathy we must have as our “possessions” more of the sorrows of men, more of the joys of the children.

We Theosophists must lead the world to “More Life”. We have the Wisdom to teach us how; it is for us to transform our characters, till men see that though we possess few of the things of this world, nevertheless there is in us steadily “Life! More Life”!

THE PURPOSE OF LIFE

WITHOUT the understanding of the purpose of life there is bound to be chaos.

The first demand upon those who would seek the understanding of true happiness is that they should have the burning longing to be free from all things, to gain that freedom which comes when you are beyond the need for further experience because you have passed through all experience.

If you would understand what I mean by the freedom of life, you must establish for yourself the goal which is liberation even from life itself.

J. KRISHNAMURTI

“THE SONG OF SONGS”

BY NORMAN INGAMELLS

Listen to the Song of Life.

Light on the Path.

LIGHT, dancing shadows, man and beast, the “song of birds and scent of flowers,” moonlit groves, the colour phantasy of the sea and hills, sing, each in its own way, the Song of Life.

When the Inmost, the One, said: “Let there be light,” surely it was from that Royal Harmony that the impulse came which gives us all the beauty mankind knows, or can ever know; how else the glory, the spilth of colour and the grace of movement in all His garment, which is Nature?

If man is in tune, life is a song, and he may then “tune in” to the cosmic song, and as he strengthens and purifies the chords of his being and adds new notes to his harmony, more and more of the cosmic music will sound out within him—music that is joy’s own self, music that can never be wholly uttered on or in forms of clay. True though it be that man, in his alchemical transmuting laboratories, which are his own bodies, suffers in the process of resolving his discords, yet even this may be part of the song. Beethoven, “from out the womb of pain, the misery of deafness drear,” made of sorrow a part of his singing, for he endured it nobly and thus transmuted the “base metal” into music. It is thus he gave us some of his richest harmonies and balm for the

healing of men. All the sad pain, the sad tragedy of life, is but the fire of the transmuting flames: man facing or failing to face his Karma and the lessons of his apprenticeship to "the Great Spirit" which is training him to be King of himself, to become a God in very fact.

A great Teacher has said: "Invite sorrow, do not shun it"; and there is a high state of consciousness in which sorrow is welcomed as being equal with joy, it is "mingled agony and bliss"; both are part of the lesson.

The words and music of Schubert's magnificent "Hymn to the Almighty" contains something of the spiritual attitude required—that of seeing the music of God in *all* the phantasy of Nature. But what of the foolishness of man? Most of it is but ignorance groping for knowledge, for understanding.

The problem that will solve all other problems is how to be in perpetual *conscious* unity with the Life Universal—the Whole—God. The Whole contains all the problems and all the solutions, for Life is all and is not dependent upon the parts. It is only the temporary expressions of Life (forms) that are dependent. Life never loses in the end, if indeed at any time. In the end, it is death, self, discord, pain, that must pass away in defeat before the Warrior, Life.

To *establish* unity with Life we must become perfect. Life is satisfied with nothing short of that. It cannot sing its full song upon any instruments less than perfect ones. But long before the full flower of perfection blossoms forth in each one of us, we shall have glimpses of the glory of Life, hear fragments of its harmony—tune in for moments or periods to its divine melody.

Life will give its children as many forms as are necessary for full blossoming, and it is thus that all will go on and on and on till songs be lost in Song, the Song of Life Immortal, "the Song of Songs".

PRAYER

BY H. BOSMAN

THIS is the Holy Place of the inner life. It is when praying that the earnest lover of the One really becomes as a little child, ready and happy to receive as much of the eternal truth as he can assimilate. It is then that he listens most attentively to the promptings of the inner voice. Prayer is in reality absolute submission, which in no sense means abject humility. The child goes simply and trustingly to the Father and waits for Him to speak. As he listens, his soul opens out, and certain aspects of the mystery of divine love are revealed to him. Truly, this is communion, when the child, so filled with joy, has no thought, no wish, no feeling, except those given to him by the Father. This is the basis of mystical union, in its grandeur and in its extreme simplicity.

In certain comparatively rare cases this intimate communion is uninterrupted; an all-absorbing bliss illuminates every moment, gives to each thought, word and action its ineffable joy. Prayer, in the fullest sense of the term, is not an act but a state, in which the spirit of man finds its true and perfect expression. Here there is no isolation, for the Father and the child are ever together, living in such intimacy that they share (although of course not equally) in the same life. It is not enough to say that love flows from the One to the other and again from him

to the One, for the One is Love and the other has become love. Nor is it true to say that on the part of the child there is any self-sacrifice, for the self has ceased to exist, and the One entirely occupies the human consciousness, with the result that such consciousness goes beyond independent existence and loses itself in the Spirit of the One. True surrender and true love, of which Jesus Christ was a perfect example.

RELIGION is a personal relation between man and his Maker. For God's sake, do not interfere with it; do not organize it, neither try to reduce it into so many "statements". Organization in whatsoever form is the death-knell of religion. Do not only preach this; practice and teach it. Let no one dictate to you what you should and what you should not believe and do in your spiritual life. The ultimate authority is the authority of the SPIRIT within you and not the authority of any man, dead or alive.—*A Persian Rosary.*

O DREAMER, LEAVE THY DREAMS

O DREAMER, leave thy dreams for joyful waking;
O captive, rise and sing, for thou art free;
The Christ is here, all dreams of error breaking,
Loosing the bonds of all captivity.

He comes to bless thee on His wings of healing,
To banish pain and wipe all tears away,
To tell anew, to humble hearts revealing,
The mounting footsteps of the upward way.

He comes to bring thee joy for desolation,
Beauty for ashes of the vanished years,
For every tear to bring full compensation,
To give thee confidence for all thy fears.

He comes to call the dumb to joyful singing,
The deaf to hear, the blinded eyes to see,
The glorious tidings of salvation bringing,
O captive, rise, thy Saviour comes to thee.

ANON.

A MEDITATION

By G. S. ARUNDALE

NOTHING being uncreated, everything is instinct with the Mother-Spirit, everything has come out of the womb of the Universal Mother, has been nurtured in Her Tenderness, Power and Protection. Nothing there is in any kingdom of Nature which does not bear signs of Her, nothing which has not a beauty the effect of these, nothing which has not a Purpose which has dwelt in the Womb of the Universal Mother, and has been nurtured there. The Universal Mother does not cease to care for Her Life when it has passed through the stage of creation and enters upon its upward climb to self-realization. From the beginning to the end She is with the Life which through Her has come into manifestation. And chief among Her Agents is the mighty line of World-Mothers, each of whom represents the Universal and Eternal Mother at various periods of the evolution of Life in form. Each World-Mother is the heart of the Mother-Spirit in all things, in every kingdom of Nature, in every form of Life. Each World-Mother is the Mother of Life in the rock, in the stone, in the earth; is the Mother of Life in tree, in shrub, in flower, in grass; is the Mother of Life in every animal that breathes; is the Mother of each human creature. And when the cosmic Act of Creation is mirrored here upon earth in the giving of birth, then does the World-Mother shine forth in all the splendour of Her Divine Nature, for when Life becomes born in form it is the World-Mother who

gives the form—She who is the Mother of form. In very truth, She is everywhere the Mother where there is motherhood, and the mother down here in the outer world is but Her channel and Her child.

Where there is Tenderness, where there is Compassion, where there is Protection, there is the World-Mother incarnate, be these in man or in woman, in Life animate or, miscalled, inanimate. Nothing is there which is not the child of Her Heart, nothing is there which She does not enfold in Her blessing alike in time of distress and in time of joy. All-pervading is She, for She represents the Universal Mother, the Mother of Creation, the Mother of us all, a Mother who cherishes the whole vast universe as no lesser mother can even cherish the child dearest to her heart.

Life more radiant comes to us; Life more intense; Life more splendid; Life more true. Thus Life comes to us in piercing power and ruthless intensity. It burns the dross, and the gold shines forth resplendent. But on its way, and as it dwells in our midst, the World-Mother gives it shape and form, and in Her Tenderness, Power and Protection enables us to take hold of it and use it to the uttermost. She strengthens the world to receive the Life it needs. She veils it in forms for our using. She regenerates the lamb to the strong refreshment of the wind.

It is the magic of the World-Mother that She creates forms which can bear the Spark of Life, in which the Spark of Life may grow into a Flame, through which the Flame itself may become a Fire. It is the magic of Her Power which makes this possible. It is the magic of Her Tenderness which makes the very form itself grow beautiful as the Life unfolds. It is the magic of Her Protection which makes the process safe both for Life and for form.

The World-Mother is indeed the Mother of the world, not merely of the world as humanity knows it, but of the

world as it is, the world of Angels and of all other kingdoms. And all builders of forms are Her servants, Her ministers, for through them She builds dwelling-places for Life.

To-day She draws near to Her world, for the Life of Christ becomes once more immanent; and She must be present at its birth, for what could be born without the mother, without the Supreme Mother? As the Christ gives, so does She give. He gives. She receives and uses to the appointed End. He gives. She prepares the world to receive with joy and gladness. He gives. And in the spirit of His giving She creates.

AT the time the blessed Buddha was at Uruvella on the shores of the river Nerovigara, as He rested under the Bodhi tree of wisdom after He had become Sambuddha, at the end of the seventh day having His mind fixed on the chain of causation He spake thus:

"From Ignorance spring the samkharas of threefold nature—productions of body, of speech, of thought. From the samkharas springs consciousness, from consciousness springs name and form, from this spring the six regions (of the six senses, the seventh being the property of but the Enlightened); from these springs contact, from this sensation, from this springs thirst (or desire, Kama, tanha), from thirst attachment, existence, birth, old age and death, grief, lamentation, suffering, dejection and despair. Again by the destruction of ignorance, the samkharas are destroyed, and their consciousness, name and form, the six regions, contact, sensation, thirst, attachment (selfishness), existence, birth, old age, death, grief, lamentation, suffering, dejection and despair are destroyed. Such is the cessation of this whole mass of suffering."

Knowing this the Blessed One uttered this solemn utterance:

"When the real nature of things becomes clear to the meditating Bhikshu, then all his doubts fade away since he has learned what is that nature and what its cause. From ignorance spring all the evils. From knowledge comes the cessation of this mass of misery, and then the meditating Brahmana stands dispelling the hosts of Mara like the sun that illuminates the sky."

Translated by the MASTER K. H.

THE LIFE AFTER DEATH

"NOT ALL OF ME SHALL DIE"

BY ANNIE BESANT, D. LIT.

(Continued from p. 137)

THERE are many Yogis who perform very remarkable physical feats, but those do not prove that they have any of the higher spiritual knowledge. There was a man over here a short time ago, who had I think the uncomfortable title of the "Tiger Mahātmā," (like talking of a "round triangle"), who could do some extraordinary things such as stopping the beating of his heart or the working of his lungs, and various physical things of that kind; but being able to do curious things with the body does not prove that the statements made, or the knowledge claimed, really are what may fairly be called knowledge of the higher life.

I might put to you a funny little experiment I made when studying evolution, because it was easy and simple. I was reading Darwin, and he spoke about human beings having a certain number of nerves that had gradually become in-operative because they were not wanted by man; he said that those nerves caused certain muscular actions in animals which were not wanted particularly by man, and one of them was the way in which a horse or a dog could move his ears. Both dogs and horses talk very much with their ears, that you can

understand, if you know their language. That struck me as interesting and curious, and I thought I would try if that small statement was accurate, if we still had these particular nerves and muscles in connection with our own ears. I therefore set to work, and stood before a looking-glass for a considerable time each day, trying to wag my ears. They would not wag, but after a few weeks they began to move. That encouraged me, and I went on until I could wag them quite nicely. I am not advising that you should develop that particular accomplishment; it took me some time to gain it. I did it because I wanted to test a statement that seemed to me rather odd. I was always rather an experimental person. I have lost that particular faculty now from disuse, but I had it for a considerable time, much to my own amusement and to that of others. For when people were troublesome by asking unnecessary questions I started to wag my ears at them, and they were so taken aback that they got muddled in their questions. Now I do not ask you to follow these ways of mine; but, when you want to practise Yoga, if you want to do it safely and if you want in your investigations in the higher worlds to be fearless, (which is a very great necessity in your earlier experiences), then you must be willing to tread the path that others have trodden.

It is not every one who can become a Senior or even a Junior Wrangler; for that you must have some special ability to begin with. But you can begin to train yourself definitely along the lines which, if followed perseveringly, will enable you to test for yourself the states on the other side of death, if you have some ability in that direction. Without going fully into that, let me put it briefly. You must have, first of all, willingness to submit to a rigid discipline of the body, the emotions and the mind, for your own safety. The reason for that discipline is that if your emotions are not under your control, if you are not able to concentrate your

thoughts and control your thoughts, then you would be exposed to a number of dangers on the other side, and would not know how to meet them.

You must remember that on the other side are the people who have passed through death, or who belong to other orders of Nature, such as nature-spirits, good or evil, Angels who are nature-spirits on a higher level, and they are good, bad or indifferent.

The first of these worlds is called the astral plane (not at all a good name, but so called because the matter is a subtler form of matter than the physical, and is rather luminous); you go here into very mixed company and unless you know how to guard yourself, how to drive away anything that might like to attack you, and how to choose those who are in any sense trustworthy, you will not go far in safety.

There is a much easier way of getting into touch with that first world on the other side of death—the intermediate world as I call it—and I shall deal with that more fully later when I come to speak on it in detail, and that is the way used by the great body of men and women whom you know as “Spiritualists”. These have not generally studied how to go into that world for themselves, and they utilize the services of men and women who are called mediums—that is men or women who have a peculiar constitution as regards the relation between the two parts of their physical body, the visible or tangible and the etheric; these are able to separate the one from the other (which is not a sign of normal good health) and they can therefore lend for a time part of the material which is wanted by a person who has passed through death and who desires to materialize himself, so that you can see him and so that you can talk to him; that is to say, he comes back to you and accommodates himself to your conditions by taking part of the etheric body of the medium. The other and better way is to go to him having learnt how

to put yourself into his condition, to visit him in the astral world, into which, as you know, we pass every night when we go to sleep. I think we ought always to admit the enormous service which has been done by the great body of Spiritualists in helping to destroy Materialism and the materialistic idea that man ends at death. They have faced ridicule, difficulties of every kind, accusations of fraud, sometimes true, often false; they have made it practically impossible for a thoughtful and educated person, who is willing to face the experiments that they will conduct, not to know that individual intelligence can exist after the physical body has died. That they have done. I know there is a great deal of fraud, not always intentional fraud that comes from the other side, but it is no good to refuse a great mass of evidence because it is found that there is some error mixed with it in individual cases.

The position taken by a man for whom I have great respect, Professor Huxley, with regard to spiritualism was, I submit, entirely unscientific. He said he did not care to go to a tea-party in Clapham (which at that time was thought to be bourgeois) because he did not care to hear drivel, and therefore he did not care to hear the same sort of drivel which was said to come from people on the other side. But if any drivel could come from intelligences on the other side, it was valuable proof that that intelligence had survived, if it could be identified. I do not say that a poor intelligence is particularly interesting to talk with; he is not; but supposing you were a Materialist who knew the person who talked drivel during his life in our mortal world, and who talked similar drivel on the other side, quite recognizable, it does prove at least that he is not altogether dead.

The words: "Not all of me shall die" is the phrase I took from an old Roman poet, for the sub-title of this lecture.

Now, if you want to understand what part of you survives and what part of you dies, or if you want to follow anyone through these stages, then the very first thing you must try to do is to understand the bodies in which you are living at the present time. I do not mean that you need particularly to understand the physical body from the standpoint of anatomy—though that is always useful—but certainly from the standpoint of physiology, so that you may separate nervous results—the results of disordered nerves—from super-nervous phenomena, and you need a very balanced mind under your control and, still more, you need your emotions under your control.

Let me for a moment suggest to you to ask yourselves what happens to you every night when you go to sleep, for it was by the study of dreams that people in the West were led into paths of investigation that gave the results that are sometimes called "the higher psychology," and convinced people who studied that the brain was not the only vehicle of thought or of emotion, as the Materialists were inclined to think.

Of course there has been a good deal of progress made in scientific Materialism since the time when the scientist, Carl Vogt, said that the brain secretes thought as the liver secretes bile. It is a ridiculous statement, seeing that both the liver and bile are material whereas, so far as people knew, the brain and thought were not both material, in the ordinary sense of the word. But for what might be called the beginning of a really scientific understanding of phenomena connected with the brain, the starting-point is found about 1830, when the scientific study of dreams began, *scientific* study as when psychologists tried to induce dreams with very considerable success. You can read all about it in the books on the subject. Then they began to reason on the obvious, but most important, fact, that space and time were different in

the dream-world from space and time as known in our waking world; this led to the idea that there was something about the brain activity when the body was asleep that they did not understand, and that if they could manage to talk to a person while he was dreaming, they might be able to enlarge their knowledge a little further. One of their methods was to try to provoke a dream. That was fairly successful in many cases. The sprinkling of a little water was shown in several cases to produce a dream of a shower. In some cases remarkable results were obtained, and in the more elaborate experiments a man had a dream which was started by a knife touching the back of his neck. In this case he was awakened by the touch of the knife, but in that brief space had had a long dream of committing a murder, being tried for murder, being found guilty, being condemned to death, being taken to the condemned cell, thence to the guillotine and being executed, between the moment when the knife touched his neck and the moment of awakening. When he dreamed that the guillotine knife touched his neck he awoke. There were a number of things like that which showed that the working of consciousness, when the man was not conscious of the working of the brain, was very different from the waking consciousness. Then the psychologists tried to catch the dreamer so that they could talk with him while he was dreaming. They succeeded in throwing him into an artificial trance, so that he could be asked what he saw and what he thought, and answers could be obtained from him while the brain was quiescent. And they connected thought with electrical activity by placing a very delicate galvanometer on the skull, while a person was thinking, when it was found that a galvanic current passes as a person thinks.

The whole study of dreams and trances has practically proved that a man can think when he is separated from his

physical brain, in fact that he can think very much better when the brain is in a state of trance or coma than when he is wide awake.

I dare say that many of you have tried the experiment of putting a problem into the mind as you were going to sleep, and by going to sleep with the problem in the mind you have found it solved when you awoke. I have often found that with mathematical problems. I have tried all sorts of experiments with which I need not trouble you now. The thing I want to fix in your mind is that the brain is not the only vehicle of thought, but that by mesmeric and hypnotic trances it is proved that when a man is in a trance his consciousness can leave the body, so that a pistol fired by his ear will not wake him, and an electric flash sent into the eye will not cause any contraction of the pupil. Under those conditions he can be sent to a distant place from which communications can be obtained. It has been done over and over again, and that is a step forward.

Now suppose you want to go much further than that, to take yourself out of the body at will, which is the kind of state wanted if you are going to study after-death states, then it is necessary to go through a course of discipline, which begins with the control of the emotions. Emotions uncontrolled make experiments in the world on the other side of death practically futile. It may be asked why? You can take it for granted for a moment that you have a more subtle body than the physical, in which your feelings work—we call it the astral body. There is some part of your body clearly in which your feelings can affect your physical body, because a great grief or joy may stop the heart; emotion may at any time quicken or slacken the heart's beat. What is the medium between the physical matter that you know and the hypothetical matter in which an emotion causes vibrations, so that you can manage to control the emotion in a way that will not

affect the physical body? That is one of the first things to be learned, for the practical reason that if you succeed in going out of your body in the subtler body and you should happen to feel irritated or excited, then this more subtle body of yours—the dream-body, or astral body—vibrates very strongly, and if it vibrates strongly you cannot approach anyone who has thrown off the physical body and who is using his astral body as his natural body, his only outer body, in the world on the other side of death.

I have very often told a person who is grieving very much for a friend who has gone on: "If you can think of your friend calmly and quietly before you go to sleep, without any violent emotion, but full of affection, quiet and calm, you will very likely be able to dream about him." Plenty of people have tried that and found that is so, but the difficulty arises that in the dream they are apt to get excited, and if they have a violent emotion in the dream-body, then the person who has passed to the world on the other side of death is driven away from them.

(To be concluded)

WHEN the people have no fear of death, what is the use of trying to coerce them by threatening them with the death penalty? And even if they had a constant fear of death, and it were in my power to lay my hand on every evil-doer and slay him, would I dare to do it? Is there not always the Great Executioner? The usurping of this office to oneself is like a novice chipping at the work of a great architect: he rarely fails to cut his own fingers.

LAOTZE

WILLIAM CROOKES (1832-1919) AND OCCULT CHEMISTRY

BY A. J. HAMERSTER

I. FROM SPIRITUALISM TO RADIANT MATTER (1869-1879)

The Master's Letter

It is an interesting page in the history of science—Crookes' scientific, occult and Theosophic career. All three had the close attention of the Masters. After the failure to found a new journal for the "awakening of India," according to the wish of the Masters, Sinnett had returned to London. There a close friendship grew up between these two far from commonplace men. Crookes was over fifty years old, and stood wellnigh on the apex of his scientific achievements, when he became a member of the Theosophical Society. Communicating the first step taken by his friend in 1883, and the motive for it, to his Master, with whom he had been in correspondence for three years previously, Sinnett received the following reply in July of the same year:

So the great Mr. Crookes has placed one foot across the threshold [of the Outer Court], for the sake of reading the Society's papers? Well and wisely done, and really brave of him.

The braveness of the act, and the allusions in the next part of the letter, will be better understood in the light of the following incidents from Crookes' relations to Spiritualism.

Crookes and Spiritualism

It was still in the early days of these occult manifestations, and several years before the founding of the Theosophical Society, in the summer of 1869 in fact, that Crookes began his systematic inquiry into the mysterious forces and apparitions, evoked in the séance-room by the aid of mediums. It did not take him long however to realize that, in meddling with these things, he courted the danger of being "shut in a lunatic asylum or turned out of scientific society," as he wrote to a friend in April, 1871. The world of that time, and especially the scientific world, materialistically biassed, was not prepared to accept the phenomena as genuine. But Crookes persisted in his quest, publishing several articles on his investigations, and going even so far as to submit a paper on them to the Royal Society in June, 1871. As was to be feared, the article was rejected. "Now to reject a paper is a thing which is seldom done, and it would attach a very unpleasant stigma" to the author, Crookes wrote to his medium, D. D. Home. Notwithstanding his feeling the indignity of the refusal keenly, he however kept on the struggle for three years more, "so that he was even accused of being practically insane on one side of his brain, while sane enough on the other."¹ Finally, realizing that the time was not ripe for the new science, he withdrew from the open battle in 1874, but never wavered in his conviction of the genuineness of many of the phenomena. Now to return to the Master's letter on Crookes, alluding to the above incidents, the Master continues:

Heretofore he was bold enough to take a similar step [the investigation of spiritualism], and loyal enough to truth to disappoint his colleagues by making his facts public. When he was reading his invaluable paper, smothered² in the "Sections," and the whole Royal

¹ Sir Oliver Lodge, in the Foreword to Fournier d'Albe's *Life of Sir William Crookes*, London, 1923, p. vii. It is from this book that most of the particulars of Crookes' life are taken.

² Noteworthy is the similarity of expression with the following extract from Colonel Olcott's *People from the Other World*, published in 1875, the year of the

Society trying to cough him down, metaphorically if not actually, as its Sister Society in America did to that martyr Hare [well-known American Chemist of that time], he little thought how perfect a revenge Karma had in store for him.

Indeed, his brilliant discovery in 1879 of "the fourth state of matter," as he himself called it, more than rehabilitated him in the eyes of the scientific world, and it may even be that the Master hints also at his future Presidentship of that same Royal Society (1913-1915), then still hidden in the dark womb of time.

Let him know that its [Karma's] cornucopia is not yet emptied, and that Western Science has still three additional states of matter to discover.

That is to say, "three additional states" after the "fourth state," already discovered by Crookes, making a total of seven states, namely: solid, liquid, gaseous, etheric, kama-rupic, manasic, and ākāshic.

But he should not wait for us to condense ourselves to the stethoscopic standard as his Katy did; for we men are subject to laws of molecular affinity and polaric attraction, which that sweet simulacrum was not hampered with.

Katie King

The "stethoscopic Katy" refers to the following episode with the medium, Florence Cook, described by Crookes in a letter published in *The Spiritualist* of April, 1874. Miss Cook was controlled by an entity calling herself Katie King, or Annie Owen Morgan, daughter of John King, *alias* Sir Henry

founding of the Theosophical Society, and dedicated to Alfred R. Wallace and William Crookes "to mark the Author's admiration of the moral courage they have recently displayed, in the investigation of the phenomena called spiritual": "Mr. Crookes, after completing his first series of experiments with the medium Home, filed his papers with Professor Stokes and Professor Sharpey, the two secretaries of the Royal Society, June 15th, 1871. The behavior of those gentlemen was what might have been expected. The first impulse was to rid themselves of it; the second, to smother it. These proving unavailing, they gave it the cold shoulder in a 'Report on Mr. Crookes' Paper,' of date August 7th, 1871, in which the writer, Professor Stokes, says: 'I don't see much use discussing the thing in the sections, crowded as we already are; but if a small number of persons, in whom the public would feel confidence, choose to volunteer to act as members of a committee for investigating the subject, I don't see any objection to appointing such committee. I have heard too much of the tricks of Spiritualists to make me willing to give my time to such a committee myself'" (p. vi of the Preface).

Morgan.¹ That Katie's was only an assumed character, not a real personality, is clearly hinted at by the Master when he calls her a "simulacrum". The séance in question took place on March 29th, 1874, in the medium's house at Hackney.

Katie never appeared to greater perfection, and for nearly two hours she walked about the room, conversing familiarly with those present. On several occasions she took my arm when walking, and the impression conveyed to my mind that it was a living woman by my side, instead of a visitor from the other world, was so strong that the temptation to repeat a recent celebrated experiment became almost irresistible. Feeling, however, that if I had not a spirit, I had at all events a *lady* close to me, I asked her permission to clasp her in my arms, so as to be able to verify the interesting observations which a bold experimentalist has recently somewhat verbosely recorded. Permission was graciously given, and I accordingly did—well, as any gentleman would do under the circumstances. Mr. Volckmann will be pleased to know that the "ghost" (not "struggling," however) was as material a being as Miss Cook herself.²

The Master's letter proceeds :

We have no favourites, break no rules. If Mr. Crookes would penetrate Arcana beyond the corridors, the tools of modern science have already excavated, let him—*Try*. He tried and found the Radiometer; tried again, and found Radiant matter; may try again and find the "Kama-rupa" of matter—its fifth state. But to find its *Manas* he would have to pledge himself stronger to secrecy than he seems inclined to do.³

The Radiometer

The Radiometer was found by Crookes in 1875. In a paper read by him at a meeting of the Royal Society on April 22 of that year, he made the following announcement :

The author has constructed an instrument which he calls a *radiometer*. This consists of four arms, suspended on a steel point resting on a cup, so that it is capable of revolving horizontally. To the extremity of each arm is fastened a thin disc of pith, lamp-blackened on one side, the black surfaces facing the same way. The whole is enclosed in a glass globe, which is then exhausted to the highest

¹ See about these two "spirits" also Colonel Olcott's previously mentioned book, Part II.

² See also *Isis Unveiled*, Vol. I, p. 48, where H.P.B. reproduces a "poetic effusion which Mr. Crookes quotes in describing this wonderful spirit". An alleged photograph of Katie King is to be found in Olcott's *People from the Other World*, p. 451.

³ *The Mahatma Letters*, p. 341.

attainable point and hermetically sealed. The author finds that this instrument revolves under the influence of radiation, the rapidity of revolution being in proportion to the intensity of the incident rays.

In our days we can have no idea what an immense sensation the invention of the radiometer caused at the time, throughout the scientific and semi-scientific world. A Belgian journal, *L'Office de Publicité*, announced it in the following exuberant terms (May 16, 1875) :

A subject of palpitating interest, a subject enormous, immense, prodigious, a discovery that will perhaps change the face of the world. It is what I just now announced in these profound words: *Science has made a hole in the infinite*.

An indignant Belgian, M. Bodart, of Liège, wrote to Crookes complaining that his so honourable name was being exploited for propagating a "mystification," viz., that light can have weight and motive power, asking him to contradict this "absurd" piece of news. A letter of more practical concern was received by Crookes from Mr. John Browning, optical instrument-maker, asking for instructions how to make radiometers and offering a royalty on all radiometers made. Since that day the radiometer has never been absent from the windows of prominent instrument-makers.

The Fourth State of Matter

It was in 1879, in a paper to the Royal Society, that Crookes claimed to have discovered "matter in a fourth state," and for his lecture at Sheffield before an evening meeting of the British Association, on August 22nd, of the same year, he boldly chose the title "Radiant Matter". Of this lecture his biographer says that it was "the climax of Crookes' career of scientific research. When all else is forgotten, those great days of his life will remain glorious and imperishable".

We have heard from the Master's letter that there are seven states of matter, of which, until William Crookes,

discovery only three, the solid, liquid and gaseous, were known to ordinary science. "Matter in a fourth state" or "radiant matter" then seems to be what the Master calls the etheric state of matter, while the kâmic, manasic and âkâshic are the still unexplored states. The use of these appellations may create a slight doubt, perhaps, whether the Master refers to the different states of matter on the great planes of Nature, instead of to the different subplanes of the lowest or physical plane. A little consideration, however, will make it clear that Crookes' "fourth" state of matter cannot be the great plane of Nature, generally known as the Buddhic plane, but is only the lowest etheric or middle subplane of the physical plane.

Matter and Electricity

Crookes had closed a lecture to the Royal Institution (April 4, 1879), with the following remarks:

In studying this fourth state of Matter we seem at length to have within our grasp and obedient to our control the little indivisible particles which with good warrant are supposed to constitute the physical basis of the universe. We have seen that in some of its properties Radiant Matter is as material as this table, whilst in other properties it almost assumes the character of Radiant Energy. We have actually touched the borderland where *Matter and Force seem to merge into one another*, the shadowy realm between known and unknown, which for me has always had peculiar temptations.

What did Crookes' discovery really mean? Nothing less than that "matter is electricity". In an address on "The Common Foundation of all Religions," delivered at Madras, on the 26th of April, 1882, Colonel Olcott had said exactly the same thing, namely that "*electricity cannot, except under prepared conditions, be seen, yet it is matter*". For this assertion he was severely taken to task¹ by "a Theosophist" in an article bearing the title "Is Electricity Matter or Force?" The Colonel however found an able champion in "Another Theosophist," whom, because of the tone of authority

¹ See *The Secret Doctrine* (1st ed.), Vol. I, p. 111.

in which he speaks about Occultism, and the similarity of his style with that of the Mahatma Letters, I had already suspected to be no other than the Master K.H., before I came across the following passage in one of H. P. B.'s *Letters to A. P. Sinnett* (p. 8):

The readers [of the *Theosophist*] will be stuffed this time [viz., in the September issue, 1882]—and no mistake—with occult doctrine. Mr. Sinnett A.P.'s article, two letters 1 and 2 numbers [p. 292], Mr. Hume A.O.'s Fragments [p. 307] 11 columns!!! Oxleys's trans-spookian elucubration—8 col!!!! [p. 298] etc., etc. And finally a criticism upon Col. O.'s lecture "Is Electricity Force or Matter" and an answer by Ma. K.H. [p. 319]—who is becoming a true penny-a-liner.

H. P. B. apparently quoted from memory, for "Is Electricity Matter or Force?" was not the title of the Colonel's lecture, but of his critic's article. The Master's "reply" bears the title "What is Matter and What is Force?" It is not possible to quote from this lengthy and interesting paper more than a few sentences, directly concerning our subject. But further on I will return to a consideration of the Master's ways of thought and expression on these scientific matters. The Master writes then:

Science may, of course, if it so pleases her, call electricity a force. Only, by grouping it together with light and heat, to which the name of force is decidedly refused, she has either to plead guilty of inconsistency, or to tacitly admit that it is a "species of matter" . . . That the three states of matter—the solid, the liquid and the gaseous, are but so many stages in an unbroken chain of physical continuity, and that the three correlate or are transformed one into the other by insensible gradations needs no further demonstration, we believe . . . And, as Professor Crookes has now succeeded in refining gases to a condition so ethereal as to reach a state of matter "fairly describable as ultra gaseous, and exhibiting an entirely novel set of properties,"—why should the Occultists be taken to task for affirming that there are beyond that "ultra gaseous" state still other states of matter; states, so ultra refined, even in their grosser manifestations,—such as electricity under all its known forms—as to have fairly deluded the scientific senses, and let the happy possessors

¹ To this article is appended, in a foot-note, a letter from the Master's "favourite pupil," signed "by order Gjual-Khool M * * *".

² The Master Himself refers to this article in one of His letters to A. P. Sinnett (*The Mahatma Letters*, p. 56).

thereof call electricity—a Force! . . . Now, would it be presumptuous on our part to remind the reader, that if a *fourth* state of matter was discovered by Professor Crookes, and a *fourth* dimension of space by Professor Zöllner, both individuals standing at the very fountain-head of science, there is nothing impossible that in time there will be discovered a fifth, sixth, and even *seventh* condition of matter, as well as seven senses in man, and that all nature will finally be found septenary, for who can assign limits to the possibilities of the latter!

In his first paper to the Royal Society on this subject (1879), Crookes had said:

The phenomena in these exhausted tubes [like those of the Radiometers] reveal to physical science a new world—a world where matter exists in a fourth state, where the corpuscular theory of light holds good, and where light does not always move in a straight line [all conceptions, of which ultra modern science with its “relativity” and “curved” or more-dimensional space makes so much; but where we can never enter, and in which we must be content to observe and experiment from the outside.

But the Master corrects him in this and observes:

To this the Occultists might answer, if we can never enter it with the help of our physical senses, we have long since entered and even gone beyond it, carried thither by our spiritual faculties and in our *spiritual* bodies.

For the student of science who attentively reads the Master's paper, it will be obvious—and this may be said in all humility and with all reverence—that where it speaks of science in scientific terms, it bears an antiquated appearance. Those parts, in their terminology, do not transcend the science of that time, which now lies more than half a century behind us. It cannot be otherwise of course. I will return to this point more fully in the next instalment of this article. So much is certain however that the Master K.H. wrote with a fuller knowledge of the science of that time and of previous centuries, than many of the recognized specialists of our world of science. Curious is His preference for some of the older scientific theories, rejected by 19th century science, but revindicated by recent modern research. An example of this kind is Stahl's

phlogiston theory.¹ There are also other parts in the paper which, abstaining from the obviously limited ways of thought and expression of so-called “exact” science, and speaking in a more figurative and imaginative language—the same in which much of *The Secret Doctrine* is written—escape largely from the antiquating effect of time, and will remain true and illuminating to the truth-seeker till an indefinite future.² Indeed the paper will repay in all respects an intensive study.

(To be continued)

DEEPLY sensible of the Titanic struggle that is now in progress between materialism and the spiritual aspirations of mankind, our constant endeavour has been to gather into our several chapters, like weapons into armouries, every fact and argument that can be used to aid the latter in defeating the former. Sickly and deformed child as it now is, the materialism of To-Day is born of the brutal Yesterday. Unless its growth is arrested, it may become our master. It is the bastard progeny of the French Revolution and its reaction against ages of religious bigotry and repression. To prevent the crushing of these spiritual aspirations, the blighting of these hopes, and the deadening of that intuition which teaches us of a God and a hereafter, we must show our false theologies in their naked deformity, and distinguish between divine religion and human dogmas. Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny, whether of SCIENCE or THEOLOGY.

H. P. B. in *Isis Unveiled*

¹ See THE THEOSOPHIST, 1882, p. 321; *The Mahatma Letters*, p. 56.

² See the explanation of the myth of *Electra*, in THE THEOSOPHIST, 1882, p. 323.

NOTES ON THE FIRST STANZA OF DZYĀN

BY ERNEST WOOD

(Continued from p. 189)

BLISS AND MISERY

4. The Seven Ways to Bliss (Moksha or Nirvāṇa) were not. The Great Causes of Misery (Nidāna and Māyā) were not, for there was no one to produce and get ensnared by them.

Moksha means liberation. The liberation is from the bondage which is incompleteness. For each one who "descends" or "incarnates" the full reality of his own being is obscured by his own concentration or inhibition, or, in Samskrit, āvaraṇa or āvritti. This concentration is followed by activity within the limitation, that activity being called vikshepa, and being the maker of the series of karmas or circumstances.

As before explained, every psychological cycle contains an example of this. I might paste all the pages of *The Secret Doctrine* on a large wall and stare at them all at once (two copies would, of course, be required); but it is far better for me to *limit myself* to one page or one small portion at a time, for, after understanding that portion I carry the understanding with me to the next portion, and so at the end of my reading of the book—if I have read it with concentration, thought and understanding—I have the whole intention

of it with me, and am now liberated from the book. I need now not even remember anything about it—memory is required only while the understanding is imperfect. It may be incidentally remarked that this is the reason why there should be no memory of past lives—experience must dissolve into character and ability, with which new experience is to be met in the new present.

Nirvāṇa means a blowing-out; blowing-out of tanha or thirst for limited forms; blowing-out of *The Secret Doctrine* in the example I have just now used. It is therefore just the same as Moksha. It must be noted that this process is quite natural; it cannot be forced; it does not require some peculiar or special practice or path by which we might escape from the "prison-house" of karmic forms and events. It comes about naturally, through ordinary life *properly lived*. No one need try to attain it, for that is impossible, since you cannot take your limited conception of yourself there, and it involves no acquisition of any possession of mind or body and no reaching of any place. Yet no one need be anxious for it, nor fear to miss it, for "ripe fruit will not remain upon the bough".

Sometimes Nirvāṇa has been taken to mean a high condition or plane, and sometimes a high state of consciousness. Both these are a misuse of the word Nirvāṇa. "Sink not the string of thought into the fathomless." Yet in our text we have the statement that it is Bliss, as there is mention of the "Seven Ways to Bliss," and in her comment Madame Blavatsky speaks of it as absolute existence and consciousness.

There are two kinds of joy that we may know in our phenomenal or limited existence—that of the body or bodies, and that of consciousness or the mind. Even bodily existence is joy, and should be felt in all our bodily movements and all natural and healthy functions. I do not mean here what

are usually called the pleasures of the senses, but literally the pleasure of the existence of the body. I have seen it frequently in the animals, but it is sadly rare among our humanity. It should appear in elimination, as well as absorption and in activity. Our second kind of joy is consciousness, when thought, love and will proceed for a moment without impediment.

Vedāntists speak of the Self beyond limitation as Sat-chit-ānanda—being and consciousness and bliss. The stanza here is content to say merely bliss, remembering that in Nirvāṇa there is completeness, there is the noumenon of all phenomena of both body and mind, there is absolute reality, and that therefore there is that Bliss of which the joy of mere existence and the joy of mind-consciousness are only limitations. In Nirvāṇa there is more, not less; there is gain, not loss. So no one need fear to lose *anything* in the attainment of full reality. "The unreal hath no being" at all, at any time. But do not seek to picture that Bliss in terms of the joy of existence or the joy of consciousness, for thereby you hold yourself down to those, which are limitations of the real.

The Seven Ways to Bliss and the Great Causes of Misery go together. The whole world, being limited, is a source of misery in the light of our divine discontent. The bee, having come joyfully to the flower, leaves it without a pang after obtaining the honey. "To the enlightened all is misery," says Patañjali. And all this simply because all things and planes are limitations or karmas. At first the concentration brings enhanced vividness of experience, but later satiety and repugnance. The same joke must not be told to the same person over and over again; it should be told once, and once should be enough for liberation from that. Yet, confusing the flower with the honey, and placing their happiness in the flower, people make for themselves the same experiences over and over again—many repetitions of the

nidānas, many reincarnations, where few, and in some cases only one, may be necessary. They make for themselves a million pains in the guise of pleasure. Into their food they put hot and pungent spices, to excite sensation; these are painful, but they are thought to be pleasurable, because they stimulate the jaded appetite, which has almost lost the sense of natural taste. We must have a "kick" out of things, and sometimes the "kick" becomes the only thing that we call life.

Here Madame Blavatsky speaks of "the great truth that reincarnation is to be dreaded, as existence in this world only entails upon man suffering, misery and pain". Even death, she adds, is "merely a door through which he passes to another life on earth after a little rest on its threshold—Devachan". Wisdom and knowledge alone can dispel the sufferings of rebirths and even "the false bliss of Devachan". Still, I would say, even in our present limitations there could be nothing but the two joys of existence and consciousness (including will, love and thought), even the joy of natural death, were it not for folly in the form of fear, pride and greed, and were karmas treated with *respect*.

A word is necessary about Devachan. It should be pronounced chan (as in "chant"), not "kan" (as in "can't"). As it is a Tibetan word, not Samskrit, the first part does not refer to the beings called "Devas" but means simply "happiness"; chan is "place"—so it is "the place of happiness". It will be noticed that here Madame Blavatsky makes no reference to a purgatorial state, though elsewhere she refers to earth-bound souls. Earth-bound people are not properly dead, and are to be regarded as still within their objective incarnation. On the other hand, Devachan covers the state between death and reincarnation, not merely in what later Theosophical writers have called the mental plane but also in their higher astral plane—in short, wherever

the subjective desires dominate the environment. The difference between our present state and the devachanic state is that in the former we find ourselves face to face with things and events (*i.e.*, karmas) which can stand up against us and must be dealt with, while in the latter the forms and persons and events that we meet are the immediate outcome of our own internal desires. It may be divided into two stages inasmuch as our desires are for things and for company or lives. On account of the external pressure of karmas during our present state these two kinds of desires mingle together—one moment you are loving and laughing; a moment later you are angry because the loved one has stamped on your corns. But in the subjective state life is simpler; you have only what you immediately want, so that when one of your desires rises in consciousness it enters upon a process of satisfaction without impediment, and as it dies away in fulfilment another takes its place. So earth-life is a place of beginnings of feelings and thoughts, and devachan a place of their end.

The Great Causes of Misery are referred to as Nidānas and Māyā. These I must treat of in my next instalment, along with that other incidental matter of the Seven Ways to Bliss. But let us here notice why the Great Causes of Misery were not. It is said: "For there was no one to produce and get ensnared by them." Vastly important, this. God or Logos does not produce these material concatenations. The incarnating beings themselves do it, and they had not yet come forward. We alone are responsible for them. This is not a school wherein somebody else makes and arranges the apparatus for our education, but one in which we ourselves make all the nidānas and we fulfil ourselves by dealing with them with the full use of our own powers.

(To be continued)

THE YOGA SŪTRAS OF PATAÑJALI

BY MANJERI VENKATA RAYA IYER

(Continued from p. 196)

अपरिग्रहस्थैर्ये जन्मकथन्तासंबोधः ॥ ३९ ॥

39. When Non-grasping becomes firm the understanding of "the why," "the how" and "the wherefore" of Life.

To a man immersed in worldliness the true significance of Life does not reveal itself, he being limited by his prejudices and personal bias. Perfect non-attachment alone brings Life to a true perspective. Utter forgetfulness of self alone penetrates the veil of mystery enshrouding Life. This is what Krishnaji calls "affectionate detachment".

शौचात्त्वांगजुगुप्सा परैरसंसर्गः ॥ ४० ॥

40. Out of Purity, protection of one's own body and non-mingling with others.

Perfect purity or cleanliness of body protects it from disease and conduces to long life. *Jugupsā* is generally rendered as "disgust," which is incorrect. If "disgust" with the body is the aim of the Yogi he should not keep it clean. The word is derived from the root "gup," to protect. This aphorism refers to the results of external purity. The would-be Yogi should be careful too of his indiscriminate

association with people of all kinds and of conflicting vibrations, lest his body should lose its fineness and delicacy and its power of responding to higher and finer vibrations.

सत्त्वशुद्धिसौमनस्यैकाग्रतेन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥ ४१ ॥

41. And purity of life, cheerfulness of mind, one-pointedness, mastery over the senses and competency for the Vision of the Self.

These are the results of internal purity, which consists of organizing and refining the Astral and Mental Bodies, by meditation on pure emotions on the side of Love and by the study of Science, Art, Philosophy and Religion. The practice of Yoga may be considered as, or is really, a process of purification of Actions, Emotions and Thoughts by refining the Physical, Astral and Mental Bodies. When this is accomplished "the Personality" becomes perfectly attuned to "the Ego". A similar process on the higher planes fuses the Ego into the Monad. The third step attunes the Monad to the Logos. The first two steps constitute and complete human evolution, and the third step is Superhuman Evolution which culminates in the Vision of the Self in all its glory.

सन्तोषादनुत्तमसुखलाभः ॥ ४२ ॥

42. Out of Contentment, gain of happiness unsurpassed.

कायेन्द्रियसिद्धिरशुद्धिक्षयात्तपसः ॥ ४३ ॥

43. Out of Exertion, from the wearing away of impurities, the attainment (of super-sensitiveness) of the Body and the Sense-organs.

(See aphorism ii, 1)

स्वाध्यायादिष्टदेवतासंप्रयोगः ॥ ४४ ॥

44. From Self-study, "employment" of (one's) friendly spirits.

Samprayoga is generally translated into "communion" or "communication". But what Patañjali means

seems to be "the employing of nature-spirits and Devas" by the Yogi in his work. For example, to do a good turn to some person to whom he owes a debt of "Karma," etc. Or it may be that the eagerness of the Yogi for understanding draws the attention of a Deva, or his guardian Angel, who may communicate to him what he wants to know. Or, the communication or the employment may be through the agency of an artificial elemental created by the Yogi.

समाधिसिद्धिरीश्वरप्रणिधानात् ॥ ४५ ॥

45. The attainment of Samādhi, from placing (the Mind) on the Lord.

The firm fixing of the Mind on the Lord alone would conduce to the attainment of Samādhi or Yoga and it is said to be the easiest path.

स्थिरसुखमासनम् ॥ ४६ ॥

46. The Posture (should be made) firm and easy.

The posture adopted for meditation should be firm and at the same time pleasant. The Yogi should be able to maintain the posture without much effort and without his limbs getting stiff. The various postures described in books are mere physical feats and exercises which have nothing to do with Yoga or Samādhi. The most essential feature in posture is that the head, the neck and the trunk should be in a straight line. But a reclining posture tends to sleep, and a standing posture is tiring and does not help concentration of mind. The common cross-legged sitting posture, with the head, neck and spine erect, with hands on the knees, and the eyes shut, is the best of all postures.

प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥ ४७ ॥

47. By relaxation of strain and attainment of infinitude.

As a consequence of the habitual concomitant action of the Physical Body and the Mind, the Physical Body imitates

the Mind when the Yogi concentrates his Mind. The muscles stiffen, the hands clench, the breath stops, the veins distend, the eyebrows knit and so on. These things should not be allowed for the reason that the Physical Body with its efforts cannot help the Mind in any way except by remaining quiet and easy. This sort of connection between the Mind and the Physical Body should be broken. In order to accomplish this, the beginner should now and then break his concentration and relax the strain in the Physical Body, leave it at ease and then resume concentration. The task is tedious and tiresome but after some time the Physical Body will remain quiet and pliant even while the Mind is intensely concentrated. Contemplation of the Infinite also helps to make the posture steady and pleasant. A realization of the infinitude of Space, Time and Being results in the forgetting of the body by the Yogi and the body remains relaxed as in deep sleep.

ततो द्वन्द्वानभिधातः ॥ ४८ ॥

48. Thence, no shock from the Pairs (of Opposites).

A body rendered healthy by proper food and exercise would perfectly adjust itself to changes of weather, etc.

तस्मिन्सति श्वासप्रश्वासयोर्गतिविच्छेदः प्राणायामः ॥ ४९ ॥

49. When that [Posture] is (gained) the severance of the movements of inhalation and exhalation (of breath constitutes) the Regulation of Breath.

The process of breathing should be made quite automatic and regular without being affected in the least by the efforts of the Mind at concentration. The breathing should go on regularly, as in a healthy body sound asleep, when the Mind is in meditation. The process of breathing should be entirely "cut off" from the mental processes in such a way that the latter may not interfere with the regularity of breathing. Prāṇāyāma is not a process of inhibiting the vital physiological function of breathing.

Asphyxia will not promote illumination, whereas complete oxygenation of vitiated blood alone should conduce to lucidity of vision and perfect functioning of the brain-cells. That is why Patañjali says that the severance of the movements of inbreathing and outbreathing naturally follows the gaining of posture. The use of the locative absolute decides the point beyond any shadow of doubt.

स तु बाह्याभ्यन्तरस्तम्भवृत्तिदेशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥ ५० ॥

50. But, that [Regulation of Breath] comprises the processes of Inhalation, Exhalation and the Pause, regulated by space, time and number—long or short.

This aphorism refers to "the Exercise of Breathing" which sets up a regular automatism of breathing while the Mind is engaged otherwise. The Pause may follow either Inspiration or Expiration. "Space" is the range of thoracic movements which determine the volume of air that rushes into the lungs. "Time" is the duration of Inspiration, Expiration or the Pause. In the daily practice of the Brāhmaṇas, the duration of Inspiration, Holding in and Expiration are in the ratio of 1:4:2 and in the measure usually adopted, the time taken to "draw in" is 4 or 8 seconds, the breath is held in for 16 or 32 seconds and forced out in 8 or 16 seconds. While doing this the "Gāyatrī" is to be uttered mentally with its "Vyāhṛtis" and its meaning meditated on—the consciousness being centred in the Mental Body. The number of syllables in the mantram covers the entire period of one round thus :

1	2	3	4	1	2	3	4	5		
Om	Bhūh	Buwah	Swah,	Ṭaṭ	sa	vi	ṭuh	va		
6	7	8	9	10	11	12	13	14	15	16
re	ni	yam	bhar	go	dé	va	sya	dhī	ma	hi.
1	2	3	4	5	6	7	8			
dhi	yo	yo	nah	pra	cho	da	yāt.			

This is the short "Prāṇāyāma," a period of which covers 28 seconds, the duration of the three processes being respectively 4, 16 and 8 seconds. The long "Prāṇāyāma" takes double the time or 8, 32 and 16 seconds. This round of breathing repeats itself regularly without any break during the entire period of meditation, in the morning, at noon and in the evening every day. This practice sets up a splendid automatism of regular breathing while the Mind is engaged in wrapt meditation. *Prāṇāyāma* means literally "the length of Prāṇa". *Prāṇa* may mean intense motion, air, breath, life or vitality. The main purpose of respiration is oxygenation of blood and elimination of carbon-dioxide from it, brought about by the process of osmosis in the lungs. Each atom of oxygen contains five positive and five negative particles of "Prāṇa," each particle being constituted of seven ultimate atoms of the Physical Plane besides fifty-five positive and as many negative "diatoms"—each "diatom" being composed of two ultimate atoms. The oxygen-atom gets disintegrated in the blood or in the tissues and the vital energy of the "Prāṇa-Particles" absorbed by the cells of the tissues manifests as the physiological functions of the organism. "Prāṇa-particles" other than those which enter into the composition of the oxygen-atom are generated profusely in the atmosphere by the shining Sun. The Vital Energy of the Sun, when it enters the ultimate physical atom, causes the atom to attract six other atoms round itself to form a positive particle of "Prāṇa". Such particles are manufactured in great numbers during daytime and the process seems to be entirely suspended at night. Animals, plants and even minerals absorb these vital particles and thus live. These bright, restless particles of vitality are drawn in by the "splenic wheel or vortex," *Plihācakra*, in the Etheric Body of man, and get disintegrated by being rapidly rotated through it (the splenic vortex) into atoms

distinguished by distinct colours. These atoms which are charged with Prāṇa are called *Prāṇānūs* or "Prāṇa-atoms" which course through the nerves of the body and carry on the vital functions in man. The regulation of these currents of Prāṇa also comes under "Prāṇāyāma".

ततः क्षीयते प्रकाशावरणम् ॥ ५१ ॥

51. Thence wears away the mantle of light.

Proper exercise of breathing purifies the Physical Body and makes it responsive to the higher vibrations, and the light of the higher worlds bursts on the Physical Consciousness.

धारणासु च योग्यता मनसः ॥ ५२ ॥

52. And competency of the Mind for concentration (s).

Only a Mind, equipped with a strong, healthy and well-vitalized body, becomes fit for the practice of concentration.

स्वविषयासम्प्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ॥ ५३ ॥

53. The withdrawal [abstraction] of the senses (consists) of their non-association with their objects, as if imitating the Mind.

The withdrawal of the senses from their objects is not a separate exercise in Yoga. From the latter part of the aphorism it becomes plain that the senses would naturally withdraw from their respective "provinces" when the Mind is sufficiently concentrated. The senses are really projections of the Mind on the Physical Plane, and the Mind—a complex of sense-perceptions.

ततः परमा वश्यतेन्द्रियाणाम् ॥ ५४ ॥

54. Thence (follows) supreme docility of the Senses.

The aim of the Yogin is not to destroy the Senses, but to make them docile and to extend their range of perception—to make them more obedient and more sensitive.

इति द्वितीयः साधनपादः ।

Thus the Second Quarter of Equipments.

ॐ

A Y M

(To be continued)

As long as you have not acquired complete mastery over the mind, and have not realized that condition, go on following what (sacred) books and teachers prescribe. After that, all latent desire having died out, and the thing having been realized, you should give up even the collection of good impressions in the last act of supreme concentration. Following the very good path of the wise, with sincere feeling and clear understanding, acquire that condition wherein there is no second, and in the end stand ever blissful by abandoning even that.

Jivanmukti-Viveka.

THE MASTERS AND THE SIXTH RACE

BY KATE FEELY

(Concluded from p. 177)

NOW let us see how these things may concern the Sixth Race. First, possessing faculties not at present apparent in most of humanity, the Sixth Race people will necessarily be more closely in touch with the inner worlds. The "bridge" will be more open and unobstructed than is now the case. This must certainly mean increased Fourth Ray activity among the Sixth Race people. Their faculty of intuition is evidence of this fact. With the inner world of creative ideas more easily contacted, is it not also reasonable to suppose that this race is to be not only beauty-loving but creatively artistic? What we know as art is, after all, an attempt to embody on the physical plane a Reality experienced on inner planes of consciousness. Greater harmony and balance are certainly to be anticipated in a Race which has already been described as impersonal, co-operative, humanitarian, dispassionate and altruistic, and in this greater harmony and balance we behold the Fourth Ray influence. Most certainly this mighty Greek Chohan is directing and participating in work of the greatest possible value to the Sixth Race plan, and it may be that the World Mother, with Her intense interest in all that pertains

to the home and the young, has a special association with Him whose contribution to Her sphere of interest and influence is beauty and harmony—two attributes which She magnificently expresses. We also ally the Maha-Chohan with the Master Serapis' direction of Creative Force, and with Him as Artist and Creator of Harmony and Beauty we associate the World Teacher, the future World Teacher now known as the Master K.H., the Venetian Master and the Master the Prince. For assuredly religion, culture, civilization and ceremonial are profoundly influenced by beauty and in turn affect and modify beauty, art and harmony in innumerable ways.

For individuals it may be said that whatever encourages beauty, develops artistic talent, promotes harmony and assists balance is helpful to the Master Serapis in His Sixth Race work as well as in His other activities.

The word "science" associates itself with the Fifth Ray, but if we would be accurate we must include within the meaning of that term not only our science of the physical plane but the science of the emotional and mental planes also. Occultism as well as knowledge of the facts, laws and proximate causes of the physical world come within our definition of Fifth Ray science, and the control of force on these three lower planes is considered as legitimate a function of science, as is knowledge of those laws which enable us to develop our technique of control.

Applying this conception of Fifth Ray science to our study of Sixth Race work, it at once becomes evident that there must be a wide application of scientific laws and much scientific employment and manipulation of Creative Force in the building of a new Race. Hence it becomes logical to assume that we shall find the Fifth Ray Chohan, the Master Hilarion, very actively assisting His Brother, the future Sixth Race Manu, in the present preparatory work, and we may reasonably expect to see this close association

continuing through the entire developmental period of that Race. The creation, development and perfection of new type bodies according to a definite, planned archetype is scientific work of a very technical nature and demands not only wide knowledge of recognized physical and occult sciences but great accuracy, discrimination and exactness.

In addition to recognizing that this creation and development of new type vehicles demand the greatest possible scientific knowledge and skill, we are confronted by the fact that such a stupendous piece of work as the construction and evolution of a Race must call for a tremendous expenditure of Force. We also see that the Race itself and the individuals who will compose it are to be channels of Force. We have found the scientific application and manipulation of Creative Force on the three lower planes to be within the province of that larger, more inclusive science which is the assigned work of the Fifth Ray. Here then, in this sphere of scientific effort, we may reasonably expect to find a labour mutually shared by the Maha-Chohan who represents on this globe the Source of all Creative Energy, the Master Hilarion, Chohan of the Fifth Ray, and the Master Morya. We can only surmise the power, originality, accuracy and exactness of Their scientifically planned and executed effort, and we can only comprehend very partially the wide scope and variety of Their joint labour. But we may gain a deeper appreciation of these if we endeavour to grasp the importance of Law in its relation to the origin and development of bodily types, to see the necessity for scientific exactness and accuracy in the control and manipulation of Creative Force on the three phenomenal planes, and then apply our general deductions specifically to the available information concerning the Sixth Race.

We shall also profit if we realize how closely all this work of a scientific nature affects the present and future activity of the Master K.H. If we see clearly how the

achievements of His future Department must be affected by the type of emotional and mental bodies used by the Sixth Race, and by the degree to which those bodies are able to receive and transmit His special type of Force, we shall gain new insight into the correlations which exist between all the Masters associated with Sixth Race work as it applies to the Fifth Ray. We have only to recall the associations which exist between religious response and emotion, between educational response and thought, to see how intimately He too is associated with the Chohan Hilarion in that Master's Fifth Ray co-operation with the Sixth Race project.

Certain individual opportunities in this specialized, scientific field suggest themselves. Persons familiar with the application and manipulation of occult laws could obviously be very valuable. It is apparent also that those few individuals who are now acting as bridge-makers between physical plane science and occult research are of great importance to the development of Fifth Ray work and are in a position to render much service to the Master Hilarion by promoting and assisting His scientific contribution to the Sixth Race. Recognition must also be given to that group of unselfish, devoted individuals who, with no thought or desire for personal advantage or power, are studying the laws of the mental world and are endeavouring to apply them to definite creative mental effort. In *Man: Whence, How and Whither*, Mr. Leadbeater has shown that such scientific creative effort will play an important rôle in Sixth Race life, and it may well be that many of these obscure devoted pioneers of to-day will, in the future, be found among the Manu's Sixth Race creative scientists.

To-day all who are studying and endeavouring to apply the operation of Law on the three lower planes, all who are learning to manipulate Force, may, if they desire, recognize themselves as potential or actual aides to that Master

Scientist who is rendering such valuable service to the Sixth Race. This by no means implies that all such are, or will be, Sixth Race or that they belong to the Fifth Ray. But it does admit the possibility of service for and with Him and it further implies that, through these and other scientific services to the future Race, those who show the beginnings of Sixth Race characteristics may quicken their entrance into that Race; and those individuals who belong to the Fifth Ray may learn to identify it as their own and may through service to Him who is its Head grow into ever closer association with their great Greek Master.

The Master Jesus has not often been referred to as active in Sixth Race work. This is probably because His Ray, and consequently His work, have often not been well understood. Four aspects of the Sixth Ray must be kept clearly in mind to understand the Master Jesus' interest in and connection with Sixth Race work. These aspects are Pioneering, Fire, Purity and Devotion. Dr. Arundale, in a Los Angeles lecture, said of the Sixth Ray:

It is essentially pioneership in every department of life. This is the Ray of Adventure, the Ray of Fire, the Ray of Devotion to greatness and it gives you the apotheosis of greatness. We sometimes call the Sixth Ray the Ray of Devotion. That is not a very good name to give it. It is really the Ray of Fire.

Sixth Race work is most certainly a pioneering effort in every sense of the term. The founding of a new Race, a new civilization, the manifestation of new characteristics and capacities, a new land for a new Race—all these have unmistakable associations with pioneering. They demand finding new routes, blazing new trails, making new paths, and hence are of deep concern to that great Master who has been well called the Pioneer of the Hierarchy.

The second characteristic which we must associate with the Sixth Ray and endeavour to trace in the Sixth Race effort is Fire. A profound hint has been given us of the association

of Fire to the Sixth Race in the words: "Much of the clearing away shall be by Fire and the forces of Fire." We shall recognize the truth of this if we consider Fire in its widest implications and realize that all purification is a fiery process, all thought and emotion are animated by a fiery energy. If, therefore, all purification and clearing away is fiery in nature, the profound changes we are now witnessing in all departments of life are trebly to be associated with the great Master of Lebanon, for He has long been described as giving the impression of intense fiery purity. His Ray is one in which purification is emphasized, His Ray is also the Ray of Fire, and those who know Him and have studied His two previous lives, as Jesus and Apollonius, are well aware that "clearing away" is so typical of Him that He is sometimes called by His devoted pupils the great Simplifier.

Devotion has long been recognized as a characteristic of the Sixth Ray. This has resulted in much misunderstanding, for often devotion is associated with a meek, mild, negative temperament which is almost the exact antithesis of what is implied by Sixth Ray devotion. Those who are interested in astrology may be interested to know that this Ray is under Mars whose devotion is fiery in nature. It is that devotion which storms the gates of heaven. It is a devotion characterized by great concentration and one-pointedness. It is that devotion referred to by the Master K.H. when speaking of one-pointedness He quoted the ancient verse: "Whatsoever thy hand findeth to do, do it with thy might." It is impossible for us to conceive of the planning and building of this new Race and the civilization which it will express without becoming aware of the intense one-pointedness and concentrated effort necessary for its creation and evolution. Certainly we have ample evidence of *Their* devotion to this cause and most certainly an intense

one-pointed application and fiery concentration will be demanded of those minor workers who, as humble yet necessary assistants, will be drawn into this project. Many of those now associated with the Near-East school, many of the pupils and chelas of the Master Jesus, will be found connected with the Sixth Race. A number of them are even now actively engaged in the preliminary effort and they bring to the work the intense devotion, the flaming one-pointedness, the ability to drive straight to the heart of the problem, that are so characteristic of their Ray.

The Master Jesus has personal ties of long duration with several of the Great Ones now contributing to the Sixth Race plan. Three such associations at once occur to the mind—His close family tie with the World Mother in His previous life as Jesus; His relation of discipleship, in the same life, to the World Teacher; and His association with the Master K.H. in His life as Apollonius. Early in this life He adopted the Pythagorean discipline, including the years of silence, taught the Pythagorean principles, and in His talks with His disciples referred often to Pythagoras in terms of highest regard and deep affection. The life-period of Pythagoras and Apollonius did not coincide but there was nevertheless between them a very intimate tie. So it becomes interesting to us now to note that the continuance of these ties is evident in the close correlation of effort between the World Mother, the World Teacher, the future World Teacher and the Master Jesus. The purity and devotion of His Ray suggests the line of mutual effort we may expect to see between the work of the World Mother, the Maha-Chohan and the Master Jesus. His present Department of religious endeavour and His interest and activity in teaching point to the special co-operative effort of the World Teacher, the Master K.H. and the Master of Lebanon. A realization of the pioneer aspect of the First Ray

as well as of the Sixth will also disclose the special value of the co-operation offered by the Master Jesus to the future Sixth Race Manu, the Master Morya. Indeed it may be said that through the characteristics of His Ray the Master Jesus stands in a particularly significant relationship to the future Heads of the Sixth Race.

The contribution to be made by the Master Jesus, His associates, chelas and pupils to the Sixth Race plan offers wide opportunities to all who desire to serve this Race and its Leaders. There are two reasons for this—First, His work for the new Race permits the use of many different types of individuals; second, His activity and His special field of effort for the Race are particularly noticeable at the present time. As a Simplifier, as One who clears away the old and thus prepares the way for the new, as a Purifier and a Pioneer, we have to-day a wealth of evidence regarding His special type of activity. Everywhere we see change. We see the breaking up of the old, the rigid, the complicated, the corrupt. We behold the purification by Fire. And here and there amid all the confusion and uncertainty we behold the new, the different, the pioneer. And with these we sometimes see tremendous faith, a flaming concentration of effort, a fiery unswerving devotion to a new vision. Sparks glowing in the smoke! In the future we shall behold those isolated sparks becoming Flame and the smoke disappearing. We shall behold more persistent and more intelligent purification; we shall see greater simplification and more selfless devotion; more Fire—the fire of purification succeeded by the Fire of Creation.

The opportunities for simplification and purification are innumerable. They range from the confines of the personal life to the farthest horizons of human endeavour; from individual activities and relationships to the intricacies of government, international relations, and our entire social and

economic life. Hence in His Sixth Race work it is possible for all to contribute. Specialists, technically trained and equipped individuals, certainly; but also those who are not these but possess what is much more important, namely, fearlessness, one-pointedness, devotion to principle and ideal, the “long look forward” of the path-finder, the spirit of quest and experiment, which characterize the pioneer. The activity of these may leave its mark in the home, the schools, the churches, business, the government, social relationships or world affairs, but all will be in harmony with His effort and each will have the blessing of His gratitude.

Due to the fact that the Seventh Ray has been called the Ceremonial Ray, there has been a tendency on the part of some to think of the great Prince who heads this Ray as engaged solely with ceremonial orders and activities. This is true only if we broaden our conception of ceremony and define it, as Dr. Van der Leeuw has done, as “ordered activity”. Then and then only shall we be able to understand why the long and arduous labours of the Master Rakoczi in the field of politics and government have been associated with the Seventh Ray. Under the direction of this great European Master occurs the distribution of Creative Energy on the physical plane. This must inevitably be a controlled, ordered procedure whose vast scope brings all humanity, all living forms in fact, and every physical plane activity under His influence. This of course does not mean that all these are His direct concern, or that they are on His Ray, but it means rather that in so far as they are outlets of Creative Energy on the physical plane they are linked with His Department. This conception of Seventh Ray work will, perhaps, enable us to visualize more fully the magnitude implied by “ordered activity”; and it will explain why ceremonial orders and religions, governments, international activities and the angelic hosts are

all so closely associated with this Master. It will also explain to the intuitive reader something of His departmental efforts for the new Race. New races call for new governments, new physical plane interests and activities, new physical bodies, new types of organizations; for all of these there must be direction and distribution of Creative Energy on the physical plane which is under His jurisdiction. Thus we see His Department vitally affecting Sixth Race preparations and activities and find Him working for that Race in closest harmony with the Maha-Chohan, the Vaivasvata Manu, the Venetian Master, the Master Morya and others.

In the all-inclusive, never-ending ritual of "controlled action" surely there is place for all. Surely in the ceremony of our lives which has been designated as "ordered activity" all participate. And surely none will be excluded from service in His Sixth Race co-operation who desire to apply the principles of "controlled action" and "ordered activity" to the Sixth Race beginnings now visible about us.

These are by no means all of the Elder Brothers who contribute to the Sixth Race project. The Master Djwal Kul, intimate Friend and Associate of the future Leaders of that Race, Authority on the Rays, Manipulator of great interplanetary forces, other Members of the Himalayan School, Members also of the Asia Minor or Near-East school and of that Asian school with which China is so intimately identified; These too play Their part and bring Their precious gifts to lay before the new Race-child. And still the list is not complete.

However, this article was not written solely to tell of Their activities, absorbing and valuable though such information might be if the author were qualified to give it; but rather to suggest certain correspondences and to point the way to some possibilities which will challenge the individual reader to personal investigation which may lead on to active

service for Them in Their Sixth Race endeavour. It is written with the hope that there will arise in the mind of the reader questions regarding his alertness to present opportunity, his dispassion, the wideness of his vision, his zeal, courage and steadfastness when the world is rocking. It is written with the hope also that we may be led to ask ourselves if our present activities and interests will help to build a new world.

To-day, are we trying to broaden our horizons and thus endeavouring to see and comprehend Their plan? Are we trying to build a Sixth Race world, a world in which its civilization may evolve, its children unfold? Or are we trying desperately to perpetuate the old because it offers us at least a partial personal security? Are we fearless and unselfish enough to discard utterly all of those things in our present civilization and in our own lives which do not conform to the newness—to Their plan? Are we encouraging those individuals who, in a chaotic Fifth Race world, are showing sixth sub-race characteristics? In our contacts are we learning to identify the new type? Do we appreciate their difficulties or are we entirely engrossed with our own? Do we aid them whenever opportunity affords? In family life, in education, business, government, social relations and economic life are we encouraging the co-operation, independence, altruism, inventiveness and impersonality which will characterize the new age?

If we cannot answer these questions in the affirmative, of what value is it for us to say we long to reach the Master's feet? One does not travel by standing still. One does not "live" by existing. One does not know Them unless he also knows Their service. To-day, on every hand, there await innumerable services which would advance Their Sixth Race work. Those opportunities cry aloud: "See me. See me." Are we hearing? Are we seeing? Are we *doing*?

THE MOTHER GODDESS IN EGYPT

BY DUNCAN GREENLEES, M.A. (OXON.)

THE SKY MOTHER

NŪT, whose eternal symbol is the blue and starry sky, representing Cosmic Spirit, broods ever silently over her divine husband Geb, the Earth or Cosmic Matter. She is the Mother of Gods and Men, for all the manifested universe is born of that union of Purusha and Prakriti. More especially is she the Mother of the Great God Usire, who typifies the aspiring human spirit oppressed by the evil jealousies of his brother Sêtech, cruel Passion, who confines him in the square coffin of bodily existence. Another of her children is Ēset, Usire's consort, the mental image of ideal wife and mother.

Incarnate man is born of Spirit and Matter, and he must strive with Passion, which is so close akin to Aspiration, his inmost being. He must die and be hidden away in the earth as a seed until at last his son, the Redeemer Hôre, comes to raise him to the light of the newborn yet everlasting Sun, the All-Father Rē'.

In a very special sense is Nût the Mother of the Divine Man, the King Initiate, as the oldest texts assure us, delighting in expressions of her tender affection to the "Little Child":

He is my son of my heart, to whom I have given the Dawnland that he may rule it like Hôre. (*Pyramid Texts*, Ch. 5.)

She it is who bears him daily as she bears Rē' the Sun. She feeds him on the milk of her own breast, turns from him every evil, never weans him or deserts him, and at the last she welcomes him with a smile into those fair Celestial Fields to which he wends his hastening way.

My royal son, take my breast to thee and suck it, that thou mayest live, O King, and be a little one (again). (*Pyr.*, 470.)

She is utterly pure and undefiled, a virgin constantly giving birth to the King with the dawn. At night she folds her wings around his sleeping body, which nestles in them once again when the long sleep of death calls his spirit to the sky.

Nût speaks of the King as her beloved son who pleases her well:

He is my son who made me bring forth, the King who hath opened my womb. He is my beloved with whom I am well pleased. (*Pyr.*, 1)

and he enters more truly that divine sonship when he is consciously made one with Rē'. For, as in ancient India, this was the true purpose of Egypt's esoteric faith, that a man should know himself the sun of all the worlds, the Ātma "shining in the dark cavern of the heart".

Among her sacred titles in the oldest texts are:

The White One of Illumination, the Creatrix in the heart of Enkhab, Lady of the Great Shrine, Lady of the Revealed Land, Lady of the Secret Land, Lady of the Field of Boatmen, Lady of the Valley of the Satisfied, the Coloured One, the Red One, the Lady of the Shores of Dep. (*Pyr.*, 470)

and these titles show her dual nature of latency and manifestation, of white peace and the scarlet eyes of war. For not alone is the Sky Mother gentle to her son, but she is also a terror to all who fain would injure him.

THE AVENGER

We find the Goddess in the avenging form of the Serpent seated on the King's brow, the sudden flame of God that

burns and slays impurity, destroying all his enemies. As the Uræus-Cobra in the centre of the forehead, she is the Eye of Shiva blasting Desire to ashes, the awakened fire known to India as Kuṇḍalini, the World Mother. (*The Voice of the Silence*.)

So she is identified with the mystic Eye of Hōre, which he offered for his Father's sake—a symbol of the mighty power born in sacrifice. So also is she the King's Diadem of many crowns, the Lady of Terror and emblem of his power to destroy.

The Lady of the Great House who dwelleth in the House of Fire, who adorns the head of the Eastern (i.e., ascending) Hōre, to whom the King is consecrated, the Immaculate, the Pure One, the many-coloured Eye of Hōre before the Great House of Souls. (*Coronation Hymn to the Diadems*, II, 5). High is thy power, burning and sated, strong and mighty, eager of flame, O Lady of Heaven and Mistress of the Two Worlds, Eye of Hōre and his Guide, the Glory-Serpent and Mistress of Eternity, O fiery Red One of baleful flame, Cobra that leadeth mankind, Lady of the Flame. (*Diadems*, II, 10.)

As Hathōre, Daughter and Eye of Rē', she goes forth at His bidding and mercilessly slays His foes, wading deeply through their blood as in a ruby sea. As Sakhmet, the "Lioness-Power," she smites the foes of Egypt, giving victory to the King; and as Mawet, the Vulture, she preys upon the slain, her tongue dripping with gore as in the old pictures of Mother Kālī in Bengal.

MOTHER ĒSET

Ēset, Usīre's Sister-Wife, was rarely spoken of in early days as Mother of the World; she assumed that title from the Hermetic philosophers. Rather was she known as the sweet Consort who ruled in Egypt while Usīre carried his joyful message of love and beauty through other lands, charming with undying songs the souls of men.¹ When Evil

¹ Cf. "Virgin of the World," in *Thrice-Greatest Hermes*, by G. R. S. Mead, (T. P. H., London); also Plutarch "On Isis and Osiris"; and Stele No. 20 in Bibliothèque Nationale.

overwhelmed his body, she found it slain upon the sands of the river-bed and by her magic gave him back life, or, as another story has it, she and her sister drew his drowning body to the land:

Hōre (the Elder) had ordered Ēset and Nebthōet in Busiris to grasp Usīre and support him floating. They turned his head at the right moment and then they brought him to the land. (*Memphite Osirian Myth, Commentary*.)

She is the mother of the posthumous child Hōre, whom she bore in secrecy amid the northern marshes, and guarded carefully from the cruel Sētech until strong enough to challenge him and so avenge his murdered father. This younger Hōre is the Christ, the Redeemer born of man through death, who restores man's heritage upon the earth. He is the early rising sun that arouses man to the new life with every newborn day. He is eternally one with the All-Father Rē', and so in course of many ages his mother, Ēset, became identified with Nūt, the Mother of the Sun. Only in those latter days, some thousand years before our era, did Ēset thus become a Goddess of the Sky and slowly gather all the attributes of Nūt unto herself.

THE INITIATRIX

When the great Persian Empire opened Egypt to the influence of Indian Gurus, the new ideas were swiftly merged into the old, and from their union, touched with the magic hand of Greece, the Hermetic Books were born (500-200 B. C.). Herein has Ēset a new rôle to be played. No longer now is she only the ancient Mistress of Magic, but she has become the Teacher of the Mysteries to her son. She is now the Virgin of the World, the Wisdom of the Gods, and the Sophia of pre-Christian Gnosis. It is in this form of the Supreme Initiatrix that she was known and worshipped in Rome and Gaul and Britain.

Even when the Mysteries were at last violently expelled from Egypt by bitter persecution and the Christian "democratization" of religion, she yet vanquished her ignorant blasphemers. For the memory of the Mother Goddess, Queen of Heaven, Star of the Sea, the Pure Tabernacle, was immortalized in Christian legend and worship by the name of Mary. Even as Hōre took the name of Christ and reigned, so did his Mother triumph still in the Assumption of the Ever-Blessed Virgin Mother of God, whose lovers and adorers number countless millions in the Christian West as in the pagan East.

SHAKTI GODDESSES

Of an entirely different order is the syzygy or shakti aspect of Egyptian Goddesses. As in India, almost every God has his feminine form; Amūn had Mawet, Rē' had Rē'et, and so were also Tfēnwet to Tofen, and Nīnet to the Great Deep Nūne. Almost all of these are shadowy ideas, quite subordinate to the Gods and very rarely spoken of apart.

Among the other Goddesses are Nebthōet, the disloyal wife of Sētech; Hathōr, the deity of joy and love and beauty; Neith, the ancient Libyan patroness of war and hunting; and Mē'et, Goddess of truth and justice. But none of these were ever adored as Mother of Man or of the World, so they do not concern our present study.

THE reasonableness of Conscious Existence can be proved only by the study of the primeval—now esoteric—philosophy. And it says: "There is neither death nor life, for both are illusions; being (or beingness) is the only reality." "Life is Death," said Claude Bernard."

H. P. B. in *Lucifer*

THE CHILDREN OF THE SUN

By L. E. TRISTRAM

IT seems probable that the Emperor of Atlantis bore the title "The Great Sun," and that tributary monarchs, rulers of colonies and outlying possessions, bore the title "Children of the Sun".

The rulers of all Atlantean peoples are found to bear the title Son of the Sun, or Child of the Sun, as in ancient Egypt and Peru; and the Emperor of Japan and the Maharaja of Cooch Behar bear the title to this day.

It is interesting that the term "Children of the Sun" was only applied to the rulers, and never to the common people. Reminiscences of the "Children of the Sun" are found among almost all descendants of the Atlantean peoples, including Egypt, Sumir, India, the islands of Indonesia, Polynesia, Melanesia, Peru and Mexico. These reminiscences have been studied with great interest by modern anthropologists, and Mr. W. J. Perry, Lecturer in Anthropology at University College, London, has collected them into a book, entitled *The Children of the Sun*.¹

Anthropologists have brought together a mass of facts showing that the culture of the Children of the Sun in Polynesia centred in the islands of Manua, in the eastern part of the Samoan Islands, and was spread from there to the other islands of Polynesia. Tradition has it that a Child of the Sun fished the island of Tau, in Manua, out of the water, and that communication then began between the

¹ W. J. Perry, *The Children of the Sun*, Methuen, 1923.

sky peoples and the earth peoples (between Adepts and humanity).¹ We have heard of Manoa in Central Asia, home of the Aryan root-race. Have we here found another Manoa (Manua), home of the Lemurian race? In the island of Tau lived the Children of the Sun, Gods on earth, and here was brought a beautiful house from the sky which became the temple of the reigning Chief and also the house where the Children of the Sun lived. Manua was a land of peace, and was neutral in inter-tribal wars.²

It is interesting to note that the Children of the Sun were pre-eminently peaceful, and were displaced, almost everywhere, by war-Gods, who were not of celestial origin, but were deified humans. The rulers of the Maya were Children of the Sun, whereas Huitzilopochtli, the war-God of the invading Aztecs, was a deified man, who was endowed with occult powers by the God Tezauhtotl, the God of Fear, who had the form of a Dragon.

Oro, the chief God of Tahiti and the Leeward Islands, is a war-God, being the same as Rongo, the God of Mangaia in the Hervey Islands. Rongo was the twin brother of Tangaroa, the sky-God, the elder brother and ruler. Rongo was connected with the underworld. Tangaroa was forced to retire and Rongo took his place. Traditions state that it is with the coming of the war-Gods that humanity began to lie, steal, commit adultery, and practise human sacrifices.³

These traditions match perfectly with what we are told of the situation in Atlantis, where the population in the south became addicted to black magic and rose against their rulers, the Children of the Sun, priests of the Good Law.

Wherever we find traditions of the Children of the Sun we also find the dual organization of society, in which

¹ F. Kramer, *Die Samoa-Inseln*, Stuttgart, 1902.

² S. Ella, *Journal of the Polynesian Society*, 1897.

³ See *The Children of the Sun*, p. 150.

the tribe, clan or village is divided into two opposing and inimical halves. This has been explained as being caused by the influx of invading peoples, but we see that the system originated in the difference of opinion between the whites and the blacks in Atlantis.

In fact all the elements of archaic culture, spread all over the world and forming a great puzzle to archaeologists, had their origin in Atlantis.

We have read in the eighteenth life of Alcyonæ, the eighth life of Erato, and the fifteenth life of Orion, how the people of Atlantis who still held to the Good Law were overcome and oppressed by the followers of the black arts. From time to time followers of the Good Law migrated to surrounding lands. Of some of these migrations we still have records, although anthropologists, ignoring Atlantis, are prone to place the origin of these migratory peoples in Mexico. One account is especially clear, and that is the account given to the French historian Du Pratz by a priest in charge of a Natchez Indian temple in Louisiana about the year 1750. It reads as follows:

"Before we came to this land we lived there under the Sun. We lived in a beautiful country where the earth is always good. It is there that our Suns remained because the ancients of the country were unable to force us out with all their warriors. They came, indeed, as far as the mountains, after having reduced under their power the villages of our people which were in the plains. But our warriors always repulsed them at the entrance to the mountains and they were never able to penetrate there.

"Our entire nation extended along the great water where this great river loses itself. Some of our Suns went up this river to find a place where they might conceal themselves far from the ancients of the country, because after having been for a long time good friends, they had become indisposed and

so numerous that we were no longer able to defend ourselves against them. All those who dwelt in the plains could not avoid submitting, and those who had retired into the mountains alone remained under obedience to the great Sun. The ancients of the country wished, indeed, to force those of our people whom they had subjugated to join them in order to make war on us, but they preferred to die rather than to attack their brothers and especially the Suns.

“But those who had ascended along the west side of the great river, having discovered this land which we inhabit, now crossed the river on a raft of dry canes. They found the country such as they desired, suitable for concealing themselves from the ancients of the country, and even easy to defend against them if they ever undertook to attack us there. On their return they reported this to the Great Sun, and to the other Suns who governed the villages.

“The Great Sun immediately had those informed who remained in the plains and defended themselves still against the ancients of the country, and ordered them to go into this new land and build there a temple and carry there the eternal fire in order to preserve it. There came hither a great number, with their wives and children. The oldest, and the Suns, relatives of the Great Sun, remained with those who kept with the Great Sun and in the mountains. They remained there a still longer time, as well as those who lived on the shores of the great water.

“A large part of our nation being established here, lived in peace and abundance during many generations.”¹

This might have been taken verbatim from “Rents in the Veil of Time”. It is probable that the Mound Builders of the present United States were emigrants and colonists from Atlantis.

¹ Fr. Du Pratz, *Histoire de la Louisiane*, Paris, 1758. See also Radin, *The Story of the American Indian*, New York, 1927, for an account of the Mound Builders.

KRISHNAMURTI ON THE ECONOMIC CRISIS

(2GB Broadcast, Sydney)

TO what cause or causes do I attribute the acute economic crises among the nations? You desire to solve your economic difficulties by a miracle. You have built up a system through centuries, based on competition and selfishness. Now you must aim, not at the substitution of one system for another, but at a complete reorientation of your own minds and hearts. You have set up innumerable authorities, religious teachers, Gods, for your worship. Individually, in the field of thought, you have become as lambs; but in working for your living, like so many wolves.

It is of the utmost importance that you go to the root of the problem. That is, in the field of thinking and feeling you must not set up another as a guide, *but be integrally alone; whereas in work you must plan together collectively for your living. Therein lies the remedy. It is by the expression of individuality in its rightful place that you can find freedom, which is truth; and in the realization of that truth you will solve your social and economic problems.* By merely trimming the branches of the tree you will not end your troubles, but if you properly nourish the roots, the branches will be healthy and abundant. So work for the change of heart and mind individually, and then these problems will solve themselves.

The present civilization is based on greed and individual competition ; it cannot last for ever, because it has no intrinsic value. The individual, who has created and is dominated by this civilization, is caught up in accumulation, which is his sole incentive ; that is, the individual tries to express his ambition and attain his desired social position through the accumulation of wealth and power. He has therefore set up social distinctions, and such a civilization, based on ruthless selfishness, must eventually break down. It is merely a matter of time. As long as you have this conception of individuality, which is but selfishness and greed, no civilization, no structure built on it, can last, nor can it free the mind from sorrow.

Until now you have been spiritually a slave ; that is, you have followed, you have imitated, you have set up spiritual authorities, and tradition has bound your mind. No matter to what country you belong, there is everywhere a constant adjustment towards tradition. In thought and emotion, as an individual, you have merely conformed, while in the world of action you have lived utterly for yourself ; selfishly pursuing your own security. As I have said, I am not giving you a panacea ; but I maintain that, only . . . when you understand the right function of individuality is there a way out of this chaos. To me, individuality can be expressed only in the world of thought, not in the world of existence ; that is, you must think intensely for yourself, untrammelled by tradition, by habit, or by the fear of public opinion. But in order to supply the needs of existence, you must co-operate, work and plan together ; that is, you must get rid of this idea of nationality, flags and frontiers. Thereby you will come naturally to solve the economic problem because you will be working from a human point of view, not through separative national prejudices.

PAPER

By DR. EGON VIRÁNY

(Budapest)

THE growing world-wide distress, the starvation of a still young cultural humanity, the increasing despair of the bread-winning classes, the difficulties in the State households of even the wealthiest countries, are all due to the fact that it is not yet sufficiently recognized *that the problem of the world-crisis is a problem of paper only.*

The hopelessness of unemployed youth burdens heavily the conscience of capitalism, inasmuch as the principle of mechanization admits but very few people to the actual producing of goods. However, it is being slowly recognized that the idea, that *productive work for the obtaining of commodities is a purpose in itself, is condemned to death.* The capitalists' production of goods for satisfying the requirements of other classes of people has seemed senseless during the years of the crisis. *Profit on production can no more be obtained.* Capitalism does not know what to do with the products which were destined to be consumed by others. The numbers of consumers with purchasing power have considerably declined while unsaleable stocks of goods, unused lands, machines and factories are causing considerable expense and loss. Contrary to many rational reasonings one cannot do

aught but conduct the working-power of the unemployed in the way of autarchy, (or self-provision), although this harms both the inland and international exchange of goods. Goods destined for export lose their buyers, thus influencing unfavourably the inland prices. The struggle to gain profitable prices is, even in times of abundance, hopeless. Over-production is working against the principle of business profit. It is deemed necessary to export the surplus at a loss, or to sell it for credit to foreign countries with little hope to recover their value, or even to make a gift of the same, so that consumers with purchasing power may not be lost and further that through such procedure a shortage of the goods and profitable prices in the home market may be obtained. *The ideas of profit and surplus goods have become polar opposites.* Human energies, liberated by mechanization, are waiting for their drainage. *There are too many forces on hand, and the evil therein is that there are no obstacles.* The hindrances and obstacles which we encounter nowadays are unreal and consist only of paper.

The struggle against low prices, against the disappearance of profit, against the difficulties of the State households, the useless efforts of President Roosevelt for the misunderstood ideal of money, are all like fighting windmills trying to stop downward-rushing economical ideas of past periods. All these battles are unreal, including the struggle against unemployment. They are all fought out at conference tables. In these battles there are no real deaths, and no destruction of material, as the campaign is led against surplus goods and for the increased employment of human efforts in production. All the losses appear only on paper; only ideas that have failed and old junk of rusty thought-processes are being carried to their graves. The latent energies want employment or draining, but every one sticks to the obtained or inherited bit of work to the last breath, because, if of one's fortune but a

small income is left, *the only thing that should be preserved is work, whereof there is a real and absolute shortage.* Then there is the problem of ending or mending the paper system, and the problem of how to ensure a possible paradise of wealth for the masses. Meantime we encounter a terrible danger: the will to work and creative power of the present youth in the whole world may collapse, as a sacrifice to the spell of dissolving powers, as a blind tool to an all-destroying new world-war or world-revolution, that will annihilate lives, moral and cultural values, and wealth to an immeasurable extent.

It has not been sufficiently noticed that the man of culture of the last decades enthused only over paper-values at the end of his productive activity. It is generally known that the aim of man was to make money, to accumulate bank accounts, shares, bonds, *not to produce goods through work, not to solve a problem, nor to remove a really existing obstacle from his path.* These unreal aims have also led to the present paradoxes. But in the era of machine-slaves man was compelled to make "paper" his goal; the possession of effective goods has had no attraction since the beginning of the capitalistic era. For a man of possession it has not been the ideal for a long time now to possess commodities of all kinds. Even in earlier times when machines had not yet smoothed out the way to the possibility of a materialistic paradise, mankind had turned toward new aims, namely, Profit, Prosperity, the possession of Money; and the whole bunch of paper-values came to fill the breach. The times when wealth was considered to consist of filled bins and a full treasury passed away at the dawn of capitalism. Nobody is considered rich anymore nowadays who owns only filled stores or a bazaar full of usable goods, if he does not own something on paper also. The holy land of our days lies on the opposite side of Canaan, where only milk and honey flowed; in the holy land of capitalism profit and money must

flow. The ownership of the most important consumable goods is not considered as wealth but rather as the source of losses, because the maintenance, administration, storage, insurance, etc. cause a lot of work and heavy expenses; also because wealth consisting of effective goods does not show a profit—profits made in times of boom cannot be at all taken into account in times of surplus goods; thus goods are not well adapted for the accumulation of wealth. Paper-values are well adapted, as their possession does not involve expenses and for a fairly long time they have helped to provide an income without worries.

We do not want to be misunderstood. These paper-ideals were all right in their time, in the development period of the past capitalistic century, and we do owe them the potential producing capacity of absolute wealth in goods. But the paper-ideals have done their duty. If we still wish to adore them further as idols, instead of considering them as venerable objects of our ancestors, fit now for the museum, they will lead us deep into the morass of aimless gropings. The small step, which mankind ought to make towards a materialistic paradise, must be made apart from paper, it must be made in the world of realities.

The new slogan should be: AWAY FROM PAPER, BACK TO NATURE.

We have seen how the individual cannot make more profits because of abundance, and how humanity does not need the bait of profit anymore; the paradise of general wealth, of general satisfying of wants, is within reach, and the conception of profit bars the path leading to this materialistic Eden. Not to make money should be the aim of man now, but to take part in the pious work of producing material and especially mental goods, both for the individual's and humanity's sake. Mankind does not need high prices but a wealth of goods. A man should not always think about money,

but of the quality of his work, for money, whichever currency it may be, has long since ceased to be an adequate measure for real values. It is useless to demand money in payment of debts; the creditor must ask of the debtor products and service. Similarly *the State should not demand from its citizens money, which they cannot produce, but something real: i.e., products and service.* To avoid the now general difficulties in balancing budgets, the State also should not pay its employees with money.

New theses of economics clamour for recognition and circulation. *All sorts of paper-currencies and paper-values originated from their mutual mother Credit. The credit which brings interest in money is unimaginable without profit-producing work of the creditor. A profit in money can be obtained only in such regions of goods-production where a shortage exists. In the present mechanized age a lasting shortage in goods cannot be imagined. For this reason, during the surplus crisis, our present money is condemned to death by disappearance.*

Flowing reams of paper, the blood of capitalistic economy, have brought out the immense possibilities of production, and we owe them the technical advance of our days. Paper ideals have caused men of materialistic inclination to develop their powers and ability to the utmost. The aim is reached, and now mass-production, surpassing the requirements of all, has become a technical problem. No magic is needed anymore to produce the materialistic paradise. The battle has been fought and won, only humanity does not see it, will not believe it. Only one hindrance obstructs the path; only an idol must be dethroned. It is not the golden calf, because that was thrown off at the beginning of the capitalistic era. It is the ideal of yesterday, that has outlived itself, to which all the evils of the crisis, from which humanity is suffering to-day, are to be credited, and that is: *Paper, paper only.*

FOR HUMANITY'S GOOD

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

THERE recently appeared from the Viking Press of New York, and Victor Gollancz Ltd. of London, an illuminating book entitled *The Roosevelt Revolution (First Phase)*. The author is Ernest K. Lindley, who has dealt ably with an epoch-making situation, which, if successful, may result in blessings to all humanity. The burden of his thesis I shall now attempt to show.

This is an age of revolutions. Every nation in Europe has had one, and some more than one. But in all cases, they have been political revolutions in which change of government has been the key-note, without a corresponding amelioration in the lot of the people. The United States of America have also witnessed a "revolution," with the advent of the Roosevelt administration. But there has been no serious political upheaval, no such frenzy as has characterized European revolutions, no dictatorship, with its ruthless disregard for the "rights" of different sections of people, or of the Constitution. The Government of the United States towers among all the Governments as the most stable one to-day; and this with all the peculiarities that characterize a highly industrialized nation.

No other nation has reached so advanced a stage of industrial development and at the same time continued to produce a generous surplus of nearly all kinds of raw materials, including foodstuffs. No other nation faced the paradox of poverty in the midst of plenty in

so glaring a form. The other highly industrialized nations have no such wealth or variety of raw materials and are dependent for foodstuffs either on imports or the intensive cultivation of their own soil. The other great raw-materials nations are merely in the early stages of industrial development. In no nation outside the United States have the ideas of individual initiative and free competition been so enshrined. The United States slowly began to realize that individual initiative and free competition, when given full play, threaten the extinction of both. In no nation outside the United States could a prodigious and mounting-surplus producing power and the long cultivated belief that it is in the power of every man to become a millionaire combine to create such a speculative boom as that which preceded the depression. One could go on listing the peculiarities of the American problem. The important item is that there are many of them of very great importance. The first experiments of the Roosevelt administration are American inventions, devised with those peculiarities in mind.

When Roosevelt came on the scene, the nation was on the verge of collapse. Prices of commodities had fallen; exports had decreased; manufacturing plants were silent; unemployment was rampant, having reached the dangerous figure of 13 million; money had disappeared from the market; the stock market was closed; the indebtedness of the farmer had increased, the danger of the loss of his home and his farm being imminent; railroads were paralyzed; the States and the Federal budgets were unbalanced; gold was being hoarded by the people and there were large exports of it to Europe; veterans demanded cash payments of their bonus; European debtors were sulking and asking for cancellation of war debts; Japan was riding a high horse and carving her Empire in the Far East; Cuba was in the grip of ruthless dictatorship of Machado; the Philippine Islands still demanded independence.

This was the heritage of the Hoover administration left to Roosevelt. Roosevelt talked of "the new deal," "an economic constitutional order". He remembered the "forgotten man". The "rugged individualism" of Hoover was a discarded commodity. The nation had either to shoulder the task of reconstruction in a co-operative manner or be overwhelmed

by the maleficent forces that would shatter it to bits and once more blast the hope of humanity for a "planned society".

Roosevelt has done his job magnificently. The amount of work accomplished since March 4, 1933, has far exceeded the work of any President during his whole regime. While it would have broken any of his predecessors, Roosevelt thrives on it, notwithstanding his personal infirmity resulting from infantile paralysis. Nothing is impossible for him. He is a volcanic personality, imbued with an uncanny political intuition. His experts and he differ many a time, and the "Chief" is right in the end. Roosevelt does not sit in the White House and receive big politicians, give newspaper interviews to solicit self-advertisement. He visits miners, farmers, he talks with ordinary salesmen. He wants information from the "inside". He receives European diplomats in an unconventional manner. He is enthusiastic, he is certain that everything can be set right if his people go about it in the right spirit. He travels widely. He has been practically through every State. He believes in seeing the situation on the spot.

Roosevelt, on his assuming charge of the administration, moved with lightning rapidity. He had his line of attack already outlined. He had gathered round himself several university professors and experts. Moley, Tugwell, Berle came from Columbia; Sprague of Harvard lent to the Bank of England was recalled; politicians of the Democratic party, who had specialized in particular fields, stood ready to help; the Senate confirmed the appointment of the Cabinet without reference to the Committee. Roosevelt called a special session of the Congress and launched the offensive in right earnest. The Congress sat for ninety-nine days. It gave what the President wanted.

It passed the Emergency Banking Act, supplemented by the State Bank Act, which met the crisis; the Economy Act,

which brought the budget under control, agreed to the President's 25 percent cut in the Federal administration and created a new pension system; the Agricultural Adjustment Act, (AAA), which authorized a vast experiment in controlling agricultural output, invested the President with powers to inflate currency and provided means for reducing the farmers' indebtedness; the National Recovery Act (N. R. A.), which gave extraordinary authority to the President to formulate Codes for various industries, authorized a large public works programme¹ and permitted new taxes. It passed the Home Owners' Loan Act, which provided for the refinancing of home mortgages; the Railroad Co-ordination Act, which sought to evolve some order out of the tangle of the transportation system; the 3·2 Beer Act; the Glass Steagall Bank Act; the Securities Act; the Wagner Employment Exchange Act; the Gold Clause Resolution; the \$500,000,000 Emergency Relief Act. It passed an Act authorizing the President to revise the power of the Reconstruction Finance Corporation!

All these Acts were the result of combined efforts of his experts. Wherever there was a specialist in a particular field, he was enlisted. Roosevelt is a prophet of co-operation, an unfailing index of genuine humility. His sincerity appeals to his colleagues, he wins Congressmen of the opponent party.

What are the results of this new legislation? Though the dollar has gone down, the prices have risen. Production of raw materials is controlled by the Codes. Ruthless competition among the producers is eliminated. There has been a demand for manufactured products and the plants are

¹ There are two items in the public works programme that stand out very very clearly. One is the Muscle Shoals project intended to control the Tennessee river floods, and bring about the reclamation of river lands, development of 640,000 square miles of area, development of decentralized agricultural industrial communities, and production of fertilizer from nitrate plants. The other is the afforestation scheme which absorbed very nearly 250,000 unemployed in 1,500 camps.

working twenty-four hours on a shift basis. Employment has increased, working hours are shortened. \$3,000,000,000 are made available for highways and road development, flood control and inland navigation. "The best Muscle Shoals Bill" to use the words of its persistent proponent, Senator Norris, has been passed. Ninety percent of the banks are working and about the same percentage of deposits is available to the owners. Child employment has been abolished, wages have been raised. The entire nation throbs with confidence, it looks back at the last few years as a sort of nightmare which is now over.

But Roosevelt has fought battles on other frontiers as well. He has made a substantial contribution to ease the international situation, notwithstanding the failure of the European politicians, those who would not co-operate with him at the World Economic Conference or the World Disarmament Conference. His recognition of Russia has been enough to put a stop to the bellicose flirtations of Japan with China while all the farcical Reports and Commissions of the League were being quietly disregarded by Japan. He has brought peace to Cuba, and promised independence to the Philippine Islands within ten years.

Never before in the history of the human race has one individual been entrusted with so stupendous a responsibility and never has it been so well discharged. In one year of his administration, he has dispersed the dark clouds of depression from the economic and mental horizons of his nation, he has liberated idealism for which the American people are so well known. To all those who are interested in the onward march of humanity's destiny, Roosevelt is a great hope and also a happy fulfilment.

Ernest Lindley has rendered a great service to the English-reading world in both hemispheres by writing this connected story of the American adventure. It is a great book, about a great man and a great nation.

REPORT OF THE TWELFTH CONGRESS OF THE EUROPEAN FEDERATION

BARCELONA, 1934

THE scene set for the Congress was most attractive. It consisted of a large auditorium with a fine stage and seating about 3,000, a spacious entrance hall with side wings and gallery and a pillared entrance. This hall formed part of the very handsome and extensive buildings erected for the International Exhibition of 1929, spreading up to the summit of Montjuich. The hall was lent by the Municipality and every effort was made by the civil authorities to render the Congress as successful as possible. About 200 or more Spanish members registered, and about 100 from other countries, fourteen countries in all being represented.

The Congress began on Thursday, March 28th, with the registration of Members and E. S. meetings addressed by Mr. Jinarajadāsa. On Friday the E. S. continued its meetings, and in the afternoon at 5.30 the Council of the Federation met and discussed and settled various business matters, as well as possible ways of encouraging the development of the ideal of Brotherhood as expressed in a United States of Europe, and urged that more attention be given to the approach of youth to the Theosophical Society.

At 9.30 the Official Opening and Reception of the Congress took place, with Mr. Jinarajadāsa in the Chair, supported by Mr. P. M. Cochius, the General Secretary of the Federation, and Councillor V. Cassol, the Minister for Culture of the Catalonian Republic.

This meeting and all the others were prefaced by music charmingly rendered. Mr. Lorenzana, the General Secretary in Spain, welcomed the Congress, as did also Mr. Cochius. Mr. Jinarajadāsa gave the Inaugural Address. Councillor Cassol, speaking both in French and Catalan (a variant of Spanish), welcomed the Congress, and said he was impressed by what the Theosophical Society

(Congress) represented in true internationalism and spirituality. He wished us success and admired our ideals and was happy that we were meeting in Catalonia. M. Cassol attended the session next morning, and was invited to sit on the platform.

Saturday began with addresses on Economic, Industrial and Social Problems. Mr. Cochius spoke (in French) on "The Industrial Problem," pointing out "that co-operation between labour and capital is in truth the key to the realization of a civilization based on brotherhood". Mr. F. C. Terrer spoke (in Spanish) on Social Problems, and insisted that there must be culture of the individual, brought about by the Government imposing unification of principles in all departments—capital, labour, education, trades, etc.; that Governments should have ordered schemes and then there would be liberty for all. Dr. Egon Virány, Hungary, speaking (in English), on the Economic Problem, pointed out the supreme necessity of ending once and for all the great problem of equal distribution of the world's abundance by fair and ordered methods, that the sublime duty of Theosophy is to give new spiritual aims to humanity, in the light of which all material problems would be resolved. All these speeches were translated into Spanish as were the points raised in the discussion that followed late in the evening.

In the afternoon many went sight-seeing, as arranged, and were charmed by the delightful and interesting scenes both of the old and the new Barcelona. At 7 p.m. Mr. Jinarajadāsa gave a fine and stirring address in English (of which a Spanish summary followed, read by Mr. Lorenzana, in the Chair). An audience of about 800 or more listened attentively. His theme was that man must transmute ideals themselves into embodiments of his truest self.

On Sunday morning Mr. Jinarajadāsa lectured in Spanish to an appreciative audience of about 2,000. He indicated that the dominant characteristic of the Latin mind will be of a creative quality and will aid the world to discover where truth exists. For this, intuition, which is greater than mind, is needed. He visualized that the destiny of the Latin race lay in the domain of culture and its work to synthesize all knowledge by brilliant intuitions. That it must take up again the torch of Greece, to bring man once again to the centre, to teach all men the joy of creation. This speech was not only broadcast but was well reported in the papers next day with deep appreciation of the speaker. His photograph, taken on the platform, accompanied the articles. Such was the enthusiasm created by this lecture that Mr. Jinarajadāsa was urged to address another meeting elsewhere in the city on Monday evening. This was packed to suffocation and Mr. Jinarajadāsa was given a most enthusiastic reception. He addressed, by special request, yet another meeting late on the same night.

In the afternoon of Sunday a meeting of the International Fellowship in Arts and Crafts was held, Mr. Jinarajadāsa presiding. He hoped that new aspects of Theosophy would be presented to help

the public. Lodges have to be centres of beauty. The main theme in Theosophy is the understanding of the great laws underlying evolution. The nature of the Logos can be sensed in conforming to the divine order. Theosophy is a calling forth from our souls of truths which the individual fundamentally knows. We should create in a Lodge a centre of intense harmony and affection among the members. Even if there is not great brilliance of intellect found in a Lodge yet we can help every newcomer by giving the quality of intense harmony based on our affection for one another. We must go deeper into the artistic nature of things and learn how to use occult facts to further the expression of life. We must, he said, look into national traditions which are disappearing, but are close to the heart of the people, and resuscitate them; utilize ancient forms of culture in new vessels, and carry Theosophy into new fields, for our work as Theosophists is only begun. The generations of the future as they come to birth should be greeted by a great artistry in life. Several people contributed to the discussion that followed and indicated what was being done in this direction in their own countries.

In the evening there was a performance of Spanish National Dances before a very large audience. An exquisite demonstration was given both of classical and folk dancing; these popular dances of Spain portrayed faithfully the character of the widely different types that people the various parts of the Peninsula.

On Monday the subject for discussion was "The United States of Europe," and as Dr. N. Count Coudenhove-Kalergi was unable to be present, the subject was opened by Mr. Peter Freeman and Professor Marcault. Mr. Freeman, after outlining the experiments of the past, showed what the Theosophical Society could do in practical ways to bring about the understanding of other nations and peoples, and that it should be a channel for spiritual forces to mould the world.

Professor Marcault urged that the unity of peoples should be the outcome of the profound sense of unity in the individual—especially when endowed with a larger measure of the Sixth Race quality of Buddhi, that innate knowledge and sympathy which would lead to the changing of values in monarchies and republics. The discussion on this subject was lively and full of interest.

The evening was taken up by the Spanish Convention.

On Tuesday the subject for debate was "The Place of the Theosophical Society in the World of the Future". It was opened by Mr. Jinarajadāsa, who spoke in Spanish. He said that the Theosophical Society was a unique organization because we had the Masters behind us. They work for world-betterment so that there will be less sorrow for all. The need of Brotherhood is great in order to remove barriers between the East and West, the rich and poor. This means changing the attitude of mind of the rich and

bringing about alterations in economic conditions. Work is to be done by higher souls who sacrifice to bring about the awakening of others. They bring the Wisdom that is necessary. Where two or three work together the Masters work through us—especially when we work as a team. Theosophists must make bridges between the world of business and the spiritual world. There should be open-mindedness and the spirit of enquiry, and all cruelty must cease. We must spiritualize all things: business, science, art. Some can dedicate themselves to occultism, but most can give self-sacrificing service to idealism and to humanity.

Professor Marcault (speaking in French) stressed again the need for a spiritual democracy in which the freed Ego could serve most fully the needs of the future.

Mrs. Ransom (in English) emphasized that for all these great purposes there was need of special training for the individual and that this training could best be outlined in terms of Yoga—i.e., not merely copying Yoga practices of the past but discovering new forms of Yoga which would best serve the purposes of the future. This means physical health, beauty and effectiveness; emotional training in artistry of the finest kind which would enter into all phases of daily life and release the Self through response to pure Beauty. The Intellect would be duly understood and the mind trained to express or release the Self as knowledge. We could begin experimenting with the future forms of Intuition and Spirituality of which little is known at present, so as to know the Self as Unity and as one with all. Till these things are accomplished the Theosophical Society must work for many generations to come—till that far-off day when there will be that race of "Buddhas and Christs" as prophesied by the Master.

On Tuesday there was another excursion, and in the evening a brilliant concert of modern Spanish music, followed by the Closing of the Congress. The Minister for Culture attended this meeting. The joyous feeling engendered at this most enthusiastic gathering was felt by all. The Congress closed at 1 a.m. next morning.

On Wednesday the Council of the European Federation met again and passed some important resolutions, for which they desired full publicity. Later in the day the Theosophical Order of Service held a successful Congress, with special reference to Peace, Right Citizenship and Animal Welfare, which was presided over by Mr. Jinārādāsa.

The striking experience of this Congress was the realization of Mr. Jinārādāsa's intense sympathy for, and understanding of, the Latin temperament, and the love and appreciation of the Spanish people for him. They seemed to realize in him an apostle and interpreter of their ideals, and a natural leader of their true aims, who can outline for them the path they wish to follow and reveal it clearly in terms of beauty, culture and ordered artistry.

Cordial thanks are due to Miss Selever for the effective way in which she worked to make the Congress a success, and to the Spanish members who so cordially assisted her.

JOSEPHINE RANSOM

RESOLUTIONS PASSED ON APRIL 4TH, 1934

1. **WORLD PROBLEMS.**—That the Federation is of the opinion that the crisis in the world conditions can and should be solved by the application of the principles of Theosophy and Brotherhood, and decides to form a committee to make recommendations on the matter.

The Council further invites all National Societies in Europe to give special consideration to this subject, to appoint a committee to enquire into the various problems and to submit the result of their deliberations to the next European Congress. (Executive to appoint a committee.)

2. **YOUTH.**—That the Federation decides to allocate a session of its next Congress to Youth, and invites all National Societies to consider how Theosophy can be made of greater interest and value to young people and to arrange to send a deputation to the next Congress.

3. **WHAT IS THEOSOPHY?**—The Federation notes that the statement "What is Theosophy?" as submitted two years ago, has now been accepted, with slight amendments, by the General Council of the Theosophical Society and is inserted in the current issue of *THE THEOSOPHIST*. To secure its widest publicity the Federation suggests that a few copies be sent to each General Secretary with the request that the new statement be utilized for all propaganda purposes in place of that previously in use, as better suited to the present time.

4. **THE PROBLEM OF EUROPE.**—That the Federation of Theosophical Societies in Europe accepts as a principle the desirability of bringing the nations of Europe together in Brotherhood as a solution to the present difficulties, and decides to form a committee to make recommendations on the matter. It further invites its constituent National Societies to give special consideration during the coming year as to how this can be brought about and to submit the results of their deliberations to the Federation at its next Congress.

5. **VOTES OF THANKS.**—That the Federation of Theosophical Societies in Europe places on record its sincere appreciation of the friendly welcome and generous hospitality received from the generality of Catalunya and the Municipality of Barcelona on the occasion of its twelfth Congress . . . and for many other indications of goodwill received.

The Finnish Section requested to be admitted to membership of the Federation.

A WARNING AND A SUGGESTION

BY RAMASHROY PRASAD

THERE are two types of men in the world so far as belief is concerned. The first type consists of those who do not think independently for themselves but base their opinions on what others say or assert. Therefore, their mind always remains uncultivated and they gradually go down the scale of evolution or merely stand almost still. The second type consists of those whose belief is the result of individual study and search, and not of blind faith in the statement of others. These men gradually evolve themselves and ultimately reach the highest place in evolution. To this type belong not only individuals but also groups of scientific institutions whose main aim is to investigate and understand Truth. But these have their own distinctive line of investigation to suit their special purposes.

The Theosophical Society belongs to this second type, but, unlike other institutions, it does not confine itself to any special branch of knowledge but seeks after truths which are of universal application. It tries to find out the very root of all knowledge and the ultimate cause of all truths. The investigators of other societies confine themselves to phenomena only, i.e., the form side of the universe, while the Theosophical Society tries to study the life side as well. It is this difference that makes the position of the Theosophical Society unique.

The Theosophical Society is composed of men and women of different shades of opinion. Approval of its three Objects is the sole condition of membership.

"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."

It is further laid down 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 No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members".

Such, in brief, is the spirit of the Theosophical Society. Its high ideal of promotion of "Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour" and of Freedom of Thought, suited to the needs of the time, appealed to the intelligentsia of the world and won their sympathy. Its membership went on increasing every year.

It was expected that Brotherhood would be the ruling idea of the day and that all sorts of antagonisms would disappear from the surface of the earth. But as time passed it deflected from its high ideals. Not only the growth of the Society has been checked, it has not only lost a considerable number of members, but it does not now appeal to the intelligentsia as it did before. Therefore, it is high time that we should try to find out the causes of its decline. The following are, in my opinion, some of the causes:

(1) *Loss of interest.* It is due to the fact that applications for membership are generally made not because applicants have full sympathy with the Theosophical movement, but because their friends have been members and also because they are induced to do so by those whom they do not like to displease. Even those who were more or less interested lose their interest very soon either from lack of helpers to guide them or from apathy.

(2) *Lack of competent office-bearers.* Unfortunately persons are generally elected office-bearers either on considerations of wealth or social position, simply with a view to pleasing them. Nobody dares to remove them even though they are found to be incompetent in every respect.

(3) *Lack of practical application of Theosophy to world's affairs and conditions.* It is due to this cause that the Theosophical movement is not popular now amongst the masses generally and the educated specially.

(4) *Apathy to work.* With a few honourable exceptions the members have neither time nor mind to work for the Theosophical Society. They are generally men of the world too busy to give time to any Theosophical activity. The case of devastating earthquakes which recently occurred in Bihar, India, may be cited as an illustration of this apathy. Almost all humanitarian societies in India have contributed money, food, clothes and huts, and their members are still doing their best to help the sufferers. But it is a matter of great regret that not even one per cent of our members in India stood up to render any kind of help in the earthquake relief work.

(5) *Want of brotherly feeling amongst the members.* Charity begins at home. If a member does not feel for, sympathize or co-operate with another member, Brotherhood with an outsider can never be promoted. To tell the truth, we have no adequate brotherly feeling amongst ourselves.

(6) *Belief on assertion and not on knowledge.* It need not be pointed out that this is against the spirit of the Society, and yet it exists in the Society.

(7) *Influence of Mr. Krishnamurti.* It is true that Krishnaji seems to some to be against the Theosophical Society. But why? His teachings differ in no way from the original constitution and spirit of the Society. He does not agree with the Theosophical movement simply because it is not what it was originally meant to be.

(8) *Imitation of evils and not of good.* It was expected that all members would set good examples to others, but unfortunately some are following the bad and not the good example set by others. The recent Presidential election is a glaring illustration of how we imitate the evil of other societies. It has rightly been pointed out by one of the members that "the Presidential election has brought to the surface acute differences in the Society and threatens to develop all the bad characteristics of a contested political election".

(9) *Non-spiritual agency.* It has very rightly been pointed out by Mahatma Gandhi that "spiritual instruments suffer in their potency when their use is taught through non-spiritual media".

(10) *Abuse of Freedom of Thought.* It is a fact based on experience that abuse of a thing does more harm than the good done by its right use. It is more true in the case of Freedom of Thought. Blindly following others and the use of free expression of thought to serve one's own special purpose are examples of abuse of Freedom of Thought.

(11) *Idol-worship.* To follow blindly any individual as infallible is idol-worship. Such idolatry has ruined every movement in the world and therefore no stone should be left unturned to get rid of idolatry whenever it is found in the Theosophical Society.

A SUGGESTION

It is of course in the nature of things that evils make their way into an established order, and it requires then the vigilant eyes and strong hands of its well-wishers to weed them out and bring it back to its pristine purity. The following suggestions may be considered by all concerned and adopted for the reformation of the Society:

The Constitution of the Society is its life and so it is very necessary that its spirit should be kept pure and healthy and should be rigorously guarded. Some of the practical ways of doing it are:

(a) *Members.* No member should be induced to join it. Applications and certificates attached thereto should not be a farce, as they

are at present, but should be a reality. Every member should do something for the Society. If he has neither time nor mind to do anything for the Theosophical Society or express the spirit of self-sacrifice, more or less, it is useless for him to be a member.

We should not hanker after members. A small number of sincere and active members is quite sufficient to keep the Society alive, for quality is essential and not quantity. If members are sincere and active, the spread of any movement is spontaneous; if otherwise, it means death in no time.

An open mind is necessary for the reception of Truth. To quote Professor Wood: "What to the individual is an open mind, to the Society is the open platform where the white dove of Truth may halt and place her weary and generally unwelcome foot."

(b) *Office-bearers.* The office-bearers are the chief supports of a Lodge; if they take no interest the others will be badly affected and the movement as a whole will suffer. Therefore, their selection should be carefully made in the interests of the Society and not to please anybody. None should desire that which he does not deserve.

Moreover, as observed by Dr. Bhagavan Das, "any office-bearer of the Theosophical Society, whatever his personal religion may be, ought not to be a propagandist of any particular religion, but only of the three Objects, and hence a reconciler of all."

(c) *Brotherhood.* At present Brotherhood is on paper and not in action. No lofty principle will do any good if not translated into action. If the main object of the Society is dead, nothing can give life to it. Self-sacrifice, more or less, is the first step to the realization of Brotherhood in life. What can be expected of a member in this important matter who cannot sacrifice an hour or two in a week to attend Lodge meetings? The membership requires thorough overhauling and infusion of the real spirit.

It should be remembered, as has been rightly observed by Professor Wood, that "the Society is not a brotherhood of creeds or a chorus of orthodoxies but a brotherhood of seekers for ever more and more perfect expressions of love and truth".

Position of Religion. The Second Object of the Society means that Religion, Philosophy and Science hold equal positions in the Society and are subjects of earnest and reverent study and investigation. Yet the whole Society is being "religionized" and philosophy and science are being gradually divorced with the result that superstition is gradually creeping into the Society.

The Masters. Every member is free to believe or not in the existence of the Masters. Even those who believe cannot force their belief on others; but unfortunately belief is not only consciously or unconsciously forced, but co-operation of another is sought in the name of the Masters in every work one desires to do.

CORRESPONDENCE

The Douglas Credit Scheme

MR. BUTTERWORTH ANSWERED

I

I TRUST that you will very kindly allow me a little space to reply to Mr. Butterworth's long letter in your issue of March, 1934.

One would have expected Mr. Butterworth's criticism of the Douglas Credit Scheme (sic) to have been at least scientific and definite, but we are treated instead to an unsupported statement that it is "fallacious". The Douglas "Social Credit" Analysis and Proposals (to give the more correct title) were first published in 1919, since when the analysis has never been disproved. Several eminent economists have attempted to disprove it, but all have failed. If Mr. Butterworth thinks he can succeed, by all means let him try; if he succeeds in disproving it he will undoubtedly win world-wide renown, and his success will be genuinely welcomed by a small but powerful section of the community. His remarks on the perishable nature of goods are, surely, irrelevant. One might just as well say that "human beings also are perishable".

The desire to "break" the Land Monopoly confuses the means with the end. Land is one of the factors in production, and the sole object of production is consumption. The great evil to-day is poverty amidst plenty, i.e., unconsumed product; Mr. Butterworth's idea of nationalizing the land is not only unrelated to this situation, but, as Major Douglas points out in his *Economic Democracy*:

The danger which at the moment threatens individual liberty far more than any extension of individual enterprise is the Servile State; the erection of an irresistible and impersonal organization through which the ambition of able men, animated consciously or unconsciously by the lust of domination, may operate to the enslavement of their fellows. . . . Nationalization without decentralized control of policy will quite effectively instal the trust magnate of the next generation in the chair of the bureaucrat, with the added advantage to him that he will have no shareholders' meeting.

The objective of the Douglas Social Credit Proposals is to establish an economic system whose purpose is to produce and distribute goods and services as, when and where required, and not to "provide work" which appears to be the main objective of the present system.

Mr. Butterworth seems to think that "unequal distribution of wealth" is a "gap" unbridged by Major Douglas. Rather is it a fallacy long since exploded not only by Major Douglas but by others. If the fallacy that "the poor are poor because the rich are rich" were true, then it would be incontestably correct to deal with the situation by increasing the steeply-graded taxation; but even the most orthodox economists, I believe, would now admit that taxation has come under the "law of diminishing returns," and that the more you tax a community now the less you get from it. That theory has been found by actual experiment and practice to be incorrect.

I cannot discover that Mr. Butterworth has challenged any other points of the short but able article by Mary Graham, and the two I have dealt with certainly need no "repair". His criticisms would have been more valuable had he told us which are the "unsound initial hypotheses" upon which he thinks the Douglas Analysis has been wrongly built. It would seem as if he has either not read Major Douglas' works, or else has failed to understand them.

S. R. NORMAND, LT.-COLONEL, D.S.O.

II

In answer to the two letters criticizing my article, "An Outline of the Douglas Social Credit System," I would like to deal very briefly with both. Students of the Douglas Principle receive much hostile criticism from the followers of Henry George, which is destructive to the ideals set forth in the works of the two authors.

A fuller understanding of the Douglas Proposals would reveal that these critics are placing the cart before the horse. Land monopoly cannot be broken until the monopoly of credit is removed from the grip of a few individuals, who have established a world tyranny of exploitation of the people through the *only* means by which they may obtain goods and services.

If human beings had not devised a money system wherewith to exchange goods and services, the possession of land might have been based upon some other form of exploitation by the strong of the weak, but this is our system, self-created, and it must be so manipulated that the ideal state visualized by Henry George, Bellamy or Theosophists will gradually merge into the new kingdom of happiness. If any attempt were made at present to separate individuals from their lands, farms, houses, etc., the result of years of careful management and toil, there would be a howl of anguish from those who

have not yet learned the lesson which Krishnamurti comes to teach. Therefore Douglas sets about creating a new set of values which will bring about the desired result, and this purpose can only be understood by studying Krishnamurti and Douglas together. Any system based upon regimentation of the individual into peace armies, or into groups controlled by authority is quite opposed to the principle laid down by Krishnamurti and by Douglas. The cessation of exploitation is the goal and the means by which we shall arrive is through the use of electricity. People have been trained by tradition to value land because in the past it represented wealth; they held on to it through fear. Land no longer represents wealth in the same sense. Electricity is the new wealth, and the full use of this agent will alter our ideas of possessiveness to an amazing extent. There is such freedom before us that our eyes are dazzled by its splendour.

Students of Douglas have glimpsed this splendour and are seized with desire to translate their thought into action, with the result that millions in every country are actively engaged in the work of enlightening others. Many have been greatly helped by reading Bellamy's two books. Mr. Bell states that the Bellamy Scheme is preferable. It might be so if the desire for exploitation were dead in the hearts of men, but acquisitiveness leading to exploitation is still rampant, and this desire must be gradually killed by the sane process of making money absolutely free to all, free as the air and sunshine.

So long as we believe in money tokens and use them to exchange goods and services, we must find means to distribute money equally and freely to every individual irrespective of age, caste, creed or colour, without exploiting the recipient by demanding that he work long hours in order to receive the money token. He must be entirely free to choose his type of work or service within the community. Because we believe in money tokens we have given them supreme value, allowing the control of their issue to become a private monopoly, in much the same way as we might have allowed private control of sunlight, had there been any who could gain by shutting us up in prisons. Once let money tokens be distributed equally, and their value will lessen and the value of the individual will become prominent. So we attack the monopoly of credit as the first essential, knowing that the private ownership of land will begin to disintegrate as people begin to understand the message of the World Teacher.

Then the grip upon land by private individuals will diminish as we learn to regard the earth as our common heritage, our common meeting-place. This cannot be forced by seizing lands and properties, but by the simple easy method of granting the free use of money to all persons, so that the desire to acquire possessions caused by fear and insecurity will disappear. Then we shall indeed become brothers.

MARY GRAHAM

H. P. B. and Cagliostro

In his book on *Cagliostro*, Mr. Trowbridge writes (p. 306 of the 1926 reprint):

According to the equally extraordinary High Priestess of the Theosophists [H. P. B.], Cagliostro escaped from San Leo, and long after his supposed death in 1795 was met by various people in Russia, even residing for some time in the house of Madame Blavatsky's father, where in the midst of winter he produced by magical power a plate full of fresh strawberries for a sick person who was craving it.

Can anyone acquaint me, through these columns, with the source (manuscript, pamphlet, book or magazine, with possible date, place and page of the publication), from which the above anecdote and the words in italics, apparently a quotation, are taken?

There is an incident in H. P. B.'s life, which is somewhat similar to it, and is mentioned by Colonel Olcott in his *Old Diary Leaves* (1st ed., Vol. I, pp. 16-17), where she is shown to produce magically, on a cold snowwhite winter's night, two large bunches of ripe grapes, to slake the overworked Colonel's thirst. I wonder if she learned the feat from Cagliostro.

For the sake of those specially interested in Cagliostro, I may add that the best book on this Messenger of the White Lodge (see H. P. B.'s *Theosophical Glossary*, sub voce "Mesmer"), is undoubtedly *Le Maître Inconnu, Cagliostro*, Etude historique et critique, par le Dr. Marc Haven, a pupil from the school of Dr. Papus. Who will give us an English translation of this splendid "vindication" of Cagliostro's character, prophesied by H. P. B. as being due "in the next (20th) century," and thereby render the English-speaking Theosophists all over the world a very great service?

A. J. H.

The Comte de Saint Germain and the Comtesse d'Adhémar

When Mrs. I. Cooper-Oakley wrote her book on *The Comte de Saint Germain* she made use freely of the so-called *Souvenirs* of the Comtesse d'Adhémar, innocent of any suspicion as to their genuineness. For this lack of perspicacity she has been taken to task, though too severely I think.¹ One must not forget that her book was actually written nearly forty years ago.² She was a pioneer worker in a new field. Since then others have followed in her tracks, their labours made easier by her original researches. In the course of time the fact transpired that the *Souvenirs* in question were really the work of the Baron de Lamotte Langon, and of course we cannot now ignore this any longer.

¹ For example by A. E. Waite in *The Brotherhood of the Rosy Cross*, 1924, p. 493.

² It appeared first as a series of articles in *THE THEOSOPHIST* of 1897, and fifteen years later in book form.

Other new facts have also come to light, so that Mrs. Cooper-Oakley's book is now somewhat out of date,¹ it is true, except in one sense, and that is the sentiment of reverence for the personage, whose hidden life it tried to grasp. But even from a purely historical standpoint I venture to suggest that as far as the *Souvenirs* are concerned, Mrs. Cooper-Oakley's intuition was not quite wrong when she trusted them as genuine. Though others may call them spurious, because they were in all probability not actually written by her, yet there is an even greater probability that they were based on the Countess' own reminiscences.

Let us first see who was the real writer of the *Souvenirs*. There seems to be no doubt at all that it was Baron Etienne Léon de Lamothe Langon, son of Christophe Suzanne de Lamothe (1719-1785), born at Montpellier on April 1st, 1786.² In 1809 the Emperor made him a Councillor of State, and two years later Sub-Prefect at Toulouse. On more than one occasion he distinguished himself in the imperial service by his firm courage and rapid decision in critical situations. But his greatest triumphs he achieved in the literary field, though most of his books were published pseudonymously or anonymously. He was a prolific writer of fiction, history and occult romances, as the following titles of a few of his books may illustrate.

- I. *La Vampire, ou la Vierge de Hongrie*, 1824, 3 tomes.
- II. *Cagliostro, ou l'Intrigant et le Cardinal*, 1834, 2 tomes.
- III. *Le Comte de Saint Germain et la Marquise de Pompadour*, par Mme de D., 1834, 2 tomes.
- IV. *Souvenirs sur Marie Antoinette*, Archiduchesse d'Autriche, Reine de France, par la Comtesse d'Adhémar, 1836, 4 tomes.
- V. *Louis XVIII, roi de France, Ses Mémoires*. Concerning this book Quérard, in his Dictionary, says (Tome XI, p. 216):

These memoirs have been compiled by well-informed people. The Duchesse de Berry³ said, after finishing reading them: "The writer has listened at the doors." Talleyrand, who knew what he was speaking about, said on his part: "I believe them to be authentic."

Now, I personally think that the same judgment has to be passed on the *Souvenirs* of the Comtesse d'Adhémar. It is all very well to

¹ The most up-to-date book I know of, giving the historical sources nearly complete, is that by G. B. Volz, *Der Graf von Saint-Germain*, Dresden, 1923.

² Others say that his father was Marie Joseph Lamothe (1756-1794), and that he was born in 1790. But these data do not seem the right ones. Compare: *La France Littéraire, ou Dictionnaire Bibliographique de Quérard*, Tome IV, 1830, p. 506; Tome XI (Supplément), 1854-1857, p. 215. *Biographie Universelle de Rabbe*, etc., Tome III, 1836, p. 126. *La Littérature Française Contemporaine de Louandre et Bourquelot*, Tome IV, 1848, p. 585. *Nouvelle Biographie Générale de Firmin Didot Frères*, Tome XXIX, 1862, p. 253.

³ It was on the eve of the murder of the Duc de Berry, in 1820, that the Comtesse d'Adhémar met the Comte de Saint Germain for the last time but one, according to the *Souvenirs*.

say that they are spurious because they were apparently written and published by the Baron de Lamothe Langon, and not by the Countess herself, but this does not prove at all that the Baron was not in possession of authentic materials, in the form of some sort of a diary or other papers of the real Comtesse d'Adhémar, which he may perhaps have embellished but which also gave him the facts for his story. Besides, there is other evidence to support this view, namely the fact, ascertained from an independent source, that at some time or other in her life the Countess must have been in contact with the Comte de Saint Germain. For this evidence we have to go to Mrs. Cooper-Oakley's book. Let us see what she has to tell us concerning the *Souvenirs*. On page 65 she writes:

I have not been able to find a single copy of this rare work in any library in England or on the Continent, to which I have so far had access.

adding in a footnote:

Since this was written I have been able to get this work.

It is a fact, however, that the book is not so excessively rare as these quotations would lead one to suppose. I know personally, for example, that there is a copy in the University Library at Geneva, and one in the Royal Library at the Hague.

Of more importance are the following remarks:

A copy exists in the library of Madame Fadéef, the aunt and friend of Madame H. P. Blavatsky, and this may lend it an additional interest, in the opinions of some of our readers.

Indeed, it might, but it also might not, for I personally think that H.P.B. had never seen the book. Neither her articles on the Comte de Saint Germain, nor the many allusions to him in her other works, show any knowledge of the peculiar events mentioned in the *Souvenirs*. And I am sure she would have made use of these if she had known them.

Of greater importance therefore is the following remark:

The present Comtesse d'Adhémar informed me that there are documents concerning the Comte de Saint Germain in their family papers. Madame H. P. Blavatsky was visiting the family and stayed at the Chateau d'Adhémar in 1884. This was one of the numerous aristocratic families which was ruined in the Revolution. The present Comtesse d'Adhémar is an American,¹ the documents are in America.

Here then have we the independent evidence that at one time or other the Comtesse d'Adhémar (of the time of the French Revolution) must have stood in some relation to the Comte de Saint Germain. So far, therefore, the *Souvenirs* are correct as to the fact of that relation. And if in that, then why not also in the details (all or some) of that relation? Who shall say where, in this particular instance, history stops, and fiction begins? In any case, the simple cry of "spurious" will not do. More certainty perhaps can only be

¹ Concerning the Comte and Comtesse d'Adhémar, friends of H. P. B. and Colonel Olcott, see *Old Diary Leaves*, Vol. IV, pp. 181, 353.

obtained by getting hold of the documents concerning the Comte de Saint Germain, said to be in the possession of the d'Adhémar, in America.

Cannot I rouse the enthusiasm of some of our French and American brethren to try to get into contact with the family of the d'Adhémar, and possibly to get to know what those documents really are, not only for the sake of pure history, but especially for the sake of the truth about the Person behind all this? And would it not be highly commendable for our friends in France to make a strenuous effort, in so far as this has not yet been done, to collect for their central library in the Headquarters at Paris, as many of such books as those of Baron de Lamoignon mentioned above, as well as of similar books by other well-known writers like Alexandre Dumas (Joseph Balsamo), Alphonse Daudet (La Comtesse de Rudolstadt, Consuelo, etc.), Bungener (La fin d'un siècle), and the countless memoirs of those times (du Hausset, de Genlis, Casanova, de Gleichen, etc.)? All these form a definite contribution of France to the occult lore in connection with the 18th century effort of the Great White Lodge to "enlighten the barbarians of the West".¹ And if there are copies to spare, our friends might possibly think kindly also of the needs of the great central library of the Theosophical Movement in the whole world, at Adyar!

A. J. H.

From Central South Africa

The members of the Central South African Lodges in Convention with Mr. and Mrs. Geoffrey Hodson send greetings to you, and sincere condolences to Adyar and the Theosophical Society on the passing of our great leader, Bishop C. W. Leadbeater.

Mr. Hodson is in the midst of a most successful series of public lectures, study classes and members' meetings in this city. His work has aroused great interest throughout the community, and has given a definite stimulus to our Theosophical work.

Mr. Hodson states that his work was greatly facilitated by the fact that it was all done in our Lodge premises. Our Hall normally seats a hundred people in comfort, but the splendid response necessitated the addition of 150 extra chairs, thus crowding our Lodge to overflowing, whilst a certain number of people were unable to find room.

Mr. Hodson to-day leaves for Johannesburg for a similar work, returning one evening each week for the next six weeks to continue his work in Pretoria.

With cordial greetings,

J. J. VAN GINKEL

¹ See *The Secret Doctrine*, Vol. III, p. 412; *The Mahatma Letters*, p. 362; *The Key to Theosophy* (1889), p. 306.

From Java

Our Section is becoming very alive and everywhere new members are coming in. On the other hand, many old members drop out of our ranks, by leaving Java, by laying down their physical garment for this incarnation, or—and this is rather a pity—by leaving the Society because they are disappointed in its teachings. But though the number of members is still falling, the number of enthusiastic newcomers is constantly rising. A very good barometer is the percentage of non-attached members (not attached to any Lodge or Branch). From 72% in 1927 it is now reduced to less than 29% in 1934. This is due to the great extent of the Dutch Indies and to the difficulty of contact between the people living on the different isles. We have installed already three new Lodges this year and several prosperous branches seem to meditate blossoming into Lodges.

Happily we have not had all the confusion of the election campaign. I have sent the circular of Mr. Jinaradjadasa privately to all Lodge-Presidents, published the Manifesto of Mr. Wood and the Declaration of Dr. Arundale in our Sectional Magazine, but done nothing else. I informed the Presidents, that if they were very much interested, I would send them the whole bulk of unpleasant pamphlets, circulars, articles and letters, but advised them not to broadcast these to members, because I could not see any good coming from such a campaign. Besides three members of our council, there was only one Lodge-President who asked for them and he returned the whole lot very speedily, asking me not to send him any such stuff again!

Our members are however very much interested in the election; we have received already 60% of the possible votes and every post is bringing more. All envelopes are still closed, but I hear that most Chinese members and a great many of the Muhammadans gave their votes to Mr. Wood, as they are afraid of eventual Christian influence in the Theosophical Society because of the episcopal function of Monseigneur Arundale. They say that Mrs. Besant made the Theosophical Society decidedly Hindu, as Colonel Olcott made it Buddhist. So they say that Bishop Arundale might bring in a strong Christian influence.

Perhaps you will be interested in a portion of a letter of Bishop C. W. Leadbeater, written a fortnight before his passing and it may interest the readers of THE THEOSOPHIST as well; wherefore I give the following extract:

It seems to me that one of the most important points that needs to be, and easily can be, thoroughly impressed upon all the teachers, is that they must instruct their pupils to avoid fear. In spite of all your modern science, there is still a very widespread and deeply rooted fear of the possibilities of darker magic in Java; and I am sure that it is part of our work to eradicate that altogether, and to ground them firmly in the deep and fundamental belief that God is Light, and in Him is no darkness at all.

You see, our Lord Vaivasvata Manu is anxious to form the Javanese nation into a sort of halfway house between the 4th and 5th Root-Races. It will therefore need some of the characteristics of the Burmese and the Tibetans, but it is intended to be more aristocratic than either of these. The matter is not easy to explain in writing, but there is a very real need, and the position which has been given to you gives a large part in training the people to satisfy that need.

At the National Convention I will ask the delegates again to subscribe to the Besant Memorial Fund. Only 250 to 300 rupees have been collected until now, but I hope to get more money for the memorial to our beloved Mother. We will send the collection at the end of April, together with the sum collected on Adyar Day.

Please will you be so kind as to convey my best wishes to Dr. and Mrs. Arundale and to Mr. and Mrs. Hamerster? I hope to write soon to Dr. Arundale, who asked me how we managed to rouse the interest of the public in Theosophy. Perhaps I shall find some spare time after the Convention.

A. J. H. VAN LEEUWEN

Suggestions

I beg to address to you the following letter in my personal capacity, as a member of the Theosophical Society, which I trust will meet with due consideration from the General Council.

The new approach to the interpretation of Theosophy as the Wisdom of Life and to the Second and Third Objects of the Theosophical Society accordingly are not yet understood so as to ensure the broadest toleration that is embodied in the declaration published every month in THE THEOSOPHIST from Adyar Headquarters entitled, "Freedom of Thought".

I should suggest that the Objects of the Theosophical Society and the paragraph on the Freedom of Thought be printed in bold letters and copies of the same framed and hung on the wall prominently in every Lodge of not only our Federation but throughout the Indian Section, or possibly throughout the Lodges of all National Sections in the different countries of the world.

The exhibition of the above declaration in every Lodge will not only act as a constant reminder to members but also serve to remove from the minds of the general public, who attend public lectures or enter the premises as first enquirers, a certain amount of misunderstanding as to the Theosophical Society, which arises out of the activities of either prominent members of the local Lodge, or even of prominent members of any other National Section of the Theosophical Society.

I should also suggest to the General Council at Headquarters the addition of a fourth Object, namely "To serve others in various ways to achieve Universal Brotherhood and the progress of Humanity".

As a matter of fact there have been an Order of Service and an Esoteric Section. What we do need is also a Scientific Section within the Society, an "Exoteric Section". Instead of "Sections" these might be called: (1) An Esoteric Circle, (2) An Exoteric Circle, (3) An Order of Service, to ensure the formation of a band of public workers in different directions, in an honorary capacity, who can devote the whole or part of their daily time and resources to the service of others.

The Objects of the Theosophical Society have been defined in the past in different ways as can be seen by their early history given in C. Jinarajadasa's *The Golden Book of the Theosophical Society*, 1875 to 1925; the Objects have been in their present form for the last forty-five years or so. The object of service is important enough to be included as one of the declared Objects because there is a common complaint that though Brotherhood is talked it is not practised. Universal Brotherhood cannot be achieved without the progress of Humanity as a whole, both on the Exoteric and the Esoteric side; in other words, on the material as well as the psychological, psychic or spiritual side. The ascetic qualities of individuals, on the one hand, are a revolt against the gross materialism of individuals on the other. Both are incorrect though the moral idealism of the ascetic appeals to the minds of most people, even when toned down a great deal in actual practice. New minds in a rapidly growing number will come into existence with a rapidly growing material progress of the world, and the mental progress of Humanity as a whole will be accelerated in proportion to the opportunities for leisure and its utilization towards mental culture for the realization of mutual service in the interests of Humanity as a whole.

MANEKLAL H. VAKIL

The Presidential Election of 1941

Those of us who have read the "Lament of a Candidate" cannot but agree with him that the procedure for the election of the President in a spiritual organization like the Theosophical Society should be of the nature of an example to the outer world, where such elections take place amidst bitter controversies. Very few members, however, realize that the present election procedure is not the one that was in vogue during the period of over 25 years, when our late President was elected four times successively. The election procedure is regulated under Rule 10 of the Constitution and Rules of the Theosophical Society. Going through the reports of the proceedings of the General Council of the Society, we find that the Rules were changed so recently as 1932. For the information of the Members, I reproduce Rule 10 as it was before 1932 and as it has been since.

Rule 10 as it was till Dec., 1931

Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, at a meeting to be held by them and the nomination shall be communicated to the General Secretaries by the Recording Secretary. Each General Secretary shall take the votes of the individual members of his National Society on the list of members forwarded to Adyar in the preceding November, and shall communicate the result to the Recording Secretary who shall take those of the Lodges and Fellows-at-large attached to Adyar. A majority of two-thirds of the recorded votes shall be necessary for election.

Rule 10 from Jan., 1932

Nine months before the expiration of a President's term of office, or whenever the office becomes vacant, the Recording Secretary shall call for nominations for the office of President from the Members of the General Council. Nominations of any member or members in good standing, who have consented to accept nomination for the office, may be sent in to the Recording Secretary, so as to reach him within three months of the date of the call for nominations. At the expiry of this period the Recording Secretary shall communicate the nominations to the General Secretaries, and to the Lodges and Fellows-at-large attached to Headquarters. Each General Secretary shall take the votes of the individual members of his National Society who were on the rolls at the time of forwarding his last annual report to the President of the Society, and shall communicate the result to the Recording Secretary who shall himself take the votes of the Lodges and Fellows-at-large attached to Headquarters.

At the expiry of six months from the issue of the nominations by the Recording Secretary the votes shall be counted by him. The Executive Committee shall appoint two of its members as Scrutineers. The candidate receiving the greatest number of votes shall be declared elected to the office of President.

While there are certain good points in the changed rule, they are over-balanced by the elements of controversy that have been introduced by the new procedure. I therefore venture to propose that the rule be modified as follows :

" Nine months before the expiry of a President's term of office, or whenever the office becomes vacant, his successor shall be selected by the General Council subject to the confirmation of the Members of the General Body. The Recording Secretary shall call for nominations for the office of the President from the Members of the General Council. Nominations of any member or members in good standing who have consented to accept nominations for the office, may be sent in to the Recording Secretary, so as to reach him within three months of the date of the call for nominations. At the expiry of this period, the Executive Committee shall tabulate the list of candidates, and the Recording Secretary shall communicate the name of the candidate who has secured the largest number of votes in the Council to the General Secretaries and to the Lodges and Fellows-at-large attached to the Headquarters. Each General Secretary shall take the votes of the individual members of his National Society, who were on the rolls at the time of forwarding his last annual report to the President of the Society, and shall communicate the result to the Recording Secretary who shall take those of the Lodges and Fellows-at-large attached to Adyar. At the expiry of five months from the issue of the nomination by the Recording Secretary, the votes shall be counted. The Executive Committee shall appoint two of its members as Scrutineers. A majority of two-thirds of the recorded votes shall be necessary for election. The candidate receiving the required number of votes shall be declared by the Executive Committee as duly elected to the office of the President."

The above procedure ensures certain conditions which will entirely keep out controversies due to competition in an election. Besides it incorporates the good features of the rule as it was before 1932 and as it is at present.

One of the officials of the Council has, however, pointed out the possibility of the first candidate put up by the General Council not obtaining two-thirds of the recorded votes, in which case the transition period would be prolonged, and there would be undue expense, due to voting for the second candidate. This is a contingency which, I think, ought not to arise in an organization like the Theosophical Society.

M. SUBRAMANIA IYER,

(Councillor, Indian Section, Theosophical Society.)

REVIEWS

The Astral Plane, by C. W. Leadbeater. (Theosophical Publishing House, Adyar, Madras. Price Re. 1 and Cloth Re. 1-8.)

This is a revised and enlarged edition of the fifth of the Theosophical Manuals. It was first published about forty years ago. Bishop Leadbeater writes: "I may add that daily experience during the whole of that time has but confirmed the accuracy of last century's investigations." Very few alterations were necessary: a good deal of additional evidence has, of course, been accumulated, but only about twenty pages have been added to the original edition.

This little book should be on the bookshelf of every person who is interested in that other world which we all shall enter at death. It still inspires one as being the most reliable of all the books which have been written on this subject. There is a definiteness and a certainty about it, which lifts it out of the region of speculative thought into the region of definite scientific observation, and marks the author as the greatest clairvoyant investigator of recent times.

H. F.

Krishnamurti, by Carlo Suares. Translated from French. (Les Éditions Adyar, Paris. Price Rs. 2-10.)

Rabindranath Tagore has a very happy description of the poet's religion in an essay on this subject in his *Creative Unity*. He says:

In dogmatic religion all questions are definitely answered, all doubts are finally laid to rest. But the poet's religion is fluid, like the atmosphere round the earth where lights and shadows play hide-and-seek, and the wind like a shepherd-boy plays upon its reeds among flocks of clouds. It never undertakes to lead anybody anywhere to any conclusion; yet it reveals endless spheres of light, because it has no walls round itself.

This describes the message of Krishnaji's teachings. They have the freshness of an open-air orchestration where Nature mingles her various voices into one harmony. To imprison that message within the walls of words is a task which no mortal may dare with impunity.

But all those who cannot keep pace with Krishnaji on his ascent of the empyrean heights must look around for guidance of a fellow-pilgrim. To them the book under review will be of great help. For this neat little volume is a comprehensive synthesis of Krishnaji's message. A clear analysis, a thorough systematization, a sequential arrangement of the material, and explanations that serve as happy mediums for connecting different aspects of Krishnaji's teachings, scattered in space and time—these are the distinguishing marks of this book.

The author begins with an analysis of the central message of Krishnaji. This message can never be understood by those who stop at his words. We must go *through* those words. It is only then that we shall be able to understand that "the way to completeness lies through full self-consciousness".

When the flame of self-consciousness is realized you have become fully responsible to yourself, and then begins the total dissipation, disappearance, of personality, ego, individuality; that is the beginning of ecstasy which is completeness.

This completeness, Krishnaji has steadily maintained, can be attained by every one, whatever the degree of his evolution, mental, emotional, etc. When Krishnaji became free from consciousness of the self, he began to sing the song of liberation. This was the dominant note of his writings in 1927, according to the author. In 1928, he dealt with the conquest of powerlessness. Human beings quote authorities, appeal to tradition, worship at self-created shrines, are afraid of loneliness, are tossed about hither and thither by the foibles and the futilities of a repressive social order. Not till man has cleared away this debris from before his mental eye, can he go deep and unravel the mystery of the self. In 1929, Krishnaji directed his attack against institutionalized religion and toward the destruction of the temples. Freed from extraneous domination, man can *experience* the Reality, stand naked before his own self, and show the power of realization in his *conduct*. That was the note of 1930. Later years have been devoted to the understanding of man in his natural and social environments that dominate his and the group behaviour.

The book may be said to be a history of Krishnaji's philosophical thought. It contains copious quotations from his writings with proper reference indicated in each place. The printing and get-up are very attractive. We offer gratitude to the author for a very happy exposition of Krishnaji's message.

K. L. M.

The Riddle of the World, by Sri Aurobindo. (Arya Publishing House, Calcutta.)

Sri Aurobindo is an eminent yogi, highly esteemed in the land of yogis. Anything from his pen must be of interest to students of yoga everywhere.

The Riddle of the World contains answers to questions from students. Some of his answers are exceptionally detailed and exhaustive. They relate, naturally, to the meaning and practice of yoga in the spiritual life. He uses his own terminology which one must master in order to understand the variations of consciousness from his standpoint. Reference is made to states of consciousness often mistaken for true yoga by students. A description is given of the process of conversions by means of which translation beyond Ignorance is achieved; and of the graded "worlds" through and in which these conversions take place.

An answer of unusual interest relates to the ascending and descending movements of "the Vital Force".

In others he shows that Western thought must always end in agnosticism, incipient or declared, because in method and result it goes no further than the intellect.

It is only if there is a greater consciousness beyond Mind and that consciousness is accessible to us that we can know and enter into the ultimate Reality.

In his opinion, yoga is the integral way to the Truth by means of realization of that consciousness. A striking paragraph occurs in the chapter called "Doubts and the Divine".

The Divine does not manifest Himself so as to be recognized in the external world-circumstances—admittedly so. These are not the works of an irresponsible autocrat somewhere—they are the circumstances of a working out of forces, according to a certain nature of being, one might say a certain proposition or problem of being into which we have all really consented to enter and co-operate. The work is painful, dubious, its vicissitudes impossible to forecast. There are either two possibilities then, to get out of it into Nirvana by the Buddhist or the illusionist way, or to get inside oneself and find the Divine there, since He is not discoverable on the surface.

He adds that many have attempted this way and testified that He is there.

In the answer called "The Valley of the False Glimmer" reference is made to Art, Poetry and Music, which he regards in their ordinary functioning as creative of values that are merely mental and vital causing glamour. When they are transmuted and become spiritual they can be admitted as part of a life of yoga.

The one essential thing is to grow conscious of the Divine Reality and live in it and live it always.

Much space is devoted to "the Intermediate Zone" and its perils impossible to overpass without the guidance of the Guru.

Of vital significance is Sri Aurobindo's contribution to the science of Yoga. He differentiates between ancient yoga methods and the modern:

That is why in this (modern) Yoga the ascent to the Divine, which it has in common with other paths of Yoga is not enough; there must be, too, a descent of the Divine to transform all the energies of the mind, life and body . . .

Old Yogas regard all dynamic existence as Ignorance, Illusion or Lila. When you enter the static and immutable Divine Truth, they say, you pass out of Cosmic existence . . .

There is a dynamic divine Truth (the Supermind). Into the present world of Ignorance that Truth can descend, create a new Truth consciousness and divinize life.

Thus another beacon is lit on the heights of the Unending Quest.

A. E. A.

Usha. (Published by the New Era School, Bombay.)

The New Era School in Bombay combines new methods of teaching with Indian ideals of education (stressing art) and is flourishing. It is co-educational and has the status of High School, the pupils number over 600, of whom 40 appeared this year for the Matriculation examination of the Bombay University. The school was founded by a Theosophist and is run by him assisted by a number of modern educationists, Theosophist and non-Theosophist.

The April number of *Usha*, the magazine of the school, contains 73 pages of very delightful matter in two sections—English and Gujarati—all contributed by pupils of the school. At the end of each contribution—article, story, play, "picture-composition," correspondence, etc.—the name and age of the writer appear, the age ranging from 6 to 21. There are six illustrations reproducing pictures by children from 8 to 16 years old. In the vernacular section there is a number of 6-year-old contributors. In English the following is by Keki Mama, age 8, on "The Fairy":

I love a fairy. She has wings. She holds a magic wand. When she is happy, she dances. She loves flowers, she plays with hawthorns, and swings in the trees here and there. She sings with birds in the morning, and she sleeps with butterflies at night. I have not seen a fairy, but I think she must be very beautiful.

Usha is delightful reading for school-children. The printing and get-up are as good as THE THEOSOPHIST! Bravo, *Usha*! And all good wishes to the New Era School.

D.

MAGAZINES

Advance India. The third number of this publication has been received. It is refreshingly different from the great volume of bad journalism which finds readers in India. Such a dignified and competent production really deserves success. The articles have a genuinely serious appeal and India is considered in her world-relations. The spread of considered writing of this kind may well do something to advance India.

The American Theosophist. The latest number of this magazine is distinguished by lively and topical articles from Mr. Rogers and Mr. Cook, while Dr. Roest effectively expounds the Greater America Plan. The delineation of Dr. Arundale's horoscope by Charles E. Luntz will prove provocative to some astrologers. Some typographical errors, no doubt curable by diligent proof-reading, slightly mar a very pleasant example of Theosophical journalism.

The Educated India, (edited by Mrs. D'Souza, Mangalore). This is a new monthly magazine designed to keep the difficult course between educative value and a wide popular appeal.

The Kalyana-Kalpataru. This journal comes from Gorakhpur and is a monthly devoted to "the propagation of spiritual ideas and love of God". It is well printed and handsomely illustrated. As another impulse towards the vivifying of Indian religion it is a commendable publication.

The Modern Review. There are many articles in the May number of this magazine to maintain its standard. In "The Crime of Colour" Nagendra Nath Gupta refutes the notion that races can claim any inherent superiority on account of their complexion. G. Venkata-chalam gives an excellent description of Kathkali, the classical dance of Kerala. A number of political and other articles are worth the reader's attention.

The New Atlantis, (London). This journal, of which the second number is to hand, features an attractive get-up. It proclaims the next human objective to be a "Western Renaissance and World Socialism". As to ways and means it is remarkably undogmatic. Neither idealism nor materialism is advocated but rather that fusion of them which is the immediate reality of living. None of the articles allows us to forget that we must think in terms of planetary welfare or be wrecked by the folly of the notion of national sovereignty in a world becoming rapidly borderless. Contributors include Professor Frederick Soddy, F.R.S., and his ideas make a

salient element in their point of view. The most interesting feature of this number is a supplement dealing with planning, the subject being very fully dealt with from its psychological factors to the necessary initial action. Nothing could be less doctrinaire or guiltless of special pleading than this document. The journal also finds place for some reproductions of pictures which we could relate neither to their titles nor to any other significant idea.

Peace, (from the Sri Santi Asram, Godaveri). This is described as a "Monthly Journal of Illumination" and takes the motto: "Truth is one: men call it variously". The articles, verse and quotations intended to reveal this point of view are not without interest.

The St. Alban Answer. This is a Liberal Catholic journal from Sydney, edited by the Vicar of St. Alban's Church. There were many enquiries from those listening-in to the broadcasted church services to have the subject-matter of the sermons in print. In this way the *St. Alban Answer*, which is devoted to esoteric Christianity, originated.

The Seeker (Die Soeker). This new organ of the Theosophical Society in Central South Africa caters for readers in English and Dutch. In addition to the bi-lingual difficulty this magazine has had to make its appearance from the duplicator instead of the ordinary printing press. Energy that can survive these difficulties will doubtless succeed.

The Temple Artisan. This publication comes from the Temple of the People, an esoteric organization with various inner Orders, belonging to Halcyon, California. The contents are strongly ethical in tone while some features seem to indicate fidelity to H. P. Blavatsky as their virtue.

The Theosophical Path. This contains nearly 150 pages of matter, including Dr. Purucker's expositions of *The Secret Doctrine*, a number of articles, topical and scholarly, and a series of very full reviews of literature of concern to Theosophists.

Theosophy in India, (May). An important article by Mr. F. G. Pearce submits that the revivalist phase of activity in the Theosophical Society is now exhausted and that the work of interpreting religions to their followers, splendidly accomplished in the past, must be replaced by the further development of a genuinely scientific Theosophy. Mr. M. Subramania Iyer contributes his reminiscences of Bishop Leadbeater. Mr. B. Sanjiva Rao draws attention in a letter to the serious financial consequences to the Indian Section that result from the desire of Federations to be autonomous.

The Vaccination Inquirer, (London). This contains propaganda and news of the anti-vaccination movement. The fact that more children die of vaccination than of smallpox in the United Kingdom must provoke plenty of inquiry and explanation.

Visakha Magazine. This is the first issue of a magazine from the Visakha Vidyalaya, a Buddhist girls' school in Ceylon. The efforts of alien religions to proselytize by means of education can be effectively forestalled by this class of institution. We must therefore wish it well and welcome its magazine which indicates useful cultural activities.

Yoga. This is an international journal on the science of Yoga published by the Yoga Institute, Bulsar, India. The doctrine of Yoga as it is taught here means the complete culture of man. When the system of yogic asanas (postures) becomes more widely known abroad it should be vindicated as the most far-reaching and effective scheme of its kind, though it be considered merely in its physical results, yet known. This magazine would seem to provide an excellent introduction to its technique.

The Young Builder. This magazine from Karachi has always been an attractive publication. Its featuring of Krishnaji's writings and talks makes it more valuable than ever, since the *Star Bulletin* has ceased publication.

R. W. C.

CORRECTIONS

I

THE word "companion" appearing in line 24, page 558, of THE THEOSOPHIST for February, 1934, should be corrected—the author informs us and quite rightly so—to "compromise": an error obviously of his typist, as the MS. proves.—ED.

II

In the article, "What is Churchianity," in THE THEOSOPHIST for April, page 108, line 27, the word "depreciated" should be "deprecated".

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 9th December, 1933, to 19th March, 1934, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	RS.	A.	P.
Shanghai Lodge, Annual Dues per 1933, £5	66	1	1
Selangor Lodge, Kuala Lumpur, Entrance fee and Annual Dues of two new members	13	8	0
T.S. in Italy, 10% Annual Dues per 1933	99	8	9
Shanghai Lodge, Dues of Mrs. and Mr. J. D. Mooney	6	7	11
T.S. in Argentine, a/c Annual Dues, £3-12-10	48	4	0
" " Central South Africa, 10% Annual Dues per 1933, £4-13-6	61	15	0
Singapore Lodge, Entrance fee of Madam Sharipah Khatijah	3	6	0
T.S. in Norway, 10% Annual Dues per 1933	28	8	4
Miroku Lodge, Tokyo, Japan, Dues of 7 members	22	15	0
Mr. E. E. Power, part of Annual Dues	7	11	0
T.S. in China, Dues of 7 members (New) and 28 old members of the Hong Kong Lodge, £8-15-0	115	8	5
Selangor Lodge, Dues of 5 old and 1 new member, £1-15-0	22	11	0
T.S. in England, 10% Annual Dues for November, December, 1933 and January, 1934, £47-12-3	628	6	7
To be carried	1,124	15	1

	Rs.	A.	P.
Carried forward ...	1,124	15	1
T.S. in Central America, 10% Annual Dues per 1933, £6-15-1 ...	89	3	3
Mrs. Oscar Hintze, Annual Dues per 1934 ...	13	4	0
Mr. Henry Münch, Annual Dues per 1934 ...	13	4	0
T.S. in Switzerland, 10% Dues per 1933 ...	81	1	7
" " Canada (Federation) Dues per 1933, \$17-10 ...	43	7	2
" " Scotland, 10% Annual Dues per 1933, £10-4-3 ...	134	15	9
" " Austria " " " £4 ...	52	14	0
Mrs. Townsend Deacon, Dues per 1934 ...	12	15	0
T.S. in Germany, 10% Dues per 1933, £4-6-0 ...	57	0	0
	1,622	15	10

DONATIONS

	Rs.	A.	P.
Rising Sun of India Lodge for Dispensary ...	39	0	10
Final Settlement of Susan Daintry Legacy ...	34	8	0
T.S. in Italy ...	205	11	0
Mlle. J. Decroix, Rouen, France, for Adyar Library, £5 ...	66	4	0
Anonymous, £3-8-6 ...	45	3	9
T.S. in Hungary, "Adyar Day," £8-10-0 ...	112	8	3
H. G. Lakhia " " ...	5	0	0
M. H. Master " " ...	5	0	0
Mrs. Harper Moll ...	50	0	0
Ahmedabad T.S. Lodge, "Adyar Day" ...	48	7	6
	611	11	4

CONTRIBUTIONS TOWARDS THE BESANT MEMORIAL FUND

	Rs.	A.	P.
Anonymous—for Statue, £3-8-7 ...	45	4	6
Mr. K. C. Mehta ...	5	0	0
" B. S. Ramasubbier for Statue ...	5	0	0
	55	4	6

Adyar
19th March, 1934

A. J. HAMERSTER,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOL

FINANCIAL STATEMENT

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DONATIONS

	Rs.	A.	P.
Mr. W. H. Kirby ...	8	10	8
Miss E. Knudsen, for "Food Fund" ...	41	13	6
Mlle. J. Decroix, Rouen, France, £5 ...	66	4	0
Anonymous, £3-8-7 ...	45	4	6
Mr. C. Vasudevayya ...	8	0	0
Miss Alice Rice, Honolulu, £1 ...	13	1	5
Mr. Frank L. J. Leslie, £1-1 ...	13	13	11
Mr. K. James, The Hague ...	10	0	0
	207	0	0

Adyar
19th March, 1934

ERNEST WOOD,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGE

Location	Name of Lodge	Date of Issue of Charter
Pachuca, Hgo., Mexico ...	"Fiat-Lux" Lodge, T.S.	2-12-1933

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Alderley and Wilmslow, England ...	"Alderley and Wilmslow" Lodge, T.S.	Feb. 1934.

Adyar
10th March, 1934

H. FREI,
Recording Secretary, T.S.

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viii SUPPLEMENT TO THE THEOSOPHIST MAY

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THE THEOSOPHIST 1134-55.7-9

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